



Visiting and honouring Hinemihi, Powhiri, 8th August, 2012

- **10.30 Arrival**

Please make your way to the main entrance. Cold refreshments will be served in the Marble Hall and small exhibition of Hinemihi archive and information on Te Maru Hinemihi (friends of Hinemihi) will be on display in the Saloon

- **10.45 New Zealand Olympic Team arrive**

- **11.00 Manuhiri (visitors)**

All guests will join the New Zealand Olympic Team in the Saloon. A short explanation will be given about the coming Powhiri and you will be led out along the gravel path to stand opposite Hinemihi.

- **11.10 Powhiri begins:**

Wero (challenge) the challenge traditionally determined whether the manuhiri (visitors) were on a mission of peace or otherwise. The manuhiri (visitors) remain outside of the marae whilst the challenge takes place and when the Ngati Ranana warriors are satisfied all is well a taki (small carved dart or leaf) is placed on the ground. Manuhiri (visitors) will pick up the leaf and Ngati Ranana will then signal for us to move onto the marae.

Karanga (Ancestral Call) Chosen woman from both tribes begin a process of calling out Karanga and we will be lead slowly onto the Marae.

Whai korero (speeches of welcome) This is led by the Tangata Whenua (on the 8th this will be lead by representatives from the Ngati Hinemihi tribe who are over from New Zealand and Ngati Ranana London Maori Club). Both sides speak in turn and all speeches are followed by a waiata tautoko (supporting song, hymn, haka). The speeches acknowledge the living and the dead, the ancestral waka (canoe) and seek to find common ground between the tribes. In our case we are coming together to support Hinemihi and help support her and her guardians and community in the restoration.

Hongi (pressing of noses) Today Ngati Ranana will come forward and greet the visitors. As a member of the local tribe approaches you they will reach out to shake your hand and slowly move forward and gently press their nose again yours. This is a tradition that joins you physically as a visitor with the local people. It is a sign of unity and peace and makes the two groups one.

Karakia (Prayer) completes the formalities of the Powhiri and give thanks for the kai (food)

- **12.20 Welcome to Clandon Park by the National Trust**

- **12.30 Hakari (Feast)** BBQ lunch will be served in the marquee adjacent on the lawn

- **13.00 Performance** Ngati Ranana London Maori Club will give a short performance

The National Trust extends the invitation for you to look around Clandon House and her gardens

- **14.00 Event ends**



Haere Mai and welcome to the Hinemihi Marae

What is a marae - In Aotearoa-New Zealand and other Polynesian societies, a marae is a communal and sacred place serving both spiritual and social purposes.

The ***marae*** is an important part of daily Maori life. In Maori society, it is a place where culture is celebrated, the Maori language is spoken, where customs are explored and debated, family occasions held and where important ceremonies, such as welcoming visitors or saying farewell to the dead take place.

In Maori usage, the ***marae*** is the open space in front of the meeting house – or ***whare nui*** - where welcome ceremonies featuring speeches also take place.

The meeting house is where important meetings, sleepovers, craft work and other cultural activities also happen. A ***marae*** also hosts special occasions including weddings, christenings, birthdays and funerals.

Your visit today begins with a formal welcome ceremony called a ***powhiri***. As you wait to enter the marae, you listen for a ***karanga*** - an exchange of calls between your hosts and visitors. After the call by your host, you move slowly and silently towards Hinemihi. Women will lead the group and a female representative from the visitors will reply to the call. Visitors slowly move forward and stop momentarily in front of the meeting house, standing in silence for a short time to pay respects to loved ones who have departed.

Visitors usually sit on the right hand side, with men in the front seats and women sitting behind. The ***tangata whenua*** (people of the land) sit in the front seats and their first speaker stands to ***mihi*** (greet) the ***manuhiri*** (visitors). Now it is the women's turn and they rise to sing a song with the rest of the ***tangata whenua***. When their speakers have finished, the ***manuhiri*** reply with ***whaikorero*** (speeches) and a ***waiata*** (song) is sung after each speech.

Following the ceremony, the ***manuhiri*** come across to ***hongi*** (press noses) and ***hariru*** (shake hands) with the ***tangata whenua***.

Now, you and the rest of the ***manuhiri*** are considered as being at one with ***tangata whenua***.

Kotahitanga (Oneness) has been achieved and for now you are all people of Hinemihi.