

TIKANGA GUIDE

KARAKIA

He pō, he pō, he ao, he ao.
Tākiri mai te ata, korihi mai te manu,
Ka ao, ka ao, ka awatea!
Papaki tū ana ngā tai ki te reinga,
Ka ao, ka ao, ka ao te rā!

*It is night, it is night,
But it is day, it is day.
The morning is breaking, the bird is singing,
Behold the day, the day, the dawn!
The sea laps against the departing place of spirits,
Behold the day, the day, the risen sun!*

*We acknowledge the passing of John Hata (Whakatōhea, Ngāti Porou) member of
Te Rōpū Ārahi.*

TE HUA PĀTAKA

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KUPU WHAKATAKI

introduction

Karakia

E mahara atu ana ki ngā mate kua wahangū atu ki te ao wairua.

Nā rātou ngā taonga i tuku iho ki a tātou ki te ao hurihuri nei.

Haere koutou! E moe! Moe mai rā! Okioki atu ai!

Kāti kua mihia te pō me tahuri ināiane ki te whai ao ki te ao mārama.

He pukapuka tēnei hei ara whakahaere i ngā kaimahi ki ngā tikanga o New Zealand Rural General Practice Network. Ko te inoi kia noho ēnei kōrero hei tauiranga mā koutou e whai nei i ngā māramatanga ki te ao o te Māori me āna tikanga, katahi ko te whakauru i ērā tikanga ki roto i a koutou mahi.

Kāti rawa tēnei te whakatakatū ki ngā rau o te whārangi tēnā koutou, tēnā tātou katoa.

I turn my thoughts to our departed ones who have been silenced within the spiritual realm, who gifted the treasures to us who remain in this world.

Farewell! Sleep on! Rest yourselves!

The night has been acknowledged; let us turn now to the world of light and understanding.

This book is a guide to tikanga for the staff and board of the New Zealand Rural General Practice Network. It is hoped that the information provided here will support staff who seek an understanding of the Māori worldview and their practices, and will empower them to use those tikanga principles within their work.

Thank you all. Let us now turn to the pages.

MIHIMIHI

Foreward

Mihi from the chair of Te Rōpū Ārahi



*William Charles (Bill) Nathan
and Mere Tonia (Donas) Nathan*

On behalf of the board, I am pleased to offer some prefacing remarks for this Tikanga Guide.

Tuatahi, ka tuku atu te reo whakamoemiti ki te runga rawa. Ko te tikanga o a tātou matua tūpuna e pēnei ana: ko te amorangi ki mua; ko te hāpai-ā ki muri.

E mihi tonu ana ki a ratou kua wheturangitia. Rātou ki a rātou; tātou nga kanohi-ora ki a tātou. Tēnā anō tātou katoa.

Mihi from the chair of the NZRGPN Board, Dr Fiona Bolden



As chair of the NZRGPN Board, I welcome this guide which has been offered for us to use by Te Rōpū Ārahi under the chairmanship of Bill Nathan. This Tikanga Guide

is the first step in enacting and strengthening our cultural competency in line with the kawenata signed between Te Rōpū Ārahi and the Network in 2021. Within all areas of the Network, our familiarity with tikanga will help us to work with our Māori communities, patients, co-workers as well as national and local leaders. From the board members, through to the staff employed by the network as well as our rural health practitioner members, we hope that it may be of some help. Equity for rural Māori in their health outcomes is a key goal for us as a Network, and we hope that this is another piece of the jigsaw which helps to achieve this.

Many thanks to all those of you whom have been involved in the development, not only of this document, but of the ideas and purpose behind it.

The Network's Commitment to the Treaty of Waitangi / Te Tiriti o Waitangi

(References: NZHistory.govt.nz and Health.govt.nz)

The Network's board and staff are committed to enacting the principles of the Treaty of Waitangi/Te Tiriti o Waitangi with the goal of achieving equitable health outcomes for Māori.

The Treaty of Waitangi/Te Tiriti o Waitangi is New Zealand's founding document. It takes its name from the place in the Bay of Islands where it was first signed, on 6 February 1840. This day is now a public holiday in New Zealand. The Treaty is an agreement, in Māori and English, that was made between the British Crown and about 540 Māori rangatira (chiefs).

Growing numbers of British migrants arrived in New Zealand in the late 1830s, and there were plans for extensive settlement. Around this time there were large-scale land transactions with Māori, unruly behaviour by some settlers, and signs that the French were interested in annexing New Zealand. The British government was initially unwilling to act, but it eventually realised that annexing the country could protect Māori, regulate British subjects and secure commercial interests.

Lieutenant-Governor William Hobson had the task of securing British sovereignty over New Zealand. He relied on the advice and support of, among others, James Busby, the British Resident in New Zealand. The Treaty was prepared in just a few

days. Missionary Henry Williams and his son Edward translated the English draft into Māori overnight on 4 February. Therefore there are two versions of the Treaty; one in English and one in Māori. About 500 Māori debated the document for a day and a night before it was signed on 6 February.



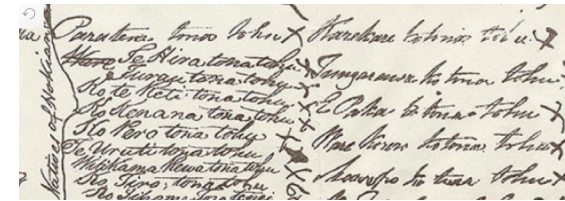
Modern reconstruction, showing Tāmami Wāka Nene signing the Treaty in front of James Busby, Captain William Hobson and other British officials and witnesses. Some Māori signatories are assembled on the left.

Hobson and others stressed the Treaty's benefits while playing down the effects of British sovereignty on rangatiratanga (chiefly authority). Reassured that their status would be strengthened, many chiefs supported the agreement. About 40 chiefs, starting with Hōne Heke, signed the Māori version of the Treaty (Te Tiriti o Waitangi) on 6 February. By September, another 500 had signed the copies of the document that were sent around the country. Some signed while remaining uncertain; others refused or had no chance to sign. Almost all signed the Māori text. The Colonial Office in England later declared that the Treaty applied to Māori tribes whose chiefs had not signed. British sovereignty over the country was proclaimed on 21 May 1840.



Waikato–Manukau Treaty copy (English)

The Treaty is a broad statement of principles on which the British and Māori made a political compact to found a nation state and build a government in New Zealand. The document has three articles. In the English version, Māori cede the sovereignty of New Zealand to Britain; Māori give the Crown an exclusive right to buy lands they wish to sell, and, in return, are guaranteed full rights of ownership of their lands, forests, fisheries and other possessions; and Māori are given the rights and privileges of British subjects.



Waitangi Treaty copy (Māori)

The Treaty in Māori was deemed to convey the meaning of the English version, but there are important differences. Most significantly, the word 'sovereignty' was translated as 'kāwanatanga' (governance). Some Māori believed they were giving up governance over their lands but were retaining the right to manage their own affairs. The English version guaranteed 'undisturbed possession' of all their 'properties', but the Māori version guaranteed 'tino rangatiratanga' (full authority) over 'taonga' (treasures, which may be intangible). Māori understanding was at odds with the understanding of those negotiating the Treaty for the Crown, and as Māori society valued the spoken word, explanations given at the time were probably as important as the wording of the document.

