

Front cover images – top: Education programme in Māori Court.  
Background image: Sketch Details of F.P. Work Cap and Band to Exhibition Halls.  
Auckland War Memorial Museum  
Tāmaki Paenga Hira MUS-2009-29-i.

July 2016

AUCKLAND WAR MEMORIAL  
AND MUSEUM  
SKETCH DETAILS OF F.P. WORK  
CAP & BAND TO EXHIB. HALLS  
SCALES 1/2" = 1'0" & 1/2" F. S.  
CRITERION AIMER & DRAFFIN ARCHITECTS  
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NOTE: PLASTER MODELS TO BE SUPPLIED.

CAP & BAND TO SQUARE

# He Korahi Māori

## Strategic Pathways



AM

TĀMAKI PAENGA HIRA  
AUCKLAND WAR MEMORIAL MUSEUM

“Kāpā he ara i te wao,  
tēnā te ara nā  
Hinematakirikiri i  
waiho, e kore e  
tūtuki te waewae”

“It is not as if it  
were a forest path;  
this is a path left  
by the sand maid,  
where the foot will  
not stumble”<sup>1</sup>

## Purpose

This document sets out a strategic pathway towards achieving the bicultural aspirations of Auckland War Memorial Museum and to embed in all our activities the spirit of partnership and goodwill envisaged by the Treaty of Waitangi. This is enshrined in the Auckland War Memorial Museum Act 1996.

*He Korahi Māori* will uplift the bicultural capability of our leadership and staff. It will be reflected in our public offerings and in our role as kaitiaki. It will empower staff, volunteers, visitors and the communities of Tāmaki Makaurau.

## **He Korahi Māori at Tāmaki Paenga Hira Auckland War Memorial Museum**

### **What is He Korahi Māori?**

*He Korahi Māori* is a cultural philosophy that will lead our future vision – and our activities to achieve that vision. It draws from Māori values, knowledge, and protocols and is firmly based on the Treaty of Waitangi. It interweaves the rights and obligations of tangata whenua (Māori) and tangata tiriti (non-Māori represented by the Treaty signatories).

In this way, it forms a bicultural foundation into which other cultural expressions and perspectives can be integrated. It can therefore be seen as an invitation for all to participate.

For our stakeholders, our community and our visitors, *He Korahi Māori* will signify our unique proposition. It will underpin our status as a cultural leader, a place of learning and discovery and a museum of international significance.

During 2016, we are laying plans that will ensure *He Korahi Māori* is much more visible, building on what has already been achieved and securing the future of this unique proposition.

## Who is He Korahi Māori for?

*He Korahi Māori* is not to be viewed as ‘the Māori bit’. It is the central element of the Museum’s business as a bicultural institution. In practice, this means that *He Korahi Māori* will be reflected in everything we do and in what visitors see, feel and experience.

In order to realise the power of *He Korahi Māori*, our staff, volunteers and governors need the opportunity to become biculturally competent. Our leadership and governance arrangements need to reflect biculturalism. Our organisational strategies and plans need to be biculturally accountable.

*He Korahi Māori* is a living document, an evolving philosophy. We foresee continuous enhancement, deepening and sharing. This is key to its ongoing relevance as a significant foundation for the Museum’s sustainability. Moreover, *He Korahi Māori* is intended to be embedded in our Annual Plans from now on.

The strategic pathways are inherently long-view, but the priority and subsequent areas for action are expected to be integrated and in progress by the end of 2016.

