TIKANGA AND KAWA
Working with Māori at Barnardos

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

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. 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.

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 whirihirihii 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 manawhenua³ 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, kōrero tawhito, wānanga, the teachings and learnings of nature and the universe, eldership and tangihanga.

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.

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 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 a chance to speak, otherwise the most senior person present.
MIHI WHAKATAU & PŌWHIRI
WELCOME

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.

1 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.

2 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).

3 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 whānau, especially when new staff start work.

WHAIWHAKAARO
POINTS TO
CONSIDER

Mihi Whakatau is used to welcome new staff to Barnardos as pōwhiri is
normally practiced on marae. It is the local manawhenua who determine
what kawa is followed.
WHANAUNGA TANGA / WHAKAPAPA
KINSHIP/GENEALOGY

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 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).

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
Oku rangatira, tēnā koutou katoa My chiefs, I greet you all
Ko ___________ te maunga (mountain, prominent landmark)
Ko ___________ te waka (canoe)
Ko ___________ te iwi (bones)
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.

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)

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.

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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.
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 Rito has waiata which you can access, hear and sing along with and YouTube is also an excellent resource.

**WHAIWHAKAARO POINTS TO CONSIDER**
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 farewelld 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 whakaotinga 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 POROPOROAKI 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.
WHAKAWÄTEA
CLEARING THE WAY

Me whakawätea mai te wähi whakamua
Let us clear the way before us

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

Whakawätea 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 Whakawätea is important because of Wairuatanga. Wairuatanga permeates everything we do. It commands our respect and acknowledgment. Mäori 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 Mäori 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 wä tika? This is done in preparation for when people inhabit a new space.

What this means at Barnardos Tö mätou tikanga ki Barnardos. We are committed to whakawätea 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 hapü, iwi, whänau and kaumätua about tikanga. Consider who the best person to perform the whakawätea is. Similarities in the Western world include things such as blessing of ships and new buildings and churches.
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 wharenui provide a ‘place to stand’ or turangawaewae 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 māorimaps.com
WAIRUA
SPIRITUALITY
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 Whā:21 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.
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:

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WHAIWHAKAARO
POINTS TO CONSIDER

WASHING DISHES IN THE BATHROOM ISN’T APPROPRIATE AS THE BATHROOM IS FOR THE BODY

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6. Heads are tapu and touching heads may be disrespectful.
HE TĀNE HE WAHINE  
MALE AND FEMALE

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 (Papatūānuku). 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.
TUAKANA & TEINA
SENIOR & JUNIOR

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.
KOHA & UTU
GIFTING & RECIPROCITY

Te koha o nehe he kai, te koha o naianei, 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
TINO RANGATIRATANGA
MANA WHENUA

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 rohe has a wealth of knowledge. This knowledge is held by whānau, hapū and iwi, 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.

WHAIWHAKAARO
POINTS TO CONSIDER
The following English equivalents are a rough guide to pronouncing vowels in Māori:

- **a** as in far
- **e** as in fee and the first ‘e’ in where; it should be short and sharp
- **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, **ā** means ‘here is’ or ‘behold’; **ānā** means ‘there is’ or ‘there is’. **Ānaa 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)

#### Greetings
- **E noho rā** Goodbye (from a person leaving)
- **Haere rā** Goodbye (from a person staying)

#### Body Parts
- **Arero** tongue
- **Ihu** nose
- **Kākī** neck
- **Kauae** chin (also kauwae)
- **Kōpū** womb
- **Māhunga** (also makawe) hair (always plural, indicated by ngā the, plural; also head
- **Whānau** extended or non-nuclear family; to be born
- **Whanaunga** kin, relatives

#### 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
- **Maori 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)

#### Pronunciation

- **Haere mai** Welcome! Come!
- **Hei konā rā** Goodbye (less formal)
- ** Kia ora Hi! G’day!** (general informal greeting)
- **Mōrena (Good)** morning!
- **Nau mai** Welcome! Come!
- **Tēnā koe formal greeting to one person**
- **Tēnā kōrau formal greeting to two people**
- **Tēnā kōtuā formal greeting to many people**
- **Tēnā tātou formal greeting to everybody present, including oneself**

#### Tūtae excrement, ordure
- **Ū** breast (breast-milk is wai-ū)
- **Upoko** head
- **Waewae** foot/feet, leg/legs

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

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

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)

Waiaata 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

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

Kaumātua elder or elders, senior people in a kin group

Ngā 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.

