

TIKANGA AND KAWA

Working with Māori at Barnardos

Whakahou i te whare, kia ora ai te whare
A new beginning, a new future



NgāMātaono – Principles

Te Whare Barnardos

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KAUPAPA / PURPOSE

He mihi māhana ki a koe, ki a tātou ngā kaupānui o tēnei Rauemi nā reira, tēnā tātou katoa
A warm greeting to you, to one and all, readers of this Resource therefore, I greet you all

WHY SHOULD I KNOW TIKANGA AT BARNARDOS?

Dr Thomas Barnardo urged us to act according to the principle that children come first – Ko Ngā Tamariki I Te Tuatahi. At Barnardos we work with the understanding that children are at the heart of everything we do – Kotahi anake te kaupapa arā, ko ngā tamariki.

This tikanga resource, Te Whare Barnardos, presents guidelines for us. To act based on our values and the core principles of Ngā Pou E Whā.¹ These principles are Manaakitanga, Wairuatanga, Whanaungatanga, Kaitiakitanga, Kaikōkiritanga and Aroha.

Te Whare Barnardos allows us to act according to those values and principles. It is a way to honour the reason—the kaupapa—that we all became involved with Barnardos in the first place. More importantly, it guides us in how we reflect those principles in our day-to-day activities within each office by declaring locally defined ways of doing things—kawa.²

The following pages outline expectations when working with Māori. It also complements Māori frameworks of practice and the early childhood curriculum—Te Whāriki—which promote whānau ora.

It puts forward our “Barnardos Way”.

Staff and teams are therefore expected to:

- Understand this resource and implement the tikanga of Te Whare Barnardos while upholding the kawa established in local offices, so that tikanga and reo are appropriately applied in the workplace.
- Recognise that Māori connect through whakawhanaungatanga, whakapapa and whenua.
- Understand that kaimahi Māori are kaitiaki o te reo me ōna tikanga Māori (Māori workers are guardians of the language and its tikanga).

TE WHARE BARNARDOS

KO NGĀ TAMARIKI I TE TUATAHI CHILDREN COME FIRST

Pēnā Te Whare Barnardos ki te Whare Pora. He whare hei tiaki te mahi raranga ahakoa te mahi harakeke, te mahi whiriwhiri tāngata rānei. I ēnei mahi, he mea nunui kua puta mai mō rātou mā.

The House of Barnardos can be likened to The House of Weaving. Within these houses, the art of weaving abides. Weaving flax, weaving people, the outcomes that we strive to achieve, are many.

Kei te noho mātou Te Whānau Barnardos kei raro i te Korowai Manaakitanga nōreira, me panuitia, me akohia tātou te whānau, i tēnei rauemi; “Te Whare Barnardos”

TIKANGA & KAWA / PROTOCOL & PRACTICE

KO NGĀ TAMARIKI I TE TUATAHI CHILDREN COME FIRST

The foundation of this document is TIKANGA & KAWA

TIKANGA is the correct, respectful and proper behaviour that we practice at Barnardos based on our core values³ and core principles⁴

Tikanga is derived from two words:

- Tika means: just, right, fair, correct and proper
- Ngā refers to the many situations and variances to which being ‘tika’ can apply.

KAWA are rules that apply from manawhenua⁵ or the home people of the area.

Kawa: Can be seen as two thoughts:

- Kā: to burn, set alight, ignite (of sense and emotion). Kā is the basis of ahi kā and hau kainga. These words describe the home fires, homeland, manawhenua. Māori affinity to the land is often signified by the fact that their spiritual and physical fires are burning there.
- Wā: Sense of time in which things happen and by whom.

Based on what is kā and wā, our kawa is sought from manawhenua.

WHANAUNGATANGA / WHAKAPAPA KINSHIP/GENEALOGY

Whanaungatanga and whakapapa recognises that we all have genealogical links that are important

Barnardos staff recognise that Māori have processes that promote and support the establishment of relationships through whakawhanaungatanga, whakapapa and whenua

1 Whanaungatanga. A key concept related to whānau is whanaungatanga, which means kinship ties, based on one's ancestry and history. The concept of whanaungatanga and presence of whānau provides one with a sense of belonging, security and identity. It also carries certain obligations or responsibilities, in terms of respecting and contributing collectively both to one's extended family and the wider physical and spiritual environment.

