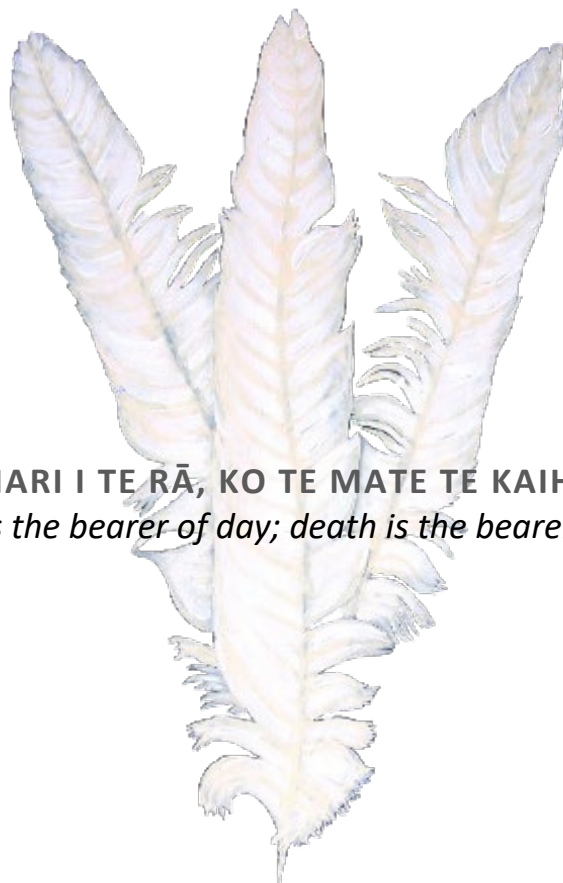




TE TAUPĀ RURU O TE ĀTI AWA
TARANAKI WHĀNUI KI TE UPOKO
O TE IKA COVID-19 RESPONSE
PLAN



KO TE PO TE KAIHARI I TE RĀ, KO TE MATE TE KAIHARI I TE ORANGA
Night is the bearer of day; death is the bearer of life¹

¹ This is one saying of the Parihaka prophets, Te Whiti o Rongomai and Tohu Kakahi. A reference to when tragedy strikes in the following of darkness there is light, however following the loss of a family members or a tragedy comes unity, enlightenment and over a period of time life is restored.

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VERSION CONTROL

Version	Date	Summary of Amendments	Approved By
1	9 April 2020	Initial version	Te Taupā Ruru Working Group
2	14 April 2020	Revised version to reflect changes to the operations of Te Taupā Ruru	Te Taupā Ruru Working Group
3	16 April 2020	Approved for publication	Te Taupā Ruru Working Group
4	20 April 2020	Tangihanga Response to COVID-19 Level 3 Emergency	Te Taupā Ruru Working Group

HE MIHI

Ko Rangi ko Papa, ka puta ko te whakareanga mai o te ira tangata. Hōrapatia ko te mata o te whenua ki te papa kāinga, ki te muranga ahi, ki te ngakinga māra. Nā roto tonu i te hononga o te wairua me te kikokiko, kua tū mai ko te tangata me ōna rau kotahi; tōna tinana, tōna hinengaro, tōna ngākau, e kōhiko ai ko ōna whakaaro, ki ngā mea katoa e whakaarohia ana e ia, tae atu ki ngā mea e kitea ana, ki ngā āhuatanga katoa hoki e rangona ana e tōna tinana.

Kei te tangi ki ngā tātai hono i āpiti hono ki te ao tē kitea, ko te ranga huna ērā kua whakangaro atu ki tua o te ārai, ngā mate kua tikina atu ki ngā ringaringa rāhiri o te kuia weriweri ko Hine-nui te pō. Kāti rā, kei ngā mate tuatini tuamano, moe mai rā koutou.

Kia takina te aka o te ora ki te tūāpapa o te ngākau, ka hihiri! ka hīkaka! Ka poroporoakina te pō, ka mihia te awatea tihei mouri ora!

Kei te uri o te ao awatea, tēnā koutou, tēnā tātou. Ka aroha nui hoki ki a tātou kua pākina mai ki te panipani kino o te mate urutā kua riwhariwha i te ora o te tangata. Inā hoki te reiputa a Whiro te hāmama mai. He mamae! He mamae! He mamae!

Nā tēnā, koiane i te whakatakoto mai o tēnei tuhinga hei manakohi hei ārahi i a tātou ki te whai i te huarahi ki te hauora me te haumaruru e puta ai te tangata ki te whai ao ki te ao mārama. Tērā anō te whakataukī kua tikina atu kia hāngai mai ki te matū o tēnei pukapuka;

Pupungia te kakaho e kore e whati²

Ahako ko Te Ati Awa tonu tēnei e ngunguru nei, tērā anō ngā kakaho rōpū, ngā mana, ngā ihi i tūhono tahi mai hei awhina ki te waihanga i tēnei pukapuka e pae nei ki tō aroaro. Ko ngā riaka i pou i a rātou arā, he whakaaro i whakatakotoria, he kōrero i whakawhitiwhitia. He tautohetohe, he tautoko hoki ki tēnā take ki tēnā take. Ka puta he pukapuka i tānikotia ki te rau o te kupu me te kōrero i roa nei te āta tātaritia. Mō te hauora, mō te haumaruru anō te pūtake i pērātia ai e rātou. Nō reira kei kōnei ka tiketike rawa te mihi maioha hoki ki a rātou mō rātou i pou te kaha nei. Koia rātou ka whakahuatia ki ngā whārangi e whai mai nei i tēnei tuhinga.

Kāti rawa e tātou mā, ki te hoe!

² By combining our efforts into one, we become unbreakable

TE TAUPĀ RURU O TE ĀTI AWA TARANAKI WHĀNUI COVID-19 RESPONSE PLAN

Te Taupā Ruru o Te Āti Awa Taranaki Whānui is a COVID-19 pandemic response plan for all people who reside within Te Āti Awa Taranaki Whānui Takiwā³ being the shaded area provided below:



This document sets out a coordinated and planned approach to supporting Mana Whenua and all iwi who reside within our takiwā, during the COVID-19 pandemic.

“Te Taupā Ruru o Te Āti Awa Taranaki Whānui ki te Upoko o te Ika a Maui” is a local-level response to COVID-19 being led by mana whenua entities Te Āti Awa Taranaki Whānui, Te Tatau o Te Po Marae, Waiwhetu Marae, Pipitea Marae, Taranaki Whānui Port Nicholson Block Settlement Trust, Te Rūnanganui o Te Āti Awa ki te Upoko o te Ika a Maui Inc, Wellington Tenths Trust, Palmerston North Maori Reserve Trust and Te Wharewaka Charitable Trust.

³ Te Āti Awa Taranaki Whānui Takiwā is reference to its tribal boundaries and all Māori who reside within as identified in the map, meaning those who whakapapa to Te Āti Awa Taranaki Whānui and ngā mātāwaka. Throughout the plan, when there is a reference made to Te Āti Awa Taranaki Whānui Takiwā – it refers to all Māori living within the tribal boundaries.

COVID-19 PANDEMIC

COVID-19 is an illness that can affect your lungs and airways. It is caused by a type of coronavirus. The symptoms of COVID-19 are:

- a cough
- a high temperature (at least 38°C)
- shortness of breath
- sore throat
- sneezing and runny nose
- temporary loss of smell.

The symptoms are like other illnesses that are much more common, such as cold and flu. Shortness of breath is a sign of possible pneumonia and requires immediate medical attention.

COVID-19, like the flu, can be spread from person to person.

The World Health Organisation assessments suggest that it takes 2-10 days for symptoms to show that a person has been infected with COVID-19.

An understanding of how COVID-19 is spread continues to improve based on information reported about the outbreak locally and from around the world.

Further information about COVID-19 is available on the Ministry of Health website:
<https://covid19.govt.nz/>

Protect yourself and others from COVID-19



**Mahia te hopi.
Horoi ō ringa.**

Wash your hands with soap and water often (for at least 20 seconds). Then dry.



**Whakamātihetihe te
ihu ki te tuke.**

Cough or sneeze into your elbow or by covering your mouth and nose with tissues.



**Mēnā ka paru ō
ringa, kaua e pā te
kānohi.**

Don't touch your eyes, nose or mouth if your hands are not clean.



**Whakapūputu ai te
patuero i ngā mea katoa.
Hei taurira: Ngā kakau,
ngā papa, ngā taputapu.**
Clean and disinfect frequently touched surfaces and objects, such as doorknobs.



**Rauatu te aihika ki
te ipupara.**

Put used tissues in the bin or a bag immediately.



**Mēnā ka māuiui koe,
herea ki te kainga.**

Stay home if you feel unwell.

For updates and more information on keeping yourself safe, visit [Covid19.govt.nz](https://covid19.govt.nz)

New Zealand Government

**Unite
against
COVID-19**

WHAT IS TE TAUPĀ RURU?

“*Taupā Ruru*” is a term to confine and restrict a practise from some place or time. This place refers to the takiwā of Te Āti Awa Taranaki Whānui and the length of time is determined based on the transition from level 4 to levels 3, 2 and eventually 1, where we can resume our normal daily activities.

Te Āti Awa Taranaki Whānui ki te Upoko o te Ika a Maui took responsibility and had the foresight to invoke this traditional practise well before COVID-19 reached our shores.

