Ngā Aratohu Tangihanga

Tangihanga Guidelines

Taranaki Iwi

me tōngai harakeke

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Cover Image: Peter Florence

Ngā Aratohu Tangihanga: Tangihanga Guidelines

Mate koe i te aroha, titiro ki Taranaki. He pūreikohu, ko au kei raro, e.
(He pao mōteatea)

Tikanga and kawa guide tangihanga funeral processes. The purpose of the following guidelines is to educate whānau by sharing information about tangihanga on the pā and marae of Taranaki Iwi. These guidelines are not a definitive manual on all tikanga tangihanga. Only through experience, wānanga and returning home to the pā and marae of Taranaki Iwi can tikanga tangihanga be learned properly.

The following guidelines were discussed and refined during paepae wānanga held in 2018 and 2019. During the wānanga two core issues were identified:

- The scarcity of support and capability at our marae and pā which includes: kaikōrero; kaikaranga; kaiwaiata; and ringawera.
- The growing number of people returning home who don't understand what is expected of them during tangihanga.

While this guide explores Taranaki Iwi practises, other tribes outside of the rohe may organise their tangihanga differently. Communication with key people and the hau kāinga of any marae is always recommended. While some people may consider that talking about tangihanga is karanga-aitua (calling for misfortune), this is an important issue that in these modern times should be discussed openly and planned for. Especially as making decisions whilst grieving is challenging. These guidelines can help whānau plan and prepare for tangihanga so that when the time comes, whānau are aware of expectations, steps to be taken and can then anticipate what will happen at the marae or home during this traditional grieving ceremony.

The guide is split into six sections:

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1. Whakaritenga: Preparation

Tukanga Process	*Whakamārama* Explanation	*Mahia* Action
Me Hui a Whānau: Meeting as a Family	Meeting as whānau and hapū to discuss tikanga, mātauranga and planning issues is recommended. Many whānau may already have established tikanga for tangihanga at marae. For other whānau this may be a new learning experience. Discussion and sharing information is how our whānau help each other and educate younger generations.	• Meet regularly with your whānau. • Talk to elders within the whānau about their experience. • Pool information about previous tangihanga.
Ngā Wira: Wills	A will ensures a loved one's interests are understood and honoured at the time of death and afterwards. The will can also contain instructions on how property and dependents are looked after as well succession to Māori Land interests and include specific funeral details and funds. The will should appoint an executor or nominated person to ensure the wishes of the deceased are carried out. Without a will or clear instructions to guide whānau, relationships can sometimes suffer unfortunate disputes. If there isn't a will, a court may appoint an administrator of an estate. **Law Society guide to wills** *http://www.lawsociety.org.nz/news-and-communications/guides-to-the-law/making-a-will-and-estate-administration* **If there is no will** *https://nzlaw.co.nz/the-closing-chapter/what-if-theres-no-will* **Māori Land Court** *https://maorilandcourt.govt.nz/your-maori-land/succession/*	• Encourage all whānau to prepare a will. • Have a whānau hui (with affirmed minutes) that note the wishes of the loved one. • Name beneficiaries. • Follow the legal process and seek advice from a registered lawyer. A do-it-yourself approach (for example a handwritten note) can make a will invalid. • Without a will and clear instructions, accessing bank accounts of the tūpāpaku can be difficult and expensive. • Keep important documents like the will, bank account details, insurance policies etc, together in a safe, but accessible place. • A will can protect the whānau and the final wishes of a loved one. • Consider the distribution of whānau taonga.

Tukanga ***Process***	*Whakamārama* ***Explanation***	*Mahia* ***Action***
Whakarite Pūtea: **Preparing Financially**	Tangihanga and funerals are an unavoidable expense. Trying to find funeral costs can be incredibly stressful in an already sad time. Furthermore, the cost of bringing a tūpāpaku back to Aotearoa can be exorbitant. Arranging tangihanga insurance, life insurance or saving for tangihanga will alleviate the burden on whānau pani. Prepare ahead of time. Regardless of whether the tangihanga is held at a pā, in a funeral home, a church or in a private house, there are multiple bills to be considered. A standard funeral can cost upwards of $5,000. For example a basic guide to costs can include: **Funeral director:** $2k - $3k + **Coffin / casket:** $2k + **Kahu whakatere:** koha in line with coffin cost as agreed **Embalming:** $200 - $700 **Cremation:** $776 **Hearse:** $300 **Burial /internment fees (council cemetery):** $5,500 **Newspaper Notices:** $125 **Death Certificate:** $26 **Catering (service only):** $500 **Catering (marae over 3 days):** $2,000 + **Marae koha** **Koha for people who have helped support the whānau** **Links:** **New Zealand Seniors funeral cost breakdown** *https://nzseniors.co.nz/funeral-insurance/how-much-does-a-funeral-cost* **Funeral Insurance Comparison** *https://www.moneyhub.co.nz/funeral-insurance.html* **Te Hokinga Wairua: End of Life service** *https://endoflife.services.govt.nz/find-out#phase-462*	• Set up a whānau trust to manage a tangi fund. • Organise funeral insurance. • Prepay the funeral. • Apply for a WINZ or ACC grant. • Personal loans (while not recommended, may be the only option). • Give-a-little pages. • Koha cannot be relied on to pay the bills.