This is why Māori always need to make connections whenever there is a gathering. It is a key part of engaging with whānau so it must be prioritised.

2 Whakapapa can be loosely translated as ancestral descent. It is the link to the whenua (land) and to the Atua (Gods) and is thus the underlying basis of tribal identity. Recitation of whakapapa is more than a recitation of genealogy. It keeps ancestors and their deeds alive, making it a way of passing on important oral histories from generation to generation. You will hear orators reciting whakapapa on the marae to establish their right to speak, stemming from their ancestral connection to the marae or the area. Whakapapa is also invoked as a way of reinforcing links with others present.

The study of whakapapa is regarded as sacred. It's important to remember that what might seem to be "just a piece of paper" or a recitation of a family tree is far more than that - it is the core of Māori identity. Sometimes Māori prefer not to discuss personal information relating to whakapapa, with those outside their hapū or with people they barely know.

What this means in Te Ao Māori Ko te Tikanga. Whanaungatanga is based on Whakapapa. The act of whanaungatanga is an essential part of any interaction, builds relationships and establishes connections.

When is this done? He aha te wā tika? Whenever there is social interaction. This process is outlined in the section on mihi and pepeha.

What this means at Barnardos Tō mātou tikanga ki Barnardos. We take time to acknowledge this as a crucial process for Māori and central to their wellbeing. Pākehā are also connected to their heritage and frequently acknowledge those connections, especially with Māori.



Making connections is an essential part of any interaction for Māori so resist the urge to consider it as time wasting, even if there is time pressure. Knowing one's whakapapa might also be an indicator of how well a whānau is going e.g. an absence of whakapapa could mean a disconnection from Te Ao Māori.

Lined area for taking notes.

MIHIMIHI & PEPEHA PERSONAL INTRODUCTIONS

Ko au te maunga, ko au te whenua, ko au te wai
I am the mountain, I am the land, I am the waters

In the true spirit of wairuatanga and whanaungatanga, all Barnardos staff will be able to introduce themselves in te reo Māori.

Whenever people gather, we need to understand who we are, where we come from and what our connections are with those others present. By clarifying these questions we can more effectively move into the purpose for the gathering. The format below is a suggested way of introducing yourself:

- 1 Mihi. Acknowledge those present, making sure to greet kaumātua, the person who opened the meeting with karakia and tangata whenua¹⁷ (your hosts).
- 2 Pepeha. People ordinarily stand to share a little bit about where they come from and who they are in relation to this gathering. Many share significant parts of their whakapapa (genealogy). This can also be referred to as whakawhanaungatanga.

During the process of whakawhanaungatanga, acknowledge your reason and purpose for being there and introduce yourself. A process for doing this is outlined below:

Short version

Tēnā koutou katoa I greet you all

Tēnā koutou ngā rangatira My chiefs, I greet you

Ko _____ te maunga (mountain, prominent landmark)

Ko _____ te awa, roto, moana (river, lake, sea)

Ko _____ te waka (canoe)

Ko _____ te iwi (bones)

Ko _____ ahau (I am)

Longer version

Tēnā koutou katoa I greet you all

Oku rangatira, tēnā koutou katoa My chiefs, I greet you all

Ko _____ te maunga (mountain, prominent landmark)

Ko _____ te awa, roto, moana (river, lake, sea)

Ko _____ te waka (canoe)

Ko _____ te iwi (bones)

Ko _____ te hapū (sub-tribe)

Ko _____ te tipuna (ancestor)

Ko _____ te marae (standing place)

Ko _____ te matua (father)

Ko _____ te whaea (mother)

Ko _____ te hoa rangatira (partner)

Ko _____ aku tamariki/tama/tamāhine (children)

Ko _____ ahau (I am)

Nō reira, tēnā tātou katoa Therefore, greetings to us all

What this means in Te Ao Māori Ko te Tikanga. Relationships and connections formed or re-established

When is this done? He aha te wā tika? Mihimihi (or a round of greetings) happens at the beginning of a meeting or hui. It follows the formal mihi whakatau or pōwhiri. Some people use a shorter version as part of the introductions at the beginning of a meeting. Use of the longer version depends on the context and kaupapa, who is in attendance and whether or not you are in a Māori setting such as marae.

