

# THE PŌWHIRI PROCESS

<b>TE HUIHUINGA</b>	gathering together outside the tomokanga, greet each other, organise speakers, koha, etc	
<b>TE TAENGA</b>	move to the gate – women in front	
<b>TE KARANGA+ PŌWHIRI)</b>	call - first from tangata whenua, manuhiri start to walk forward; reply from manuhiri; be prepared to pause to remember dead	
<b>TE WERO</b>	the challenge	
<b>TE WHAKEKENGA / WHAKATAKA</b>	moving toward manuhiri seating, pausing before turning to the seats, in memory of those who have died; sit together	
<b>NGĀ WHAIKŌRERO (aka MIHI)</b>	speeches of formal greeting (tū mai tū atu – tangata whenua & manuhiri alternating OR pāeke – all tangata whenua first, then all manuhiri); last speaker is tangata whenua	
<b>WAIATA</b>	a song after each speech, by those supporting the speaker; follow lead of experienced people as to when to sit down	
<b>KOHA</b>	the last speaker for the manuhiri moving onto the marae ātea to lay down a donation	
<b>TE TŪTAKITANGA (aka HARIRŪ)</b>	individual greeting (hongi or kiss, handshake) of each manuhiri moving in file, from rows, past the tangata whenua	
<b>WHAKANOA</b>	to remove the tapu of visitors, often by having a cup of tea (preceded by karakia)	

*The general rule, if you aren't familiar with the process, is 'follow the leader'; however there are some differences by age and gender so try to keep an eye on those who are similar to you.*



Treaty Resource Centre  
He Puna Mātauranga o Te Tiriti