

Te Aratohu i te Takiaue



*Te ngarunui, the great wave. Te ngaruroa, the long wave.
Te ngaru pae whenua, the wave that lands upon the shore*

Te hokinga mai ki te hau kāinga - the return home.

The image on the cover represents the journey of your loved one, home to their marae.

At the bottom of the image, you can see the whāriki (woven mat). In Te Hapa o Niu Tirenī special whāriki are laid down in readiness for the arrival of whānau and their loved one.

Next you see the waka. This depicts the waka tapu (sacred canoe) which carries your loved one on their final journey home. The waka tapu rests on the whāriki during takiaue.

The purple heart draws your eye to a single teardrop, this depicts the joint pain and grief felt by us all.

As your eye travels up the image you see the whare standing, waiting as always, for our return.

Note the korowai wrapped around the heart, this depicts the support and comfort, protection and warmth, provided to all whānau who bring their loved one's home.

To the side you see the Tī kōuka depicting enduring comfort and strength for us all at this time.

*Artwork by Francine Spencer Ko Taranaki,
Kati Mamoe, Waitaha, Rapuwai, Ngai Tahu ngā Iwi.
11/03/2023*

UPOKO MIHI

He Pō ,He Ao

He Pō , Ka Awatea

Nei rā te mihi ki a koutou

Ko te hiahia he whakamārama i ngā korero o Takiaue i Te Hapa o Niu Tireni.

Heoi, ko te mea nui ko te tautoko i te ora ora o te whānau pani i te nuku o te Takiaue

Nō reira tēnā koutou katoa.

As we emerge from the darkness, the rising sun heralds the promise of a new day.

Greetings

The intention is to explain the details of

Takiaue when held at Te Hapa o Niu Tireni.

However, the most important thing is to support the bereaved family health and wellbeing throughout Takiaue.

So, thank you all.

WHĀINGA - purpose

The purpose of this rauemi gives guidance to whānau to understand and navigate the kawa and tikanga of takiaue at Arowhenua.

KUPU WHAKATAKI - Introduction For many whānau knowing what to do, who to communicate with, and when things might happen, can be a mystery and a little bit daunting.

Just remember we are here to support you.

Our focus is respect for and commitment to the values of manaaki, tautoko and aroha ki ngā tangata katoa(caring, sharing, understanding and love for all people).

Therein lies the mana of our marae.

This booklet outlines key traditional principles of the kawa me ōna tikanga followed at Arowhenua during Takiaue.

The aim is to provide practical guidelines to help whānau returning home to understand and navigate the kawa and tikanga of takiaue at Arowhenua.

The guidelines are specific to Takiaue ki Te Hapa o Niu Tireni, and reflect the values concepts and practices observed at Arowhenua. To protect the spiritual, physical, and emotional wellbeing of all during the course of takiaue.



TE HAPA O NIU TIRENI – our wharehau

In these modern times the wharehau symbolizes a kākahu(cloak) for all people of the hau kāinga and manuhiri (visitors).

- Te Hapa o Niu Tireni – our Wharehau affirms the mauri as the vital essence of the building and all persons who enter.
- fosters an environment that is central to the concepts of tūrangawaewae and ahi kaa roa.
- Where whakapapa, tikanga and kawa reaffirm identity, self-respect, pride and social control.
- Is sacred to the living and a memorial to those who have passed.

TE KARERE MAI

Communication On the death of a loved one, it is important for the whānau pani to communicate quickly and clearly to the marae, so that the marae can prepare for your arrival.

- Who – the whānau is.
- What – status (ashes/body)
- When – date and time you will bring your whānau to the marae.
- Date and time of the funeral service
- Whether burial or cremation

WHĀNAU ACTION

- Communicate with the Upoko/marae manager as soon as possible.
- Communicate with the Upoko/marae manager all times.
- Designate a spokesperson to relay the whānau wishes particularly the above information.
- Inform the Upoko/marae manager of who your key spokesperson will be
- This spokesperson must communicate directly with Upoko/marae manager.
- Update the Upoko/marae manager about any changes, immediately.

KĀKAHU/KOROWAI - at Takiaue

The following is the tikanga for Arowhenua, Remember, this may differ in other areas.

When used at takiaue Korowai/kākahu can symbolise warmth, identity, protection, mana and giving embrace by tūpuna(ancestors) and whānau.

These are generally placed once the tūpāpaku and whānau are settled inside the wharenuī on the atamira (stage).

After the lid has been opened, whānau pani will place the kākahu on the open casket.

IMPORTANT

If the korowai / kākahu is to be buried with the tūpāpaku the whānau pani will place the korowai/ kākahu with the neck facing the wall.

Otherwise, if the whānau pani want to keep the korowai / kākahu they will place it with the neck facing the front doors.

