

Powhiri Guidelines

The opening ceremony for the conference will be based around a Powhiri – a traditional Maori ceremony for greeting and hosting visitors.

Taranaki RTL B are delighted to have you come to Taranaki for the 11th annual RTL B Conference and hope this document will provide you with some insight into what to expect from us, your hosts, with cultural protocol.

You may have the opportunity to visit other marae around Aotearoa and noticed that every marae is different with respect to kawa (protocol). You can expect to experience variability and flexibility throughout the process of being welcomed onto those marae and what happens while you are there. Generally though, Maori follow the same format of meeting and greeting their visitors, although the order of events may differ and other tribal differences may appear.

A traditional Māori welcome or pōwhiri into the conference venue will be held for you all, our esteemed Manuhiri (visitors). The pōwhiri allows the Mana Whenua, also called Tangata Whenua (people of the land) to welcome you appropriately into their historical tribal environment.

We ask that all delegates gather for the pōwhiri in the Foyer of the TSB Showplace at 11am at 92-100 Devon Street, New Plymouth. A Māori Caucus delegate will be there to co-ordinate the speaking protocols on behalf of manuhiri (i.e. conference delegates), however for your familiarisation, a general overview of the pōwhiri process is outlined below.

Tangata Whenua

In this case the Tangata Whenua (hosts) will consist of members of the Taranaki RTL B who are located in clusters throughout the region including the conference committee and local hapu Ngati Te Whiti. At the start of the pōwhiri, the Tangata Whenua will be seated on stage.

Manuhiri

The manuhiri (visitors) will be represented by RTL B Māori Caucus, the National Executive Committee and keynote speakers who will act for the manuhiri in the formal part of the ceremony and be seated on stage, opposite the Tangata Whenua. Conference delegates will follow this group into the theatre and be seated in the theatre seats.

POWHIRI

Māori is usually the language used during pōwhiri. While the parts of a pōwhiri may vary according to the occasion and the tribal area, Māori language remains a key feature.

The basic process of pōwhiri in Te Atiawa involves the following steps:

1. Karanga may be described as a unique form of female oratory in which women bring a range of imagery and cultural expression to the first articulation of Māori language in the pōwhiri.

The Karanga is carried out by a wahine (female) of the Tangata Whenua. A reply is then made by the wahine of the manuhiri. There will be an exchange of a series of Karanga as the manuhiri are lead into the theatre towards the Tangata Whenua.

All delegates will move into the TSB Showplace Theatre in this way. The nominated manuhiri make their way to the stage. The delegates are to be seated in the theatre.

2. Koha – Reciprocal gift, generally an envelope of money, which is collected by the visiting group and given to the Main speaker at the gate to give over to the Main Speaker on the Paepae (Speaking Platform) on entry of the Wharenui (ancestral house), discretely from hand to hand. There is no ceremony for this.
3. Hongi – Pressing of noses, which signifies the joining together of Tangata Whenua and Manuhiri, in short the hongiri joins the Tangata Whenua and the Manuhiri both physically and spiritually.
4. Whaikōrero or formal speech making follows the hongiri. Some of the best Māori language orations are given during pōwhiri when skilled speakers craft the language into a series of verbal images. The protocols for whaikōrero during the pōwhiri are determined by the kawa (practices) of the local tribe if the pōwhiri is not held on a marae.

The male leader of the Tangata Whenua begins the Whaikōrero. The purpose of the mihi (speeches) is firstly to weave together the past, present, and future by acknowledging the creator (kaihanga/atua), guardians (kaitiaki), the dead (ngā mate) and the living (ngā hungaora - those present at the Pōwhiri), and secondly to lay down the kaupapa (the reason) for the event that is to take place.

After the speakers for the Tangata Whenua have spoken the floor will be handed over to the Manuhiri to respond with their mihi.

5. A Waiata or song accompanies each whaikōrero by the orator and/or his support people. It is common to hear older more traditional waiata during pōwhiri. A waiata will be sung after each speaker. The songs selected to support the Manuhiri speakers are found on the last page of these guidelines, they are: Maku ra Pea, Whakarongo, E Tu Kahikatea, Hahona's Patere (Ko te Titi, Ko te tamaiti, he mapihi maurea).
6. Hakari - a feast is then shared to break the tapu of the pōwhiri and complete the welcoming protocol and to honour your arrival as our guests. A Karakia (prayer) will be said before starting the meal.

Pahake

Te Atiawa observe a kawa/protocol whereby all speeches from the home people will be given first and then the time handed over to the manuhiri. This process can vary depending on the number of speakers and who is on the paepae for the marae, the ones who will be leading the pōwhiri process.

Waiata Kinaki (Supporting Song)

A waiata or song will follow every speech that is made from both the home people and the visiting people. This song is to show support for the speech that has just been given and it is appropriate for the entire visiting group to stand in support, or just a few people. It's okay to stand in support even if you don't know the song.