“Ka whai te tai,  
ka pao te Tōrea”  
“The tide breaks,  
the Tōrea  
must smash”<sup>2</sup>

“Toroa e! whakapai tangata, Huia e! Huia kotahi”

“Albatross! adorns the many, but the Huia, only for one”<sup>3</sup>

## Principles

*He Korahi Māori* is founded upon the following principles:

- The principle of mana whenua acknowledges the voice of iwi that have tribal links to Tāmaki Makaurau and the role of ahi kā. It provides protocols to guide and protect us, especially in our role as a war memorial. It recognises the importance of our place and acknowledges our links to Te Moana-Nui-a-Kiwa and the importance of our Pacific relationships through Teu le Vā. Mana whenua is our anchor and link to the wider world. Mana whenua also underpins the concept of ‘Tāmaki Herenga Waka – the resting place of many waka’, reflecting an invitation to the many people and cultures of Auckland.
- The principle of manaakitanga places the visitor at the centre of the Museum experience in a reciprocal host – visitor relationship, focusing on uplifting mana and respect for all peoples and cultures.
- The principle of kaitiakitanga guides how we care for all of our taonga so that it can be accessed now and for future generations. It encourages opening up a bicultural dimension within our processes and systems through working closely with iwi, hapū, whānau and communities whose heritage we have in our care.

## He Korahi Māori: A Journey

*He Korahi Māori* invites each of us on a journey of connectedness, discovery, and learning. It begins with awareness and leads to the empowering of us all to be rangatira – leaders – within our roles and responsibilities.

*He Korahi Māori* was initiated by the Taumata-ā-Iwi. It was an invitation to the Trust Board to construct a Māori dimension for the Museum as “a leading philosophy that has integrity and is solidly founded, with which to conduct the business of the Auckland Museum and all of its people”.<sup>4</sup> Since then, *He Korahi Māori* has been developed progressively across a range of areas and in different ways.

## Foundational Milestones

- A commitment to a bicultural Museum through our guiding principles and *Future Museum* (a high-level strategic and capital investment plan that will guide a process of transformational change at Auckland Museum)
- A commitment by leadership to address historical grievances and past injustices – including such initiatives as the Ancestral Human Remains Repatriation Programme and the return of the Maungapōhātu flag to Ngāi Tuhoe
- An effective working relationship and collaborative leadership between Taumata-ā-Iwi and the Museum Trust Board
- The opening up of our collections online, enabling greater access and connection between all our taonga and our communities
- The embedding of our guiding principles, mana whenua, manaakitanga and kaitiakitanga, into our practices and into future development plans. Examples in place include:
  - Pōwhiri for new staff and manuhiri
  - Building meaningful relationships with iwi of Tāmaki Makaurau
  - Major resources and expertise invested in the care and preservation of taonga Māori in our care
  - Training of all staff and volunteers on the Museum’s bicultural values, tikanga Māori and pronunciation of te Reo Māori.





## Other Highlights

- Collaborations with iwi on significant projects with taonga at the heart such as: the Tangonge loan (Te Rarawa); the Te Pahi medal purchase and kaitiaki agreement (Ngāti Rua, Ngāti Kahu, Ngāti Torehina, Ngā Puhi); and the BioBlitz Survey Project (Ngāti Whātua)
- Refreshed Māori cultural offerings (including performance)
- Collaborations with the Māori creative sector (Ngā Whaotapu o Tāmaki Makaurau carving collective, annual Matariki celebrations, and more authentic retail offerings)
- Annual Matariki Programme, Te Wiki o te Reo Māori, and Urbanlife Summer Youth Programme
- Cultural exchange festivals with Auckland-based and international artisans and performances, Jade and Pounamu exhibition highlighting Māori and Asian objects and techniques of making.

## Touchstones

Auckland Museum is a place that evokes curiosity and creates understanding about ourselves and the world around us. This is achieved primarily through our collections, research and exhibitions. To create opportunities for new discoveries, new knowledge, multiple meanings and many stories, we have developed a series of 'touchstones'. These are both results-oriented and pragmatic so that we can assess whether our intentions and actions are likely to engender the bicultural outcomes we expect to see.

The examples below demonstrate how *He Korahi Māori* can look, feel and sound to visitors. Using the touchstones, we will be able to develop multiple outcomes within a variety of contexts and across all areas of the Museum.