Before the tūpāpaku leaves the atamira the whānau pani will remove the korowai/kākahu

TE EKENGA MAI – arrival at marae

The first pōwhiri at takiaue is to welcome the tūpāpaku and whānau pani back to their marae.

WHĀNAU ACTION:

Be aware and respectful of the marae and the people who will support your whānau throughout the takiaue. Where possible discuss any changes in arrangements.

SUPPORT THIS BY:

- Arrive as close to arranged time of arrival.
- Assemble at gate and await Karanga.
- Once Karanga has begun, proceed directly onto the marae and into the whare.
- Once inside proceed directly to the atamira
- Where applicable the lid is lifted
- Be seated ready to receive the kōrero whakatau.

HAU KĀINGA

- Once the tūpāpaku and whānau are settled on the atamira
- The hau kāinga will speak. The first address is to the tūpāpaku, then to whānau pani assembled on the atamira, then to the whānau tautoko.
- There is no need for response from whānau pani. However, you may indicate a wish to have a kaitautoko respond on your behalf.
- On completion of the welcome, the hau kāinga will proceed to atamira to pay respects to Tūpāpaku and whānau.
- Kai is served to complete the process.

TE NOHO MAI - during the Takiaue

THINGS TO REMEMBER:

- Decide Order of Service
- Decide nature of Hakari
- Prepare draft pamphlets for printing-things to consider, waiata, readings, eulogy, photos, invitation for your manuhiri to join you for kai after burial.

WHĀNAU ACTION:

- The atamira is the platform which honors the tūpāpaku and the whānau pani.
- The Pae tapu is always manned by at least one, if not more, tāne and wahine who are steeped in knowledge and experience of the kawa and tikanga of takiaue.
- Similarly key whānau pani will remain on the atamira to ensure their tūpāpaku is cared for, and to receive the kōrero of individuals or groups who may come to pay their respects.

SUPPORT THIS BY:

- Key whānau members should always remain in attendance on the atamira.
- If you have to leave for meals or other matters, ensure other key members remain.
- At all times, please return to the atamira to receive kōrero and respects of any individuals or ope coming to pay respects
- Ensure whānau pani are in attendance for whakamoemiti, which is held each evening.

PŌ WHAKANGAHAU – Final night

On the final night before the rites for burial, people gather in the whare, perform, sing, tell jokes and generally have a good night of laughter. It is to cheer the whānau pani up, knowing that the next day will be the hardest.

This is the time for the whānau to reminisce and share stories and celebrate the life of their loved one.

WHĀNAU ACTION:

Whānau are expected to be present not only to tell their stories but also to hear the kōrero of others in attendance

SUPPORT THIS BY:

- Being open to kōrero and reminisce
- the kōrero are, firstly, for enjoyment of memories.
- to entertain, to amuse the whānau pani,
- to unite those present in remembering and sharing including waiata,
- to put the whānau pani at ease and
- to reflect on the relationship amongst whānau pani, and those who are there to support them in their time of grieving.

I TE ATA - on the morning

Today will be a busy day for you the whānau, the Pae tapu and the Ringa wera.

WHĀNAU ACTION:

Get up early, clear bedding, sweep and tidy the wharenuī ready by at least 8 am to receive your manuhiri guests.

Clear and set up the atamira, ready for the big day.

Go through for breakfast early as soon as ringa wera call. Do not dawdle. Eat and then move out of the wharekai quickly, because your Ringa wera need to clear up after breakfast and start prepping kai and setting up the dining area for hākari.

Check pamphlets are ready to hand out to guests. Make sure the Pae tapu and Kaikaranga each have pamphlets as they will lead the ceremony.

WHĀNAU ACTION:

- Before the service be prepared with notes, music, videos. Make sure that technology is ready.
- Ensure pallbearers are in attendance and or vehicle is in place at front of marae
- Have shoes handy.
- Designate who in the whānau will carry all flowers, wreaths etc to go to urupā.

TE NEHUNGA – Burial, Interment

KIA RITE

After the service the tūpāpaku (body) is taken to the urupa (cemetery) for the burial. Remember, burials after takiaue are open to everyone who have come there to support the whānau pani.

The urupa is close by, so the whānau may elect to carry the tūpāpaku to the urupā. Sometimes the carrying is taken in shifts. It is important to ensure that those carrying the tūpāpaku are fit and well enough for the task. It is good to think about pall bearers being about the same height so the tūpāpaku last journey is on an even keel.

Otherwise, a vehicle may be used to transport the tūpāpaku to the urupā, with everyone else following along behind.

Generally, there is a final service at the graveside.

This is the time for people to speak and to say their final farewells. Some sing songs as well.

When this is all finished, whānau may file past the grave and throw either a flower or a piece of dirt into the grave as a symbol of completion and letting our loved ones go.

