



**Hauora
Taiwhenua**
Rural Health
Network

Tikanga Guide



KARAKIA TĪMATA

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 terā!

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

Table of contents

Karakia Timata	1
Kupu Whakataki: Introduction	4
Mihimihi/Foreward	5
The Network's commitment to Te tiriti O Waitangi	6
History of Te Rōpū Ārahi	9
Tātai Whetū	12
Tikanga Guide	13
Kawa	14
Ngā Uara me ngā Kaupapa Values and guiding principles	15
Te Tohu Our logo	19
He Korowai Our pillar	21
Mana whenua	24
Te te rohe o Te Āti Awa (Iwi area)	25
Marae	27
Pōwhiri & formal hui	29
Karanga (call)	30
Wero	31
Hongi	31
Karakia	31
Whaikōreo (The formal speech)	32
Koha	33
Marae	33
Paepae	33
Mihi whakatau & formal hui	34
Mihi	35

Karakia	37
Karakia Timata (Opening prayer)	38
Karakia Whakamutunga (Closing prayer)	39
Karakia mō te kai (Prayer before a meal)	40
Kōrero	43
Whakahuatanga (Pronunciation)	43
Ngā mihi (Greetings)	44
Ngā mihi (Farewells)	44
Mātātuhi (Written greetings)	45
Whakataukī	45
Ngā kupu (Words)	47
Kuputaka (Glossary)	50
Pepeha/Mihimihi	53
Waiata	55
Himene (Hym)	59
Tikanga hauora	60
Tapu and noa	60
Tikanga in a clinical setting	61
Te whare tapa whā	64
Cultural safety in the workplace	65
Whakawātea & Poroporoaki	66
Karakia Whakamutunga	67
References	68

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.

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.

He pukapuka tēnei hei ara whakahaere i ngā kaimahi ki ngā tikanga o Hauora Taiwhenua Rural Health Network. Ko te inoi kia noho ēnei kōrero hei tauiratanga 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.

This book is a guide to tikanga for the staff and board of the Hauora Taiwhenua Rural Health 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

Foreword

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 HTRHN Board, Dr Fiona Bolden



As chair of the HTRHN 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 2022.

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 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 Te Tiriti o Waitangi (The Treaty of Waitangi), with the goal of achieving equitable health outcomes for Māori.

Te Tiriti (o Waitangi) is Aotearoa 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. Te Tiriti is an agreement, in Māori and English, that was made between the British Crown and around 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, a British Resident in New Zealand. Te Tiriti 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 Te Tiriti; 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.

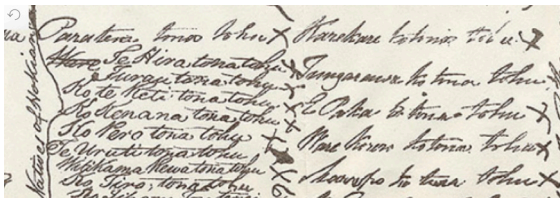
Hobson and others stressed Te Tiriti's benefits while downplaying the effects of British sovereignty on rangatiratanga (chiefly authority). Reassured that their status would be

strengthened, many chiefs supported the agreement. Around 40 chiefs, starting with Hōne Heke, signed the Māori version of Te Tiriti on 6 February. By September, another 500 had signed copies of the document that were sent around the country. Some signed while remaining uncertain; others refused or had no opportunity to sign. Almost all of those who did sign signed the Māori version of the text. The Colonial Office in England later declared that Te Tiriti 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)

Te Tiriti 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 Māori translation of Te Tiriti 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, autonomy, self-determination, sovereignty, self-government) over 'taonga' (treasures, which may be intangible). Māori understanding was at odds with the understanding of those negotiating Te Tiriti 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 Te Tiriti have long been the subject of debate. From the 1970s especially, many Māori have called for the terms of Te Tiriti to be honoured. Some have protested – by marching on Parliament and by occupying land. There have been studies of Te Tiriti and a growing awareness of its meaning in modern New Zealand.

It is common now to refer to the intention, spirit, or principles of Te Tiriti. 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 Te Tiriti rests with the Waitangi Tribunal, a commission of inquiry created in 1975 to investigate alleged breaches of Te Tiriti 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 Te Tiriti o 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 Te Tiriti's guarantee of tino rangatiratanga.

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. These principles are applicable to the 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 (autonomy) 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 Te Tiriti 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 resource 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 in the following pages;
- 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



Te Rōpū Ārahi members welcoming the first printing of the new Tikanga Guide for the Network. From left to right: Ron Taukamo, Hemaima Reihana-Tait, Rev. William (Bill) Nathan, Russell Riki, Donas Nathan, Francis Bradley, Kamiria (Kim) Gosman, Jaana Kahu, and Rhoena Davis.



Te Rōpū Ārahi members with Minister Peeni Henare at the 2022 National Rural Health Conference. From left to right: Russell Riki, Rhoena Davis, Grant Davidson, Peeni Henare, Francis Bradley, Hemaima Reihana-Tait, Rev. William (Bill) Nathan, Tania Kemp, Kamiria (Kim) Gosman, and Donas Nathan. Whakatauki (proverb) offered by Kaumatua Herewini Pu Noho:

**E mea ana te korero
Pani a te pai ki te pai
Ka puta te hua o te pai**

**A saying comes to mind
If you spread good things with kindness
then you will see the fruits of your work**

Hauora Taiwhenua Rural Health Network is committed to honouring Te Tiriti o Waitangi (Te Tiriti) and its principles. This follows the legacy of our founding organisation, the New Zealand Rural Health Network (NZRGP) who started on this journey of meeting the health obligations of both signatories to Te Tiriti, especially in light of the fact that rural Māori have some of the poorest health outcomes of any demographic across the country.

This journey began in 2009, when the Board of Directors of NZRGPN, recognised the need to develop a formal relationship between themselves and mana whenua. They undertook to examine the relevance of Te Tiriti o Waitangi to contemporary health policy in New Zealand and used this research to inform the development of a statement that described the NZRGPN's relationship as a partner within Te Tiriti o Waitangi.

As part of this work, Herewini Pu Noho, a Central Otago/Southland kaumātua, was invited to support the incumbent NZRGPN Board Chair, rural nurse specialist Kirsty Murrell-McMillan in 2009. The Board also asked Board Member Kamiria (Kim) Gosman to source a local Kaumātua to support the Chief Executive and the staff of the national office in Wellington. William (Bill) Nathan and his wife, Donas Nathan, agreed to support the organisation. Bill is of Te Āti Awa, Ngāti Kahungunu ki Wairarapa and Ngāi Tahu descent and Donas is of Whakatōhea descent. They are kaumātua at Pipitea Marae, Pōneke (Wellington, also known as Te Whanganui-a-Tara). The Board of Trustees of Pipitea Marae, Pōneke endorsed Bill's role and mandated him to speak on behalf of the mana whenua in Pōneke. Kim Gosman was to write a draft partnership agreement between NZRGPN and mana whenua for the Board. Herewini and Bill joined her in this mahi (work). Herewini, the acting kaumātua, reviewed the statement and the whakataukī (proverb) shown above was included.

A Te Tiriti position statement and supporting documents for implementation were approved on 20 December 2010 and Bill Nathan accepted the role of kaumātua.

Through these new arrangements, NZRGPN enjoyed the support of two well-known kaumātua from both the North and the South Islands. It was agreed that the kaumātua, Bill and Herewini, and the NZRGPN, would work as partners and support each other as and when required.

This agreement led to a wider group of Iwi representatives being pulled together to support NZRGPN's Treaty aspirations. The group were first known as the Kaumātua Kaunihera. In 2017 it was gifted the name of Te Rōpū Ārahi (the Leadership Pathway) by Herewini.

