



Process of Pōwhiri at Ōtākou Marae.

The **pōwhiri** (or **pōhiri**) is a process whereby the **mana whenua** welcome **manuhiri** onto the marae.

Mihi Whakatau is traditionally used for welcoming off the marae; it can also be a less formal welcoming onto the marae.

Ōtākou marae consists of the **whareniui** (meeting house named **Tamatea**) with **marae ātea** (courtyard) in front, and **wharekai** (dining hall named **Hākuiao**).

Mana whenua (hosts)

The **mana whenua** are the people of the land from a specific area. When they are welcoming **rōpū** (a group) they are responsible for them. They begin the welcome when the **rōpū** has assembled at the front gate of the marae.

Manuhiri (visitors)

The visitors to a marae who have never been there before are known as **waewae tapu** (sacred feet).

Distant visitors are known as **manuhiri tūāraki** (visitors from afar). When **manuhiri** have never been to a particular marae before a **kaumātua** (elder) in the group will sometimes perform a protective **karakia** or prayer known as a **waerea**. Usually the visitors will organise their **kaikaranga** (caller), their **kaikōrero** (speakers) and collect **koha** (the donation) to be given to the **mana whenua**. They also usually decide on the order of speakers.

Karanga

In many cases, there will be no **wero** and the **pōwhiri** will begin with the **karanga** or call. A **kaikaranga** (caller) from **mana whenua** will begin to call and she will be responded to by a **kaikaranga** from **manuhiri** (visitors).

Manuhiri will move onto the marae and the calling will continue. Women lead with the men behind until entering the **wharenuī**. The **kaikaranga** leads the **manuhiri** through **whatitoka** (the front door). The **kaikaranga** slowly takes her seat leaving a row of seats in the front for the **pae**. The women and children fill the seats and then the men in the back. Footwear does not need to be removed, unless they are dirty, before entering the **wharenuī** here at Ōtākou that is until the bedding is laid down, and then footwear is to be removed.

Whaikōrero

Whaikōrero (speeches) are given by both **mana whenua** and **manuhiri** inside the wharenuī. Ōtākou follows the **kawa** of **pāeke**, where the all but one of the speakers from the **mana whenua** (hosts) will speak first and then all the **manuhiri** are invited to reply.

Waiata

At the conclusion of each speech from the **Kaikōrero** the **rōpū** will perform **waiata** (a song). Often these are traditional **waiata**.

Koha

The **koha** is a gift by the **manuhiri** to the **mana whenua**. It is usually placed on the ground by the speaker from the **manuhiri**. Once the **speaker is seated**, one of the men from the **mana whenua** will pick it up. **Koha** does not always have to be received in the form of money. Plants or gifts are also given.

Harirū and hongī

At the conclusion of the formal proceedings the **manuhiri** will be invited to come and **hongī** (press noses) and **harirū** (shake hands) with the **mana whenua**. Traditionally, whether male or female, all participants would **hongī**. The **hongī** is led by the **kaikaranga** from both sides. Women and children follow next and men follow behind the children with the **pae**, finishing with **kaikōrero** to **kaikōrero**.

Kai Whakanoa

The **pōwhiri** will conclude with **kai whakanoa**, which lifts the **tāpu** (sacredness) of the **pōwhiri**. **Karakia** (blessing) is performed before dining.

Poroporoaki

The conclusion of a **hui** will be marked by a farewell known as **poroporoaki** and is about returning the shared mana to the mana whenua. It is usual for **manuhiri** (visitors) to initiate **poroporoaki** (the farewell) and mana whenua speak last. This is because it is considered good etiquette to let the visitors leave when they are ready, and impolite for the hosts to tell them to leave. Traditionally **poroporoaki** generally happen in the **wharenui** at the conclusion of **hākari** (a feast) but other areas considered are also the **wharekai**, **marae ātea**, or on the porch.

Before pōwhiri (welcome)

- Arrive early. It is considered impolite to walk onto a marae once a **pōwhiri** is underway. If you have anyone running late communicate this with your sponsor, so that they do not start until all manuhiri have arrived, when possible.
- Dress formally, more importantly for a **tangihanga** (funeral).
- The gifting of the **koha** (gift) usually goes from manuhiri **kaikōrero** to manawhenua **kaikōrero** or to **kaumātua** inside an envelope.
- Ensure that your rōpu (group) has a **kaikōrero** (speaker) and **kaikaranga** (caller) organised.
- Ensure cell phones are switched off throughout the **pōwhiri**.

During the pōwhiri

- You should not walk onto the marae; until you have been welcomed on.
- Women walk on first including children, while men follow behind including children.
- Do not eat or drink during **pōwhiri**.
- Do not walk in front of **kaikōrero** (the speaker) inside the wharenui or on marae ātea.
- Speak te reo Māori, not English, if giving a speech (unless expressly allowed).
- Males sit at the front of the marae, while women sit directly behind.
- At the conclusion of the welcome you should harirū (shake hands) and hongī (press noses).

After the pōwhiri

- Manuhiri (visitors) will be called into the wharekai for food. It is tikanga to look after our kaumātua (elders), hence kaumatua should go first. (Often the person calling people in for food will say who should come first).
- Wait until a karakia (grace) has been said before eating.
- Do not pass food over a person's head in the wharekai.
- Do not sit on tables.
- Do not place clothing such as jackets on tables, these can be placed on chairs.
- Mana whenua will follow behind after manuhiri have their kai (food).