

Myrtle Rust Karakia

This myrtle rust karakia has been gifted to Toi Taiao Whakatairanga and Mobilising For Action by Jane Mihingarangi Ruka and Tanya Te Miringa Te Rorarangi Ruka of Ngati Pakau, Ngapuhi, Waitaha-Hokianga.

You can read and download the karakia by visiting
<https://www.mobilisingforaction.nz/karakia>.

Guidance for using the karakia is included below. If you use the karakia please leave us a comment on the website.

Auē te Manuhiri

Haere mai ngā Atua

*Ko kōrua wera Papatūānuku, Ranginui
Kia tata mai I ngā tamariki Atua
Ko koe tera e Tāne
Haere mai, haere mai*

*Auē te manuhiri!
He tapu wae koe ki tenei wāhi
Ko koe tērā Myrtle Rust*

*Haere mai haere e te manuhiri
Haere, haere, haere
Kia rapu atu te oranga
Mo koutou ma
I roto te mahanatanga o to matou māmā
Tawhiti mai Papatuanuku
Kei reira te oranga mo koutou ma*

*Haere mai haere
I roto te aroha o tenei te kaikōrero
Haere mai haere
I roto te aroha o Tāne Mahuta
Haere mai haere
I roto te arohatanga ngai tāngata ki a koutou*

*Haere mai haere
Āiane te putanga
Ake nei ngā Atua
Kia noa te mutunga
Ka huri*

Kaupapa (methodology)

Whakawhanaungatanga (building relationships and relating well with the natural world).

The tikanga (correct procedure) is to speak these words while standing in the ngahere (forest), preferably in front of the tree or trees that have the Myrtle Rust fungus. They must be growing in the soil.

This is not a karakia to be spoken in hui and meetings. This karakia is a mihi (conversation) to be held directly with Te Taiao (the natural world).

The mātauranga Māori approach to this mahi (work) is with hūmarie (humility). During this kōrero (talk) we understand as humans we are the tēina (younger relative) to every other living being in the natural world. They are the tuākana (elder) in the relationship and must above all else be approached with kōtua (respect). The aim is to establish and grow the intrinsic reciprocity of manākitanga (the act of giving and receiving respect and generosity) with Te Taiao.

To translate the karakia we acknowledge the first Atua (gods) of the natural world Ranginui (Sky Father) and Papatūānuku (Mother Earth), and we humbly ask for their assistance.

We then acknowledge Myrtle Rust as manuhiri (visitor). This is because a guest is honoured and welcomed. We are thankful for the warning sign that has been gifted to us. We then introduce a new direction for the fungus, deep within the warmth of the earth Papatūānuku (the mother).

We say to Myrtle Rust 'Haere mai haere' you are welcome to go with the love of the kaikorero (speaker), with the love of Tāne-Mahuta (God of the Forest) and the love of the people.

The mihi is closed with thanks given to nga Atua.

In order to benefit the ngahere the personal commitment to this karakia is that it must be actively reinforced as often as possible. By honouring this tikanga we understand that acknowledgement is a pathway towards whakawhanaungatanga with Te Taiao.

Tanya Ruka

You can see more of Tanya's work at: <https://www.fogandmoonstudio.com/projects>