

# Mana manaaki

Building the mana of others  
through nurturing, growing  
and challenging

# **He tangata takahi manuhiri, he marae puehu**

**A person who disrespects their guests  
will have a dusty marae**

If you do not respect or honour your guests, you will in turn diminish your own mana (and you may no longer have visitors). This whakataukī accentuates the importance of the relationship between mana and manaaki within Māori society and culture.

## **Dedication to Ann Dysart**

*Ko Tinana te waka  
Ko Tu Moana te tangata  
Ko Te Rarawa te iwi  
Ko Te Tao Maui te hapū  
Ko Paparangi te tipuna  
Ko Matihetihe te marae.*

This booklet is dedicated to  
the memory of Ann Dysart,  
visionary kahukura  
of E Tū Whānau.

# Kupu Ruruku

## Incantation

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**Ka rukurukuhia ki ngā  
wai humi o ngā tuākana**

**Ki te wai Māori**

**Ki te wai hapuakirirua**

**Ki te wai o Kiwa**

**Ko te mana i āki i  
ngā ira atua  
ko te mana i āki i  
te ira tangata**

**Ngā tini o te taikoa  
ki tua, ki tai**

**Koia i rukuhia te  
manawa mana**

**Koia i rukuhia  
te manawa manaaki**

**Kia tina!**

**Tina!**

**Hui e!**

**Tāiki e!**

**Let us dive into the  
primordial depths and  
abundant waters of those  
first ancestors**

**Those sacred  
purifying waters**

**Those soothing  
healing waters**

**Those unfathomable  
waters of oceans deep**

**Mana is bestowed  
upon us from on-high**

**Mana is bestowed upon  
us by humankind**

**The many who have left us  
now dwell in the ebb and flow  
of the tides**

**Indeed, we dive to the depths  
of the heart which endure**

**Indeed, we dive to the depths  
of generosity and give our all**

**Bind it firm!**

**Bind it firm!**

**Let us be one!**

**We have united in  
conscious thought!**



## Kupu Whakataki

### Foreword

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Mana manaaki is a beautiful response to a range of issues we encounter with people in daily life. The way that we manaaki whānau and manuhiri is through responding with kindness, caring, and thoughtfulness. Showing how much we care through offering support, kai and kōrero also increases our own mana and status among our own.

As this booklet explores, our deeds of looking after one another – along with the humble, kind, or gracious way we behave – is what unites mana and manaaki. It's not about being flashy; it's about just making sure that everyone is comfortable, looked after and not stressed.

This was seen when marae across Aotearoa took the decision to close their doors to all during the COVID lockdowns of 2020. Never in living memory had this been known to happen. Doing so was a clear expression of mana manaaki intended to protect kaumātua – who were most at risk of COVID – by avoiding situations where they would be required to maintain tikanga on their marae.

This booklet also shows that mana manaaki is reciprocal in nature – it is returned, sometimes years later, perhaps in unexpected ways. This brings to mind a story from my own marae, Ngāti Tukorehe.

Several years ago, a kuia from my marae saw an old picture of a beautiful kui lying to the side in an op shop. As much as my aunty tried not to look at it, it seemed to call to her. Motivated by manaakitanga, and not wishing to leave the kui behind to be forgotten, she bought the picture and called a meeting on our marae. The whānau listened to what our kui said. “I want to hang this picture of the kuia on the wall of our whare with the hope that one day one of her descendants may walk into our wharenuī, recognise her, and take her home with them,” she said. The picture still hangs in the corner of our wharenuī.



In 2020, Ngāti Tukorehe hosted a hui for wāhine Māori writers to bring into focus the 'landscape' of Māori literature. As is the tradition on Tukorehe Marae, like most, we showed them manaakitanga, making sure they were comfortable and well fed so that the work could flow. About eight months later, the result was that the young writers returned to Kuku to gift our whānau 12 copies of the book of poems and stories they had written as a culmination of all that work they did while on our marae. Not satisfied with just gifting them to us, most of the writers attended the launch of the book at Tukorehe Marae. They came to read their pieces aloud to us, wanting to make sure we heard their richness and beauty. This, in my eyes, is the highest expression of mana manaaki, the right way to reciprocate.

