



Puketeraki Marae, 520 Apes Road, Karitane

The Powhiri

A guideline for groups visiting Puketeraki Marae

The following is a basic outline of the steps that you as a marae visitor will experience when arriving at Puketeraki marae

Glossary

Waharoa – Gate way to the marae

Manuhiri – Visitors

Tangatawhenua – People of the land

Karanga – Call

Mahau – Veranda of the Marae

Kaikaranga – Woman who call to the people

Whaikorero – Formal Speech

Kaikorero – Male who speaks

Pae Pae – The seat where the speakers sit

Waiata - Song

Hariru – Shaking of hands, hongī

Hongī – pressing of noses

Kawa – Rules set by the marae

Whare Kai – Dining Room

Tapu – Sacred

Whakanoa – Not sacred (Normal)

NAU MAI! HAERE MAI!

If this is to be your first powhiri experience the best way to be prepared is to arrive with an open mind and an open heart!

Powhiri are held for the safety and wellbeing of both visitors (manuhiri) and locals (tangata whenua).

We acknowledge you may feel intimidated before you come- however the powhiri process is a loving and respectful beginning of a new relationship.



Waharoa

The *manuhiri* (you and the group) meet at the front of the marae, outside the entrance in the area referred to as the *waharoa*, waiting to be called on.

Usually the women are at the front, flanked by the men.

The *kaikaranga* (women caller) stands at the front.



Karanga

The *manuhiri* are called on by a *kaikaranga* who begins the *karanga*, to which the *manuhiri* *kaikaranga* responds to.

The *manuhiri* move up slowly behind the *kaikaranga*, until they reach the *mahau* (porch). The *karanga* will continue until the *manuhiri* reach the *mahau* of the Marae.

Seating

Manuhiri move into the Wharenui (or on the seats arranged in front of the Wharenui) and move to the seats allocated to them.

The men sit in the front and the women at the back, with the *kaikorero* sitting on the *paepae* (bench for male speakers /leaders) at the front of the group of seats. Everyone remains standing until the *Tangata Whenua* motion everyone to sit.

Whaikorero

Tangata Whenua start the *whaikorero*. The *kaikorero* will stand and present their *korero*. This is followed by a *waiata* that the group sings in support of their speaker(s). The speaking role then moves to the *manuhiri* who follow the same process.

Koha

After *manuhiri* have sung their *waiata*, the *koha* is presented, being placed in front of the *tangata whenua*.

The process then moves back to the *Tangata Whenua* who close the *whaikorero* proceedings.

Hongi

The *hongiri* is the process of sharing the breath of life. Everyone lines up and gives each other a *hongiri* and handshake.

Each marae has a different *kawa* (protocol) on who is at the front of the line.

Kai

After the *Hongi*, everyone then gathers in the *Whare Kai* where the formal process of the *Powhiri* is ended.

Everyone has something to eat and drink to bring things back to *whakanoa* and lift the *tapu* of the formal process.

Ka mau te wehi!

It is important for the manuhiri to understand that this is a formal proceeding that should be respected as such, therefore you are reminded not to take photographs or videos at any time.

HOWEVER- the Tangata Whenua will always strive to look after guests to the best of their ability and will inform guests, where possible, of the proceedings as they are occurring.

REMEMBER!

The powhiri is a loving process, a process to keep all parties safe and cared for, and therefore should not be intimidating!
We look forward to meeting you all!

