TIKANGA AND KAWA Working with Māori at Barnardos

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



Nga Matapono - Principles

Te Whare Barnardos

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KAUPAPA / PURPOSE

He mihi māhana ki a koe, ki a tātou ngā kaipānui 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.



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, whakapapa⁶, kōrero tawhito⁷, wānanga⁸, the teachings and learnings of nature and the universe, eldership and tangihanga⁹.
- 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 kai¹⁰.

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, whakatauākī¹¹ 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 kaumātua¹² a chance to speak, otherwise the most senior person present.





Ahakoa he pōwhiri he whakatau rānei heoi anō, nau mai, whakatau mai rā Albeit formal or informal nonetheless, I bid you welcome and be settled

In the spirit of manaakitanga and whanaungatanga, all new staff and whānau are welcomed into Barnardos through a locally mandated mihi whakatau process.

PŌWHIRI Performed outside in the elements, pōwhiri is the formal ceremony of welcome to all visitors. This ceremony is supported by manawhenua, the local whānau¹³, hapū¹⁴ and iwi¹⁵. This is usually held on a marae¹⁶. It is a tikanga that provides a medium for both host and visitor to engage.

Pōwhiri is governed by the kawa of manawhenua. So when you go to different areas you will find that they have different rules. These rules vary from iwi to iwi however, the commonly used kawa are:

- · Pāeke: this is used where all the local speakers speak first, followed by visiting speakers; the last word is held by a local speaker
- · Tauutuutu, also known as Tū atu, tū mai: this is used whereby speakers alternate between local speakers and visiting speakers. Again, the last word is held by a local speaker.
- MIHI WHAKATAU This is an official welcome speech acknowledging those present at a gathering. It is used at welcomes which are not held on marae. You may also see Mihi Whakatau where the welcome ceremony is held in the wharenui (meeting house) instead of on the marae ātea (forecourt).
- MIHI A Mihi can be a less formal process than Mihi Whakatau. A greeting is made but no reply is necessary. However a reply can be made if the visitor wishes to say something. This process is often used when welcoming manuhiri to meetings.

What this means in Te Ao Māori Ko te Tikanga. Enlivens manaakitanga, tiakitanga, aroha and whanaungatanga for all.

When is this done? He aha te wā tika? As decided by the hui organiser, or courtesy extended to any visitors.

What this means at Barnardos Tō mātou tikanga ki Barnardos. At Barnardos managers are responsible for staff being welcomed and for deciding what the office kawa is. It is appropriate to welcome new staff or when people change offices. Consider having regular (monthly) mihi whakatau. Sometimes it is appropriate to invite whanau, especially when new staff start work.



Mihi Whakatau is used to welcome new staff to Barnardos as powhiri is normally practiced on marae. It is the local manawhenua who determine what kawa is followed.





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

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 whanau so it must be prioritised.

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 To 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.



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).
- 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:

-		
Sh	Ort	version

Tēnā koutou katoa I greet you all

lana	koutou	กผล หลเ	anatira	Mychiata	l areet vou

ahau (I am)

Teria Roatoa riga	cha koatoa nga rangatha my chicis, i greet you			
Ко	te maunga (mountain, prominent landmark			
Ко	te awa, roto, moana (river, lake, sea)			
Ко	te waka (canoe)			
Ко	te iwi (bones)			

Longer version

Tēnā koutou katoa I greet you all

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

o _____te maunga (mountain, prominent landmark)

(o ______ 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)

(o _____ te hoa rangatira (partner)

Ko _____ aku tamariki/tama/tamāhine (children)

Ko _____ ahau (I am)

No reira, tena tatou 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.



Te kai a te rangatira he kōrero heoi anō, te kai a te iwi whānui, he waiata kinaki Conversation is indeed chiefly when embellished by the singing voices of the people

Manaakitanga, tautoko and aroha are evident through waiata

There are many different waiata from all across Aotearoa New Zealand. They vary in format according to the composer's intention and the message being conveyed.

There are different waiata for different events. For example, there are hymns which are usually sung at tangihanga which wouldn't be suitable for something like a birthday. There are some waiata which can be sung at most occasions. Some of these are included at the back of this booklet. These are the waiata that you will most probably come across in your work at Barnardos.

What this means in Te Ao Māori Ko te Tikanga. It is a way to acknowledge and learn whakapapa, pakiwaitara/stories and to keep history alive.