Opting to invoke a “*taupā ruru*”, where we have confined and restricted the practise of Te Āti Awa tikanga pertaining to “*uhunga*” or “*tangihanga*” until the virus has been brought under control.

“*Taupā ruru*” not only protects our tikanga but allows us to place restrictions on any part of the process.

We want to emphasise this does not disregard our tikanga, but rather it aligns it for a period to the situation at hand.

In this situation, the “*pūangiāngi*”⁴ is now becoming your “*whare mate*”⁵ for those in your immediate “*pūangiāngi*” only.

The time for tangihanga will vary with a three level tangihanga process. We have placed this restriction for the health and well-being of us all. In doing so, this still allows for the expression of karakia, karanga, mihi from one’s bubble to another through technology. The purpose and intent of this document is to guide and walk you through this challenging time.

COVID-19 is serious for Aotearoa. It has the potential to have a serious impact on Māori across the country.⁶

Te Taupā Ruru is a COVID-19 pandemic response plan for Te Āti Awa Taranaki Whānui Takiwā. It sets out a coordinated and planned approach to supporting Te Āti Awa Taranaki Whānui Takiwā during the COVID-19 pandemic. The overarching goals of Te Āti Awa Taranaki Whānui Takiwā are found within the principle of the “*Raukura*”.

The “*rau kura*” was a symbol gifted by the Parihaka prophet Te Whiti o Rongomai to his followers, being three white feathers of the albatross. Each feather has a deeper meaning associated to it. The “*rau kura*” is more commonly seen being worn by our women, men are also free to wear it.

⁴ pūangiāngi - your temporary bubble or dwelling

⁵ whare mate – house of mourning

⁶ <https://www.uruta.maori.nz/>

TE RAUKURA

The principles of the “*Raukura*” are based on the following:



This is the initial Te Taupā Ruru Pandemic Response Plan that focuses on immediate and short-term interventions. As we move through the pandemic response to recovery, more medium to long-term priorities will be identified and actioned.

HE HONORE, HE KORORIA KI TE ATUA

(Honour and glory to god on high)

The first of the raukura principles is an acknowledgement honouring the powers of a higher being or source. This principle is ensuring that the necessary spiritual, cultural rituals, and services are made available to the Te Āti Awa Taranaki Whānui Takiwā. Such services will allow marae and hauora providers within the takiwā to identify and recommend such persons with the appropriate skills, experience, and knowledge to the Wellington Civil Defence/Emergency Operations Centre for approval as an essential worker.

Whānau within the takiwā have already experienced the harshness of the Ministry of Health Tangihanga guidelines following the loss of loved ones and the brutal impact of it on the immediate “*pūangiangi*”.

Making such services available to the “*puangipangi*” during such a traumatic time, especially during the COVID-19 lockdown, is an essential need when whānau are being challenged physically, emotionally, intellectually, spiritually without their wider whānau support at their side.

These will be challenging times and with the invoking of “*Te Taupā Ruru*”, such practises must be confined and restricted to essential workers within a confined space to protect and demonstrate their support to those directly affected.

The following services have been identified that could be delivered through alternative electronic methods when communicating with the whānau pani and the affected “*pūangiangi*”:

- E-Karakia
- E-Waiata
- E-Karanga
- E-Wānanga
- E-Poroporoaki
- E-Whaikōrero
- E-Tikanga
- E-Koha

HE MAUNGARONGO KI TE WHENUA

(Peace on earth)

The second of the raukura principles is the importance of acknowledging your peaceful and safe place, your “*pūangiangi*”.

Within our takiwā, the COVID-19 lock down is having a huge impact on whānau and local businesses. However, there are still some ignoring the plea of the Prime Minister and government to remain vigilant and isolated from others.

“*Te Taupa Ruru*” will promote daily, the importance of isolation by encouraging listeners to stay confined within their respective “*pūangiangi*” through its local radio stations, Āti Awa Toa FM and Te Upoko o te Ika. We will continue to use social media via, Facebook, Twitter, Instagram and pānui to all Iwi Hauora providers and networks to keep the public informed.

Whilst we continue to promote the importance of isolation, take time to reflect and think of both *Ranginui*⁷ and Papatūānuku as they try to heal themselves before the world returns to its chaotic lifestyle. Although COVID-19 is having an impact on humanity it is allowing time for both Papatūānuku and Ranginui to heal.

HE WHAKAARO PAI KI NGĀ TANGATA KATOA

(Goodwill to all men)

The third raukura principle is about the overall well-being of people and the public during this COVID-19 lockdown.

Te Taupā Ruru outlines how Te Āti Awa Taranaki Whānui Takiwā wil protect its communities during these challenging times to assist us to manage our way through the COVID-19 pandemic. The aim of Te Taupā Ruru o Te Āti Awa Taranaki Whānui ki te Upoko o te Ika a Maui is:

- To reduce the number of Māori residing in our takiwā who contract COVID-19
- To ensure that any Māori residing in our takiwā who contracts COVID-19 makes a full recovery
- To ensure that all Māori residing in our takiwā have access to information, resources and practical guidance and advice throughout the COVID-19 pandemic
- To ensure that all Māori residing in our takiwā are supported and have access to essential resources and services that they need throughout the COVID-19 pandemic

Te Āti Awa Taranaki Whānui Takiwā leadership, Marae, Māori Hauora providers and the District Health Board are fundamental in implementing a successful approach to emergency pandemic plans and management of COVID-19 within Māori communities.

Te Taupā Ruru is a local-level response being led by Mana Whenua, Te Āti Awa Taranaki Whānui working collaboratively with other iwi service providers.

⁷ Rangi – sky father

PUPUNGIA TE KAKAHO E KORE E WHATI⁸

Te Taupā Ruru is a combined effort and partnership between iwi Māori, Government agencies and specialist organisations. Following the central government alert levels increasing to a Level 4 – overall responsibility has moved from the Hutt Valley and Capital Coast District Health Boards to the Wellington Civil Defence/Emergency Operations Centre as the lead agency.

Te Taupā Ruru highlights the importance of the need of Mana Whenua representation on behalf of Te Āti Awa Taranaki Whānui Takiwā and Ngāti Toa to work collaboratively in partnership with the Wellington Civil Defence/Emergency Operations Centre during the COVID-19 pandemic.

TE TAUPĀ RURU O TE ĀTI AWA TARANAKI WHĀNUI KI TE UPOKO O TE IKA COVID-19 RESPONSE PLAN	
Te Āti Awa Taranaki Whānui Takiwā Entities	<ul style="list-style-type: none">• Taranaki Whānui Port Nicholson Block Settlement Trust• Te Rūnanganui o Te Āti Awa ki te Upoko o te Ika a Maui Inc• Wellington Tenths Trust• Palmerston North Māori Reservation Trust• Te Wharewaka Charitable Trust• Ngā Marae o Te Āti Awa Taranaki Whānui Takiwā
Support Organisations	<ul style="list-style-type: none">• NZ Police• Ministry of Health• Te Puni Kokiri• Funeral Directors Association Pandemic Lead• Wellington Civil Defence/Emergency Operations Centre

All of these entities and organisations are committed to working together to support Te Āti Awa Taranaki Whānui Takiwā through this COVID-19 pandemic.

Due to the COVID-19 pandemic continuing to be an evolving space, we will continue to review “*Te Taupā Ruru*” daily to keep it up to date.

⁸ By combining our efforts into one, we become unbreakable

HISTORICAL IMPACT OF HEALTH PANDEMICS ON MĀORI

An early impression of the Māori nation by John Liddiard who accompanied Samuel Marsden between 1814-1815, describes Māori as

*“generally healthy; life expectancy was on a par (if not better) than most other European countries”.*⁹

Liddiard goes on to state

“... such health drawn from such sound principles must make physicians almost useless...”
(John Liddiard, 1814).

The well-developed systems and economies of the Māori were well advanced than that to the arriving settlers of the time. The health protocols and practises (public health systems) were progressive and culturally based. In the early 1800’s the Māori population was estimated at 150,000 people.

By the turn of the 19th Century (1896) the Māori population numbers were at their lowest with an estimate of just 42,000 people. Introduction of new diseases alongside tribal and land wars contributed to the decline of the Māori nation. When the 1918 influenza pandemic (Spanish flu) hit Aotearoa, it proved to be very severe and claimed Māori lives at a death rate of 42.3 deaths per 1000 compared to 5.8 deaths per 1000 for Europeans. During this time there were outstanding efforts by Māori leaders such as Maui Pomare and Peter Buck who, with the help of community leaders and funded wholly by the Māori communities concerned, worked to improve the condition of Māori housing, sanitation and health status of whānau.

Te Puea Herangi, of Tainui, implemented a pandemic plan when her Māori community suffered a smallpox epidemic (1913-1914) and many refused to go to Pākehā hospitals. In response to this Te Puea set up a small settlement of nikau huts devoted to nursing the sick and inflicted back to health. Not a single person died, and the isolation of the village largely prevented spread of disease. During the 1918 influenza pandemic Te Puea took under her wing some 100 orphans who were the founding members of the community of Tūrangawaewae at Ngaruawāhia. She was also instrumental in establishing marae-based health clinics.

