

COUNCIL GUIDE TO TIKANGA MĀORI

LIAN  A

Library and Information Association of New Zealand
Te Rau Herenga O Aotearoa

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MIHI WHAKATAU

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LIANZA and Te Rōpū Whakahau are committed to strategies that give effect to quality bicultural responsiveness.

Mā te whakaatu, ka mōhio;
Mā te mōhio, ka mārama;
Mā te mārama, ka mātau;
Mā te mātau, ka ora

Through discourse comes cognisance;
Through cognisance comes understanding;
Through understanding comes knowledge;
Through knowledge comes life and vitality

WHĀINGA

PURPOSE

The purpose of this booklet is to provide a general guide for members of LIANZA Council to familiarise and practice tikanga and te reo Māori at face to face meetings. Experience shows regular practice will help you retain information, improve pronunciation and become confident in the application of tikanga and te reo Māori for any occasion where it is appropriate to observe cultural protocol.

HUI

MEETINGS

All meetings open and close with karakia. Karakia are prayers or incantations and generally used to ensure a favourable outcome. Using karakia is an opportunity to set the scene and open the meeting in a manner that acknowledges that there is a united focus for the purpose of the meeting. The following pages provide examples of karakia with different levels of difficulty to assist self directed learning and progression:

1. Open a meeting (karakia timatanga);
2. Close a meeting (karakia whakamutunga); and
3. Bless food (karakia mō te kai).

KARAKIA

BEGINNERS

1. OPEN A MEETING (KARAKIA TIMATANGA)

E te Kaihanga
Manaakitia tēnei hui
Arahina mātou i roto i o mātou mahi
Amene

*Creator
Support us at this meeting
Guide us in the work we are doing
Amen*

2. CLOSE A MEETING (KARAKIA WHAKAMUTUNGA)

E te Kaihanga
E whakawhetai ana mātou mo āu
manaakitanga i tēnei hui
Awhinatia mātou i tēnei rā
Amene

*Creator
Thank you for your support and guidance
during this meeting.
Care for us this day.
Amen*

3. BLESS FOOD (KARAKIA MŌ TE KAI)

Whakapaingia ēnei kai
Hei oranga mō mātou tinana
Amene

*Bless this food
For our physical wellbeing
Amen*

KARAKIA

INTERMEDIATE

1. OPEN A MEETING (KARAKIA TIMATANGA)

Whakataka te hau ki te uru
 Whakataka te hau ki te tonga
 Kia mākinakina ki uta
 Kia mātaratara ki tai
 Kia hii ake ana te atakura
 He tio, he huka, he hauhū
 Tīhei Mauriora

*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 sea
 Let the red-tipped dawn come
 With a sharpened air, a touch of frost, and the
 promise of a glorious day
 Let there be life*

2. CLOSE A MEETING (KARAKIA WHAKAMUTUNGA)

Unuhia, unuhia
 Unuhia ki te uru tapu nui
 Kia wātea, kia māmā, te ngākau, te tinana,
 te wairua i te ara takatā
 Koia rā e Rongo, whakairia ake ki runga
 Kia tina! (tina!)
 Hui e! TĀIKI E!

*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!*

3. BLESS FOOD (KARAKIA MŌ TE KAI)

Kua horahia te kai
 Nā ngā atua i homai
 Tāne Mahuta
 Haumiatiketike
 Rongomatāne
 Tangaroa
 Kia ora

*This food has been laid out before us
 Given to us by the atua
 Tāne god of forest
 Haumiatiketike god of cultivated kai
 Rongomatāne god of kumara and peace
 Tangaroa god of the sea
 We give thanks*

KARAKIA

INTERMEDIATE / ADVANCED

1. OPEN A MEETING (KARAKIA TIMATANGA)

E to mātou Matua i te rangi.
 Kia tapu tou ingoa.
 Kia tae mai tou rangatiratanga.
 Kia meatia tau e pai ai ki runga ki te
 whenua, kia rite anō ki tō te rangi.
 Homai ki a mātou aianeī he taro mā mātou
 mō tēnei rā.
 Murua o mātou hara, me mātou hoki e
 muru nei i o te hunga e hara ana ki a
 mātou.
 Aua hoki mātou e kawea kia whakawaia;
 Engari whakaorangia matou i te kino.
 Nōu hoki te rangatiratanga, te kaha, me te
 kororia,
 Ake ake ake. Amene

*Our Father who art in heaven, hallowed be thy
 name.
 Thy kingdom come, thy will be done, on earth
 as it is in heaven.
 Give us this day our daily bread.
 And forgive us our trespasses as we forgive
 those who trespass against us.
 And lead us not into temptation, but deliver us
 from evil.
 For thine is the kingdom, the power and the
 glory.
 Forever and ever.
 Amen.*

2. CLOSE A MEETING (KARAKIA WHAKAMUTUNGA)

Kia tau ki a tātou katoa
 Te atawhai o tō tātou Ariki, a Ihu Karaiti
 Me te aroha o te Atua
 Me te whiwhingatahitanga
 Ki te wairua tapu
 Ake, ake, ake
 Amine

