

Tikanga Wananga

held at Moteo Marae on 28, 29, 30 September, 2012

TIKANGA

Tikanga are tools of thought and understanding. They provide templates and frameworks to guide our actions and help us to differentiate between right and wrong in everything we do and in all the activities we engage in. There is a right and proper way to conduct one's self.

Tika – correct, right

Tika-nga – best practices, practical solutions

e.g. The best practices or practical solutions for the time and context that it provides relevance to.

KAWA

While tikanga may be described as the principles, frameworks or “tools of thought and understanding” that are the basis of Maori protocols, the particular procedures to be used may vary according to the kawa or local custom of each iwi.

KUPU OF OLD

Pre-European

Paeke tautuutu tu atu tu mai

It is likened to the heartbeat that keeps the mauri going.

Kawa can be re-instated through karakia, wai, clearance, waerea, ruruku, heuenga

WHAT ARE THE CURRENT ROLES OF TRUSTEES / COMMITTEE

Current trustees are carrying out their role as a trustee as well as being responsible for the daily operations of the marae.

CHAIRMAN

Peter Eden

The face of the marae, facilitator, advocate on behalf of the marae, networker, speaker on behalf of the marae, authorised signatory, engage in all decision-making for the betterment of the marae.

ADMINISTRATOR

Annette Purves

Overall daily operations of the marae, financial management and preparation of accounts, letter writing, correspondence, funding applications, authorised signatory, key contact person to maori land court, charities commission, department of internal affairs, auditor / accountant, stocktaking, marae key holder.

MINUTE TAKER

Leonora Puriri

Minute taking and distribution, supportive role to administrator, cultural representative advisor, provide resources i.e. postage and stationery.

ASSISTANT BOOKING OFFICER

Elaine Puriri

Assists with enquiries, marae bookings, hireage setup of crockery etc, marae key holder.

CARETAKERS

Murrie Purves and John Puriri

Repairs and maintenance on the marae and Urupa, cleaning, gas refills, lawn mowing, painting etc

PROPOSED SHORT TERM MARAE TRUSTEE PORTFOLIOS

COMMUNICATION

Responsible for: managing the nau mai and facebook website pages, updating the marae database, communicating with whanau on upcoming events, advising hui via email, txt, mobile phone – send bulk messages via computer to mobile phones.

TE AMORANGI KI MUA – Marae / Whare / Pae

Responsible for: maintaining tikanga, kawa of the marae, te reo maori, matauranga, whakapapa, developing paepae – kaikaranga, kaikorero, waiata for the marae, setting up the mahau, whare for a tangi hanga, maintaining mattresses and linen, stocktake, tupapaku mattress and whariki.

TE HAPAI O KI MURI – Kauta / Wharekai

Responsible for: maintaining tikanga of the wharekai, kauta, waiata for wharekai, setting up the wharekai, maintaining cutlery, crockery etc, stocktake.

BOOKING OFFICER

Responsible for: marae bookings, hireage requirements, keys, opening up marae, meeting manuhiri, key contact person, informing manuhiri of tikanga, kawa of our marae, hold initial discussions, develop a brochure, pamphlet for manuhiri.

PROPOSED LONG TERM MARAE TRUSTEE PORTFOLIOS

FUNDRAISING & FUNDING

Responsible for: applying for funding and accountability reports.

HEALTH & SAFETY

Responsible for: ensure the health and safety of the marae is upheld at all times, repairs and maintenance of the buildings, safety checks, insurance, fire safety.

PROPOSED STRUCTURE OF OUR MARAE

	CHAIRMAN	
TRUSTEE	TRUSTEE	TRUSTEE
COMMITTEE MEMBER	COMMITTEE MEMBER	COMMITTEE MEMBER
PORTFOLIO	PORTFOLIO	PORTFOLIO
e.g. Tikanga, Kawa (Te Amorangi ki mua)	e.g. Tikanga, Kawa (Te hapai o ki muri)	e.g. Booking Officer

TE TAUMATA KAUMATUA

Knowledgeable, provide guidance, respect, status, personal pride, rangatira special role for te amorangi ki mua and hapai o ki muri, maintain tikanga, kawa, whakapapa, history, matauranga, korero tawhito.

LONG TERM WHAINGA (GOALS) AND DEVELOPMENT PLANS FOR OUR MARAE ADMINISTRATION

Establish a solid marae committee with overall management of the day-to-day operations of the marae.

Provide effective communication – via email, word of mouth, texting, facebook, by keeping in touch with whanau worldwide.