With the arrival of the COVID-19 pandemic into our takiwā drastic measures are required. The need to take immediate action and work collaboratively with key stakeholders is a priority in the battle to reduce risk and ensure safety practices are adopted. So, learning from the historical impact of health pandemics on the Māori nation, Hauora Māori providers throughout our takiwā and Māori communities must be vigilant and proactive in averting risk to uphold and ensure healthy communities.

⁹ Liddiard, John Nicholas. (1814). *Narrative of a voyage to New Zealand*: Performed in the years 1814 and 1815 in company with the Rev. Samuel Marsden

TE TAUPĀ RURU STRATEGY

Te Taupā Ruru collective responsible for leading and supporting the development and implementation of *Te Taupā Ruru* are committed to undertaking the following:

- Assessing the needs of Te Āti Awa Taranaki Whānui Takiwā
- Supporting Te Āti Awa Taranaki Whānui Takiwā to have access to essential services.
- Supporting Te Āti Awa Taranaki Whānui Takiwā to have access to essential supplies.
- Distributing essential supplies to “*ngā tauheke*¹⁰” within Te Āti Awa Taranaki Whānui Takiwā.
- Supporting Te Āti Awa Taranaki Whānui Takiwā to have access to essential medication.
- Access to and distribution of tangihanga hygiene packs to enable contact tracing and safe hygiene practices.
- Supporting Te Āti Awa Taranaki Whānui Takiwā to receive health and wellbeing advice and support.
- Providing tikanga ā-iwi advice and support.
- Applying for COVID-19 central government funding for the benefit of and distribution to Te Āti Awa Taranaki Whānui Takiwā.
- Promoting and disseminating COVID-19 pandemic advice and information.
- To work alongside Police, to provide and conduct the appropriate rituals at the time of the passing of a loved one

The collective recognise that the commitments outlined above are immediate to short-term actions, but other considerations need to be given further energy, especially in terms of employment and economic development.



Staff of Te Rūnanganui o Te Āti Awa ki te Upoko o te Ika a Maui Inc distributing essential supplies to whānau throughout Te Āti Awa Taranaki Whānui Takiwā (2 April 2020)

¹⁰ *ngā tauheke* – kaumatua and kuia

IWI

Te Āti Awa Taranaki Whānui hold mana whenua within our takiwā and Te Āti Awa Taranaki Whānui Takiwā collective response to the COVID-19. Iwi are represented through their Iwi Chairs.

TE ĀTI AWA TARANAKI WHĀNUI

- Have suspended all pōwhiri practices and procedures until further notice.
- Will provide updated information to Te Āti Awa Taranaki Whānui Takiwā through our local iwi radio stations Āti Awa Toa FM, Te Upoko o te Ika Radio and our data base contacts as well as reiterating the messages given by health experts and the government.
- Have supported and continue to support the stance of marae and hapū with regards to any strategies they may put in place around tikanga that best meets their needs as a whānau.
- Some marae have already put in place alternative plans and procedures for whānau to follow in the case of Tangihanga.
- Have met with and continue to meet with other local Iwi leaders to keep updated and informed on the COVID-19 status.

TIKANGA-Ā-IWI

Te Āti Awa Taranaki Whānui have acted early in publicly invoking “*Te Taupā Ruru*” for the foreseeable future on the traditional practises of hongī and harirū (pressing of noses and the shaking hands), hugs and kisses. We will continue to be instrumental in advocating good practices and common sense to keep people safe.

MARAE IN OUR TAKIWĀ

All Marae in the takiwā of Te Āti Awa Taranaki Whānui are currently closed until further notice by those respective maraes

TANGIHANGA

The Ministry of Health has released tangihanga guidelines for Aotearoa/New Zealand. Te Āti Awa Taranaki Whānui are working together with marae throughout the wider region to provide advice and support in upholding tikanga ā-iwi.

MOEA TE POI, MOEA TE TAIHAHA¹¹

The most common locations of loss of life occur either in the homes, hospitals, at work or on the roads, closely behind are “*mate ohore*”.¹² Funeral Director Pandemic Lead Expert, Simon Manning advised and reassured that there is no special preference when dealing with either loss caused by mate ohore or COVID-19. We were assured that there would be no one single plot for mass burial and were guaranteed that each individual loss would have their very own individual plot. Te Āti Awa Taranaki Whānui Takiwā have been reassured that each fatality will be accorded the utmost respect and dignity.

With the advent of COVID-19 in Aotearoa, is Te Āti Awa Taranaki Whānui Takiwā ready for “*parekura*”,¹³ of the scale that we are witnessing throughout Wuhan, Italy, Spain, London and America.

Te Taupā Ruru provides Te Āti Awa Taranaki Whānui Takiwā the opportunity to develop strategies to manage “*parekura*”. The appropriate tikanga and ritual guidelines provided are to assist in coping with large numbers should COVID-19 get out of control where hospitals, funeral directors and essential workers are no longer able to manage their daily responsibilities.

Te Āti Awa Taranaki Whānui Takiwā will implement the following tikanga ensuring that Wellington Civil Defence acknowledges the practises of mana whenua where tūpāpaku are either being released from hospitals or direct from the home. Te Āti Awa Taranaki Whānui Takiwā will:

- Provide an appropriate name for “*Tū Te Haupūtanga*”¹⁴
- Invoke the appropriate rituals for the area to remain tapu throughout the duration and until further notice
- Collaborate with local councils¹⁵ to prepare large numbers to be interred into public cemetery
- Assist to identify sites to allow for short term storage of no longer than 24 hours
- Identify the appropriate Tohunga to carry out the appropriate rituals
- Reassure whānau that their tūpāpaku will be removed with mana, dignity and that the appropriate tikanga has been conducted.
- Work with iwi urupa to determine and confirm their process to receive whānau member (*i.e. Te Puni, Owhiti and Opau*)
- Will communicate “*Tū Te Haupūtanga*” to Te Āti Awa Taranaki Whānui Takiwā is no go zone for whānau, through its local radio stations Āti Awa Toa, Te Upoko o te Ika and its networks
- Encourage for electronic tagging of tūpāpaku to enable whānau to identify their loved one after lockdown has been lifted
- Encourage whānau to use of social media, live streaming, email and texts to communicate with whānau during a parekura to ensure for the safety of others.

¹¹ Simon, Te Anatipa: korero-a-waha (2005)

¹² mate ohore – discoveries such as suicide and individuals dying alone at home, unexpected deaths

¹³ parekura – mass deaths

¹⁴ Tū Te Haupūtanga - an area for mass isolation of tūpāpaku

¹⁵ Wellington, Lower Hutt, Upper Hutt, Porirua City Councils and the Wellington Regional Council

KO TE PŌ TE KAIHARI I TE RĀ, KO TE MATE TE KAIHARI I TE ORANGA

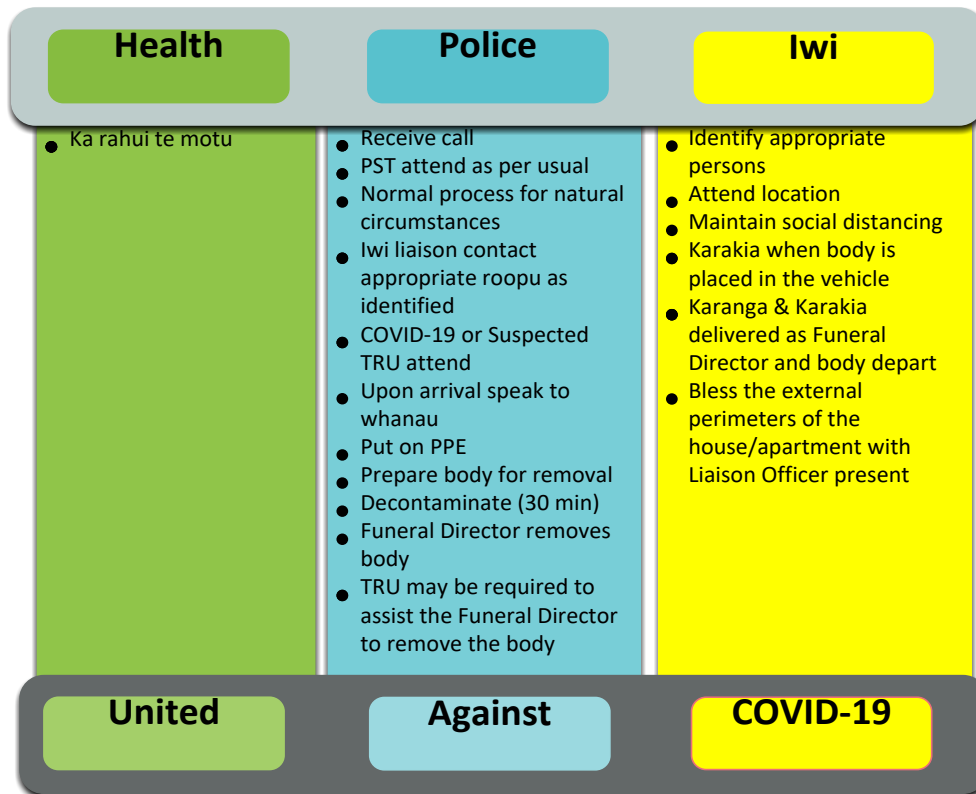
“Parekura” is a three-tier process to guide and assist Te Āti Awa Taranaki Whānui Takiwā to restrain this “Ngarara o te kaitangata.”¹⁶ The following chart presents the three tiers.