Different understandings of the Treaty have long been the subject of debate. From the 1970s especially, many Māori have called for the terms of the Treaty to be honoured. Some have protested – by marching on Parliament and by occupying land. There have been studies of the Treaty and a growing awareness of its meaning in modern New Zealand.

It is common now to refer to the intention, spirit or principles of the Treaty. The Treaty of Waitangi / Te Tiriti o Waitangi is not considered part of New Zealand domestic law, except where its principles are referred to in Acts of Parliament. The exclusive right to determine the meaning of the Treaty rests with the Waitangi Tribunal, a commission of inquiry created in 1975 to investigate alleged breaches of the Treaty by the Crown. More than 2000 claims have been lodged with the tribunal, and a number of major settlements have been reached.

Initiated in November 2016, the Waitangi Tribunal Health Services and Outcomes Inquiry (Wai 2575) is hearing all claims concerning grievances relating to health services and outcomes of national significance for Māori.

In its initial findings, the Waitangi Tribunal has found that the Crown has breached the Treaty of Waitangi by failing to design and administer the current primary health care system to actively address persistent Māori health inequities and by failing to give effect to the Treaty's guarantee of tino rangatiratanga (autonomy, self-determination, sovereignty, self-government).

The Ministry of Health has considered the principles of Te Tiriti o Waitangi, as articulated by the Courts and the Waitangi Tribunal, and provided a framework for meeting our obligations under Te Tiriti in our day-to-day work. The 2019 Hauora report recommends the following principles for the primary health care system. [4] These principles are applicable to wider health and disability system. The principles that apply to our work are as follows.

- **Tino rangatiratanga:** The guarantee of tino rangatiratanga, which provides for Māori self-determination and mana motuhake in the design, delivery, and monitoring of health and disability services.
- **Equity:** The principle of equity, which requires the Crown to commit to achieving equitable health outcomes for Māori.
- **Active protection:** The principle of active protection, which requires the Crown to act, to the fullest extent practicable, to achieve equitable health outcomes for Māori. This includes ensuring that it, its agents, and its Treaty partner are well informed on the extent, and nature, of both Māori health outcomes and efforts to achieve Māori health equity.
- **Options:** The principle of options, which requires the Crown to provide for and properly resourced kaupapa Māori health and disability services. Furthermore, the Crown is obliged to ensure that all health and disability services are provided in a culturally appropriate way that recognises and supports the expression of hauora Māori models of care.
- **Partnership:** The principle of partnership, which requires the Crown and Māori to work in partnership in the governance, design, delivery and monitoring of health and disability services. Māori must be co-designers, with the Crown, of the primary health system for Māori.

The Network enacts these principles through:

- an active partnership with Te Rōpū Ārahi as outlined below;
- its mission, vision, principles and values;
- a commitment to increasing the cultural capability of staff and board - of which this Tikanga Guide is a part.

History of Te Rōpū Ārahi



Founding member Herewini Neho, member John Hata and founding member Bill Nathan

The NZRGPN Board of Directors 2009 to 2010 recognised the need to develop a formal relationship with Iwi/Māori and, therefore, undertook to examine “The relevance of the Treaty of Waitangi to contemporary health policy in Aotearoa New Zealand i.e. 1975 to present day,” which would inform the development of a statement that described its relationship as a partner within the Treaty of Waitangi.

Herewini Pu Neho a Central Otago/Southland kaumātua was invited to support the incumbent NZRGPN Board chair in 2009.

The board asked Kamiria Gosman (Kim) to source a local Kaumātua to support the chief executive and staff of the national office in Wellington.

Bill and his wife Donas agreed to support the organisation. William (Bill) Nathan

is of Te Āti Awa, Ngāti Kahungunu ki Wairarapa and Ngāi Tahu descent and Donas Nathan is of Whakatōhea descent. They are kaumātua at Pipitea Marae, Pōneke (Thorndon). The Board of Trustees, Pipitea Marae Pōneke Wellington endorsed Bill's role and mandated him to speak on behalf of the mana whenua in Pōneke. Kamiria, a member of the board, was to write a draft partnership agreement for the board. Herewini and Bill joined her in this mahi (work). Herewini Pu Noho, kaumātua, reviewed the statement.

A whakataukī (proverb) was included.

E mea ana te korero	A saying comes to mind
Pani a te pai ki te pai	If you spread good things with kindness
Ka puta te hua o te pai	then you will see the fruits of your work

The Treaty of Waitangi position statement and supporting documents for implementation were approved on 20 December 2010 and Bill Nathan, Te Āti Awa, accepted the role of kaumātua to support the chief executive and staff of the Wellington office.

NZRGPN enjoyed the support of two well-known kaumātua from both the North and South Islands. It was agreed that the kaumātua, Bill Nathan, Herewini Noho and the Network, would work as partners and support each other as and when required. The iwi representatives were first known as the kaumātua Kaunihera

Over the years the Rōpū has grown and in 2017 it was gifted the name of Te Rōpū Ārahi (the Leadership Pathway) by Herewini Noho.

The Rōpū has been fundamental in the development and management of Network activities – the annual National Rural Health Conference, Rural Locums Orientation programme, Pōwhiri for new board members and staff of the Network, and to support members of the board and the activities of the Network.

The membership of the Te Rōpū Ārahi has been extended to include health professionals and students:

- Network Kaumātua and Southern North Island – Bill and Donas Nathan (Te Āti Awa, Whakatōhea)

- Chair Kaumātua – Russell Riki (Te Waka o Tainui)
- Middle North Island - Kamiria Gosman (Ngā Puhi nui, Ngāti Kahungunu ki Wairoa me Ngāi Tahu)
- Northern South Island - Jaana Kahu (Kai Tahu)
- Southern South Island - Herewini Noho (Ngā Puhi)
- Kaiwhakahaere - Hemaima Reihana-Tait (Ngāti Hine)
- Northern North Island - Rhoena Davis (Ngā Puhi), joined Te Rōpū Ārahi as an elected board member for Northland.
- Francis Bradley, health student representative of the students of Rural Health Aotearoa (SoRHA)
- NZRGPN executive members including the board chair and the chief executive with secretariat support from the Network.

The Kaunihera (committee) currently meets on the third Friday of each month between February and December via video conference, and there are usually two kanohi-ki-te-kanohi (face-to-face) meetings during the year (at conference, and prior to a board meeting).

The iwi developed a Kawenata (partnership agreement) between the Rōpū and the Network, which was enacted in 2021.

Purpose of Te Rōpū Ārahi

- The purpose of Te Rōpū Ārahi is to enhance the efforts of the RNZGPN to bring about 'wellbeing and flourishing' for Māori through creating and innovating rural solutions.
- Te Rōpū Ārahi partners with the NZRGPN to enhance the achievement of the Network's objectives for equitable, quality healthcare for rural communities. The efforts of the Rōpū are placed in 'Creating Rural Solutions' with the Network, through a variety of support mechanisms including: Assessment of service support needs; Advocacy and relationship development with whānau, hapū and iwi; Linking and collaboration; Monitoring support; Education.
- Te Rōpū Ārahi is the Māori leadership component of the RNZGPN, working collectively for rural communities. Te Rōpū Ārahi members are representatives of Māori health professional organisations from rural New Zealand, reflective of the rural Māori health populations.

