



# UCOL

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# UNDERSTANDING **PŌWHIRI** at **UCOL**

Pōwhiri and Mihi Whakatau at Whanganui



The purpose of this document is to outline the appropriate implementation of Tikanga Māori (Ma-ori custom) in a traditional and institutional setting as part of the UCOL Staff & Student learning experience. As each campus is in a different Iwi (tribe) and rohe (region), the Tikanga of that Iwi/Rohe may be different, and this guide focuses on the Whanganui Campus. However, the importance and philosophy of both a Pōwhiri and Mihi Whakatau remains consistent to all Iwi.

It is important to note that the speakers during a Pōwhiri are Te Reo Māori speakers.

## WHAT IS PŌWHIRI?

Pōwhiri, sometimes also called a Pōhiri, is a welcome ceremony. It removes the Tapu (restriction) of the Manuhiri (visitors) to make them one with the Tangata Whenua (local people of the land) and is a gradual process of the Manuhiri and the Tangata Whenua coming together. Traditionally, the process served to discover whether the visiting party were friend or foe, undertaken on a Marae or Whenua of significance as described by local Iwi.

## PURPOSE OF PŌWHIRI

Manuhiri are considered Tapu. By going through the Pōwhiri process, Tapu is finally lifted with the conclusion of Hongi (pressing of noses), Hariru (hand shake) and partaking of Kai. At this point, they are considered Noa (safe) and the Tangata Whenua and Manuhiri are considered one.

## UNDERSTANDING PŌWHIRI

Pōwhiri is an opportunity for UCOL to formally welcome new students to our institution. It is a time where we acknowledge our new and first year students as well as those that have come from all reaches of the Motu (land) and internationally. Returning students who have already passed through a pōwhiri, are also part of the Tangata Whenua group that welcome the Manuhiri to our institution.

Pōwhiri at UCOL is a collaboration with Iwi in each of our campus rohe. The Iwi we collaborate with for Pōwhiri in Whanganui is Te Atihaunui-A-Pāpārangi, represented through Te Puna Matauranga o Whanganui.

### Iwi partners at our other campuses are:

#### Manawatū Campus:

Rangitāne o Manawatu.

#### Wairarapa Campus:

Rangitāne o Wairarapa and Ngāti Kahungunu

#### Horowhenua Campus:

Muaūpoko

There are two key participants in a Pōwhiri: the Tangata Whenua and the Manuhiri.

### Dress Code

As this is an important ceremony, and one that carries much sacredness to Māori, it is expected that both the Tangata Whenua and Manuhiri dress appropriately. To uphold the respect for this process, general attire includes women in dresses or knee length skirts for women with a modest top (covering cleavage); men in long tidy pants and a tidy shirt/top, etc. A relaxed clothing change can be done at the conclusion of the Pōwhiri.



## THE PŌWHIRI PROCESS

### PREPARING AND STARTING

Māori staff members and advisors will assist Manuhiri through the pōwhiri process. Manuhiri will gather at the parking area opposite the Wharenui. They will be advised of the process prior to the pōwhiri starting. The opportunity will always be given to any Māori student in the Manuhiri group to participate in the Pōwhiri Whaikōrero (be a speaker on behalf of the Manuhiri). If there are no volunteers, then UCOL will ensure the Manuhiri are represented by a te reo Māori speaker on their behalf.

Once these arrangements are complete, the Pōwhiri will commence. A Karanga (welcome call) given by the Kaikaranga (caller) from the Tangata Whenua signalling the Manuhiri to start slowly walking forward. It is important that when the Manuhiri move forward, they do so in silence and reverence. The Wāhine (women) in the Manuhiri group always walk in first followed by the Tāne (men) behind. The Karanga is normally answered by the Kaikaranga from the Manuhiri. The purpose of the Karanga is to weave a spiritual rope to allow the metaphorical Waka of the Manuhiri to be pulled on. It should never be broken and the sound should be continuous, each side weaving in and out of each other. The Karanga also opens the Tapu to allow safe passage across for the Manuhiri.

Once the Manuhiri arrive at the Atrium, they will be ushered to their seats. It is important to note that only Tāne are to sit in the front row that signifies the Paepae. Behind that row, we usually expect the courtesy that the Wāhine are given seats first. If there aren't enough seats, Manuhiri are welcome to sit on the ground.

### WHAIKORERO / MIHI

Once everyone has entered the Atrium, the Whaikōrero of the Tangata Whenua will commence the Whaikōrero (formal speech). There are at least two speakers who will present a Whaikōrero; the Tangata Whenua will open the proceedings with Whaikōrero. Manuhiri will respond after which Tangata Whenua will conclude that part of the ceremony.

Each Whaikōrero is followed by a Waiata (song). The Waiata chosen is to support the message that the speaker has provided.

At this stage the Kaumatua may clear the way through karakia to allow the Chair of Council or the Chief Executive or her representative to speak.

On completion of the Pōwhiri and the speakers, Manuhiri are invited to hongī (traditional action for a greeting pressing the forehead and noses together). This action breaks the Tapu and symbolises the mixing of both the Tangata Whenua and Manuhiri are one. The Manuhiri are now considered Tangata Whenua, part of UCOL.

### KAWA O TE ATEA-MARAE PROTOCOL

Whanganui – Pāeke

In pāeke (also known as pā harakeke or taiawhiao) all the speakers from the tangata whenua (hosts) speak first and are followed by all the speakers from the manuhiri (visitors). This means the number of speakers on each side may vary.

