



**Rangitoto
College**



Mihi Whakatau process for Rangitoto College

Purpose:

Guidelines for our tikanga process for whakatau at Rangitoto

Rangitoto College comes under the manaakitanga of several mana whenua in our area. There are many aspects of the whakatau process to observe and these may vary from marae to kura and area to area.

We are an educational institute, therefore mihi whakatau (welcome) are also learning experiences for our staff, students and community. Although we do not have a marae at our kura, the process is role specific to a pōwhiri at a marae. Therefore we conduct a whakatau in full te reo.

This information relates to our kura and is written for your assistance. We ask that you please take the time to familiarise yourself and your group with this information. Prior to your visit you will need to organise the following:

- **Kaikaranga** – an adult woman/woman caller for your group. Please note that it is not our kawa for our Kaikaranga to call to a rangatahi (teenager) or kotiro (girl). Please ensure that your Kaikaranga is an adult as it is only appropriate that the Kaikaranga will call to another adult. If you do not have a kaikaranga, we may still karanga (call) you on.

- **Kaikōrero** – a male(s) speaker, the visiting group is to provide a kaikōrero in reply to the welcome speech. However, if you do not have someone to fulfill this role, we will do the mihi whakatau from the school side to ensure you are still welcomed under the tikanga process. We are an educational institution so a rangatahi may be able to respond as long as he has another kaitiaki (guardian) supporting him in this role. It is **not** appropriate for a woman to stand and speak during the whakatau. Their opportunity to speak if needed, will be when the whakatau process is complete.
- **Waiata** – A song to support each of the Kaikōrero (speakers).
- **Waerea** A karakia/chant used to clear the pathway of the manuhiri when ascending the grounds. This is not necessary if there is a kaikaranga representative.
- **Wero*** A challenge which attempts to determine the intent of the manuhiri, which, once established, clears the way for the rest of the welcome ceremony.

*Depending on the resourcing will determine if we can fulfill this role.

Moving to the auditorium or Rangitoto centre

- Please ensure all mobile phones are turned off
- Please gather at the flagpole area at the front of the school. If it is raining, manuhiri (visitors) can wait in the Rangitoto Centre until a guide comes to get you. A staff member/student will meet you before the whakatau. The guide will explain the process for your group. You will have a guide to support you on your side with what to do if you are unsure and unfamiliar with these events. The assembly area will be communicated with you depending on the venue of the whakatau (welcome)

- Before we begin, please organise your group with the wahine (women) in the front and tāne (men) behind them. All children should be between the men and women. It is appropriate to have the oldest people in the front of each group.
- Your Kaikaranga (caller) should be at the front of your group – they will lead your group to the whakatau (welcome) area.
- Once your group is ready you will wait for our Kaikaranga (caller) to give her first call.
- Once her call has been completed your Kaikaranga (caller) will reply to the call and your group should proceed quietly and slowly towards the auditorium or designated whakatau (welcome) area.
- It is appropriate to pause just before the stairs to acknowledge those that have gone before us – our collective ancestors, friends and family. The length of this time of reflection can vary from 30 seconds to several minutes and is usually determined by your Kaikaranga (caller) but once observed then your Kaikaranga will begin to proceed again towards the auditorium.
- The removal of shoes is **not** necessary in this situation. Your Kaikaranga should enter first followed by the other women, the children and then the men.
- The wahine should move, upon entering the whare, to the seats behind the front row and the Tāne should move to the front row of seats. The manuhiri seats will be on the right hand side. There will be mixed seating after the first row.
- Kaikaranga may continue to call to each other, the guides may also point/indicate the direction where people are to move and/or be seated.
- First speaker to sit on the first seat to the right
- Once at your seats, please stay standing until the hau kāinga (host) indicate to you to take your seats.

Procedure Relating to the Auditorium or Rangitoto Centre

- *A hymn may be sung followed by a Karakia. *Depending on capability of the haukāinga (hosts)
- The tangata whenua Kaikōrero will begin with a whaikōrero (speech), followed by a supporting waiata.
- **Our kawa is tū mai tū atu** A kaikōrero (*speaker*) on the hau kāinga (host) side starts, followed by a speaker from the manuhiri (*visitors*). Each side alternates, however the hau kāinga (host) conclude (which means that they always require one extra speaker than the visitors: hau kāinga (host) start and conclude the whaikōrero.
- A supporting waiata from each group will be sung after each of their speaker/s has concluded their kōrero
- Our final Kaikōrero (speaker) will indicate to your Kaikōrero when it is time for the hariru (shaking of hands) and hongiri (press noses). One has this opportunity to greet their hosts formally with “Tēnā koe” or informally with “Kia ora”.
- The hariru and hongiri will be replaced with a karakia (blessing) for all in attendance.
- ***English speeches: If speeches are to be made in English, the opportunity to do this is after the hongiri & hariru. Once the official whakatau ceremony has been completed.
- The sharing of food is the final act of this process and therefore the ceremony is concluded with a light refreshment that will be provided in the Wharekai (eating area).

DRESS CODE

We ask that the speakers wear long pants. It is not necessary for all wahine to wear skirts. However, Kaikaranga (caller) will need to wear a skirt (knee length or longer).

Work attire is appropriate for the occasion.

If you are late, please wait at the entrance to the whakatau (welcome area) and enter to your seated area when a waiata is being sung, or directed by a staff member.

Please contact our tikanga representative should you have any questions relating to the information supplied kearn.peters@cloud.rangitoto.school.nz

Glossary of terms for whakatau

Whakatau	Welcome ceremony
Manuhiri	Visitors
Tangata whenua Hau kāinga	Host
Mana whenua	Territorial rights of tribal land
Kaikaranga	Caller
Karanga	Call
Kaikōrero	Speaker
Whaikōrero	Formal Speech
Paepae	Speakers bench
Karakia	Prayer or chant
Hīmene	Hymn
Waiata	Song
Hongi	Pressing of noses
Hariru	Shaking of hands
Tapu	Sacred
Noa	Removed from sacred