1.0 TE TOHU

our logo



The logo was developed, designed and approved by the board of the New Zealand Rural General Practice Network 2002. (NZRGPN)

Adrienne Harris Steele (Ngāti Porou), chief executive 2000-2005, formally signed the logo document 2003.

The board was supported by Sam Jackson, Kaumātua Te Āti Awa ki Poneke, NZRGPN management and staff. The artist was Nicole Bradshaw, an employee of the Network.

The triangular shape was chosen to represent equality, parity and fairness to the partners represented.

The colours within are of equal proportions to achieve this 'equity'.

The representation of the colours are green for the rural practices, purple for the people and blue for the networks.

The koru connects Iwi/Māori and signifies new growth, cooperation and collaboration.

Collar badges were also made available to members at the time of the logo's launch.

2.0 HE KOROWAI

our pillar

Korowai

The **Korowai** (Māori cloak) was a garment made in early Māori times and was generally woven or made from traditional materials like muka (flax fibres) and feathers. It is worn as a mantle of prestige and honour.

The Korowai evolved from the rain cape. These cloaks are decorated with hukahuka, or long cords of rolled muka fibre, or pokinikini - cylindrical, dried harakeke (flax) strands with intervals of black-dyed muka. Some korowai were dyed with kōkōwai (red ochre), which was also smeared on the body and hair. The korowai became popular during the first half of the 19th century and often featured woollen designs and motifs on its surface. An exciting range of colours and designs evolved from this period, including combinations of hukahuka, feathers and tāniko borders. (Information referenced from Teara.govt.nz)

He Korowai / he Pou



*Whaea Kamiria (Kim) Pou Gosman
Ngā Puhi nui, Ngāti Kahungunu ki Wairoa me Ngāi Tahu
was the first wearer of the Network Korowai.*

The Rural General Practice Network Korowai represents the connectedness of the network. It embraces the wearer with the many facets of what the Korowai represents.

- The diversity of New Zealand's rural landscape reflected in the weaving of the feathers and their patterns;

- The many threads represent the coming together of national and international knowledge and practice;
- The many colours display the rural communities and multicultural staff throughout Aotearoa.

The president or representative of the Network wears the Korowai, with the mana, protection and authority of the Network.

Enhancing the organisation's outstanding work in the health sector and its bi-cultural emphasis, it was decided a Korowai would be purchased to be worn by the chair of the Network at formal events and other important occasions where it was deemed appropriate. In 2018 the Network Korowai was purchased.

"The weaver explained how she went out into the bush seeking feathers, occasionally from dead birds and only from native birds. She always recited karakia before, during and after her gathering trips into the bush. She gathered various colours so she could replicate the makeup of the area where she gathered the feathers and of the birds themselves. Green and brown representing the forest and rongoā or medicinal use of plants and roots. Red kākā-feathers symbolised power, sacredness, and prestige. And white represented goodness and purity. Other colours make up the beauty of the native birds and enhance the mana of the wearer.

"She asked who I was and what organisation I represented. It became evident that she had a prescient view as to the purchaser of her Korowai. When I explained she exclaimed "I knew it...I knew it would be a health-related, doctor or nurses organisation!". It was quite a spiritual moment for both of us.

"The Korowai may be worn with pride on behalf of the Network, knowing full well that it represents the very essence of the network and its empathy with nature."

Bill Nathan
Kaumātua, NZRGPN



3.0 NGĀ UARA ME NGĀ KAUPAPA HERE

values and guiding principles

Our vision:

Healthy, active, connected and vibrant rural communities

Our mission:

To support and promote the current and future rural health workforce

Our guiding principle:

Rural New Zealand requires accessible, equitable quality healthcare

Our values:

We will work to achieve the outcomes above by ensuring that all of our actions are consistent with the following values:

Manaakitanga / Generosity

Kore rawa rātou e wareware ki ēnei manaakitanga ā mate noa rātou (TTT 1/8/1924:85). / They will never ever forget this hospitality until they die.

Manaakitanga is behaviour that acknowledges the mana of others as having equal or greater importance than one's own, through the expression of aroha, hospitality, generosity and mutual respect. In doing so, all parties are elevated and our status is enhanced, building unity through humility and the act of giving.

Tikanga of NZRGPN derived from Manaakitanga:

- to treat each other and all of our visitors with respect and act with integrity in our work
- to actively engage in the process of forming and nurturing relationships with whānau, hapū and iwi
- to foster the wellbeing and status of the people within our organisation through our cultural practices
- to ensure our actions and processes maintain, enhance and encourage our work, tikanga practices and people
- to preserve and enhance those things considered of value: tangible or intangible

- to assist in the improvement and development of the values of NZRGPN
- to involve all people in the process of building NZRGPN, based on mutual respect and harmonious relationships

Wairuatanga / Spirituality

Mā te whakapapa tūhonotia ai ngā mea katoa, whai māramatanga ai hoki ngā kōrero atua, kōrero tuku iho, ngā hitori, ngā mātauranga, ngā tikanga, ngā āria me ngā wairuatanga ki tēnā whakatipuranga ki tēnā (Te Ara 2015). / Whakapapa binds all things and clarifies mythology, legend, history, knowledge, customary practices, philosophies and spiritualities and their transmission from one generation to the next.

Wairuatanga is both the tangible and intangible value that the Network places on their practices and procedures through a Māori perspective. A Māori perspective of the world maintains that all things have a physical as well as a spiritual aspect. The term literally means two waters, the spiritual and the physical with the two streams merging as a river, with a current, eddies and ebbs. Wairuatanga recognises that all aspects of the Māori world have an ever-present spiritual dimension, which pervades all Māori values. The spiritual and the secular are not closed or separate from each other, but are intimately connected with activities in the everyday material world, coming under the influence of and interpenetrated by spiritual powers from the higher world - the spiritual world. In this way people are inherently connected with the universe, with the world of spiritual powers. It is expressed through their connection to their work, and belief in their values and guiding principles. These connections are affirmed through knowledge and understanding of the Māori worldview and its narratives.

Tikanga of NZRGPN derived from Wairuatanga:

- to encourage, maintain and promote a physical, intellectual, and spiritual identity with each other and our work
- to respect the values of each other and of our organisation
- to recognise and acknowledge the values and beliefs of each other and guests within the workplace, and all tikanga-related gatherings.



