

**LIAN  A**  
**COUNCIL GUIDE TO**  
**TIKANGA MĀORI**

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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. Kaikōrero for manuhiri 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 hongī at a formal event. The tāngata whenua will form one line and manuhiri another line. You will be invited forward to hongī. 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.

Hongī 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 hongī may be followed by shaking of the hands. Some, but not everyone, may also kiss women on the cheek.

On some marae, the hongī precedes whaikōrero and on other marae, the hongī 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>
Awhi mai awhi 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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