



In readiness for our marae hui on 28 April, the Housing First Auckland Kaupapa Māori Leaders have prepared some guidance outlining marae kawa (ceremonial protocols) and marae tikanga (practices on the marae) for the pōwhiri at Ōrākei Marae.

Ōrākei Marae is trusting every individual coming to the marae is coming with good intentions and good health. This is important for the wellbeing of kaumātua as well as Housing First Auckland whānau. If you are unwell or have any cold or flu symptoms, we ask that you please stay home. General hygiene practices of hand washing and use of hand sanitiser are encouraged while at the marae.

Pōwhiri

Starting on time is important. We all need to be outside the marae by 8:45 am ready for a 9.00 am start so that we do not keep the hau kāinga (people of marae) waiting. Please congregate at the carpark area close to the entrance to the marae.

Karanga (call of welcome) is the voice of the meeting house welcoming us onto their marae. A designated person will respond on our behalf. We will follow her lead and remain behind her, women grouped behind and men in tow.

Whakaeke (embarking onto the marae as the Housing First Auckland Collective) - the person responding to the karanga will lead us (with women behind and men in tow) onto the marae courtyard to a point in front of the meeting house. Here we will pause momentarily, paying homage to the meeting house and the cherished and departed whānau of the marae and those who are with us too.

The person responding to the karanga will then lead us into the meeting house, named *Tumu Tumu Whenua*. We are to remove our shoes prior to entering *Tumu Tumu Whenua* and place these neatly on the right-hand side of the doorway. We will enter the meeting house and take our seats to the right. Men will fill the front row of seats and women the remainder. Priority will be given to our speakers in the front row. If there are insufficient seats for everyone, mattresses are usually placed alongside the wall for such situations. Initially, it may be a little tight for seating in the designated space.

Paeke kōrero (speeches)

Ōrākei Marae orators officiate the order of events. When they have concluded they will indicate that it is our opportunity to respond. We envisage having three kaikōrero (speakers) who will respond on our behalf, followed by us all singing a different waiata of support for each speaker.

Waiata

Our three waiata are listed below with hyperlinks so you can listen to these waiata on YouTube before our hui.

[Wairua Tapu](#)

[Hutia Te Rito](#)

[Purea Nei](#)

Koha

Put simply, koha is a Māori term for a gift. It's a way in which one can express gratitude in the form of a physical gift, like money. But if you stop at a simple definition then you miss out on all the colour and meaning of the tradition of giving a koha. On a practical level, koha can contribute towards catering for an event. On a

deeper, and somewhat more personal level, koha can also symbolise an expression of deep gratitude and affection. A koha will be given to the marae during the pōwhiri process.

Hongi (coming together as one)

Ōrākei Marae kaumātua will provide the opportunity for those of us who would like to partake in a hongi with them - our kaikōrero (speaker) will take the lead for us. Given there will be many people in attendance, it's usually just the first two rows that will be invited to partake in the hongi process. However, once again our kaikōrero (speaker) will take the lead for us. After the hongi, we will be guided by the Ōrākei Marae whānau as to what follows.

If you have any queries about this process, please approach the designated **Marae Buddies** (see below). These are people that our Kaupapa Māori Leaders have identified within your organisation who can provide advice and guidance prior to and on the day at Ōrākei Marae.

Our Marae Buddies

Auckland City Mission: *Leon Witehira*

Lifewise: *Debbie Pourau, Awatea Hawke*

LinkPeople: *Jason Tate, Leonie Kaipo*

Vision West: *Fred Astle, Billie-Jean Peita, Animoa Goold*

Marae tikanga

No food is to be consumed inside or directly outside the wharenuī (meeting house) or on the marae courtyard in front of the wharenuī.

No photos or footage is to be taken of the back wall inside the wharenuī where photos of all our Tupuna (ancestors) hang. Please also be mindful that some people may not consent to being photographed or having their photograph shared.

Water bottles are allowed inside the wharenuī (meeting house).