Massey University acknowledges that it is appropriate and important in many instances to incorporate Māori perspectives into events and acknowledge mana whenua (regional tribal group). It is a formal way to acknowledge and foster new relationships and although traditionally held on a Marae (Māori meeting house), at Massey University, the welcome is frequently used in the workplace to welcome new staff and important guests.

There are three variations of Māori welcome that can be used:

**Pōwhiri** - a formal ceremonial welcome, where the essential elements are the Karanga (greeting call or incantation), Whaikōrero (formal speeches); and a Waiata (song) performed at the end of the whaikōrero to support what has been said.

**Mihi whakatau** - is a general welcome in Māori and is less formal and does not require a response from the visitors, unless there is someone within the visiting group who can respond appropriately. Generally it will have everyone gathered together (without the Karanga) and will commence with a Whaikōrero.

**Mihimihi** - an opportunity for all participants to introduce themselves (whakawhānaungatanga).

The word pōwhiri encapsulates two concepts that are important to Māori. According to Waitangi kaumatua (elder) Wiremu Williams, of the Ngā Puhi iwi, pō can be translated as a venture into ‘the unknown’ or a new experience, while whiri is derived from whiriwhiri meaning the act or experience of exchanging information and knowledge.

Māori is the language used during pōwhiri. While pōwhiri may vary according to the occasion and the tribal area, Māori language still guides pōwhiri.

These are some of the stages you will experience in either a **mihi whakatau** or a **pōwhiri**:

**Karanga:** (Female call) is a unique form of female oratory in which women bring a range of imagery and cultural expression to the first calls of welcome (and response). This is where key information is exchanged between both parties which could be inclusive of where the group is from and the reason for their visit.

**Whaikōrero:** (Oratory speech) refers to the formal speeches or the exchange of greetings made by the speakers (usually male) from both sides. Oratory upholds the mana (prestige/authority) of the side speaking. An expert in oratory will display his knowledge of whakapapa (genealogy) and mythology, as well as his mastery of language, rhetoric and dramatic presentation. During whaikōrero, links between ancestors and those present are made, and genealogical links between the tangata whenua and manuhiri are emphasised. The kaupapa (purpose) of the occasion is also discussed, as might the current issues and concerns.

**Waiata:** Is a song that is sung after each kaikōrero (speaker) has finished. It is common to hear traditional waiata during pōwhiri. The quality and intent of the waiata is critical, as once again, it upholds the mana of that group and embellishes the exchanges made during the whaikōrero.
Koha: (gift) traditionally would have included resources that tribes had in abundance e.g. coastal tribes may have gifted seafood where inland tribes would gift fern roots. In contemporary society, this is not practiced as often and thus monetary gifts are more common. An envelope is laid on the ground by the last speaker for the manuhiri, you may also hear a kaikaranga (woman performing the karanga) from the mana whenua acknowledging the koha from the visitors. A male from the mana whenua will proceed to pick up the koha.

Hariru/hongi: is the pressing of noses and signifies the unification of the tangata whenua and the manuhiri. Tangata whenua invite the manuhiri to come forward to hariru (shake hands) and hongi (to press noses) which signifies the breathe of life.

Karakia: An incantation or prayer is used to complete the formal process of a pōwhiri or mihi whakatau. Māori incantations and prayers are used to involve spiritual guidance and protection. Karakia are generally used to increase the spiritual goodwill of a gathering, so as to increase the likelihood of a favourable outcome. A karakia is also performed over the hākari (food) to give thanks.

Hākari: is the feast that completes the mihi whakatau/pōwhiri procedures. The act of eating food is another way to remove the restrictions of the ceremonial processes. It is also another way to showcase the unification of both parties and shows the appreciation of receiving your guests (manaaki).

Waiata
It is always good to have an array of waiata ready for any situation. Below are the words and meanings to songs which can be sung at a range of gatherings.

<table>
<thead>
<tr>
<th>E toru ngā mea</th>
<th>Te Aroha</th>
</tr>
</thead>
<tbody>
<tr>
<td>E toru ngā mea</td>
<td>Te Aroha</td>
</tr>
<tr>
<td>Ngā mea nunui</td>
<td>Te Whakapono</td>
</tr>
<tr>
<td>E kī ana te paipera</td>
<td>Me te Rangimarie</td>
</tr>
<tr>
<td>Whakapono</td>
<td>Tātou, tātou e</td>
</tr>
<tr>
<td>Tumanako</td>
<td>Hope</td>
</tr>
<tr>
<td>Ko te mea nui</td>
<td>But the greatest of these</td>
</tr>
<tr>
<td>Ko te aroha</td>
<td>Is love</td>
</tr>
</tbody>
</table>

Te Kunenga ki Pūrehuroa (University Waiata)

Nei rā te reo karanga e tau atu nei
Kī te hāpai ake, i te rau tāngata
Whakaako, Whakaeko ki te kōmata
Te Kunenga ki Pūrehuroa

Te ara mātauranga, ka whakarewa e
Te māramatanga ka kitea e
Kimihia, rangahaua kia whita e
Te Kunenga ki Pūrehuroa!
Opening and Closing Karakia for Meetings

Kia inoi tātou
Tuia ki runga
Tuia ki raro
Tuia ki roto
Tuia ki waho
Tuia te here tangata
Tūturu o whiti whakamaua kia tina
Tina!
Haumi e, hui e
Taiki e!

Let us pray
Stitch (unite, combine) the celestial energies
To the terrestrial energies
Internal
External
Bind the kinship strands of humanity
Draw these matters to a single point
And give them substance
The wisdom is bound, it collects
It is held

Motivational Terms

Karawhiua! Give it heaps!
Kia kaha Be steadfast/strong
Kia māia Be brave
Ka wani kē! Awesome!
Tau kē! How neat!
Kei reira! Fabulous!
Ki te hoe! Let’s get down to work!

Simple Greetings/Farewells

Tēnā koe Hello (to one person)
Tēnā kōrua Hello (to two people)
Tēnā koutou katoa Hello (to more than two)
Kia ora Hi/Thanks
Ngā mihi Salutations/Greetings
Ka kite anō See you again
Ko ........ tōku ingoa My name is ........