

Mihi – Speeches

A mihi, or whaikorero is the formal speaking structure used during pohiri. There are seven stages in putting together a mihi.

1. Tauparapara

Tauparapara are usually used at the beginning of a mihi and can be used to identify the speaker, the iwi, the purpose of the hui and to set the mood. It is important that when using a tauparapara you understand the translation, and if possible the meaning, so that the correct one can be used for the occasion. Some can be used on either the Tangata Whenua or the Manuhiri side, while others are for one side only.

2. Waioha Tuatahi

This is the first acknowledgment that follows the tauparapara. During this section, acknowledgments to the Creator, Papatuanuku, Ranginui, the Guardians, the Marae, Tangata Whenua or Manuhiri respectively are made.

The waioha tuatahi is dependent upon the occasion, differing from tangihanga to general hui etc. The waioha tuatahi can be broken into two sections, the acknowledgments that can be said by both sides and acknowledgments from one side only.

3. Poroporoaki

In the Maori world, death is an important part of life and without those who have gone before us we would not be here today. The basic format for this section is to greet the mate, then to farewell them.

4. Hono

It is important after acknowledging the mate and they have been farewelled that you yourself return to be with the living.

5. Waioha Tuarua

This is a broader acknowledgment to the Tangata Whenua or the Manuhiri. It goes more into depth than the Waioha Tuatahi.

6. Take

The purpose of this section is to state the reason why we are here and to answer any questions or issues that are raised by previous speakers. This is the hardest section to cover if you do not have a lot of Reo.

7. Whakamutunga

This section is the conclusion of the mihi.