What this means at Barnardos Tō mātou tikanga ki Barnardos. This provides confidence to announce who you are and your genealogy while it sets the appropriate tone to connect with Māori. It is an essential part of forming connections, networks and relationships.



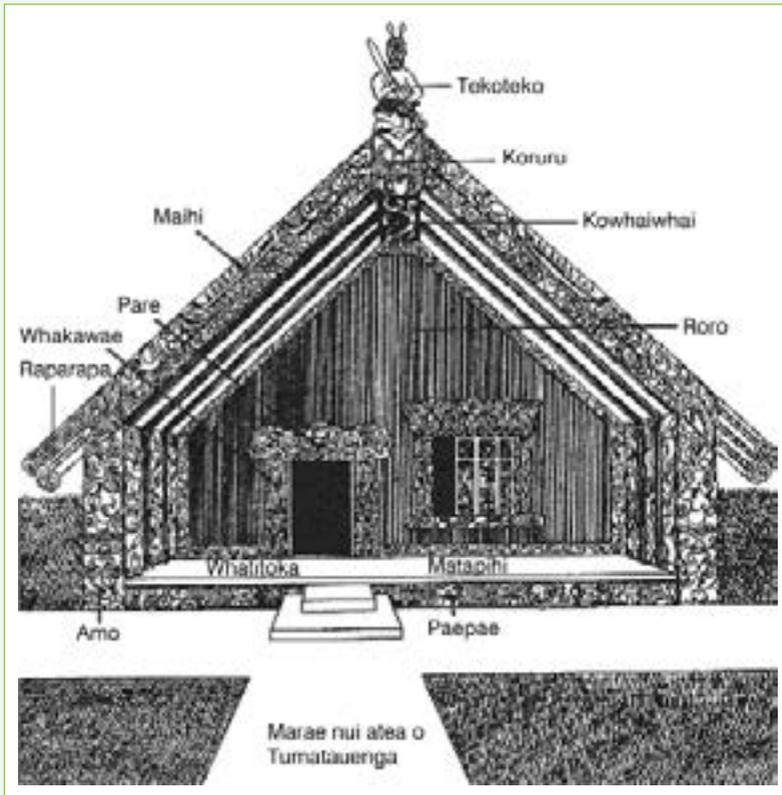
He Taonga te wareware, te ngāwari noa hoki—As forgetfulness is a treasure, so is simplicity. Keep it simple. Practice, Practice, Practice. You are unique – celebrate this. Finally, be guided by whoever is facilitating the meeting, who is there and what others are doing.

MARAE A PLACE TO STAND

Ko Papatuanuku te marae e takoto
Our Earth Mother, our marae supine

Barnardos staff understand basic marae protocol and kawa specific to their local areas

It is important that Barnardos staff understand basic marae protocol and kawa specific to their local areas. Marae and the whareniui provide a 'place to stand' or tūrangawaewae for iwi and hapū. Papatipu marae are those ancestral marae specific to iwi or hapū. In larger cities, urban marae provide a focal point for many Māori who may be far from home. Non-Māori are also welcome and marae provide a place to meet, learn, debate and find out about Te Ao Māori. This requires local action with support as required. As a beginning point the Te Rito resource on your computer is an excellent way to get started. There are also some other options for you to look at in the resources section such as maorimaps.com



notes

KOHA & UTU GIFTING & RECIPROCITY

Te koha o nehe he kai, te koha o naiānei, he tohu aroha
In times past, a gift of food. Nowadays, a sign of love and respect

Koha as an expression of manaaki and reciprocity must be taken into consideration when working with Māori.

