

InsideOUT

PŌWHIRI GUIDEBOOK



Pōwhiri is a ritual of encounter;
a welcoming ceremony of great
importance to **Māori** as a traditional
means for the **tangata whenua**
(hosts) to establish if the manuhiri
(guests) are friend or foe.

The ceremony opens the spiritual
doorway for the **manuhiri** to come
onto the **tapū** (sacred) land of the
marae.

The pōwhiri includes roles for designated people and for all of those who are present.

- **Kaikaranga (Caller)**

The karanga (spiritual call) is performed by women from both the tangata whenua and the manuhiri. Some whakawahine (trans women) perform this role for their marae. Starting with the tangata whenua, the kaikaranga exchange calls that acknowledge those who have passed, those present and to establish the purpose of the visit. The kaikaranga ensure safe passage and lift the tapu (spiritual restriction) from the manuhiri.

- **Haka powhiri (Action chant)**

The tangata whenua will sometimes perform a haka pōwhiri while the karanga is in progress. This supports the kaikaranga and further honours the arriving manuhiri.

- **Whaikōrero (Formal speech)**

The whaikōrero is a formal speech commonly made by men during the pōwhiri, typically the kaumatua (elders) and rangatira (leaders) of both parties. Starting with tangata whenua, the speakers take turns to stand and welcome each other, to honour the gods and ancestors, pay tribute to the dead, and speak to the purpose of the hui (meeting or conference). The speeches generally end with the manuhiri who must then present a koha (gift) to the tangata whenua to pay tribute and thank them for their hospitality.

- **Waiata (Song)**

A waiata is performed after each speech in the whaikōrero. The whole group must stand and sing after their representative has spoken (even if they don't know the words).

Rules during a Pōwhiri

Please remove hats and sunglasses when the pōwhiri begins.

Remain silent for the duration of the event.

Everyone must be on their best behaviour as this is a formal event.

Manuhiri will arrive at the Waharoa (entrance gate). Women would be in front followed by the men.



Feel free to stand with which gender you identify as and if you are non-binary or gender/diverse please be situated in the centre of the group.

Tangata whenua Kaikaranga starts her call and the pōwhiri begins.



Kaikaranga exchange karanga.

Manuhiri Kaikaranga begins to respond establish purpose of visit. Her group will follow close behind.

Did you know: Karanga is done in high tone as both Kaikaranga are drawing deep into their emotional energy by tapping into their wairua (spirit) giving them the strength to call the dead and weave a spiritual rope to pull the manuhiri onto the Marae Atea (tribal grounds). Manuhiri kaikaranga responds to call and they go back and forth. Her group...behind. The manuhiri to acknowledge the dead then proceed.

PŌWHIRI MAP



Once everyone is seated the Whaikōrero will begin.

