



Te Uru Karaka
NEWTON CENTRAL SCHOOL

Rau Pōwhiri



Te Uru Karaka
NEWTON CENTRAL SCHOOL

Rāhiri Mai Rā

Nau mai, haere mai ki Te Uru Karaka
Newton Central School.

We are a proudly Te Tiriti o Waitangi based,
inclusive and diverse primary school
in the innercity community of Newton,
Tāmaki Makaurau.

The mission that unites us

Our Kaupapa

Aroha is compassion, kindness, love and empathy.

Mana can be the influence, spiritual power, prestige of a person, place or object. It goes hand in hand with tapu, with one affecting the other.

When we add mai (towards the speaker) and atu (away from the speaker) it reminds us of the reciprocal nature of these beautiful notions.

**Aroha mai,
aroha atu.
Mana mai,
mana atu.**

For self, for others.

For growth, for leading.

The principles that bind us

Ngā Pou Manawatahi

A pou can be a physical post and also a symbol of support. It can ground us and also be a starting point.

Our pou bring us together and align our hearts – manawatahi.



Whanaungatanga

A learner whose sense of belonging and connectedness enables them to cultivate positive relationships through words and actions.

Manaakitanga

A learner who demonstrates kindness and empathy, and participates in acts of service and altruism.

Rangatiratanga

A learner who is confident in their identity, who has a strong sense of agency, and understands how they can best contribute to their own and others' learning.

Kaitiakitanga

A learner who is respectful of self, others and the environment and who actively contributes to a better world for now and for future generations.

The foundations that strengthen us

Ngā Tūāpapa

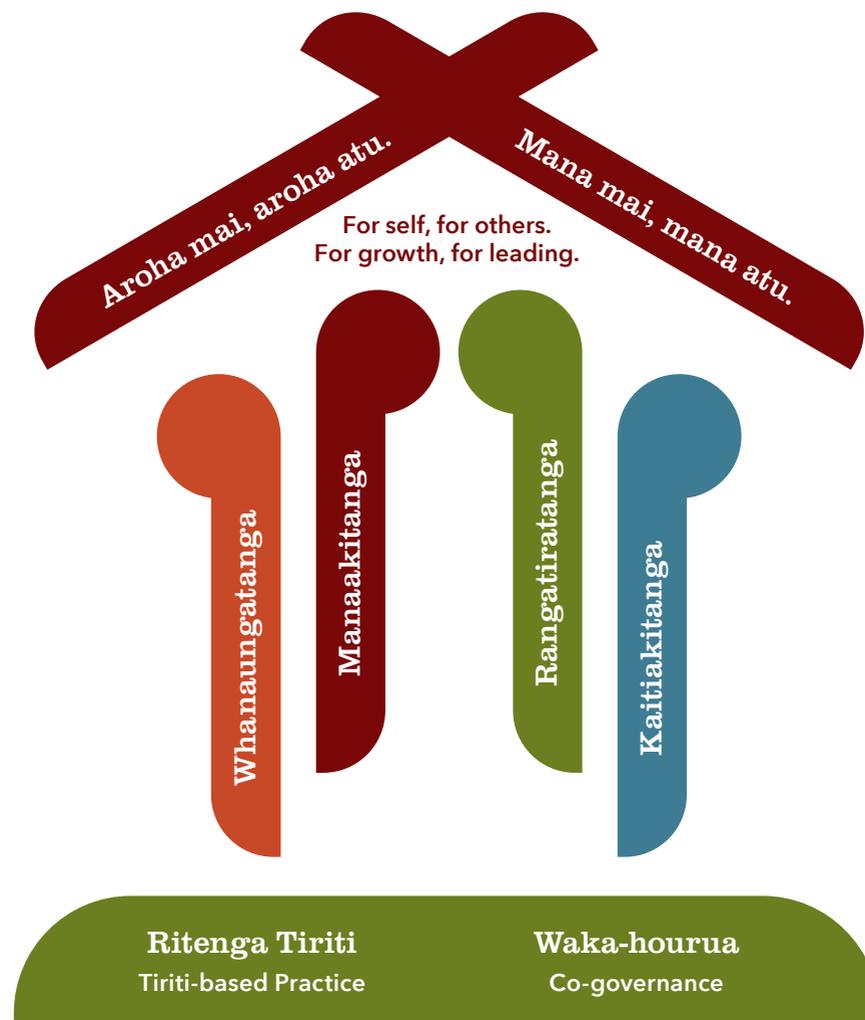
Te Tiriti o Waitangi and Our Unique Co-Governance Structure

Te Uru Karaka Newton Central School is passionate in upholding the articles contained in the Māori version of Te Tiriti o Waitangi (the Treaty of Waitangi).