Kaumātua Russell Riki with health students at Tokomaru Bay April



Medical Student, Kate Stedman presenting at Raglan Area School accompanied by local Kaumātua

Kotahitanga / Togetherness

Kei runga ko Hakaraia, he kaiwhakaako ia nō tērā iwi, ka mea, “Ko te take i puritia ai koutou, ko te kotahitanga o tō tātou tīnana, otiia, ko te ingoa kau o te kotahitanga tāku i mōhio ai, engari mā koutou e tino kōrero mai; heoi tāku.” (MM. TKM 30/9/1857:9). / Hakaraia, one of the teachers belonging to that tribe, stood up and said, “The reason you are detained is that we are united by relationship, however, it is the name only of being united that I know, but it will be for you all to express more fully how we are to consider ourselves united. This is all I have to say.”

Kotahitanga is the expression of collaboration; it is speaking with one voice; acting with one mind and moving in unison.

Tikanga of NZRGPN derived from Kotahitanga

- to work collaboratively towards common goals within the Network
- to promote a unified approach to the values and guiding principles
- to work with others from outside the Network in a spirit of unity to reach common goals.

Rangatiratanga / Leadership

Kai whea tō rangatiratanga, tō ihi, tō mana, tō marutuna, tō maruwehi? (TPH 30/3/1900:2). / Where is your chiefly autonomy, your personal magnetism, your commanding presence, your inspiration?

Rangatiratanga is the weaving of people together, to have the ability to manage responsibility; to exercise authority and lead by example. In people it manifests itself in qualities such as selflessness, humility, diplomacy, and the benefit of knowledge to the people. As an organisation, it is demonstrated through commitment, integrity and honesty. As a people, it is reflected in the promotion of autonomy for each and every individual within NZRGPN.

Tikanga of NZRGPN derived from Rangatiratanga

- To demonstrate personal integrity in all aspects of their work and tikanga-related practices
- To lead self and others in such a way that creates unity towards common goals “weaving” together the strengths of individuals to a collective outcome
- To determine our own actions in the cultural preservation and guardianship of our tikanga practices that maintain, enhance and encourage the wellbeing of those things that we value within the organisation.

(Reference: MāoriDictionary.co.nz)

4.0 TIKANGA MĀORI

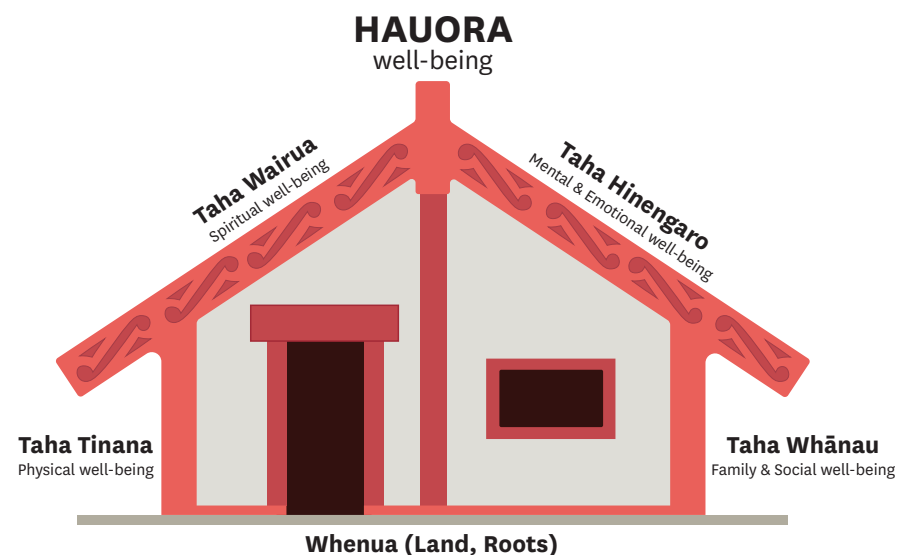
as a way to achieve equitable health outcomes for Māori

This document has been developed to assist NZRGPN staff members and health professionals connected through the NZRGPN to develop an understanding of tikanga Māori practices and processes that are aligned to the organisational values and principles. The purpose of this guide is to help address health inequity to improve health outcomes for Māori people in Aotearoa with a focus on rural settings.

Tikanga is an issue of principles, values and spirituality. Sir Mason Durie, an esteemed Māori leader, academic and expert on Māori health, asserts that tikanga is “as much a comment on process as it is on fixed attitudes or knowledge”.²

Tikanga includes Māori beliefs that are inherited values and concepts practised from generation to generation. This is demonstrated at tangihanga (the mourning process before burial). Values include the importance of te reo (language), whenua (land), and in particular whānau (family). Māori views on health are framed by a holistic approach that encompasses four key elements - wairua (spiritual), hinengaro (psychological), tīnana (physical), and whānau whānui (extended family). Karakia (blessing or prayer) has an essential part in protecting and maintaining these four key elements of health care.

Sir Mason Durie depicts this model as a metaphor. The metaphor uses a whare (house) to represent the hauora or well-being of a person. The whare is only strong if all four walls of that whare are strong. If any one wall is weak, so is the overall whare. This model is known as Te Whare Tapa Whā.



The goal of culturally competent health care with Māori is to improve relationships in order to achieve better clinical results. Interactions between healthcare workers and Māori clients that realign the power relationship, commonly biased towards the provider, to be more aligned with the beliefs of Māori patients, will enhance the acceptability of clinical communications and promote treatment adherence. Knowledge of Māori beliefs and practices will assist healthcare workers as they enquire about the spiritual and cultural preferences of their Māori patients and their whānau.³

For clinical information regarding tikanga practices please refer to the Capital and Coast DHB Tikanga Māori guidelines in the appendix at the back of this document.

² Durie M. (1970) *Living by Māori Values*. Huia Publications

³ CCDHB *Tikanga Māori: A Guide for Healthcare workers*

Pōwhiri and Mihi Whakatau (GREETING PEOPLE)

When people are greeted for the first time, whether on a marae, starting a new job, etc., it is important to formally welcome them. This can be through a range of tikanga.

Pōwhiri

A pōwhiri means ‘to welcome’ and is referred to as a formal welcoming ceremony that is typically held in a marae-based setting. Strict tikanga and kawa (protocols) are observed including karanga, whaikōrero, waiata, karakia, koha, hongi and sharing of kai. The pōwhiri process will be determined by mana whenua and its kawa.

It is recommended when going onto a marae, to bring people who can perform leadership roles observed during a pōwhiri. It is recommended to be guided by these people. A koha translates as a gift or contribution and it will often be money collected prior to going onto the marae. This is given to the speaker bringing the manuhiri/visitors onto the marae, who will present it to the mana whenua/local people during the ceremony. The amount given is determined by the individual. Formal dress is required at pōwhiri.

Mihi whakatau

A mihi whakatau could be described as a welcoming ceremony that is less formal than a pōwhiri. It can be conducted on or off the marae, and is commonly used at the start of a hui. Tikanga Māori processes such as karakia, mihihihi and waiata are likely to be included in this process. The order of process will be determined and led by identified mana whenua or an identified expert. Formal dress is preferable.

At the Network, when we welcome new staff, the following process will be used:

In consultation with the new staff member details will be confirmed and arrangements made for the following procedure to be followed.