Since its inception in 2010, Te Rōpū Ārahi has been instrumental in the planning, development and management of NZRGPN's activities to ensure those activities meet the needs of all signatories to Te Tiriti – both tangata whenua and tangata tiriti – in terms of rural health. These activities include such things as planning and running the annual National Rural Health Conference, the Rural Locums Orientation programme, Pōwhiri for new Board and staff members – and supporting members of the Board and other activities of the NZRGPN.

Since 2017, the membership of Te Rōpū Ārahi has been extended to include health professionals and students.

Te Rōpū Ārahi developed a Kawenata (partnership agreement) between themselves and the NZRGP, which was enacted in 2021. This formalised how the two groups would work together to meet Treaty obligations and work together to help ensure equitable health outcomes for rural Māori. The Kawenata was confirmed and signed by the two new partners when Hauora Taiwhenua Rural Health Network (The Network) superseded NZRGP in 2022.

Te Rōpū Ārahi confirmed their group's purpose and ongoing structure by way of a Terms of Reference in 2024. These Terms of Reference document that:

- Te Rōpū Ārahi and Hauora Taiwhenua Rural Health Network (Hauora Taiwhenua) recognise their shared aspirations to
 - Improve health and wellbeing outcomes for rural Māori.
 - Role model cultural competency in all its dimensions to support the effective integration of cultural principles throughout Hauora Taiwhenua's activities.
 - Work in partnership to ensure a Māori equity lens is applied to the development and delivery of its projects and programmes
- The purpose of Te Rōpū Ārahi is to enhance the efforts of the Network to bring about 'wellbeing and flourishing' for Māori through creating and innovating rural solutions.
- Te Rōpū Ārahi has shared decision-making power, shared responsibility, and co-design between tangata whenua and tangata tiriti.
- The efforts of Te Rōpū Ārahi are focussed on '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 members are representatives of Māori health professional organisations from rural New Zealand, reflective of the rural Māori health populations. Where possible Te Rōpū Ārahi will seek a range of members such that collectively the group whakapapa to all seven waka in the original fleet that came to Aotearoa New Zealand.

In 2022, Te Rōpū Ārahi helped the Network's management develop a Tikanga Guide to provide staff and the Network's members with a tool that would enable them to work more effectively with Māori stakeholders across the country. This was further reviewed and augmented with a Mobile App for member's use on phones and tablets. The App, Tātai Whetū, was launched in time for the celebration of Matariki in June 2024.

TĀTAI WHETŪ

Tātai Whetū is a tikanga guide app derived from this guide that was mandated by our Te Tiriti o Waitangi partners, Te Rōpū Ārahi. The app is a useful companion to this guide as it provides pronunciations for te reo Māori (Māori language) words, tikanga (protocols) for use during various types of hui (meetings), both formal and informal, as well as instrumental accompaniment for waiata (songs).

The name Tātai Whetū means a constellation of stars – a metaphor for the bright stars or clusters of knowledge contained in the tikanga guide. Those bright stars of knowledge are there forever.

Tātai Whetū come from the Ngāpuhi whakatauki (proverb), from Hare Hongi:

“Tātai whetū ki te rangi, mau tonu mau tonu;
Tātai tangata ki te whenua, ngaro noa, ngaro noa.”

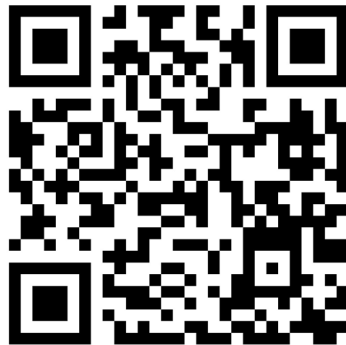
“The starry hosts of heaven abide there for ever, immutable;
The hosts of men upon this earth pass away into oblivion.”

Hare Hongi was one of the first 34 chiefs to sign He Whakaputanga o te Rangatiratanga o Nu Tirene (the Declaration of Independence of the United Tribes of New Zealand) on 28 October 1835. You can read more about him here:

<https://nzhistory.govt.nz/politics/declaration/signatory/h%C4%81re-hongi-hika>



QR code for downloading the app
from **App store**



QR code for downloading the app
from **Google Play**

TIKANGA GUIDE



Chief Executive Dr Grant Davidson, Te Rōpū Ārahi member Rhoena Davis, and Te Rōpū Ārahi Chair Bill Nathan

This document has been developed to assist Hauora Taiwhenua staff members and health professionals connected through the Network 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 a customary system of values and practices that have developed over time and are embedded in the social context. Values include the importance of te reo (language), whenua (land), and in particular whānau (family). This guide will steer you through both the formal and informal hui process, with a brief overview of the tikanga to use in different contexts from a formal pōwhiri to a one-on-one meeting with a patient and whānau. You will find examples of karakia (prayer, grace, blessing) and waiata (song), as well as examples of pronunciation and other helpful information for your kete (basket, kit; toolkit).

It is important to note that tikanga practices vary from iwi (tribe) to iwi, and Māori may have their own ways of practicing tikanga. This is demonstrated in all that pertains to Māoridom, such as tangihanga (the mourning process before burial). This guide and the accompanying app are guides only, offering practical information on what to expect or consider when you are

working with Māori. We encourage you to work with mana whenua in your local area to learn the tikanga practices for your region.

Kawa

These are the protocol of various marae - customs of the marae and whareniui, 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 indigenous people) will be willing to clarify the kawa of their marae.

Kawa is unbreakable, whereas tikanga can be broken.

Me mate he tikanga, kia ora ai he tikanga.

If a protocol cannot be upheld, then one must be disobeyed in order for other protocols to carry on.



NGĀ UARA ME NGĀ KAUPAPA HERE

Values and guiding principles

Our vision is healthy and thriving rural communities.

These are our 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. We will acknowledge the mana of others, and through this we will bring the best out of each other and our Network.

What does Manaakitanga look like at Hauora Taiwhenua?

- We will express kindness and respect for others.
- We will ensure there is a sense of whānau in the team.
- We will be respectful and responsible members of our whānau / team.
- We will ensure that Hauora Taiwhenua is a warm and welcoming organisation for all staff and manuhiri (visitors).

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. 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 and interpenetrated by spiritual powers. 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 of their values and guiding principles. These connections are affirmed through knowledge and understanding of the Māori worldview and its narratives. We will recognise and acknowledge the values and beliefs of each other, those we work with, and our guests, no matter where we meet or gather.

What does Wairuatanga look like at Hauora Taiwhenua?

- We will respect, support, and value others' culture and beliefs.
- Wairuatanga is enhanced when there are opportunities to express and practice tikanga (culture), kawa (traditions) and mātauranga Māori (traditional Māori knowledge).
- We will open and close all our meetings with a karakia.
- In conferences and formal meetings, we will hold a mihi whakatau or pōwhiri to officially welcome our manuhiri (visitors).
- We will practice these protocols to remove the barriers between us as the hau kainga (hosts) and our manuhiri.

Rangatiratanga / Leadership

Kai whea tō rangatiratanga, tō ihi, tō mana, tō marutuna, tō maruwhi? (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 knowledge. As an organisation, it is demonstrated through commitment, integrity, and honesty; tika, pono and aroha. As a people, it is reflected in the promotion of autonomy for each and every individual within the Network. We will strive to show qualities of rangatiratanga and we will lead by example.

What does Rangatiratanga look like at Hauora Taiwhenua?

- We will demonstrate honesty and integrity in our interactions with others and in our work.
- We will lead by example but show humility and diplomacy.
- We will think outside the box to solve problems using courage and persistency.
- We will support one another in the face of challenges.



Kaumātua Russell Riki with health students at Tokomaru Bay



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 tinana, 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. We will work collaboratively to enhance our collective rural voice and move in unity to bring our vision to life.

What does Kotahitanga look like at Hauora Taiwhenua?