We acknowledge Māori, as the first people of Aotearoa New Zealand, as tangata whenua. We were the first school in Aotearoa New Zealand to develop a co-governance structure, ensuring Māori representation on the Board of Trustees.

Such a commitment means your child will be actively involved in developing an understanding of tikanga Māori (customs), te reo Māori (Māori language), waiata (songs) and karakia (affirmations).

Every child will get to experience being on a marae by the time they leave our kura.



The pathways that support us

Ngā Ara Ako

Te Aka Pūkāea (Māori Medium)

Te Uru Karaka (Full Immersion)

Your child is fully immersed in te reo Māori. Ākonga (learners) follow Te Marautanga o Aotearoa. For whānau who already have extensive exposure to te reo.

Te Awahou (Dual Immersion)

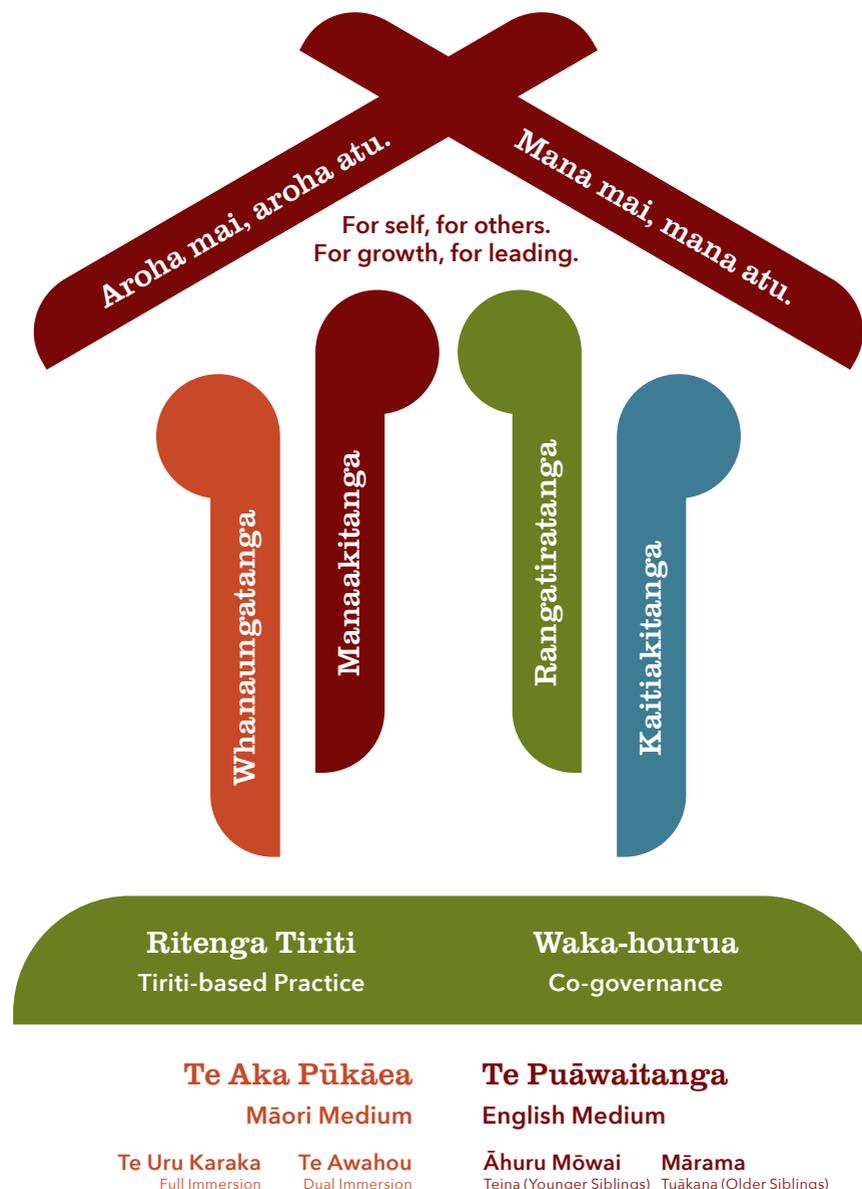
Your child will work towards full immersion by Year 6. Ākonga follow Te Marautanga o Aotearoa. For whānau who want to make a strong commitment to learning te reo Māori.

