



Tikanga

Doing things the
right way, according
to our values

Te tahuhu o te pito mata

The backbone of the whare tipuna holds
the source of all sacred understanding
and you are its living face

The ancestral house represents a common ancestor and all families who come from there are connected through their whakapapa. You are, therefore, the embodiment and current physical presence of your tīpuna.

Dedication to Ann Dysart

*Ko Tinana te waka
Ko Tu Moana te tangata
Ko Te Rarawa te iwi
Ko Te Tao Maui te hapū
Ko Paparangi te tipuna
Ko Matihetihe te marae.*

This booklet is dedicated to
the memory of Ann Dysart,
visionary kahukura
of E Tū Whānau.

Kupu Ruruku

Incantation

Ka tākina te kawa,
he kawa atua

Ka tākina te kawa,
he kawa tāngata

Heke iho mai he kawa ora

Ka puta mai ai te tikanga
ā tāngata

koia rukuhia ki te pou
o te tika

Koia rukuhia ki te pou
o te pono

Koia herea ki te tumu o te
aroha, he aroha

Tēnei te ara i a Rangi
rāua ko Papa ki te
ngākau tāngata

Kia tina!

Tina!

Hui e!

Tāiki e!

Invoke the divine order

Invoke the order of humanity

Invoke the universal order
of life itself

This brings forth the rules
of life

Let us bind these principles
to the pillar of truth of heart

Let us bind these principles
to the pillar of clarity of mind

Let us bind these principles
to the foundation of love

This is the order given
from the Creator to the heart
of humanity to be bound
with truth

Bind it firm!

Bind it firm!

Let us be one!

We have united in
conscious thought!



Kupu Whakataki

Foreword

Tō kura wānanga nōu, tōku wānanga nōku.

*Your sources of knowledge are correct in accordance with your ancestors,
my sources of knowledge are correct in accordance with my ancestors.*

Tikanga is a term often heard and discussed within many situations and locations, whether it be on the marae, in kura, work environments and conferences, at blessings and so on. It is often the foundation when discussing the correct process for planning an event, designing a concept, or organising a whānau outing. On our marae, the beauty and expression of tikanga is evident and upheld to maintain the mana of the marae and the people. The expression of tikanga is unique in that it differs from one iwi to another, one hapū to another and one whānau to another.

Tikanga is born out of kawa. Kawa are those things that we have no control of, whilst tikanga is the process for us to determine how we respond in a favourable and positive way to kawa so that it protects and safeguards our tamariki and whānau. For example, our Māori atua determine how we respond to any given situation and environment. When Tāwhirimātea presents himself in the form of rain, hail, southerlies etc, our response would normally be to wear warmer clothes, use an umbrella, or go indoors. This is a classic everyday example of how both kawa and tikanga are constantly interacting with one another.

Ko te kawa nā Rangī nui e tū nei, ko te kawa nā Papatūānuku e takoto nei.

Every whānau has developed their own tikanga based on observation of actions and teachings from their principal 'teachers of life' – their mum, dad, aunts, uncles, paheke and tauheke. The teaching of tikanga in homes must focus on positive and safe processes that protect the traditional social infrastructure of whānau. The expression of tikanga must be deeply rooted with aroha and whanaungatanga to protect the safety and wellbeing of our whānau, tamariki and mokopuna, and the future generations.

Mā te tōmairangi hei whakamākūkū.

Kura Moeahu

Chairperson, Te Rūnanganui o Te Ati Awa ki te Upoko o te Ika a Maui



Kupu Arataki

Introduction

Tikanga is concerned with the safety and protection of the whānau. It is about the rules, rituals and customs designed to keep whānau safe from physical and spiritual harm, and these may vary across different whānau, iwi or marae.

Tikanga is born out of kawa – the underpinning protocols, or recognised ways of doing things, that are to be observed. Kawa does not change. Kawa is constant, like the elements – the sun will always rise and the rain will always fall.

Tikanga, then, relates to how we put kawa into practice on our marae or in our homes. For example, kawa dictates that we must manaaki our manuhiri by giving them the best we have to offer but how we manaaki in our homes or marae will differ, depending on particular tikanga.

Tikanga is about:

- **doing what is right**
- **keeping people safe and protected**
- **cultural and spiritual strength**
- **gaining knowledge, awareness and skills.**

Kawa is what we do, tikanga is how we do it.