- We will celebrate our diversity and work together towards our shared goals.
- We will remember that we work for the betterment of the organisation and for the rural communities we serve.
- We will lift each other up and bring a sense of fun to the office, while still working hard to meet our goals.
- We will bring positivity to the office.
- We will keep our organisational vision at the forefront of our work.

TE TOHU

Our logo

In 2022, we were delighted to work with Te Rōpū Ārahi, our members and staff, and Qora Health Branding to develop new branding for Hauora Taiwhenua and NZLocums & NZMedJobs. It was important to take time to immerse ourselves in our vision, mission, guiding principles, and values to create logos and whakatauki that would frame and support our work into the future.

Hauora Taiwhenua



Hauora Taiwhenua

Rural Health Network

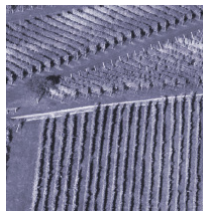
Hauora Taiwhenua's symbol represents knowledge, community, and support. Its circular shape depicts coming together in unity. Elements and inspiration within the logo have come from:



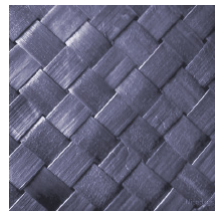
Koru – The unfurling frond is symbolic of new life, new beginnings, a new start and hope.



Support – A coming together to support, creating a collective strength and trust in each other.



The Land – The shapes that represent the rural New Zealand landscape from above.



Kete – The kete/ woven basket represents a container of knowledge and wisdom.



NZLocums & NZMedJobs

Using elements directly from the Hauora Taiwhenua logo, the NZLocums & NZMedJobs logo was created. The NZLocums & NZMedJobs brand embodies the work of our recruitment and the team's approach to our stakeholders through the values of:

Hapori Whānui | Community

Tautoko | Support

Mātauranga | Knowledge

Whakawhirinaki | Trust

Elements and inspiration within the logo have come from:



Steps - The vertical lines are stepped like a traditional Māori tukutuku panel in the Poutama pattern, symbolising genealogies, and the various levels of learning achievement.

Vertical lines - The logo's vertical lines subtly form mountain peaks, also represented are the streams and rivers flowing down from those peaks.

Koru - The two koru represent the community – both the people needing help with their wellness and those medical professionals who help people thrive.

Outer Circle - The outer circle represents the support network around rural communities – symbolising the inner strength they have through supporting each other.

HE KOROWAI

Our pillar

The Korowai (traditional cloak) was a garment made in early Māori times that 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 Puhī nui, Ngāti Kahungunu ki Wairoa me Ngāi Tahu was the first
wearer of the Network Korowai.*

The Hauora Taiwhenua Rural Health 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 Chair 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 nurse's 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, HTRHN



MANA WHENUA



Tangata whenua are the Indigenous people of the land, and mana whenua are the Indigenous people who have territorial rights and authority over a certain area. It is important when working within mana whenua's tribal boundaries that we do so in a way that is appropriate and contributes to their collective aspirations. Keep in mind that different mana whenua will have different tikanga practices, so it is important to consult your mana whenua.

MANAAKITANGA (CORE VALUE OF MANA WHENUA)

Māori take great pride in hosting and caring for manuhiri (visitors, guest). Manuhiri are accorded the highest level of respect and honour when welcomed by mana whenua.

The essence of manaakitanga (hospitality, generosity) stems from the idea that when you show mana (prestige, authority, influence) to others you increase your own.

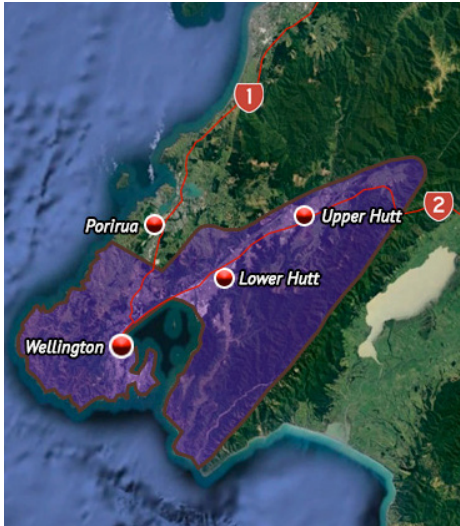
KAITIAKITANGA (ROLE OF MANA WHENUA)

Māori are the guardians and the stewards of the land, holding it in sacred trust for our mokopuna (grandchildren) to inherit in years to come.

Te Rohe O Te Āti Awa (Iwi Area)

It is important to engage with the mana whenua of your rohe (district, region). For example, the Hauora Taiwhenua office is in Te Whanganui-a-Tara (Wellington) and our mana whenua is Te Āti Awa.

You can visit <https://www.tkm.govt.nz/map/> to see which iwi and hapū are the mana whenua of your rohe.



Mana whenua hold a depth of knowledge, including pūrākau (myth, mythical knowledge), that add value and meaning to local landmarks and features. Discussing this knowledge with your local mana whenua will enrich your understanding of them and the area. Here is a summary of the history and pūrākau of Te Whanganui-a-Tara:

Before mankind settled the harbour, it was an enclosed lake. The harbour was formed by two great taniwha (guardian beasts) Ngake & Whātaïtai. Ngake longed to leave its confinements and swim to the open sea, so they burst through the wall of the lake and escaped. Whātaïtai decided to make their escape as well. Pushing off with its tail, and in doing so forming the Ngaurangi gorge, Whātaïtai speed across the harbour down the other side of the island of Motu Kairanga (Miramar Peninsula) only to get stuck by the receding tide Ngake had let in. It is believed Tangi-te-keo, (Mt Victoria) was named after the soul of Whātaïtai, which, after leaving the taniwha's body, flew up to the top of this hill in the shape of a bird and proceeded to tangi (mourn, cry). The origin of the story of Ngake and Whātaïtai came from Ngāi Tara, the first settlers and tangata whenua (Indigenous people) of Te Whanganui-ā-Tara, who were accompanied by other iwi later on.

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, or Taraika, who was sent down from the Mahia Peninsula by his father to explore southern lands for their people to settle. Te Whanganui-a-Tara literally means the great harbour of Tara. Taraika and the people flourished, before Ngāti Toa and Te Āti Awa also migrated southward from the north, due to land wars. Pōneke is another name that is regularly used for Wellington. Pōneke is possibly a transliteration for 'Port Nicholson,' as Wellington was called by early European settlers, or it could be short for 'Po nekeneke,' in reference to when Te Āti Awa left Pipitea during the night. Te Whānanui-a-Tara and Pōneke are used interchangeably to refer to the city.

Kupe, the great explorer is said to have visited the harbour hundreds of years ago, many years before his descendant Tara. Many places in the harbour were named in acknowledgement of his presence – for example, Matiu and Makaro (Somes Island and Ward Island) are the names of two of Kupe's nieces. These are the islands where Tara and his brother Tautoki built three houses on generations later.

When European settlers arrived, they found thriving Māori settlements stretching from Waiwhetu on the eastern side of the Hutt Valley, Pito-one (Petone), round to settlements at the mouth of the Kaiwharawhara Stream to Pipitea Pā (settlement), Kumutoto Pā, Tiakiwai Pā and finally into Te Aro Pā in the heart of the waterfront. Te Āti Awa had settled the inner harbour area and had a close relationship with Ngāti Toa further north. There are pā settlements around the city including Ōruaiti pā (Seatoun) and Te Whetu Kairangi on Motukairangi (Miramar) and many others that can still be visited today.

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 other supplies such as harakeke (flax) and wood.

As a result of the urban development of Te Whanganui-a-Tara, some historical landmarks and features have been lost. For example, many streams that ran through the area were culverted and now run through storm drains under the city. Some of these streams have been memorialised with art installations. The Hauora Taiwhenua office sits next to a 'sound art' installation dedicated to the Kumutoto Stream. The installation is in a pedestrian tunnel that runs under The Terrace where speakers play the sound of running water to imagine the original state of the stream. The original stream was adjacent to the Kumutoto Pā and holds significance to tangata whenua.