Te Puāwaitanga (English Medium)

Students follow the New Zealand Curriculum and are also exposed to te reo Māori and tikanga Māori.

Āhuru Mōwai (Teina, Younger Siblings) Year 0-3

Mārama (Tuākana, Older Siblings) Year 4-6





Karakia

These karakia are non-demoninational affirmations.

Kia Tau Te Rangimarie

Kia tau te rangimārie

Kia hora te marino

Kia whakapapa pounamu te moana

Kia tere te kārohirohi i mua i te huarahi

Let peace be with you

Let the calm be widespread

Let the sea glisten like pounamu

And let the shimmering summer
forever dance across your path

Ka Mārama, Ka Mārama

Ka mārama, ka mārama

Tākiri ko te ata

Kōrihi ko ngā manu

He manu kororī, he manu kororā

Kōrerotia mai nō tua whakarere

Nau mai e te ao, haere rā e te pō

E hī ake ana te atakura

He tio, he huka, he hauhū

Tihei mauri ora!

It's light, it's light

As dawn breaks

Birds are singing

Chirping and warbling

Spoken of before time

Welcome day time, farewell night time

The crimson dawn rises up,

Freezing, chilling, frosty, biting

Behold!

E Ara Rā

E ara rā, e ara rā!

E ara rā, e te kōrero

E ara rā, e te wānanga

E ara rā, e te whakaaro nui

E ara rā, e te ngākau whakaiti

Tūturu whakamaua kia tīna (tīna)

Haumi ē, hui ē, tāiki ē!

Nā Leon Blake i tito.

Arise, arise!

May discussion occur

May deliberate take place

May thoughtfulness be present

May humility come to the fore

All these things shall come to pass

Because we all agree in unison

E Rongo, E Rongo

E Rongo, e Rongo

Homai ngā tipu

Hei whakakī i te tīnana

Hei oranga

Au eke, au eke

Hui e, taiki e

Rongo, guardian of cultivated foods

Provide us with the fruits of your realm

To sustain our bodies

and provide wellbeing

Unified,

Connected and blessed

Karakia Whakamutunga

Unuhia

Unuhia, unuhia

Unuhia te urutapu nui

Kia wātea

Kia māmā te ngākau

Te tinana

Te wairua i te ara takatū

Koia rā e Rongo

Whakairia ake ki runga

Kia tina! TINA!

Haumi e!

Hui e!

TĀIKI E!

Closing Affirmation

Draw out, draw up

Extract the supreme scaredness

To clear, to free

The heart,

The body

And the spirit on our prepared pathway

Oh Rongo,

Suspended high above us

Draw together!

We all agree!

AFFIRM!

Kaikōhau

Kaikōhau

Nau mai ngā hua

Nau mai ngā pai

Nau mai kia nui

Kia hāwere ai

Expression of Hope

Welcome all things that have grown

Welcome all things that are good

May they be plentiful

and abundant

Saying Kaikōhau welcomes the good – from the kai before you, to your mahi, to your life, to your whānau and friends – and wishes for them to be abundant.

It's great to say at Matariki to share your hopes for the Māori new year but it can be used in many other situations.



Waiata

Waiata are sung to commemorate important moments, to acknowledge, to transfer knowledge and history, and to show support for a speaker.

He Aha Te Hau

He aha te hau

He aha te hau e wawara mai?

He tiu, he raki

Nāna i ā mai te pūpū tarakihi ki uta

E tīkina atu e au te kōtiu

Ko ia te pou, te pou whakaairo ka tū ki Waitematā

I oku wairangi e

What was the wind

What was the wind that was roaring and rumbling?

