

Tikanga Tainui; Tikanga Whare Wananga

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Synopsis:

This paper is a preliminary report on an ongoing research begun in 1999 into the question of the role of tangata whenua in *Tikanga Māori* (Māori Customs and Lore) at The University Of Waikato. It was further fuelled by the 2004 speech at Orewa by the Leader of the National Party, which fed (amongst other things) a burgeoning discontent amongst primarily non-Māori regarding what was seen as Māori occupying an unfair position of privilege in their status as the indigenous people, or *tangata whenua*, of New Zealand. The national political situation has hardly improved mid-2006, and the posturing with the election approaching provides grist to the grinding of the mill. This paper reports on our addressing our role, Waikato-Tainui, as tangata whenua of the Waikato region, in particular our roles as part of the workforce within the University Of Waikato. From the research undertaken, the paper builds on established guidelines to Tainui protocols for the University. It is important to note from the outset that these guidelines, which can also be used in other non-Māori institutions in the region, are guidelines, which must be viewed with a certain flexibility, also discussed in the paper.

Introduction:

The University as a ‘place of higher learning’ is a venue for the preparation of leaders for the 21st century and beyond. Internationally, indigenous issues are to the fore. A preference is given in international fora to those who are at least bicultural and bilingual, and who are multiculturally astute. It should go without saying that for the emerging nation, the healthy future of our society lies in finding a way forward culturally for such a nation. The primary distinctive feature of the New Zealand cultural landscape is Tikanga Māori. The University of Waikato occupies a unique position of being the only University in New Zealand with Māori as an integral part of its title, with its motto, in the Māori Language, affirming the importance of people. There the University challenges itself to ‘live up to’ its motto, and to the unique position it occupies in, of, and for things Māori.

Tainui’s Role:

With the Raupatu Settlement on the 22nd May 1995, the lands on which the University of Waikato are situated were returned to Waikato-Tainui making Waikato-Tainui the University’s landlords.

As all good landlords, Waikato-Tainui will not interfere in the University’s business. In terms of Tikanga Māori, the University is regarded as occupying an honoured place

within our sphere of influence. As tangata whenua, and as a 'better-than-good' landlord, Waikato-Tainui follows thru on our responsibilities to guide and advise the University on those matters of moment in our relationships, in particular with Tikanga Tainui and its extensions into Tikanga Māori. Waikato-Tainui also hold in high regard '*taurahere o ngā matāwaka*', i.e. those of Maori but non-Tainui descent who are stakeholders in the University whether as Staff, Students, Members of Council, of Te Rōpu Manukura or of the many other groups associated with the University.

The provision of flexible guidelines for those groups on best practices in observing Tainui protocols is regarded as a major part of that responsibility, and works to ensure that there is no miscommunication.

The Research:

Hence the conducting of a series of '*hui wānanga*', meetings to gather together understandings of Tainui Tikanga, which could provide a guide for protocols undertaken within Tainui's traditional boundaries which are reinforced in the *pepeha* (tribal saying) '*Mōkau ki runga; Tāmaki ki raro, Mangatoatoa ki waenganui; Pare Hauraki; Pare Waikato – Te Kaokaoroa o Pātetere ki Te Nehenehenui*' – Mōkau to the south; Tāmaki to the north; Mangatoatoa in the middle – Waikato, Hauraki protections – the Kaokaoroa o Pātetere Range into the Nehenehenui.

These 'wānanga' took place over a period of five years where *kaumātua* (elders) of Ngāti Wairere, of Waikato-Maniapoto, and Tainui were invited to consult with The University of Waikato Māori staff and personnel. *Kaumātua* illustrated key comments, such as: '*He iwi manaaki koutou Waikato*'. 'Waikato, we are a hospitable people'. This *pepeha* has traversed generations, encouraging all descendants of Waikato to maintain the tradition of generosity in our hosting of *manuwhiri* (visitors).

They quoted another well-known saying of Waikato in the wānanga, which demonstrates our attitudes toward the unification of peoples of all creeds and race - '*Kotahi te kowhāo o te ngira e kuhuna ai te miro mā, te miro pango me te miro whero*'. 'There is but one eye of the needle through which the white thread, the black thread and the red thread traverse'. This proverb highlights the multiple pathways which can be followed in the achievement of a goal. Principles of partnership and cohesiveness are crucial to the success of that goal.

Te Miro Mā represents non-Māori. A focus here could be the development of staff in the areas of reo and tikanga Māori, fostering a familiarity with appropriate behaviours in cultural contexts and traditional practices.

Te Miro Pango represents the common Māori. The focus here is that of a working in partnership with non-Māori.

Te Miro Whero represents the *rangatira* - chiefs or leaders of Māoridom. *Rangatira*, in leading their people, bind that people together to common purpose – *he ranga i te tira*.

The focus here is with a multicultural pathway, in which all those on the journey, under strong leadership, work together toward achieving the goal.

The themes outlined above form the base of the model below.

Te Ao Hurihuri The University Marae:

An example of well-meaning conduct, yet a ‘talking past of each other’ can be found in the history of the University Marae.

Staff and Students of the Waikato Teachers’ Training College, which became the School of Education within the University of Waikato in 1991, had agitated for a *marae* on the Training College grounds as a concrete indication of its commitment to things Māori, a genuine, visible presence of an inclusion of the major Māori institution whose affairs were to be organised and conducted under Tikanga Māori, and as a gathering-place for Māori associated with the Training College/University. Sincere objectives all, which the School of Education and the University embraced wholeheartedly. The Whareniui (Meeting house) had already been built when the Tainui Māori Trust Board were approached as tangata whenua to provide a name.