*May the grace of the Lord Jesus Christ,
 and the love of God,
 and the fellowship of the Holy Spirit be with
 you all
 Forever and ever
 Amen*

3. BLESS FOOD (KARAKIA MŌ TE KAI)

E te Atua
 Whakapainga ēnei kai
 Hei oranga mō ō mātou tinana
 Whāngaia hoki ō mātou wairua ki te taro
 o te ora
 Ko Ihu Karaiti tō mātou Ariki
 Ake, ake, ake
 Amine

*Lord God, bless this food.
 For the goodness of our bodies, feeding our
 spiritual needs also with the bread of life.
 Jesus Christ, our Lord.
 Forever and ever
 Amen*

TIKANGA MĀORI

CULTURAL PRACTICES

Kawa (marae protocol) vary from one iwi/hapū to another. It's important to remember when visiting a marae to adapt and apply flexibility for differences in custom and procedure.

For people who go on to a marae for the first time, you are the manuhiri (visitors) and are also known as waewae tapu (sacred feet). The pōwhiri (formal welcome) is a beautiful process where you are formally received and transition from waewae tapu to a state of noa (normality). Noa enables you to move freely about the marae and participate fully with local people of the marae.

TOMOKANGA/WAHAROA | GATEWAY

Pronounced tormor-kungah | waha-raw-wah

Upon arrival at the marae, manuhiri gather to the side of the tomokanga/waharoa to make final preparations before the karanga (call of welcome).

Final preparations include:

- kaikaranga/kaiwhakautu – identifying who will karanga and respond to the call of welcome
- kaikōrero – identifying who will speak and sit on the paepae (front row of seats reserved kaikōrero)
- waiata tautoko – deciding on waiata for each speaker and who will start the waiata
- koha – collection of koha that will be placed down on the marae by last kaikōrero

WERO | CHALLENGE

Pronounced Wehraw

A wero may be provided when manuhiri have indicated their readiness to go on to the marae, by moving to the front of the tomokanga/waharoa. The wero comprises three parts; warrior/s advance; token placed on the ground; token picked up by the leader of the manuhiri.

KARANGA | CALL OF WELCOME

Pronounced car-runga

The karanga is the call of welcome which is usually conducted by women. The kaikaranga of the tangata whenua is the first call and indicates the pōwhiri has begun. Manuhiri begin their approach to the wharenuī and their kaiwhakautu/kaikaranga will respond to karanga from the tangata whenua, taking turns to fulfil the usual protocol of karanga.

WHARENUI | MEETING HOUSE

Pronounced fareh-nuwee

On some marae during pōwhiri, you may be invited to sit inside the wharenuī. Be prepared to remove your shoes before entering the wharenuī, however, there are some marae where the removal of shoes is offensive. Please follow the example or advice from tangata whenua.

Some marae may expect you to pay your respects to those that have passed on by stopping at a respectful distance from the wharenuī. Other may expect you to enter the wharenuī and move towards the rear of the wharenuī and conduct a minutes silence. At this time, someone may recite a karakia.

On other marae, you may be invited to sit outside on the marae ātea (outside area in front of the wharenuī). The kaikaranga will indicate the protocol to be used.

WHAIKŌRERO | SPEECHES

Pronounced fye-cor-rero

When everyone is seated, the whaikōrero begins. There are two types of whaikōrero:

1. Pāeke: Kaikōrero for tangata whenua will speak. When they have completely finished, will it be handed over to the Kaikōrero for manuhiri, who will speak.
2. Tauutuutu or Tū atu, Tū mai Alternating speakers. A speaker from tangata whenua starts the whaikōrero, then a speaker from manuhiri responds, then back to a speaker from tangata whenua and so on until all speeches are done. The tangata whenua will be the last speaker signalling the whaikōrero is completed.

WAIATA | SONG

Pronounced wire-tah

After a person has spoken, his group stands to support him with a waiata. The purpose of the waiata is to add group support to the whaikōrero and the purpose of the gathering. Usually the chosen waiata is appropriate for the occasion.

KOHA | GIFT/DONATION/CONTRIBUTION

Pronounced cor-har

Nowadays, koha is in a monetary form that is collected prior to the karanga. The last kaikōrero of the manuhiri presents the koha and places this on the ground. This is acknowledged by a karanga from the tangata whenua and a nominated person from the tangata whenua picks it up and acknowledges the manuhiri for their contribution.

HONGI | TRADITIONAL GREETING

Pronounced haw-ngee

You may be required to hongiri at a formal event. The tāngata whenua will form one line and manuhiri another line. You will be invited forward to hongiri. Grasp the other person's hand, as with a handshake, lean forward and gently press noses and foreheads together; forehead to forehead, nose to nose, breath to breath.

Hongiri enables you to share the mauri (life force) of the event. Both parties, tāngata whenua and manuhiri, are symbolically joined together as one. Often a hongiri may be followed by shaking of the hands. Some, but not everyone, may also kiss women on the cheek.

On some marae, the hongiri precedes whaikōrero and on other marae, the hongiri is at the conclusion of the whaikōrero. Follow the example of those ahead of you.