It was the northerly wind

that exposed the nautilus shell.

And in my dreams I saw that I would

fetch the wind from the north

to support my people of the Waitematā.

This waiata has been gifted to our school by tangata whenua ahi kaa, Ngāti Whātua Ōrākei to use during pōwhiri and other occasions. It is significant to Ngāti Whātua Ōrākei and to the history of Auckland city and its community.

During a major hui near Ōkahu Bay in 1840 a group of Ngāti Whātua leaders were brought together by the paramount chief Apihai Te Kawau to discuss the future of the iwi. During the meeting, the matakite (seer) Tītai, had a vision that a time of change and exchange was fast approaching.

This vision and the words he uttered became the catalyst for a series of events that would establish a passage of transformative change for Ngāti Whātua and Tāmaki Makaurau.

Waiata

Te Uru Karaka

Te Uru Karaka te kura e

Te Uru Karaka te kura e

Ko Māhuhu-ki-te-rangi te waka

Ko Maungakiekie te maunga

Ko Waitematā te moana

Te Uru Karaka te kura e

Mihi mai rā e ōku rangatira

Ko mātau ngā matatahi e

Kia kaha rā

I runga i te kaupapa

Kia kotahi ngā hapū a Whātua e

Ngā Oho, Te Taoū, Te Uringutu

Kia mau; Hī!

Song

Te Uru Karaka is the school

Te Uru Karaka is the school

Mahuhu-ki-te-rangi is the waka

Maungakiekie is the mountain

Waitematā is the harbour

Te Uru Karaka is the school

Acknowledge us

We are the young people

Be strong

As we advance our kaupapa (mission)

Of uniting the tribes of Whātua

Ngā Oho, Te Taoū, Te Uringutu

Kia mau; Hī!

We have modified this waiata ā ringa (action song) to represent our kura with permission from Ngāti Whātua.

Te Uru Karaka

Te Uru Karaka!

Tākina mai te whakatauākī a te kura!

Aroha mai, aroha atu, mana mai mana atu

Tū mai rā ko ngā pou o tōku whare!

Tēnā i poua!

Nei rā ko ngā pou e tū pakari ai tōku whare

Ko te pou tuatahi

Ko te Whanaungatanga!

Hononga pūmau, hononga taikaha!

Ehara taku toa i te toa takitahi, engari he toa takimano e!

Ko te pou tuarua

Ko te Manaakitanga! Manaaki teina, manaaki tuakana!

Mā te tuakana e tōtika te teina,

mā te teina e tōtika tuakana, ana, ana, anana!

Ko te pou tuatoru

Ko te Kaitiakitanga! Tiaki whenua, tiaki tangata!

Ko te piko o te mahuri, tērā te tipu o te rākau e!

Ko te pou tuawhā

Ko te Rangatiratanga! Tū māia, tū mārohirohi!

He kai kei aku ringa, he kai kei aku ringa e!

Ko te haepapa nui ki a mātou, he whakamana i te Tiriti o

Waitangi!

Whakamanatia, whakamanatia, whakamanatia te tiriti e!

Hī aue, aue, aue hā! Hī!

Nā Te Huinga Kingi rāua ko Katene Howe i tito.

This haka, captures the guiding, foundational principals and mauri (life force) of our kura (school): Te Tiriti o Waitangi, our kaupapa kura (school's mission) and our four pou (pillars).

Each verse talks to one pou, capturing its essence along with a whakatauki (proverb or significant saying of unknown origin).

Whanaungatanga

Forever connections. Unbreakable connections. My success or strength is not mine alone, but that of many.

Manaakitanga

Kindness to and from all our tamariki (children) no matter their age. Guidance is a two way street, from younger children to older and from older children to younger.

Kaitiakitanga

Protection of our environment and our tamariki. The way in which the young sapling is nurtured, can determine the way the tree grows.

Rangatiratanga

Stand with confidence and strength. Let's use the food we have in our hands: resilience, self-empowerment, skills, knowledge and resources to create success.

To find out more about our kaupapa kura, pou manawatahi and the foundation of our kura, see the start of this booklet and the kura website.