Strong whānau live according to their values and beliefs, and they have tikanga in the form of traditions or routines in place to ensure that things are done in the proper manner. These may have been passed down the generations, or they may have been developed by whānau themselves. This tikanga can be seen in many of the things we do as a matter of course, such as the way that we respect our elders, the way we give hospitality to our guests, and the way whānau members work together to keep our homes clean and safe.



When E Tū Whānau was being developed, a number of hui were held around the motu to find out what whānau thought would be seen and heard in strong thriving whānau. Six values emerged from this kōrero and we've developed a set of resources – including this booklet – around each of these values.

These resources aim to affirm the positive things that you are already doing, to share ideas, and to encourage you to take the time to think about what you want for your whānau.

Tikanga and values such as aroha, kōrero awhi, whanaungatanga, mana manaaki, and whakapapa help to keep whānau strong. They are protective factors for Māori.

This booklet shares ideas and stories from whānau who uphold tikanga in their homes and lives. You may recognise some of the kōrero or examples from your own whānau or life. It is our hope that you also see new ways in which tikanga can strengthen and protect your whānau today and well into the future.





Tikanga

Key principles and practices

When asked, “What is tikanga?” one person said,
“It is the things we do to keep our whānau safe”.

Another said, “It’s the way we live
our values and what we believe in”.

One thing we know is that tikanga isn’t just the cultural ceremonies and rituals that are carried out on the marae or at an office pōwhiri. As any whānau, hapū or iwi will tell you, tikanga is the set of rules, laws, guidelines, teachings, traditions or customs that were laid down by our ancestors to enable whānau to live a balanced life full of mana, dignity and grace. Tikanga is there to protect us — to keep us safe so that we might live longer, better lives.

Tikanga is also how we implement our values and principles in our daily lives. For example, it is present in whanaungatanga – the ways that we gather together and connect. Tikanga is also seen on the marae through whaikōrero, and in the home through kōrero awhi where we use kind words to praise and show affection. Tikanga enables whānau to give aroha that is unconditional and enduring. There is also tikanga around the institution of whakapapa — how we record, store, and share it and, most importantly, how we protect whakapapa past, present and future.

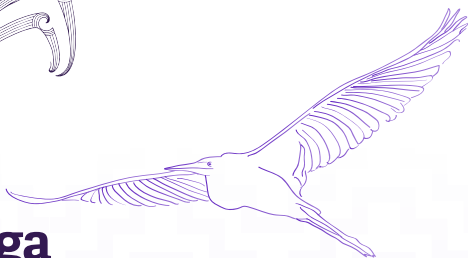




Tikanga is present when we:

- **have knowledge and processes that keep us safe in physical and digital worlds**
- **honour our ancestors and respect our elders**
- **reclaim the traditional practices of our ancestors**
- **value and respect whānau traditions and customs**
- **have practices in place that keep our whānau safe, happy and healthy**
- **have daily routines and responsibilities in the home so that whānau know what is expected of them**
- **all know our responsibilities and obligations in the whānau and strive to fulfil them**
- **establish kawa, including consequences, to address transgressions.**





Tikanga

**Tikanga is found on a path well-trodden
by the experienced and the wise**

**You are the ornately chiselled
face of your ancestors**

Let their traditions be your adornment
to protect and guide you

**The little daily habits and simple routines
make for a stress-free home**

Repetition in the small things creates
mastery in the things that matter

**Before you say or do anything,
ask yourself three questions**

Is it tika (right)? Is it pono (true)? Is it done in
aroha (kindness)? If you answer 'no' to any of those
questions, do not do it, do not say it

Practice your pepeha and mihi

You just never know when you might need to say them

***Ma te whakaharatau ka rere te reo.
Through practice the language will flow.***



Whānau Kōrero, Whānau Mahi

Stories and activities

The following stories come from kōrero and hui all around Aotearoa where whānau shared stories about how they experience tikanga and what it means to them.

Tikanga – mō āke tonu atu ... forever and ever

This story unfolded in a small rural community.

A few years back, a wānanga was being held at the marae around the time of Matariki. The whānau invited everyone to join them in celebration at four o'clock the next morning, when Matariki would appear in the heavens – their first for many a year.

When people awoke, the sky was beautiful, clear and starry; it was frosty and cold. A huge bonfire was lit and seating brought outside from the wharekai. In a shallow pit in the embers of the fire some taewa from last year's harvest were slowly baking. Everyone was wrapped up in blankets. They were also alert, filled with anticipation that something very special was about to happen.

The koroua stood to mihi to everyone and to explain the process. A karakia was said to open the proceedings, then those people who had lost a loved one over the past year stood to mihi to them. At first, people were hesitant but gradually they began sharing the stories of their whānau. There were some tears, some laughter and a lot of beautiful waiata.