Hongi at Tokomaru Bay Marae April 2019

1. Karanga - to the new staff member, whānau and support persons
2. Karakia - Kaumātua or designated member of staff
3. Mihihihi - the Network speaker(s)
4. Waiata
5. Kōrero and waiata - as and where appropriate
6. The handover follows, guided by staff
7. The awhi and handover of the new staff member and their whānau – guided to sit among staff members

8. Waiata
9. New staff member invited to speak – waiata
10. Whakanoa – Hongi/Harirū – greeting the guests
11. Karakia
12. Kai – tea, coffee and refreshments.

Pepeha

Pepeha is a way of introducing oneself. Using a set structure, it identifies who we are, where we are from and where we belong. Everyone has a pepeha which links them to their ancestors. It's a story that connects you to your waka, your hapū and iwi. It identifies important places like your maunga, awa and marae.

A mihi is a greeting, whereas a pepeha is a form of introduction that establishes identity and heritage. In formal settings, the pepeha forms part of an individual's mihi. A group situation where everyone gives their mihi (including their pepeha) is called a mihimihi.

(Reference: www.parentingresource.nz)

Pepeha

Ko _____ te māunga
 Ko _____ te awa/roto/moana
 Ko _____ te waka *
 Ko _____ tōku tūpuna *
 Ko _____ tōku iwi
 Ko _____ tōku hapū
 Ko _____ tōku marae *
 Nō _____ ahau
 Ko _____ rāua ko _____ ōku mātua *
 Ko _____ tōku ingoa

The mountain that I affiliate to is _____
 The river/lake/sea that I affiliate to is _____
 The waka that I affiliate to is _____ *
 My (founding) ancestor is _____ *

My tribe is _____
 My sub-tribe is _____
 My marae is _____ *
 I am from _____
 My parents are _____ and _____ *
 My name is _____

*NOTE: these components of the pepeha are optional. Generally speaking, people who whakapapa back to one or numerous iwi recite these (and more) parts of their whakapapa (and there will be variation among different iwi), however in western terms, this may not be feasible, or desirable.

(Reference: www.otago.ac.nz)

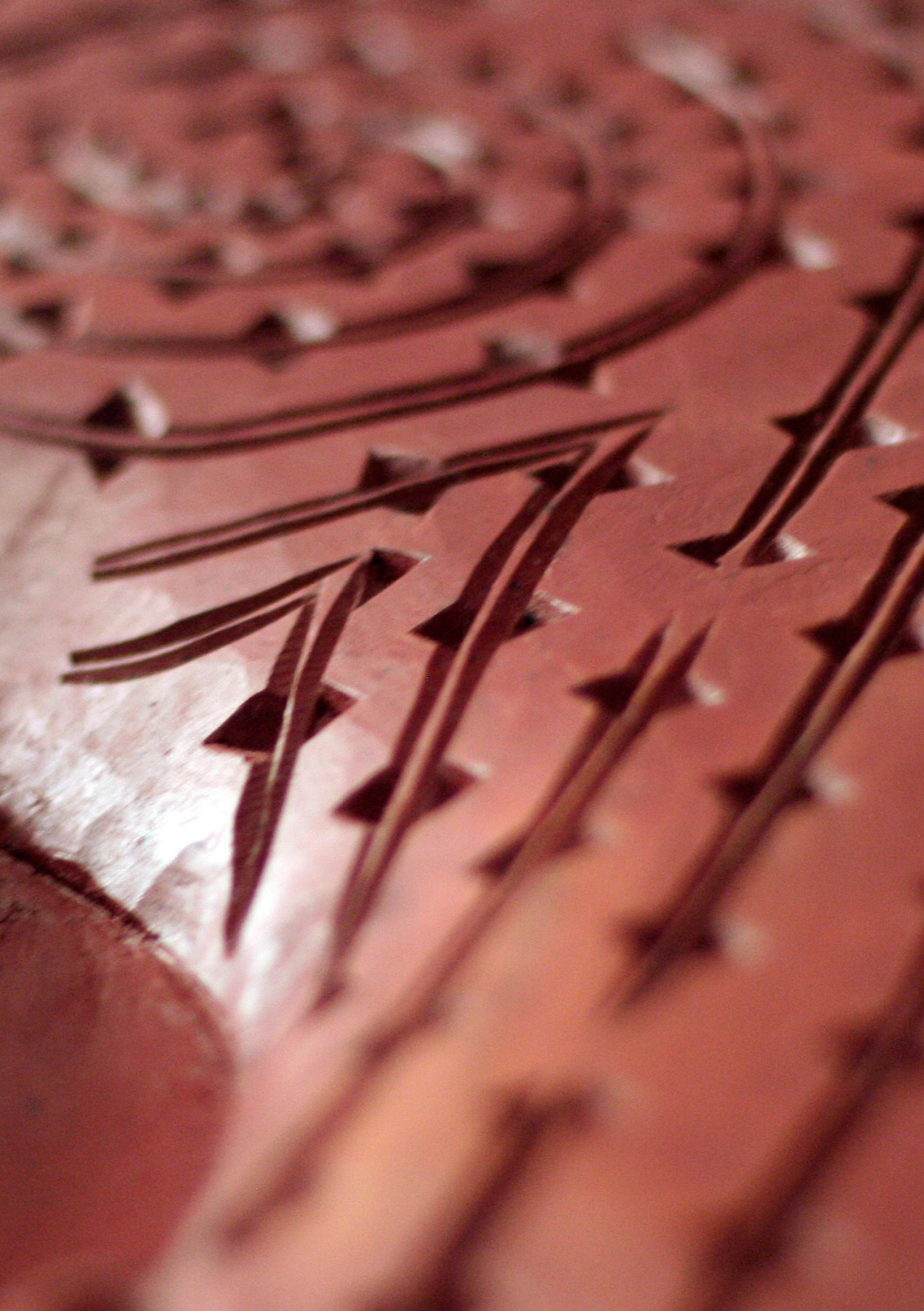
Regional place names

https://en.wikipedia.org/wiki/List_of_dual_place_names_in_New_Zealand
https://www.linz.govt.nz/system/files_force/media/pages-attachments/generic_geographic_features_listing.pdf?download=1

Koha

Put simply, koha is a Māori term for a gift. It's a way in which one can express gratitude in the form of a physical gift like money, food, or something intangible, like some great advice.

For the uninitiated, let's take an imaginary trip back in time and explore a cultural definition. Imagine your village is hosting a great celebration and guests from all across the land are welcomed onto your marae. Towards the conclusion of the welcoming ceremony, a gift of food - let's say, a few sizeable baskets of kūmara is offered to you and your village (the hosts) on behalf of the guests. On a practical level, this koha is a contribution towards the catering for the event. On a deeper, and somewhat more personal level, koha can also symbolise an expression of deep gratitude and affection.



If you stop at a simple definition then you miss out on all the colour and meaning of the tradition of giving a koha.

Along with the gift of kūmara, a few solemn words are spoken, somewhere along the lines of, 'From my people to yours, we present you with this gift of food as a symbol of our gratitude for your hospitality and deep respect for this occasion.' The welcome ceremony moves towards conclusion and everyone mingles, all happy to see one another and looking forward to eating some delicious kūmara whilst commenting on how lovely the woven baskets are.