Te Pou

Te Pou, te pou

Te tokotoko i whēnuku

Te tokotoko i whērangi

Tokia, tukia

Ko te mumu, ko te āwhā

Ko te mumu, ko te āwhā

Ko te mānihi kai ota

Takiri panapana

Ka rau i runga, ka rau i raro

Ka whai tāmōre i runga, ka whai tamore i raro

Tēnā ko te pou, tēnā ko te pou

Te pou o Rongo, nō Rongo

Mauri ora

Ka o a e

The supports, the sustenance

The provision from Papatūānuku

The provision from Ranginui

The ravages and attack

Be that by the wind and the storm

From the wind and the storm

Ripped up and strewn about

Here lies the crops pulled up

Gathered from above, gathered from the earth

Seek what is well rooted from above and the earth

This is the support

The support of Rongo, from Rongo

Wellbeing

Waiata

Te Aroha

Te aroha

Te whakapono

Me te rangimarie

Tātou, tātou e

Song

Love

Hope

Peace

Together

Waiata

Tūtira Mai Ngā Iwi

Tūtira mai ngā iwi

Tātou tātou e

Tūtira mai ngā iwi

Tātou tātou e

Whaia te māramatanga

me te aroha - e ngā iwi!

Kia tapatahi

Kia kotahi rā

Tātou tātou e

Nā Canon Wiremu Wi Te Tau Huata i tito.

Song

Line up together, people

All of us together

Stand together people

All of us together

Seek after knowledge

and love of others - everybody!

Be united

Be as one

All of us together

This song is about coming together in our diversity and in unity.

Waiata

Purea Nei

Purea nei e te hau

Horoia e te ua

Whitiwhitia e te ra

Mahea ake ngā pōraruraru

Makere ana ngā here

E rere wairua e rere

Ki nga ao o te rangi

Whitiwhitia e te ra

Ma hea ake nga poraruraru

Makere ana nga here

Makere ana nga here

Nā Hirini Melbourne i tito.

Song

Refreshed by the wind

washed by the rain

and transformed by the sun

all anxieties are swept away

all restraints are removed

Fly o free spirit

fly to the clouds in the heavens

transformed by the sun

with all anxieties swept away

and all restraints removed

Yes, all restraints are removed

This waiata (song) was written to remember a student of the composer's who passed away. The waiata offers a message of hope and spiritual renewal by letting go of burdens.

Ka Pīoioi

Ka pīoioi e

**Tohu aroha hau
kāinga**

E hoki mai rā

E hoki mai rā
Kia kite atu i tō iwi e

E rotarota ana

E rotarota ana
E katakata ana mai rā

Pūkana whētero

Pūkana whētero mai
I te ihi ā ō mātua

Kia kite atu anō

Kia kite atu anō
I tō ataahua ai kanapa

Pupuhi ai e te hau

Pupuhi ai e te hau
Kapohia āku roimata

Ka pīoioi

Ka pīoioi e
tohu aroha hau kāinga

Nā Kereopa Ratapu i tito.

I sway and wave

**to show my love for
my home town**

You've returned home

You've returned home
To see your people

There is elation

There is elation and
joy at your return

I express myself

I express myself
with the energy of my
ancestors

I see you again

I see you again
your beauty gleaming there

Caressed by the wind

Caressed by the wind
my tears are snatched away

I sway and wave

I sway and wave
to show my love for
my home town

Matariki

Matariki, Matariki

E ara e

Te mātahi o te tau

Te kohinga whetū

I te uma o Ranginui

E pīataata mai ana

Whakaataata i te rangi

E tohu ana

I te tau hou Māori e

Ko Tupuānuku

Ko Tupuārangi

Ko Waitī, Waitā

Waipuna-a-rangi

Ururangi e

Ko Pohutukawa e

Ko Hiwaiterangi e

Matariki e ara e

Te mātahi o te tau

Te kohinga whetū

I te uma o Ranginui

E pīataata mai ana

Whakaataata i te rangi

E tohu ana

I te tau hou Māori e

Matariki, Matariki

E ara e

Nā Raheera Davies i tito.