When is this done? He aha te wā tika? Waiata can be spontaneous moments according to the feeling of the hui and the people present. Otherwise, waiata will occur at the conclusion of any speech or address. They are also used at the start and ending of any hui, usually at the end of any mihi.

What this means at Barnardos Tō mātou tikanga ki Barnardos. It is important that we have a range of waiata to use at hui. Staff should feel comfortable to join in when waiata are being sung and can demonstrate an understanding of waiata in Te Ao Māori.



The waiata needs to be relevant to what precedes it. For example, if we were welcoming people to an Educator's Conference, a suitable waiata could be 'E Tū Kahikatea' as it is about learning. Keep it simple. Practice, Practice, Practice. It's fun! Having a range of waiata gives you confidence. Waiata helps with pronunciation and is helpful in learning te reo Māori. When sung in office environments, it really brings people together. Your desktop resource Te Rito¹⁸ has waiata which you can access, hear and sing along with and YouTube is also an excellent resource.



POROPOROAKI — WHAKAOTINGA FAREWELL

Arā, te karanga o te pō, takoto mai, moe mai rā Tēnei rā whakakapi mōu, me haere i te aroha There, the night realms call you to rest, to sleep. This your last day of work, leave with our love

In the wairua of whanaungatanga and aroha, all staff are farewelled in an appropriate manner and respect and dignity will be given to staff who have lost loved ones.

1 TANGIHANGA When whānau grieve for the loss of a loved one it is done collectively. The wider whānau comes together to provide support and comfort to one another and to ensure an appropriate farewell.

The grieving period usually takes about three days. Of course this period will vary according to circumstances. The important thing is that the proper time is taken to go through tangihanga protocols and that whānau are able to fully express themselves. It also allows people time to travel to the Tangi from around the country.

Your Te Rito resource provides an overview of what to expect at Tangi. Knowing the kawa of your local Marae will fill in the details. Talk to the wider whānau or friends of the whānau to find out how you might best pay your respects. This is where word of mouth becomes very important.

- 2 WĀ WHAKAOTINGA—Farewell Me haere koe ki te whitinga o te Rā Go to the rising sun

 Wā whakaotinga¹⁹ is the time to bring something to its proper conclusion. Specifically it means to
 provide a farewell when someone leaves. At the departure of a staff member we can send them off
 in a manner they deserve. It also allows those people who remain an opportunity to acknowledge
 the end of a working relationship and to perhaps confirm an enduring friendship.
- 3 POROPOROAKI²⁰ Some other work places use the term poroporoaki to describe their farewell process so you might encounter this elsewhere. However, here at Barnardos we choose to use the expression wā whakaotinga.

What this means in Te Ao Māori Ko te Tikanga. Acknowledging the efforts of a colleague.

When is this done? He aha te wā tika? For Tangihanga it is important to act appropriately according to timing dictated by the whānau. With Wā Whakaotinga there should be a gesture of farewell whenever someone leaves Barnardos employment or leaves to work in another area.

What this means at Barnardos Tō mātou tikanga ki Barnardos. The way that this is done is really up to the team but the Barnardos way suggests that we should always make a point to do something. Whether it is formal or informal is something that the working relationships will determine. However, it's hard to go wrong with allowing moments to say some words, kai, waiata and closing with karakia.



It is important that consideration is given to staff dealing with bereavement in a culturally sensitive manner. Generally, we must acknowledge that a proper farewell is important for all concerned.





Me whakawātea mai te wāhi whakamua Let us clear the way before us

Kaitiakitanga (stewardship) and Wairuatanga (Integrity) underpin the interaction between Barnardos and our physical environments.

Whakawātea means to spiritually clear a place for people to inhabit. A blessing needs to take place to prepare the environment for those who are about to make use of it.

A Whakawātea is important because of Wairuatanga. Wairuatanga permeates everything we do. It commands our respect and acknowledgment. Māori see the physical and spiritual world as integrated and there is no division between the human world and the natural world.

What this means in Te Ao Māori Ko te Tikanga. A key component to understanding this is to consider the concept of mauri. This means a life force, or life principle. Mauri applies to both animate and inanimate objects - plants, rivers and mountains have a life force as well as people. Mauri teaches us about the need to respect and care for all things on earth and does not elevate people above their natural surroundings. Rather, mauri acknowledges connectedness and the way in which all things on earth are in some way interrelated and reliant on each other.

When is this done? He aha te wā tika? This is done in preparation for when people inhabit a new space.