One of the writers, Nadine Anne Hura, had written about the kui pictured in the unclaimed picture. She called her story *Mihi ki a Nanny Hokohoko*, an expression of mana manaaki to the kui separated from her people, and to our marae for the hospitality given to her over the years.

This booklet explores some of the many ways that mana manaaki has enriched and uplifted the lives and mana of our people for generations. It also shows how mana manaaki can inspire and strengthen your own whānau, bringing you closer together while lifting you all up.

Ngā manaakitanga,

**Keelan Ransfield**

*Ngāti Tukorehe, Ngāti Raukawa, Ngāti Porou*







## Kupu Arataki Introduction

The concept of mana manaaki emerged as one of the six E Tū Whānau values from a process of hui and kōrero with whānau, hapū and iwi at the start of the E Tū Whānau movement.

Throughout this kōrero, mana and manaaki were recognised as being of great importance to whānau and they were often seen as being deeply entwined – manaaki was identified as uplifting and enhancing the mana of people. When all the kōrero was gathered together, it became difficult to talk about one without the other and so the two became one – mana manaaki.

***“A great example of mana manaaki is the ability of your iwi to look after everybody in that rohe, whether you come from that iwi or not. We, as a people, have an obligation to manaaki and look after people. Our mana is based on our ability to manaaki people whoever they are, wherever they come from.” Jozie Karanga***

When E Tū Whānau was being developed, a number of hui were held around the motu to find out what whānau thought would be seen and heard in strong thriving whānau. Six values emerged from this kōrero and we've developed a set of resources – including this booklet – around each of these values.

These resources aim to affirm the positive things that you are already doing, to share ideas, and to encourage you to take the time to think about what you want for your whānau.

Taken together, mana manaaki is seen as a powerful value or attribute that upholds the dignity of people and whānau through respecting, nurturing and caring. It is about giving of ourselves while also building the mana of everyone involved. Many whānau describe the concepts of mana and manaaki as being absolutely fundamental to who we are as a people – ‘part and parcel’ of being Māori.

This booklet explores what mana manaaki looks like in everyday life, and how it affects whānau in ways that empower and uplift them.



# Mana Manaaki

## Key principles and practices

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During kōrero at the beginning of the E Tū Whānau movement, many whānau identified how the values of mana and manaaki are interconnected and complementary. They were seen to support each other, and to find expression together as mana manaaki.

To understand what this value means, let's take a quick look at what mana and manaaki mean separately.

*Mana* is sometimes described as the level of respect that the people have for a person, whānau, hapū or iwi; their status. It's also an external expression of achievement, power and influence. While mana is sometimes inherited, individuals and whānau can also acquire, increase, or lose it through their actions, attitudes, and relationships with others.

Mana is based in any number of attributes, actions, attitudes, or accomplishments present in whānau, hapū and iwi – all of which may be influenced by a combination of factors such as whakapapa, connection to whenua, leadership, behaviour and good deeds, among others.

*Manaaki* is about looking after others. It rests on the foundation of respect for where whānau come from and for who they are. Manaaki makes everyone feel valued. It is the ultimate demonstration of hospitality because it ensures that other people, such as manuhiri, want for nothing.

Mana manaaki, therefore, is the actions, attitudes and relationships that build and uplift others through nurturing, growing and challenging – all the while upholding people's dignity.

***“Mana is something you have inside you, something you've got to dig deep for, and uphold yourself. Manaaki is to support and take care of others. So, when they come together, you've got to be able to better yourself to be able to support those out there.”***

***Wānanga participant***



Strong whānau offer support and assistance to each other whenever they can, especially in times of need. They are known for the hospitality given to others, however humble. Mana manaaki asks us to give of ourselves and our resources.

Mana manaaki ensures that what whānau say and do demonstrates a regard and respect for the sanctity and dignity of others – it would never harm or damage their mana. It's about respecting the mana of others through behaviours and actions that nurture and uplift them – supporting them in ways that honour their dignity at all times.