Matariki,

Rise

First month of the year

The collection of stars

In the chest of Ranginui

Shining bright

Reflecting in the sky

Indicating

the Maori New Year

Tupuānuku

Tupuārangi

Waitī, Waitā

Waipuna-a-rangi

Ururangi e

Pohutukawa

Hiwaiterangi

Matariki, rise

First month of the year

The collection of stars

In the chest of Ranginui

Shining bright

Reflecting in the sky

Indicating

the Māori New Year

Matariki,

Rise

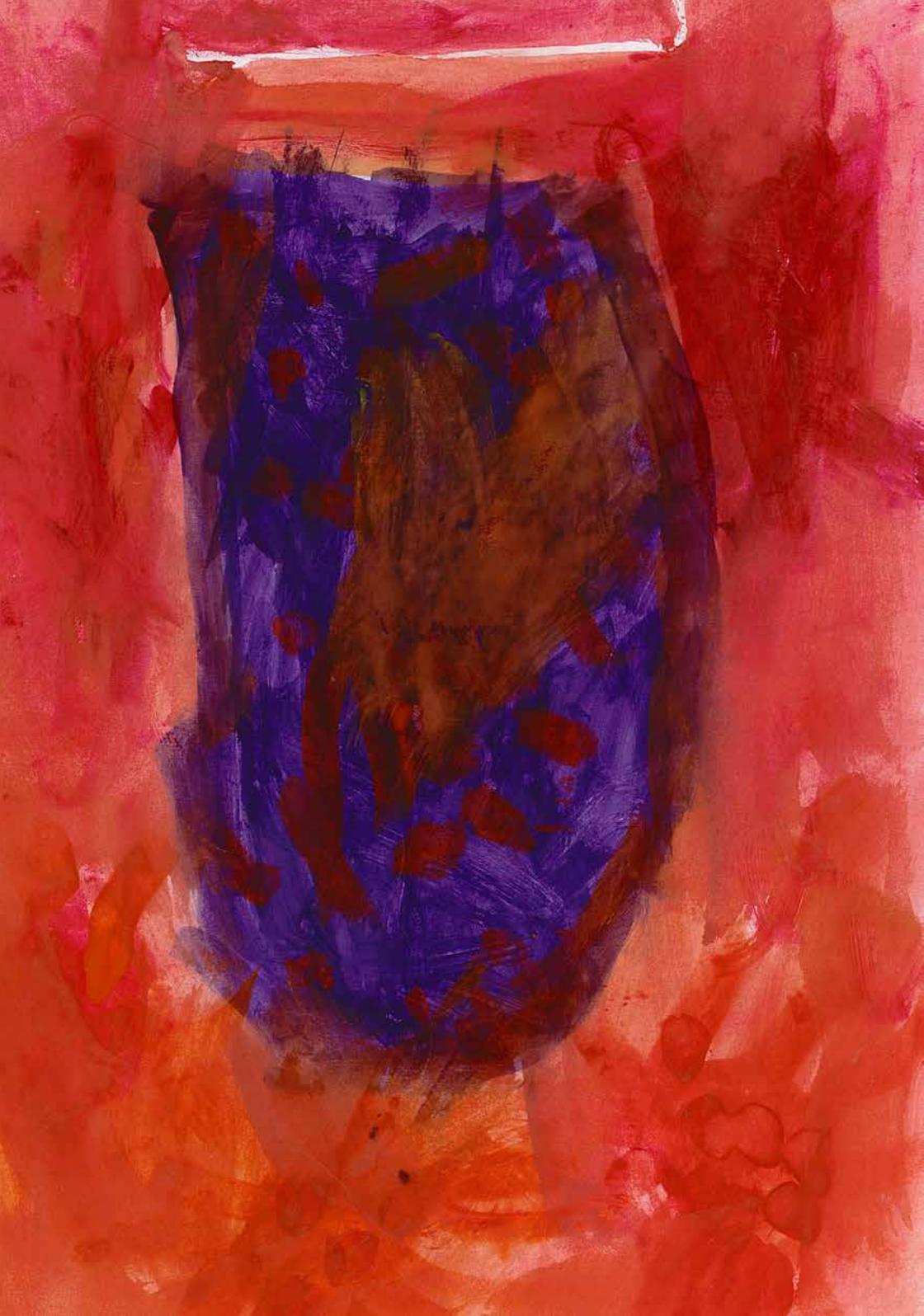
Kua Rite Koe?