To enrich your understanding of mana whenua and your local area, we encourage you to learn about the mana whenua, history, and pūrākau of your rohe.

References:

<https://www.wcl.govt.nz/maori/wellington/TeAra1.html>

www.wellington.govt.nz

<https://www.wcl.govt.nz/wellington-music/index.php/2015/07/10/kumutoto-stream/>

<https://natlib.govt.nz/records/32006539>

Marae

A marae is a communal meeting ground that is the focal point of a Māori community. For many, the marae is their tūrangawaewae; their place to stand and belong. There are three marae in Te Whanganui-a-Tara; Pipitea, Te Tatau o Te Pō, and Waiwhetū. When visiting a marae, you will need to follow some basic rules. You will also need to familiarise yourself with the formal welcoming process for going onto a marae known as pōwhiri.

ARA TOHI



- Dress respectfully – long trousers are preferable for men and long skirts for women when in a marae pōwhiri.
- When entering a marae, stand at the gate or entrance of the marae. It is polite to arrive early and wait for hosts to acknowledge your arrival by sending forth the first karanga, the call of welcome.
- Ensure your group has a speaker and kaikaranga organised.

- Usually, the kaikaranga enters the marae first, followed by women and children, in turn followed by men, i.e. the men should position themselves at the back and to the sides of the women.
- When the women and children enter, they should take the seats at the back. The speakers and men should occupy the front row.
- It is customary to bring a koha (gift, offering, donation) when you visit a marae.
- Smoking and drinking alcohol on most marae is forbidden.
- Mobile phones should be turned off.
- Do not walk in front of the speakers: go around or wait until they have finished.
- Remove your shoes when entering the wharehui (meeting house).
- In the wharekai (dining hall) never sit on tables, kitchen benches, or any surface likely to have kai (food) placed on it.
- Feel free to lend your hosts a hand when the cooking or cleaning up is being done.
- Māori regard a person's head as tapu or sacred. Don't pass food over someone's head or place hats on tables.
- If any person in the visiting party does not wish to participate in one or more of the prescribed guidelines, it's best practice not to participate in the total process.

TIKANGA GUIDELINES FOR PŌWHIRI AND MIHI WHAKATAU

The tikanga for pōwhiri and entering a marae will reflect the mana of the local mana whenua. It is prudent to engage with mana whenua to ensure you follow local tikanga and kawa (protocols).



PŌWHIRI & FORMAL HUI



A hui is a type of meeting, assembly, or gathering. A hui can take different forms, and depending on the context of the meeting, they can be either formal or informal. A hui encapsulates the full meeting process, from the opening of the meeting to the closing. A hui can occur in different locations, include the workplace or on a marae. Mana whenua often lead the hui.

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

The pōwhiri is a formal Māori welcome usually carried out on the marae. Strict tikanga and kawa are observed, and formal dress is required. When going onto a marae, it is recommended to bring people who can perform the leadership roles observed during a pōwhiri.

As this is a formal process there are basic rules to follow. Mana whenua may have different processes to follow, so it is important to work with your mana whenua to understand how to carry out a pōwhiri. Below is one example of the pōwhiri process.

Ara Tohu (Guidelines)

1. **Karanga** – The formal call onto the marae or area pōwhiri is to be held
2. **Whakahoki Karanga** – Formal response from the visiting party
3. **Wero** – The challenge
4. **Te Pātu o Muri** – Acknowledge ancestors
5. **Hongi**
6. **Karakia** – Opening blessing by local elders
7. **Himene**
8. **Whaikōrero** – Formal speech
9. **Whakahoki Kōrero** – Formal response from visiting party
10. **Koha**
11. **Waiata**
12. **Karakia**
13. **Himene**

Karanga (Call)

The karanga or call can only be given by a woman. This is because Māori firmly believe that women have an innate ability to 'call' out to Te Ao Wairua (the spirit world). The karanga is initiated by the tangata whenua (the hosts) and responded to by the manuhiri (guests or visitors).

The calls alternate between tangata whenua and manuhiri and should never be broken. It is a continuous stream of calls from both sides that weave into the other.

Talk to your kaumātua (wise elder, elders), kuia (female elder, elders), or local mana whenua if you do not understand this process. They will be able to outline to you the reasons and tikanga attributed to why the woman start the karanga and commence proceedings. They will also be able to explain the seating arrangements and other intricacies of the pōwhiri.

KARANGA (CALL EXAMPLES)

It is a great honour to be kaikaranga (caller).

Karanga Tangata Whenua (Example by the host side)

1st call

Haere mai, e te manuhiri ē,

E te whanau ē, e te iwi ē,

e ngā waewae tapu, ē, haere mai rā

Welcome distinguished visitors, welcome

2nd call

Huihuia mai rā ngā mate o te rā nei e, haere mai rā

Those from beyond the veil who come with you we will collectively mourn, welcome

3rd call

Haere mai, i runga i te kaupapa karanga o te rā nei e, haere mai rā

Welcome to this auspicious occasion, welcome

Karanga Manuhiri (Example by the visitor side)

1st call

Karanga mai rā, e te iwi e, karanga mai rā (repeat x3)

Greetings to you all, the hosts of today, greetings

2nd call

Haere atu rā, ngā mate o te wā nei e, haere atu rā

Farewell the dead of today, farewell

3rd call

Tēnei rā te whakaeke nei, ki te whakanui i te kaupapa o te rā nei e, karanga mai rā

We have entered on to your marae to pay tribute to this day

Wero

A wero is a Māori challenge, also known as a taki. It is performed by Māori warriors at a pōwhiri to test the intentions of visitors – by wielding weapons and laying down the challenge, a token, such as a small branch for visitors to pick up and show they come in peace. Many iwi utilise a wero challenge during their pōwhiri process, particularly when there is an important visitor.

Hongi

Hongi is an ancient ritual which has been practiced since time immemorial. It is a ritual whereby two people who come together greet each other with a handshake and the pressing of their noses together. This is the sharing of a life force. When the nose and the forehead meet it is the sharing of an ancestry. It can be used when first greeting someone in person and/or when farewelling them.

Karakia

Karakia is an important part of Māori culture. Karakia can be used to begin and end gatherings and bless food, buildings, or people. Please refer to the karakia section for more information and some karakia examples.

Whaikōrero (The formal speech)

A whaikōrero is a formal Māori speech normally carried out during a pōwhiri. In terms of kawa relating to how whaikōrero is delivered, there are two main processes iwi deliver; Pāeke or Tau utuutu/Tū atu tū mai.

- In Pāeke all speakers from the tangata whenua (hosts) speak, followed by all speakers from the manuhiri. This approach is generally held by iwi in Ngāti Porou, Ngāti Kahungunu, Taranaki, and Te Tai Tokerau.
- In tau utuutu (also called tū atu tū atu) the speakers from the hosts and from the visitors alternate their speeches. Broadly speaking, iwi that trace descent back to Te Arawa/Tainui use this kawa.

Guidelines for Whaikōrero

While there are specific variations in whaikōrero there is a common pattern. The following is a pattern for a whaikōrero format of a visiting speaker or host speaker.

1. Tauparapara/karakia
2. Mihi ki a Io Matua Kore
3. Mihi ki te Whare Tūpuna
4. Mihi ki te Papa/te Marae
5. Mihi ki ngā Mate
6. Mihi ki te hunga ora (te taumata tapu, whānau, hapū, iwi)
7. Kōrero mo te kaupapa o te ra
8. Waiata kinaki

1. Incantation and/or Prayer
2. Greetings to the parentless once, the supreme, and divine being
3. Greetings and acknowledgement to the Ancestral House
4. Greetings and acknowledgement to the Marae
5. Greetings and acknowledgement to those who have passed
6. Greetings and acknowledgement to the living (the sacred Dias, the family, the sub-tribe, and tribe)
7. Speech about the purpose of the day
8. Song which embellishes the speech

Here is a simple guest Whaikōrero

Tihei Mauri ora!