### MIHI WHAKATAU

On the Whanganui campus this process is used in place of a pōwhiri to welcome visitors. This process will reflect Whanganui tikanga and allows those individuals to lead that understand and naturally display manaakitanga.

### MĀORI LANGUAGE

In traditional times, Māori language was the sole medium of communication on the marae. The kawa of a large number of marae, dictates that speakers may only speak in Māori. You may hear the Whanganui dialect where the 'h' is silent. For example:

#### Spelling vs Pronunciation

Whanganui – W'anganui

Whare – W'are



### IN SUMMARY – KEY THINGS TO REMEMBER

- Manuhiri take their lead from tangata whenua if you are in doubt ask someone.
- It is important to arrive before the pōwhiri is scheduled to start.
- Dress appropriately, preferably in black as Pōwhiri is a ceremonial occasion.
- Turn cell phones off.
- Food and drink are not to be taken onto the marae - bottled water is usually permitted (safer to check with the Tangata Whenua).
- Move onto the marae/place where the pōwhiri is held in silence and maintain this until the conclusion of the speech.
- Remove shoes when entering whare tūpuna/ whare moe.
- The first row of seats are held for the kaikōrero and male elders.
- Fill seats in succession, if there are not enough seats, sit on the ground.
- Stay seated throughout the whaikōrero if you need to leave, do so in an unobtrusive manner.
- Do not walk in between the kaikōrero (speakers).
- When greeting you may hongī, shake hands.
- Wait for the karakia (prayer) to be said before eating.
- Don't sit on tables or pillows.
- When on a marae, permission must be given before using cameras and video recorders.
- In most cases only te reo Māori is used in whaikōrero.
- If you are unavoidably late seek guidance on how to go onto the marae.

## ORDER OF EVENTS

1. The pōwhiri on the Whanganui Campus starts.
2. All new UCOL students and staff are expected to gather in the carpark at the rear of the campus building from 9:30am. Please be early as the pōwhiri will start on time.
3. You will be greeted by friendly UCOL team members wearing distinctive shirts. Feel free to ask them any questions if you are unsure.
4. Returning students and students who have previously passed through a pōwhiri at UCOL, together with current UCOL staff are to meet at the pōwhiri site. Please leave the first four rows of chairs on the tangata whenua's side free for the rangitara (leaders) and teaching staff at UCOL.
5. Please remember to dress for the weather conditions, especially if it is predicted to be a cool day. It is perfectly permissible to wear a warm hat.
6. New students and staff will be taken to the starting area at Pakaitore on Taupo Quay by 9:45am.
7. At 10:00 the pōwhiri begins.
  - You will hear the Kai karanga start the welcome call. Please take your cue to move forward from both the Kai karanga for the student group as well as the UCOL team members in distinctive shirts.
  - Once at the seating area take a seat by filing into the rows. The front row is reserved for tāne, both students and UCOL team members supporting you. Please allow the seats from row two onwards to be taken by our wāhine and those with disabilities. There is never enough seating, so you are welcome to either stand (not preferred) or sit on the grass areas.
  - 1st speaker (iwi) will do his whaikōrero
  - All UCOL staff and returning students will sing a waiata - Koia nei.  
Follow this link if you are unfamiliar with it: <https://vimeo.com/256893193>
  - 2nd UCOL speaker (Director Māori UCOL)
  - UCOL staff and returning students will sing a waiata – Whakarongo.  
Follow this link if you are unfamiliar with it: <https://www.youtube.com/watch?v=m3yn6b7KAzo>
  - 1st speaker (Students or UCOL student representative).
  - Students stand and sing a Waiata called - Te Aroha.  
Follow this link if you are unfamiliar with it: <https://www.youtube.com/watch?v=uefjdSckzPo>
  - 2nd speaker (Students or UCOL student representative) we may only have one speaker for the students and this will be confirmed on the day.
  - The kamatua will conclude the formal part of the proceedings by closing the pōwhiri process.
  - Waiata called - E Rere.  
Follow this link if you are unfamiliar with it: <https://www.watchmoreclips.video/video/n45ds3V9Nnw/date/MaurioraTawaroaTakiariandTawaroaKawana.html#start>
  - The proceeding concludes with a hongī/hariru between staff and students and other guests.
8. Please proceed back to the campus forecourt where a karakia will be said before kai is served. As space can be an issue, please feel free to move about the atrium or even use some of the outside spaces we have made available for the day.





## LEARNING THE WAIATA

These are the words to the waiata referenced earlier. They should be used together with the links in order to learn them.

### WHAKARONGO

Whakarongo, ki te tangi o te manu nei,  
E karanga, kia piri tātou.  
Haria atu rā, ko ngā taonga tapu  
Ko te mea nui, ko te aroha  
Ko te mea nui, ko te aroha.

### TE AROHA

Te Aroha, te Whakapono  
Me Te Rangimarie  
Tātou, tātou e.

Me honoa,  
Ki Te Atua  
Ka puta ka ora e  
Tātou, tātou e

Me Te Rangimarie  
Tātou, tātou e.

### KOIA NEI

Koia nei aku rohe, Timata i tuhua  
Ruru mai akatea, Te Ao Marama. . .  
He karamaene, ki ngā Paerangi  
Ki te Matapihi, Whanganui e. . .  
Ruapehu te maunga, Whanganui te awa  
Atihau te iwi, Tihei mauri ora e. . .

### E RERE

E rere te awa tupua

Mai i te kahui maunga ki Tangaroa  
Ka whakapiria mai ko nga piringa  
Hinengakau, Tamaupoko, Tupoho,  
Potiki e

Ko au te awa, te awa ko au  
Ko au te awa, te awa ko au

E rere te awa tupua