A koha can be thought of as a gift, present, offering, donation or contribution. Whenever engaging with Māori some thought needs to be given to koha and what appropriate action should take place to acknowledge the engagement in a reciprocal manner.

What this means in Te Ao Māori Ko te Tikanga. Giving koha is the practice of bestowing an unconditional gift where the recipient has neither stipulated that it be given, nor has any expectation of receiving it. It is an integral part of Māori culture and significant protocol is attached to it. Traditionally, koha has taken many forms but in more recent times it has tended to be in the form of money.

When is this done? He aha te wā tika? During a Marae visit this is done according to the kawa of the particular Marae (see your Te Rito resource for a general guide). Otherwise Koha is given at a time that acknowledges contribution made by someone. This is usually at the conclusion of an event or transaction.

What this means at Barnardos Tō mātou tikanga ki Barnardos. We are committed to appropriately acknowledging services rendered. We also participate in the practice of koha as protocol prescribes at any occasion. For instance, even when the organisation has paid for the hui, there is an expectation each individual will contribute a small koha to be given on the day of the hui.



It is best to be guided by the concept of reciprocity. Koha is given as a result of some kind of transaction. What was the nature of that transaction? What were the benefits and how much effort was put into it all?

In the modern world there are financial constraints, however, koha is a gift from the heart and should reflect the reciprocal intention of the giver. This allows people to think about things other than money that could reflect the service provided. It could also mean something is given in addition to the money. The recipient might be very grateful for a gesture (a shared meal perhaps) from the people concerned or the organisation. So consider everything when looking at koha.

- Consider the work of the marae
- Currently koha is normally financial however it could be a taonga
- Consider kaumātua and their sharing of knowledge
- Consult the Barnardos policy
- Talk to everyone involved

Lined area for taking notes.

RAUEMI RESOURCES

PRONUNCIATION

The following English equivalents are a rough guide to pronouncing vowels in Māori:

a as in far

e as in desk and the first 'e' in where; it should be short and sharp

i as in fee, me, see

o as in awe (not 'oh!')

u as in sue, boot

There are fewer consonants, and only a few are different from English:

r should not be rolled. It is pronounced quite close to the sound of 'l' in English, with the tongue near the front of the mouth.

t is pronounced more like 'd' than 't', with the tip of the tongue slightly further back from the teeth

wh counts as a consonant; the standard modern pronunciation is close to the 'f' sound. In some districts it is more like an 'h'; in others more like a 'w' without the 'h'; in others again more like the old aspirated English pronunciation of 'wh' ('huence' for whence)

ng counts as a consonant and is pronounced like the 'ng' in 'singer'. It is not pronounced like the 'ng' in 'finger', i.e., Whangarei is pronounced Far-n(g)ah-ray (not Fong-gah-ray); Tauranga is pronounced Tow- (to rhyme with sew) rah-n(g)ah (not Tow-rang-gah).

The macron – a little line above some vowels – indicates vowel length. Some words spelled the same have different meanings according to their vowel length. For example, anā means 'here is' or 'behold': Anā te tangata! (Here is the man!) Ana, with no macron, means a cave. Some writers of modern Māori double the vowel instead of using macrons when indicating a long vowel; the first example would be Anaa te tangata!

VOCABULARY

People and Their Groups

Rangatira person of chiefly rank, boss, owner

Tama son, young man, youth

Tamāhine daughter

Tamaiti one child

Tamariki children

Tāne man/men, husband (s)

Teina/taina junior relative, younger brother of a brother, younger sister of a sister

Tipuna/tupuna ancestor

Tuahine sister of a man

Tuakana senior relative, older brother of a brother, older sister of a sister

Tungāne brother of a sister

Wahine woman, wife (wāhine: women, wives)

Waka canoe, canoe group (all the iwi and hapū descended from the crew of a founding waka)

Whāngai fostered or adopted child, young person

Whānau extended or non-nuclear family; to be born

Whanaunga kin, relatives

Greetings

E noho rā Goodbye (from a person leaving)

Haere rā Goodbye (from a person staying)

Haere mai Welcome! Come!

