



TOKIKAPU MARAE

Ko Waitomo te awa

Ko Rangitoto te maunga

Ko Uekaha te tangata

Ko Tokikapu te marae

Information for Schools

Powhiri:

A powhiri is a Maori ritual ceremony of encounter, or a formal ceremony of welcome. Please contact Huia Davis on 07 8787812 to arrange the powhiri ceremony which will be based around the information below (text ending with * indicates further discussion visiting groups will need to have with Huia prior to the stay).

Traditionally the process served to discover whether the visiting party were friend or foe, and so its origins lay partly in military necessity. As the ceremony progressed, and after friendly intent was established, it became a formal welcoming of guests (manuhiri) by the hosts (tangata whenua or home people). Today it remains a formal welcoming ceremony.

Powhiri Dress Code: Females must wear a long dark coloured skirt or dress and males to wear long dark trousers (no jeans). n.b. the manuhiri can change if necessary after the powhiri.

Before the powhiri begins, the manuhiri will assemble at the entrance to the Marae and wait. The powhiri will begin with the call (karanga), which involves women from both sides, calling to each other to exchange greetings and information to establish the intent and purpose of the visit. The tangata whenua initiate the powhiri by issuing a karanga *. As the calling proceeds the manuhiri (women first – men behind) will move forward towards the front of the Marae, pause briefly as a sign of respect to those who have gone before them and then move towards their seats (the men must be seated in front and women behind).

It is important that during the above part of the powhiri facial expressions remain relatively static and the manuhiri do not smile.

When seated, an exchange of greetings by the orators, which are usually male from both sides will begin*. During the speechmaking (whaikorero) links between the ancestors and the living are made, and genealogical links between tangata whenua and manuhiri are emphasised. The purpose of the gathering will also be discussed.

The koha will be laid on the ground by the orator for the manuhiri immediately at the conclusion of their speech and after the waiata. This will indicate to the tangata whenua that there are no further speakers from the visiting group (the koha to be kept in a pocket until the correct time to place it on the marae – not held in a hand during the speech). The koha will be placed on the ground in a position closer to the tangata whenua than the manuhiri. A local kuia (female elder) may karanga as an expression of thanks. A male from the tangata whenua will pick it up.

At the completion of the speeches, the manuhiri will make their way across to the tangata whenua to greet them with a hongī. The hongī is a gentle pressing of noses, and signifies the mingling together of the sacred breath of life. It is common for two women or a woman and a man to greet each other with a kiss on the cheek rather than a hongī (these days). You could take your cue from the tangata whenua or do whatever feels more comfortable for you.

The powhiri normally concludes with the sharing of food. The food removes the tapu or sacredness from the manuhiri, so that the two sides may complete the coming together. As in all cultures the sharing of food also signifies a binding together.

What to bring:

1. All food supplies for your group (there is a small freezer and large cold store available).
2. Butcher's knife, vegetable knives, rubbish bags, detergent, disinfectant, liquid scourer and sufficient toilet paper for the duration of your stay.
3. Each person is to bring a sleeping bag, bottom sheet, pillow and pillow case.

Bookings and Payment:

Please make any cheques payable to “Matua Iwi Marae”.

Other Visitors:

Tokikapu Marae is the gathering place for many groups within our community. Sharing the marae facility, during the daytime, is a part of the marae culture. Any visitors or groups, who arrange to meet at the marae while a school is staying, will introduce themselves and endeavour not to inconvenience the school’s programme.

Expected Behaviour:

Whare Puni (Meeting house and playcentre):

Please respect this area by:

- Removing all footwear before entering
- Playing and eating outside (no food or drink should be taken inside)
- Taking care not to walk over mattresses or to sit on pillows
- Keeping personal gear, clothing etc neatly packed away (please do not hang towels etc over the carvings)
- Leaving the whare puni as you found it. Please vacuum

Please note that the Playcentre is in use by a local group on Monday mornings from 10am to 12.30pm – unless arrangements are made with the marae prior to your visit.

Whare Kai (kitchen and dining room):

Please respect this area by:

- Leaving it clean and tidy at all times
- Keeping benches and sinks clear of dishes and sweeping the floor daily
- Placing filled rubbish bags on top of the bench outside the kitchen for collection
- Lighting the furnace fire for hot water when necessary (wood by the skyline garage)
- Washing and hanging out used tea towels to dry when you leave
- Eating all meals in the dining room
- Ensuring the dining room is not used as sleeping quarters

Whare Paku (ablutions block):

- Please clean this area daily and dispose of any rubbish appropriately

Play areas:

- For your safety, stay within the outer boundary fence
- Please respect the urupa (cemetery)
- Please take care of the young plants and trees as many have been gifts planted by other visitors to the marae

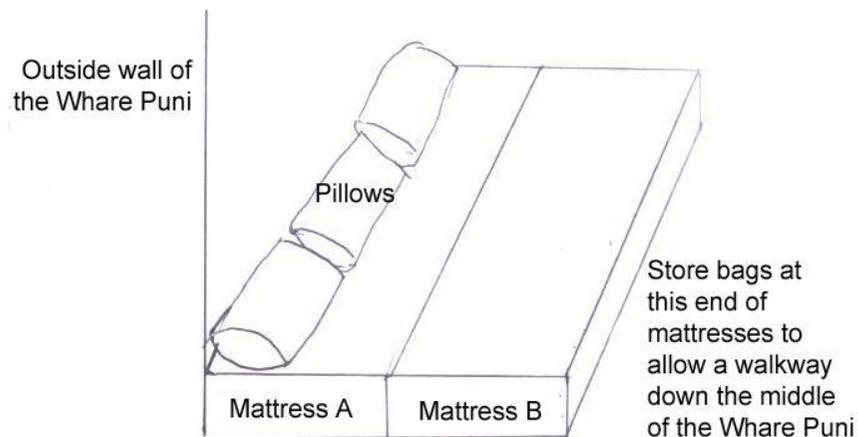
Smoking:

The smoking area is the external area at the back of the dining room.

Suggested Bedding Plan for Groups

When staying at Tokikapu we suggest that schools arrange the Whare Puni to enable the space to be used appropriately for activities during the day and sleeping at night.

Below is a diagram showing the layout for sleeping in which three people sleep across two mattresses covered by a bottom sheet. Heads are placed towards the outside walls of the whare puni and luggage is stored neatly at the foot of the beds. During the day students may pack up their bedding and place Mattress B (refer to the diagram below) directly on top of Mattress A to form seating. Please emphasize to students that it is inappropriate to sit on pillows or walk over mattresses. For safety reasons we suggest that adults sleep near the whare puni exits.



Poroporoaki:

Poroporoaki, or speeches of farewell, are reserved for the final part of the powhiri but are by no means the least important part of the process. At Tokikapu Marae they are usually carried out after the final meal is shared *.

The orator for the manuhiri will start this process. The orator will thank the tangata whenua and cover what has been learnt over the stay at Tokikapu Marae. Further waiata will be sung.

Poroporoaki signifies the act of farewell and the return of mana (esteem and authority) to the tangata whenua. It is often a sad occasion for Maori, especially the elderly, for the next time they meet could be in the presence of their ancestors. And for others, the experience of the powhiri may never happen again.

Before leaving Tokikapu Marae, pause for a while.

Reflect upon the welcome and hospitality that you and your ancestors have received in the tradition of the tangata whenua from Tokikapu Marae.

You will have experienced something unique and special.