**Mana manaaki is there when we:**

- **make sure that the mana of everyone in the whānau is protected and enhanced**
- **respond positively to the needs of other people**
- **make sure that everyone in the whānau has a voice that is listened to and valued**
- **treat each other with respect and dignity**
- **are disciplined in our behaviour, ensuring that everyone is safe, secure, and nurtured**
- **have the highest expectations of ourselves**
- **share our abundance generously with others.**





## **Mana exists in three interconnected domains within Te Ao Māori**

*Mana atua* recognises that the individual is a part of life's continuum, a descendent and representative of tūpuna, exemplifying the fundamental importance of whakapapa in the whānau. Knowledge of the tūpuna can also help to provide explanations for particular characteristics or behaviours of whānau, hapū and iwi.

*Mana whenua* – the land is the people, and the people are the land. Mana whenua rests with the tangata whenua of a particular rohe, or tribal area. It can never be extinguished, except by whenua taunaha, or conquest.

Mana whenua confers rights and responsibilities on whānau, hapū and iwi who connect with their turangawaewae, or sense of belonging. All people must respect the right of tangata whenua to determine appropriate solutions and practice. Mana whenua may not exist as a conscious state for some whānau but, like whakapapa, it does exist and may be accessed.

*Mana tangata* relates to identity and security and, on a more profound level, to relationships with those around us. It is about our sense of rangatiratanga (identity, purpose, grace). Mana tangata is also about identity and how we choose to define ourselves politically. It is a physical state that can be conferred by others or inherited.

***“Mana means to embrace our inner selves. It’s a strength you hold within yourself. So, it’s using that strength and applying it to whatever it is that you’re wishing to pursue. Manaaki though is more like supporting those around you – your whānau, friends, whatever. And bringing those together, it’s more like strengthening those around you.”***

***Rangatahi Kahukura***



# **Mana Manaaki**

**Stand in your own mana  
Be the plume for your people**

**When manaaki is given, mana is assured**  
Give willingly of yourself in the service of others

**Mana manaaki inspires and  
strengthens whānau**

It brings whānau closer together  
while uplifting everyone

**We, as a people, have an obligation to  
manaaki and look after our manuhiri**

Our mana is our ability to manaaki people  
whoever they are, wherever they come from

***How does your whānau manaaki  
the mana of others?***



## Whānau Kōrero, Whānau Mahi

### Stories and whānau activities

The following stories and ideas come from hui held all around Aotearoa where whānau shared kōrero and memories about mana and manaaki and how they weave together as mana manaaki. These stories explore the different ways we observe and express mana manaaki to strengthen and uplift whānau.

#### *Mana – kanohi kitea, the seen face*

A man said, “Mana is given to the *kanohi kitea*, the seen face among people at important events and hui, especially tangihanga. If a person is not seen to support the people, they will not have the opportunity to gain mana. Some people return home from the cities where they are well known, but at home they are not and so they do not have the mana of the people. They must earn it and ... pay their dues!”

A woman said, “Mana is gained when people fulfil their responsibilities and duties to the people, it’s when you do the right things.”

**A lot can be said about mana and how it is given. It may be the one thing that motivates Māori to strive to do everything to benefit the people, to gain mana for the people and by default, themselves. It is certainly talked about a lot by whānau.**

**Can you remember any instances in your whānau/hapū/iwi where mana was bestowed upon someone by the people?**



## *Mana – a birthright for all Māori*

A koroua added, “A person’s mana comes from their tīpuna, their whenua and their deeds. So, quite naturally, people have their own mana when they are born because of who they are, their whakapapa, their whānau. But the things they do and achieve will influence the level of mana they have amongst the people.”

An aunty said, “I have talked with my nieces and nephews, and my children, to try and impress upon them that their good name is the most important asset they have; that they must protect it and make sure that their reputation and good name are strong. Why? That is where their mana comes from.”