Te Taupa Ruru o Te Āti Awa Taranaki Whānui Ki te Upoko o te Ika Covid-19 Response

	PUANGIANGI Individual / Whānau Able to manage both natural and COVID-19 casualties	TE PUNI AITUA Clusters Still manageable, capacity facilities at maximum	PAREKURA Mass Events are overwhelming Funeral Directors, Hospital Mortuary capacity is reached and Temporary Mortuary needs to be activated	TE PUNI AITUA Clusters Still manageable, capacity facilities at maximum	PUANGIANGI Individual / Whānau Able to manage both natural and COVID-19 casualties
Provide Spiritual and Cultural Services	<ul style="list-style-type: none"> ● Marae ● Local Leaders ● Kaumatua & Kuia ● Church Ministries ● Police to contact local leaders in community 	<ul style="list-style-type: none"> ● Marae ● Local Leaders ● Kaumatua & Kuia ● Church Ministries ● Police to contact local leaders in community ● Te Kahui Turoa lead at 3 points when placement of deceased at pre-determined location 	<ul style="list-style-type: none"> ● Mana Whenua ● Te Kahui Turoa ● Consideration of exhumation 	<ul style="list-style-type: none"> ● Marae ● Local Leaders ● Kaumatua & Kuia ● Church Ministries ● Police to contact local leaders in community ● Te Kahui Turoa lead at 3 points when placement of deceased at pre-determined location 	<ul style="list-style-type: none"> ● Marae ● Local Leaders ● Kaumatua & Kuia ● Church Ministries ● Police to contact local leaders in community
Burial with Dignity	<ul style="list-style-type: none"> ● Matua Te Mana ● Matua Te Tapu 	<ul style="list-style-type: none"> ● Matua Te Mana ● Matua Te Tapu 	<ul style="list-style-type: none"> ● Matua Te Mana ● Matua Te Tapu 	<ul style="list-style-type: none"> ● Matua Te Mana ● Matua Te Tapu 	<ul style="list-style-type: none"> ● Matua Te Mana ● Matua Te Tapu
Funeral Directors	<ul style="list-style-type: none"> ● Funeral Directors Assn 	<ul style="list-style-type: none"> ● Funeral Directors Assn 	<ul style="list-style-type: none"> ● Funeral Directors Assn 	<ul style="list-style-type: none"> ● Funeral Directors Assn 	<ul style="list-style-type: none"> ● Funeral Directors Assn
Te Waha Kaperu	<ul style="list-style-type: none"> ● Mana Whenua ● Government Agents ● Matua Te Mana ● Matua Te Tapu 	<ul style="list-style-type: none"> ● Mana Whenua ● Government Agents ● Matua Te Mana ● Matua Te Tapu 	<ul style="list-style-type: none"> ● Mana Whenua ● Government Agents ● Matua Te Mana ● Matua Te Tapu 	<ul style="list-style-type: none"> ● Mana Whenua ● Government Agents ● Matua Te Mana ● Matua Te Tapu 	<ul style="list-style-type: none"> ● Mana Whenua ● Government Agents ● Matua Te Mana ● Matua Te Tapu
Tupapaku	<ul style="list-style-type: none"> ● Marae ● Local Leaders ● Kamatua & Kuia ● Church Ministers 	<ul style="list-style-type: none"> ● Marae ● Local Leaders ● Kamatua & Kuia ● Church Ministers 	<ul style="list-style-type: none"> ● Mana Whenua ● Te Kahui Turoa 	<ul style="list-style-type: none"> ● Marae ● Local Leaders ● Kamatua & Kuia ● Church Ministers 	<ul style="list-style-type: none"> ● Marae ● Local Leaders ● Kamatua & Kuia ● Church Ministers
Cremation	<ul style="list-style-type: none"> ● Matua Te Mana ● Matua Te Tapu 	<ul style="list-style-type: none"> ● Matua Te Mana ● Matua Te Tapu 	<ul style="list-style-type: none"> ● Matua Te Mana ● Matua Te Tapu 	<ul style="list-style-type: none"> ● Matua Te Mana ● Matua Te Tapu 	<ul style="list-style-type: none"> ● Matua Te Mana ● Matua Te Tapu
Whaiao ki te Ao Marama			<ul style="list-style-type: none"> ● Te Kahui Turoa 	<ul style="list-style-type: none"> ● Marae ● Local Leaders ● Kamatua & Kuia ● Church Ministers ● Clear Tu Te Hauputanga 	<ul style="list-style-type: none"> ● Marae ● Local Leaders ● Kamatua & Kuia ● Church Ministers ● Powhiri (less hongiri/haruru) ● Te Taupa Ruru Lifted ● Exhumations

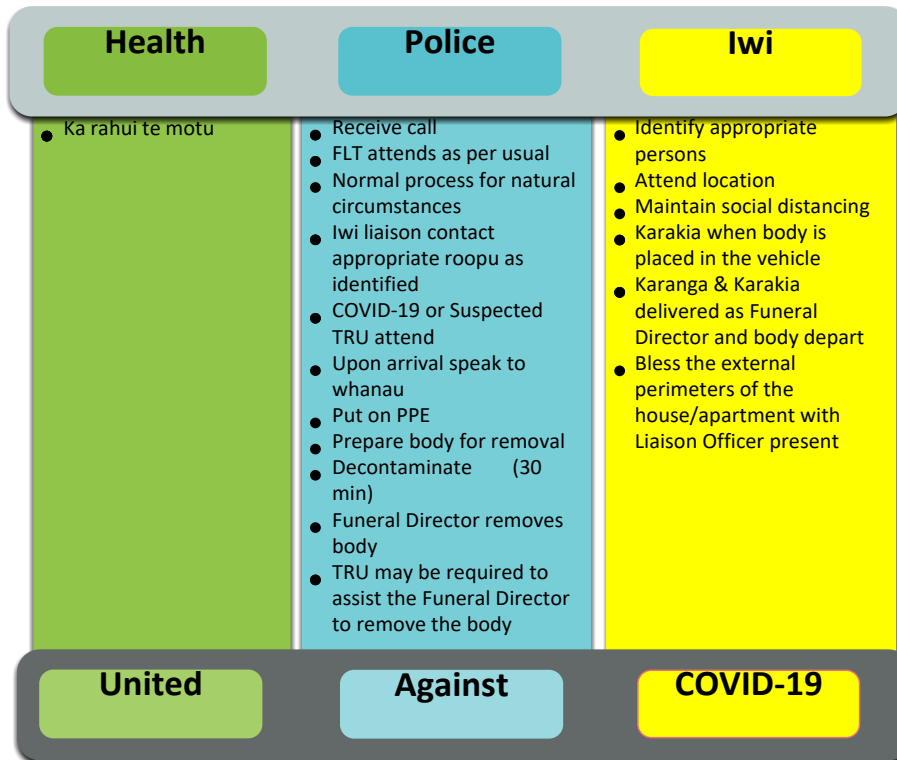
¹⁶ ngarara o kaitangata – the monster that consumes mankind, death

PUANGIANGI



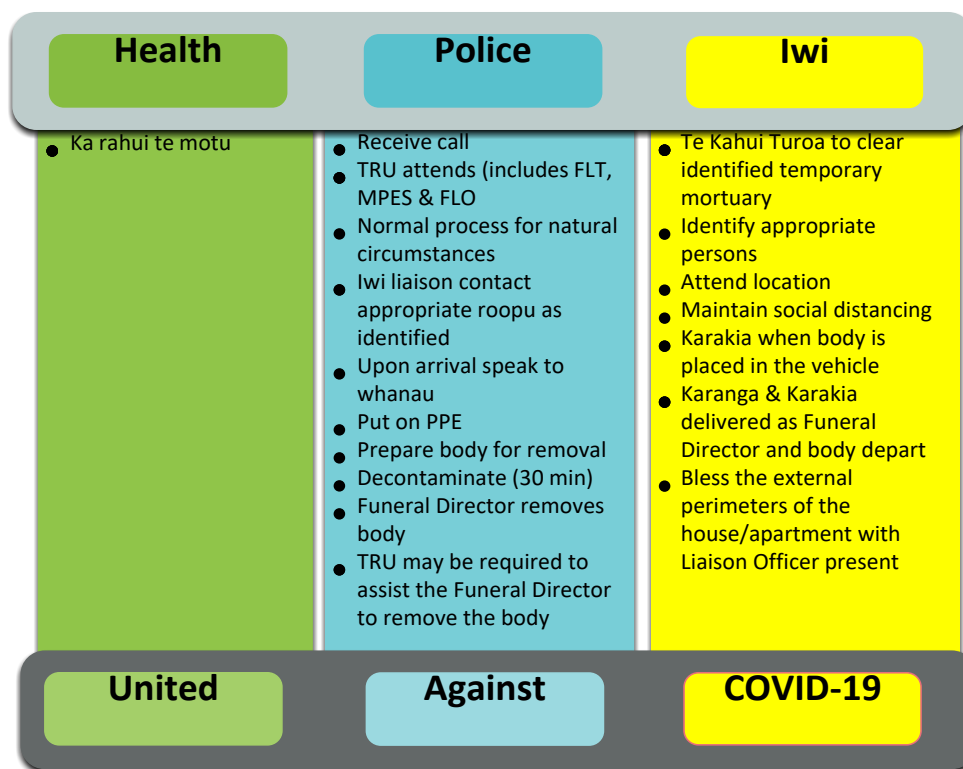
- This is defined as individual casualties by way of both natural and COVID-19, affecting whānau directly
- Government, agencies, hospitals, funeral directors, and police are managing covid19 comfortably and have it under control
- The best support identified for whānau and tūpāpaku are local marae, local leaders, kaumatua and kuia, church ministers and funeral directors.
- Funeral Directors will be guided by the Funeral Directors Association of NZ
- The identified providers of spiritual and cultural services to support whānau and the community are local marae, local leaders, kaumatua and kuia, church ministers
- The best cultural support identified to support government is mana whenua Te Āti Awa Taranaki Whānui ki te Upoko o te Ika and Te Kāhui Tūroa
- Police to contact local people from the community
- Local marae, kaumatua, kui, church ministers and funeral directors to advise and inform whānau of the process of returning their loved one home following the lock down period
- Whānau may temporarily bury their loved one in the takiwā and following the lock down may wish to exhume their loved one and return them home. This will need to be worked through with the relevant authorities, mana whenua, whānau and their iwi representatives.
- Mana Whenua and Government agencies were identified as the appropriate group to be communicating with media
- There will be no media coverage of loved ones being conveyed to and from any buildings or burial sites
- The mana and tapu of the loved one and their whānau will always be respected
- All burial and cremations will be carried out in the highest dignity
- The following were identified to bring about order and support back to normal, marae. local leaders. kaumatua and kuia, church ministers and the wider community.

