

Title	Explain the kawa and tikanga associated with pōwhiri or whakatau		
Level	3	Credits	10

Purpose	People credited with this unit standard are able to explain kawa and tikanga associated with: karanga; whaikōrero; paepae; waiata tautoko; koha; harirū, hongī, hā mamao; and hākari.
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Classification	Tikanga > Tikanga Practices
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Available grade	Achieved
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Guidance Information

- 1 The basic principles underpinning tikanga are common, but while there are some constants, the details of performance of tikanga, and their explanation, may differ. These differences may be at a whānau, hapū, iwi, marae or rohe level. The context of the learning should include the tikanga of the local mana whenua (if capable) but learning others' tikanga is also encouraged.
- 2 Evidence may be presented in a number of ways that may include, but are not limited to – oral presentations, visual presentations, written presentations, whakaari, waiata, haka.
- 3 Definitions
Hākari refers to the practice of feasting at the conclusion of important events.
Hā mamao is a term that describes a modified hongī, adapted due to Covid-19, and signifies 'hongī from afar'. It involves a gesture where one brings their hand towards their nose without touching it, then extends their hand forward to the person they are greeting. This action serves as a symbolic substitute for the traditional hongī, allowing for physical distancing while still acknowledging the connection and respect between individuals.
Harirū (also *wharirū*, *rūrū*) refers to the practice of shaking hands in greeting (usually coupled with hongī or kihi).
Hongī refers to a traditional Māori greeting involving the pressing of noses and foreheads. It symbolises the exchange of breath, unity, and respect. This intimate gesture represents the connection between individuals, ancestors, and the natural world. The hongī is performed at formal events, signifying welcome, friendship, and cultural bonding. It embodies the core values of Māori culture and fosters a sense of shared identity.

Karanga refers to the ceremonial and spiritual call or greeting during cultural gatherings, or at the start of a pōwhiri. It involves melodic chanting by Māori female elders, welcoming guests and setting the tone for the event. The karanga invokes ancestral blessings, connects the spiritual and physical realms, and preserves Māori customs and knowledge. It holds deep cultural significance, representing hospitality, genealogy, and whānau, hapū, hāpori, and/or iwi identity. The karanga is a cherished and respected tradition, maintaining its importance in Māori ceremonies and gatherings.

Kawa refers to Māori protocols and customs that govern behaviour within Māori communities. It provides guidelines for ceremonies, marae protocols, meetings, and adherence to cultural values. Kawa ensures harmony, respect, and order and recognition of sacred spaces. Passed down through generations, kawa preserves Māori cultural identity and values. It varies between tribes and marae. Acting as a practical and spiritual guide, kawa enables individuals to navigate social intentions, maintain cultural integrity, and uphold the wellbeing of whānau, hapū, iwi, hāpori, and or rohe.

Koha (or *tākoha*) refers to the practice of holding gifts in trust. It is customary for the visitors to provide a koha to the hosts. It is a gift in trust because the host must one day reciprocate. Koha can take many forms depending on the occasion.

Paepae (or *taumata*) refers to the areas designated for those who are expert in kaupapa and tikanga Māori, and usually for those who have a role to play (as kaikaranga or kaikōrero). A number of important cultural practices occur in this area that determine how hosts and visitors on the marae will interact.

Tikanga are Māori values, processes, practices, and procedures exercised by Māori in their daily lives. These reflect the concepts upon which they are based and provide guidelines for appropriate behaviour and conduct in Māori society. They also prescribe consequences for any breaches or when tikanga is not followed. They can be particular to awhānau, hapū, iwi, hāpori, marae or rohe.

Waiata tautoko refers to the chants or songs that accompany the whaikōrero at its conclusion. Also, the practices associated with the performance of a waiata in this context are referred to in this unit standard.

Whaikōrero refers to the formal speeches, which are carried out by both the visitors and hosts. It is usually carried out by the men, but certain areas may exercise their tikanga to allow the women to do so. This is a practice of speech-making designed to encourage debate of important issues and seek common ground in that debate.

- 4 The resource support listed is given as a guide only and is not intended to be in any way prescriptive. It is acknowledged that different areas may have their own written and unwritten repositories of knowledge relevant to this unit standard.

Resource support includes:

Appropriate websites.

Kawharu, I H (ed), (1975). *Conflict and compromise: Essays on the Māori since colonisation* (Wellington, NZ: A. H. & A. W. Reed).

King, Michael, (2003). *The Penguin history of New Zealand* (Auckland, NZ: Penguin Books).

Mead, Sidney M, (2003). *Tikanga Māori: Living by Māori Values* (Wellington, NZ: Huia).

Metge, Joan, (2004). *Rautahi: The Māori of New Zealand* (rev ed) (London: Routledge).

Orange, Claudia, (1992). *The Treaty of Waitangi* (Wellington, NZ: Bridget Williams Books with assistance from the Historical Publications Branch, Dept. of Internal Affairs).

Ward, Alan, (1995). *A Show of Justice: racial 'amalgamation' in nineteenth century New Zealand* (Auckland, NZ: Auckland University Press).

5 All sources of information must be referenced.

Outcomes and performance criteria

Outcome 1

Explain the kawa and tikanga of karanga in the context of pōwhiri or whakatau.

Performance criteria

1.1 The practice of karanga is explained.

1.2 Reasons for karanga are explained.

Outcome 2

Explain the kawa and tikanga of whaikōrero in the context of pōwhiri or whakatau.

Performance criteria

2.1 The practice of whaikōrero is explained.

2.2 Reasons for whaikōrero are explained.

Outcome 3

Explain the kawa and tikanga of the paepae in the context of pōwhiri or whakatau.

Performance criteria

3.1 The layout of a paepae is explained.

3.2 Reasons for the paepae are explained.

Outcome 4

Explain the kawa and tikanga of waiata tautoko in the context of pōwhiri or whakatau.

Performance criteria

4.1 The purpose of waiata tautoko is explained.

4.2 Reasons for waiata tautoko are explained.

Outcome 5

Explain the kawa and tikanga of koha in the context of pōwhiri or whakatau.

Performance criteria

5.1 The practice of koha is explained.

5.2 Reasons for koha are explained.

Outcome 6

Explain the kawa and tikanga of harirū, hongī, or hā mamao in the context of pōwhiri or whakatau.

Performance criteria

6.1 The practice of harirū, hongī or hā mamao are explained.

6.2 Reasons for harirū, hongī or hā mamao are explained.

Outcome 7

Explain the kawa and tikanga of the hākari in the context of pōwhiri or whakatau.

Performance criteria

7.1 The purpose of hākari is explained.

7.2 Reasons for hākari are explained.

Planned review date	31 December 2028
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Status information and last date for assessment for superseded versions

Process	Version	Date	Last Date for Assessment
Registration	1	23 November 1999	31 December 2015
Revision	2	14 August 2002	31 December 2015
Review	3	28 June 2005	31 December 2015
Review	4	17 December 2010	31 December 2015
Rollover	5	18 October 2012	31 December 2015
Rollover	6	16 July 2015	31 December 2017
Review	7	20 July 2017	31 December 2020
Review	8	29 November 2018	31 December 2025
Review	9	14 December 2023	N/A

Consent and Moderation Requirements (CMR) reference	0166
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This CMR can be accessed at <http://www.nzqa.govt.nz/framework/search/index.do>.

Comments on this unit standard

Please contact the NZQA Māori Qualification Services mqs@nzqa.govt.nz if you wish to suggest changes to the content of this unit standard.