### Authenticity

Our offerings, including tours, cultural performances and gallery experiences, will have a unique and authentic point of difference through the exemplary quality of people who we work with, such as Māori, Pacific and New Zealand artisans, producers and experts.


More generally, authenticity can be determined through recognised expertise, knowledge, evidence and experience and by means such as co-development, partnerships and collaboration with communities.

### Connection to this Place: Pukekawa, Tāmaki Makaurau

We will maintain links with our surroundings, landscape, histories and people so that visitors can feel anchored and connected to this unique place. We will also reveal the history and significance of our Museum building.

### Tāmaki Narratives

We will tell stories that enable a connection to Tāmaki Makaurau. They may be from a Māori, Pākehā, Pacific, or other cultural perspective.





## Māori Generic, Iwi Defined, Hapū Specific

We will draw distinction between something that is generic or common to all Māori versus something that is defined by iwi or hapū. Such distinctions could apply to taonga, exhibition narratives, or guided tours. This can also apply to distinctions between New Zealanders and Aucklanders, and distinct Pacific and Asian communities living in Auckland, for example.

## Experience of Indigenous Cultures

Visitors will be able to experience indigenous culture (customs, language, and characteristics) and we will highlight the cultural connection of indigenous people to land and natural resources. The special connection between indigenous cultures within a global context will also be highlighted.

## Connection to Teu le Vā

Visitors will be able to experience Pacific history, culture, customs and people within a wider Te Moana-nui-a-kiwa context, which highlights the connections between Māori and Pacific history and communities.

## Interpersonal Connection

We will provide people-led experiences where appropriate. For example, they might connect with taonga through the voice of a descendant or by engaging with a community story.

## Treaty Relationships

We will identify relationships between tangata whenua and tangata tiriti, Māori and Pacific, Māori and early settlers, new immigrants and colonisers throughout their Museum experience. They will also be able to learn about the significance of the Treaty throughout New Zealand history and become aware of the conversations about its place in the present and future of New Zealand.

## Strategic Pathways and Priorities

This section sets out areas in which we can make the greatest impact. These areas therefore require the most effort over the next one to two years. We also consider what else needs to be in place to ensure the future sustainability of *He Korahi Māori*. Important factors include our leadership and governance provisions, organisational investments, revenue generation and planning processes.

## Co-development

We will increase our active engagement with iwi and hapū through a co-development approach. We are committed to working in partnership – fostering new approaches that enable connection and reconnection between taonga and individuals, communities and iwi. The goal is to share and preserve cultural knowledge, recognising that expertise is found in many places within the Museum and across its wider networks and communities.

This is a specific focus in relation to our taonga Māori collections and research. It is fundamental to our Content and Engagement Master Plan and Gallery Renewal Programme.

## Bicultural Capability

Our intention is to invigorate the spirit of the Treaty of Waitangi. From here, we can express or reflect multiple dimensions, including particular narratives, cultural ideas, and languages. In this way, we will think, speak and act from a unique Tāmaki Makaurau world view within a global community.

### Priority Areas

- Developing our understanding of, and need for, bicultural capability at all levels
- Assessing our bicultural leadership and capability across the Museum
- Putting in place training and development plans to meet our bicultural leadership and capability needs
- Building greater awareness and establishing a culture of learning.

*“He kīwei kete kei ō  
tāua ringa, mā tāua  
te kawē”*

*“We both hold the  
handles of our  
basket; let both of  
us carry it then”<sup>5</sup>*

*“Kāhore ā te rākau  
kōrero, kei ā te  
tohunga kōrero”  
“A piece of wood has  
no story, unless the  
expert has the story”<sup>6</sup>*

## Mātauranga Māori and te Reo Māori

We are in a strong position to generate new knowledge and interpretations through Mātauranga Māori and te Reo Māori. To achieve this we will work actively with communities and experts in all of our activities.