Hei konā rā Goodbye (less formal)

Kia ora Hi! G'day! (general informal greet-ing)

Mōrena (Good) morning!

Nau mai Welcome! Come!

Tēnā koe formal greeting to one person

Tēnā kōrua formal greeting to two people

Tēnā koutou formal greeting to many people

Tēnā tātou katoa formal inclusive greeting to everybody present, including oneself

Body Parts

Arero tongue

Ihu nose

Kakī neck

Kauae chin (also kauwae)

Kōpū womb

Māhunga (also makawe) hair (always plural, indicated by ngā the, plural; also head

Manawa heart, essence

Niho teeth

Poho chest (also uma)

Puku belly, stomach

Ringa hand, arm

Toto blood

Turi knee (also pona)

Tūtāe excrement, ordure

Ū breast (breast-milk is wai-ū)

Upoko head

Waewae foot/feet, leg/legs

Concepts

Aroha compassion, tenderness, sustaining love

Ihi power, authority, essential force

Mana authority, power; secondary meaning: reputation, influence

Manaakitanga respect for hosts or kindness to guests, to entertain, to look after

Mauri hidden essential life force or a symbol of this

Noa safe from tapu (see below), non-sacred, without restriction

Raupatu confiscate, take by force

Rohe boundary, a territory (either geographical or spiritual) of an iwi or hapū

Taihoa to delay, to wait, to hold off to allow maturation of plans, etc.

Tapu sacred, not to be touched, to be avoided because sacred, taboo

Tiaki to care for, look after, guard (kaitiaki: guardian, trustee)

VOCABULARY

Taonga treasured possession or cultural item, anything precious

Tino rangatiratanga the highest possible independent chiefly authority, paramount authority, sometimes used for sovereignty

Tūrangawaewae a place to stand, a place to belong to, a seat or location of identity

Wehi to be held in awe

Whakapapa genealogy, to recite genealogy, to establish kin connections

Whenua land, homeland, country (also afterbirth, placenta)

The Marae

Hui meeting, conference, gathering

Marae the area for formal discourse in front of a meeting house; or the whole marae complex, including meeting house, dining hall, forecourt, etc.

Haere mai! Welcome! Enter!

Nau mai! Welcome!

Tangihanga funeral ceremony in which a body is mourned on a marae

Tangi short (verbal version) for the above; or to cry, to mourn

Karanga the tikanga of calling to the guests to welcome them onto the marae

Manuhiri guests, visitors

Tangata whenua original people belonging to a place, local people, hosts

Whaikōrero the art and practice of speech making

Pūkōrero or Kaikōrero speaker (there are many other terms)

Haka chant with dance for the purpose of challenge (see other references to haka on this site)

Waiata song or chant which follows a speech

Koha gift, present (usually money, can be food or precious items, given by guest to hosts)

Wharenuī (lit) big house.
Aka: meeting house; sometimes run together as one word

Whare whakairo carved meeting house

Whare kai dining hall

Whare paku lavatory, toilet

Whare-horoī tinana ablution block, bathroom

People And Their Groups

Ariki male or female of high inherited rank from senior line of descent

Hapū clan, tribe, independent section of a people (modern usage – sub-tribe); pregnant

Iwi people, nation (modern usage – tribe); bones

Kaumātua elder or elders, senior people in a kin group

Ngāi Tātou a term for everyone present – ‘we all’

Pākehā this word is not an insult; its derivation is obscure. It is the Māori word for people living in New Zealand of British/European origin. Originally it would not have included, for example, Dalmatians, Italians, Greeks, Indians, Chinese.

WAIATA

Ko Barnardos O Aotearoa

Ko Barnardos o Aotearoa, ko Barnardos o Aotearoa

Can you hear me?

Can you see me?