Tukanga Process	*Whakamārama* Explanation	*Mahia* Action
Ngā Uruwhenua: **Passports**	As more of our whānau are moving overseas, particularly to Australia, there are added expenses and time delays for people to get home to Aotearoa and Taranaki. Waiting for passports and flights to be arranged can put an extra strain on whānau pani and hau kāinga at the marae. If whānau members pass away overseas and wish to return home, repatriating a tūpāpaku from Australia to New Zealand can exceed $20,000. There is considerable paperwork, depending on the country, and the tūpāpaku will need to be embalmed and in a coffin. Whānau need to plan for this when moving away.	• Ensure passports are up to date. • An emergency passport can take up to 3 days and cost over $500. • Ensure there are emergency funds to pay for flights. • Consider pooling travel funds for one person to pay their respects rather than a whole family. • Givealittle pages are becoming common, but may not be quick or even raise the funding necessary. • If a whānau pani and kirimate are flying in from overseas, the extra wait needs to be taken into account with the tangihanga planning.
Whakatakataka Tūpāpaku: **Funeral Director**	Choosing a good local funeral director can help the planning process. However, there is no legal requirement for a funeral director and whānau can choose to finalise details themselves. The funeral director can organise the death certificate, embalming, the coffin, hearse transport to the marae and urupā, the service and burial. Talk to other whānau about their experiences and when you attend tangihanga take note of how they look after the whānau pani and the tūpāpaku.	• Hiring a funeral director is not compulsory, however they can simplify processes. • They may be necessary for embalming. • Consider different options, costs and services provided by funeral directors. • Observe funeral directors at tangihanga. • Talk to other whānau about their experiences and recommendations.
Hokinga ki te Marae: **Returning to the marae**	The right to return home to the marae pā is a whakapapa right, but this may not mean that the pā marae is available to hold the tangihanga. Maintaining connections between the pā marae and whānau is essential in decision making. Reconnecting whilst still living is recommended. All whānau have reciprocal responsibilities to the pā marae and understanding this relationship is important. During the tangihanga the haukāinga and hapū will be looking after the whānau pani and upholding tikanga.	• Have the connections to the pā been maintained? • Does the whānau pani know what is expected of them? • Make contact with marae pā first and foremost • Pā and Marae of Taranaki iwi contacts: *https://taranaki.iwi.nz/marae-pa/*

Tukanga **Process**	*Whakamārama* **Explanation**	*Mahia* **Action**
Hokinga ki te Marae: **Returning to the marae** *Continued*	This then sets an obligation on the whānau pani to give back. Choosing to take a tūpāpaku back to the pā marae will involve tikanga, tapu and restrictions on outlandish plans. Whilst hau kāinga will do all they can to manaaki the whānau pani, the whānau pani also need to understand that they will have to fit into the tikanga and kawa of tangihanga at the pā marae.	
Noho Kāinga: **Staying Home**	Many whānau are choosing to hold tangihanga in their private homes, rather than taking the tūpāpaku back to the marae or to a funeral home. If a whānau does choose to stay home, they can still follow the guidelines to help them through the funeral process. Although there may be freedom associated with staying at home, tikanga should be followed in order to keep the whānau and manuhiri safe.	• The room where the tūpāpaku lies must be separate from the kitchen and eating area. This can be difficult in open plan living houses. • Photographs of living people to be removed from the room where tūpāpaku lies. • Consider moving all the furniture out of the room to create an open space. Line with mattresses if available. • Utilise a garage or marquee tent for a cooking and dining area. All visitors should receive a kai. • If you have a kaikōkiri, they will be able to help organise a paepae to assist with tikanga. • If the whānau choose to apply tikanga of karakia, karanga and whaikōrero, then this will need to be maintained throughout the whole tangihanga. • Ensure that a vessel outside the entrance is available for people to sprinkle themselves with water when they leave the building. • Follow other points in the tangihanga guidelines where applicable. • Takahi the whare immediately after burial, or when the tūpāpaku is taken away to the marae.

Tukanga Process	*Whakamārama* Explanation	*Mahia* Action
Te Urupā: **The Cemetery**	All marae and pā have associated urupā throughout the Taranaki iwi rohe. Although whānau may have kinship connection to the marae, there may not be guaranteed burial access in the urupā. Discussion needs to be had with the hau kāinga, marae and urupā trustees which may be different committees. If burying at a whānau urupā, early discussion about grave location is helpful so it's known what part of the urupā is available to whānau. If the cemetery is a Council operated cemetery purchase a plot ahead of time as this will ensure whānau can be buried close together. **Links:** **New Plymouth District Council cemetaries** *https://newplymouthnz.com/en/residents/facilities-and-service/cemetaries-and-crematorium/cemetaries-and-crematorium-fees-and-charges* **South Taranaki District Council cemeteries:** *https://www.southtaranaki.com/Council/A-Z/C/Cemeteries*	• If connections have been maintained, a whānau will know which urupā the tūpāpaku will be taken to. • Sometimes permission will need to be given before burial, speak with the hau kāinga of the marae or trustees as soon as possible. • Identify the specific location within urupā. • If the tūpāpaku is to be buried within a council cemetery purchase a plot/s ahead of time so whānau can be buried together.
Kaikōkiri	Appointing a key contact person connected to your whānau to liaise between the whānau, the hau kāinga of the pā marae and funeral director can alleviate stress. Ideally the loved one should have a say in who this person is before their passing. Furthermore, this person should be at the marae throughout the tangi. Many whānau may already have that go-to person, so ensure they are identified and communicated with.	• Identify a kaikōkiri to act as a liaison. • Organise kaikōkiri training if needed, so they know who to contact, when and why. • Many whānau may already have the 'go to' person who tends to organise events for the family, and it is important that they are kept in the loop. • Ideally the kaikōkiri will stay for the entire tangihanga.