There are three things that form the koha; firstly, the obvious contribution of the kūmara; secondly, the baskets woven with precise detail and great care; and finally, those deep and meaningful intangible words that emotionally gift-wrapped it all. Certainly, a gift you and your fellow tribespeople won't be forgetting anytime soon.

As a parting gift consider this bit of free advice as my koha to you. If you are in a situation where you are required to give a koha, then give what you can or what you feel is appropriate to the person (or persons), taking into consideration the circumstances or situation you're in. Take a moment to reflect on it. When it comes to koha, it really is the thought that counts.

(Reference: Extracts from Te Arikirangi Mamaku, New Zealand On Air.)

Whakawātea and Poroporoaki (FAREWELLING PEOPLE)

At the end of any meeting, it is customary to close that meeting with a formal farewell. This may be in the form of a whakawātea or poroporoaki.

Whakawātea – acknowledgement when leaving hosts.

When a staff member leaves the organisation it is appropriate to farewell and wish them well. The following procedure may be held on such occasions.

1. Karakia
2. Mihi mihi - the Network
3. Waiata
4. Mihi mihi - staff member

5. Waiata and other appropriate activities
6. Karakia
7. Kai - Tea, coffee and refreshments.

Poroporoaki - This term is traditionally reserved for the farewelling of those that have passed away - although some hapū and government departments have adopted this term as being interchangeable with the term whakawātea and do not discriminate.

Where the hui is on the marae, it is quite often carried out by the hau kainga who welcome them on at their opening.

Karakia

Karakia is an essential element in protecting and maintaining wairua, hinengaro, tinana and the wellbeing of whānau.

In a workplace setting, it is common practice to recite karakia at the beginning and the end of meetings, during formal welcomes such as mihi whakatau or pōwhiri, and when important occasions are taking place. It is helpful to learn and participate in a workplace karakia.

Understanding the meaning of the karakia is essential. Always be guided by experts to lead this process.

Matua Russell Riki explains karakia as follows:

"Karakia are universal, have no boundaries and can cover all aspects of life. They represent respect for the values, backgrounds and cultures of all those present. A karakia invokes the courage and determination for those present to contribute their own interpretations and perspectives and to accept and respect those of others. A karakia asks for the essence and spirit of those present to help the intention of the event or task, to find the wisdom and resolution to reach understanding and peace. It encompasses all religions, cultures, beliefs and experiences."

"The speaker who facilitates the karakia should have the mandate to undertake the task so they are able and proficient to undertake the task, as a karakia should harness all the strengths of those present to resolve and collaborate to achieve the task required."

Kawa

These are the protocol of various marae - customs of the marae and wharenui, particularly those related to formal activities such as pōwhiri, speeches and mihimihi. These will vary as you move from region to region; rohe to rohe; iwi to iwi. It is always useful to check what the kawa is for any particular marae you are going onto. Tangata whenua (the locals) will always be willing to clarify the kawa of their marae.

Whānau

Whānau is often translated as 'family', but its meaning is more complex.

It includes physical, emotional and spiritual dimensions, and is based on whakapapa. Whānau can be multi-layered, flexible and dynamic. Whānau is based on a Māori and a tribal world view. It is through the whānau that values, histories and traditions from ancestors are adapted for the contemporary world. In modern contexts, the term is sometimes used to include friends who may not have any kinship ties to other members.

(Reference: www.TeAra.govt.nz)

Tapu and noa

Prior to European contact the health of Māori communities was promoted and protected through a complex system of tapu (sacred/forbidden/restricted) and noa (free from tapu/unrestricted). These concepts formed the basis of law and order, and safe and unsafe practice, and still align well in today's health environment. Tikanga guidelines mirror the intent of tapu and noa.

General considerations to be aware of include:

- An awareness that the body is tapu/sacred (the head being the most sacred)
- Linen used for the kitchen is washed separately from general washing and not used to clean other surfaces such as the floor or toilet areas
- Sitting or leaning on tables used for food may cause offence
- Do not put hats on a table
- Observing when it is appropriate to take shoes off when entering another person's home
- Ceremonies associated with tangihanga (funeral) and people closely involved may be considered tapu/sacred.

The transition from tapu to noa often occurs via karakia, water and the sharing of kai. Offering and accepting food and drink, where appropriate, is considered good manners and helps to build relationships.

Mandate

This guide has been mandated by Te Rōpū Ārahi and the various Iwi members represented including the chair of Te Rōpū Ārahi, kaumātua Bill Nathan (Te Āti Awa, Whakatōhea). It is important to note that tikanga Māori practices vary from iwi to iwi and Māori may have their own ways of practicing tikanga. This information is only a guide offering practical information on what to expect or consider when you are working with Māori.

5.0 KARAKIA

in common use by the network

Mō te ata, mō te whakatūwhera i te hui Karakia for the morning and opening a meeting

TĀKIRI KO TE ATA

Tākiri ko te ata e
Ki runga o Te Pae Maunga
Hei tohu i te ara e
Tēnā ka hora mai
He tohu na Rangī e
E puritia Papatūānuku
Hei ara ngā nui
Hei ara tangata nei e

Let the first light of dawn
Settle upon the mountain ranges yonder
To reveal the world
Extended beyond me
It is the glowing face of Rangī
Embracing Papatūānuku
To awaken life
To awaken mankind

WHAKATAKA TE HAU

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 atākura.
He tio, he huka, he hau hū.
Tihei mauri ora.

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.
Let the red-tipped dawn come with a sharpened air.
A touch of frost, a whoosh of crisp air
A promise of a glorious day

Mō te whakakapi i te hui Karakia for closing of meeting

KIA TAU MAI TE MANAAKI

Kia tau mai te manaaki
O te wāhingaro
Mai runga mai raro
Mai roto mai waho
Hui e! Taiki e!

Lay upon me the care
Of the universal forces
From above from below
From the inner self to the outer self
Let it be affirmed! Yes it is affirmed!



Mō te kai
Karakia before a meal

KUA HORAHIA TE KAI

Kua horahia te kai
Nā ngā atua i homai
Tāne Māhuta
Haumiatiketike
Rongomatāne
Tangaroa
Kei te mihi, kei te mihi, kei te mihi.

This food has been laid out before us
Given to us from the divine forces
from Tāne the forest incarnate
from Haumia the embodiment of cultivated kai
from Rongo the progenitor of kumara and peace from Tangaroa the ruler of the sea
I acknowledge all of the divine forces

6.0 HE MIHI

He Mihi Tūwheratanga
A greeting to open hui

Mihi Tēnā koutou, tēnā koutou, tēnā koutou katoa
Ngā mihi nui ki a koutou katoa
Ki te atua-tēnā koe to God
Ki a papatūānuku
Ki te kura/whare
Ki te hunga mate
Ki te hunga ora
Tēnā koutou katoa

Hello everybody here
warm greetings to everyone
to God greetings
to mother earth greetings
to the school/house greetings
farewell the dead
welcome the living
greetings to all

7.0 WAIATA

songs of support in common use by the Network

Tūtira mai nga iwi
(NZRGPN's primary waiata)

Tūtira mai ngā iwi,
tātou tātou e
Tūtira mai ngā iwi,
tātou tātou e
Whai-a te marama-tanga,
me te aroha - e ngā iwi!
Ki-a tapa tahi,
Ki-a ko-tahi rā
Tātou tātou e
(Repeat)

Tā-tou tā-tou e E!!
Hi aue hei !!!

