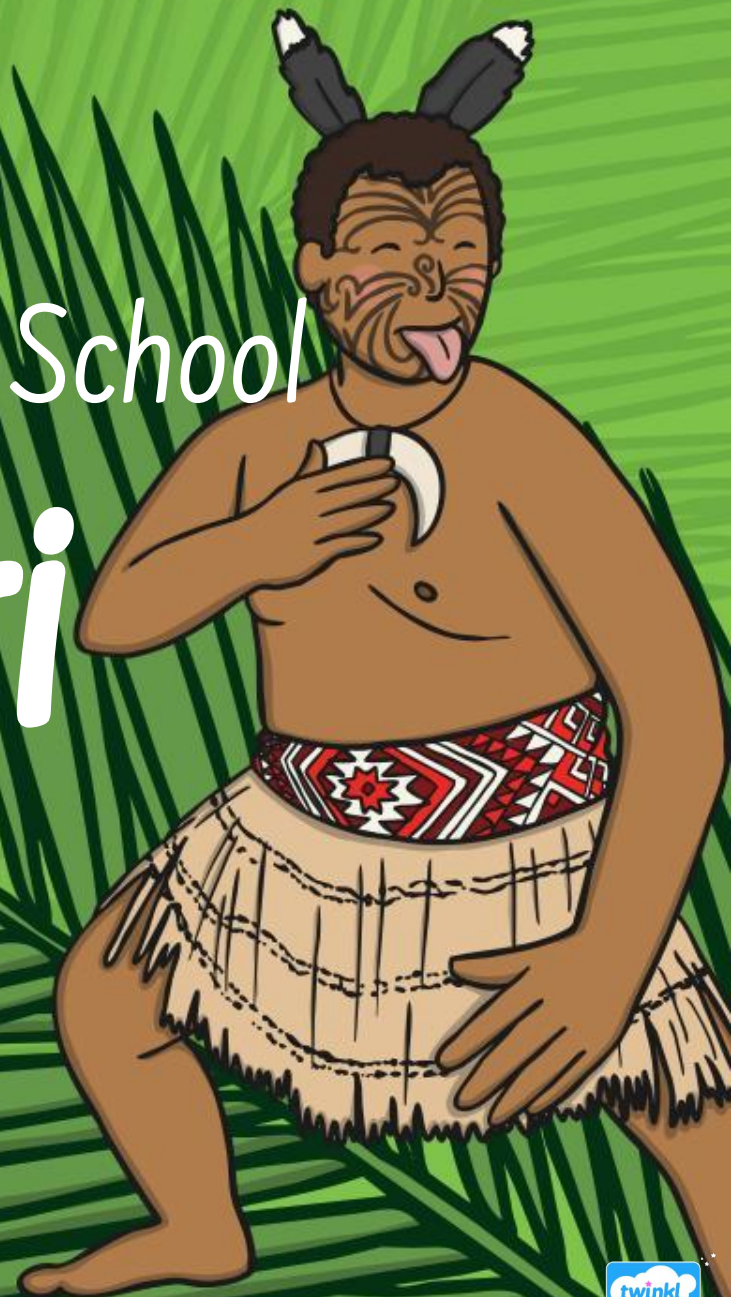




Silverdale School

# Pōhiri

Process



# *Nau mai! Haere Mai!*

Pōhiri are set in place for the safety and wellbeing of both **manuhiri** (visitors) and **tangata whenua** (locals).

The pōhiri process is a loving and respectful beginning of a new relationship.

The following is a basic outline of the steps that we follow to welcome new members of Silverdale School.



# Tomokanga



The **manuhiri** meet at the front of the marae, outside the entrance in the area referred to as the **tomokanga**, waiting to be called on. At Silverdale School, this is by the flagpole.

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

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

# Pūtātara

The sound of the **pūtātara** (conch shell) could be heard over long distances, so it is ideal for signalling and for ceremonial purposes.

At Silverdale School, the pōhiri begins with the pūtātara sounding three times.



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# Wero

A **wero** or challenge is performed by a warrior or warriors, advancing on the **manuhiri** to look them over and establish intent - to decide if they were friend or foe.

The warrior lays down a **rau** (leaf). If the manuhiri are intent on friendship, they should pick up the offering. Not taking the offering was seen as a declaration of war.



# Karanga

Following the **wero**, is the **karanga**. This is the voices of women from both sides, calling to each other to exchange information to further establish the purpose of the visit. It is said that the **kaikaranga** (callers) between them, weave a mat laid upon Papatuanuku binding the two sides together.

The **manuhiri** move up slowly behind the **kaikaranga**, until they reach the **mahau**. The **karanga** will continue until the **manuhiri** reach the **mahau** of the Marae. At Silverdale School, this is the doors to the hall.



# Haka Pōhiri

The **tangata whenua** will perform the **haka pōhiri**, a chant and dance of welcome, during which the manuhiri are symbolically drawn onto the marae. The chants often use the symbolism of hauling a waka onto the shore.