**MANUHIRI
(GUESTS)**

**TANGATA
WHENUA
(HOSTS)**

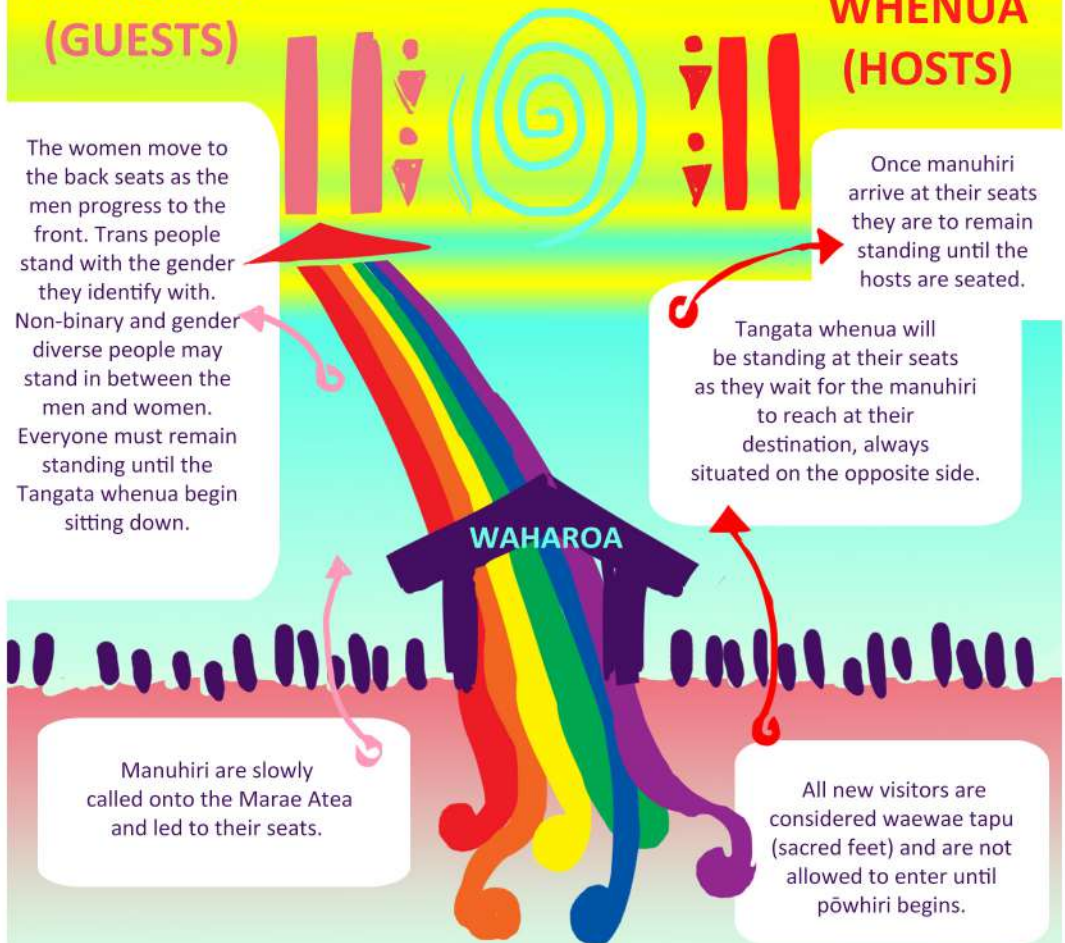
The women move to the back seats as the men progress to the front. Trans people stand with the gender they identify with. Non-binary and gender diverse people may stand in between the men and women. Everyone must remain standing until the Tangata whenua begin sitting down.

Once manuhiri arrive at their seats they are to remain standing until the hosts are seated.

Tangata whenua will be standing at their seats as they wait for the manuhiri to reach at their destination, always situated on the opposite side.

Manuhiri are slowly called onto the Marae Atea and led to their seats.

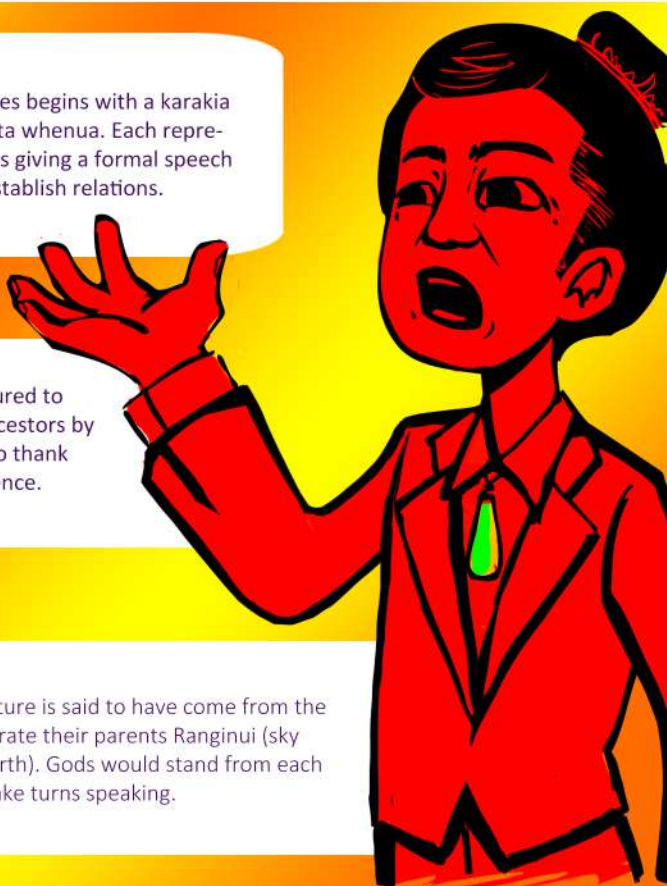
All new visitors are considered wae wae tapu (sacred feet) and are not allowed to enter until pōwhiri begins.



The whaikōrero (exchange of speeches begins with a karakia (incantation or prayer) by the tangata whenua. Each representative from both parties take turns giving a formal speech to welcome each other and establish relations.