TE PUNI AITUA



- This is defined as cluster casualties by way of natural or COVID-19, affecting a small number of whānau directly
- Government, agencies, hospitals, funeral directors, and police are still managing the covid19 casualties however, both capacity and facilities are at a maximum.
- The best support identified for whānau and several tūpāpaku are local marae, local leaders, kaumatua and kuia, church ministers and funeral directors.
- Funeral Directors will be guided by the Funeral Directors Association of NZ
- The identified providers of spiritual and cultural services to support whānau and the community are local marae, local leaders, kaumatua and kuia, church ministers
- The best cultural support identified to support government is mana whenua Te Āti Awa Taranaki Whānui ki te Upoko o te Ika and Te Kāhui Tūroa
- Police to contact local people from Community
- Local marae, kaumatua, kui, church ministers and funeral directors to advise and inform whānau of the process of returning their loved one home following the lock down period
- Whānau may temporarily bury their loved one in the takiwā and following the lock down may wish to exhume their loved one and return them home. This will need to be worked through with the relevant authorities, mana whenua, whānau and their iwi representatives.
- Mana Whenua and Government agencies were identified as the appropriate group to be communicating with media
- Te Kāhui Tūroa lead at 3 points when placement of deceased at pre-determined urupā
- There will be no media coverage of loved ones being conveyed to and from any buildings or burial sites
- The mana and tapu of the loved one and their whānau will always be respected
- All burial and cremations will be carried out in the highest dignity
- The following were identified to support whānau and the community back to normal, marae, local leaders, kaumatua and kuia, church ministers and the wider community.

PAREKURA



- This is defined as mass casualties by way of natural or COVID-19, affecting many whānau directly
- Government, agencies, hospitals, funeral directors can no longer manage the high number of casualties, facilities are over run, and fatalities are rising everyday
- The best support identified for whānau and several tūpāpaku are local marae, local leaders, kaumatua and kuia, church ministers and funeral directors.
- Funeral Directors will be guided by the Funeral Directors Association of NZ
- The identified providers of spiritual and cultural services to support whānau and the community are local marae, local leaders, kaumatua and kuia, church ministers
- The best cultural support identified to support government is mana whenua Te Āti Awa Taranaki Whānui ki te Upoko o te Ika and Te Kāhui Tūroa
- Police to contact local people from Community
- Local marae, kaumatua, kui, church ministers and funeral directors to advise and inform whānau of the process of returning their loved one home following the lock down period
- Whānau may temporarily bury their loved one in the takiwā and following the lock down may wish to exhume their loved one and return them home. This will need to be worked through with the relevant authorities, mana whenua, whānau and their iwi representatives.
- Mana Whenua and Government agencies were identified as the appropriate group to be communicating directly with media
- There will be no media coverage of loved ones being conveyed to and from any buildings or burial sites
- The mana and tapu of the loved one and their whānau will always be respected
- All burial and cremations will be carried out in the highest dignity

- In the event should a loved one contract COVID-19 and is a casualty, and close contacts of the deceased (*i.e. the people from the same bubble*) cannot attend the funeral home, cemetery, or crematorium.¹⁷
- The following were identified to bring about order and support back to normal, marae, local leaders, kaumatua and kuia, church ministers and the wider community.
- Following the dismantling of the isolated area mana whenua to conduct the appropriate rituals

TE WHAIAO

This is reference to Te Āti Awa Taranaki Whānui Takiwā coming out of lock down from “Parekura” to “Te Puni Aitua” to “Pūangiāngi” prior to returning to normal life. In addition to the operations of the various tiers outlined above the following will also apply.

TE PUNI AITUA

Following the dismantling of all temporary builds, equipment and resources required to maintain “Tū te Haupūtanga” operations:

- Tohunga will carry out the appropriate rituals for the clearing of “Tū te Haupūtanga”

PŪANGIANGI

- Pōwhiri process for all government department to be returned maintaining the restriction of the “hongī” and “harīru”
- All marae located in the takiwā shall determine for themselves the return of tikanga on their respective marae

TE AO MĀRAMA

- Mana Whenua to the lift “Te Taupā Ruru” and the return of tikanga to its fullest

WIDER COMMUNITY SUPPORT

- Identify ministers, kaumātua and local leaders in the various suburbs to provide the necessary spiritual and cultural guidance via technology
- Identify the necessary resources for those persons to lead whānau through virtual funeral services and tangihanga

WHĀNAU WANTING TO RETURN TŪPĀPAKU BACK TO THEIR IWI

- Option to be kept in storage or by cremation
- Tūpāpaku buried in the takiwā to be exhumed later to be returned to iwi
- Work with Police and authorities for those who wish to have their tūpāpaku returned to their home outside of our takiwā
- Rāwaho may want to come to collect their tūpāpaku
- Communicate with Iwi who have closed entry into their iwi boundaries

¹⁷ Lamm, Jennifer; Email to Myfanwy Emeny dated Sunday 12 April 2020, 1:54PM; “Answer to your question”

TIKANGA FOR MATE OHORERE DURING COVID 19

Te Taupā Ruru provides the following guidelines/checklist to support those who lose a loved one within their immediate “*pūangiāngi*” whilst still in COVID-19 lockdown. This shall apply during the following periods of “*Pūangiāngi*” and “*Te Puni Aitua*”. All COVID-19 casualties have been determined by the Ministry of Health.

PASSING IN HOSPITAL

- If no one in the immediate “*pūangiāngi*” can identify someone to conduct a karakia at the passing of the loved one, they may want to approach a whānau member who is be available via technology (*e.g. whānau member, minister, etc*)
- Identify a Funeral Director
- Wait for the doctor to sign for release of the body
- Set up an account for whānau to deposit Koha electronically
- Identify and agree on someone within the immediate “*pūangiāngi*” to take the lead to make the difficult decisions
- Identify the immediate needs for both the tūpāpaku and the immediate “*pūangiāngi*”
 - Clothes to dress the tūpāpaku
 - Who will accompany the tūpāpaku to the Funeral Directors
 - Determine the type of ceremony (*e.g. burial, cremation, etc...*)
 - Determine where the deceased will lie throughout the duration of the tangihanga (*e.g. Funeral Directors or return to the “pūangiāngi” of the deceased*)
 - If the deceased is to remain at the Funeral Directors throughout the duration of the tangihanga, the immediate “*pūangiāngi*” will work with the Funeral Director
 - Identify who the whānau wish to have conduct their karakia via technology (*e.g. whānau member, minister, etc*)

PASSING AT HOME

- If no one in the immediate “*pūangiāngi*” is able to, identify someone to conduct a karakia at the time of passing of a loved one, they may wish to approach someone to do so via technology (*e.g. whānau member, minister, etc*)
- Contact the Police (*Police to explain their process to the whānau*)
- Contact the deceased local GP to sign for the release of the body
- Identify a Funeral Director
- Identify the immediate needs for both the tūpāpaku and the immediate *pūangiāngi*
 - Clothes to dress the tūpāpaku
 - Who will accompany the tūpāpaku
 - Determine the type of ceremony (*e.g. burial, cremation, etc...*)
 - Determine where the deceased will lie throughout the duration of the tangihanga (*e.g. either Funeral Directors or return the decease to the “punagiāngi”*)

- If the deceased is to return the house of the immediate “pūangiangi”, determine who will remain behind to prepare the house for receiving the tūpāpaku back home
- Notify the wider whānau of the news and outline the tikanga of remaining in their respective “pūangiangi” (*may wish to put a sign up out the front lawn*)
- Create a Facebook page specifically to receive all condolences (*e.g. messages, video’s, e-cards, etc*)
- Identify someone in the whānau who is IT savvy, and is able to connect the necessary electronic appliances so that the wider whānau can participate through the TV. (*i.e. this maybe someone who is indirectly impacted of the loss but sits in another bubble who may have a zoom account. This will alleviate some of the responsibilities off the immediate bubble*)
- Prepare a kai for the whānau when they return from the Funeral Directors
- Identify who the whānau wish to have conduct their karakia via technology (*e.g. whānau member, minister, etc*)

HOW TO INFORM WHĀNAU OUTSIDE OF THE IMMEDIATE PŪANGIANGI ONCE THE TŪPĀPAKU ARRIVES HOME

- Determine and inform whānau whether you intend to go live on Facebook to allow the wider whānau to join (*e.g. Karakia, Po Whakangahau, etc*)
- Encourage whānau to share their memories, waiata, laughs, etc throughout the duration of the E-Tangihanga. Try to avoid last minute sharing.
- Encourage whānau to keep those in the immediate “pūangiangi” comfortable as possible from afar
- During karakia, invite whānau members to say a few words
- Encourage mokopuna to sing a waiata or tell their favourite stories about their loved one

THE FINAL CLOSURE & SERVICE DAY

This is the most difficult and challenging process when whānau have to say their final farewells to their loved one. Emotions run high and trying to comfort whānau whilst at the same time asking them to allow their love one to be released from this world is the hardest tasks to carry out. The person who the whānau identified and agreed to make those difficult decisions on behalf of the immediate “pūangiangi” must be respected to carry out this task. The following is a guidelines to assist.