When everyone had finished, the kaumātua stood again to say another karakia to send their wairua to Matariki, borne upwards by the fires, heat and love of the whānau. After which, the taewa were shared out amongst the people and eaten, to return them to the state of noa, thus releasing them from the state of tapu



that they had been in during the ritual. This ensured they were protected spiritually.

The people were then told that this was how things were done before the custom of unveilings took over. Since then, at this marae, the whānau have reclaimed this tikanga. Every year, they celebrate Matariki in this way – ‘mo ake tonu atu...forever and ever’.

The things that stood out for everyone were the beauty and sacredness of this ancient practice, and the powerful feelings of connection to the ancestors and to each other.

Perhaps you may like to adopt this tikanga for your whānau. What other tikanga like this could be reclaimed by you and your whānau?

Tikanga – time with the moko

One koroua talked about his cherished mokopuna.

“I do not want my mokopuna to grow up in front of the TV. I make sure that I am there for them when they get home from school, and I prepare dinner for them and then we eat. We have a routine where I help them as best I can with their homework each night and when it is time for bed, I read them a story or I share kōrero with them. Often this is about the ngahere (forest) and the tikanga they must follow there to stay safe. We go into the ngahere often to collect rongoā (treatments and medicines) and kai, so they are pretty good with that. Sometimes, I take them to hui so that they can be a witness to what is going on in the hapū and iwi. Sometimes there are some lollies in my kete or loose change that I give them to spend at the shop. I know that when I am long gone they will be able to share memories and kōrero about their Koro and what they learned. But mostly I think about how we just love being together; they are my life and all my tomorrows”.





Grandparents have plenty of love and time to give. Take advantage of that while you can – tikanga is carried from one generation to the next, and the memories and learning will last a lifetime.

Do the best you can to spend as much time with your mokopuna as possible and think about ways that you can create memories together.

Tikanga – holding hands with ancestors

A wahine told the story of a young girl. “When the little girl was five years of age, she came and asked me if I would be her nanny. I said, ‘But you have a kui’ (the whānau kupu for grandmother). The girl replied, ‘She’s my Kui, but not my Nanny. I haven’t got a nanny!’ After quite a bit of persuading, along with a few tears, the aunty relented and said she would be her Nanny.

A few months later we were at another hui and low and behold, the little girl was calling all the aunties ‘Nanny’, to which I replied, ‘Hey, I thought I was your Nanny?’ The little girl’s eyes lit up and dimples appeared when she smiled and shrugged her shoulders and said, ‘But they love me too, Nanny’. Incurrible! I still love that girl calling me Nanny, even though she’s now a young woman.”

It is said that mokopuna hold hands with their ancestors and it is from them that tikanga is learnt well.

What tikanga can help your mokopuna hold hands with their ancestors?

Tikanga – keeping safe outdoors

A woman remembered going diving with her dad. “I was about nine years of age and we had to walk for ages along the rocky coastline. I kept stumbling over the rocks until my dad said, ‘Follow my footsteps girl so you don’t fall and hurt yourself’. My dad kept his eyes on the sea, looking for a likely spot for us to get into the water.



After an hour or so, he would stop and set down his diving gear and then he'd look at the water to see what the current was doing, which way the water was flowing, and whether it was too fast or just right. When he was satisfied, he would call me over and talk about why he had chosen this particular spot. He taught me about being safe in the water, to never go out of my depth, to keep my face toward the open sea and always have a diving buddy ... I was his buddy and I was the one that kept afloat on his inner tube while he dove down into the water to gather the kina and paua. At these times, he kept close to the shore and the sea was always calm and usually at low tide. No point diving when it's rough, not only is it unsafe but you can't see anything."

A young tāne spoke of going hunting. He said that before heading into the bush, the hunters would always let the whānau know where they were going and how long they would be. They would say a karakia at the edge of the bush to bless their hunt. They would always make sure they could see each other, and that their rifles had the safety catches on. Their knives were always sharp and safely clipped into the sheath on their belts, and if they got a pig or deer they would give thanks for the gift they had been given. The tāne really enjoyed hunting with his wahine and said that nothing was more satisfying than being able to put kai on the table for the whānau.

Another person gave this example of tikanga: "I come from a lake. When the tamariki are swimming or playing in the water, the adults keep their eyes on them, so there are 100 eyes watching. By golly, those tamariki have no fear and there are plenty of times when we see someone running to the water to fish out one of the little ones who have gone out too deep and fallen under!"

