

KARAKIA MO NGA  
KOROHEKE,  
KOROUA, RURUHI

*Karakia composed by Matua Warahi Paki &  
Whaea Linda Paki*

# KARAKIA MO NGA KOROHEKE, KOROUA, RURUHI

E te Atua kaha rawe e tuku atu te honore te kororia kia koe mo tou awhi mai  
Our gracious Father, we give you Honour and Glory for your help and support of us

E pa waihotia tou ringa Ma runga e nga koroheke, koroua, ruruhi  
Father, place your hand on our elderly men and women

E mamae ana e whakama hoki kahore ratou e mohio to tatou reo rangatira  
who are deeply affected and embarrassed by not knowing their mother tongue

I te wa tamariki ana Ko te ture i taua wa ko nga kaiako e patu ki nga tamariki e korero  
te reo i ngaro te reo ma ratou  
when they were children the law at that time allowed teachers to 'punish by strapping'  
students for speaking the Māori language

Kaore ratou i te mohio ko wai au, he aha taku pepeha te reo, nga karakia, karanga,  
waiata, whaikorero, matauranga o te iwi  
They lost their language, they didn't know who they were, what was their maunga  
'mountain,' awa 'river,' iwi 'tribe,' and were unable to call, to karanga, to waiata, to sing,  
unable to greet, mihimihi people in our native language, or do whaikorero, or to offer a  
prayer, karakia, or give knowledge of the history of the local people and the tribes of the  
area in the reo

E te Atua manaaki atu ki nga tangata e maemae tonu ratou  
God bless our people who are still hurting

Kotahi te whakaaro ki roto ia matou  
One thought in us

Kia whakakororia te Matua, te Tama, me te Wairua Tapu  
Is to give honour and Glory to God, Jesus and the Holy Spirit

Ake ake ake Amine  
Forever and ever Amen.

# THE STORY BEHIND THIS KARAKIA

This karakia has been composed out of the call to serve by our kaumatua at St. John's Theological College, Whaea Linda Paki and Matua Warahi Paki.

The kaupapa for this Te Reo me ona Tikanga wananga centred on healing, and in particular returning wellbeing and mana to koroheke, koroua and ruruhi who had experienced trauma and hurt in their lives because they were punished by teachers for speaking te reo Maori when they were younger.

Matua Warahi and Whaea Linda were called to awhi kaumatua who had been traumatised by not being allowed to speak their own language as they were growing up. The kaumatua felt whakamaa about not knowing their own language, which in turn deeply affected their own identity, health and wellbeing.

Part of the training and healing journey built in to this wananga was for kaumatua to tell their story and to share this mamae with others in a safe and supportive learning environment that Matua Warahi and Whaea Linda created. After this sharing, and training within an open and supportive environment, learning was able to happen.

The intended course objective was to have all participants commence a wananga of Te Reo me ona Tikanga for kaumatua who have never been able to learn for varying reasons and to quickly equip them with using Te Reo me ona Tikanga, aided with several karakia, nga kupu o te Atua, several waiata and himene.

The course had a cohort of 11 koroheke, koroua me nga ruruhi, who came together over 7 weeks for a 2-hour wananga per week. The 7th session was held on a Marae where the taura were given a "Ra Tohu" acknowledging their mahi on the course.

The age of taura ranged from 60+ to 85 years old, which included 3 senior males (2 Maori & 1 Samoan), and 8 senior females (6 Maori & 2 Pakeha).