2. Te Wā o te Mate: Time of Death

Tukanga Process	*Whakamārama* Explanation	*Mahia* Action
Te Mate: Death	When a person dies in hospital or hospice a doctor can issue a death certificate if the cause of death is known. In some cases, the tūpāpaku will be reported to the coroner, who will refer it to the Police. This includes death by: unknown cause, violence, unnatural death, suicide, or death that relates to medical, surgical, dental or anaesthetic procedures. If the person has died at home (or in any other place) phone 111 immediately. If in a hospital or hospice, the whānau can usually stay with the tūpāpaku. If at time of death the tūpāpaku has no kin present, the hospital kaiawhina will try to contact whānau. The tūpāpaku will be released to the custody of a funeral director. However, if the whānau choose not to use a funeral director, they are able to take away the tūpāpaku themselves as long as it is done with dignity and respect.	• If the person has died in the Emergency Department or the ICU unit they may be referred to the coroner. • A death has to be registered with Births, Deaths and Marriages. • Have someone stay with the tūpāpaku until released. • Sometimes whānau may have to wait until a doctor is available to sign the death certificate. Prepare to be patient. **Registering deaths** *https://www.govt.nz/browse/family-and-New Zealand/death-and-bereavement/registering-a-death/*
Kaitirotiro Tūpāpaku: Coroner	If a death is unexpected, by violence or the cause is unknown, the tūpāpaku can be sent to the coroner. The Police may also be involved in the investigation depending on the means of death. As there is currently no coroner service in Taranaki, the tūpāpaku can be sent to Hamilton, Palmerston North or Wellington instead. This will then delay the return of the tūpāpaku. **The process will include:** • Formal identification of the tūpāpaku; • Post mortem examination (autopsy) • An inquest or formal judicial hearing may be held in the future. **More details on the coronial investigation can be found here:** *https://coronialservices.justice.govt.nz*	• If the tūpāpaku is taken away, decide who amongst the whānau will travel with it (if possible). • They will be a delay on the tūpāpaku being brought back home, so include this in planning. • The coroner report could include unpleasant information, so be prepared. • A funeral director or kaikōkiri can make enquiries with the Mortality Office as to when the tūpāpaku will be released.

Tukanga Process	*Whakamārama* Explanation	*Mahia* Action
Kahu Whakatere:	Kahu whakatere is a tikanga that has been reintroduced in Taranaki and involves wrapping the tūpāpaku with whāriki woven from flax, instead of using a coffin. This is a specialist job and requires trained weavers for an extended period of time. If you want a kahu whakatere, it is more than an adornment so discuss it with with the kaitiaki of this tikanga ahead of time.	• There are kaitiaki of kahu whakatere that will talk you through the tikanga and kawa of kahu whakatere with you. • Preparation and planning needed beforehand. • Contact the office of Te Kahui o Taranaki for information about kahu whakatere kaitiaki.
Whakakakahutia Tūpāpaku: **Dressing the Tūpāpaku**	For many whānau this can be a special time to gather and dress the tūpāpaku. This involves washing and clothing the tūpāpaku before being placed in the coffin or the kahu whakatere. Embalming is not a legal requirement for tūpāpaku. However, there are associated health and preservation issues that will affect the tūpāpaku and can be distressing for whānau.	• Contact a funeral director about embalming requirements. • Contact kaitiaki kahu whakatere (if an option) to coordinate weavers. • Consider what korowai or kahu will lay on top of the tupāpaku. • Choose their finest or favourite clothes. • Consider taonga that will be buried. • Arrange a nice photo and frame of your loved one. • Arrange photos of whānau and tupuna who have passed to take onto the marae pā with you.
Tahu Tūpāpaku: **Cremation**	Cremation is becoming more common and in the wider Taranaki region there are examples of tūpuna cremating tūpāpaku. However, there may be religious, ethical or cultural reasons why a person does not want to be cremated. The cremation process involves the coffin and tūpāpaku being placed insider the cremetar and burned at high temperatures. Any metal is extracted afterwards. Bone fragments are pulverised to ash and mixed in with the cremated remains. The whānau will then be given back the cremated remains in a container, and they may then choose a suitable urn.	• Contact the local cremation service when planning the tangihanga to book in a time. • Cremators are usually closed on a Sunday. • Organise an urn or similar vessel for your loved one.

Tukanga Process	*Whakamārama* Explanation	*Mahia* Action
Ngā Rā Tangihanga: Length of Tangihanga	Decide on the length of tangihanga as soon as possible and before going to the marae. This decision needs to be made by the whanau pani and the hau kāinga of the marae. Factors that will influence the decision are: • Time of passing. • Location of tūpāpaku in relation to marae. • State of the tūpāpaku • If burial is in a Council cemetery they may be closed for burials on a Sunday • Crematorium time needs to be booked and is usually closed on Sunday. • Some hāhi will not have services or burials on Sundays Tangihanga that are longer than three days impose extra pressure on the hau kainga and ringawera. Although sometimes this is unavoidable, planning should be focused on the three day rule. The whānau who come to help at a tangihanga volunteer their time because of their kinship relationships and aroha but they must take time off work, away from their own families and other responsibilities. Please consider this when organising the tangihanga.	• In exceptional circumstances there can be a longer tangihanga but this needs to be discussed with the hau kāinga. • Consider the pressure on the hau kainga, ringawera and facilities if tangihanga go over 3 days. • The tangihanga should be a maximum of 3 days • Consider holding the tūpāpaku at home for a night particularly if waiting for someone to fly from overseas.
Pānui Atu: Informing People	Traditionally news of deaths were shared by word of mouth. Then through newspaper adverts and the telephone. With the advent of social media, there are many ways of sharing this knowledge. It is still a matter of respect to visit or phone close kin. Finding out through social media may not be acceptable to some whānau and people.	• Place a notice in the paper of funeral arrangements. • A funeral directors can organise the newspaper notice. • There is an ongoing debate on the use of social media like Facebook, Twitter or Instagram to inform people about tangihanga. • If social media (usually Facebook) is to be used to notify arrangements, nominate one person within the whānau to do this and ensure the information is accurate.