WHAKANOA | NORMALITY

Pronounced whaka-norwah

After the formal pōwhiri proceedings are concluded, you will be invited to share refreshments. Eating and sharing food at the end of an occasion signifies that the tapu has been lifted and everyone and everything is noa (normal, ordinary) again.

COMMON PROTOCOLS

Each marae has its own customs. However, the following list will minimise your chances of causing offence at any event where tikanga Māori is practiced. As a general rule of thumb, follow the actions of more knowledgeable participants.

Regardless whether an event is held on a marae or other function centre, when applying Māori culture protocols the space is likened to a marae.

Prior to the formal welcome, do not walk on the area in front of the meeting house. Walk around the sides if you need to.

- No alcohol is permitted on the marae area (each marae decides whether alcohol is permitted at functions).

- No food is to be eaten inside the meeting house; some marae do not permit water, others are more flexible about this. Do not smoke inside. Switch off mobile phones.
- Usually those who are from the marae (the tāngata whenua) sit on the left-hand side of the door when entering the whare, and visitors (the manuhiri) sit on the right-hand side.
- Take your shoes off before entering the meeting house (if you have an all-day meeting in winter take warm socks).
- Do not sit on pillows.
- If someone is lying down do not step over them. Walk around them instead.
- If you arrive when someone is speaking, it is best to wait and enter quietly when they have finished.
- In the whare kai (the eating house) do not sit on tables. This goes for any situation, whether in a Māori home, marae or elsewhere. Do not smoke inside a whare kai. Do not pass food over someone's head. Do not place items that you use on your head, for example a hat or a comb, on the tables.

WAIATA/HIMENE

SONGS/HYMNS

1. LIANZA WAIATA

Ko ngā kete wānanga e rapuhia e Tāne

Composed by Mike Kawana

Ko te kete Ruruku o te rangi

E rangahau ana

Ki ngā wānanga uruuru tawhito

Koia nei te tūātea

The basket called "Ruruku o te rangi"

it pursued, the teachings and instructions

in things that cause havoc and distress:

The Basket of Evil.

Ko to kete Wahirangi

E rangahau ana

Ki ngā wānanga uruuru tipua

Koia nei te tūāuri

The Basket called "Wahirangi"

it pursued, the teachings and instructions

in things that bring health and prosperity:

The Basket of Good.

Ko te kete Whānui

Ko ngā uruuru mātua

Kei roto rā i tēnei kete te kete

Aronui e...

The Basket called "Whanui"

Peace and love and all things that serve

to promote the welfare of all can be found in this basket:

The Basket of Love.

2. WHAKAARIA MAI

Whakaaria mai tou ripeka ki au	<i>Hold thy cross before me</i>
Tiaho mai ra roto i te po	<i>Shine through the gloom</i>
Hei kona au titiro atu ai	<i>And I will be there watching</i>
Ora mate hei au koe noho ai (x2)	<i>In life in death O Lord, abide with me</i>

3. HE HONORE

He honore, he kororia	<i>Honour and glory (to God)</i>
Maungarongo ki te whenua	<i>Peace throughout the land</i>
Whakaaro, pai e	<i>Kind thoughts</i>
Ki nga tāngata katoa	<i>To all people</i>
Ake ake, ake ake	<i>For ever and ever</i>
Amine	<i>Amen</i>
Te Atua, te piringa	<i>God, faithful</i>
Toku oranga	<i>My salvation</i>

4. EHARA I TE MEA

Ehara i te mea	<i>Love is not</i>
No inaianei te aroha	<i>Merely of this time</i>
No ngā tupuna	<i>But since the time of our forebears</i>
I tuku iho i tuku iho	<i>It has endured</i>
Te whenua, te moana	<i>The land the oceans</i>
Hei oranga o te iwi	<i>Sustain the people</i>
No ngā tupuna	<i>Through the ages</i>
I tuku iho i tuku iho	<i>Entrusted to this generation</i>
Whakapono, tumanako	<i>Faith, hope</i>
Ko te mea nui, ko te aroha	<i>And love, ah love</i>
No ngā tupuna	<i>From the ancestors</i>
I tuku iho i tuku iho	<i>To us bequeathed</i>

5. E TŪ KAHIKATEA

E tū Kahikatea	<i>Stand Kahikatea</i>
Hei whakapae ururoa	<i>Surrounded by strong saplings</i>
Awahi mai awahi atu	<i>All embracing</i>
Tatou tatou e	<i>Are we</i>

6. TE AROHA

Te aroha	<i>Love</i>
Te whakapono	<i>Faith</i>
Me te rangimarie	<i>And peace</i>
Tatou tatou e (x2)	<i>Be with us all</i>

7. E TORU NGĀ MEA

E toru ngā mea (x2)	<i>There are three gifts</i>
Nga mea nunui (x2)	<i>Of great importance</i>
E kī ana (x2)	<i>According to</i>
Te Paipera (x2)	<i>The Bible</i>
Whakapono (x2)	<i>Truth</i>
Tumanako (x2)	<i>Desire</i>
Ko te mea nui	<i>And greatest of all</i>
Ko te aroha	<i>Love</i>



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