E te Matua, nga mihi kia koe

Te Whare e tū nei, tēnā koe

Te Papa i waho nei, tēnā koe

Te Mana Whenua o tēnei rohe, tēnā koutou

Te hunga Mate ki te hunga Mate, haere haere haere

Te hunga ora ki a tātou te hunga ora

Tēnā koutou, tēnā koutou,
Tēnā no ra tātou katoa

Behold there is life!

To our father, greetings to you

To the Ancestral House which stands here, our acknowledgement and greetings

To the marae outside, our acknowledgement and greetings

To the ancestral owners of the land, our acknowledgement and greetings to you

The dead to the dead, farewell, farewell, farewell

To us all who are living

Greetings to you, greetings to you

Again, greetings to us all

A whaikōrero may be enhanced by adding a pepeha or mihi.

Koha

Koha is a Māori term for a gift. A koha is a way in which one can express gratitude in the form of a physical gift, like money or kai, or something intangible, like some great advice. In a pōwhiri, the koha is given to the speaker bringing the manuhiri onto the marae, who will then present it to the mana whenua during the ceremony.

Marae

When visiting a marae, you will need to follow some basic rules. You will also need to familiarise yourself with the formal welcoming process for going onto a marae known as pōwhiri. Please refer to the mana whenua section for more information about the tikanga and kawa for a marae.

Paepae

Paepae can be seen in two forms.

- This is the bench on which speakers sit in a Māori meeting house or on a marae.
"He was on the paepae alongside the elders"
- It can also refer to the group of speakers in a Māori meeting house or on a marae.
"He brings a younger perspective to the paepae"

MIHI WHAKATAU & INFORMAL HUI



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, mihi mihi, 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 Hauora Taiwhenua, when we welcome new staff, a mihi whakatau takes place. If you intend to hold a mihi whakatau, be sure to consult the new staff member beforehand as they may not have had any experience with tikanga Māori processes, and they may not have a pepeha/ mihi mihi prepared.

Following consultation with the new staff member, the below process can be used:

1. **Karanga** – to the new staff member, whānau, and support persons (optional)
2. **Karakia** – led by the Kaumātua or designated member of staff
3. **Whaikōrero** – from the designated member of staff
4. **Pepeha/Mihi mihi** – from all team members
5. **Kōrero and waiata** – as and where appropriate
6. **Pepeha/Mihi mihi** – from the new staff member
7. **Karakia mō te kai** – to bless the food
8. **Kai** – tea, coffee, and refreshments are shared with the new team member

Please note this is a guide only and may vary depending on the mana whenua.

HUI FORMAT FOR A WORKPLACE

For a hui in a workplace or other professional setting, you can follow this format:

1. Open hui with karakia timata
2. Follow karakia with a himene (hymn) – optional
3. Welcome participants with a short mihi (greeting)
4. Invite participants to introduce themselves or whanaungatanga. Introductions can be short and cover name, occupation, role, and can also include pepeha/mihimihi
5. Implement hui agenda
6. Close hui with a short mihimihi
7. Karakia
8. Himene (optional)

Mihi

A mihi is a greeting that can be used at the beginning of a hui. This short mihi example can be used to open any speech, meeting, or gathering. You can continue in English once you finish the mihi or you may also like to recite you pepeha.

Simple meeting openings

Tēnā koutou, tēnā koutou, tēnā koutou katoa
Ngā mihi nui ki a koutou katoa
Ki te atua tēnā koe
Ki a Papatūānuku
Ki te kura/ whare
Ki te hunga mate, haere
Tēnā koutou katoa

Hello everybody here
Warm greetings to everyone
To God greetings
To mother earth greetings
To the school/ house greeting
Farewell the dead
Welcome the living
Greetings to all

Tihei mauri ora!
E ngā mana, e ngā reo, e ngā hau e wha
Tēnā koutou, tēnā koutou, tēnā koutou katoa

Behold the breath of life!
To all the authorities, all the voices, to the four winds gathered here
Greetings, greetings, greetings to everyone

Simple meeting closing

Āpiti hono tātai hono,
Rātou te hunga mate ki a rātou
Tātou te hunga ora ki a tatou
Tēnā koutou, tēnā koutou, tēnā tatou katoa

The lines are joined
The dead to the dead
The living to the living
Greetings to you, greetings to you, greetings to you all

Note: This is to pay tribute to those who have passed and crossed the veil. The tātai hono is a system in which those who have passed will be joined with their genealogy/ancestors on the other side of the veil. The tātai hono is from near and far, great distances.

KARAKIA



Karakia is an essential element in protecting and maintaining wairua (spirit, spiritual wellbeing), hinengaro (psychological wellbeing, tinana (physical wellbeing), and the wellbeing of whānau (family). In a workplace setting, it is common practice to recite karakia at the beginning and the end of a hui, during welcomes such as pōwhiri or mihi whakatau, and when important occasions are taking place. It is helpful to learn and participate in a workplace karakia.

Mātua 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 be able and proficient, and have the mandate of the group to undertake the task. Through the speaker, the karakia should harness all the strengths of those present to resolve and collaborate to achieve the task required."

Karakia Timata (Opening prayer)

Hauora Taiwhenua use **Tākiri ko te ata** to open a hui.
Below are some examples of karakia timata that you can use.

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

KIA HORA TE MARINO

Kia hora te marino
Kia whakapapa pounamu te moana
Hei huarahi mā tātau i te rangi nei
Aroha atu, aroha mai
Tātou i a tātou katoa

May peace be widespread
May the sea be like greenstone
A pathway for us all this day
Let us show respect for each other

KIA TAU TE RANGIMĀRIE

Kia tau te rangimārie
O te Rangī e tū iho nei
O Papatūānuku e takoto nei
O te Taiao e awahi nei
Ki runga i a tātou

Tihei Mauri Ora

May the peace
Of the sky above
Of the earth below
And of the all-embracing universe
Rest upon us all
Behold, it is life!

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

Karakia Whakamutunga (Closing prayer)

Hauora Taiwhenua use Kia tau mai te manaaki to close a hui.
Below are some examples of karakia whakamutunga that you can use.

KIA TAU MAI TE MANAAKI

Kia tau mai te manaaki
O te wāhi ngaro
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!

KIA TAU NGĀ MANAAKITANGA

Kia tau ngā manaakitanga a te mea ngaro
Ki runga ki tēnā, ki tēnā o tātou
Kia mahea te hua mākihikihi
Kia toi te kupu, toi te mana, toi te aroha, toi te Reo Māori
Kia tūturu, ka whakamaua kia tina! Tina!
Hui e, Tāiki e!

Let the strength and life force of our ancestors
Be with each and every one of us
Freeing our path from obstruction
So that our words, spiritual power, love, and language are upheld;
Permanently fixed, established and understood!
Forward together!

KIA WHAKAIRIA TE TAPU

Kia whakairia te tapu
Kia wātea ai te ara
Kia turuki whakataha ai
Kia turuki whakataha ai
Haumi e. Hui e. Tāiki e!

Restrictions are moved aside
So the pathways is clear
To return to everyday activities

Karakia mō te kai (Prayer before a meal)

Hauora Taiwhenua use Kua horohia te kai before a meal.
Below are some examples of karakia mō te kai that you can use.

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

NAU MAI E NGĀ HUA

Nau mai e ngā hua
o te wao,
o te ngakina,
o te wai tai,
o te wai Māori.
Nā Tane
Nā Rongo
Nā Tangaroa
Nā Maru
Ko Ranginui e tū iho nei
Ko Papatūānuku e takoto nei
Tūturu o whiti ka whakamaua kia tina! TINA!
Hāumi e! Hui e! TĀIKI E!