### Priority Areas

- Enhancement of public experience and digital content through the integration of Mātauranga Māori and te Reo Māori, reflecting Māori as a living culture
- Continued enhancement of commercial offerings through deeper integration of Mātauranga Māori and te Reo Māori, again reflecting Māori as a living culture
- Development of a te Reo Māori strategy and implementation plan across the Museum (onsite, offsite, online)
- Facilitation of learning opportunities for staff to gain knowledge of and competency in Mātauranga Māori and te Reo Māori throughout the Museum
- Collaboration between collections and researchers and iwi-Māori communities (including Ngā Pae o te Māramatanga, New Zealand’s Māori Centre of Research Excellence [CoRE]) when working on scientific research and other Mātauranga Māori-based projects
- New classification for taonga Māori, to enable better access by Māori Museum-users, tohunga (artisans and subject experts) and communities, as well as facilitation of appropriate access by general users
- Development of an iwi co-development programme for our taonga Māori collections. (These include taonga and resources such as manuscripts, and may be digital, online, library or archive-based, or educational.)
- Active participation of iwi and Māori in Content and Engagement development, starting with Cenotaph Galleries.

## Tāmaki Herenga Waka – The Resting Place of Many Waka

This pathway is two-fold. Firstly, Tāmaki Herenga Waka reflects the contemporary Tāmaki Makaurau landscape. It also expresses the importance of our relationships with Tāmaki Makaurau iwi, and it responds to Māori aspirations in a post-Treaty-settlement environment. Equally importantly, it represents a pathway towards connecting with all other cultures and communities in Tāmaki Makaurau.

Internally, Tāmaki Herenga Waka is also about continuing to develop a distinctive Tāmaki Makaurau expression within the Museum spaces and building, within our surroundings and in the wider community.

### Priority Areas

- Building wider relationships with iwi and hapū of Tāmaki Makaurau
- Increasing the visibility and leadership of Auckland Museum across Tāmaki Makaurau, within a post-Treaty-settlement environment
- Continuing the alignment of *He Korahi Māori and Future Museum*, with iwi and Māori guidance and consultation.

*“Tē toia, tē haumātia”  
“Never to be hauled,  
never to be chanted”<sup>7</sup>*

<sup>6</sup> Māori knowledge and experience cannot be merely accessed and understood entirely through objects alone, they require the expert story teller of that knowledge and experience for it to be a living narrative.

<sup>7</sup> A canoe or sea vessel cannot be hauled and chanted on with working cheer to achieve its purpose unless there are many abled bodies to perform these duties. Teamwork, sense of community and interconnectivity are crucial to success.

## Implementation

Some key areas of *He Korahi Māori* are already being implemented in a number of ways – for example, in our Master Plans, Gallery Renewal Programme and in our Staff Orientation Programme. Many other relevant actions have already been undertaken.

We need to leverage from these foundations and ensure we continue the momentum and follow through on our intention of co-development within our communities. This requires an outward-looking focus and one that enables the Museum “to observe and action the spirit of partnership and goodwill envisaged by the Treaty of Waitangi”<sup>8</sup> and to address the implications of mana Māori and specific obligations in a post-Treaty- settlement environment. Further, there is an opportunity to build on the Audience Development Strategy (2014), particularly around product and market development and diversification, and to do this in a more nuanced way.

Each Directorate will be responsible for reviewing their strategies and plans for incorporating the priority areas of *He Korahi Māori* within their respective portfolios. This will include assessing current bicultural capability and future needs, and will be aligned with the Museum’s established Strategic Workforce Development Approach.

Whether it is public facing, digital, training and development, capital investments and projects, front or back of house, new or ongoing projects, all our activities should align with our bicultural aspirations through *He Korahi Māori* as part of ‘business as usual’.

The Māori Development Office and People and Organisation will be responsible for providing necessary support and advice.

We also encourage dialogue between managers, staff and volunteers as plans develop and evolve. There will be opportunities for deeper discussions and inquiry through platforms such as a lecture series and wānanga. In these, we could consider ideas and questions such as ‘What does it mean to be a Pākehā organisation in a post-Treaty-settlement context?’ Another topic might be ‘the role and voice of youth in a bicultural Museum’. Thought-provoking and challenging suggestions are welcome.