3. Whakarite Marae

Tukanga **Process**	*Whakamārama* **Explanation**	*Mahia* **Action**
Whakarite Marae: Preparing the Marae	The pā marae should be alerted as early as possible after death to prepare facilities before the arrival of the tūpāpaku. Sometimes the hapū will organise this, and at other times it will be the wider whānau of the whānau pani. Due to modern pressures of work and time, it won't always be the same people. Ideally the kaikōkiri will liaise with the hau kainga, but having a whānau plan to implement in times of tangihanga is preferred.	• Identify the people responsible for getting the marae ready. • Communication needed with the pā marae, hau kāinga on date and time of arrival and the nehua. • All facilities and buildings need to be cleaned. • Key roles need to be appointed. • Kitchen needs to be organised.
Ngā Pou: Key Roles	The kaikōkiri, whānau pani and hau kāinga need to work together on coordinating the paepae and kitchen for the tangihanga. Expectations and requirements of tikanga at the pā and marae need to be explained to the whānau. Te Reo Māori is the language of our ancestors and will be used during karanga, karakia, whaikōrero and waiata. Key roles will include: • Kaikaranga (caller) • Kaikōrero (speaker) • Kairuruku/Minita (lead karakia/ minister) • Kaiwaiata (singer) • Kaikuki (head cook) • Kaikohikoha (koha collector) During the tangihanga these people will be representing the whānau pani, the pā, marae, hapū and the iwi. Kaikaranga and kaikōrero should be proficient in Te Reo Māori and knowledgeable of Taranaki tikanga and kawa. Ideally there should be more than one person on the paepae or mahau, so this is a great time to encourage our whānau who have been learning Te Reo Māori. Tangihanga are the ideal time to learn and put into practise Te Reo Māori, tikanga and mātauranga. Our people should be encouraged to aspire to being on the paepae and mahau. Whether elders or young people, our paepae in Taranaki is accommodating.	• Constant communication is needed between the paepae, kitchen, kaikōkiri and the whānau pani. • The paepae needs to communicate clearly with the whānau pani about their expectations during the tangihanga. • The paepae need to know when manuhiri are arriving, and who they are. • Ideally people from the whānau will sit with the paepae, either inside or on the mahau, to learn tikanga. • Encourage the mātāmua (eldest) to sit inside during the tangihanga and fulfill a representative role for the whānau. • When callers or speakers are changing, it's important for them to communicate with each other about the tangi, the whānau, whakapapa and other issues that may have arisen.

Tukanga Process	*Whakamārama* Explanation	*Mahia* Action
Te Kauta: **The Kitchen**	Throughout the tangihanga, the kitchen is responsible for feeding the whānau, workers and manuhiri, and the work can be non-stop. A kaikuki or head cook is vital in coordinating meals, buying groceries, and keeping the kitchen on task. Most pā marae have their head cooks, similarly many whānau also have their go-to cooks. Usually this isn't an appointed position. The ringawera consist of those who can volunteer to help out. Due to modern pressures, it isn't always guaranteed that the same people will be in the kitchen for the whole time. Consider: • Agreed times for main meals • Kai available for a visiting ope; for example will there be a coffee/tea station with finger food available, or will tables be reset for every group. • Hakari menu and time.	• Discuss within the whānau and the marae who will be coordinating the kitchen. • Coordinate ringawera to help in the kitchen as it can be difficult to rely on whānau turning up to help, although people tend to gravitate towards the kitchen. • Meal planning and grocery shopping is essential. • While koha in the form of kai is often given, this can't be guaranteed and there needs to be enough food purchased to feed the people. • The first meal needs to be prepared. Often it is the hapū and hau kāinga of the pā marae responsible but it is dependent on availability of people. • Constant communication between the paepae and kitchen ensures the smooth running of a tangihanga.
Te Wharetūpuna: **The Meeting House**	In Taranaki, all tūpāpaku lie in state within the wharetūpuna. This is different from other areas, where tūpāpaku may lay on the mahau or in specially erected buildings or tents. The wharetūpuna needs to be prepared, cleaned and set up before the tupapaku comes to the marae. Usually the space for the tūpāpaku is not prepared until just before the tūpāpaku arrives at the gate.	• The whare is to be cleaned thoroughly, vacuumed and dusted. • Mattresses laid out with sheets and pillowcases put on pillows. • Kawakawa collected for the doors of the wharenui. • The tūpāpaku will usually lie on a special whāriki, which is laid out just before the tūpāpaku is brought into the house. • The whānau pani is to supply their own mattress for the coffin.

Tukanga ***Process***	*Whakamārama* ***Explanation***	*Mahia* ***Action***
Taenga atu ki te Pā Marae: **Arriving at the Pā Marae**	The tangihanga begins when the tūpāpaku arrives back at the pā marae. The first day and the whakatau-mate can often set the wairua for the rest of the tangi, so it is essential it is done properly. Ideally the whole whānau pani should be there to bring the tūpāpaku on together. Usually the first day of the tangihanga is given over to the whānau pani and hapū, before welcoming in other hapū, iwi and manuhiri. Inform whānau about our kawa in Taranaki and what will be expected of them when they are called onto the marae. Arrive before sunset. In Taranaki we usually do not call manuhiri or the dead onto the marae at nighttime. Plan travel time accordingly. If the tūpāpaku is travelling from a distance and there is a likelihood of being late, perhaps organise a stopover or incorporate this into arrangements.	• The designated place to lay the body will be marked by a whāriki and/or mattress. • Coffin is to be turned around with the head against the wall. • Remove the coffin lid and place behind the coffin against the wall. • Place all coffin screws by the feet of the tūpāpaku or a similar safe spot. • Korowai, taonga, pictures, flowers to be arranged on and around the coffin. Karakia, whaikōrero and waiata will follow.

