

resist transgressions? Christians certainly get themselves into situations where they are tempted and they hope they will not be put in a position where they must choose between their faith and death.

Deliver us from evil has been expanded into the Maori line beginning *Engari* ... It contains the word *Whaka-ora-ngia* which itself includes *ora*, an important component of the greeting *Kia Ora*. *Ora* is life, health, wellbeing, happiness. It suggests the Hebrew word *Shalom*, but it comprehends not only peace but also life, salvation, wholeness. The Maori prayer says, *May you be a whole person, away from things evil; may you have life.*

The Maori translation ends with an invocation that God be glorified because of the *rangatiratanga*, that power and glory attributed to God early in the prayer.

Why use the Lord's Prayer in Maori?

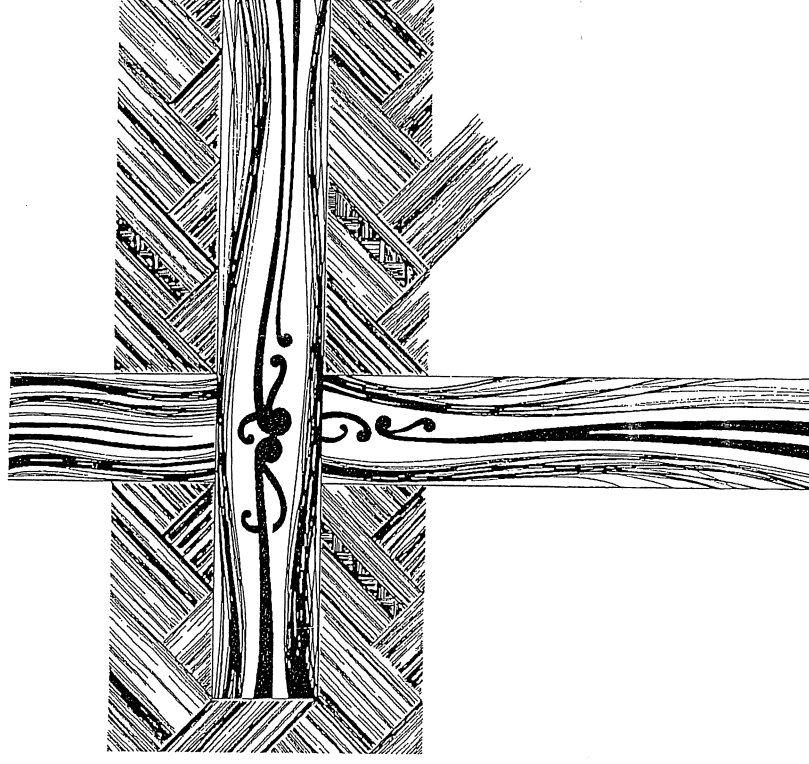
In short, it's about *context*. Maori is unique to this land. Indeed, the land and the language are intrinsically intertwined. By using Maori in worship we are acknowledging who and where we are and also claim our place as *tangata tiriti* – people of the Treaty, inheritors of this lands taonga.

The Lord's Prayer is particularly appropriate because we all know what is being said, even if we don't speak Maori. Bishop George's explanations above help provide even more understanding.

So, we say the Lord's Prayer in Maori because of where we are, who we are and what it means to us already. Thanks be to God!

Rev'd Brian Dawson

THE LORD'S PRAYER IN MAORI



A brief explanation of the Maori translation of the Lord's Prayer as found in *A New Zealand Prayer Book – He Karakia Mihinare o Aotearoa* drawn from a sermon by Bishop George Connor in 1992.

Te Inoi A Te Ariki

E to matou Matua i te rangi

Kia tapu tou Ingoa.

Kia tae mai tou rangatiratanga.

Kia meatia tau e pai ai

ki runga ki te whenua,

kia rite ano ki to te rangi.

Homai ki a matou aianei

he taro ma matou mo tenei ra.

Murua o matou hara,

Me matou hoki e muru nei

i o te hunga e hara ana ki a matou.

Aua hoki matou e kawea kia whakawaia;

Engari whakaorangia matou i te kino:

Nou hoki te rangatiratanga, te kaha,

me te kororia,

Ake ake ake. Amine.

A Caring, Loving Parent

In looking at the Maori text it is not satisfactory just to parrot words that are seemingly equivalent to the English. One needs to feel the pull of the Maori words in order to be nourished by them spiritually.

In the first line of the prayer the word *Matua* is used as an equivalent to *Father*; but *Matua* in the Maori phrase is really a much bigger word. It can mean *parent* – a female as well as a male, suggesting the caring, loving, disciplining, helping, protecting things we want to see in God. It imparts a deeper aspect to the phrase of the prayer.

The second line contains two important words: *tapu* and *Ingoa*. Many Maori, and also Pakeha, regard *tapu* as meaning *forbidden*. It is also descriptive of reverence, respect, honour – feelings aroused by thoughts of God. God is indeed being treated as very special and important.

Ingoa, meaning *name*, is very important to many people of all races, and here it reflects the special and important character of God.

In the next line appears the word *rangatiratanga* – the chiefly rule of a rangatira. To many Maori *rangatira* means *the chief, the boss, the big one*. In Maori society *rangatira* implies responsible leadership, guidance, education and nurture of the people. Here is regarded a God who creates an environment for His people, one who cares and protects and to whom there is loyalty as part of a relationship. The Maori prayer asks for the arrival of such a chiefly rule.

The words *Kia meatia* ... are highly idiomatic and the line which they appear may be translated *May it happen in the way that is to you [God] good*; the prayer continues with the plea, *May it happen on the same way on earth as in Heaven*.

Taro, used as an equivalent to *bread*, covers food that is useful to the Maori in all sorts of situations. It is the *food of life, the staff of life*, everything needed for human life. Used after *homai (give)* it incorporates a completely comprehensive request to God for daily support.

Muru, the first part of the word commencing the ninth line, recalls an ancient Maori practice whereby upon a person's death, his or her contemporaries would descend upon the deceased's house and strip it of all the goods it contained.

In effect, the Maori prayer says, *Come muru us; seize and take away everything bad: our sins, all that has gone wrong; all that will stop us being with you, God. Muru* is a very powerful word.

The phrase *Lead us not into temptation* has always created problems and arguments among Biblical scholars. The Maori translation is not much help, though it is closer to the old form of the prayer than the modern *Save us from the time of trial*. The Maori version asks God *not to lead us into the enticements*; and one immediately questions whether God in fact entices us into wrongdoing, or is it God's aim to make us strong to