## Accountability and Responsibility

The Taumata-ā-Iwi is best placed to guide the Trust Board on behalf of the Museum on matters relating to *He Korahi Māori*. We must ensure we support them to provide advice, noting that *He Korahi Māori* is a shared responsibility. This includes facilitating opportunities for the Taumata to maintain important strategic relationships, such as with the Pacific Advisory Group and Youth Advisory Group.

It is also important that there is a strong understanding of *He Korahi Māori* among the members of the Museum Trust Board and a close working relationship between the Taumata and Trust Board is essential to strengthen the principle of partnership under the Treaty.

At a management level, every Directorate has a responsibility to ensure that their respective strategies and plans are biculturally accountable. The *Museums Aotearoa Code of Ethics*<sup>10</sup> is a useful reference point.

*“Ehara I te mea he Kotahi te tangata nāna I whakaara te pō”*

*“It is not the case that one person is alert to night-time danger”<sup>9</sup>*

“Me i au te tokotoko  
rangi hei tātai  
whetū”

“If I had the celestial  
rod, I could measure  
the stars”<sup>11</sup>

## Measuring Impact and Success

The objectives of Auckland Museum are set out in the Annual Plan and performance is measured and reported through the Annual Report, which currently relate to the goals of:

- A strong sustainable foundation
- A compelling destination
- Accessible ‘beyond the walls’
- Active leader in Auckland.

At present, *He Korahi Māori* features as a subset of these organisational goals and as a specific basis of measurement – for example, through the delivery of particular projects, which can vary from year to year.

As a bicultural museum, we need to elevate *He Korahi Māori* and lock in our bicultural aspirations with our organisational goals so that we can be sure *He Korahi Māori* is reflected in everything we do and in what visitors will see, feel and experience. In this way, *He Korahi Māori* will not need to be measured as a separate consideration, but rather as an integral component of both our everyday and future business model. Our intention is to develop bicultural measures in the Annual Report for 2017/2018 and beyond.

Over the next year, we will examine other bicultural models and examples from the Galleries, Libraries and Museums (GLAM) sector and other relevant service and tourism sectors, to help identify supplementary measures and benchmarks.



Image: Te Puia Carvers connecting with taonga in the Collection Store.

<sup>11</sup> Measuring success, progress, achievement etc must be done so against a measuring standard collectively negotiated, agreed and accepted. Higher-principled measurements, goals and objectives can be streamlined and made relevant to every sector.



## Appendix: The Context of *He Korahi Māori*

The wider context, including the historical background, helps us to understand the rationale and drivers of our bicultural aspirations.

### Post-Treaty-Settlement Context

The Treaty of Waitangi holds a significant place within Auckland's fabric. After the initial signing, a number of meetings were held across the region where debates, similar to those at Waitangi, took place between Queen Victoria's representatives and local rangatira. They signed at least three copies of the Treaty on at least four occasions on the Waitematā and Manukau harbours. The descendants of these rangatira and of the people they represented maintain their presence in Auckland today.<sup>12</sup>

- At least 16 iwi across Tāmaki Makaurau have been involved in settlements that address historical Treaty grievances. Some of these issues have recently been settled; others are still in progress.
- The post-Treaty-settlement environment offers opportunities to strengthen our role in supporting Tāmaki iwi to achieve their aspirations. This underpins our approach to working closely with iwi and hapū to increase collaboration between Māori and Auckland Museum.

### Auckland Demographics

The population of the Auckland region will continue to grow, with the population of Auckland expected to reach two million by 2033 and become even more ethnically diverse. While the population will also be ageing, in some areas (Pacific and Māori) populations will be relatively more youthful.<sup>13</sup>

### Auckland War Memorial Museum Act 1996

The Auckland War Memorial Museum Act 1996 includes the obligation “to observe and encourage the spirit of partnership and goodwill envisaged by the Treaty”. This Act also established the Taumata-ā-Iwi to advise the Museum Trust Board.