Welcome the gifts of food
from the sacred forests
from the cultivated gardens
from the sea
from the fresh waters
The food of Tane
of Rongo
of Tangaroa
of Maru
I acknowledge the sky father who is above me,
the earth mother who lies beneath me
Let this be my commitment to all!
Draw together! Affirm!



KŌRERO



WHAKAHUATANGA (PRONUNCIATION)

Pronouncing Māori names and words correctly lets people know that you appreciate who they are and where they come from. Don't worry if you don't get it right the first time, let people know you are learning. It's making the effort that counts.

Vowels

There are five vowel sounds in the Māori language. They can be pronounced 'short' or 'long'. The long vowel is marked with a macron, for example, 'ē'.

Where two different vowels appear together, they each keep their basic sounds and run together smoothly. Māori words always end in a vowel.

a – as in papa

e – as in end

i – as in eat

o – as in awful

u – as in two

ā – as in far

ē – as in ear

ī – as in peep

ō – as in pork

ū – as in moon

Consonants

The Māori consonants are: h, k, m, n, p, r, t, w, ng, wh.

ng – as in singer

wh – as in fish

r – the Māori 'r' is softly rolled.

Ngā mihi (Greetings)

These are examples of verbal greetings and farewells. Please note the Māori phrases provided are often not literal translations of the English terms, but rather an equivalent way of expressing the same idea. A hongī can also be used when formally greeting someone.

Formal Greetings

Tēnā koe – greetings (to one person)

Tēnā kōrua – greetings (to two people)

Tēnā koutou – greetings (to three or more people)

Tēnā koutou katoa – greetings to you all

Informal Greetings

Kia ora – hi/wellbeing to you

Mōrena – good morning

Ata mārie – beautiful morning

Nau mai ki te wā kāinga – welcome home

Haere mai – welcome/come here

Ko wai tō ingoa? – what is your name

Ko [name] toku ingoa – my name is...

Kei hea ō wāhi mahi? – where do you work?

E mahi ana āhau mo te [organisation, for example: Hauora Taiwhenua] – I work at...

Pēhea ana koe? – How are you?

E pai ana ahau – I'm good

Ngā mihi (Farewells)

Ka kite (anō) – see you (again)

Ka kite anō āpōpō – see you tomorrow

Hei konā mai – goodbye for now

Haere rā – goodbye (to someone leaving)

E noho rā – goodbye (to someone staying)

Kia pai tō rā – have a good day

Kia pai tō mutunga wiki – have a good weekend
Ngā mihi mō tō manaakitanga mai – thank you for your kindness
Kia pai te haere – have a good trip

Mātātuhi (Written greetings)

These examples can be used for opening and closing letters or emails.

Openings

Tēnā koe [name] – when writing or addressing one person
Tēnā kōrua [name] kōrua ko [name] – when writing or addressing two people
Tēnā koutou – when writing or addressing three or more people
Tēnā koe e te kaihautū – when addressing the head of an organisation
Kia ora – hello (informal greeting)

Closings

Ngā mihi – thanks/cheers
Ngā mihi nui – kind regards/thank you
Nāku nā – yours faithfully
Hei konā mai – goodbye for now
Mā te wā – bye for now/see you later

Whakataukī

Whakataukī are proverbial sayings, metaphorical in nature and usually generations old. Below are some examples of whakataukī.

“E mea ana te korero
Pani a te pai ki te pai
Ka puta te hua o te pai”

“A saying comes to mind
If you spread good things with kindness
then you will see the fruits of your work”

“E kore au e ngaro, he kākano i ruia mai i Rangīātea.
Tama tū tama ora; tama noho tama mate
Ko te manu e kai ana i te miro nōnā te ngahere, ko te manu e kai ana i te mātauranga nōnā te ao.
Ahakoa he iti, he pounamu tonu
Titiro whakamuri, kōkiri whakamua
Aroha mai, aroha atu”

"I will never be lost, for I am the seed which was sown from Rangīātea.
He who stands lives; he who sits, perishes
The forest belongs to the bird who feasts on the miro berry, the world belongs to the bird who feasts on education.
Although it is small it is a treasure
Look to the past to seek your future
Love received demands love returned"

"Mā mua ka kite a muri, mā muri ka ora a mua"
"Those who lead give sight to those who follow, those who follow give life to those who lead"

Note: This whakatauki also speaks to the importance of working together. It acknowledges and values the importance of both the leader and the followers for both are essential and co-dependent.

"Ki te kore ngā pūtaka e makūkūngia e kore te rākau e tupu"
"If the roots of the tree are not watered the tree will never grow"

"Ka pū te ruha ka hao te rangatahi"
"When the old net is cast aside, the new net goes fishing"

"E tohe e tā te purihi"
"Persistence has its rewards"

"Tama tū tama ora, tama noho tama mate"
"An active person will remain healthy while a lazy one will become sick"

Ngā kupu (Words)

Basic phrases or words

Tautoko – support

Kōrero – speech or discussion

Reo – language

Whakamā – ashamed, shy, bashful, embarrassed

Rongoā – medicine

Wairua – spiritual wellbeing

Hinengaro – psychological wellbeing

Tinana – physical wellbeing

Mana – Spiritual power and authority to enhance and restore tapu

Tapu – Sacred, forbidden, restricted

Noa – free from tapu, unrestricted

Whāngai – collective whānau decision making

Māiuiui – someone who is ill, not feeling well.

Ngā Mahi Hauora – Health Jobs

Tauwhiro – Social Worker

Kaimātai Hinengaro – Psychologist

Tapuhi – Nurse or Midwife

Kaimahi Hapori – Community Worker

Tākuta / rata – Doctor

Kairomiromi – Physiotherapist

Kaiatawhai – Whānau Support Worker

Kaiāwhina – Healthcare assistant, helper, advocate

Kaipūtaiao – Scientist

Tūao – Volunteer

Kaituku Haumanu Ngangahau – Occupational Therapist

Kaitautoko – Health Care Assistant

Kaihoroi – Cleaner

Mātanga Rongoā – Pharmacist

Tohunga Rongoā – Expert in traditional Māori medicine

Te tinana – The body

Mātenga – head

Roro – brain

Karu – eye

Taringa – ear

Ihu – nose

Waha – mouth

Niho – teeth

Ringa – arm or hand
Matikara – finger
Puku – stomach
Manawa – heart
Whatukuku – kidney
Ate – liver
Tuarā – back
Hope – hip
Turi – knee
Waewae – leg or foot

Hauora – Health related phrases

Kahore ahau e pai ana – I don't feel well
Kei hea to mamae? – Where is the pain?
E mamae na koe? – Are you hurt?
Mamae – ache, pain, injury or wound
Mate ruaki – to feel sick or nauseous
Horoia ō ringaringa – Wash your hands
Hapū – pregnant
Pēpi – baby
Whenua – land or placenta
Tangata Mauiui – Consumers, clients, or patients

Ngā Rā o Te Wiki (days of the week)

Ko te aha tēnei rā? What day is it today?
Ko te [28] tēnei [Hui-tanguru] o te tau [2024] – Today is the 28th of February 2024

Rāhina – Monday
Rātū – Tuesday
Rāapa – Wednesday
Rāpare – Thursday
Rāmere – Friday
Rāhoroi – Saturday
Rātapu – Sunday

Ngā Marama o Te Tau (months of the year)

Kohitātea – January
Hui-tanguru – February
Poutū-te-rangi – March
Pāenga-whāwhā – April
Haratua – May
Pipiri – June

Hōngongoi – July
Here-turi-kōkā – August
Mahuru – September
Whiringa-ā-nuku – October
Whiringa-ā-rangi – November
Hakihea – December

Ngā Tau

It is easy to count to 100 once you know the first 10 numbers.

1 – tahi
2 – rua
3 – toru
4 – whā
5 – rima
6 – ono
7 – whitu
8 – waru
9 – iwa
10 – tekau

From here, follow the formula “X tekau mā X”. This formula literally translates as “X 10 and X”.