I am a child of the world

My arms extended, my eyes beseech you

Karanga mai, mihi mai, karanga mai

Ko ngā tamariki, i te tuatahi

He pepeha, he whakatauākī

Kotahi anake, te kaupapa

Arā rā, ko ngā tamariki

Kia māia, kia ū, kia kaha rā

I stand within thee

Thine arms embrace me

To shield me from the storm

That I be nurtured, (and) clothed in splendour

A natural right, no longer torn

Ko ngā tamariki, i te tuatahi

He pepeha, he whakatauākī

Kotahi anake, te kaupapa

Arā rā, ko ngā tamariki

Kia māia, kia ū, kia kaha rā

Kia māia, kia ū, kia kaha rā

Ko Barnardos o Aotearoa, ko Barnardos o Aotearoa

Whakamārama:

Mihi – the plea ‘Ko Barnardos o Aotearoa’

Whiti tuatahi – karanga, searching, reaching out for support, eyes pleading, the calling and greeting
Karanga mai, mihi mai

Kōrihi – our maxim, statement of intent, purpose to be courageous, firm, resolute and unyielding in our tasks. Ensuing that children do come first!

Whiti tuarua – a haven doth come upon me, I am embraced, shielded from the elements.
Nurtured through a time of learning and emotion into a life of meaning, choice and reality.

Kōrihi – our maxim, statement of intent, purpose, being courageous, firm, resolute and unyielding in our task.

Whakamanahia – emotional, spiritual and physical restraint removed “and now I am whole”

Kaiwaiata/singer: Jason Hurunui²³

Kaitito/composer: Whare Tamanui, Pou Ārahi Māori, Barnardos

WAIATA

He Honore

He hōnore, he korōria	Honour, glory and
Maungārongo ki te whenua	Peace to the land
Whakaaro pai e	May good thoughts come
Kingā tangata katoa	to all people
Ake ake, ake ake	for ever and ever, for ever and ever
Āmine	Amen
Te Atua, te piringa	The Lord is the refuge
Toku oranga	and my life

Ka Waiata

Ka waiata ki a Maria	Let us sing to Mary,
Hine i whakaae	The girl who said Yes
Whakameatia mai	let it be as you say, that I become
Te whare tangata	the house of mankind
Hine pūrotu	A simple girl Hine ngākau A strong-hearted girl
Hine rangimārie	A quiet girl
Ko Te Whaea	The Mother of Jesus
Ko te whaea	and the mother
O te ao	of the whole world

Whakaria Mai

Whakaaria mai	Show
Tōu rīpeka ki au	your cross to me
Tiaho mai	Let it shine
Rā roto i te pō	there in the darkness
Hei kona au To	there I
Titiro atu ai.	will be looking
Ora, mate	In life, in death
Hei au koe noho ai	let me rest in thee

WAIATA

Putiputi Kanehana

Putiputi kanehana e	Flower mine, my carnation
Māku koe e kato e	That I should pluck you thus
Mehemea ko koe	Thus with you
Taku tau pūmau	My constant companion
Piri rawa i tēnei uma e	Tightly clasped to my chest

Purea Nei

Purea nei e te hau	Scattered by the wind
Horoia e te ua	washed by the rain
Whitiwhitiria e te rā	and transformed by the sun
Mahea ake ngā pōraruru	all doubts are swept away
Makere ana ngā here	and all restraints are cast down
E rere wairua, e rere	Fly O free spirit, fly
Ki ngā ao o te rangi	to the clouds in the heavens
Whitiwhitiria e te rā	transformed by the sun
Mahea ake ngā pōraruru	with all doubts swept away
Makere ana ngā here	and all restraints are cast down
Makere ana ngā here	yes, all restraints cast down

E Tū Kahikatea

E tū Kahikatea	Stand tall, as a Kahikatea tree
Uru mai uru roa	As shelter for the next generation
Awahi mai, awahi atu	Embracing this way and that
Tātou, tātou e (tātou, tātou e)	For us all

WAIATA

Te Aroha

Te aroha . . . te aroha	With meaningful regard
Te whakapono . . . te whakapono	Integrity, faith
Me te rangimārie mō tātou	and peace and harmony
Ngā taonga tapu i tuku iho	These treasures left to us all
Nō ngā tipuna	by our ancestors
(waiata anō)	
Ngā taonga tapu i tuku iho	Treasures left to us all
Nō ngā tipuna	by our ancestors