4. Whai Tikanga

Tukanga Process	*Whakamārama* Explanation	*Mahia* Action
Tikanga Tangihanga: Tangihanga Protocols	Taranaki has a distinctive kawa and tikanga for tangihanga. While there are many similarities with tangihanga around the country, there are some differences to other tribal groupings. Whānau pani and visiting manuhiri need to be aware of our way of doing things. If there are questions about processes, then these need to be asked of the paepae and hau kāinga as the principles of tapu and noa guide the proceedings and dictate what is and isn't acceptable throughout.	• Te Reo Māori will be used in the formal welcome of the tūpāpaku, manuhiri, karakia and throughout the tangihanga. • English is fine outside of formal situations. • Manuhiri will immediately hongi and hariru the hau kāinga and whānau when they enter the whare before whaikōrero. • There are restrictions on what people are allowed to do at the marae.
Takoto Taonga: Taonga on Tupāpāku.	If korowai, mere or other whānau taonga are placed on the tūpāpaku the positioning can be significant. If the korowai or mere are not to be buried with the tūpāpaku then the top of the korowai should lay down by the feet and the handle part of the mere should also point towards the feet.	• Consider how to place taonga on or around the tūpāpaku. • Ask the hau kāinga if uncertain.
Manaakihia te Whānau Pani: Looking after the Whānau Pani	The role of the whānau pani and kirimate during the tangihanga is to grieve. They are expected to stay beside the tūpāpaku for the duration of the tangihanga and are not required to help in the kitchen or participate on the paepae. The hapū and related whānau are responsible for looking after the whānau pani during this period. Tangihanga, like any funeral, can be a difficult time for people. This is when it is essential that whānau, and everyone else affected by grief are cared for.	• The whānau pani must have someone sitting either side of the tūpāpaku at all times. • The tūpāpaku is never to be left alone in an empty whare. • Nominate someone to look after the pouaru (widow/widower) and kirimate, especially if they are grief stricken. • If you have whānau and friends travelling please liaise with the paepae so they know who they are. Encourage them to arrive in groups rather than singly. • Encourage people to sit in the whare, rather than wandering around the marae. • After an ope has been through tidy up the mattresses and pillows and keep the space tidy and clean. • Encourage whānau to wear respectable clothing.

Tukanga Process	*Whakamārama* Explanation	*Mahia* Action
Manaakihia te Whānau Pani: Looking after the Whānau Pani *Continued*		• Whānau pani should stay overnight at the marae, unless people have special needs. This is an important time to imbue the whare with the wairua of your whānau and to stay close to your loved one • Make sure that the whare is tidied up in the morning before breakfast, bags and blankets packed away and ready to receive manuhiri.
Koha	In Taranaki the way we give koha is called kokohu. This means that koha is given directly to a kaikōrero as you enter the house (e.g. the main manuhiri speaker gives to appropriate person on paepae), to a kaikōkiri or to a member of the whānau pani. In a sense the koha is hidden away and given with humility. This can be different from other areas where handing over the koha is done during the powhiri with speeches referencing the koha. If a koha is given during the whakatau by a speaker from another area, then it should be handed to a designated speaker rather than placed on the ground. Appoint a person to collect and record the koha. This is important for the paepae to be able to hand over envelopes etc to one single and trusted person.	• Appoint someone in the whānau to collect the koha. • Inform the paepae who the kaikohikoha is, so they know who to pass the koha to. • Record from whom koha is given. • Inform manuhiri about Taranaki kawa regarding koha. • Ideally koha is to be given directly to a person before or after the whakatau. • If it is given during the whakatau, it should be given into the hand. • Koha in the form of kai should be taken directly to the kitchen through the back after powhiri.
Mate Whakamomori: Suicide	A death by suicide can be emotional. Often whānau pani can be shocked, overwhelmed by grief, and there can be a lot of anger directed at the tūpāpaku and family. Some religions or groups demand that the tūpāpaku be treated differently. This is not the case in Taranaki. Regardless of the circumstances of death, it is still the death of an uri of Taranaki iwi. Support, compassion and aroha should be shown to the whānau pani, the same as any other tangihanga.	• Follow the same process of tangihanga as for any other person. • Demonstrate tautoko, manaaki and aroha to the whānau. • Use the tangihanga as a time to talk openly about suicide prevention and depression • He mate te mate: A death is a death, there is no difference.

Tukanga Process	*Whakamārama* Explanation	*Mahia* Action
Karakia: Prayers	Karakia will be performed every night whilst the tūpāpaku is in the whare. Either the paepae lead this, or if a minita is present, they will do so. Karakia should happen at a designated time, and everyone at the pā marae are expected to attend.	• Karakia every night. • Paepae to lead karakia and/or a minita or kairuruku. • Designate a time and organise the whānau so that all are present.
Poroporoaki: The Last Night	The poroporoaki refers to the last night before the burial. Karakia, speeches and waiata are shared in remembrance of the tūpāpaku. If a minister is available, often they will lead the karakia. Otherwise the kaikōrero will lead karakia, followed by an open floor for speeches. In Taranaki, anyone can speak on poroporoaki night and there are no restrictions in terms of age, gender or language. This is a time to share memories of your loved one with love, humour and waiata.	• Organise a minister, or ask the paepae to lead karakia. • Encourage whānau to think of something to share beforehand, whether a short speech, a memory, a song or a joke. • The time and duration will depend on the pā marae. Some poroporoaki have been known to go all night. Whereas others may be over within an hour. There is no set time.
Taupokina: Closing of the Coffin	The taupokina refers to the closing of the coffin or covering up of the tūpāpaku. Most tangihanga will involve an open casket, with the coffin closed before the final journey. This is a special time that allows the whānau to have their last moments with their loved one in a supportive environment, but it can also be intensely difficult. The timing of the taupokina can vary for each marae and whānau. Guidance around when and how to close the lid is advisable because it can affect timings for the service. Usually it is the choice of the whānau pani as to what is the best time. **Times for closing the lid can include:** • The night before, following the poroporoaki. • Before sunrise. • Just before the tūpāpaku leaves the whare after the service. • Another appointed time.	• Closing the lid can be a very emotional time. A strong recommendation in the paepae wānanga is to close the coffin earlier in the day, rather than just before or after the service. Some whānau can feel like their grief is on display when everyone is watching just before the service. • An earlier closing can potentially mean an earlier service. • The lid should be slid onto the coffin, like pulling a blanket up, rather than simply placed down.