## *Manaaki – it’s the how, not the what*

Remembering his childhood, a koroua said, “Our mother taught us to always manaaki our visitors and to give them whatever we had in the cupboards. Sometimes though, we had nothing, so mum gave them a drink of water and a smile. She would lay out the clean tablecloth and sit down with them to have a chat.”

***“Manaakitanga is about feeding the heart, feeding the soul and feeding the spirit of everyone and everything around you.”***

## *Mana manaaki – service, safety, and love*

A young woman said, “I remember when I was a little girl, me and my mum would be the first ones at the marae days before everybody else and the last ones to leave. I promote this to our children. I just do the things my mother taught me to do, like help the nannies. I drive my aunties to meetings, ring them up and tell them as much as I can about what’s happening in our iwi politics. I come back for marae meetings all the time and bring them if they want to come – and they have a free line so if they need anything, they ring me. The nannies are 80 plus ... they make sure we’re aware of the basics – like making sure the tamariki have got kai, are healthy, are speaking well



and all of that. I was taught that you feed kids' puku and the rest will follow – keep them safe and tell them they've got somewhere to come to if they need help.”

A man said, “I remember when I was a kid, we had a lot of aunties who were like mothers to all of us but at the time we saw them only as ‘the grumpy aunties.’ All we heard from them was, ‘Don’t go there! Stay away from the river, come on! Come here. Have a feed ...’ Now I realise that was manaaki – they were looking out for us, they were keeping us safe and, of course, there was always a reason.”

**These stories teach us that mana manaaki looks after whānau today and prepares them for what lies ahead.**

***How do you show mana manaaki to those in your whānau, especially kaumātua and tamariki?***

## ***Mana manaaki – unconditional hospitality***

A kuia said, “If people need kai, shelter, then manaaki them – bring them in, do what you can to help them.”

“We had a big family,” a wahine recalled. “There were no less than ten of us in our house at any one time, and yet I never ever saw anybody turned away. We had this huge pot, and no matter who or how many extra people came in, there was always enough to go round. As with most big families, it was no different than being at the marae. We never counted heads or worked out how many potatoes we needed to put in the pot, we just did it, and it always seemed to work out.”

**Good things happen when people do good things for others, it is infectious.**

***What stories have you got about manaakitanga in your whānau?***



## *Mana manaaki – looking out for others*

A tāne said, “My tikanga is about looking after people. It’s about healing people in whatever form I’m able to. Like manipulating muscle tissue, it’s a form of releasing all the burdens people carry. So, I remove all that from them because I’m here to heal people, that’s my role. My aunties told me once ‘You have begun that journey, that’s it!’ My role is to go out and heal the people no matter what – white, brown, black. Everyone and anyone that comes into your path – you’re there to help them, you know. It’s just another form of manaakitanga.”

**Mana manaaki that looks out for whānau is welcoming and respectful to all. With mana manaaki we walk in another’s shoes without judgement or blame.**

***How might mana manaaki help you look out for people in your whānau?***

## *Mana manaaki – our people are the best, so they deserve the best...*

Manaaki is about hospitality, giving service to others while at the same time uplifting their mana. Here’s a story told by a wahine about mana manaaki:

“I did quite a bit of travelling back in the day, and one time I called into the local rongoā clinic to say hello. When I arrived, I was promptly put in a bed and a rongoā poultice was applied to my head – to take away the stress they said. Next thing I knew, it was a couple of hours later and I was being woken up, fully rested. After a kai and cup of tea, I went on my way. Over the next few years, I observed these wonderful people minister their special kind of aroha and manaaki to everyone that came to them. The clinic was always kept in a pristine condition in readiness for the next visitor. I was there





when they served people who were gravely sick and I saw the care that they lavished on them. Whenever they got the call, they would pack their vehicle and travel to the other end of the country to serve the people. One day, I asked why they did this work, to which they replied, 'Our people are the best, so they deserve the best them, every time'. Yeah, that's manaaki, giving your best."

### ***Mana manaaki – stepping up matters***

A wahine talked about her brother who didn't go to the local marae except to tangi, but would always make sure that the old people had firewood every winter and that whānau got some fish when there was a big catch.