A whaikōrero is generally structured to welcome, honour the gods and ancestors by paying tribute to the dead and to thank them for our continued existence.

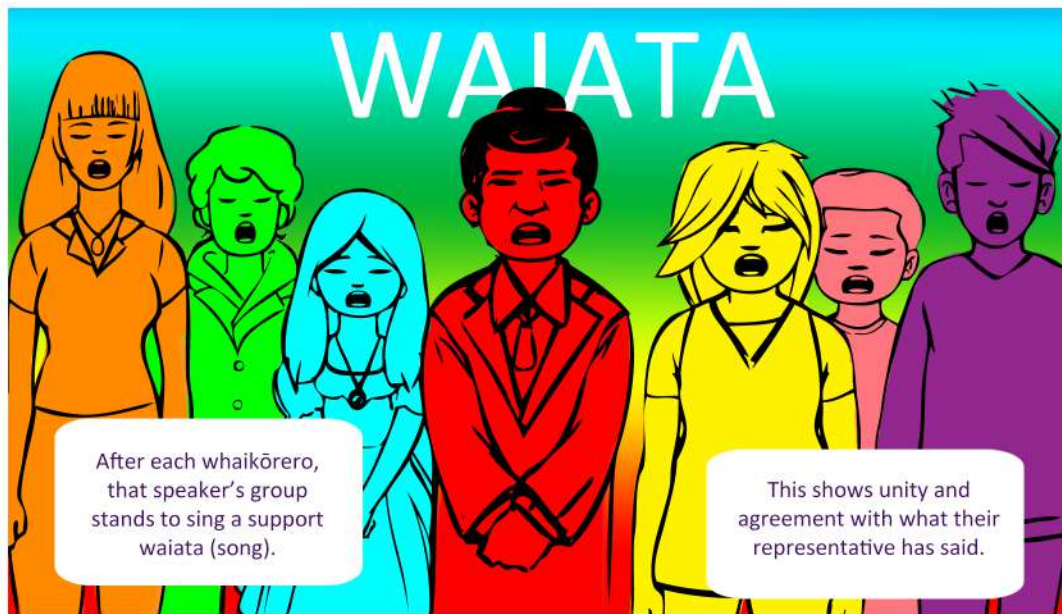
Did you know: The whaikōrero structure is said to have come from the gods as they debated how to separate their parents Ranginui (sky father) and Papatūānuku (mother earth). Gods would stand from each opposing party and take turns speaking.



WAIATA

After each whaikōrero, that speaker's group stands to sing a support waiata (song).

This shows unity and agreement with what their representative has said.

