

# TANGIHANGA

## Guidelines and Responsibilities

### For Kirimate

### At

### Te Pakira Marae

As at 09 December 2020



## Overarching responsibilities

- i) **All financial obligations** of a tangihanga lie solely with the kirimate, includes funeral director services and all costs incurred at the home, marae and urupa.
- ii) **The Kitchen** is organised by the kirimate
- iii) **One clear line** of communication between the kirimate and marae must be maintained throughout the duration of the tangihanga
- iv) **Kirimate and/or Whānau members** must be present in Wahiao throughout the duration of the tangihanga.
- v) **Appropriate Dress when in the wharenuī** for kirimate
  - **Nga Wāhine:** **black** dress or skirt and top, modest lengths, nothing above the knee, black stockings
  - **Nga Tāne:** **black** trousers and top/shirt with jacket (tie optional), closed shoes, **NO shorts or jandals**

## **GANG AFFILIATED REGALIA STRICTLY PROHIBITED ON TE PAKIRA MARAE**

### Before tūpāpaku arrival at marae

- i) **Kirimate hui** to discuss tangihanga details
  - duration of tangihanga
  - venue for tangihanga
  - day and venue of burial
  - finances for the tangihanga
- ii) **Contact Paepae and Marae 'Go To' people to advised before any public advertising**
  - who is the deceased, which whānau
  - arrival time at marae
  - tangihanga details [vi) above]
  - kirimate contact person & details
  - kitchen planner & contact details
- iii) **Kitchen Planner**
  - Organise funds for food to start the kitchen as well as throughout tangihanga as all koha laid in the wharenuī and given in the kitchen, goes to the kirimate
  - Collect wharekai key
  - Have kapu ti ready for first ope

- Organise whānau to set up Wāhiao – whāriki, mattresses, white linen, kakahu, seats
- Ensure there is no alcohol consumed in or around the kitchen / dining room

### **Tūpāpaku arrival at marae**

Paepae or marae 'Go To' will provide guidance prior to coming to marae:

- i) Park tūpāpaku vehicle on entrance to the marae ātea or in front of bridge with back door facing wharenuī

When all the whānau have arrived:

- ii) Pallbearers carry casket feet-first toward wharenuī
- iii) When paepae wāhine karanga begins karanga, start toward wharenuī
- iv) Wāhine karanga for kirimate responds
- v) If whāriki on ātea then place tūpāpaku on whāriki for short time
- vi) *[this practice only happens when the tūpāpaku is returning home after many years of living and working away]*. Marae tāne uplift the casket feet-first facing wharenuī and proceed to the door entrance until karanga is finished.
- vii) Enter wharenuī when paepae wāhine karanga finishes second karanga
- viii) Wāhine karanga not to karanga inside the wharenuī

### **Inside the wharenuī**

- i) Turn the casket so the head is adjacent to the 3rd pou inside right  
*[Apahapaitaketake, te kiore]* remove lid to rear of wharenuī
- ii) Males move toward seats inside left, with speakers and male kirimate sitting in front row with the last manuhiri speaker sitting on the seat closest to the door
- iii) Wife, partner, daughter, wife's female relatives sit to the immediate right facing the tūpāpaku
- iv) Female siblings, mother and close female relatives sit to the immediate left facing the tūpāpaku
- v) The remaining females move to the floor and mattress area

Seats for wāhine with impairments are available on the females' side of Wāhiao

- vi) Place korowai as directed

All to be seated when ready [*Paepae does not sit until every manuhiri is seated*]

- vii) Photos to be placed and hung whenever mihimihi are completed and wharenuī is clear

## **Whakatau**

- i) Wāhiao paepae commences whakatau with whaikorero, followed by waiata moteatea
- ii) Manuhiri paepae responds (kirimate not permitted to whaikorero), followed by waiata moteatea
- iii) When manuhiri paepae is complete, Wāhiao paepae closes the Whaikorero
- iv) The hongī process concludes the whakatau, ngā wāhine ki ngā wāhine; ngā tāne ki ngā tāne, women to women; men to men

## **Settle in**

- i) Wāhiao paepae will direct everyone to Te Rau Aroha for kapu ti
- ii) Hang & place photos as directed [*of deceased persons only*]
- iii) A home male to raise the flags [1. Tūhourangi 2. Wāhiao 3. *Tumatauenga {only if tūpāpaku is veteran or current member of defence forces}*].
- iv) Kirimate contact informs paepae of:
  - Kirimate speaker at poropoaki (Ensure all whānau are in agreeance)
  - Date and place of burial
  - Time of service
  - Hungakarakia for nightly karakia and burial
  - Other matters of concern to the whānau

