**Pōwhiri**

A Māori welcome on to a [marae](http://www.tetaurawhiri.govt.nz/learning-maori/tikanga-maori/marae-visits/) is a pōwhiri (or pōhiri). Marae are not the only places where pōwhiri take place - pōwhiri can happen anywhere that hosts (tāngata whenua) wish to formally greet a group of visitors (manuhiri).

Māori is the language used during pōwhiri. While pōwhiri may vary according to the occasion and the tribal area, Māori language still guides pōwhiri. Basic pōwhiri include the following steps:

1. [Karanga](http://www.tetaurawhiri.govt.nz/learning-maori/tikanga-maori/karanga/) is a unique form of female oratory in which women bring a range of imagery and cultural expression to the first calls of welcome (and response) in the pōwhiri.
2. [Whaikōrero](http://www.tetaurawhiri.govt.nz/learning-maori/tikanga-maori/whaikorero/) or formal speech making follows the karanga. Some of the best Māori language orations are given during pōwhiri when skilled speakers craft the language into a series of verbal images. The protocols for whaikōrero during pōwhiri are determined by the kawa (practices) of the marae or local iwi if the pōwhiri is not held on a marae.
3. A [waiata](http://www.tetaurawhiri.govt.nz/learning-maori/tikanga-maori/waiata-song/) or song is sung after each whaikōrero by the group the orator represents. It is common to hear traditional waiata during pōwhiri.
4. Koha – a gift, generally an envelope of money, is laid on the ground by the last speaker for the manuhiri (visitors). A local kuia (female elder) may karanga as an expression of thanks. A male from the tangata whenua will pick up the koha.
5. Hongi – the pressing of noses signifies the joining together of tangata whenua and manuhiri. Tangata whenua invite the manuhiri to come forward to shake hands (hariru) and hongi.
6. Hākari – the feast, a meal is then shared. This usually signifies the end of the pōwhiri.

Whaikōrero

Tikanga Māori

Whaikōrero are formal speeches generally made by men during [pōwhiri](http://www.tetaurawhiri.govt.nz/learning-maori/tikanga-maori/powhiri/)(formal welcome ceremonies) and in social gatherings. In some tribal areas women also whaikōrero.

The whaikōrero is an opportunity for the speaker to display his or her mastery with Māori language and a competent speaker is able to embellish their speech with imagery and metaphor.

The basic format for whaikōrero is:

* Tauparapara (ritual chant): a prayer or chant suitable to the purpose of the meeting to invoke the gods’ protection and to honour the visitors.
* Mihi ki te whare tupuna (acknowledgement of the ancestral house): pays tribute to the central ancestor and descendants through the generations until the present.
* Mihi ki a Papatūānuku (acknowledgement of Mother Earth): giving thanks for Mother Earth and all living things.
* Mihi ki te hunga mate (acknowledgement of the dead): paying tribute to the dead who live on in the spirit realm.
* Mihi ki te hunga ora (acknowledgement of the living): giving thanks for our continued existence.
* Te take o te hui (purpose of the meeting): the purpose for which the groups have gathered.
* [Waiata](http://www.tetaurawhiri.govt.nz/learning-maori/tikanga-maori/waiata-song/)(song): an opportunity for the group to lend support to what has been said, usually appropriate for the occasion and relating to the purpose of the hui. The waiata also removes tapu (restrictions).

Protocols determining the order of speakers vary between iwi (tribe) and hapū (sub-tribe). There are two types of speaking order for the delivery of whaikōrero used by different tribes: tau-utuutu and pāeke.

**Tau-utuutu** is when the speaking order alternates. It begins with a local speaker, followed by a visiting speaker, another local speaker and so on. The last speaker is from the tangata whenua.

**Pāeke**, all but one of the host speakers speak first. Then the right of speech is handed to the visitors. A final speaker from the hosts completes the whaikōrero phase of the pōwhiri.

Mihimihi

Tikanga Māori

Mihimihi are introductory speeches which take place at the beginning of a gathering after the more formal [pōwhir](http://www.tetaurawhiri.govt.nz/learning-maori/tikanga-maori/powhiri/)i. Mihimihi are generally in te reo Māori and can be given by females and males.

Mihimihi establish links with other people present. Mihimihi involve individuals standing to introduce themselves by sharing their whakapapa (genealogy, ancestral ties) and other relevant information. It is important for Māori to know and to share their whakapapa - to know one’s whakapapa is to know one’s identity.

Mihimihi can vary in length depending on the reason for the gathering, how well the individuals at the hui know each other and their links to one another.

A person will usually identify specific geographical features associated with their tribal area including their maunga (mountain), awa (river) and moana (sea). They may also identify their waka (ancestral canoe), hapū (sub tribe), iwi (tribe), marae and an eponymous ancestor. This information is considered more important than the individual’s own name which may be the last piece of information given in mihimihi.

Some people include pepeha - well known set verses that describe their whakapapa links to a particular hapū or iwi.

Here is an example of a simple mihimihi:

Ko (name of your waka) te waka / My canoe is (name of your waka)

Ko (name of your mountain) te maunga / My mountain is (name of your mountain)

Ko (name of your river) te awa / My river is (name of your river)

Ko (name of your tribe) te iwi / My tribe is (name of your tribe)

Ko (name of your sub tribe) te hapū / My sub tribe is (name of your sub tribe)

Ko (name of your chief) te rangatira / (Name of your chief) is the chief

Ko (name of your marae) te marae / My marae is (name of your marae)

Ko (your name) ahau / I am (your name)

Whakataukī - Proverbs

Tikanga Māori

Māori proverbs called ‘whakataukī’, ‘whakatauākī’ or ‘pepeha’ are sayings that reflect the thoughts, values and advice of past generations. They are usually very succinct and often use metaphor to convey key messages. A short whakataukī will often be so accurate in capturing a thought or moment, there will be little need for any other words to explain it further. Proverbs are important to the revival of Māori language – they carry flair, imagery and metaphor embodying the uniqueness of the language.

Māori proverbs comment on many aspects of Māori culture including history, religious life, conduct, ethics, land, warfare, love, marriage, and death. Some sayings refer to cultural practices or attributes that have since changed or no longer exist. However, most can be adapted and applied to present-day situations.

Māori proverbs are featured in the formal speeches heard on the marae even today. To be considered a good orator, it is important for a speaker to be able to use these sayings appropriately. For the speaker’s point to be appreciated, it is essential for the audience to know the saying and to understand its meaning.

Some tribes and sub tribes have particular sayings that relate specifically to their whakapapa (geneology) links, history, attributes or practices. These types of sayings are called pēpeha.

Here are some examples of some well-known Māori proverbs:

Nā tō rourou, nā taku rourou ka ora ai te iwi

With your food basket and my food basket the people will thrive

He aha te mea nui o te ao? He tangata! He tangata! He tangata!

What is the most important thing in the world? It is people! It is people! It is people!

Whāia te iti kahurangi ki te tūohu koe, me he maunga teitei

Pursue excellence – should you stumble, let it be to a lofty mountain

Kia ora koutou katoa, **AKINA TE REO (GIVE IT A GO)**