Tukanga Process	*Whakamārama* Explanation	*Mahia* Action
Taupokina: **Closing of the Coffin** *Continued*	Regardless of the designated time it is essential that everyone knows the time and what will happen so people can pay their respects. Time is also made available for the ringawera, the cooks and workers to come in and pay their respects before the taupokina. Karakia and karanga will occur during the closing.	
Te Nehua: **The Service**	The service takes place on the last day and involves karakia, speeches and then taking the tūpāpaku on it's last journey to the urupā. A date and time should have been decided before the whānau arrived at the pā marae. During the tangihanga is an ideal time to meet together as a whānau and prepare the order of the service. Communication needs to happen between the whānau, the paepae, the kitchen and the hau kāinga. Some pā marae will have a set tikanga to follow, and other pā marae are open to the whānau deciding how the service will go. A proposal from paepae wānanga discussions is that the service time is set for earlier in the day. This will then allow an earlier hākari. **Service Sheet Template** *https://www.usurnsonline.com/funeral-resources/our-favorite-actually-free-funeral-program-templates/*	• Waiata and himene (hymns), at least 2 to 4 are prepared. Tangi can be a great time to learn or reintroduce old waiata within the whānau. • Scriptures/readings/poems – organise both the reading and the reader beforehand. • Poi Manu - If appropriate our traditional poi can be included. • Appoint someone to speak the eulogy on behalf of the family. • Pallbearers. • Service sheets should be printed beforehand. • Time for service, burial and hākari to be coordinated with ringawera. • Organise the vehicle to transport the tūpāpaku the day before. This should not be left to the last minute. • Appoint tamariki to hand out the service sheets. • Dress in formal clothing. • Start on time.
Te Urupā: **The Cemetery**	Taking the tūpāpaku into the urupā will be accompanied by karakia, karanga and whaikōrero. The minita and paepae will offer karakia and whaikōrero, and then hand over to the whānau for any last words. Long speeches should have been said at the marae. After the karakia, the tūpāpaku is lowered into the grave, and people pay their last respects with words and handful of earth.	• The coffin or kahu whakatere should have been measured so that the grave is the correct size. • Karanga will call the tūpāpaku into the urupā, everyone else to follow in behind. • Speeches should have been spoken at the pā marae. However there is space for last words, waiata and haka to be performed.

Tukanga Process	*Whakamārama* Explanation	*Mahia* Action
Te Urupā: **The Cemetery** *Continued*	Filling in the grave can be the job for all the whānau. If it's at the urupā muck in, if it's at the council cemetery, they will finish it off. It is good practise as a whānau to not walk away until the hole is filled.	• Plan enough time for the burial at the urupā so that the whānau isn't rushed. • Remember that the ringawera are waiting to serve the hākari, so return to the pā marae at a designated time. • Shovels and spades should be restricted to the urupā. The same equipment used for hāngi at the pā marae should not be used in the urupā.
Te Hokinga Mai: **The Return to the Marae**	When returning to the marae all people who went to the urupā should wait to be called back into the wharenui. Do not re-enter the marae until called. This is the process of bringing the whānau pani from a state of mourning into the world of light. The people will be called back into the wharenui, where there will be short speeches characterised by lightness of tone and humour. When the ringawera are ready, the people will be called in the dining room for the hākari.	• Everyone who goes to the urupā is to wait at the entrance to the marae. • The people will be called back into the wharenui. • Wait until the ringawera call the people into the dining room.
Te Hākari: **The Feast**	The hākari is the last act of the tangihanga and is used to cleanse the whānau pani and mourners of their restrictions and celebrate life and whanaungatanga. The hākari occurs after the tūpāpaku has been buried, and the whānau return back to the pā marae. Most often a hangi will be prepared for hākari, and this must be planned for during the course of the tangi. Whānau may also choose to not have a hangi. Sometimes the whānau are not able to return to the pā marae when the cemetery is a considerable distance away, the tūpāpaku is taken to another marae in another area, or it is cremated. In these situations a hākari can occur the night before or before the tūpāpaku leaves the marae. Regardless of whether the whānau returns to the marae pā, there should be some kind of final meal together after the burial or cremation.	• When the hākari is ready, the whānau pani enter and are seated first. • Appoint kaumātua and senior members of the whānau to sit at the head table along with the widow, children, siblings and parents of the deceased. • Consider holding the hākari earlier in the day, if following an early service. • Hangi preparation involves collecting a significant amount of wood, food preparation and 6-8 hours of burning and cooking time.

