

Moteo Marae Pōwhiri Procedure

Moteo Marae is used for numerous activities and occasions such as weddings, birthdays, wānanga, general hui (meetings), whakamoemiti (church service), cultural experiences, sporting events and tangihanga. The use of the marae is an important aspect of consultation as the marae is considered to be the physical centre of the community.

The following are guidelines for the pōwhiri process which may assist with your visit.

PREPARING FOR YOUR VISIT TO THE MARAE

Before going to a marae, it is important to understand the kawa (protocol) of the marae as they vary from area to area and from tribe to tribe.

When organising a marae visit, there are practicalities which need to be addressed.

1. Do you have a male kaikōrero (speaker or speakers?)
2. Do you have a female kaikaranga (women who make the call?)
3. Do you have a koha (donation to cover pōwhiri process?)
4. Do you have a waiata (song) that supports the speech/es made by the speaker/s?

POWHIRI

The purpose of the pōwhiri is to welcome manuhiri (visitors) to the marae, especially if they are waewae tapu (first time to the marae). The pōwhiri provides the opportunity for each group to meet each other and also allows the manuhiri to explain why they are visiting the marae.

TANGATA WHENUA

The tangata whenua are the local people whom by whakapapa, have a tūrangawaewae (an identity) to the marae. As a group, they wait in front of or at the side of the Whareniui. As many of the tangata whenua as possible should do this as an expression of their welcome to the manuhiri.

MANUHIRI GATHERING OUTSIDE THE MARAE GATES

The visitors take their lead from the established tikanga of the tangata whenua to avoid offending and to show reciprocally, the respect that people have for one another. The manuhiri gather and wait at the tomokanga (gate entrance) of the marae with women and children flanked by the men. This indicates to the tangata whenua, that the group is ready.

During this process, the male speakers are identified and the koha is organised. The koha should be handed to the group's speaker and is placed in an envelope for presentation during the pōwhiri. Ensure that guests who do not understand marae protocol are advised of the procedures.

THE KARANGA

This purpose of the karanga is to weave a spiritual rope to allow the waka of the manuhiri to be pulled on. It should never be broken and the sound should be continuous, each side weaving in and out of each other.

Normally a woman from the host side calls first to indicate to the manuhiri to slowly move forward on to the marae. This is answered by a woman's response from the manuhiri. The karanga also opens the tapu of the marae atea o Tumatauenga to allow safe passage across for the manuhiri.

The karanga is not just a call of one person to another. It is a spiritual call that has been heard in Aotearoa for generations and generations and it provides the medium by which the living and the dead of the manuhiri, may cross the physical space to unite with the living and the dead of the tangata whenua. It can also be an identifying call from the manuhiri indicating where the group has come from.

Once the karanga is completed, the manuhiri should move towards the seats that face the tangata whenua. Do not sit down until the kaumatua accompanying you sits down or signals you to sit down. Make speakers shall sit in the front rows and everyone else sits at the back.

NGA WHAIKORERO (The Speeches)

Once everyone is seated, the whaikōrero / mihi begins. The tangata whenua kaikōrero will begin welcoming the manuhiri to the marae and the manuhiri will respond. The purpose of the whaikōrero is to acknowledge and link the past, present and future by laying down the kaupapa for the hui (event) that will take place and is always spoken in Maori.

NGA WAIATA (The Songs)

To support the speaker, a waiata (song) is sung once the speech is made. The waiata should be appropriate for the occasion and should be learnt by all that will attend the hui.

Generally one person, either male or female, will start the song and the rest of the group will join in. When standing to sing the waiata, the group moves to stand beside or behind the speaker as appropriate.

KOHA (The Gift)

Koha is given by the manuhiri to the tangata whenua. The last or only speaker for the manuhiri will lay down the koha after his whaikōrero and accompanying waiata. This shows that the manuhiri have finished their whaikōrero.

If there are more than one group waiting to come onto the marae, each group presents their whaikōrero and koha which will be passed on by their kaumatua.

Traditionally, koha were in the form of precious metals (pounamu, whalebone or food). In today's society, money is the normal form of koha. The purpose of the koha is in recognition of the costs associated with the pōwhiri process only and is separate to the costs associated with the visit.

HONGI, HARIRU (The Greeting)

At the completion of the whaikōrero/mihi, the tangata whenua will beckon all manuhiri to come forward for the harirū (hongī). The hongī is where people press noses and is the first physical contact between the two groups. This part of the pōwhiri is important as it symbolises a meeting of minds between two people. This process completes the formal welcoming ceremony. Once completed, the tangata whenua will invite the manuhiri to join them in the wharekai (dining room) for kaputi and refreshments.

THINGS YOU SHOULD NOT DO

- DO NOT talk while a speaker is talking
- DO NOT sit on the paepae unless you are willing to speak
- DO NOT walk out during pōwhiri
- DO NOT move around while a speaker is talking
- DO NOT smoke, eat, chew or drink during pōwhiri

Children are always welcome on a marae. Please ensure that they are comfortable, and understand what they may and may not do.