A young rangatahi said, "I've heard about some cuzzies who hurt themselves when they dived into the river – a boy landed on rocks once 'cause the water was too shallow. My big cousins told me to always hop into the water and have a look around first before diving in, 'cause of branches or rocks, or sometimes the sand has moved or built up. That's how we keep safe down at our swimming hole."



Whether you are hunting, fishing, diving or just swimming, there are tikanga that have to be followed. They are practices to keep everybody safe so that everyone goes home happy.

What tikanga do your whānau have when in Te Ao Tūroa (the natural environment)?

Tikanga – whiuwhiu riwai

Tikanga is also about doing the right things, for the right reason, at the right time.

At one hui, a large whānau offered kōrero about planting time and how they would whiuwhiu riwai – toss seedling potatoes along small furrows and cover them with soil. They made a game out of it to see who was the champion, the 'gun'. It was great fun, and the whole whānau would return home to take part.

As the vegetables grew, they would tend and weed the maara kai (garden) which took up a large paddock. When it came time to harvest, the whānau would gather again, with some driving a few hours to get there. They divided the harvest amongst the whānau, with the bulk going to the marae. They would then celebrate the end of the season with a hākari, or feast.

At another hui, some kaumātua said that they grow small maara around their homes to teach the mokopuna about growing their own kai. One lady told how she grew puha around her maara kai. A man who lived in a city apartment grew his veggies in pots on his terrace. Others spoke of having lemon trees for the winter flu.

With a few seeds and a bit of space, you can grow your own vegetables and fruit all year round. However you do it, the tikanga around growing kai ensures your connection with the whenua (land), reduces your food bill, and provides kai that is satisfying to eat as you've grown it yourself.

What tikanga can your whānau develop around maara kai?



Tikanga – taking time for ourselves

It seems that the older we get, the busier we become – as whānau often say, retirement is just code for ‘working for the people’. Nevertheless, it’s important that we have life balance and take the time to relax – it’s about self-care. Whānau have different tikanga around relaxing together.

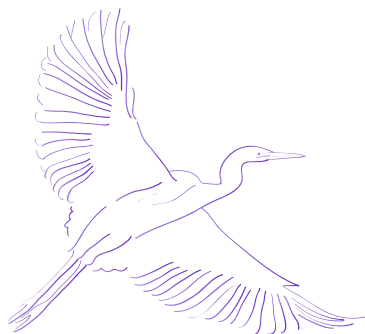
A woman said, “I love to read and will sit down on the weekend and indulge myself by reading a book from cover to cover. I do the same when I holiday with my sister, and sometimes she hides my book just to remind me I am with her. I like visiting one of my dear friends as her whole whānau are book worms and we all sit around the house quietly reading. This is our thing we do to rest and relax.”

Another woman said, “I travel a lot for my job and so when I get to stay home on a weekend, I like nothing better than to potter around the house catching up on my housework.”

A koroua said, “My favourite form of physical exercise was jogging. I enjoyed reaching the point where I felt like I was flying and my legs felt like they were gliding. It was so good. Now that I’m getting older, I just walk.”

However you de-stress or relax, do more of it; if you’ve fallen out of the habit, start it up again. It’s never too late to start.

Think about what helps you feel relaxed and begin building these things into your day or week. They can help grow tikanga around your health and wellbeing.





Tikanga – the importance of karakia

The reciting of karakia is a common practice amongst whānau today. Here are stories about how whānau use karakia in different ways.

A woman recounted a memorable travel experience where karakia saved the day. “I remember the day we were at Auckland

International Airport waiting for our flight to Hawaii for a special conference. It had taken us months to fundraise to go. Our terminal was chock full with people catching the same flight. I remember being so excited ... there was only one thing worrying me, and that was my fear of flying and knowing I was going to be on a plane for ten hours. Ten whole hours! My anxiety was growing, when all of a sudden our kaumātua stood up and addressed the whole terminal. He began with a mihi to all the travellers and to the airline staff, and then he launched into a karakia blessing the plane, the staff and all the travellers. He asked for a successful time at the conference, and for a good flight so that we would reach our destination safely. I felt calm after that, confident we would enjoy a smooth flight to Hawaii, and do you know what? We did.”

A man recalled this: “My nan would karakia over the bread that she was making and would knead love, hope and best wishes into it so that it would be nourishing and delicious. She also knew karakia that would mend broken bones and so she would use that karakia when she was making the bread and then she would rub the bread on the person's broken leg and it would be healed, it's true.”

