

WAIPAPA MARAE: PROTOCOL FOR THE PŌWHIRI

He kāinga nō te ururoa, te moana The ocean is the home of the shark
He kāinga nō te kereru, te ngahere 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 Maungakiekie is the mountain
Ko Waitemata te moana Waitemata is the sea
Ko Ngāti Whātua te iwi Ngāti Whātua are the people/tribe (of Auckland)
Ko Waipapa te marae Waipapa is the University Marae
Ko Tāne-nui-ā-rangi te wharenuī Tāne-nui-ā-rangi is the meeting house
Ko Reipae te wharekai Reipae is the dining hall

Terms

Hongi - pressing together of nose and forehead in greeting [look downwards but do not close your eyes]
kaikaranga - the woman/women 'caller' (*tangata whenua* side) who has the honour of calling on the visitors
kaikōrero - the speaker
kaiwhakahoki i te karanga - the woman/man 'caller' (*manuhiri* side) who has the honour of returning the call to the *tangata whenua*
karanga - a call
karakia - a prayer
kaumātua - elder(s) [inclusive of both male and female]
kawa - protocols, rules, procedures
koha - a gift/donation [a gesture of appreciation]
manuhiri - visiting group
marae - whole complex, grounds and buildings
marae atea - ground directly in front of the wharenuī [forecourt of the marae]
ope - group
pōwhiri - ceremony of welcome
tangata whenua - home people [people of the marae]
tangihanga - bereavement/funeral
waiata - song
wairua - spirit
wharenuī - meeting house
wharekai - dining hall and/or kitchen

Pōwhiri

This hand-out is a brief guide to the procedure for attending a *pōwhiri* (traditional maori welcome) at Waipapa Marae. The *kawa* (protocol) can vary from place to place but for this *marae* the following guide will give you some idea of what to expect.

It should be noted that walking on to the *marae* (māori meeting house) is a time of remembrance, sadness and showing of respect. The *manuhiri* (visitors) should walk forward slowly with their head bowed, some even shed tears for those who have died. So when called on to the marae it is appropriate to be silent and reverent.

1. Assemble outside the gate and organise *kaikōrero* (speakers), *koha* (gift) and *kaiwhakahoki i te karanga* (the person who will return/answer the call from the home people). A *koha* is a gift to the people you are visiting, usually this is money, placed into an envelope and given to your speaker(s).
2. Move to the gate - women in the front, men at the back (and sides). It is important that you keep together, with your caller in the front. Usually the elder women of your group will stand at the front. Stay together as a group when moving forward.
3. When the *kaikaranga* (caller) for the *tangata whenua* (home people) gives her call, your *ope* (group) proceeds to walk forward slowly on to the *marae atea* (porch front of māori meeting house). It is polite to be silent during the pōwhiri. It is important to 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 *kaiwhakahoki i te karanga* for the *manuhiri* will reply. She/he is at the front (or sometimes to the sides) of the group and everyone stays behind or close by. The group walks slowly forward and stops about halfway between the gate and the whareniui. At this point the group will stop for one to two minutes (at a *tangihanga* (mourning ceremony) this stop is often much longer).
5. The *manuhiri* starts walking forward and the *kaikaranga* for the *tangata whenua* will begin their second call.
6. The call is answered by the *kaiwhakahoki i te karanga* for the *manuhiri*. The group walks on to the porch of the *marae* where they remove their shoes. They enter the house and go to the right side of the house. They then walk to the right hand side of the house and remain standing. Visitor seating is provided on that right hand side of the house (those unable to get a seat will be seated behind them on the floor or on mattresses). It is correct to remain standing until everyone is assembled inside and until you are asked to be seated by the *tangata whenua*. Please keep the front row (or two) free for the speakers and male elders.
7. Once seated, the speeches begin (prior to this though, a prayer of thanks is often given). As each speech is made, it is followed with a *waiata* (song). The *manuhiri* speakers follow with their speeches and *waiata*.

8. The *koha* is usually placed on the floor or handed to a representative of the *tangata whenua* by the last speaker before the final *waiata*. At the end of the speeches the *tangata whenua* will indicate to the *manuhiri* to come forward to shake hands and to *hongiri* (nose pressing).
9. The *hongiri* is incorrectly translated as rubbing noses. The *hongiri* has special significance, including the mixing of the breath and the *wairua* (spirit). Often the *hongiri* is only performed by the *kaikōrero* (speakers) and *kaumātua* (elders) of your group. The nose and then the forehead are pressed against the other person's nose and forehead once. In other parts of New Zealand it is usually two presses of the nose).
10. The formal part of the *Pōwhiri* finishes once the person has had something to drink and eat (there are cultural reasons for this). You are now *tangata whenua* and you become part of *Waipapa Marae*. You will be called into the *wharekai* where a *karakia* (prayer) is always said before the eating of a meal. A utensil is tapped on the table to indicate to people to be quiet and still as the prayer is about to be said.
11. Elders and visiting dignitaries should be given first priority when lining up for food or for seating at the tables.
12. It is polite to help in the kitchen. Don't ask those in the kitchen if they need help as they will say no, just help and they will greatly appreciate it. After a cup of tea you will reassemble in the meeting house for further discussion, debate or instruction or to bed down for the night.

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 absolute restrictions on women to speak within the wharenui but there are appropriate places and times. So always check prior to standing or until someone has indicated.
- It is not polite to speak when others are speaking. No matter how much you disagree with a speaker, you must wait until they have finished talking completely.
- Never walk in front of a speaker. If you really need to move then walk behind them or bend down if walking in front of them.