



Philanthropy Summit 2019 *The Future of Trust*

*Te pono, te tika, te māramatanga
me te aroha anō o tētehi ki tētehi*

Pōwhiri Guide – the Māori welcome

The pōwhiri is a central part of Māori protocol. It is a ceremony of welcome which signifies two groups coming together, exchanging the welcome process, and finishing with guests joining their hosts as one.

A pōwhiri involves karanga (welcome call by a female orator) whaikōrero (male oratory), koha (gifts – often of money), waiata (song), hariru (shaking hands), hongī (pressing noses) and kai (food). It is a spiritual journey that acknowledges gods, heaven and earth, remembers ancestors and reinforces kinship ties. It is also when intentions are made known, issues debated and lobbying carried out.

Pōwhiri traditionally occur on a marae (the courtyard of a Māori meeting house) but can happen anywhere that tāngata whenua (hosts) wish to formally greet manuhiri (visitors). Te reo Māori (Māori language) is used during a pōwhiri.

The Philanthropy Summit 2019 pōwhiri will take place at the Te Papa Tongarewa National Museum in downtown Wellington. In this case representatives of Philanthropy New Zealand (tāngata whenua) will welcome the Summit speakers and delegates (manuhiri) onto the marae. The ceremony will follow the steps outlined below:

Te huihuinga ki waho

Gathering outside the marae

Manuhiri are to meet in the Oceania Room for a briefing and after this, they will be guided to gather outside the gates of the marae in anticipation of being welcomed by the tāngata whenua.

All cell phones are to be turned off at this time.

Speakers and kaikaranga (female orator) will be chosen, and a koha (gift, or money) will be collected. The koha is not a payment; it's an expression of esteem that the manuhiri have for the tāngata whenua. There is no obligation for you to make a contribution to the koha, but feel free to do so if you would like to. (A small cash contribution is quite acceptable). Once collected it is passed to an appropriate speaker who will complete the koha process.

Te karanga
The call of welcome from the tāngata whenua

Females move to the front of the group and males support them from the back and sides to indicate to the tāngata whenua that the manuhiri are ready to move onto the marae.

Te Whakaeke
Moving onto the marae

The karanga (call of welcomes) from the tāngata whenua is the first expression of welcome to a marae, and it is always called by a female – the kaikaranga. It is a greeting from the tāngata whenua to the manuhiri, to the spirits of the deceased and sets the kaupapa (subject or basis) of the whaikōrero.

The manuhiri kaikaranga will respond and this will signal that it is time for the manuhiri to move onto the marae, staying close together and moving silently. The manuhiri will pause briefly in the open courtyard, to pay respects to those who have passed away recently.

Te Pōwhiri
The welcome

A karanga from the tāngata whenua will indicate to manuhiri that it is time for them to move on into the wharenui (meeting house). Women & children wait for the men to move forward, and follow close behind.

Te koha
The gift

Once koha is collected it is handed to the first speaker of the manuhiri (visitors) who will quietly place it in the hand of the first member of the tāngata whenua.

Hariru and hongī
Shaking hands and pressing noses

Manuhiri hariru and hongī along the line of tāngata whenua who may stand alongside their designated seats.

Greet your hosts by saying 'Tēnā koe' or 'Kia ora', shaking hands, bending your head and pressing noses, a kiss to the cheek may be acceptable if the two people know each other.

Manuhiri will then move toward their designated seating and await the final karanga before being seated.

Only males sit in the front row seats; this includes male speakers, senior members and esteemed guests of the manuhiri. Their female equivalents sit close behind.

The kaikaranga from tāngata whenua will unite the two groups and invite them to be seated.

The tāngata whenua will wait for the manuhiri to be seated before they themselves sit down.

Nga mihi, nga whaikōrero
Greetings and speeches

Only males whaikōrero at the pōwhiri. All speeches are in te reo Māori (Māori language).

After the speeches from the tāngata whenua, it is customary for the mauri kōrero to then be gifted to the manuhiri to reply. All speakers for manuhiri, are heard.

Ngā Waiata
Songs

Almost all speeches are followed by waiata (song) usually led by a female and sung by each side according to who has just spoken. (See the links at the end for the two waiata our group will sing).

The final whaikōrero
The final speech

The final acknowledgment ending the pōwhiri is made by the tāngata whenua.

The mauri (life force) of the marae covers the manuhiri during the pōwhiri. By making the final speech, the mauri returns to the tāngata whenua and isn't carried away by the manuhiri on their return home.

Te Kai
Light refreshments

Upon completion manuhiri will be invited by the tāngata whenua to move into the refreshment area in the Oceania Room. After a karakia (prayer) they will partake of drink and food; this signifies the complete lifting of the tapu (sacred dimension) of the pōwhiri.

Finally – marae protocol is determined by the tāngata whenua

Observe and copy behaviour rather than asking questions all the time.

Never engage in conversations during whaikōrero and stand in support of the waiata to endorse the whaikōrero.

Do *not* walk in front of the person doing a speech, wait if you need to join the group discreetly in the back rows of seating only when a waiata has begun or is sung, then proceed.

Waiata – follow these links to hear – and if you're keen, learn! – the waiata your group will sing at the pōwhiri (E Toru Nga Mea and Te Aroha):

<https://www.youtube.com/watch?v=Jwr5UEIaRo4&list=RDJwr5UEIaRo4#t=18>

<https://www.youtube.com/watch?v=nxQ66-7sRP4&list=RDnxQ66-7sRP4#t=23>

Glossary of terms

Hariru – shaking hands

Hongi – pressing noses

Kai – food

Kaikaranga- female who does karanga

Karakia – prayer

Karanga- call

Kaupapa – subject

Kia Ora- hello

Koha- gift of money

Manuhiri – guest

Mauri- life force

Pae- designated seating

Pōwhiri- formal welcome

Paeke –speech process

Tāngata whenua- hosts

Tapu – scared

Tau utuutu – speech process

Tēnā koe – greetings to you

Te Reo Māori – Māori Language

Waiata – song

Whakaeke – movement

Whaikōrero- formal speech