

# 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

# WHAKATAKORANGA CONTENT

|    |               |  |    |
|----|---------------|--|----|
| 1  | Tuatahi       | TIKANGA & KAWA / PROTOCOL & PRACTICE             | 4  |
| 2  | Tuarua        | KARAKIA & INOI / INCANTATION & PRAYER            | 6  |
| 3  | Tuatoru       | MIHI WHAKATAU & PŌWHIRI / WELCOME                | 8  |
| 4  | Tuawhā        | WHANAUNGATANGA / KINSHIP & WHAKAPAPA / GENEALOGY | 10 |
| 5  | Tuarima       | MIHIMIHI & PEPEHA / PERSONAL INTRODUCTIONS       | 12 |
| 6  | Tuaono        | WAIATA / SONG                                    | 14 |
| 7  | Tuawhitu      | WHAKAOTINGA / FAREWELL                           | 16 |
| 8  | Tuawaru       | WHAKAWĀTEA / CLEARING THE WAY                    | 18 |
| 9  | Tuaiwa        | MARAE PROTOCOL                                   | 20 |
| 10 | Tekau         | WAIKUA / SPIRITUALITY                            | 22 |
| 11 | Tekau Mā Tahī | TAPU & NOA / SACRED & MADE ORDINARY              | 24 |
| 12 | Tekau Mā Rua  | HE TĀNE HE WAHINE / MALE & FEMALE                | 26 |
| 13 | Tekau Mā Toru | TUAKANA & TEINA / SENIOR & JUNIOR                | 28 |
| 14 | Tekau Mā Whā  | KOHA & UTU / GIFTING & RECIPROCITY               | 30 |
| 15 | Tekau Mā Rima | TINO RANGATIRATANGA & MANA WHENUA                | 32 |
| 16 | Tekau Mā Ono  | RAUEMI / RESOURCES                               | 34 |

# 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.<sup>1</sup> 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.<sup>2</sup>

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 values<sup>3</sup> and core principles<sup>4</sup>

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 manawhenua<sup>5</sup> 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.

# KARAKIA & INOI INCANTATION & PRAYER

Karakia o nehe mōku, Inoi karaitiana mōna  
Chants of old for me, Christian prayers for him

Wairuatanga and Kaitiakitanga is evident in all Barnardos processes, meetings and events, through karakia and whakatauākī

Karakia and Inoi are used to set the tone for a successful event and to ensure a positive outcome. They remind people of the higher purpose for any gathering. Whakatauākī may also be used.

1 KARAKIA is a traditional process. It can be viewed as a chant. It is typically recited rapidly and it uses traditional language. It can be spoken or chanted. It can also follow traditional hāhi (religious) practices.

Karakia is a demand directly spoken to Atua (Gods / Deities). The images used in karakia are from traditional narratives. There were karakia for all aspects of life, birth and naming rites, whakapapa<sup>6</sup>, kōrero tawhito<sup>7</sup>, wānanga<sup>8</sup>, the teachings and learnings of nature and the universe, eldership and tangihanga<sup>9</sup>.

2 INOI is a Christian prayer, following biblical models and format. It can be considered as a plea, prayer, thanksgiving, request, or appeal. Inoi is a way to set the tone and to remind people of the higher purpose of the meeting.

3 Whakatauākī are proverbs or sayings that can be used to frame the purpose of the gathering, bring people together and set the tone for the meeting.

**What this means in Te Ao Māori Ko te Tikanga.** Karakia enabled people to carry out their daily activities in union with the ancestors, nature and the spiritual powers.

**When is this done? He aha te wā tika?** Exercising this tikanga is usually the first thing that occurs at any gathering or meeting. It is also the act which concludes a meeting and to wish travellers a safe journey home. It is done before kai<sup>10</sup>.

**What this means at Barnardos Tō mātou tikanga ki Barnardos.** It reminds us of our kaupapa: 'Ko Ngā Tamariki I Te Tuatahi'. It enables us to act appropriately and the process clearly marks the beginning and ending of our interactions together.



This moment for karakia, Inoi, whakatauākī<sup>11</sup> is an important time to recognise pakeke (mature people) and tuakana (the senior member of a group). An invitation should be extended to these people to open meetings. It provides an opportunity for older Māori staff members or kaumātua<sup>12</sup> a chance to speak, otherwise the most senior person present.

Lined area for taking notes, consisting of horizontal dotted lines.



# 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 whenua<sup>17</sup> (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.



















# 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, consisting of horizontal dotted lines.





# 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 Hurunui<sup>23</sup>

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](http://www.māoridictionary.co.nz)  
[www.tetaurawhiri.govt.nz](http://www.tetaurawhiri.govt.nz)  
[www.skip.org.nz/whakatipu](http://www.skip.org.nz/whakatipu)  
[www.māorimaps.com](http://www.māorimaps.com)  
[www.treaty2u.govt.nz](http://www.treaty2u.govt.nz)  
[www.newzealand.com](http://www.newzealand.com)  
[www.māori.org.nz](http://www.māori.org.nz)  
[www.huia.co.nz](http://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](http://www.twoa.ac.nz)  
Mauriora ki te Ao [www.mkta.co.nz](http://www.mkta.co.nz)  
Te Reo Māori in English medium schools  
[tereomāori.tki.org.nz](http://tereomāori.tki.org.nz)

# END NOTES

- 1 Ngā Pou e Whā - Barnardos Māori Strategy [www.barnardos.org.nz/about-us/publications](http://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](http://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](http://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>