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

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

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 whakataukī

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 whakataukī

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
WAIATA

He Honore
Honour, glory and
Peace to the land
May good thoughts come
to all people
for ever and ever, for ever and ever
Amen

He hōnore, he korōria
Maungārongo ki te whenua
Whakaaro pai e
Kingā tangata katoa
Ake ake, ake ake
Āmine

Tīkanga and Kawa
Working with Māori at Barnardos

He Honore
He hōnore, he korōria
Maungārongo ki te whenua
Whakaaro pai e
Kingā tangata katoa
Ake ake, ake ake
Āmine

Te Atua, te piringa
Toku oranga

Te Atua, te piringa
Toku oranga

Mā untreated
Ake ake, ake ake
Ake ake, ake ake
Āmine

Te Atua, te piringa
Toku oranga

WAIATA

Putiputki Kanehana
Flower mine, my carnation
That I should pluck you thus
Thus with you
My constant companion
Tightly clasped to my chest

Putiputki Kanehana e
Māku koe e kato e
Mehemea ko koe
Taku tau pūmāu
Pīrī rawa i tēnei uma e

Putiputi Kanehana
Putiputki Kanehana e
Māku koe e kato e
Mehemea ko koe
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Purea Nei
Scattered by the wind
washed by the rain
and transformed by the sun
all doubts are swept away
all restraints are cast down
Fly O free spirit, fly
to the clouds in the heavens
transformed by the sun
with all doubts swept away
and all restraints are cast down
yes, all restraints cast down

Purea nei e te hau
Horōia e te ua
Whituwhiturī a e te rā
Mahea ake ngā pōraruraru
E rere wairua, e rere
Ki ngā ao o te rangi
Whituwhiturī a e te rā
Mahea ake ngā pōraruraru
E tū Kahikatea
Stand tall, as a Kahikatea tree
As shelter for the next generation
Embracing this way and that
For us all

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Mahea ake ngā pōraruraru
E tū Kahikatea
Stand tall, as a Kahikatea tree
As shelter for the next generation
Embracing this way and that
For us all
WAIATA

Te Aroha
Te aroha . . . te aroha
Te whakapono . . . te whakapono
Me te rangimārie mō tātou
Ngā taonga tapu i tuku iho
Nō ngā tipuna
(waiata anō)
Ngā taonga tapu i tuku iho
Nō ngā tipuna
Ehara i Te Mea
Ehara i te mea
Nō inaiānei te aroha
Nō ngā tūpuna
I tuku iho, i tuku iho
Whakapono tūmanako
Te aroha ki te iwi
Nō ngā tūpuna
I tuku iho, i tuku iho
Te whenua te whenua
Te oranga ki te iwi
Nō ngā tūpuna
I tuku iho, i tuku iho

Io i Te Wānanga
IO i te wānanga IO
IO i te kūkunetanga IO
Anei tēnei pia, tēnei aro
E karanga ana mai koe
Kia tū mai koe
Kia haramai koe
He pou tokomanawa
He rerengaio
He matatā, he matapi
He I he O
Aue taukirie!
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, kororā ki tōu ingoa tapu
Āmine

Karakia O Te Ata
Whakatake te hau ki te uru
Whakatake te hau ki te tonga
Kia mākinakina ki uta
Kia mātaratara ki tai
E hi ake ana te atakura
He tio, he huka, he hau hū
Tihei mauri ora!

INOI / KARAKIA MŌ NGĀ KAI

INOI Kai
E te Atua
Whakapainga ōnei 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
Āmine

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 whakamaua kia tina
Tina
Haumi e Hui e Taiki e!

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!

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

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

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

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
Koa rā e Rongo, whakairihia ake ki runga
Kia tina! TINA! Hui e! TĀIKI E!
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
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