If you stand to speak, you will be expected to have a supporting waiata organised, whether you sing it yourself or get others to help you. Don't be afraid or embarrassed. Remember, our people appreciate the effort far more than the result.

Koha

This is a custom by which the manuhiri can contribute a token of appreciation for the hospitality of their hosts. This koha (a gift of aroha) that is gifted to the Tangata Whenua during the pōwhiri process. These days this usually consists of money which will be gathered prior to the pōwhiri. One of the visiting speakers will present the Koha to the Tangata Whenua as a reflection of your generosity towards your hosts. Please note that the amount given can be as much as you feel you can afford, it is not recorded nor announced how much you personally contribute. The Māori Caucus will co-ordinate this prior to the pōwhiri commencing.

Tapu (Sacred)

The pōwhiri process is tapu or sacred to Māori, through to the Hakari (shared meal). Dress should reflect this and delegates are encouraged to present themselves in a manner that is consistent with this i.e. tidy casual wear or smart business attire.

Whaka Noa

This is the process of becoming free from sacredness. The speeches will conclude with the home people. After this, everyone will be called into the wharekai or dining hall for a hākari or feast to celebrate the coming together of the conference and the conclusion of the formal pōwhiri process.

Karakia Mo Te Kai

It is usual practice for a Karakia or blessing/words of thanksgiving to be said before any meal on the marae. Please do not begin to eat until this has occurred. If in doubt, wait to be told by the home people that it is ok to eat before starting.

Mauri

The breath of our wellbeing, the life essence of our hui. By this Mauri rock, the Life Essence, the Life Force is perpetuated from the beginning to the end of this hui. At every yearly RTLB Conference, we the RTLB who gather together MUST touch this Mauri rock. By touching this rock, we truly take care, support and promote our wellbeing under the auspices of Peace, Hope and Love. By the coming together of all our life essences within all us who have gathered here, consultative support of RTLB, our wellbeing will be preserved.

POROPOROAKI (Farewell)

Poroporoaki is usually a far more relaxed process than the pōwhiri, although the language used again is Māori. This time however, the visitors being the verbal exchange which is then ended by the home people as their way of having the first and last say on their marae/home ground.

It is an opportunity to reflect on the time spent together, acknowledge the experiences we have had one with another and talk about the next part of your journey – whether it be home to your families or onto other adventures in Aotearoa.

Again this format will differ from Iwi to Iwi and may be instigated at different times on the last day of the gathering, but generally it is fitting and proper for any hui to be formally closed by the home people who will wish you well on your departure.

Overall we hope that your stay with us will be enjoyable for everyone involved and that your time in Taranaki will be something you will always remember.

Nau mai, haere mai ki Taranaki – welcome and come to Taranaki.

WAIATA

Whakarongo

Whakarongo ki te reo Maori
E Karanga nei
Whakarongo ki nga akoranga rangatira
Na te atua I tuku iho ki a tatou e
Pupuritia korerotia mo ake tonu
Tirohia, nga tikanga tapu a nga tipuna
Kapohia hei orange ngakau aue

Whiua ki te ao, whiua ki te rangi
Whiua ki nga iwi katoa
Kaua rawatia e tukua e
Kia memeha e
Whakarongo ki te reo Maori
E Karanga nei
Whakarongo ki nga akoranga rangatira

Tena kia purea te hau ora e
He kupu tuku iho mo tenei reanga
He kupu tuku iho mo tenei reanga
Whakarongo

E Tu Kahikatea

E tu e tu e tu

E tu kahikatea
Whakapae ururoa
Awhi mai awhi atu
Tatou tatou e

E tu kahikatoa
Kare kau e hinga
Awhi mai awhi atu
Tatou tatou e

E tu puriri
Toha ra o peka
Awhi mai awhi atu
Tatou tatou e

E tu e tu e tu

Ko te titi, ko te tamaiti, he mapihi maurea

Na Hahona Paraki

Ka tangi te titi, ka tangi te kaka, pouwhiri –
nakitanga e

Ko te reo – ko te reo te waka kawae i te wairua
o na pouwhirinakitanga e

E awhi nei matou – e awhi nei matou i nga
tamariki mokopuna mai I nga kura whanui e

He reo, he mauri, he mana, he wairua, he
whakapono to tena iwi, to tena iwi e

He reo, he mauri, he mana, he wairua, he
whakapono to tena rohe, to tena rohe e

He reo, he mauri, he mana, he wairua, he
whakapono to ia tangata, to ia tangata a

E rere titi mai o pokorua, e rere ki tai, e rere
ki waho, ahakoa takiwa, ahakoa whenua, he
mapihi maurea e

Ka tangi te titi, ka tangi te kaka, ke ngaro te
titi, tamaiti ngaro i te po

Aue aue taukiri e!

Maku ra pea

Maku ra pea
Maku ra pea
Maku koe e awhi e
Ki te ara
Ara tipu
Maku koe e awhi e