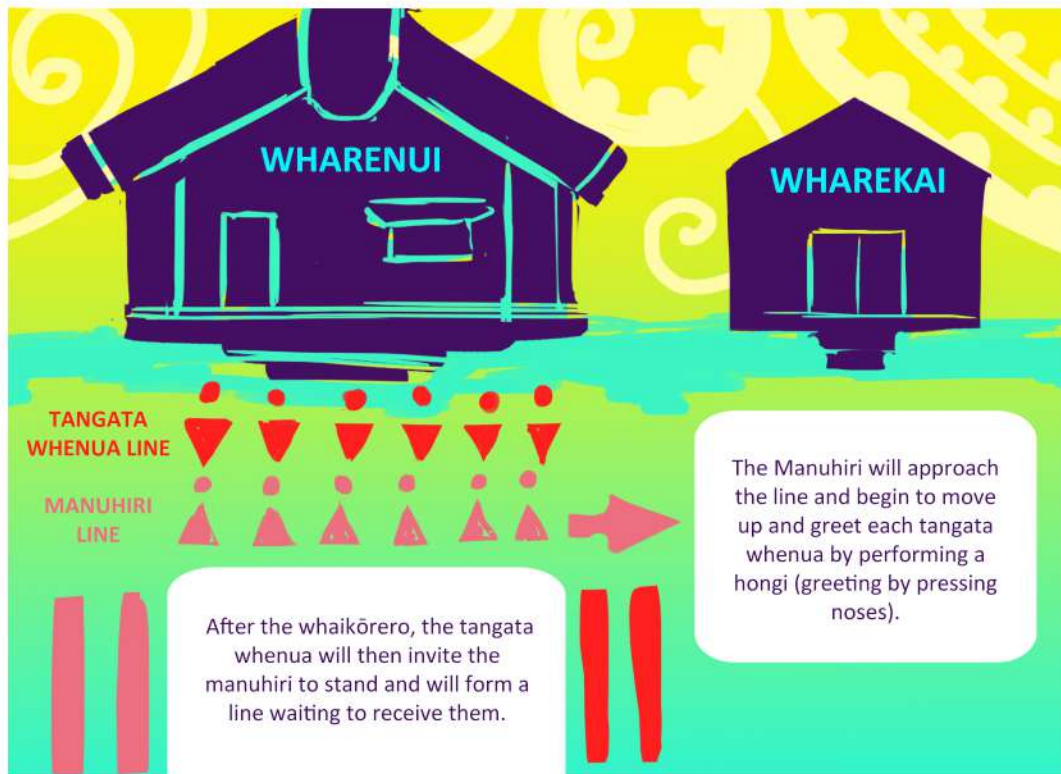


Generally the last speaker for the manuhiri presents the tangata whenua with a koha (token of appreciation) to thank them for their hospitality.



The tangata whenua will thank the manuhiri for their koha and this is sometimes accompanied by a karanga.

Did you know: The Koha originates from the stories of creation and the gods who gifted things necessary for life.



The Manuhiri will approach the line and begin to move up and greet each tangata whenua by performing a hongi (greeting by pressing noses).

After the whaikōrero, the tangata whenua will then invite the manuhiri to stand and will form a line waiting to receive them.

Hongi is the traditional Māori greeting. It consists of pressing of nose and forehead as well as a harirū (handshake) and is a greeting used by all genders.

The hongī is the first point of physical contact between the tangata whenua and manuhiri.

HONGI

It connects the mauri (life force) of both individuals together.

Did you know: The origin of the hongī lies with Tane Mahuta, the god of forests and life. Tane Mahuta created the first human being, Hineahuone out of clay, pressing his nose and forehead against her and giving his breath to bring her to life.

HAKARI

Once everyone is greeted a call is made to enter the wharekai (dining room) where tangata whenua and manuhiri share a meal together.

The ritual of sharing food lifts the spiritual tension of the pōwhiri and formalities.

Manuhiri are now able to interact and roam the marae grounds freely. So concludes the pōwhiri.



The Marae

A Marae is configured to a traditional Pa (village) where each building is used for different tasks and purposes.

- **Marae Atea:** The area in front of the Wharenui (meeting house). It is here where formal ceremonies are performed outdoors. It is also a place for gatherings and social activities.
- **Waharoa:** (entrance gate) This is the main gate entry to the marae atea. Manuhiri have to enter the grounds through this gate and go through the powhiri ritual.
- **Wharenui (Meeting house):** The wharenui is the largest building on site and generally has the most decorative features. It is the most sacred building in the area and is a place of gathering, ceremonies, sleeping and tangihanga (funerals). It is the domain of the God of Peace, Rongomatane. The floor represents Papatuanuku and the roof Ranginui. The wharenui symbolises the body of a particular tupuna (ancestor) important to the iwi (tribe). The koruru (large figure in the centre) is the head while the sides are the arms which reach side to side sheltering its descendants.
- Also inside is the rib cage of the tūpuna. The walls are generally lined with whakairo (carvings) which depict other tūpuna and tukutuku (woven panels) tell the stories of the tangata whenua. Photos on the walls commemorate tribal members who have passed on.
- **Wharekai:** This is the dining room where everyone gathers to feast, engage in activities and conversation, and relax.

Kawa (Rules) and Protocol

As the Marae is a sacred place its rules must be followed accordingly. Respect for the kawa of the tangata whenua is an example of your character

- Remove your shoes before entering the Wharenuui and place them in a tidy fashion near the entrance.
- No food to be consumed near and inside the Wharenuui. All food is to be consumed within the wharekai.
- While inside the Wharenuui keep volume low especially when others are trying to sleep. Move all social activity to the wharekai during these times.
- Do not walk over beds or sit on pillows as the head and body is considered sacred.
- No smoking, drugs or alcohol on the Marae at all times.
- After kai (food/meals) return all dishes to the kitchen and keep the area tidy. Leaving a mess behind is considered offensive to the tangata whenua and hui organisers
- Remove hats and sunglasses while eating in the Wharekai. Hats are not to be placed on the tables at all times as it is considered tapū (sacred) to place something from your head onto an eating surface.
- Please remove your hat when a karakia (incantation or prayer) is being conducted.

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