Line up together people
All of us, all of us
Stand in rows people
All of us, all of us
Seek after knowledge
and love of others - everyone
Think as one
Act as one
All of us, all of us

All of us, All of us!!
Hi aue hei !!!

Note: Hirini Melbourne modified this song for Kiwi Tuteao, one of his students at Waikato University. Kiwi was blind and also going through a lot of adversity at the time, and came to Hirini for support.

Ehara i te mea

Ehara i te mea
Nō ināiane te aroha
Nō ngā tūpuna
Tuku iho tuku iho
Whakaponu tūmanako
Te aroha ki te iwi
Nō ngā tūpuna
Tuku iho tuku iho
Te whenua te whenua
Te oranga mo te iwi
Nō ngā tūpuna
Tuku iho tuku iho

It is not a new thing
It is not a new thing
now that is love
comes from the ancestors handed
down through the passages of time
Faith and hope
Love to the people
comes from the ancestors handed
down through the passages of time
The land, the land
is the life for the people
comes from the ancestors handed
down through the passages of time

E toru ngā mea

E toru ngā mea
Ngā mea nunui
E kī ana
Te Paipera
Whakapono
Tūmanako
Ko te mea nui
Ko te aroha

There are three things
Very important things
As stated
In the Bible
Faith
Hope
and the greatest thing
Charity

Māku rapea

Māku rapea
Māku rapea
Māku koe e awhi e
Ki te ara
ara tupu
Māku koe
E awhi e

I will perhaps
I will perhaps
I will help you
Upon the pathway, of progress
I will indeed help you

Te aroha

Te aroha
Te whakapono
Me te Rangimarie
Tātou tātou e

Love
Faith
And peace
Be amongst us all

Note: Te aroha is a waiata that may be sung in all marae and pōwhiri settings.

Purea nei

Purea nei e te hau
Horoia e te ua
Whitiwhitia e te rā
Mahea ake ngā pōraruraru
Makere ana ngahere
E rere wairua e rere
Ki ngā ao o te rangi
Whitiwhitia e te rā
Mahea ake ngā pōraruraru
Makere ana ngahere

Scattered by the wind
washed by the rain
and transformed by the sun
all doubts are swept away
and all restrains are cast down
fly o free spirit, fly
to the clouds in the heavens
and transformed by the sun
all doubts are swept away
and all restrains are cast down

Hutia te rito o te harakeke
 Kei hea te kōmako e kō
 Uia mai Koia rā
 He aha te mea nui?
 Māku e kī atu
 He tāngata, he tāngata
 AUĒ!

If you pluck out the centre shoot of the flax
 Where will the bellbird sing?
 Indeed
 It is that
 What is the most important thing
 I say
 It is people, it is people!
 Alas

Note: The rito is the central shoot from a flax root, and is likened to a child, issuing from and protected by its parents and, beyond them, by uncles, aunts and grandparents. The three centre blades should not be cut for weaving or the root will cease to put out new ones.

8.0 TE WHANGANUI-A-TARA

The NZRGPN offices reside in Te Whanganui-a-Tara/Wellington.

The earliest known name for Wellington city, derived from Māori legend, is Te Ūpoko o te Ika a Māui, or the Head of Māui's fish. Te Whanganui-a-Tara is another name Māori gave the area – a name said to come from Whatonga's son Tara who was sent down from the Mahia Peninsula by his father to explore southern lands for their people to settle. It literally means the great harbour of Tara.

Kupe, the great Māori explorer, is said to have stayed in the harbour hundreds of years ago and many place names in the harbour acknowledge his presence – Matiu and Makaro, or Somes and Ward Islands as they are also known, are the names of two of Kupe nieces.

When European settlers arrived, they found thriving Māori settlements stretching from Waiwhetu on the eastern side of the Hutt Valley, Petone, round to settlements at the mouth of the Kaiwharawhara Stream to Pipitea Pā, Kumutoto Pā, Tiakiwai Pā and finally into Te Aro Pā in the heart of the waterfront.

Te Āti Awa settled the inner harbour area and had a close relationship with Ngāti Toa further north.

Not only were the settlements thriving, there was also a healthy water-based trade and communication system.

The area south of Te Aro Pā was well-cultivated. Gardens extended to where the old Museum at Buckle Street now stands and on some of the hilly area up to Brooklyn and Vogeltown.

Streams, the Waitangi Lagoon on the eastern side of Te Ara Flat (near the site of Waitangi Park), surrounding bush and the harbour itself were all rich sources of food, and of other supplies such as flax and wood.

(Reference: www.wellington.govt.nz)

RĀRANGI TĀTAI KUPU KŌRERO

glossary

tikanga

protocol - the customary system of values and practices that have developed over time and are embedded in the social context

mihi whakatau

official welcome speech - speech acknowledging those present at a gathering

pōwhiri

to welcome

karakia

to chant, prayer

whaikōrero

formal speech

waiata

song

koha

gift

hongi

to press noses in greeting

mihi

to greet

whānau:

family (including wider family members)

HE KUPU WHAKATEPE

concluding acknowledgements

Thank you to Capital and Coast District Health Board and Skills Active Aotearoa for permission to use their material.

References

CCDHB Tikanga Māori

A Guide for Healthcare workers: <https://www.ccdhb.org.nz/our-services/a-to-z-of-our-services/maori-health/43875-tikanga-maori-web.pdf>

Whānau

Tai Walker, 'Whānau – Māori and family - Contemporary understandings of whānau'

Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/whanau-maori-and-family/page-1>

Pepeha

www.parentingresource.nz > supporting-information

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Regional place names

https://en.wikipedia.org/wiki/List_of_dual_place_names_in_New_Zealand

https://www.linz.govt.nz/system/files_force/media/pages-attachments/generic_geographic_features_listing.pdf

Koha

(Extracts from Te Arikirangi Mamaku) New Zealand On Air

Wellington history

<https://wellington.govt.nz/wellington-city/about-wellington-city/history/history-of-wellington-waterfront/maori>

APPENDIX:

Tikanga in clinical settings - thanks to CCDHB for allowing us to use their material

Whare Whānau – Family rooms

Principle

In Māoridom, some physical spaces are permanently governed by kawa (protocol). Te Whare Whānau o Te Pehi Parata at Wellington Hospital is an area where Tikanga Māori and kawa are observed by everyone accessing the premises.

Guideline

Persons accessing te Whare Whānau show respect for the area by observing the protocol to:

- remove shoes at the entrance;
- share food remaining after guests' departure.

Further advice is available from Whānau Care Services (see back cover). Whānau rooms in the Wellington Regional Hospital are shared facilities.

Karakia – Prayer

Principle

For many Māori, karakia is an essential element in protecting and maintaining wairua, hinengaro, tinana and wellbeing of whānau – particularly in a hospital setting.