5. Whai Muri: After the Tangihanga

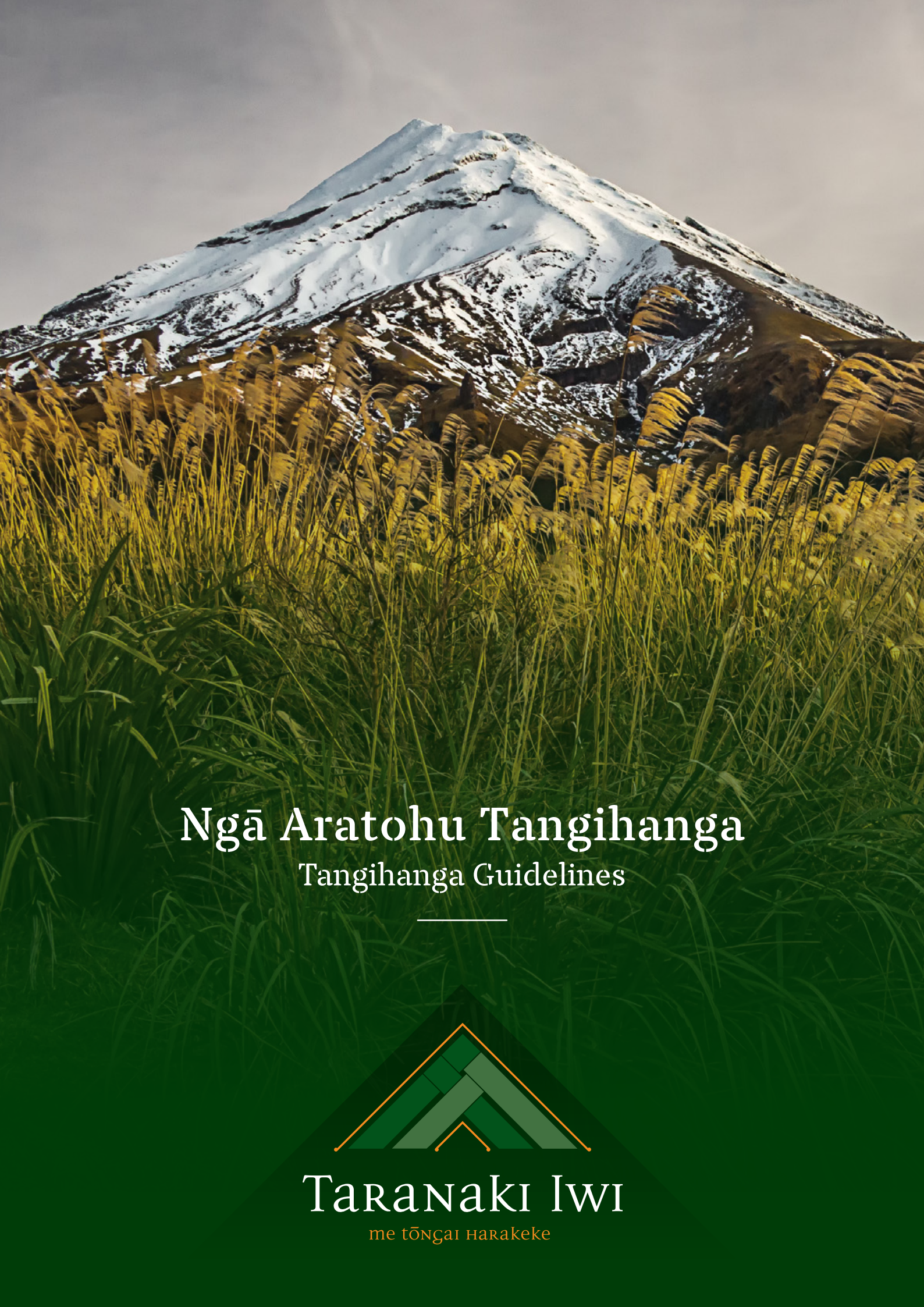
Tukanga Process	*Whakamārama* Explanation	*Mahia* Action
Whakapai Marae: Cleaning the Marae	Whānau pani are expected to reciprocate manaakitanga and clean the marae after the tangihanga. For the duration of the tangihanga, the whānau pani have been cared for by the hau kāinga and many other people. After the hākari the whānau pani are expected to return the honour by serving the ringawera (if they haven't already eaten), then cleaning the kitchen and dining room. They have the responsibility of leaving the pā and marae clean when everyone leaves	• After the hākari, everyone to help with the dishes. • If the ringawera haven't eaten, set placings for them. • Clean the kitchen and dining room after the hākari. • Before leaving the marae, ensure that all buildings (whare tūpuna, kitchen, dining room, wharepaku and exterior) have been cleaned thoroughly.
Takahi Whare: Tramping the house	Tramping the house refers to the whānau returning back to walk through the home of the tūpāpaku, reciting karakia and touching all surfaces. This is to bless the house and to exorcise any lingering tapu from the house and make it fit for inhabitation. If the house is close to the marae, then this may happen directly after the burial and before the hākari. If the home is far away, it is ideal to organise a time afterwards to takahi whare. This tikanga is led by a minister or kairuruku.	• Takahi the tūpāpaku's former home before inhabiting it. • Ask the minita or kairuruku to lead. • Whānau and friends walk through and touch everything. • If close to the marae, takahi the whare after burial. • Alternatively if living at a distance from the marae, organise a suitable time as soon as possible. • If the tangi was held in a private house, then the takahi whare should take place immediately after the body is taken away or after burial.
Utua ngā Pire: Paying the Bills	It is good practise to have a whānau hui immediately after the tangi to get a report back from your koha collector and to organise payments of bills and agree on koha to be given.	• Ensure that all bills are paid out. • Pay a koha to the marae. Consider electricity, water usage, facility upkeep and other costs that it takes to open the pā and marae for a tangi. It can be embarrassing if the pā marae has to chase this up. • Decide where other koha to be paid, for example to kaikorero, kaikaranga, minita, ringawera, gravediggers • Remember that sometimes if koha is given to one person, and not to another, this can lead to future grievances.