What this means at Barnardos Tō mātou tikanga ki Barnardos. We are committed to whakawātea whenever:

- We move into a new office, building or learning centre
- A place has been refurbished and we are moving back in
- We move to a new space



Consult with local hapū, iwi, whānau and kaumātua about tikanga. Consider who the best person to perform the whakawātea is. Similarities in the Western world include things such as blessing of ships and new buildings and churches.

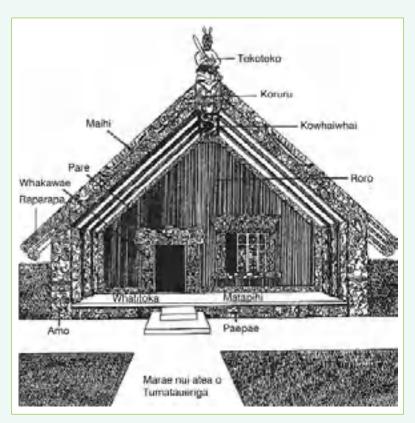




Ko Papatuanuku te marae e takoto Our Earth Mother, our marae supine

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 wharenui 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 <u>māorimaps.com</u>







Te wairua o te wahine, o te tāne My maternal, my paternal—my spiritual balance

Barnardos acknowledges the importance of spirituality and understands its contribution to achieving positive outcomes for whānau

The concept Wairua, permeates all Māori actions and experiences. Acknowledging this as an essential strand of Māori existence is vital to a meaningful relationship with Māori at all levels.

What this means in Te Ao Māori Ko te Tikanga. Wairua refers to the spiritual realm, the spirit of someone or something. Translated literally, 'wai' is the Māori word for water and 'rua' the word for two. Wairua is a word for the 'two waters' that flow within the pure and polluted, the positive and negative. Finding balance between the two is necessary to maintain equilibrium and promote harmony and wellbeing.

When is this done? He aha te wā tika? This is observed at all times in all that we do and relates to our values and core principles and enacting them through our work.

What this means at Barnardos Tō mātou tikanga ki Barnardos. We acknowledge that wairua is an essential part of practice. Within the context of our work with whānau, it might be best to view wairua with reference to Mason Durie's Whare Tapa Whā²¹: The Māori philosophy towards health is based on a wellness or holistic health model. Māori see health as a four-sided concept representing four basic beliefs of life: Te Taha Hinengaro (psychological health), Te Taha Wairua (spiritual health), Te Taha Tinana (physical health) and Te Taha Whānau (family health).

Taha wairua (spiritual health): The spiritual essence of a person is their life force. This determines us as individuals and as a collective, who and what we are, where we have come from and where we are going.



When confronted with a problem Māori do not seek to analyse its separate components or parts but ask in what larger context it resides, incorporating ancestors or future generations to discussions. This may mean the discussion goes off on a tangent but the flow will return to the question. So it reinforces the need to have patience and resist rigid adherence to timeframes and practice tools.

For some individuals and communities, spiritual well-being is linked to a particular religion. For others, it is not.

For many, Wairua can mean a set of values and beliefs that determine the way people live.

It could also mean the search for meaning and purpose in life, and personal identity and self-awareness.



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TAPU & NOA SACRED & MADE ORDINARY

Ko te tā o te pū he tapu. E kore he tapu, he noa! The marks of origins are sacred. Those without are ordinary!

As core principles of Ngā Pou E Whā, Barnardos staff understand, practice and promote the wairuatanga and tiakitanga of Tapu and Noa.

Tapu was used as a way to influence how people behaved towards each other and the environment, placing restrictions to ensure that society flourished. Noa being the counterpart in this equation, was the indicator of an unrestricted condition. They could perhaps be described as the rules in a system of social control, with a deeply spiritual basis. Tapu and noa are used as a means to guide and support community behaviour.

1 Tapu: Be sacred, restricted, set apart

2 Noa: Be free from the extensions of tapu, made ordinary, unrestricted and unrestrained.

What this means in Te Ao Māori Ko te Tikanga. The concepts of tapu and noa are important elements of wairuatanga. While tapu at a basic level means 'sacred', noa means 'ordinary' or 'free from restraint'. Tapu and noa regulate aspects of Māori culture, providing discipline and direction for iwi Māori.

The application of tapu can seem complex, and there are many and varied tikanga, or protocols, to guide us in our efforts to respect the states of tapu and noa.