Guideline

The patient and whānau are offered karakia during care processes, particularly in acute or distressing situations. Staff should:

- offer Karakia before and after surgery and other interventions. In time-poor situations such as acute transfer to theatre, consider having Karakia performed by an available staff member with the ability;
- be alert to cues of the patient and whānau and offer to make arrangements for the Māori chaplain to attend (see back cover);
- allow time for karakia;
- protect karakia from interruption unless the physical care of the patient is compromised;

- be guided by patient and whānau preferences if circumstances prevent karakia occurring;
- have available the containers of water sourced from Whānau Care Services for the purpose of spiritual cleansing.

Taonga – Valuables

Principle

Taonga have importance to Māori extending beyond sentiment to spiritual value. A taonga worn on the body has protective significance.

Guideline

Any requirement to touch taonga is discussed first with the patient and whānau.

Respect for taonga is shown when staff:

- if possible, tape a body taonga to the patient rather than removing it;
- obtain permission from the patient before removing body taonga if it must be removed for safety;
- offer the patient or whānau the option of removing body taonga themselves;
- consider a method of securing a body taonga close by the patient during surgery;
- place taonga in the care of family members if the patient wishes it;
- explain the availability of safe storage of valuables in the inpatient area if the patient and whānau wish to use it for taonga.

Te Tautoko Whānau - Whānau Support

Principle

The concept of whānau extends beyond the nucleus of biological family. There is emphasis in Māori culture on familial and community ties.

Guideline

Strategies to partner with whānau in the support and care of the patient should align with the Health & Disability Sector Standards. Staff can welcome whānau participation in the care of the patient and in decision making about care in the following ways:

- have whānau present during development of the care plan (Patient Admission to Discharge Plan or Intensive Care Services Patient Care Booklet or Maternity Care Plan);

- include whānau in cares like bathing and in decision making about proposed cares;
- ask the patient and/or whānau if they wish to nominate a spokesperson for the group;
- write the name of the nominated spokesperson in the care plan (see above) and include that person in exchanges of information;
- with patient and whānau agreement, include a Māori advocate, from Whānau Care Services for example, in communication processes. e.g. when obtaining informed consent and discussing treatment options.
- when indicated, check with the nominated spokesperson about suitable meeting times and find private space and adequate time to consult;
- manage visiting times and visitor numbers in compliance with policy balanced with recognition of the importance of whānau involvement with Māori patients.

Te Pārongo / Whakapāpātanga – Information / Communication

Principle

When health care information is communicated in a way that is perceived by Māori as sensitive to their cultural beliefs and values, the likelihood of understanding, treatment compliance and improved outcomes is more assured.

Guideline

Māori patients and their whānau will understand what is being done for them and why, as well as what is expected of them and why. Or they will receive timely information about the support resources that are available to assist their understanding. Staff should:

- understand that in Māori tradition there is preference for face to face communication;
- be aware that assumptions based on skin colour or appearance can be misleading; therefore
- check the Patient Information Form (PIF) of each new patient arriving in the ward/unit/department to ascertain those identifying as Māori;
- offer a Whānau Care Services brochure to patients identifying as Māori;
- understand that the concept of 'next of kin' may be broadly interpreted by Māori;

- when information is to be communicated, particularly if there is potentially distressing news or a significant change of plan, suggest the presence of a Māori advocate from Whānau Care Services especially if whānau are also unsure;
- check patient and whānau understanding of what is being communicated the delivery of information in several ways can help with the check;
- mail te Whare Whānau information brochure to patients being referred from outside the Wellington area;
- know how to make a referral to Whānau Care Services (see back cover) and make a timely referral when requested by the patient and/or whānau;
- be sensitive to the concept of waiora (total health) and know how to make a referral to the Māori chaplain when requested by the patient and/or whānau; (see back cover)
- seek advice from Whānau Care Services about Māori Providers in the community who may be required for support after discharge; (see back cover)
- be familiar with the Whānau Care Services Support Agreement for the area.

Te kai / Papamuka / Wai Tinana – Food / Linen / Body Substances

Principle

Tapu and noa are key concepts that underpin many Māori practices. Things that are tapu (sacred) are kept separate from things that are noa (not restricted.)

Guideline

Staff need to be familiar with the concept that for Māori the body and bodily substances are tapu and food is noa. When caring for Māori patients, staff can observe the principles of tapu and noa by:

- refraining from passing food over a person's head;
- refraining from using pillowcases for any purpose other than placement under the head;
- encouraging whānau to provide their own pillowcases and to arrange their own laundering;
- using different wash cloths for washing the head and washing the body;
- being especially vigilant about the normal order of body washing from neck to genital to anal area;
- separating certain items from contact with the body or body substances:

- combs and brushes are not placed on a surface where food may be placed.
- surfaces where food or medication may be placed are not used as seating.
- microwaves used for heating food are not used for heating items that have come into contact with the body.
- compliance with C&C DHB policy, ensuring the differing purposes for fridges and freezers are honored thus ensuring stored food and medication are always separate from stored body substances.
- ensuring that glasses and jugs used for drinking water are used solely for that purpose.
- being vigilant in ensuring that tea towels are only used for drying dishes and that they are separated from other used linen at collection points.
- ensuring that receptacles for excreta are not placed near food, food trays or food containers nor on tables or other surfaces that may be used for eating eg: bedside tables.

Ngā Wāhanga Tinana – Body Parts

Principle

The separation of body parts/tissues/substances from the body is at variance with Māori belief in waiora and has the potential for stress causation.

Guideline

The C&C DHB Policy Human Tissue management and handling, details procedures for the respectful return, retention or disposal of body parts/tissues/ substances which are also cognisant of Māori beliefs and values. Faithful implementation of the policy mitigates the stress risk. In particular staff should:

- initiate the discussion about tissue return at the earliest acceptable opportunity;
- offer the Brochure *What will happen to my tissue?*;
- suggest that a Māori advocate such as a Kaiāwhina from Whānau Care Services can be present during the discussion if wished by the patient and/or whānau;
- record in the clinical record that the discussion took place;
- utilise the C&C DHB human tissue boxes and bags for tissue/substance return;
- offer also, the return of patients' hair, fingernails and toenails. Human tissue bags for the return are available on the imprest system.

10. *La hua* 
 11. *La hua* 
 12. *La hua* 
 13. *La hua* 
 14. *La hua* 
 15. *La hua* 
 16. *La hua* 
 17. *La hua* 
 18. *La hua* 
 19. *La hua* 
 20. *La hua* 

Raweti Triko
 Na te Kuka.
 Ha Dora Tanga
 waikona
 Haukopia
 aha
 moko Tahi
 Name Haka
 Tanga
 Haka

1. *Salix glauca* L.
 2. *Salix glauca* L.
 3. *Salix glauca* L.
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 8. *Salix glauca* L.
 9. *Salix glauca* L.
 10. *Salix glauca* L.

[Faint handwritten notes, possibly bleed-through from the reverse side.]

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signed at Newbury on the 10th day of February 1840