## HAKA PŌWIRI

Leader:	<b>A, tōia mai,</b>	Ah, drag it here,
Chorus:	<b>Te waka!</b>	The canoe!
Leader:	<b>Ki te urunga,</b>	To the entry,
Chorus:	<b>Te waka!</b>	The canoe!
Leader:	<b>Ki te moenga,</b>	To the berth,
Chorus:	<b>Te waka!</b>	The canoe!
All:	<b>Ki te takoto</b>	Up to the resting
	<b>rungai,</b>	place,
	<b>takoto ai,</b>	Set it down
Leader:	<b>Te waka!</b>	The canoe!
Leader:	<b>Ka nekeneke</b>	It changes
Chorus:	<b>Ka nukunuku</b>	It shifts
Leader:	<b>Ka nukunuku</b>	It shifts
Chorus:	<b>Ka nekeneke</b>	It changes
All:	<b>Ko te kura te weiti</b>	Silverdale School
	<b>e ngunguru nei,</b>	rumbles here!
	<b>i au, au, aue ha hī</b>	

# Seating

**Manuhiri** move into the Marae and move to the seats allocated to them. At Silverdale School, new students sit at the front left of the hall. New staff members sit on the stage.

Traditionally, the men sit in the front and the women at the back. At Silverdale School, we sit in our class groups.

The **kaikōrero** sit on the **paepae** at the front of the group of seats on the stage. The kaikorero **sign hongi** on their way to their seats.





# Himene and Karakia

## HIMENE

**Whakataka te hau ki te uru**

Cease the winds from the west

**Whakataka te hau ki te tonga**

Cease the winds from the south

**Kia mākinakina ki uta**

Let the breeze blow over the land

**Kia mātaratara ki tai**

Let the breeze blow over the ocean

**E hī ake ana te atakura**

Let the red-tipped dawn come with a  
sharpened air

**He tio, he huka, he hauhū**

**Tiheī mauri ora!**

A touch of frost, a promise of a  
glorious day



## KARAKIA TIMATANGA

**Kia hora te marino**

May peace be widespread

**Kia whakapapa pounamu te  
moana**

May the seas be like greenstone

**Hei huarahi mā tātou  
i te rangi nei**

A pathway for us all this day

**Aroha atu, aroha mai**

Let us show respect/love for each  
other

**Tātou i ā tātou katoa**

Bind us all together!

**Hui ē! Tāiki ē!**



# Whaikōrero

Next is the **mihī** or exchange of greeting by the **kaikōrero** (speakers) from both sides. During whaikōrero, links between the ancestors and the living are made, and genealogical links between tangata whenua and manuhiri are emphasised.

Each speech is followed by the performance of a **waiata** by the speaker's support group. The quality of the singing reflects the mana of the speaker and the speaker's support group.

The protocols for whaikōrero are determined by the **kawa** (practices) of the marae or by the local iwi. At Silverdale School, the speeches and waiata are as follows:

<i>Tangata Whenua</i>	<i>Student Speaker #1</i>	<i>(Tu Tira Mai)</i>
<i>Tangata Whenua</i>	<i>Student Speaker #2</i>	<i>(Te Pou)</i>
<i>Manuhiri</i>	<i>Matua Will (on behalf)</i>	<i>(Te Aroha)</i>



# *Open to All Speakers*

The official part of the pōhiri is conducted in Te Reo Māori.

Matua Mark will close the official part of the pōhiri and open the floor to all speakers.

This is when Mr Lockie will speak, along with new staff to Silverdale School.

At the conclusion of all speakers, Matua Mark will wrap up the pōhiri with the karakia **Unuhia**, and as a school we will sing **Utaina**.



# Karakia

## KARAKIA WHAKAMUTUNGA

**Unuhia, unuhia**

Draw on, draw on

**Unihia ki te uru tapu nui**

Draw on the supreme sacredness

**Kia wātea, kia māmā, te  
ngākau, te tinana, te wairua it  
te ara takatā**

To clear, to free the heart, the body  
and the spirit of mankind

**Koia rā e rongō,  
Whakairia ake ki runga**

Rongō, suspended high above us

**Kia tina! Tina! Hui ē tāiki ē!**

Draw together! Affirm!



# Hākari

The pōhiri concludes with the **hākari** - sharing of kai. The food removes the **tapu** (sacredness) from the manuhiri, so that the two sides may complete the coming together. As in all cultures, the sharing of food signifies a binding together.



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# Glossary

<b>Tomokanga</b>	<i>Gateway to the marae</i>
<b>Manuhiri</b>	<i>Visitors</i>
<b>Tangata whenua</b>	<i>People of the land</i>
<b>Wero</b>	<i>Challenge</i>
<b>Karanga</b>	<i>Call</i>
<b>Kaikaranga</b>	<i>Woman who calls to the people</i>
<b>Mahau</b>	<i>Entrance of the Wharenui</i>
<b>Whaikorero</b>	<i>Formal Speech</i>

<b>Kaikorero</b>	<i>Male who speaks</i>
<b>Pae Pae</b>	<i>The seat where the speakers sit</i>
<b>Waiata</b>	<i>Song</i>
<b>Hongi</b>	<i>Pressing of noses</i>
<b>Kawa</b>	<i>Rules set by the marae</i>
<b>Whare Kai</b>	<i>Dining Room</i>
<b>Tapu</b>	<i>Restricted</i>
<b>Whakanoa</b>	<i>Not restricted</i>