### Kaupapa of Taumata-ā-Iwi

The Taumata-ā-Iwi is recognised as kaitiaki of the Museum. It is empowered to advise on all matters of Māori protocol and Museum policies and to maintain responsibility for mana Māori, manaakitanga, and cultural redress.

## Future Museum

*Future Museum* has a bicultural foundation, derived from the Museum's Treaty of Waitangi obligations and the Auckland War Memorial Museum Act 1996. *Future Museum* embedded the principles of mana whenua, manaakitanga and kaitiakitanga.

### Māori Plan for Tāmaki Makaurau

The Māori Plan for Tāmaki Makaurau sits alongside the Auckland Plan. It provides a strong platform for Māori aspirations, which include creating opportunities for transmitting cultural knowledge through wānanga, stronger visual representation of Māori in the city, potential to connect with Māori culture, ways of 'learning and living', and the use of te Reo Māori.<sup>14</sup>

### Teu le Vā

Māori and Pacific people share strong genealogical, social, political and historical links. The relationship is often described as tuākana (elder sibling) and tēina (younger sibling). Teu le Vā is grounded in a strong relationship with iwi of Tāmaki Makaurau and *He Korahi Māori*.

<sup>12</sup> [www.aucklandcouncil.govt.nz/Plans/LongTermPlan/VolumeOne/section\\_1341865502974.html](http://www.aucklandcouncil.govt.nz/Plans/LongTermPlan/VolumeOne/section_1341865502974.html)

<sup>13</sup> [www.stats.govt.nz/browse\\_for\\_stats/Maps\\_and\\_geography/Geographic-areas/mapping-trends-in-the-auckland-region/population-change.aspx](http://www.stats.govt.nz/browse_for_stats/Maps_and_geography/Geographic-areas/mapping-trends-in-the-auckland-region/population-change.aspx)  
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[www.stats.govt.nz/browse\\_for\\_stats/population/estimates\\_and\\_projections/ethnic-pop-projections-issues-and-trends.aspx](http://www.stats.govt.nz/browse_for_stats/population/estimates_and_projections/ethnic-pop-projections-issues-and-trends.aspx)

<sup>14</sup> [www.aucklandcouncil.govt.nz/EN/planspoliciesprojects/plansstrategies/unitaryplan/Documents/Section32report/Appendices/Appendix%203.16.4.pdf](http://www.aucklandcouncil.govt.nz/EN/planspoliciesprojects/plansstrategies/unitaryplan/Documents/Section32report/Appendices/Appendix%203.16.4.pdf)



## Case Studies

The following case studies are practical examples of the approaches we are putting in place under the *He Korahi Māori* framework, revealing how some of the touchstones are visible in work accomplished to date.

### Moana – My Ocean (A Special Exhibition)

The framework of the exhibition Moana was ocean as pātaka – a food storehouse. Moana focused on telling Tāmaki stories about voyaging and fishing, from the Hauraki Gulf to the Firth of Thames, and beyond. An example of a local story told in Moana is the short film about the Ōkahu Bay restoration project to improve the waters of Ōkahu Bay and restore the mauri (life force) of Ōkahu Bay. This film connected to Ngāti Whātua history, the local community and, with the bay visible from the Museum, made physical connections with the landscape.

Where taonga were exhibited, there was bilingual and Māori-led interpretation. New conversations with Ngāti Paoa were initiated when the exhibitions team wanted to display a baleen piece from a Bryde's whale, to which the iwi have mana taonga rights. Permission was sought and new relationships fostered. In addition, a Māori curator was appointed to integrate concepts and ideas into the exhibition.