When is this done? He aha te wā tika? He aha te wā tika? This depends on many things including location, events and future planning. Tapu and noa determine what is just and fair in the practice of tikanga and therefore is constantly being considered.

What this means at Barnardos Tō mātou tikanga ki Barnardos. We understand the importance of these concepts and respect these at all times, asking when we don't know.



There are a few everyday things you can do which show that you are respectful when dealing with Māori. One thing to keep in mind is not to mix food and the body. For example, heating wheat bags in the microwave should be avoided. The wheat is kai and shouldn't be used in an application for the body or tinana. Other things to consider are:

Washing dishes in the bathroom isn't appropriate as the bathroom is for the body	Tables are typically used for food so placing your rear end on a table is inappropriate
Because we use pillows for our head these should not be used to sit on	A person's body should always be respected so stepping over someone should be avoided
Tea towels should only be used for dishes and should not be thrown over your shoulder	Heads are tapu and touching heads may be disrespectful



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He puta taua ki te tāne, he whānau tamariki ki te wahine The battlefield for man, childbirth for woman

Barnardos takes into consideration Māori perspectives on tāne and wahine roles in relation to whānau

The Māori world recognises the male element (Ranginui e tu nei) and the female element (Papatūā nuku). As it is in the natural world, these elements complement one another.

What this means in Te Ao Māori Ko te Tikanga. The roles of men and women in traditional Māori society can be understood only in the context of the Māori world view, which acknowledged the natural order of the universe, the interrelationship or whanaungatanga of all living things to one another and to the environment, and the over-arching principle of balance. Both men and women were essential parts in the collective whole. Both formed part of the whakapapa that linked Māori people back to the beginning of the world (Ranginui and Papatūānuku). The very survival of the whole was absolutely dependent upon everyone who made it up, and therefore each and every person within the group had his or her own intrinsic value. They were all a part of the collective; it was therefore a collective responsibility to see that their respective roles were valued and protected.

When is this done? He aha te wā tika? This is observed at all times.

What this means at Barnardos Tō mātou tikanga ki Barnardos. We acknowledge that where Tikanga Māori occurs, male and female roles are conducted according to the Māori world view. This process is understood from that perspective.



There might be a tendency to judge male and female roles from a western point of view. This could result in feelings of an imbalance when immersed in tikanga Māori. Here are some points which might provide confidence that male and female roles in Te Ao Māori are fair and equal. The most powerful indication that there was no hierarchy of sexes lies in Māori language, as both the personal pronouns (ia) and the possessive personal pronouns (tana/tona) are gender-neutral. The naming of hapū and whare tupuna after women is a clear indication of the significance of those women. An existence where men have power and authority over women and children is not in accordance with tikanga Māori. Consider this is respect for Te Ao Māori and not a challenge to other cultural practices.





Mā te tuakana ka tōtika te teina, mā te teina ka tōtika te tuakana Whereby from the elder the young learns what is proper, correct and fair. From the younger, the elder learns tolerance and patience.

Barnardos acknowledges Tuakana / Teina as an integral dynamic within whānau and acts appropriately in respect of this

What this means in Te Ao Māori Ko te Tikanga. The Tuakana-Teina relationship is an integral part of Māori society. In a way it can be seen as a model for buddy systems. An older or more expert Tuakana (brother, sister or cousin) helps and guides a younger or less expert Teina (originally a younger sibling or cousin of the same gender).

The idea of the learner taking on the responsibility of being the teacher or Tuakana to her or his Teina is acceptable and in fact encouraged from an early age. This is the essence of love and care for one another in the whānau. It reinforces the principles of whanaungatanga

However, there is more to the concept and needs to be explored with your local iwi.

When is this done? He aha te wā tika? This is observed at all times.

What this means at Barnardos Tō mātou tikanga ki Barnardos. Tuakana/Teina is an important dynamic of whanaungatanga drawn from the importance of peoples` role and position in the whānau. In all contexts there exists a Tuakana-Teina relationship. Understanding what this is when working with Māori at all levels will make the interaction much more successful. It helps you to tailor your messages and understand the dynamics at play.

We need to take time and effort to understand the Tuakana-Teina relationship within every whānau we work with, to understand how decisions are made in that whānau.



The Tuakana-Teina roles may be reversed at any time. For example, the student who yesterday was the expert on te wā and explained the lunar calendar may need to learn from her classmate today about how manaakitanga (hospitality) is practiced by the local hapū.