- Encourage those in the immediate “pūangiangi” to say their farewells throughout the night before the service
- Agree on a time when the lid of the tūpāpaku will be closed for the final time. It is important to stick to this time. The longer you leave it the more challenging it is for the immediate whānau. Try to avoid doing this just before leaving either the Funeral Directors or home.
- Identify someone in the whānau, either in the immediate “pūangiangi” or via technology to be available to do a karakia during this challenging time for whānau
- Identify someone who can conduct the service (via technology) before the tūpāpaku leaves
- Identify someone in either the immediate “pūangiangi” or whānau to conduct the final karanga as the tūpāpaku leaves the house or Funeral Directors
- Notify whānau of the route that the tūpāpaku will take, so that those who live on the route may choose to stand on the pathway to wave farewell

ESSENTIAL WORKERS

The following are names that have been provided by Marae throughout the takiwā who have identified persons who have agreed to provide spiritual and cultural services through the various phases of “*pūangiangi, te puni aitua me te parekura*”.

There are two applicants, Tina Ratana and Kura Moeahu who have applied for approval to have the persons outlined below to be essential workers.

All persons nominated were approached by both applicants and consented to have their names being put forward due to their commitment to the communities that they serve. They are known throughout Te Āti Awa Taranaki Whānui Takiwā.

All those approached have agreed to provide and conduct such services via technology throughout the takiwā. However there maybe times that the Police may require their services, if so, this is restricted to the immediate location that they reside in.

APPLICANT 1

TINA OLSEN-RATANA

<i>Applicant Contact Details</i>	20 Bull Ave, Wainuiomata Mobile: 0275802953 Email: tina@kokirimarae.org.nz	
<i>Persons Nominated by Applicant</i>	1. Aroha Walsh 2. Davon Eru 3. Celia Rooderkirk 4. Bruce Aranga 5. Pat Sisley 6. Grabriel Tupou 7. William Te Ratana	(Te Ao Maori) (Ratana) (Anglican) (Anglican) (Anglican) (Maori Warden) (Presbyterian)
APPLICANT 2	KURA MOEAHU	
<i>Applicant Contact Details</i>	172 Whites Line East, Waiwhetu Lower Hutt 5010 Mobile: 021 490 763 Email: kura@atiawa.com	
<i>Persons nominated by applicant</i>	1. Pekaira Rei 2. Konga Reriti 3. Mohi Apou 4. Te Teira Davies 5. Bill Kaua 6. Bill Nathan 7. Te Tokaia Nohotima 8. Kura & Alishia Moeahu	(Te Ao Māori) (Te Ao Māori) (Te Ao Māori) (Ringatu) (Anglican) (Anglican) (Presbyterian) (Te Ao Māori)

EXAMPLE OF PREPARING FOR THE WORST SCENARIO FOR MASS DEATHS

These points of action and operation should the worst scenario of mass death occur. These are the steps that should be considered to establish the operation only, not to implement disease control.

CENTRE PORT

1. Establish a tag and registration process from Police records, GP records, and identification records
2. Set out a large PTI Refrigeration area of Centre Port
3. Set up control centre in a large Centre Port Cold Store Warehouse
 - All tūpāpaku are removed from a vehicle that transported them to Centre Port
 - Each tūpāpaku should be registered, recorded and placed onto a custom-made shelf
 - Each custom-made shelf is constructed to allow multiple tūpāpaku to be stored
 - i. H X W X D - 2.2m x 2.0m x 0.6m (600mm)
 - ii. Designed with forklift pockets and lifting eyes
 - Each full shelf is loaded into a refrigeration container, doors closed, tagged and locked.
 - A Hyster will transport the locked container to the PTI Bay (Pre-Trip Inspection) and placed on three phase power to the correct temperature agreed with Ministry of Health.
4. Establish two distinct Tūpāpaku areas within the PTI Bay:
 - Containers for 90% Covid 19 Related deaths - urgency
 - Containers for 10% Natural Causes - no need for burial urgency

CONSTRUCTION OF SHELVING FOR SHIPPING CONTAINERS (2-3 DAYS)

1. Light to medium weight shelving to hold body bags
2. Each custom-made shelf is constructed to allow multiple tūpāpaku to be stored
 - H X W X D - 2.2m x 2.0m x 0.6m (600mm)
 - Designed with forklift pockets and lifting eyes
3. Short mast forklifts used in Devanning shipping containers (Very Important)

PTI BAY - REFRIGERATION ENGINEERS ARE REQUIRED TO:

1. Audit all three phase plugs with objective to ensure we have maximum available sites (1 day)
 - All three phase in the Cold Store Warehouse
 - All three phase in the PTI Bay
2. Set up appropriate temperature for tūpāpaku
3. Develop 24-hour monitoring process for all containers
4. Be on site for any refrigeration issues

MOVEMENTS OF CONTAINERS

1. Tūpāpaku should be unloaded from the vehicle that transported them to Centerport under cover and in a sensitive manner.
2. All transfers of tūpāpaku should be under cover and in private from the public. Appropriate internal shelters should be constructed within the warehouse.
3. Tūpāpaku that are clearly recorded as death by natural causes should be loaded into a separate container to those affected by COVID-19.
4. The tūpāpaku are then to be loaded onto the shelving.
5. Each shelf is forklifted into a refrigeration container without manual handling.

6. Refrigeration containers must be at temperature while standing and loading.
7. At the completion of a full container, doors are locked. All tūpāpaku records should have the container number recorded for cross checks and reference later in the process.
8. Three phase power leads need to be unplugged.
9. Hyster Forklifts are to move shipping containers between the Cold Store and the PTI Bay
10. Containers arrived at the PTI Bay should be reconnected to three phase power and checked for temperature

SUPPLY OF 40-FOOT SHIPPING CONTAINERS – REFRIGERATION UNITS (1-3 DAYS)

1. Preferable 40-foot high cube boxes to allow more room for storage of tūpāpaku
2. Supply from:
 - Royal Wolf Shipping (Seaview)
 - Lease company boxes already on Centre Port
3. Transport as many boxes as possible to Centre Port
 - Container lease companies will be able to advise where containers are located in the wider Wellington region
4. Clean them out at Centre Port in Wash Bay prior to storage of tūpāpaku

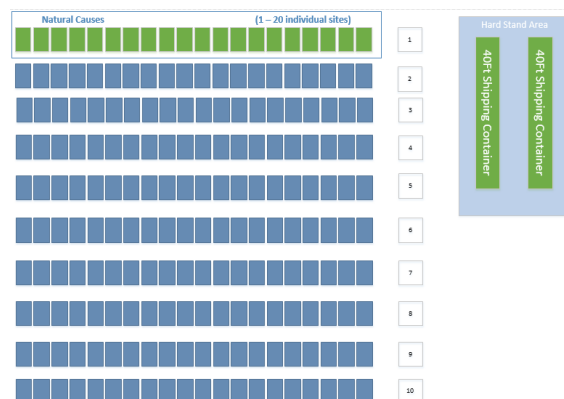
WELLINGTON CITY COUNCIL CEMETERY

1. Seek immediate and urgent Approval for mass burial infrastructure to go ahead (1 day)
2. Survey two areas for burials (3 days)
 - 10% Natural Causes
 - 90% Covid 19 Related deaths
3. A set down area for Shipping containers to unload tūpāpaku (3 – 5 days)
4. Transport diggers to cemetery (2 days)
 - Dig holes immediately (2 days)
 - Cover with timber and tarpaulins (2 days)
5. Tūpāpaku to be buried with excavators

SURVEY AND IDENTIFICATION

Surveyors from Wellington City Council are needed to be engaged to set out the survey and construction of the burial pits. The survey needs to include the transport delivery, hardstand area, unloading area, permits to dig, and burial pits and each individual tūpāpaku site.

1. Surveyor on site
2. Individual tūpāpaku site to match a single individual tūpāpaku GPS Coordinate
3. Allow for headstones and post pandemic uplifts



TŪPĀPAKU PROCESSES

There are several items for consideration regarding the burial of tūpāpaku.

The assumption that tūpāpaku will remain where they are laid and buried versus those tūpāpaku that will be uplifted later.

