

A Visitors Guide Mihi Whakatau and Pōwhiri ki Waihao



The following is a guiding document for schools, community groups, businesses or any other entities wishing to engage in pōwhiri or mihi whakatau in the Waihao takiwā. We prefer to do pōwhiri at the marae because this is appropriate as per Waihao tikanga.

The purpose of the document is to help support groups and keep them safe with pōwhiri or mihi whakatau. This document will help you to navigate through the process of how to be prepared for what happens and what is appropriate for the occasion.

Each Marae have their own tikanga and kawa, while within a tribal takiwā they may be similar there may also be differences. Please do not assume that advice from one Ngāi Tahu Marae will be appropriate at Waihao. All ceremony tikanga in the Waihao takiwa is subject to the decisions of the Upoko.

If you have any questions or concerns, please do not hesitate to contact the Rūnaka office.

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Pōwhiri

A pōwhiri is a welcome ceremony that is normally done on the marae.

How to prepare for a pōwhiri:

Kaikaranga

- Only a Māori woman who consents to this responsibility can karanga
- Please NO children or young people are to karanga
- It is common to have 3 karanga (calls), sometimes more, for a welcoming ceremony
- Please stop walking for the second karanga, as this part generally refers to our loved ones who have passed, this is a time to respectfully acknowledge them
- If you do not have a kaikaranga, this is OK, nobody should be pressured into this responsibility

Kaikōrero

- Our kawa is Paeke, which means that all the speakers from mana whenua speak first followed by all of the speakers for manuhiri
- The Kaikōrero must be male, preferably Māori, however, it may be done by non-Māori
- There must be initial greetings in te Reo Māori, however, depending on the speakers abilities they can switch into English or other languages as appropriate
- After the tangata whenua kaikōrero have spoken and indicate that it is your turn manuhiri kaikōrero speak
- Speakers are seated in the front row and stand from there to address the whare
- A whaikōrero will acknowledge the marae, the whare, the speakers, the kaikaranga and the kaupapa for the day
- If you do not have a kaikōrero at least be prepared to sing a waiata

Koha

- Koha is a contribution from those attending the kaupapa on the day, be prepared with an envelope for your group and write the name of the group on the envelope, especially

if you have more than one group or koha. All koha are usually placed at once after the last speaker and waiata, as placing the koha ends the speeches, no one speaks after the koha is placed

- After the last manuhiri kaikōrero and waiata tautoko the last speaker will place the koha on the floor between themselves and the first speaker for manawhenua

Waiata Tautoko

- Everybody should be prepared to sing for their speaker
- Preferably a Māori waiata or something culturally appropriate to the manuhiri
- Waiata tautoko are done after each speaker, or after the last speaker of one group
- The group stands at their seat to sing

Order of events in a pōwhiri:

HAPPENING	ACTION
When you arrive	<ul style="list-style-type: none"> ● Gather outside the gate ● Make sure everyone is ready, with koha, ● Know who is doing the whaikorero and prepare waiata ● Line up with women at the front and men at the back ● Before the karanga starts a whānau member may come to the gate to explain proceedings
Karanga	<ul style="list-style-type: none"> ● When the kaikaranga from the manawhenua starts to karanga use a casual pace to walk forward towards the wharenui ● All walk forward, women in front, men at the back ● Pause during the second call, as this part normally recognises our loved ones who have passed.
Enter the wharenui	<ul style="list-style-type: none"> ● Move to the seats on the left side of the wharenui ● Women move to the seats at the back ● Men move to the seats at the front ● Sit when the Ūpoko signals to do so
Whai kōrero	<ul style="list-style-type: none"> ● Mana whenua speak and waiata first
Manuhiri Response	<ul style="list-style-type: none"> ● Manuhiri speak second and waiata
Koha	<ul style="list-style-type: none"> ● Koha is placed on the floor ● Koha is picked up and a karanga of thanks is done by manawhenua
Hariru	<ul style="list-style-type: none"> ● This starts with kaikaranga to kaikaranga ● The rest follow after in a line to greet one another with a hongī (or other manner of greetings as appropriate)
Kōrero	<ul style="list-style-type: none"> ● Before any other activities a health and safety and housekeeping briefing will be given
Whakanoa	<ul style="list-style-type: none"> ● You will be welcomed to the dining area for kai, this is an important part of the process as a transition from tapu to noa. ● Please wait until karakia has been said to bless the food. ● Manuhiri eat first, please don't be shy, manawhenua cannot eat until manuhiri has started.

Mihi Whakatau

A mihi whakatau refers to formal speeches in te reo Māori that can be done anywhere.

How to prepare for a mihi whakatau

Is very much the same as a pōwhiri, except there will be no karanga, or formal arrival, it will start with everyone seated in the wharenuī.

Any pōwhiri or mihi whakatau not done on site at Waihao is to be organised in consultation with the Ūpoko Rūnanga.

Glossary

Hapū – Subtribe

Kai - Food

Kaikaranga – Not everyone who can karanga, is a kaikaranga. A kaikaranga is a mature Māori woman who has chosen to and has been endorsed by her whānau/hapū to bare this responsibility. She is a spiritual conduit that facilitates the wairua connection

Kaikōrero - Speaker

Karanga - formal call, ceremonial call, welcome call, call - a ceremonial call of welcome to visitors onto a marae, or equivalent venue, at the start of a pōwhiri. The term is also used for the responses from the visiting group to the tangata whenua ceremonial call. Karanga follow a format which includes addressing and greeting each other and the people they are representing and paying tribute to the dead, especially those who have died recently. The purpose of the occasion is also addressed. Skilled kaikaranga are able to use eloquent language and metaphor and to encapsulate important information about the group and the purpose of the visit

Koha - gift, present, offering, donation, contribution - especially one maintaining social relationships and has connotations of reciprocity. In the modern context, in many tribes the koha is laid down on the marae by the visitors' last speaker in the form of money collected prior to going onto the marae at the pōwhiri

Manawhenua – Those who have indigenous ancestral connections to the area

Manuhiri - Guests

Mihi Whakatau - Official welcome, speech of greeting

Noa – A state of normal, ordinary, free from tapu

Pōwhiri – Welcoming ceremony onto a marae

Tapu - Sacred

Ūpoko – Cultural leader of the rūnanga

Waiata tautoko – A song that is sung that reflects the content of the whaikōrero and proclaims your support for the speaker

Wairua – Spirit

Whaikōrero - A formal speech

Whakanoa – To remove tapu

Whānau – Family

Wharenui – Meeting house

This document has been prepared on behalf of Waihao by Tewera King, Wendy Heath, David Thomas and Nicole Solomon. It has been written in response to the series of Whaikōrero and Kāraka wānaka held at Waihao in 2023.