HĀKARI – Final feast

The final feast, which is a celebration and an affirmation of life. Hākari when the commitment rituals have been completed the whānau and their manuhiri return to the marae for the hākari which celebrates life and symbolizes the completion of takiaue and the return of the whānau To Te Ao Mārama

WHĀNAU ACTION:

- Assemble and be ready to be called or waiata into the wharekai by the ringa wera.
- Do not delay, as your guests cannot enter until whānau are seated.
- Await karakia for the kai before eating.

SUPPORT THIS BY:

- Whānau pani and kaumātua take precedence for seating and eating.
- During the hākari a Whānau member will normally stand to pay their respects to the marae, and ringa wera for their support during the takiaue.

AFTER THE HAKARI:

Once whānau and their guests have eaten, the whānau will often then return the manaaki provided by ringa wera.

- Whānau will clear and set tables for ringa wera and serve them.
- Whilst that is happening other whānau will be clearing and washing hākari dishes.

IMPORTANT VALUES

Tapu and noa

Tapu (restricted) and Noa (unrestricted) are key concepts that underpin many practices. For example, it is important to keep things that are Tapu separate from things that are Noa.

WHĀNAU ACTION:

Become familiar with the basic principles of Tapu and Noa, and practical ways of respecting these concepts. Be aware of people, places and things that are tapu.

SUPPORT THIS BY:

- Please, do not sit on the designated Pae tapu seats at any time.
- Please, remember that during formal kōrero the space between the speaker and their audience is tapu and one must avoid crossing this space.
- Please, restrict yourselves' and tamariki movement during formal rites and rituals.
- Please, do not pass food over a person's head.
- Please, no food is to be brought onto the atamira.
- Please, no food or eating in the whareniui.
- Please, do not walk over beds, particularly pillows, do not sit on pillows.
- Please, do not place combs and brushes, and toilet bags on the surface where food is placed.

- Please, do not sit on tables or benches, particularly on surfaces used for food or medication.
- Please, do not use microwaves used for heating food, to heat anything that has come in contact with the body.
- Please, do not use drinking water containers for any other purpose.
- Tea towels, towels, bed linen and personal clothing are all to be kept apart and washed separately from each other.
- Bedclothes, toiletries, linen etc. are kept away from wharekai and areas of food preparation, and always store them in their own designated area.

TE WEHE ATU - leaving the marae

Before departing.

We are proud of our marae; we are also proud to offer whānau our full support during takiaue.

We present our marae as a matter of pride in pristine conditions. We do ask that before leaving the marae whānau, please ensure you leave the marae clean and tidy as you found it.

WHĀNAU ACTION:

Be guided by the marae on the cultural and spiritual practices appropriate for them at this time.

SUPPORT THIS BY:

Ensuring the use of correct cleaning equipment according to food prep and delivery areas, toilets, and ablution areas, wharenuī and surrounding passages, and any outdoor areas.

KA ARORO - Concepts

Kawa me ōna tikanga o takiaue are the Lore, protocols which guide and sustain the mana of the marae and our people, especially during takiaue.

Kawa - Lore, the protocols, and or rules.

“What we do” kawa are the principles which sustain the mana of the marae.

Tikanga - are the correct way of doing things.

“How we do things” the practices according to kawa.

Takiaue has very special rites which must be observed.

First and foremost, to uphold the mana of the tūpāpaku and their whānau and to keep them, the marae and hau kāinga physically and spiritually safe.

Whānau pani/ Kiri mate - chief mourners, bereaved family - the relations of the deceased.

Generally, the whānau pani would not partake in any other activity but would remain beside the tūpāpaku (corpse).

Tūpāpaku is the common term used at Arowhenua for the person who has passed.

The tūpāpaku is the star of the show, this is not to demean but to emphasis their mana and give them the respect they deserve.

KUPUTAKA - Glossary

Karakia	Prayer
Kaumātua	Respected elders of a whānau
Noa	Is the state of being free from tapu, it is the same as being ordinary or common.
Tapu	Is a type of restriction that a place or an object cannot be freely approached.
Atamira	Is the stage on which the tūpāpaku lies.
Paepae tane	Orators bench situated in front of atamira.
Mahau	Kaikaranga hold the porch and all tikanga pertaining to te taha wahine. Also, the Kaikaranga hold the space behind the paepae tane.

TE OTINGA – Conclusion

We hope that this booklet gives you a basic understanding of takiaue at Arowhenua.

As stated in the beginning of this booklet our aim was to provide practical guidelines to help whānau returning home to understand and navigate the kawa and tikanga of takiaue at Arowhenua.

We remind you that the guidelines are specific to Takiaue ki Te Hapa o Niu Tireni, and reflect the values concepts and practices observed at Arowhenua. To protect the spiritual, physical, and emotional wellbeing of all during the course of takiaue.

If you have further questions, please do not hesitate to ask the Upoko or Kaikaranga about things relating to front of house and the Ringa wera(cooks) about things relating to back of house.



Arowhenua©
Published April 2023
Review date April 2025