



Marae protocol

- **Dress - Appropriate attire for men is dark trousers and shirt; women a black or dark below knee skirt or dress.**
- **Ensure that your group has a male speaker and Kaikaranga organised and have prepared a Waiata to support.**
- **Ensure cell phones are switched off throughout the pōwhiri (welcome)**
- **Manuhiri (visitors/guests) are to gather at the Waharoa and wait for the Karanga from The Tangata Whenua (hosts)**
- **Formation is women in the front and men behind the women.**

The Marae Aatea - The Place of Welcome

If you are a manuhiri or first time visitor to the Ngati Whatua Orakei – Orakei Marae, you should expect to be welcomed as an honoured guest. The protocol of welcome or Powhiri, which takes place on all such marae, is a simple one.

The Powhiri recognises the coming together of two groups that are separated not only physically but also spiritually. It is a profound acknowledgement that we are all creatures of a spiritual realm. The marae Aatea is a tapu, or sacred, space and is often referred to as Te Turanga-o-Tu-te-ihiihi (the standing place of Tu Matauenga, the God of War). Alternatively it is also known as Te Turanga-o-Tane-i-te-wananga (the standing place of Tane Mahuta, God of Man).

Karanga

Manuhiri (visitors) should congregate at the Waharoa (gateway) of the marae, in formation of women in the front, men at the back behind the women and wait for the Karanga or call of welcome from the host Kaikaranga. You enter the marae Aatea as waewae tapu (sacred feet) and will hear the call of the Karanga.

It is usual for the Karanga to be answered by a woman - a Kaikaranga (Māori female caller). If the group is from Ngapuhi you will often have the response being made by a senior male. The Karanga is the first act by which manuhiri and tangata whenua begin the act of union. It is highly spiritual and through it the living and the dead of both parties are joined.

Whakaeke

The Orakei marae adheres to Ngati Whatua kawa known as Paeke. The Karanga (call of welcome) from tangata whenua (hosts) goes out to manuhiri (visitors). The Kaikaranga will reply to the call of welcome and lead the group slowly towards the Wharenui for whakamaumahara (remembrance). Before reaching the Wharenui, manuhiri will pause and stand with their heads bowed in remembrance to the hunga mate (ancestors whom have passed away). Tears are often shed by both manuhiri and tangata whenua.

Before you enter Tumutumu Whenua (Wharenui) you will need to remove your shoes. While generally seen as a courtesy, the principle of removing ones shoes is also a symbolic one. It represents the leaving of the dust of Tu Matauenga (God of War) outside so that it does not soil the house of Rongo (God of Peace). You will be directed to the right of the entrance with your male speakers taking the front seats, women and the rest of the group take the seats behind your speakers. You should remain standing until the karakia (prayer) is completed and then sit down.

Whaikorero

The mihimihi or whaikorero (speeches) take place in the Wharenui. The whaikorero (formal speech) is usually opened by tangata whenua (hosts) with a tauparapara (chant), and is followed by a mihimihi (traditional greeting) acknowledging, amongst other things, the land, Wharenui, the dead, those present and the purpose of the gathering. A whaikorero (speech) is given by manuhiri (visitor).



Waiata

Each speech is followed by a waiata. The waiata is an act of profound support for the speech and the orator. Usually led by the women, the waiata cements the relationship between the roles of men and women on the marae. The greater the oratory and the greater the sweetness of the waiata, the greater is the mana of the group enhanced.

Koha

Koha is an example of the reciprocity which is a common feature of much Māori tradition. The koha reflects the mana of both the giver and the recipient. The last kaikōrero for the manuhiri will lay the koha (gift) on the marae indicating to tangata whenua that the manuhiri speakers have finished. A Karanga from the tangata whenua will be acknowledged and the koha picked up by the tangata whenua.

Hariru/hongi

The manuhiri will be invited to physically greet the tangata whenua through hariru and hongi (pressing of noses and shaking hands), the physical greetings where the manuhiri file past the tangata whenua, hongi and shake hands. The hariru and hongi remove the tapu that existed between the two groups and the two groups are now noa (free from tapu).

The process of Powhiri lifts the tapu of the manuhiri and consequently they become tangata whenua for the period of their stay.

Basic Tikanga/etiquette guidelines during your visit.

Tikanga or Conduct on the marae is very general in nature; it is based respect for yourself, others and your surroundings and on common sense.

In the Wharenui/Meeting house

- You should not just walk onto a marae; you need to be welcomed on.
- Remove your shoes and hats before going into the Wharenui.
- Do not stand up or walk in front of the speaker, walk around instead.
- Permission must be given before using cameras.
- Please do not eat or drink in the Wharenui/Meeting house or in the surrounding area of the Wharenui.
- Please do not sit on the pillows.

In the Wharekai/Dinning room

- Manuhiri (visitors) will be called in for food. It is polite to let Kaumātua (elders) go first. Often the person calling people in for food will say who should come first.
- Wait until a karakia/grace/prayer has been said before eating.
- Do not pass food over a person's head in the Wharekai.
- Please do not sit on the tables or benches.
- **Smoking is not** permitted in or around the Wharenui or Wharekai. Please ask where the designated smoking area is.
- Manuhiri take their lead from tangata whenua, if you are unsure about something ask someone.

Nga Mihi