Ehara i Te Mea

Ehara i te mea	It is not a new thing
Nō inaiānei te aroha	now that is love
Nō ngā tūpuna	comes from the ancestors
I tuku iho, i tuku iho	handed down through the passages of time
Whakapono tūmanako	Faith and hope
Te aroha ki te iwi	love to the people
Nō ngā tūpuna	comes from the ancestors
I tuku iho, i tuku iho	handed down through the passages of time
Te whenua te whenua	The land of lands
Te oranga ki te iwi	is the life for the people
Nō ngā tūpuna	comes from the ancestors
I tuku iho, i tuku iho	handed down through the passages of time

KARAKIA

Io i Te Wānanga

IO i te wānanga IO	Of the learning schools
IO i te kūkunetanga IO	Of the advanced swelling
Anei tēnei pia, tēnei aro	Behold, a student, a learner
E karanga ana mai koe	Who beckons you
Kia tū mai koe	To be present
Kia haramai koe	To come forth
He poutokomanawa	The centre post of the creation
He rerengaio	Of the starry skies
He matatā, he matapī	Open to the source
He I he O	IO
Aue taukiri e!	Gracious

INOI / KARAKIA

Inoi O Te Ata

E te Atua kaha rawa
Nei rā ngā pononga e whakaoho nei
I te aroha, me te whakapono me te tūmanako

I tēnei ata, kia whakakahaingia tā tātou kaupapa

Kua hori ake nei
Nōreira, kororia ki tōu ingoa tapu
Āmine

Karakia O Te Ata

Whakataka te hau ki te uru
Whakataka te hau ki te tonga
Kia mākinakina ki uta
Kia mātaratara ki tai
E hī ake ana te atakura
He tio, he huka, he hau hū
Tihei mauri ora!

Morning Prayer

Most heavenly lord
Your servants awaken
With loving regard, in faith and belief
hope and desire
this morn` to ensure our reason for being is
strengthened
as from past times
therefore, I honour your sacred name
Amen

Cease the winds from the west
Cease the winds from the south
Let the breeze blow over the land
Let the breeze blow over the ocean
dawn come with a sharpened air
A touch of frost, a promise of a glorious day
The sneeze of life!

INOI / KARAKIA MŌ NGĀ KAI

Inoi Kai

E te Atua
Whakapainga ēnei kai
Hei oranga mō ō mātou tinana
Whāngaia hoki ō mātou wairua
Ki te taro o te ora
Ko Ihu Karaiti tō mātou Ariki
Ake, ake, ake
Amine
Lord God
Bless this food
For the goodness of our bodies
Feeding our spiritual needs
with the bread of life
Jesus Christ, our Lord
Forever and ever
Amen

Karakia Kai

Nau mai e ngā hua e hora nei
O te ao
O te wai tai
O te wai Māori
Nā Rongo, nā Tāne, nā Maru
Ko Ranginui e tū nei It is Ranginui
Ko Papatūānuku e takoto nei
Tūturu mai whakamaui kia tina
Tina!
Haumi e Hui e Taiki e!
These fruits laid before us
Of the environment
Of the sea
Of the fresh waters
Fruits of Rongo, of Tāne, of Maru
who stands above
Papatūānuku supine
Firm, enduring and true
Bind it, fix it, it is done!

Karakia O Te Ahi-Pō

E whakakōiri ngā rākau o te ahi-pō
Te rākau ā Tāne te tūohu, nei
Kia whakapiripiri ngā pakere
Kia whakatā, ka moe, ka moemoeā!
Tūturu mai whakamāua kia tina
Tina!
Haumi e Hui e Taiki e!

Karakia Whakaoti

Unuhia, unuhia
Unuhia ki te uru tapu nui
Kia wātea, kia māmā, te ngākau
Te tinana, te wairua i te ara tangatā
Koia rā e Rongo, whakairihia ake ki runga
Kia tina! TINA! Hui e! TĀIKI E!

