

Resource Kit for Tikanga Practices

Ngaroma M. Williams with Mary-Elizabeth Broadley



Authors

Ngaroma Williams and Mary-Elizabeth Broadley

Publishers:



Ako Aotearoa National Centre for Tertiary Teaching Excellence
PO Box 756
Wellington 6140

This resource is part of a larger project that was supported through the Ako Aotearoa National Project Fund 2009, in the Māori Initiative Projects funding stream.

www.akooteaoroa.ac.nz/kaupapa-maori-early-childhood

Published:

March 2012

Design and layout:

Fitzbeck Creative

ISBN: 978-927202-05-0 (print)

ISBN: 978-927202-04-3 (online)



This work is published under the [Creative Commons 3.0 New Zealand Attribution Non-commercial Share Alike Licence \(BY-NC-SA\)](https://creativecommons.org/licenses/by-nc-sa/3.0/). Under this licence you are free to copy, distribute, display and perform the work as well as to remix, tweak, and build upon this work non-commercially, as long as you credit the author/s and license your new creations under the identical terms.

Ngā Tikanga o te Marae



Marae means 'to clear the mind'. In a teaching and learning context, this allows you to receive new teachings and knowledge. The marae is where experiential teaching and learning takes place.

Nau mai haere mai – welcome one and all.

Where is your local marae?

This website will direct you to marae within your centre's or service's location:
www.naumai.com

Generic protocols when visiting a marae

Prior preparations: 1

You will need to discuss which marae to visit and the availability. It is good to ask tangata whenua what their expectations are of manuhiri visiting their marae (this is where you discuss the kawa pōwhiri rituals significant to them, i.e. pāeke or tū mai, tū atu speech formats, and what other kawa and tikanga is expected). Inform all members of the group about what they need to bring with them and what time to meet at the roadside of the marae. It is a good idea to gauge how many speakers the group will need, and also select a waiata out of an already accomplished list of waiata.

Te huihuinga: 2

Gathering at the roadside entrance to the marae; greeting everyone who has gathered, identifying male speakers and female kai whakautu (female(s) to respond to karanga), collection of koha, and general discussion as to what is going to happen.

Te whakaeke: 3

Entering the marae. Depending on the kawa of the marae there are variations to walking on to the marae, but its commencement is always at the behest of the tangata whenua. Usually the Kai Whakautu and women lead the group on with children amongst the women and men to the rear. However, you would need to discuss this at the prior preparation stage with tangata whenua.

Te karanga: 4

The kaikaranga (caller) from the tangata whenua starts calling – the welcoming karanga being the signal to the manuhiri to start walking on to the marae. There follows an exchange between the kaikaranga from the respective sides, in a deep spiritual engagement of time, space, remembrance of those who have recently crossed over to other realms, locating who the manuhiri are and the purpose of their visit. These voices are the first heard on the marae in these engagements and as such are of special significance in the pōwhiri.

Maumahara: 5

When manuhiri arrive directly in front of the whareniui the group pauses briefly to reflect and pay respect to all of those who have passed.

Te whakatau: 6

Generally shoes are taken off on entry into the whareniui and seating has been arranged by tangata whenua. You will be prepared before entering the whareniui about where to go – however, tangata whenua may give further direction on entry. Please wait until your whole group is in before you all sit down.

Ngā whaikōrero: 7

This would follow kawa of the marae. Usually one or the other of the following formats are applied. Pāeke: which is when all tangata whenua will say their speeches and then all manuhiri will follow. Tū mai, tū atu: where a speaker from tangata whenua starts and then it alternates between the two groups with tangata whenua concluding. Whai kōrero means to follow the thread of the previous speaker and move the discussion on from there.

Ngā waiata tautoko: 8

After each speech a supporting waiata is sung by each group. The waiata should enhance what the speaker has said.

Te koha: 9

The koha is usually placed on the floor by the last speaker for the manuhiri – koha (monetary contribution) from the group is usually to help offset the costs the marae has in hosting manuhiri, e.g. kai, accommodation, and the manaakitanga provided by tangata whenua.

Te hariru me te hongiri: 10

Once the koha has been acknowledged by tangata whenua they will signal to manuhiri to cross over for the hariru and hongiri. This is a ritual about lifting the tapu from each person. Thereby it is the first physical contact between the two groups which usually entails a shake of the hand (hariru), two presses of the noses (hongiri), and a simple greeting 'tēnā koe whaea, kia ora matua.'

Kapu tī/kai, Te whakanoa: 11

The final part of the pōwhiri ceremony is the coming together and sharing of food and drink. This is important as food makes the whole process whakanoa (uplifts the tapu of the ceremony). Tangata whenua now allow you to share their marae.

Whakawātea, departures: 12

Manuhiri usually commence this process. It may take place at the group's final meal. A speech is given acknowledging the manaakitanga received by the group. An appropriate waiata concludes this. Tangata whenua will respond with their own speech and karakia and the group will be asked to join in with a waiata. Manuhiri will now hariru and hongiri with tangata whenua prior to departing.

Developed by

Open Polytechnic
KURATINI TUWHERA

Supported by

AKO
AOTEAROA
NATIONAL CENTRE FOR
TERTIARY TEACHING
EXCELLENCE

Developed for the Kaupapa Māori in Early Childhood Education project by Ngaroma Williams with Mary-Elizabeth Broadley.
Available at: www.akooteoroa.ac.nz/kaupapa-maori-early-childhood