Pōtae?	Āe!
Pouaka kai?	Āe!
Pātara wai?	Āe!
Hū pai?	Āe!
Koti pai?	Āe!
Awahi mai?	Āe!

Are You Ready?

Hat?	Yes!
Lunch box?	Yes!
Water bottle?	Yes!
Shoes?	Yes!
Coat?	Yes!
Hug for me?	Yes!

A great before-you-leave-the-house chant.



Pōwhiri

A welcome ceremony. Te Uru Karaka Newton Central School hosts a pōwhiri at the start of each term to welcome new tamariki (children), their whānau (family) and other manuhiri (guests or visitors) to our kura.

Pōwhiri

1. Karanga

A pōwhiri starts with karanga, calls of welcome and response by women. The manuhiri (visitors) follow the kaikaranga (caller) onto the marae ātea (courtyard) with the women first followed by the men.

Manuhiri take a seat facing the tangata whenua (hosts), this time with the men in front and women sitting behind.

2. Whaikōrero

Whaikōrero or formal speech making follows the karanga. We follow the kawa (protocols) of Pāeke as determined by Ngāti Whātua Ōrākei, where all tangata whenua speak then all manuhiri speakers.

3. Waiata

A waiata (song) is sung in support of each of the kaikōrero by the group the speaker represents.

4. Koha

Koha (gift) is laid on the ground by the last speaker for the manuhiri. A kaikaranga may karanga as an expression of thanks. A male from the hosts will pick up the koha. New whānau (families) to our kura will often bring a native tree as koha.

5. Hongi

The hosts invite the manuhiri to come forward to harirū (shake hands) and hongi (press noses in greeting). Hongi signifies the joining together of the hosts and manuhiri.

6. Kai

Kai (food) provided by the host is then shared. During the pōwhiri (welcome ceremony) the tāngata (people) are tapu (restricted) – eating returns tāngata to noa (unrestricted). Kai usually signifies the end of the pōwhiri.

Glossary

Kuputaka

These simplified translations are not intended to be exhaustive.

Ākongā	Learner
Aroha	Love, empathy, compassion
Atu	<i>Particle:</i> Away from the speaker
Haka	Posture dance
Hongi	Press noses in greeting
Kai	Food
Kaiako	Teacher
Kaiāwhina	Teacher's Aide
Kaikaranga	Caller
Kaikōrero	Speaker
Kaitiaki	Guardian
Kaitiakitanga	Guardianship
Karakia	Affirmation
Kaupapa	Purpose, mission
Kawa	Protocol
Koha	Gift, donation
Kura	School
Mahi	Work, to work
Mai	<i>Particle:</i> Towards the speaker
Mana	Influence, spiritual power of a person, place or object

Manaakitanga	Kindness
Manuhiri	Guests
Manawatahi	Unity of one heart
Marae Ātea	Courtyard
Mauri	Life force
Noa	Unrestricted
Pānui	Notice, newsletter
Pou	Post, pillar, support
Pōwhiri	Welcome, welcome ceremony, invitation
Pukapuka	Book
Rangatiratanga	Leadership
Tamariki	Children
Tangata	Person
Tāngata	People
Tangata whenua ahi kaa	People of the land who keep the fires of occupation burning
Tapu	Restricted, sacred
Te Tiriti o Waitangi	Aotearoa's founding document
Tikanga Māori	Customs
Tumuaki	Principal
Waiata	Song
Waiata ā ringa	Action song
Whakapapa	Genealogy
Whakatauki	Significant saying of unknown origin
Whakatauākī	Significant saying of known origin
Whānau	Family
Whanaungatanga	Sense of belonging



Te Uru Karaka

NEWTON CENTRAL SCHOOL

Waitohu

The four pou supporting our kura are staggered to represent the shape of the whare wānanga. It represents a place of shelter and unity under our shared kaupapa. The stepped shape also hints at the poutama pattern of scaffolded learning.

At the top of the pou, abstract koru symbolise the growth of our tamariki. Two are facing away and two inwards to represent Aroha mai, aroha atu. Mana mai, mana atu.

The use of two colours represents our foundation in co-governance.

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