KARAKIA

Evening Gather

Oh sway the trees in the evening
Patterns of Tāne standing, pliant
Gathering the outer leaves in embrace
A breathe, to sleep, to dream
Firm, enduring and true

Bind it, fix it, it is done!

Closing

Draw on, draw on
Draw on the supreme sacredness
To clear, to free the heart
The body and the spirit of mankind
Rongo, suspended high above us in the heavens
Draw together! Affirm!

Online

Te Rito (available on your desktop)

www.māoridictionary.co.nz

www.tetaurawhiri.govt.nz

www.skip.org.nz/whakatipu

www.māorimaps.com

www.treaty2u.govt.nz

www.newzealand.com

www.māori.org.nz

www.huia.co.nz

Books

Tauroa, Hiwi & Pat (1986). Te Marae: A Guide to Customs & Protocol. Reed Books

Barlow, Cleve. Tikanga Whakaaro. Key Concepts in Māori Culture: Oxford University Press Australia & New Zealand, 1991

Barnardos Intranet

Te Rito—Desktop Resource

Te Ara Kōtuia: Māori Development Intranet Page.

Education

Te Wānanga o Aotearoa www.twoa.ac.nz

Mauriora ki te Ao www.mkta.co.nz

Te Reo Māori in English medium schools
tereomāori.tki.org.nz

END NOTES

- 1 Ngā Pou e Whā - Barnardos Māori Strategy www.barnardos.org.nz/about-us/publications
- 2 Kawa - marae protocol - customs of the marae and wha-renui, particularly those related to formal activities such as pōwhiri, speeches and mihimihi.
- 3 Barnardos Core Values - integrity, respect for others, success, passion www.barnardos.org.nz/about-us/our-purpose-approach-and-values
- 4 Ngā Pou e Whā core principles - Manaakitanga (looking after our people), Wairuatanga (Integrity), Whanaungatanga (Family), Kaitiakitanga (Stewardship), Kaikoritanga (Empowerment), Aroha (Unconditional Love)
- 5 Manawhenua - territorial rights, power from the land, authority over land or territory - power associated with possession and occupation of tribal land. The iwi's history and legends are based in the lands they have occupied over generations and the land provides the sustenance for the people and to provide hospitality for guests.
- 6 Whakapapa - genealogy, genealogical table, lineage, descent
- 7 Korere tawhito - Verse from the ancient past
- 8 Wānanga - tribal knowledge, lore, learning.
- 9 Tangihanga - weeping, crying, funeral, rites for the dead, obsequies.
- 10 Kai-food, meal.
- 11 Whakatauākī - proverb, saying, cryptic saying, aphorism.
- 12 Kaumatua - adult, elder, elderly man, elderly woman, old man.
- 13 Whānau - extended family, family group, a familiar term of address to a number of people - the primary economic unit of traditional Māori society. In the modern context the term is sometimes used to include friends who may not have any kinship ties to other members.
- 14 Hapū - kinship group, clan, tribe, subtribe - section of a large kinship group.
- 15 Iwi - extended kinship group, tribe, nation, people, nationality, and race - often refers to a large group of people descended from a common ancestor.
- 16 Marae-courtyard - the open area in front of the wharenui, where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae.
- 17 Tangata Whenua - local people, hosts, indigenous people of the land - people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried.
- 18 Te Rito - located on Barnardos Desk Top is an interactive online resource from Kia Maia Bicultural Communications www.kiamaia.org.nz
- 19 Whakaotinga - completion.
- 20 Poroporoaki - eulogy, panegyric, leave taking - eulogies, or farewell speeches to the dead, contain beautiful language and express people's grief
- 21 Source: Mason Durie, Whaiora: Māori health development. Auckland: Oxford University Press, 1998, pp. 68–74
- 22 Rohe - Territory/region
- 23 Kaiwaiata/singer: Jason Hurunui - the music for this waiata is available on the Barnardos intranet under Māori Development <http://b-spoke/people-and-performance/barnardos-waiata>

