



Rima: Tikanga

Kawa

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Kawa is a protocol or process and is usually associated with powhiri at marae.

Everything has a kawa from rivers to trees to the sun.

Here is an explanation of the mihi whakatau and powhiri process as explained by Mike Kawana.

Mihi Whakatau

A **Mihi Whakatau** is a speech of welcome performed by the Kaumātua or kaiārahi to the visiting group and is sometimes followed by a waiata. It **can** be responded to from someone in the visiting group in the appropriate manner, but does not necessarily **need** to be responded to.

Mihi Whakatau (this process takes the place of a powhiri when for a particular reason a powhiri cannot be arranged and in this instance the time of day is the reason, it is strongly believed amongst our people that certain aspects of a powhiri should not be performed when the sun sets).

Powhiri

Whakawātea huarahi – this means to clear the way and it consists of...

- A chorus of Māori Trumpets (Putātara) being blown to sound the alarm that someone is approaching.
- A challenge (wero) will be issued to ascertain the intentions of the visiting group (a group of warriors wielding taiaha will advance toward the visiting group, when they stop one will then lay the wero upon the ground and move back, someone from the visiting group must pick up the wero to show that the visit is a peaceful one. The warriors will then lead the visiting group to the entrance of the Marae Ātea (courtyard).

Karanga- this means to call and is performed by the women of the marae it is used to...

- Reassure the visiting group that the way forward is clear. (One should not go onto a marae unless they are called.)
- To bring the visiting group closer to their host.(the whole process of powhiri is about the breaking down of barriers and one of those is...distance, as the powhiri progresses you can see that this barrier becomes smaller and smaller until eventually there is none.
- To acknowledge those who have passed on(It is, and has always been traditional to remember those who have passed on, not only from our area but from all marae, through the karanga (call), and the whaikōrero (speech) we remember together our loved ones.
- To indicate that it is time to rest.(whakatau mai raaa.....the words that are frequently used to end a karanga mean come to rest, it could almost be interpreted as saying 'please be seated').

Tikanga (normal practice) allows for someone in the visiting group to respond to the karanga if the marae are aware that there is no one in the group able to do this, they will send one of their own out to come on with the group and assist in this area.

Whaikōrero- This means to speak and is performed by the male members of the marae it is an opportunity for those who are fluent in Te Reo Māori to show their skill and eloquency in the language, it is used to....

- Explain to the visiting group the hapū, iwi, and kawa (protocol) of the area. (This information is important for anyone in the visiting group who is going to respond to the welcome).
- Formally welcome the visiting group and especially those who are **waewae tapu** (this is an expression used for those who have never set foot on the marae before).
- Express delight at having visitors to the marae.
- Pay respects to those who have passed on.
- Talk about Kaupapa (the reason for which the visiting group have come to the marae).

Tikanga (normal practice) allows for someone in the visiting group to respond to the whaikōrero, again if the marae are aware that there is no one amongst the visiting group who can speak Māori they will send one of their own to assist in this area.

Waiata – This means to sing. It is expected that at the end of a speech some form of support for what has been said is performed this can happen a number of ways, a haka, a karakia, but most often it is a waiata.

Koha- This means a gift. The koha is placed down by the visiting group on completion of their whaikōrero (speech). The koha is one way in which the visiting group are able to assist their host, it can take many forms and in our history one of the main forms has been food, the idea being that this will help feed the large numbers of people who have arrived. This idea is still very much the basis for today's form of koha which is some form of financial assistance. There is no set cost, a koha has been and still is today whatever one can give, once a set cost is given then it no longer is a koha. There are a number of ways in which koha is gathered, as the group is waiting before they are ready to go on, an envelope is passed around and each person is invited to give what they can (one of the problems with this method is that many people no longer carry cash with them but do everything by plastic and it can sometimes be embarrassing when you haven't got anything to put in the envelope). And so another way is for it to be arranged well before everyone arrives.

Hongi / Harirū – This literally means to smell or sniff (hongiri) and to shake hands (hariru). It is the act of pressing noses and brings both visitor and host together as one. It is the penultimate act of the powhiri, with only the sharing of a meal left to complete the process.

Kai – This means food, eat, consume and it is an important part of the whole powhiri process as it performs 2 functions that are vital to all marae, these are...

- Lifting **Tapu** (that which is sacred) the moment a person sets foot on a marae they take on a Tapu, a Tapu that should always be removed at the completion of the powhiri and this is done with food and water.
- Manaakitanga (hospitality) is to a marae one of its most important functions, a visitor must be well looked after, especially if they have come a long distance, often you will find many marae in fact go perhaps that little bit further in ensuring there is enough food for everyone.

On completion of this powhiri process the visitor is no longer a visitor but has become part of the Tangata Whenua (people of the area) and can enjoy the rest of their stay on the marae knowing that they are more than welcome to help with the dishes, pack down the tables, sweep floors and anything else they might feel inclined to do.