Employment – provide opportunities for whanau to be employed by the marae i.e. Administrator, Caretaker.

Housing – provide kaumatua flats on marae land.

Office – provide a separate office building to store marae records, documentation, meetings etc.

GETTING WHANAU BACK TO THE MARAE

On-going Wananga – mau rakau, karakia, whaikorero, karanga, korowai, taniko, whakairo.

Waiata / Kapa Haka

Education / Employment

Develop a future career opportunity, show benefits of whanaungatanga and manaakitanga.

Rongoa Practices

Marae kitchen rules

Sports Days – SPARC, active approach to sporting activities

Community / Marae Celebrations

- Waka races, concerts, Moteo Has Talent

TE AMORANGI KI MUA

Kaikaranga

Tangata Whenua

Kaiwaiata

Kuia / Koroua

Kaikorero

Karere

Waiata Tautoko

Powhiri

Manuhiri

Kaiwhakahaere

Kaiwero

Whakaritenga

TE HAPAI O KI MURI

Kaiwhakahaere

Waha (head honcho)

Kaitautoko (helpers)

Watercress Pickers

Koha Recorder

Tikanga

Poukai (head chef)

Divers

Puha Pickers

Kai Donation Recorder

Kaiarahi (for seating manuhiri)

Poukauta (head hangi man)

Eelers

Wood choppers

Kaitiaki (permit holders)

URUPA

Cross-over of both te amorangi ki mua and te hapai o ki muri

SUCCESSION PLANNING

What is the first step?

Where is the Strength within the Hapu?

Who are our current people with the knowledge?

Te Amorangi ki mua – Piri Prentice, Rose Whenuaroa, Lexi Puna, Beverly Kemp Harmer, Michael Kemp, Morehu Te Tomo, Robert Cottrell, Charlott Baker.

Te Hapai o ki muri – Noeline and Kevin Poutawa, Gilbert Kemp, Alice Theodore, Elaine Puriri, Gerald Smith, Ata Te Tomo, Maureen Box, Patsy Lewis.

Management of the Marae – Peter Eden, Annette Purves, Leonora Puriri.

Strengthening our Paepae, Korero, Karanga
Koroua / Kuia / Kaumatua

On-going Communication Procedures

Getting our rangatahi and the next generation involved in the future development plans for the marae.

TAPU

Something you can't see but you can feel

What you don't know won't hurt you

Spiritual connection

The unknown

Cultural significance

Sacred with restrictions

Have understanding

Something you are born with

Outside of the norm

Practical reasoning

Pertains to Maori

Respectful and special

Information carriers

Tapu can be lifted through karakia, kai, water, puhi wahine ruahine

NOA

Common

Normal

Kai

Unburden

Spirit lifted

Opposite to Tapu

Reality

Sharing

Release

Once Tapu is lifted, you become Noa

CURRENT PROCESS FOR TANGIHANGA AT MOTE O MARAE

Who is the tupapaku (deceased)

Do they link to the marae and/or Ngati Hinepare, Ngati Maahu, Ngai Tawhao

NGA WHAKARITENGA - PREPARATIONS OF MARAE

Make Initial communication with whanau pani and marae representatives

Phone call to Noeline Poutawa / Annette Purves

Ask the following questions:

Who has passed away

Who is the contact person for whanau pani

What is expected time of arrival of deceased

Has a minister been arranged

Initial pallbearers are from the hau kainga to bring the tupapaku onto the marae

Annette Purves contacts Ata Te Tomo who contacts the Te Kahu paepae, Piri, Beverly, Lexi, Roger, Michael, Alayna, Morehu.

Information that the pae is sorted to be communicated back to Annette and at the same time make contact with kaimahi for the kauta, wharekai – Noeline, Kevin, Leo, Elaine, Geraldine, Gilbert, Gerald. Annette opens up the marae and the haki (Moteo flag) is set at full mast until the tupapaku arrives when it is then lowered to half mast.

Weather permitting – the mahau will be set up for an outside powhiri – Leo, Oriana, Lexi, Ata, Alayna. Rau are placed around the matapihi hanging downwards symbolising roimata (tears).

No rau are hung inside the whare (korero still to be found around the reason for the ngaio rau used) Perhaps the marae could plant kawakawa tree. Tatau and matapihi are opened.

Whariki is laid out with the special tupapaku mattress set on top and covered with a white sheet.

The block of wood is placed beneath the whariki to accept the coffin. Other mattresses are rolled up and placed around the wharenuui.