Tuakana-Teina is specific to teaching and learning in the Māori context. Within teaching and learning contexts, this can take a variety of forms: Peer to peer – Teina teaches Teina, Tuakana teaches Tuakana. Younger to older – the Teina has some skills in an area that the Tuakana does not and is able to teach the Tuakana. Older to younger – the Tuakana has the knowledge and content to pass on to the Teina. Able to less able – the learner may not be as able in an area, and someone more skilled can teach what is required.





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





Mana atua, mana whenua, mana tangata Spiritual authority from the heavens, physical authority of the land, inherited authority of our forebears

All offices/teams will work with local iwi & hapū to understand their history and stories – pūrākau and waiata

Each rohe²² has a wealth of knowledge. This knowledge is held by whānau, hapū and lwi, who are the guardians of history, legends and waiata. These vehicles of information reach back a millennia and beyond. They also explain how each rohe has developed its own spiritual presence which is manifested in local Tikanga and Kawa.

One way to understand your region's character is through pūrākau (also known as pakiwaitara). Pūrākau is a Māori term for stories which contain mythological perspectives concerning the nature of reality and the human condition. A pūrākau is a story within which is contained models, perspectives, ideas of consequence to the people who recite them. They contain models concerning how the world came to be and how we might live within it.

What this means in Te Ao Māori Ko te Tikanga. Pūrākau generally are not trivial stories and they tend to talk about things such as the creation of the world, the creation of the human being, the deeds of the gods, illustrious ancestors and more. Because pūrākau conjure up the spirits of illustrious forbears they are treated with a degree of sanctity.

When is this done? He aha te wā tika? People who share pūrākau and waiata with other, do it when they deem appropriate. Being respectful of this timing is crucial. They can be a powerful learning tool in our early childhood contexts.

What this means at Barnardos Tō mātou tikanga ki Barnardos. We will make our best efforts to understand the world views and ways of living of local hapū and iwi.

- · Know our local iwi & hapū
- · Know local Māori history and stories
- · Seek regional waiata pūrākau and whakatauākī for when working with whānau



Building up local knowledge takes time. Even within your own rohe you may find variations to local stories and waiata depending on which whānau you are talking to. This is ok and each perspective must be respected. The Māori world is a colourful blend of many threads built upon a healthy respect for one another. Building a picture of all of these variations within your rohe will give a deeper appreciation of the themes that influence Mana Whenua.



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 'I' 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)

Mörena (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)

Tütae 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

Whaikorero 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)

Wharenui (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-horoi 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

lwi 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 māja, 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 unyeilding 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 unyeilding 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 honore, he kororia Honour, glory and Maungarongo 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

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

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 pōraruraru 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 pōraruraru with all doubts swept away
Makere ana ngā here and all restraints are cast down
Makere ana ngā here yes, all restraints cast down

F Tū Kahikatea

E tū Kahikatea Stand tall, as a Kahikatea tree
Uru mai uru roa As shelter for the next generation
Awhi mai, awhi 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

lo 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

Ю

He rerengaio Of the starry skies
He matatā, he matapī Open to the source

He I he O

Aue taukiri e! Gracious

INOI / KARAKIA

INOI / KARAKIA MŌ NGĀ KAI

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

Tīhei 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 Kai

E te Atua Lord God

Whakapainga ēnei kai Bless this food

Hei oranga mõ ö mātou tinana For the goodness of our bodies

Whāngaia hoki ō mātou wairua Feeding our spiritual needs

Ki te taro o te ora with the bread of life

Ko Ihu Karaiti tō mātou Ariki Jesus Christ, our Lord

Ake, ake, ake Forever and ever

Amine Amen

Karakia Kai

Nau mai e ngā hua e hora nei These fruits laid before us

O te ao Of the environment

O te wai tai Of the sea

O te wai Māori Of the fresh waters

Nā Rongo, nā Tāne, nā Maru Fruits of Rongo, of Täne, of Maru

Ko Ranginui e tū nei It is Ranginui who stands above

Ko Papatūānuku e takoto nei Papatūānuku supine

Tūturu mai whakamaua kia tina Firm, enduring and true

Tina!

Haumi e Hui e Taiki e! Bind it, fix it, it is done!

KARAKIA

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!

Evening Gather

Oh sway the trees in the evening

Patterns of Tane 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 powhiri, speeches and mihimihi.
- 3 Barnardos Core Values integrity, respect for others, success, passion <u>www.barnardos.</u> <u>org.nz/about-us/our-purpose-approach-and-values</u>
- 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 lwi 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