A weaver said, “Our kuia taught us karakia to bless Papatūānuku when we were planting harakeke so that it would be fertile. We always had abundant pā harakeke (flax bushes).”



A woman said, “When our tāne were making the fishing nets out of supplejack, they would sing as they worked and do a big karakia to the whole thing before they let the net go. It belonged to everyone and they sent it off with good wishes and karakia to ensure a good catch.”

A kuia said, “We are a whānau of healers, and before we go into the ngahere in the early morning to gather kawakawa, we say a karakia to bless ourselves and also the rongoā we gather. We think about the people who we will be working with on the day and we bless them also.”

At the beginning and end of this booklet, and the others in this series, there are some ruruku (chants or incantations) and karakia that you can use in a range of situations.

When might it be useful to gather others together and recite a karakia or ruruku? You may like to learn some by heart, or teach them to your whānau.

Tikanga – kai tahi, eating together as a whānau

A meal is something that can bring us together to share as whānau.

One woman spoke about when her baby was just a few months old and the family were struggling to make ends meet. For a couple of weeks, they had had no electricity and not enough kai, so they loaded up the baby’s pram with a pot and kai for a boil-up and headed off to the beach. While it was cooking on the fire, the older kids watched the baby, and the grandmother and mother searched the rocks for pāua, which they cooked on the fire. They also enjoyed fresh kina. She said that was the sweetest, tastiest kai she has ever eaten and the whole whānau still remember that day with a lot of fondness.



Whānau tikanga can bring people together, no matter how simple our kai or how busy our lives.

Instead of catching a bite on the run, the whole whānau might set aside one night of the week to sit down and have kai. It doesn't have to be a hākari, or feast – a simple meal will do. The point is that everyone is together, sharing their week or just enjoying being together.

Tikanga – ngā tohu, watching out for the signs

When we see smoke, we know there is a fire. The same goes for the tohu, or signs, that are part of the tikanga of being aware of our surroundings, keeping safe, and listening to our wairua. They give us warning and let us know what needs to be done.

At a whānau hui, the uncles were talking about the best time for eeling. They would watch for signs – sandflies in the evening, the moon and so on. When they went down to the river to go eeling they would find other whānau there who had also read the signs.

The old men also talked about the days when the ancestors fished on waka – if they saw a dark shape in the water and it was longer than their waka, they would quickly throw their bait and catch over the side, and paddle as fast as they could to land. No point in tempting fate – they wanted to live to tell the tale!

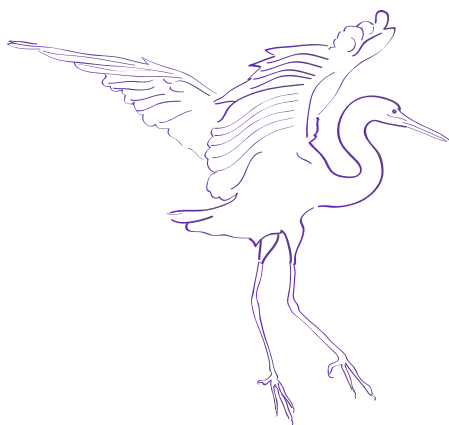
At another hui, a nanny told of the night she was travelling up north to spend a few days with her mokopuna. About an hour from her destination, she was beginning to tire but kept going as she couldn't wait to arrive. At one point, she passed a vehicle, not realising she was coming to a slight incline. As she reached the top of the rise, she saw the lights of another vehicle coming towards her. Luckily, she was able to move back into her lane, but she slowed down a little. However, still keen to get to her destination, it wasn't long before she picked up speed again. This only changed when suddenly a little ruru, or owl, flew across her windscreen. In that split second, she saw



its eyes, wide open in fright, looking directly at her. Immediately, the wahine slowed right down, understanding the tohu. You see, ruru are recognised as messengers and warning signs in the nanny's iwi. After giving herself a good telling off, the nanny stopped the car and stretched her legs. When she felt revived, she set off again, driving at a slower speed. She soon reached her destination safely.

In the hurly burly of the modern-day world it's easy to miss the signs that can keep us safe or give us deeper understanding of the situation we're in. These are part of the tikanga of knowledge and awareness that have been left to us by our ancestors. You don't need to wait for someone to tell you, or to read it in a book or newspaper; sometimes you just have to be alert and aware.

What tohu can you teach your young ones to watch out for, to keep them safe near water, in the bush or even just around your home? Have a think, make a list, ask others, and share the kōrero around so that everyone knows.





