

ORIENTATION WELCOME PROTOCOL - (*Tikanga Powhiri mō Orientation*)

Te Puna o Te Matauranga Marae operates under the tikanga of Ngapuhi.

All visitors (*manuhiri*) to assemble at the entrance to the Marae in the car park. Someone from the home people (*tangata whenua*) will come out to explain the process for the welcome (*powhiri*). If there is no one available to reply to the speeches in the house (*whare*) someone will be chosen to speak (*whaikorero*) on behalf of all visitors (*manuhiri*).

The welcome call (*karanga*) will begin when the caller (*kaikaranga*) gets an indication that the visitors (*manuhiri*) are ready to proceed. When she can see that women have assembled to the front and men to the rear, will she begin her call (*karanga*). When responding to the call, move slowly towards the house (*whare*) this is a solemn process to allow people to gather their thoughts and pay homage to those who have gone before us. Shoes are removed before entering the whare. No food or drink is to be taken inside the whare. You, the visitors (*manuhiri*) will follow the caller (*kaikaranga*) to the back wall of the house (*whare*), where you will pause to pay respect remembering those ancestors who have gone before us.

Under the guidance of the caller (*kaikaranga*) everyone is to turn and walk to the taumata (Kaumatua/Elders and officials of NorthTec) seated by the front doorway of the house (*Whare*), where you shake hands and press noses together (*hariru & hongi*). It is through this process that the home people and visitors (*tangata whenua and manuhiri*) become “of one breath”. A handshake (*hariru*) is acceptable for those who are unable to press noses for cultural, religious or other reasons. When you have completed the hand shake & pressing of noses (*hariru & hongi*) with the home people (*tangata whenua*) you will be directed to your seats.

Speeches (Whaikorero) of welcome then take place. **Pāeke** that is, the speakers of the home people (*tangata whenua*) will begin the speeches (*mihimihi*) and then the visitors (*manuhiri*) will respond. Upon completion of the visitors (*manuhiri*) responses, the home people (*tangata whenua*) will then complete the process and outline next steps in the powhiri process. Each whaikorero is concluded with a song (*waiata*).

The formal welcome is completed when the visitors (*manuhiri*) and home people (*tangata whenua*) partake of food and drink in the dining room, Te Puna o Te Ora.

Seating for Orientation Powhiri:

The visitors are seated on the right hand side of the marae whilst the staff and existing students are seated on the left. Once the visitors side of the house becomes full, students will then be directed on to the verandah area outside the marae. Speakers will be set up so that everyone can hear the proceedings.

Kupu Hou – Glossary of Terms:

Te Puna o Te Matauranga Marae – The NorthTec meeting house

Tikanga – protocols

Ngapuhi – large tribe of Northland

Manuhiri – visitors (in this case new staff and students)

Ope – group

Tangata whenua – home people (in this case staff and current students)

Powhiri – ceremonial welcome

Karanga – call of welcome

Kaikaranga – female caller

Whare Hui – meeting house

Hariru – to shake hands

Hongi – pressing of noses

Pāeke – Ngapuhi protocol for speaking rights

Whaikorero – welcoming speeches

Waiata – songs of support

Te Puna o Te Ora (Whare Kai) – dining room adjacent to the Meeting House