- Discussions of when photos are displayed of loved ones who have passed on – whether before arrival of tupapaku as tipuna are there to welcome them OR after the arrival of tupapaku.

- Discussion around why wahine / kuia wore pare in the past and why they are not worn today.

Whanau to find understanding as this may be a tikanga to restore. There are past memories of the nannies who wore them throughout the duration of the Tangihanga.

TE OMATENGA

Tupapaku arrives at the marae and is welcomed on by kaikaranga

First pallbearers are from the hau kainga

Whaikorero begin from tangata whenua, ko te kawa o te marae, ko te paeke.

Koha received from manuhiri is handed to the poukai (head chef) who will keep a record off all koha received for the whanau pani

Kaiwaiata support the kaikorero

Discussion around whanau pani and kiri mate

- Whanau pani – those immediately connected to the tupapaku
- Kiri mate – extended whanau or close friends Whanau pani go straight up to the mahau and sit with the tupapaku, remainder of the ope siit on the pae manuhiri

Discussion around the placement of whanau korowai and taonga

- Korowai is placed upside down if it is not going down with the tupapaku
- Placing of taonga – blade faces the tupapaku means it comes back to the people

Whanau pani remains with the tupapaku throughout the duration of the tangihanga and the tupapaku is not left alone

The kuia, koroua, kaikaranga play a special role in ensuring that the whanau pani are guided in the tikanga of the marae. They are there to offer support where needed and find out korero to give substance to the kaikorero.

Someone should stay at the marae with the whanau pani to provide guidance over the Tangihanga.

It is important that the whanau pani liaise with the kauta in regards to kai.

Kaikaranga, kaikorero are available through the duration of the Tangihanga

Services are held each evening

Whanau pani are to be around the tupapaku at all times and not put into any main roles of kaikaranga, kaikorero, in the kitchen, hangi, digger etc. This is left up to the whanau whanui to support them in their time of need.

Tupapaku is closed on the nehu (burial day) before sunrise.

This is the time for whanau pani to say their final farewell, a private time. It allows the tupapaku to remain in the night – te hunga mate ki te po and those living in the world of light to remain in the light – te hunga ora ki te ao – spiritual connection to hine-nui-a-po.

Preparing for tono – requests for tupapaku. This is about communicating the requests of the whanau pani with their speakers. Ringawera, kaimahi of the kauta may come on to the marae together as an ope on the final day to pay their final respects to the whanau pani and tupapaku

Pallbearers are decided by the whanau pani as the tupapaku is taken off the marae

Kaikaranga whakamutunga ki te tupapaku

Kaikaranga, kaumatua are left behind to bless the mahau and clean up

Tupapaku is either carried to the Urupa or placed in a waka and taken to the Urupa.

URUPA

The hole is dug on the day of burial before sunrise. The grave diggers will come back to the marae where the cooks are waiting with breakfast prepared. Shovels used for the Urupa are separate to those used for hangi. The hole must be dug with shovels and no mechanical device/s to be used.

The tupapaku enters the Urupa followed by the whanau pani. The minister may also lead the way. Whakamoemiti at the Urupa is carried out by the minister or someone that the whanau pani entrusts for their programme. Tupapaku is then lowered into hole and covered up by the diggers. Discussion around who is able to bury a tupapaku – whanau pani, wahine, tane.

Whanau pani then return to the marae to be welcomed back. Discussion around whether or not whanau pani get called back on to the marae or not.

Further understanding, reasoning required as in the past the whanau pani were called back on, why? Presently whanau pani are not called back on to the marae.

Whanau pani will go straight up to the mahau for a mihi whakatau. This is a Tikanga to bring them back into the world of the living and the opportunity for the whanau pani to speak.

WHAREKAI

Whanau pani are called into the wharekai first with 'Haere mai' medley from the ringawera. Kaiarahi will usher the whanau pani into the wharekai and seat them at the far end which allows for a maximum capacity for the manuhiri. Karakia kai – e kai

Trustees are in the process of developing a seating plan to maximise numbers for catering purposes i.e. maximum dining for 200 persons.

Discussion, back in the past, two waitresses were allocated to each table and only waited on that table. Mihimihi are opened up and another opportunity arises for a speaker from the whanau pani to have their say. Poroporoaki is given those who have travelled from afar. Ringawera, kauta eat after the manuhiri or at the same time depending on availability of seating. Whanau pani help to clean up after the hakari to return the help given by the whanau whanui during the Tangihanga.

This is part of the role that the kahui taumata play to ensure that the whanau pani are aware of the tikanga.