Tūpāpaku that will remain where they lay may be laid in a body bag in a surveyed burial area. Tūpāpaku that are identified to be uplifted at a later date will be required to lay in a casket to enable lifting. All of this at time that places pressure and stress upon all services and resources. The requirements to ensure this carried out competently adds complexity and separate processes for each type of tūpāpaku. It may also open interpretation for other identification issues such as religion and race. Identifying and carrying out separate tangihanga processes for tūpāpaku is fraught with logistical and cultural issues.

BURIAL TEAM

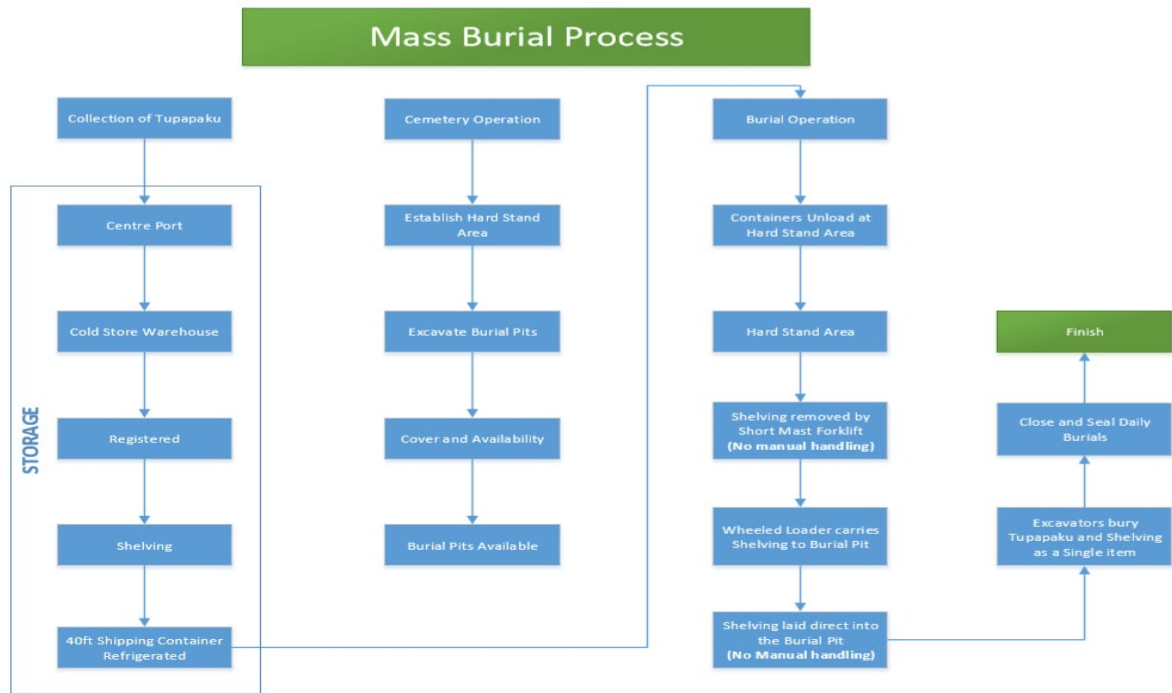
1. Select a regional burial team(s)
2. Accommodate the burial team separately (own bubble)
3. Containers carrying tūpāpaku from natural causes are buried in the burial area set aside for Natural Causes, tūpāpaku from COVID-19 are buried in COVID-19 burial areas.
4. Burial teams will provide final karakia, bury and cover
 - To be advised
5. Use of machinery needs to be considered
 - Short mast forklifts used in Devanning shipping containers to remove tūpāpaku shelving
 - Front end loaders modified to carry tūpāpaku shelving from Hard Stand area, set down area to burial area
 - Excavators to lift tūpāpaku shelving by lifting eyes direct into the burial pit
 - Tūpāpaku can be removed from the shelving or remain within the shelving.
 - Excavators to cover tūpāpaku with soil.
6. Burial methodology may change dependent on assumptions and treatment for natural causes, COVID-19 and potential uplift of tūpāpaku at a later date.

LABOUR RELATED ITEMS:

1. Refrigeration Engineers
2. Builders / Scaffolding / Shelving
3. Council civil engineers for construction of burial pits including the safety and health of staff in burial pits
4. Surveyors and CAD drawers
5. Council and Cemetery Sextons
6. Burial Team
 - Excavator operators
 - Forklift operators

EQUIPMENT RELATED ITEMS:

1. Short mast forklifts required at both ends of the process, at Centre Port and Cemetery
2. Hyster plant and equipment at Centre Port and Cemetery
3. Side Shift trucks for unloading of containers at Cemetery
4. Excavators and Loaders for burial area
5. Drainage excavation sheets to close off daily burials (uprights)



WORKING THROUGH TANGIHANGA DURING A LEVEL 3 EMERGENCY RESPONSE TO COVID-19

Purpose: To pay their respects to the deceased

The initial intent of any manuhiri attending a tangihanga is to pay their respects to both the deceased and the immediate whānau directly affected. This guideline will assist with the transitioning phases from “*Mai Te Pō*” (L4) through to “*Ki Te Whaiao*” (L3 & L2) “*Ki Te Ao Mārama*” (L1). Level 3 will be the most challenging transition to all marae dependant on how we communicate and continue to promote the importance of whānau staying safe and within their respective “*pūangiangi*”. Community transmission is going to happen rapidly as new clusters emerge and this would need to be controlled through testing and contact tracing especially during the loss of a loved one. There is the high possibility that the people may assume that we are out of the worst.

The latest announcement of 17 April stated that businesses can open premises but cannot physically interact with customers. How does this fair with our marae, particularly if whānau opt to bring their loved one to a marae? As we transition out of “*Parekura*” (L4) we will still be in the higher end of “*Te Puni Aitua* (L3)”.

For the purpose of this scenario I have opted to present a hypothetical view in the event that such a request was posed on Waiwhetu marae. The following transitional phases have been identified, and within in each phase are three levels that need to be assessed and worked through to eradicating COVID-19 from our takiwā.

In working collaboratively with both the Marae Manager and Te Kāhui Tūroa we have worked through both the logistics and tikanga associated to identify the relevant “*pūangiangi*” engagement points during a tangihanga.

PŪANGIANGI ENGAGEMENT POINTS

1. Marae Manager
2. Waharoa
3. Wharenuī
4. Wharekai

PŪANGIANGI ENGAGEMENT POINT #1 - MARAE MANAGER

1. First point of contact on hearing the news of a loved one passing
2. The mana sits with the respective marae entities acting in the best interest of protecting all “*pūangiangi*” as to whether tangi are to be held on the marae, or
3. The marae for the safety of the whānau, reserves the right to not hold tangi on a case by case basis
4. Discuss the options available through the various phases
 - Parekura
 - Te Puni Aitua
 - Pūangiangi
 - Te Ao Mārama

MAI TE PO KI TE WHAIAO, KI TE AO MĀMARA

Outlined below is a guideline that supports Te Āti Awa Taranaki Whānui Takiwā practices relating to tangihanga as move from the “Te Pō/Parekura” (L4) through to the different phases to “Te Ao Mārama”. Each transitional phase highlights the requirements.



● **Marae Availability**

Closed

● **Waharoa**

Closed

● **Whanau pani**

1. Immediate whanau within same "puangiangi" allowed.
2. Immediate "puangiangi" permitted to attend cemetery

● **Lifting Tupapaku**

1. Either whanau or Funeral Director

● **Urupa (Grave Diggers only)**

1. Grave Diggers lift tupapaku
2. Grave Diggers lower tupapaku
3. Grave Diggers complete backfilling

● **Marae Management & Availability**

1. Day of the burial only
2. Whanau to make appointment through Marae Manager
3. 10 people per puangiangi with appropriate distancing
4. Service to be scheduled for the afternoon

● **Puangiangi**

1. Whanau pani
2. Manuhiri (10)
3. Iwi Kainga (2) (preferably husband and wife, if not kaikaranga & kaikorero separate)
4. Kitchen
5. Dining Room

● **Tikanga**

1. Karanga
2. Whaikorero
3. Manaaki Tangata (packed kai)
4. No rohe to rohe transfers

● **Whanau Pani**

1. People per puangiangi (10, no restrictions) for funerals and tangihanga.
2. Social distancing and health control
3. All gatherings must record attendees for contact tracing .
4. No puangiangi who have COVID-19 symptom permitted to attend they must stay at home in isolation

● **Numbers**

1. Immediate whanau pani within same "puangiangi" allowed.
2. Immediate "puangiangi" permitted to attend cemetery`

● **Lifting Tupapaku**

1. Either whanau of Funeral Director

● **Urupa (Grave Diggers only)**

1. Grave Diggers lift tupapaku
2. Grave Diggers Lower tupapaku
3. Grave Diggers complete backfilling

● **Marae Management & Availability**

1. Overnight & burial following day
2. Whanau to make appointments with appropriate distancing
3. 10 people per puangiangi with appropriate distancing
4. Service to be schedule for the afternoon

● **Puangiangi**

1. Whanau pani
2. Manuhiri (10-20)
3. Iwi Kainga (2) (preferably husband and wife, if not kaikaranga & kaikorero separate)
4. Kitchen
5. Dining Room

● **Tikanga**

1. Karanga
2. Whaikorero
3. Manaaki Tangata (packed kai)
4. No rohe to rohe transfer

● **Whanau**

1. Gatherings permitted
2. Social distancing
3. Health control
4. All gatherings must record attendees to ensure contact tracing
4. No puangiangi who have COVID-19 symptoms permitted to attend, they must remain in isolation.