Here is the story she told about his mana manaaki:

"One of the kuia loved gardening and would spend hours tending to her flowers and vegetables. As time went on she became too old and frail to go out into her gardens. This worried her greatly so my brother gathered some local lads to go over and give it a good tidy up. The next thing you know, whānau were there to help, with one aunty keeping a watchful eye to make sure they pulled out the right plants! They also moved what needed replanting and tidied everything up. The kuia, so happy and relieved, thanked them all with a cuppa and cakes."

**There are whānau everywhere who do their best to serve the people.**

***Think about the ways others uplift the mana of your whānau through their manaakitanga. And also think about the ways that you do this for others.***



## *Mana manaaki – roles and responsibilities*

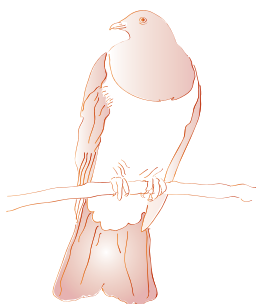
Thinking of his youth, a tāne said, “Another thing we taught our children was that they all have a role on the marae – peel the spuds, wash and dry the dishes, clear the tables – so they all grew up from an early age knowing that in their marae, they had responsibilities.”

**This kōrero shows us that teaching and supporting tamariki to be part of the marae – like other aspects of whānau life – builds their sense of connection. When tamariki are connected to people and places, they feel responsible for them, opening the door to mana manaaki.**

**Who in your whānau might benefit from mana manaaki that makes them feel more connected to people or places?**

## *Mana manaaki – connecting generations*

A story from the 1920s shows the impact that generous acts of mana manaaki can have across generations. As the story is told, an iwi visiting another part of the country arrived tired and hungry at the host marae after many hours of travel. As the marae was already hosting many iwi leaders, a large marquee was set up for the group to sleep in. Unfortunately, a storm brought the marquee crashing down in the night, leaving the visitors shocked, cold and wet. The host marae quickly phoned another local marae who sprang into



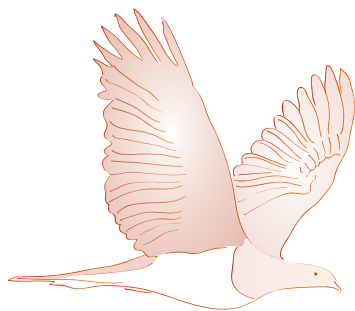


action to prepare for the unexpected manuhiri. They did everything within their power to support the group to recover from their ordeal, preparing kai, warm baths, beds and making sure that everyone was ok – all in the middle of the night. The care was so appreciated, that when the group returned home, they sent a herd of red cattle to the hosts to thank them for their manaaki.

The story of that night still lives on in the iwi, as do the red cattle – a reminder of the power and lasting impact of mana manaaki.

**Mana manaaki has benefitted and uplifted our people for many generations. This story shows its impact and importance in times gone by, as well as today.**

***Think about the gestures that you and your whānau could make today as a legacy to uplift future generations.***





## Whānau Kete

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Mana manaaki looks, feels and sounds different in different whānau. Have a look at this checklist of some of the ways that whānau might show and experience mana manaaki in their daily lives. Without doubt, you're already doing many of these things.

- Ensure that no one goes without
- Respond positively to the needs and dreams of our whānau
- Welcome and treat whānau with warmth, respect, and generosity
- Listen to and respect people's journeys, perspectives, and priorities
- Respect and support the mana of our rangatahi as they grow and change into their adult selves
- Support rangatahi to step up for themselves, for each other, and for whānau
- Make sure that our young mothers are supported and cared for, and that they don't feel alone or overwhelmed
- Take care of our kaumātua, and check that they're fed, warm and cared for – keep them company, ask about their wellbeing, and listen to their stories; chop their firewood, and mow their lawns
- Understand our roles in the whānau and on the marae, and fulfil them to the best of our abilities
- Teach and support our tamariki and rangatahi to connect to the marae and other important places.