There was amongst those involved in the approach something of a puzzled bewilderment, when there was no immediate response, even following a second approach. Tainui’s response, subtle, yet telling, was to offer the name, ‘Te Ao Hurihuri’ (The Ever-changing World) with little explanation. The world had changed so, that tribal Māori living within the traditional boundaries of another tribe had caused to be built, an ancestral Meetinghouse in another’s ancestral territory and then had, believing it to be an honourable thing to do, asked the tangata whenua to give that house a name.

In keeping with the prompt from kaumātua, ‘He iwi manaaki a Waikato ...’ and believing the integrity and honesty in the approach, the Tainui Māori Trust Board gave the name and offered to conduct the appropriate opening ceremonies.

The University community continues to honour that integrity, ensuring that protocols on the University are conducted according to Tikanga Tainui. However those tikanga can at times be unclear, which can and has led, to some consternation amongst both hosts and visitors.

Tainui’s Protocols:

The basis of all well-intentioned human interaction is what Māori term, ‘*manaakitanga*’, i.e. the respecting of the other (living, dead, non-human ...), nurturing relationships and treating the other with care and respect. The meaning of ‘manaaki’ lies in its root words - ‘*mana*’ and ‘*aki*’. ‘Mana’ refers to one’s power, influence, authority and control. To ‘aki’ is to encourage and to support, and at times to challenge! Thus, the term ‘*manaakitanga*’ is to encourage and support one’s mana regardless of their status. At the

base of this is 'tikanga' - the correct and proper ways of behaving founded on centuries of practice, but always with a flexibility to return to the base – 'manaakitanga'. These founding principles underpin the protocols of Tainui, which are manifest in all gatherings where Māori meet. Indeed, Māoridom places great value on manaakitanga and on the hosting of manuwhiri.

In discussing these principles, the hui wānanga established the following guidelines for *pōwhiri* (formal welcomes) on the University Marae.:

- Pōwhiri will be conducted following Tainui protocols.
- Manuwhiri will gather at the gate/in the nearby parking lot.
- Wherever possible, a steward from the host side shall liaise with visitors before the pōwhiri starts to ensure Tainui protocols are clearly understood.
- Women play important roles within Tikanga Tainui.
- The first voice heard by the manuwhiri as they approach will be that of a woman in the *karanga* (wailing call of welcome performed solely by women).
- The language of the karanga will be Māori.
- Waikato-Tainui women as hosts will start and conclude the karanga. If no Waikato-Tainui women are present, Tainui would be grateful if those protocols are conducted by other capable women with appropriate expertise.
- Māori will be the language of 'mana' on the marae-ātea (the open courtyard in front of the whareniui).
- Waikato-Tainui men as hosts will start and conclude the *whaikōrero* (speechmaking protocols) during a pōwhiri. If no Waikato-Tainui men are present, Tainui would be grateful if those protocols are conducted by other capable men with appropriate expertise.
- Provision for English-speaking visitors will be made through interpreters if they are available who will sit amongst the visitors; and provision made for English to be used, if necessary, following the pōwhiri.
- Following each speaker, it is preferred that waiata koroua (traditional chant) are selected to be sung.
- Singers will sit following the song to allow the speaker to conclude.
- Upon the offering of a *koha* (donation), a female from the host side shall acknowledge this token with a karanga and the koha will be retrieved by a male from amongst the hosts.
- Speakers are encouraged to restrict their comments to the *kaupapa* (theme/topic) of the *hui* (gathering).
- If skilled exponents of the *wero* (challenge) are present and able, they are encouraged to participate in the pōwhiri as directed by the elders.
- Provision for women to speak will be made, as necessary, following the pōwhiri.
- Both men and women shall wear appropriate attire.

These protocols will be observed by Tainui members of staff. In the absence of such staff, the invitation has been extended to others who use the University Marae to consider these protocols as guides in their conducting of hui involving pōwhiri on the marae.

Further protocols involving *tangihanga* and other marae activities will be reported in a future report.

Tainui's Advice:

The next report will also consider advice Waikato-Tainui would offer the University community in keeping with our consideration of the University community as occupying a honoured place within our traditional sphere of influence. We would also offer that as a model for other institutions to consider.

Conclusion:

The Founding Document of New Zealand, the Treaty Of Waitangi established a partnership between Māori and non-Māori in this country. It would follow that every staff member and every graduate of the University of Waikato would be well-served in gaining at least a basic understanding of things Māori, encouraging that bi-cultural foundation in leadership which in turn leads to the aforementioned multi-cultural astuteness so encouraged today in international fora. In its immediate environment, every staff member and graduate of the University of Waikato would benefit from gaining a basic understanding of the Waikato-Tainui context.

We've come a long way but there is still some way to go.

We have an opportunity to make this university truly distinctive, in line with its name and its motto – Ko Te Tangata – and in the '*pao*' (song):

*Ko Te Whare Wānanga o Waikato e tū nei
'Ko te tangata' te tohu
Tihei mauri ora!*

*Waikato te iwi ; Waikato te awa ;
Taupiri te maunga;
Tainui te waka.*

*Ko Te Whare Wānanga o Waikato e tū nei
Ko te tino kaupapa
He hora mātauranga ki te ao ...*

KŌKIRI!

(Here stands The University of Waikato
Whose motto is 'People'
Tihei mauri ora!

The people are Waikato; the river is Waikato
The mountain is Taupiri
The waka, Tainui.

Here stands The University of Waikato
Whose primary purpose
Is to spread knowledge and understandings ...

- ONWARDS!!)