Whānau kete

Tikanga is different in different whānau. As a whānau, have a look at this checklist of some of the ways that whānau might understand and use tikanga.

- Everyone in our whānau – including tamariki and rangatahi – agrees on tikanga to keep us all safe, including online
- We do our best to learn and use te reo Māori in our home
- We participate on our marae as a way to learn and practise tikanga
- At all times, we uplift people rather than takahi on their mana
- When we're using cameras online, we're aware of what's in the background – some things such as taonga or photos of loved ones may need protecting
- People's heads are sacred – we avoid touching them unless we're invited, we don't put hats on tables, and we avoid passing kai over anyone's head
- We don't enter or cross a room while someone is speaking
- We are clear about roles and responsibilities within our whare – such as jobs around the house, hospitality for our guests.

No doubt, you are already doing some of these things – perhaps jot them down using the Pitopito Kōrero (Notes) pages at the end of this booklet. As you do, talk about what tikanga your whānau could introduce.





Karakia

To begin or end a hui

Ko koe te mata whakairo ā ō tipuna	You are the ornately chiselled face of the ancestors
Anamata ngā reanga o Kōpu whetū	The face of the generations to come Held within the birth chamber of the stars
Kia mataara Ki tēnei ao hurihuri	Be alert To this world of chaos
He rerekē te noho i roto i to ao	Apart and different from your world
Ko te aho matua o ngā tipuna	Be guided by the sacred philosophies of the ancestors
Hei arahi i ngā tikanga Kia mōhio ai te ao	Through the pathways within the tikanga That they may know who you are
Ko koe te Tahuhu o te Pito Mata	You are the living face of your people
Kia puta ki te whaiao Ki te ao mārama	Emerge from the great cosmos To this world of light
Uhi, wero, tau mai te mauri Hui e! Tāiki e!	Be cloaked, be challenged to carry the life consciousness Let us be one! We have united in conscious thought!



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Maude Tupe – *Whānau Kōrero*

Wake Tupe – *Whānau Kōrero*

Mate Tihema – *Whānau Kōrero*

E Tū Whānau and all our contributors are happy for you to use the contents of this booklet to support your whānau whānui.



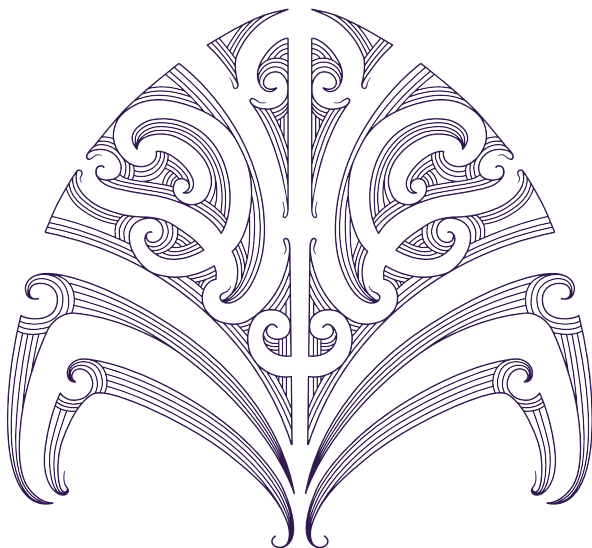


Tohu

Tikanga is concerned with the safety and protection of the whānau. It is about the rules, customs and rituals that keep whānau safe from harm, both physical and spiritual. Tikanga, therefore, provides a reference point for behaviours, customs, and practices from the past, laid down by ancestors for future generations. It emphasises how the past shapes present and future identities, relationships, and behaviours.

This pattern represents the knowledge of rangatira. The pattern is derived from the forehead of the Mataora taa moko. Each side of the face is used to express one's lineage and ancestry. Usually, these taa moko signify someone of great knowledge and leadership with the skills to weave people together.

This tohu also represents Te Kete Tuatē, one of the baskets of knowledge that contained the process of learning and the purpose of wisdom.





Pitopito Kōrero

Notes

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Tikanga



Pitopito Kōrero

Notes

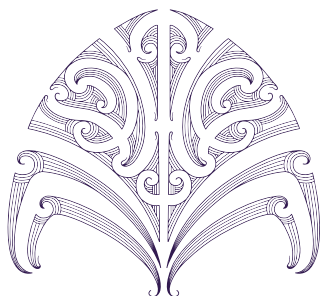
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Pitopito Kōrero

Notes

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