

# PROTOCOLS FOR A PŌWHIRI

*Ko Maungakiekie te maunga*  
*Ko Waitematā te awa*  
*Ko Ngāti Whātua te iwi*  
*Ko Orakei te marae*  
*Ko Tumutumuwhenua te wharenuī*

*Maungakiekie is the mountain*  
*Waitematā the sea*  
*Ngāti Whātua the people (of Auckland)*  
*Orakei the marae*  
*Tumutumuwhenua the Ancestral House*

## *Pōwhiri*

This handout is a brief guide to the procedure for attending a *Pōwhiri* and *Poroporoaki* at *LIANZA Conference 2008* in the Sky City Convention Centre. The *kaupapa/tikanga* can vary from place to place therefore the following guide will give you a good idea of what to expect.

All manuhiri/Visitors will gather on the bridge between the Sky City Casino and the Sky City Convention Centre. Although it is seen as the conference venue, for the cultural purposes, and powhiri process, the area becomes that of the marae atea and its surrounding community.

1. Assemble on the *Arahanga* (Bridge) and organise *Kaikōrero*, (Speakers) *Tākoha*, (Gifts) and *Kaiārahi* (Leading Elder) *Kaiwhakautu* (the woman/women who will return/answer the call from the Hunga Kāinga). A *Tākoha* is a gift to the people you are visiting, usually this is money which is placed into an envelope and given to your *Kaikōrero*.
2. Move to the doors - women in the front, men at the back (and sides). It is important that you keep together, normally in an arrow formation with your caller in the front. Usually the *Kaumātua* and elder women of your group will stand at the front. **Stay together as a group when moving forward.**
3. When the *Kaikaranga* for the *Hunga Kāinga* gives her call, your *Ope* will proceed to walk forward slowly, following the path laid before you by the *Kaikaranga*.
4. The *Kaiārahi* may incant a *Karakia Whakawātea* or deliver appropriate *Poroporoaki* as the *Ope* traverses. This is not a response to the *Kaikaranga*, however the *Kaiwhakautu* can respond after the *Kaiārahi* has completed the *Karakia Whakawātea* or the *Poroporoaki*. They will be at the front (or sometimes to the sides) of the *Ope* and everyone stays behind or close by. The *Ope* walks slowly forward as they are beckoned into the *Whare*.
5. The group proceed through to the door of the room (where the kōrero will take place) and the front people stop at the doors. A minute or so of silence is observed at the *Kūwaha*.
6. The group will move forward and take their seats on either side. The *kaikōrero*, *kaikaranga* and others, will move to the stage area (which will be designated) and will be indicated where to sit. Once seated, a short service may begin. The Service may only be a *Karakia*, or a hymn may precede or follow the *Karakia*.
7. The *Hunga Kāinga/Tangata Whenua* begin the speeches until all the speakers from that side have completed, each speech is followed by a waiata. The *Manuhiri* speakers follow with their speeches and waiata.
8. The *tākoha* is handed to a representative of the *Hunga Kāinga* by the last speaker of the *Ope* after their final waiata and not placed on the floor.
9. After the speeches and waiata have completed, beginning with the *Taumata* will the hongi/harirū commence. Note that it is not a rubbing together of noses but rather a pressing together of noses. Ensure that you position your head well enough for your noses to be pressed together so that both

of you will not received a nasty banging of your heads together as a result. It is fine for you to place the left hand on the right shoulder of the person being greeted, as the two right hands are grasped during the *Harirū* (Handshake)

10. The formal part of the *Pōwhiri* is now completed, however there is one further important task which concludes the *Pōwhiri* which involves the partaking of food and drink (there are cultural reasons for this). You will be called into the appropriate area where a *Karakia Whakapai Kai* (*Blessing of the food, Grace*) is said before the eating of a meal. Once you have eaten **you are now as one with Te Hunga Kāinga/tangata whenua** for the duration of your stay.

### ***Points to Remember***

#### ***Speaking***

A great deal of respect is accorded to people who are speaking so there are some rules that are important to know.

- There are no restrictions on women to speak after the formalities, but there are appropriate places and times for this to occur (women – always check prior to standing or until someone has indicated).
- It is not polite to speak when someone is standing and delivering their speech. No matter how much you may disagree with a speaker, you must wait until they have completed finished talking and have sat down.
- Never walk in front of a speaker, if you really are desperate then walk behind them or bend down if walking in front of them.

#### ***Dress/Attire***

For more formal occasions it is customary for women to wear a long skirt or dress and for men to wear a suit and tie.