● **Numbers**

1. Gatherings allowed
2. Indoors (100)
3. Outdoors (200)

● **Lifting Tupapaku**

1. Either whanau of Funeral Director

● **Urupa (Grave Diggers only)**

1. Grave Diggers lift tupapaku
2. Grave Diggers Lower tupapaku
3. Grave Diggers complete backfilling

● **Marae Management & Availability**

1. Return to normal practices

● **Puangiangi**

1. No longer apply

● **Tikanga**

1. Return to full practices

● **Whanau**

1. No restrictions

● **Numbers**

1. No restriction

● **Lifting Tupapaku**

1. No restrictions

● **Urupa (Grave Diggers only)**

1. No restrictions

NOTE:

1. If the tupapaku is a COVID-19 casualty, then the whanau pani must remain in isolation.
2. H - high, M- medium, L - Low

MAKING ARRANGEMENT TO PAY YOUR RESPECTS

1. Each “*pūangiangi*” is required to make an appointment through the Marae Manager
2. Each “*pūangiangi*” is to provide a list of ten names of those persons who will be attending
3. On confirmation of the names the Marae Manager will confirm a time for their arrival and when they will be called on to the marae.
4. The marae will only receive manuhiri between the hours of 8:00am to 5pm.
5. Each pōwhiri will be 40 minutes
6. If there are more than the maximum, they will not be permitted on the marae

PŪANGIANGI ENGAGEMENT POINT #2 - WAHAROA

1. To be controlled and managed
2. Outline the tikanga to each “*pūangiangi*”
3. Provide clear instructions to remain in their respective “*pūangiangi*” and no contact at all times

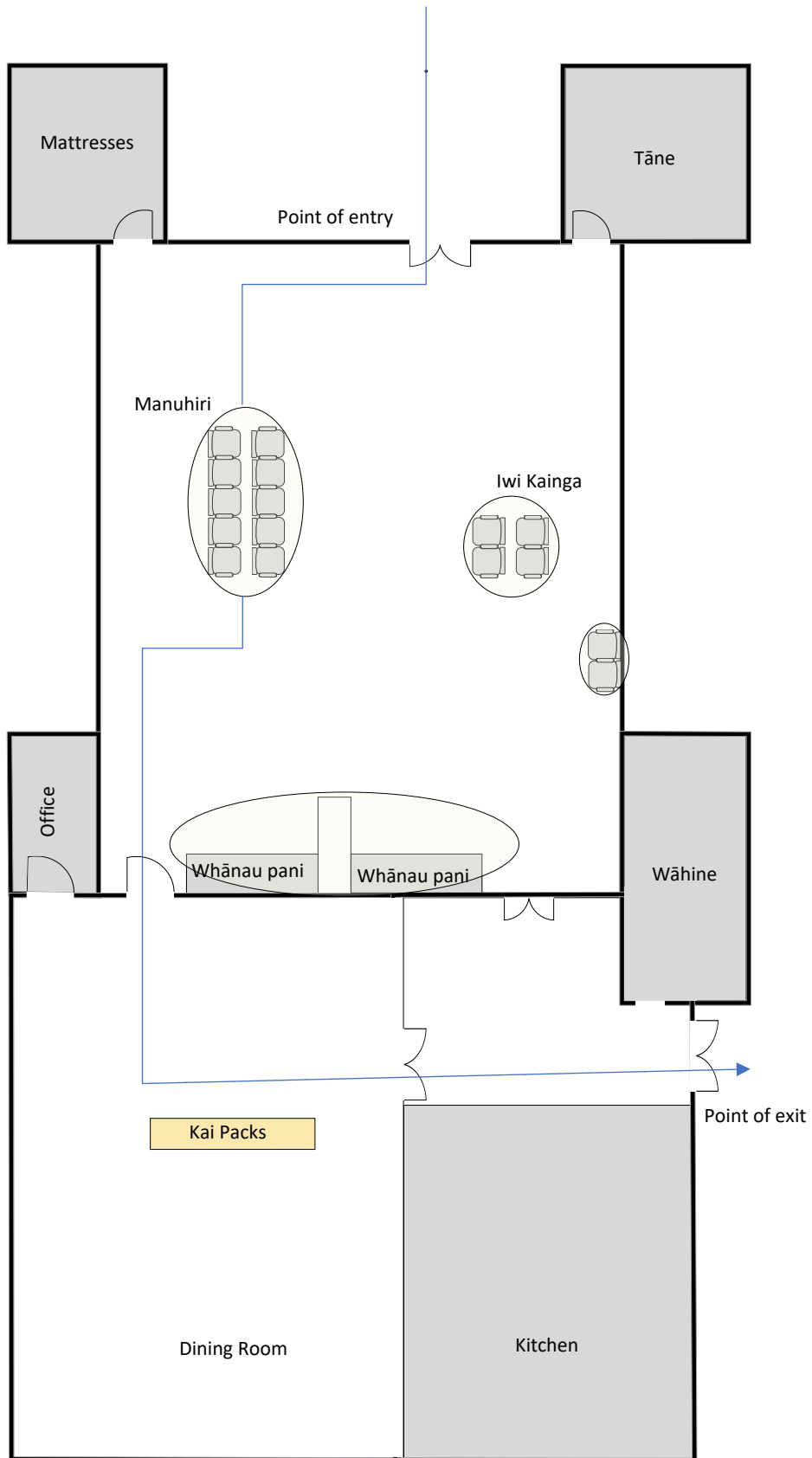
PŪANGIANGI ENGAGEMENT POINT #3 - WHARENUI

1. Priority of the paepae is to protect all “*pūangiangi*”
2. Kaikaranga call to manuhiri who proceed on to the marae and enter wharenuui
3. Manuhiri proceed direct to their seats
4. Maintaining your bubble, no physical contact to be made (hongī, kissing, ruru) with the paepae, tupapaku, whanau pani or each other.
5. Iwi Kainga – Kaikōrero & waiata
6. Manuhiri response & waiata
7. Manuhiri exit wharenuui to wharekai
8. Health protection (hand sanitisers, bottle spray, wipes)

PŪANGIANGI ENGAGEMENT POINT #4 - WHAREKAI

1. Enter wharekai
2. Uplift packed kai
3. Exit wharekai
4. Collect shoes
5. Depart marae

An example of the identified “pūangiāngi” points of engagement within the wharehui of Waiwhetu Marae.



GLOSSARY

Āti Awa Toa FM	name of the local iwi radio station
hapū	subtribe
hauora	health
harirū	how do you do (greetings)
hongī	the act of pressing noses
iwi	tribe
iwi hauora	tribal health practitioners
iwi urupa	tribal cemetery
kai	food
karakia	incantation, prayer
karanga	female call of oratory
kaumatua	elderly male
koha	a gift (from the heart)
kuia	elderly female
mana	prestige, influence, status, power, charisma
mana whenua	territorial rights and responsible of a tribe
Māori	normal, natural, indigenous people of Aotearoa
marae	the space dedicated to establish a tribal centre
mate ohorere	unexpected death (i.e. suicide, accident)
mihi	greeting
Ngaruawāhia	township in the Waikato region
Ngāti Toa	tribe in the Wellington Kapiti region
nikau	a native palm
Opau	name of a cemetery at Ohariu
Owhiti	name of a cemetery at Seaview
puni	a company of people, contingent
Pākehā	English, foreign, European
pānui	advertise, public notice
Papatūānuku	earth mother
Parihaka	a peaceful; settlement on the west coast of Taranaki
Poroporoaki	farewell speech
pō whakangahau	night before the service of a loved one where people get to share stories about the person lying in state
pōwhiri	to welcome
pūangiāngi	temporary bubble of dwelling

Ranginui	sky father, universe
raukura	a symbol of three feathers
rāwaho	reference to people from another tribal region residing in another tribal area
Tainui	name of a traditional canoe of the Waikato region
takiwā	tribal boundary, region
tangihanga	mourning
tapu	sacred
Te Āti Awa	name of a tribe who hold mana whenua in the Wellington region
Te Kāhui Tūroa	tikanga experts of Te Āti Awa Taranaki Whānui
Te Upoko o te Ika	refers to a local radio station for the head of the fish
Te Whiti o Rongomai	name of one of the Parihaka prophets
tikanga	customs and protocols
tikanga-ā-iwi	tribal customs and protocols
tohunga	expert in a specific field
tū te haupūtanga	an area of mass isolation for the dead
tūpāpaku	corpse
tūrangawaewae	a place of belonging
uhunga	funeral
waiata	song
wānanga	a place for discussion to achieve a positive solution
whaiao	transitional phase
whaikōrero	male form of oratory
whānau	nucleus social fabrication of the traditional Māori family
whānau pani	immediate bereaved family of a deceased
whānui	broad, wide, extensive

POLICE ABBREVIATIONS

DCC District Commander Centre – Facilitates the delivery of the District Commander’s Strategy priorities by the maintaining situation awareness

FLO Family Liaison Officer

MPES Police Māori Pacific & Ethnic Service

PST Police Safety Team – Frontline Uniform Staff

TRU Tūpāpaku Response Unit

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