## **Duration of Tangihanga**

- i) **Kirimate females** must always sit on each side of the coffin
- ii) **A Kirimate male** must always sit on the paepae to collect koha and advise on relationships / connections of whānau and manuhiri
- iii) **Tangata korero and wāhine karanga** must remain in wharenuī
- iv) **Return** from meals as soon as possible to relieve others
- v) **No moving** in and out of wharenuī during whaikorero

- vi) **Children's behaviour** should support the sanctity of the tangihanga
- vii) **No eating in wharenuī**
- viii) **Mealtimes and karakia** arrangements are made by kīrimate in consultation with kitchen and paepae
- ix) **Before any filming during tangihanga – paepae must be asked first for direction**

### **Daily Before breakfast**

- i) **The wharenuī** needs to be cleaned and set up for manuhiri arrivals, bedding and luggage packed away
- ii) **Ensure the marae ātea**, the mahau, toilet, shower and kitchen are clean and tidy, all rubbish removed
- iii) **Flags** are flown during daylight hours only, raised when wharenuī and marae are clean and tidy and tangata korero and wāhine karanga are on deck
- iv) **Flags** lowered before dinner or dark, whichever occurs first.

### **Closing for the night**

- i) The bell to be rung at the announced time
- ii) A short closing korero from the paepae to introduce the hunga karakia (the paepae will help with closing karakia if required)

### **Final night / poroporoaki**

Karakia closes the day's proceedings, signalling commencement of poroporoaki (the okawa portion of the night)

The paepae outlines poroporoaki formal (okawa) process:

- Te reo Māori anake (only te reo Māori is spoken)
- Those dressed in shorts are not permitted to speak
- Ngā tāne anake (only men permitted to speak)
- Ngā Pāpā me ngā tuākana ānake (sons and younger siblings not permitted if father and older siblings are present)
- Kīrimate not permitted to speak
- No moving in and out during whaikorero

- Children to be managed (no running around, crying, screaming)
- The korero session will start from the speaker next to the whānau speaker and go around the wharenuī in an orderly fashion and back to the whānau speaker who concludes the poroporoaki. His closing comments can include:
  - Farewell to tūpāpaku
  - Words of comfort to kirimate
  - Words of thanks to those who embraced them during their time of grief- te paepae, ringawera, ngā minita, specific people, acknowledgements to manuhiri
  - Finish with a haka or waiata tawhito
  - Karakia to close these proceedings.

### **Before handing over to the whānau:**

Closing time for the casket is announced

Guideline of the proceedings of the burial day is announced

### **Mahi Whakangahau**

The time till the morning is given back to the kirimate, here anyone can speak in whatever language, sing, tell stories, tell jokes...

The kirimate will decide what time the lights go out

### **Burial day / Ra nehu**

- i) The casket closed before breakfast
- ii) Paepae member will do a closing korero then help with karakia
- iii) Get everyone to have their last farewell to the tūpāpaku
- iv) The wharenuī to be prepared to receive visitors
- v) If whānau not staying another night then extra mattresses and pillows are to be returned to store room and extra used sheets and pillowcases to be stacked at the back of the room and all luggage to be put into cars
- vi) The flags to be raised
- vii) Visitors will be called on until 1/2hour before service but any korero must not mihi directly to the tupapaku, mihi to the whānau only
- viii) Ensure the hearse is ready
- ix) Ring the bell
- x) Paepae to mihi to all those in attendance
  - Outlining the process for the day

- Introduce minister(s) for the service
- xi) Ensure the pall bearers are ready
- xii) At the end of service, the pall bearers to uplift casket and take it out feet-first
- xiii) Photos, taonga and korowai to be left for blessing

#### At the urupa

The procedure at the urupa is tikanga laid down by those in charge of the urupa. Paepae will steer this.

#### Hakari

The kirimate returns to the wharekai without unnecessary delay to ensure manuhiri aren't waiting too long for kai before heading off to their homes.

If there is another tangihanga in the district or someone who came to their tangihanga then the paepae will discuss the practice of kirimate attending – if time permits then the tribe usually go after hakari.

#### Blessing the home

To be organised with paepae, normally straight after hakari.

### **Post tangihanga**

There is a responsibility to attend future tangihanga, especially for those whānau who attended your tangihanga.

Thanks to