General rule of thumb “if you are unsure of the *Kaupapa* always ask”.

## **PROTOCOLS FOR A POROPOROAKI**

All attendees will gather in the main room of the conference.

1. Assemble in the main forum room.
2. Formalities will be commenced and at the end of all the presentations will the poroporoaki begin
3. Hymn to be sung by those in attendance
4. Kaumatua to close with a karakia

5. For further information on Māori culture, language and tradition you may contact the Bicultural Portfolio on:

Anahera Morehu (Portfolio Manager) (09) 373 7599 xtn 82881  
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*Ngā waiata*

**Ko nga kete wananga e rapuhia e Tane**

Ko te kete ruruku o te rangi  
e rangahau ana  
ki ngā wananga uruuru tawhito  
koia nei te tuatea

The baskets of knowledge sought by Tāne  
The basket called “Ruruku o te rangi”  
it pursued, the teachings and instructions  
in things that cause havoc and distress  
The basket of Evil

Ko te kete wahirangi  
e rangahau ana  
ki ngā wananga uruuru tipu  
koia nei te tuauri

The basket called “Wahirangi”  
it pursued, the teachings and instructions  
in things that bring health and prosperity  
The basket of Good

Ko te kete whanui  
Ko ngā uruuru matua  
Kei roto a I tēnei kete te kete  
aronui e...

The basket called “Whanui”  
Peace and love and all things that serve to promote  
the welfare of all can be found in this basket  
The basket of Love

<http://www.lianza.org.nz/treaty/waiata.way>

**Tutira mai**

Tutira mai ngā iwi  
Tātou tātou e  
Tutira mai ngā iwi  
Tātou tātou e  
Whāia te māramatanga  
Me te aroha e ngā iwi  
Kia tapatahi  
Kia kotahi ra  
Tātou tātou e

Stand in rows the people  
All of us  
Stand in rows the people  
All of us  
Seek after knowledge  
And fellowship all people  
Think as one  
Act as one  
All of us

<http://www.maori.org.nz/waiata/sound/AU/tutira1.au>

**Whakaaria mai**

Whakaaria mai  
Tou ripeka ki a au  
Tiaho mai  
Ra roto i te po  
Hei kona au  
Titiro atu ai, ora mate  
Hei a au koe noho ai

Lift up  
your cross to me  
Shine forth  
from the night  
There will I be  
looking in life, in death  
abide with me

<http://www.youtube.com/watch?v=gKbKSg6X5L4>

Although this is in English first before the Māori by  
Sir Howard Morrison

### **Tama Ngakau Marie**

Tama ngakau marie  
Tama a te Atua  
Tēnei tonu mātou  
Arohaina mai

Son of peace  
Son of God  
here we are always  
show us compassion.

Murua ra ngā hara  
Wetekina mai  
Ēnei here kino  
Whakararu nei

Wipe away our sins,  
unshackle them  
These evil ties  
that are so troublesome

Tama ngakau marie  
Tama a te Atua  
Tēnei tonu mātou  
Arohaina mai

[http://www.youtube.com/watch?v=4Gr\\_ptFsEXA](http://www.youtube.com/watch?v=4Gr_ptFsEXA)

### **Māori Terms**

Harirū	Greet by shaking hands and/or performing the hongi
Hongi	Pressing of nose and forehead in greeting [do not close your eyes]
Hunga Kāinga	Home people [people of the marae]
Hui Mate	Bereavement
Kaikaranga	The woman/women ‘caller’ (tangata whenua side) who has the honour of calling visitors on to the marae
Kaikōrero	A speaker
Kaiwhakautu	The woman/man ‘caller’ (manuhiri side) who has the honour of returning the call to the Hunga Kāinga
Karakia	A prayer, incantation
Kaumātua	Elder(s) [inclusive of both male and female]
Kaupapa/Kawa	Protocols/rules of the marae
Manuhiri	Visitor or visiting group
Marae	The (whole) complex including buildings (wharenuī, wharekai, etc.) grounds. etc.
Marae atea	Ground directly in front of the wharenuī [courtyard of the marae]
Ngā	Plural e.g. Ngā ope (groups)
Ope	Group
Pōwhiri	Ceremony of welcome
Tākoha	A gift/donation [a gesture of appreciation]
Tangata whenua	Home people [people of the marae]
Taumata	Speaking Elders
Tikanga	Protocols, Customs
Waiata	Song
Wairua	Spirit
Whare Kai	Dining hall and/or kitchen
Whare Hui	Meeting house