

## **Pōwhiri information for Tuahiwi Education workshops 2015-2016**

Tidy dress is essential Please arrive early at approximately 9-9.10am. Late arrivals delay the pōwhiri. A map is attached again for your information.

If you have a speaker or kaikaranga on the manuhiri side please let us know in advance by email. If you do not have a speaker or kaikaranga we may be able to organise one.

Possible waiata for the manuhiri are:

### **E tū kahikatea**

E tū kahikatea

Hei whakapae ururoa

Awhi mai awhi atu

Tātou tātou e

### **E toru ngā mea**

E toru ngā mea

Ngā mea nu-nui

E kī ana

Te Paipera

Tumanako

Whakapono

Ko te mea nui

Ko te aroha.

### **Tutira mai nga iwi**

Tūtira mai ngā iwi,

tātou tātou e

Tūtira mai ngā iwi,

tātou tātou e

Whai-a te marama-tanga,

me te aroha - e ngā iwi!

Ki-a ko tapa tahi,

Ki-a ko-tahi rā

Tātou tātou e

(Repeat)

Tā-tou tā-tou e E!!

Hi aue hei !!!

The pōwhiri (or pōhiri) is a process whereby the host people welcome visitors on the marae. In recent years the pōwhiri process has also been used in other situations, such as welcoming a new employee to a workplace.

The marae usually consists of a wharenuī (meeting house) with marae ātea (courtyard) in front, a wharekai (dining hall) and an ablutions block with toilets and showers.

There are multiple parts to pōwhiri and variations to the order in which these parts takes place can vary from iwi to iwi. One thing is certain however, and that is you cannot have a pōwhiri without

people.

### ***Tangata whenua (hosts)***

The tangata whenua are the local people. When they are welcoming a group they are responsible for them. They begin the welcome when the group of visitors has assembled.

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

### ***Wero or taki***

In modern times a wero or taki (ritual challenge) occurs when a particularly important visitor is being welcomed.

A full challenge involves three challengers, who are warriors. The rākau whakaara (warning baton) is laid down by the first challenger. After it is picked up by the honoured guest the challenger turns and returns to his people. Then the rākau takoto (baton laid down) is laid down by the second challenger, and is picked up by the guest. The third challenger kneels and lays down the rākau whakawaha (baton that clears the way), which is also picked up by the guest. This challenger then leads the party onto the marae.

As a general rule of thumb, Ngāi Tūāhuriri do not perform wero as part of the pōwhiri.

### ***Karanga***

In many cases, there will be no wero and the pōwhiri will begin with the karanga or call of welcome. A kaikaranga (caller) from the tangata whenua will begin to call and she will be responded to by a kaikaranga from the manuhiri. The manuhiri will move onto the marae and the calling will continue.

### ***Haka pōwhiri***

When the manuhiri are being welcomed onto the marae, the host people will sometimes welcome them with a haka pōwhiri (ritual action chant).

### ***Whaikōrero***

Whaikōrero (speeches) of welcome and greetings are given by both hosts and visitors on the marae.

### ***Waiata***

At the conclusion of each speech the speaker and a number of supporters will sing a waiata (song). Often these are traditional waiata. By singing waiata, we show our support for what has been said by the speaker.

### ***Koha***

The koha is a gift by the manuhiri to the tangata whenua. It is usually placed on the ground by the final speaker from the manuhiri. Once the speaker is seated, someone from the tangata whenua will pick it up. Generally, cheques are the most appropriate form of koha today. Traditionally, you would have taken specialities from your own area as koha to the Tangata whenua, whether it be crafts or delicacies such as tītī.

### ***Koha is separate from registration costs.***

All Koha should be placed in an envelope with your organisations name on it so a receipt can be

issued and given to the speaker. If it is in the form of a cheque it should be made out to Ngāi Tūāhuriri Rūnanga.

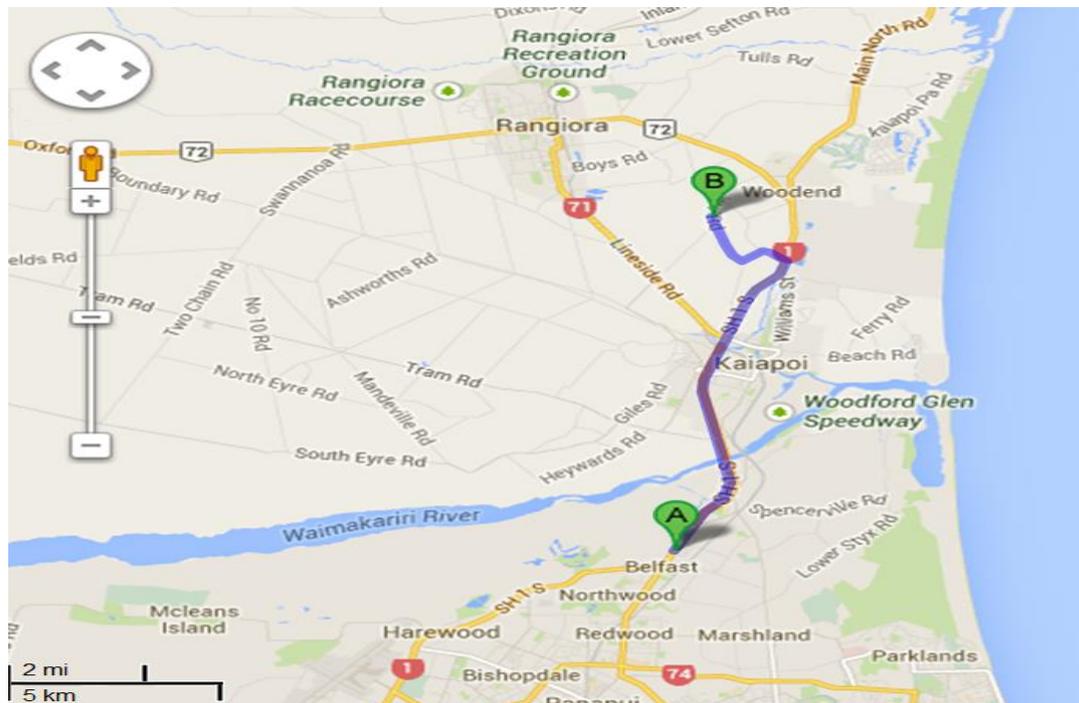
All registrations are invoiced and payment is To Tuahiwi Education. You or your organisation will be invoiced a few days prior to the workshop

### **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 tangata whenua. Traditionally, whether male or female, participants would hongī. After European settlement, the kiss was introduced, and instead of a hongī men and women would kiss other women. Many marae now insist on a return to the traditional method where only hongī and harirū occurs.

### **Kai**

The pōwhiri will conclude with a kai (food), which lifts the tāpu (sacredness) of the pōwhiri.



Tuahiwi Marae  
219 Tuahiwi Road  
RD1 Kaiapoi  
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Our education committee email is [tuahurired@gmail.com](mailto:tuahurired@gmail.com)

### **Directions to the marae**

Take 3<sup>rd</sup> exit left over the Waimakariri bridge onto Lineside Road  
Turn first exit right on to Revells Road and follow this road for 5 kilometres. Revells road changes into Tuahiwi Road and the marae is located 1 kilometre on the left as you enter the Tuahiwi village.

All enquiries re-Education workshops should be made by email to [tuahurired@gmail.com](mailto:tuahurired@gmail.com) as our education administrator works part-time.