For example,

11 – tekau mā tahi (10 and 1)
22 – rua tekau mā rua (two 10s and 2)
33 – toru tekau mā toru (three 10s and 3)

Kuputaka (Glossary)

A

Ao Māori – the Māori world
Ao Wairua – the spiritual world
Ara tohu – process

H

Hapori Whānui – community
Hapū – sub-tribe, extended family group / pregnant
Harakeke – flax bush
Hau kāinga – local people of a marae
Hauora – health
Himene – hymn
Hongi – to press noses in greeting
Hui – meeting, assembly, or gathering

I

Iwi – tribe

K

Kaikaranga - caller
Kaitiaki – guardian or caregiver
Kaitiakitanga – guardianship, stewardship
Karakia – prayer or incantation
Karakia Mō Te Kai – prayer before a meal
Karakia Timata – opening prayer
Karakia Whakamutunga – closing prayer
Karanga – formal call to the marae
Kaumātua – wise elder or elders
Kaupapa/tikanga – protocol or custom
Kawa – protocols
Kete – basket, kit; toolkit
Koha – gift, offering, donation
Koru – unfurling frond
Kuia – female elder, elders

M

Mana – prestige, authority, influence
Mana whenua – Indigenous people with jurisdiction over the land
Manaakitanga – hospitality, generosity
Manuhiri – visitor, guest
Māori/Tangata Whenua – Indigenous people of Aotearoa New Zealand

Marae – communal meeting place, most often identified by a meeting house and an area of open ground in front of the house

Mātauranga – knowledge

Mātua – adult, wise teacher

Mihi – to greet

Mihi Whakatau – A welcome ceremony of somewhat lesser formality

Mihimihi – speech of greeting

Mokopuna – Grandchild

P

Pā – settlement

Pepeha – regional proverb, often when personalized, identifying genealogy and geographical identity markers of a person

Poroporoaki – a type of farewell

Poutama – pattern of tukutuku

Pōwhiri – formal welcome

Pūrākau – myth, legend, mythical knowledge

R

Rangatiratanga – autonomy, self determination

Rito – shoot of the flax bush

Rohe – district, region

T

Tangata – person

Tangi – mourn, cry

Tangihanga – funeral

Taniwha – guardian beasts

Tauparapara – Incantation to begin a speech

Tautoko – support

Te Reo Māori – the Māori language and its associated protocols

Te Tiriti (o Waitangi) – The Treaty (of Waitangi)

Tohunga – acknowledged expert of high order

Tokotoko – a ceremonial support (walking stick) sometimes used in oratory

Tukutuku – ornamental lattice work

Tupāpaku – the body of a deceased person

Turangawaewae – the area or place of one's origin, often translated as 'a place to stand'

Tūroro – someone who is palliative

U

Uri – descendant

W

Wai – water

Waiata – song

Waiora – health, soundness

Wero – challenge

Whaikōrero – formal speech

Whakahoi karanga – formal response from visiting party in a pōwhiri

Whakamārama – explanation, clarification

Whakapapa – genealogy

Whakataukī – general proverb

Whakawātea – a type farewell

Whakawhirinaki – trust

Whānau – family (including extended)

Whanaungatanga – relationship, kinship

Whare – house, building

Wharekai – dining hall

Wharenui – meeting house

Whenua – land or placenta



PEPEHA/MIHIMIHI



A mihi is a greeting, whereas a pepeha is a basic introduction to let people know a little bit about you, your identity and heritage. It tells people where you are from and who you are, linking you to the land, mountain, river, sea, tribe, sub-tribe, whakapapa (or genealogy) and marae you identify with or belong to. For most, these will be landmarks from where you were born.

Non-Māori can also develop their own pepeha or mihi in which you identify places and people that are significant to you and your ancestral homelands. This should link to your whakapapa and whānau.

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 mihi mihi.

Please note that it may not be appropriate to include all of the suggested aspects, and pepeha can vary between individuals. Please visit <https://www.otago.ac.nz/maori/world/te-reo-maori/mihi-introductions> for more templates and information.

Here are two examples of mihi/pepeha that you can try:

Kia ora tatou

Ko _____ name _____

Nō _____ city, town, or country you're from _____

Nō _____ place or country your ancestors hail from _____

Tēnā koutou katoa

tōku ingoa

ahau

ōku tūpuna

Hello everybody/everyone

My name is _____

I'm from _____

My ancestors hail from _____

Greetings/acknowledgements to you all

Kia ora tātou

I whānau mai au i roto o te _____ town/country _____

I tupu ake au ki te _____ town/country _____

Kei te _____ town/country _____

Kei ngā _____ organisation _____

Ko _____ name _____

Ko _____ name of canoe _____

Ko _____ name of sea _____

Ko _____ name of mountain _____

Ko _____ name of river _____

Tēnā koutou, tēnā koutou, tēnā koutou katoa

ahau e noho ana

ahau e mahi ana

tōku ingoa

te waka

te moana

te maunga

te awa

Hello everybody/everyone

I was born in _____

I grew up in _____

I live in _____

I work at _____

My name is _____

The canoe I affiliate to is _____

The sea I affiliate to is _____

The mountain I affiliate to is _____

The river I affiliate to is _____

Greetings/acknowledgements to you all _____

WAIATA



Waiata are songs we use to open and close hui and to support our speakers. Tūtira mai ngā iwi is the primary waiata of Hauora Taiwhenua. Below are some waiata you can try.

TŪTIRA MAI NGĀ IWI

Guitar Chords: G C A7 D7 Am D

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!!
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: Originally composed by Canon Wi Te Tau Huata, 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.

TE AROHA

Guitar chords: G, C, A7, D7, Am, D

Te aroha	Love
Te whakapono	Faith
Me te rangimārie	And peace
Tātou tātou e	Be amongst us all

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

EHARA I TE MEA

Guitar Chords: C F G

Ehara i te mea	It is not a new thing
Nō ināianeī te aroha	It is not a new thing
Nō ngā tūpuna	now that is love
Tuku iho tuku iho	comes from the ancestors handed
Whakapono tūmanako	down through the passages of time
Te aroha ki te iwi	Faith and hope
Nō ngā tūpuna	Love to the people
Tuku iho tuku iho	comes from the ancestors handed
Te whenua te whenua	down through the passages of time
Te oranga mo te iwi	The land, the land
Nō ngā tūpuna	is the life for the people
Tuku iho tuku iho	comes from the ancestors handed
	down through the passages of time

E TORU NGĀ MEA

Guitar chords: G, C, D7

E toru ngā mea	There are three things
Ngā mea nunui	Very important things
E kī ana	As stated
Te Paipera	In the Bible
Whakaponu	Faith
Tūmanako	Hope
Ko te mea nui	and the greatest thing
Ko te aroha	Love

MĀKU RAPEA

Guitar chords: G, C, F

Māku rapea	I will perhaps
Māku rapea	I will perhaps
Māku koe e awhi e	I will help you
Ki te ara	Upon the pathway, of progress
ara tupu	I will indeed help you
Māku koe	
E awhi e	

PUREA NUI

Guitar Chords: G C D

Purea nei e te hau	Scattered by the wind
Horoia e te ua	washed by the rain
Whitiwhitia e te rā	and transformed by the sun
Mahea ake ngā pōraruru	all doubts are swept away
Makere ana ngahere	and all restrains are cast down
E rere wairua e rere	fly o free spirit, fly
Ki ngā ao o te rangi	to the clouds in the heavens
Whitiwhitia e te rā	and transformed by the sun
Mahea ake ngā pōraruru	all doubts are swept away
Makere ana ngahere	and all restrains are cast down

HUTIA TE RITO

Guitar chords: B7, B, F#, C#m7

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 harakeke root. It is likened to a child, issued 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.