Think and talk about what you can do more of, or what things you could start doing to show mana manaaki. You may like to use the Pitopito Kōrero pages at the end of this booklet to jot down your ideas.

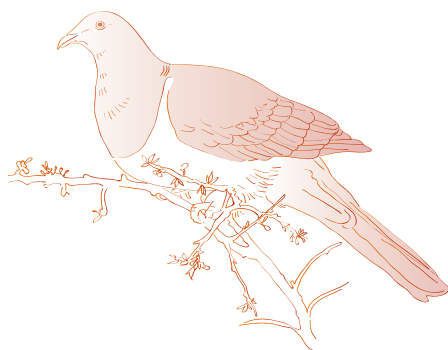


## Karakia

### To begin or end a hui

Kia tau ngā manaakitanga a te  
mea ngaro  
ki runga ki tēnā ki tēnā o tātou  
kia mahea te hua mākihihi  
kia toi te kupu, kia toi te mana, kia  
toi te aroha  
kia toi a E Tū Whānau  
Kia tūturu awhiti whakamaua  
Kia tina!  
Tina!  
Hui e!  
Tāike e!

Let the strength and life force of  
our ancestors  
be with each and every one of us  
freeing our path from obstruction  
so that our words, spiritual power,  
love, and E Tū Whānau are upheld,  
permanently fixed, established  
and understood.  
Bind it firm!  
Bind it firm!  
Let us be one!  
We are united in conscious  
thought!





## He Mihi Aha Acknowledgements

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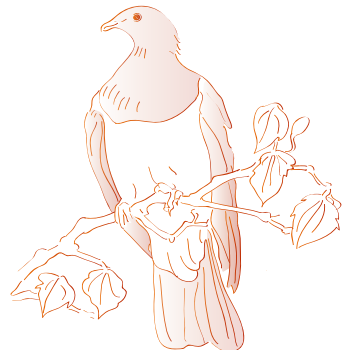
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Rita Tupe – *Whānau Kōrero*

E Tū Whānau and all our contributors  
are happy for you to use the contents of this  
booklet to support your whānau whānui.





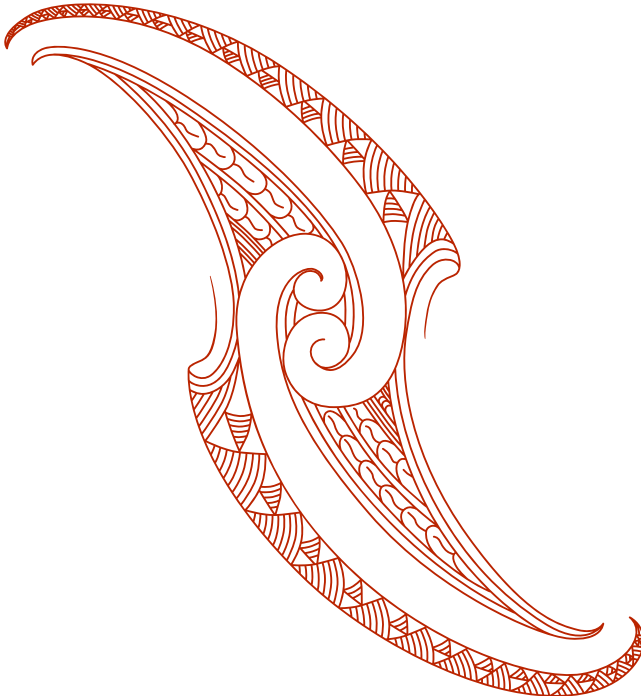


## Tohu

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Mana manaaki is about upholding people's dignity while giving of yourself to others and expecting nothing in return.

This tohu shows two koru motifs facing each other in a manner where there is care and aroha towards each other. It represents a diversity of cultures coming together to support one another. The various cultures are reflected in the tohu with different patterns which are seen within most indigenous cultures throughout Polynesia.





# Pitopito Kōrero

## Notes

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MANA MANAAKI

[etuwhanau.org.nz/our-values/  
mana-manaaki/](http://etuwhanau.org.nz/our-values/mana-manaaki/)



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