

# WAIPAPA MARAE: PROTOCOLS FOR A PŌWHIRI



*He kāinga nō te ururoa, te moana  
He kāinga nō te kereru, te ngahere*

*The ocean is the home of the shark, and  
the forest is the home of the wood pigeon.*

*This proverb has many meanings one of which is that respect should be accorded to those whose domain you enter.*

*Ko Maungakiekie te maunga  
Ko Waitematā te moana  
Ko Ngāti Whātua te iwi  
Ko Waipapa te marae  
Ko Tāne-nui-a-rangi te wharenuī  
Ko Reipae te wharekai*

*Maungakiekie is the mountain  
Waitematā the sea  
Ngāti Whātua the people (of Auckland)  
Waipapa the University Courtyard  
Tāne-nui-a-rangi the Ancestral House  
Reipae the Dining Room*

## **Pōwhiri**

This handout is a brief guide to the procedure for attending a **Pōwhiri** during the International Indigenous Librarians' Forum at **Waipapa Marae**. The **Tikanga** can vary from place to place but for Waipapa marae the following guide will give you a good idea of what to expect.

The majority of encounters will be inside the **Wharenuī** of **Tāne-nui-ā-rangi**. However, when the **wharenuī** is not able to accommodate a group involving a large number of people, then the **pōwhiri** will take place on the **marae**.

The **marae** is sacred to the living and is a memorial to those who have passed on and ancestors. For this reason, entering on to the **marae** and into the **wharenuī** in a reverent manner. All newcomers to the **marae** must be welcomed formally. It is an encounter place, where challenges are met and issues are debated. However, before this is possible, **Manuhiri** (Visitors) must have the **Tapu** (restriction) removed by the traditional **pōwhiri** (welcome ceremony.)

Conduct at the traditional ceremony is prescribed by local **Hapū/Iwi** and **tikanga** (Custom). Likewise the direction in which the **manuhiri** move, and the positions allotted to the **Hunga Kāinga/Tangata Whenua** (Local People) in the meeting house.

Conduct afterwards is more general in nature. It is based on common-sense and concern for others on the *marae*. These rules apply to all *marae* and the onus is on the visitors to keep the facilities clean and attractive and as well, to promote an atmosphere which encourages honest mannerly encounters.

*Hunga Kāinga/Tangata Whenua* have rules of conduct as well. Though different, they are equally as important as those which govern *manuhiri* behaviour.

1. Assemble outside the *Tomokanga/Waharoa* (Gateway) and organise *Kaikōrero*, (Speakers) *Tākoha*, (Gifts) and *Kaiārahi* (Leading Elder) *Kaiwhakahoki-i-te-karanga* (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 gate - 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 on to the *Marae Atea* (it is important that the *ope* stay close together as a group when walking on to the *Marae* - so if you have children they should be at your side).
4. The *Kaiārahi* may incant a *Karakia Whakawātea/Waerea* or deliver appropriate *Poroporoaki* as the *ope* traverses the *marae*. This is not a response to the *kaikaranga*, however the *kaiwhakahoki-i-te-karanga* can respond after/during the *kaiārahi* has completed the *waerea* 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 forward as they are beckoned on to the *marae* and into the *wharenuī*.
5. The group walks into the *mahau* (Porch) of the house where they remove their shoes. From there they proceed to their seats.
6. 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* 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.
9. 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.
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 *Wharekai* 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** and *Waipapa* is your *marae* for the duration of your stay.

(NB. It is polite to help in the kitchen, don't ask those in the kitchen if they need help as they will most probably say no, just help and they will greatly appreciate it).

## ***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 within the ***Whare Hui*** 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.

### ***Food***

Food is prohibited in the ***Whare Hui*** and on certain areas of the ***Marae*** this is for cultural reasons. Food is only permitted to be eaten in the ***Whare Kai*** or just outside the ***Whare Kai***. No food or drink should be taken inside the ***Whare Hui*** or on to the ***Marae Atea*** – even by children.

### ***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. In the event of a ***Hui Mate***, it is also fitting for men and women to wear formal attire As well as a ***Tauā***. (*Chaplet, Greenery*) on the head.

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

## ***Māori Terms***

Harirū	Greet by shaking hands and/or performing the hongī
Hongī	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
Kaihakahoki i te karanga	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
Tākoha	A gift/donation [a gesture of appreciation]
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
Tangata whenua	Home people [people of the marae]
Taumata	Speaking Elders
Tikanga	Custom
Waiata	Song
Wairua	Spirit
Whare Kai	Dining hall and/or kitchen
Wharenuī	Large house
passages of time	