HĪMENE (HYMN)

HE HŌNERE

Guitar chords: G, A, D, BM

He hōnore, he korōria
Maungārongo ki te whenua
Whakaaro pai e
Ki ngā tangata katoa
Ake ake, ake ake
Āmine
Te Atua, te piringa,
Toku oranga

Honour, glory and
peace to the land.
May good thoughts come
to all men
for ever and ever, for ever and ever.
Amen.
The Lord is the refuge
and my life.

WHAKAARIA MAI

Guitar chords: E, A, B, B7

Whakaaria Mai
Tōu ripeka ki au
Tiaho mai
Rā roto i te pō
Hei kona au
Titiro atu ai
Ora, mate,
Hei au koe noho ai
Whakaaria Mai
Tōu ripeka ki au
Tiaho mai
Rā roto i te pō
Hei kona au
Titiro atu ai
Ora, mate,
Hei au koe noho ai
Amine

Show your cross to me.
Let it shine there in the darkness.
To there I will be looking.
In life, in death let me rest in thee.
Show your cross to me.
Let it shine there in the darkness.
To there I will be looking.
In life, in death let me rest in thee.
Amen

TIKANGA HAUORA



Tikanga is a customary system of values and practices that have developed over time and are embedded in the social context. Tikanga and kawa can vary across iwi and hapū. 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”.

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, wai (water), and the sharing of kai. Offering and accepting food and drink, where appropriate, is considered good manners and helps to build relationships.

TIKANGA IN A CLINICAL SETTING

Following tikanga in a clinical setting is a way to work towards achieving equitable health outcomes for Māori.

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 are kept separate from things that are noa.

Guideline:

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.
 - ensuring the differing purposes for fridges and freezers are honoured 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 e.g.: 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 (health, soundness) and has the potential to cause stress.

Guideline:

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 human tissue boxes and bags for tissue/substance return.
- offer also, the return of patients' hair, fingernails, and toenails.

Te Pārongo / Whakapāpātanga – Information / Communication

Principle:

When health care information is communicated in a way that is perceived by Māori to be 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 should understand what is being done for them and why, as well as what is expected of them and why. They should 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.
- 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, such as a Kaiāwhina, 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 this.
- be sensitive to the concept of waiora and know how to make a referral to the Māori chaplain when requested by the patient and/or whānau.
- seek advice about Māori providers in the community who may be required for support during treatment and after discharge

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
- 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 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.

Whare Whānau – Family rooms

Principle:

In te ao Māori, some physical spaces are permanently governed by kawa. For example, 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.

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.
- 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 containers of wai (water) 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.

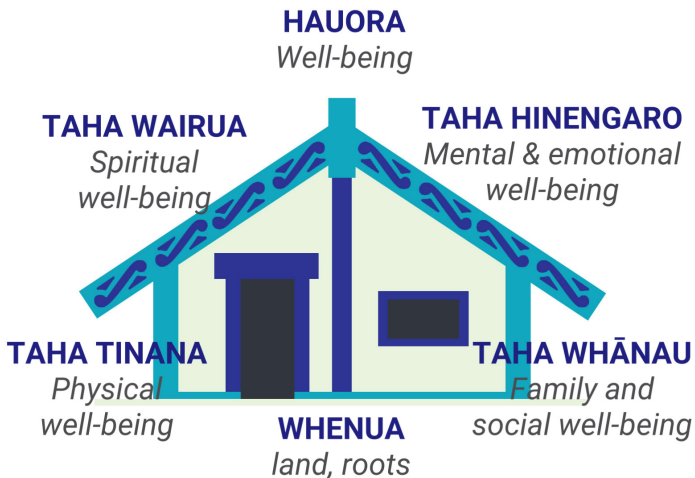
Guideline:

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 WHARE TAPA WHĀ

Māori views on health are framed by a holistic approach that encompasses four key elements - wairua (spiritual), hinengaro (psychological), tinana (physical), and whānau whānui (extended family). Karakia 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 (well-being) of a person. The whare is only strong if all four walls are strong. If any one wall is weak, so is the overall whare. This model is known as Te Whare Tapa Whā. This metaphor also promotes the strong connection to whenua (land) that Māori have as tangata whenua.

The goal of achieving culturally competent health care for 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.

CULTURAL SAFETY IN THE WORKPLACE

In healthcare, cultural safety is a concept that transcends cultural competency. It goes beyond acquiring knowledge about different cultures; instead, it emphasises patient-centred care and creating an environment where patients feel genuinely respected, understood, and empowered. Cultural safety is a mindset that requires continuous learning, humility, and empathy. As a healthcare professional, you must engage in ongoing self-reflection about any potential biases that you, your organisation, or the wider healthcare system may hold.

By embracing cultural safety, healthcare professionals contribute to a more compassionate and effective healthcare system.

Here are some resources to help you learn more about cultural safety:

- <https://healthify.nz/healthcare-providers/c/cultural-safety-hcps/>
- <https://www.hqsc.govt.nz/our-work/system-safety/aotearoa-patient-safety-day/previous-patient-safety-week-campaigns/patient-safety-week-2019-understanding-bias-in-health-care/about-the-modules/>
- <https://www.auckland.ac.nz/en/news/2023/06/12/dr-david-tipene-leach.html>

WHAKAWĀTEA & POROPOROAKI



At the end of any meeting, it is customary to close the 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 them and wish them well. The following procedure may be held on such occasions.

1. Karakia
2. Mihimihi - the organisation
3. Waiata
4. Mihimihi - 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.

When the hui is on the marae, it is often carried out by the hau kainga who welcomed them on their opening.

KARAKIA WHAKAMUTUNGA

Before we close this guide with the karakia whakamutunga, we leave you with this whakatauki.

**Whaowhia te kete mātauranga
hei orange mō koutou /**

**Fill the baskets of knowledge
for the sake of your wellbeing**

Kua mutu a mātou mahi
Mō tēnei wā
Manaakitia mai mātou katoa
O mātou hoa
O mātou whānau
Āio ki te aorangi

Our work has finished
For the moment
Bless us all
Our friends
Our families
Peace to the Universe



Acknowledgements:

We would like to express our sincere gratitude to Dame Rangimārie (Naida) Glavish for her generous permission to use the Āke Āke app as a foundational model to develop our accompanying tikanga guide app, Tātai Whetū. Our gratitude also goes to the Waitemata District Health Board for their work in developing Āke Āke. Thank you to Capital and Coast District Health Board and Skills Active Aotearoa for granting us permission to use their tikanga resources.

A special thank you is due to our Te Tiriti partners, Te Rōpū Ārahi, including our kaumātua, Bill Nathan, for their unwavering support and significant contributions in developing our tikanga guide, and to Ron Taukamo whose guidance in developing the Tātai Whetū app has been invaluable.

Lastly, we acknowledge the efforts of Jane Booth, Dr Grant Davidson, Amanda Dunlop-Storey, and Faith Henare-Stewart for their work in curating this guide and the accompanying app.

References

[Teara.govt.nz](https://teara.govt.nz)

<https://www.tkm.govt.nz/map/>

<https://www.wcl.govt.nz/maori/wellington/TeAra1.html>

www.wellington.govt.nz

<https://www.wcl.govt.nz/wellington-music/index.php/2015/07/10/kumutoto-stream/>

<https://natlib.govt.nz/records/32006539>

<https://www.otago.ac.nz/maori/world/te-reo-maori/mihi-introductions>

<https://healthify.nz/healthcare-providers/c/cultural-safety-hcps/>

<https://www.hqsc.govt.nz/our-work/system-safety/aotearoa-patient-safety-day/previous-patient-safety-week-campaigns/patient-safety-week-2019-understanding-bias-in-health-care/about-the-modules/>

<https://www.auckland.ac.nz/en/news/2023/06/12/dr-david-tipene-leach.html>

<https://nzhistory.govt.nz/politics/declaration/signatory/h%C4%81re-hongi-hika>