Tukanga Process	*Whakamārama* Explanation	*Mahia* Action
Kawe Mate	During a tangihanga other whānau of the hapū and iwi often rally around the whānau pani and support them for days at a time. Therefore it is the reciprocal responsibility as a whānau to give back to those who helped. This can include attending other tangi (sometimes immediately), giving koha back commensurate with what was given, and helping at the tangihanga of those families. You can send whānau representatives as well. Kawe mate to those special places where your loved one has lived and spent time or has whakapapa connections to, including other pā and marae. This requires coordination so take whānau and maybe stay the night amongst the hau kāinga. Take the favourite photo of your loved one with you too.	• Reciprocate by attending and helping at other tangihanga. • Take the kawe mate to other marae and pā where there is a connection. • Taranaki kawe mate kaupapa include: • 18th, 19th June at Parihaka; Maui Pomare Day (last weekend in June at Owae Marae in Waitara); Koroneihana (at Turangawaewae Marae in Ngaruawahia).
Ngā Pungarehu: Ashes	If you have cremated ashes and wish to return home to the marae or to bury or scatter the ashes you must liaise with the pā marae about their tikanga on this issue. Every pā marae is different, and each urupā may have different rules. Inquire beforehand. Holding onto ashes for a long time, or storing them in inappropriate places is not recommended.	• Inquire beforehand with the pā marae about where to bury or spread ashes. • Ashes should not be spread over sea, in rivers or in other sensitive areas that may be food gathering places.
Hura Kohatu: Unveiling	The unveiling of the headstone is typically done on the year anniversary after the funeral. However, there is no set timetable so it can happen before or after the anniversary, as it is up to the whānau pani to plan and when they are ready. Ideally it should involve the same paepae as the tangihanga. Funding for the hura kohatu should be set aside for the headstone, the hakari and the pā marae. This is also an opportunity for the whānau pani to give back to all the other whānau and people who helped them during their tangihanga.	• Organise a headstone at least 6 months before the set date for the unveiling. • Work together on the style and wording that reflects that person. If there is a surviving spouse design it for two. • For this occasion the whānau should muck in and cater for the visitors. It is a good opportunity to give back.

Tukanga ***Process***	*Whakamārama* ***Explanation***	*Mahia* ***Action***
Te Kupu Whakamutunga: **Conclusion**	Tangihanga are perhaps the most important ceremony for Māori. Although these guidelines were constructed to help whānau navigate funeral process, they are not intended to be a tikanga manual. Sometimes changes in the tangihanga process are needed to meet practical demands and manaakitanga. Although Taranaki iwi tikanga and kawa is followed, each pā and marae can also have their own distinct practises, for example where the tūpāpaku lies in state in the meeting house. Relying on the advice and leadership of the paepae and the hau kāinga will support a whānau through a sad time. The best advice is for our whānau to return home and learn through experience.	• Contact pā marae as soon as possible when a loved one dies and they wished to return home. • Rely on the advice and guidance of the paepae and hau kāinga. • Encourage whānau members to return home and learn about tikanga, history and connections.

6. Ngā Kupu Māori: Glossary of Māori Words

Aroha	Love, to care for
Hākari	Feast
Hahi	Church or denomination.
Hapū	Clan
Hau Kāinga	Home people of the marae.
Hariru	Shake Hands
Hongi	Press noses
Hura Kohatu	Unveiling
Iwi	Tribe
Kahu whakatere	Traditional form of wrapping a tūpāpaku in a woven flax mat instead of a coffin.
Kai	Food
Kaikaranga	Caller
Kaikōrero	Speaker
Kaikokiri	Liaison
Kaikohikoha	Koha collector
Kaikuki	Head cook
Kairuruku	Karakia leader
Kaiwaiata	Singer
Kaimahi	Worker
Karakia	Prayer, invocation
Kaumātua	Elder
Kauta	Kitchen
Kawa	Custom, guide
Kawakawa	Kawakawa tree, macropiper excelsum
Kirimate	Close bereaved family
Koha	Gift
Korowai	Woven cloak
Mahau	Porch of a meeting house.
Manaaki	Compassion
Manuhiri	Visitors
Mātauranga	Knowledge
Marae	Usually the marae complex consists of the ātea courtyard, a meeting house and dining room. Sometimes these are all one building as is the case with some of our marae in Taranaki.
Mate	Death, the dead
Mihi	Speech
Minita	Minister
Nehua	Service
Noa	Profane, without restriction
Paepae	This is both the seats set aside for the kaikōrero and the collective voice of kaikōrero and kaikaranga.
Pā	The papakāinga, or village
Pā marae	Refers to both pā and marae. for example at Parihaka Pā there are three separate marae. This term is used throughout the guidelines.
Papakāinga	Village
Poroporoaki	The last night before burial.
Pouaru	Widow, widower
Ope	Group
Ringawera	Workers in the kitchen.
Takahi	Tramp
Tangi	Tangihanga, to weep
Tangihanga	Funeral held over multiple days according to tikanga and custom.
Tamariki	Children
Tapu	Restricted, sacred
Taupokina	Close up, cover
Tautoko	Support
Tikanga	Process, rule, custom
Tuarangi	Distant, usually refers to visitors from afar.
Tūpāpaku	Corpse, deceased's body,
Uhunga	Funeral, Taranaki dialect word
Uri	Descendant
Urupā	Cemetery
Waiata	Song, sing
Wairua	Spirit, vibe, aura, mood, atmosphere
Waka Tūpāpaku	Coffin
Wānanga	The process of sharing knowledge.
Whakapapa	Genealogy
Whakatau	Welcome ceremony
Whaikōrero	Formal speech
Whānau	Family
Whānau Pani	Bereaved family
Whare	House
Wharenui, Wharetupuna	Meeting house
Whāriki	Woven mat of flax
Whānau	Family
Wira	Will



Ngā Aratohu Tangihanga

Tangihanga Guidelines

Taranaki Iwi

me tōngai harakeke