

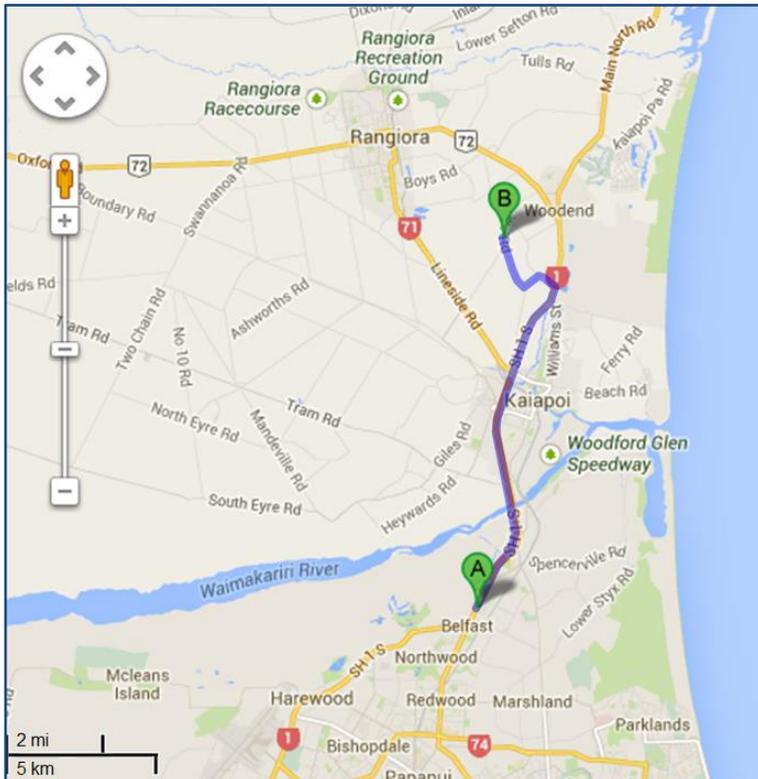
PŌWHIRI INFORMATION FOR TUHIWI MARAE WORKSHOPS 2017

Marae Phone: 03 3135543

Rhea Waretini: 021445644

If you are unable to attend due to unforeseen circumstances please ring the marae or Rhea.

Please arrive early at approximately 9.10am. Please allow for at least 40 minutes minimum if you are travelling from the city.



Tuahiwi Marae

219 Tuahiwi Road

RD1 Kaiapoi

Directions to the marae

Take 3rd 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.

Cancellation, postponement and substitution policy

You may substitute attendees without incurring additional fees at any time prior to the workshop via email.

Cancellation of a registration must be submitted in writing (this includes email). Cancellation notification received less than 5 days prior to the workshop will incur a 100% charge; and cancellation less than 6-10 days will incur a 10% administration fee.

In the event that Tuahiwi Education **cancels** a workshop for any reason, you will receive a refund of the full workshop fee.

In the event that Tuahiwi Education **postpones** a workshop for any reason and the registered person is unable or unwilling to attend on the rescheduled date, the full conference fee will be refunded.

About the pōwhiri process

Tidy appropriate dress is essential.

The pōwhiri 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.

Tangata whenua (hosts)

The tangata whenua are the local people. 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). 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 on their side.

Karanga

Most Ngāi Tahu 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.

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.

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.

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

Possible waiata for 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 nunui
E kī ana
Te Paipera
Tumanako
Whakaponu
Ko te mea nui
Ko te aroha.