### Urbanlife (A Museum Youth Programme)

Urbanlife is a programme for young people aged 15–24, introducing them to the GLAM sector. The whole experience is framed around authentic relationships (and lots of fun!). The Museum acts as a conduit and kaitiaki, nurturing these relationships among participants, practitioners and Museum staff.

Tikanga Māori is at the forefront. Urbanlife begins with formalities: a pōwhiri, whakatau and mihi. The karakia is led by a young guest educator. After an explanation of the role of the Treaty of Waitangi comes the ice-breaker, where food is served and tapu is lifted.

People are at the heart of Urbanlife. Learning is led by the needs of the participants. Artists and practitioners are chosen because of their skills and their ties with local communities. At Breakfast Club, Museum staff share personal stories with participants about how working in this sector came about for them.

### Te Awe (A Collection Care and Access Project)

Our intention is to open up and embed a bicultural dimension within our processes and systems through working closely with iwi, hapū, whānau and other sources whose heritage we have in our care. A current project, Te Awe, is intended to improve access to the significant taonga Māori collection cared for by Auckland Museum through upgrading methods of physical care of taonga and enriching the records we keep about this collection.

The collection is vast; it is one of the largest assemblages of taonga Māori in the world and ranges in object type and material from carvings to flags, jewellery, clothing and cloaks. Physical care and augmenting existing records is only part of the picture and in order to reconnect taonga to descendants and enrich the knowledge and stories of each taonga, we must actively engage individuals, iwi and communities. This approach is a major change in the evolution of museum practice at Tāmaki Paenga Hira and as such, a new model is emerging to enable this to occur – firstly onsite and, in time, offsite and online.

The model is based on sharing and preserving cultural knowledge, recognising that expertise is found in many places within the Museum and within Māori and other communities.



## Glossary of Terms

**Ahi kā** those that maintain the home fires  
(burning fires of occupation)

**Hapū** subtribes

**Iwi** tribes

**Kaitiaki** guardians

**Kaitiakitanga** guardianship

**Karakia** ritual chant(s)

**Mana** status and esteem

**Manaakitanga** care for others, especially guests

**Manuhiri** guest(s)

**Mātauranga Māori** Māori knowledge and perspectives

**Mauri** life force

**Mihi whakatau** formal speech of welcome

**Pākehā** New Zealanders of European descent

**Pātaka** food storehouse

**Pōwhiri** welcoming ceremony

**Rangatira** leaders

**Tāmaki Makaurau** Auckland

**Tapu** sacred

**Taonga** treasures

**Taumata-ā-Iwi** Māori Committee

**Te Moana-nui-a-kiwa** the Pacific Ocean

**Te Reo Māori** the Māori language

**Tikanga Māori** Māori customs

**Tohunga** artisans and subject experts

**Wānanga** workshops and other teaching settings

**Whānau** extended family



Above: Urbanlife participants at the Museum, January 2016.

## Acknowledgement

Auckland Museum Tāmaki Paenga Hira wishes to acknowledge the Museum's Taumata-ā-lwi led by their Chairs – past and present – who, along with those successive Trust Boards, Directors and staff, have committed faithfully to the spirit of partnership envisaged in The Treaty of Waitangi to make *He Korahi Māori* the central strategic pou (post) for the Museum that it is today. *He Korahi Māori* would not exist without the determination and contribution of these groups and individuals and we remember them as *He Korahi Māori* is published for the first time.

### *Past members of the Taumata-ā-lwi*

Sir Hugh Kawharu  
Brownie Rauwhero  
Hariata Gordon  
John Kerr  
Ngahinaturae Te Uira  
Te Aue Davis  
Grant Hawke  
Te Warena Taua  
Bernard Makoare

The whakatauaākī (proverbs and sayings) provided in this English version and the Māori language version of *He Korahi Māori* was provided by Hareruia Aperahama.

Tāmaki Paenga Hira wishes to acknowledge Hareruia for his contribution and support.



Above: Museum staff staying at Te Tii Marae, Waitangi, during visit to the Museum of Waitangi, April 2016.