

Welcoming Guide

For schools in the Waihao Takiwā.

This document was created for schools in the Waihao takiwā in consultation with the Ūpoko Rūnaka, Tewera King and the Te Komiti Mātauraka o Waihao. The information in this document was approved October 2024 and is intended for schools within Waihao takiwā. Other rūnaka may have alternative views on welcoming practices in schools, as mana whenua set the tikanga in their takiwā. As mana whenua continue to re-indigenise their practices, they have the right to update tikanga as necessary.

This document describes three different types of welcoming practices

1. **Pōwhiri**
2. **Mihi whakatau**
3. **Welcome (conducted in a culturally responsive / culturally safe way)**

A **pōwhiri** is a welcome ceremony that is normally done on the marae. This involves a tapu process and some elements are not suitable for in schools.

A **mihi whakatau** can be held anywhere, in consultation with the Ūpoko Rūnaka.

A mihi whakatau can be similar to a pōwhiri, except there will be no karanga, or formal arrival. It will start with everyone seated in the wharenui or chosen space. Any mihi whakatau on school grounds must be done in consultation with the Ūpoko Rūnaka (cultural leader of the rūnaka).

Waihao Marae have a guiding document for pōwhiri and mihi whakatau, please contact te Komiti Mātauraka o Waihao (Waihao Education Committee) education.waihao@gmail.com or the marae waihao.manager@ngaitahu.iwi.nz for this document.

A **welcome** when a pōwhiri or mihi whakatau is not needed or cannot be conducted by mana whenua. It is still recommended that schools host a welcome for their guests. A welcome can still be done in a culturally responsive and culturally safe way without being a mihi whakatau.

The following document has been designed to support schools in the Waihao takiwā hold a welcome in a culturally responsive and safe way.

Frequently asked questions:

Q1: How do I know if our school should be asking for a mihi whakatau?

A: If the welcome involves

- The whole school
- For a person of great mana or influence
- If it pertains to a special event or group of people from outside the takiwā
- A large number of guests

If the Ūpoko Rūnaka is not available, the Ūpoko will advise next steps.

NOTE: If in doubt, ask education.waihao@gmail.com.

Q2: Why is it not appropriate for our school to hold a pōwhiri?

A: A pōwhiri is a ceremony held at the marae. Some elements are not appropriate for a school setting. Some elements may be adopted for school settings by the Ūpoko Rūnaka or Kaikaranga for mihi whakatau according to the tikanga of mana whenua.

Q3: Can we speak English or languages other than te reo Māori in a welcome?

A: Yes, attempt to do what you can in te reo Māori, then you can switch to English, see examples. If the manuhiri have a native language, they are welcome to speak in their language. It is appropriate to at least offer a greeting in te reo Māori before switching to another language.

Q4: Is it ok to translate what is said in te reo Māori?

A: Yes.

Q: Do we need to eat or share kai after a welcome?

A: No. To eat or share kai is a process to remove tapu and return to a noa state. A welcome is not a tapu ceremony, like pōwhiri and some mihi whakatau. However, providing food to manuhiri is appropriate manaakitanga (hospitality) and is eaten after the final karakia. A separate karakia is done for the kai, see example provided.

Q: If the responsibility for a welcome sits solely with the school to facilitate, how do we do this in a culturally responsive way that respectfully reflects mana whenua tikanga?

A: Keep it simple and follow the process outlined below unless advised otherwise by the Ūpoko Rūnaka.

How to host a culturally responsive / culturally safe welcome.

For Schools in the Waihao takiwā

- 1. Karakia** - to start and settle everyone into the gathering / meeting / assembly / event.

Example:

Karakia to start	
Tūtawa mai i ruka	<i>I summon from above</i>
Tūtawa mai i raro	<i>I summon from below</i>
Tūtawa mai i roto	<i>I summon from within</i>
Tūtawa mai i waho	<i>I summon from the surrounding</i>
Kia tau ai te mauri tū	<i>environment</i>
Te mauri ora ki te katoa	<i>The universal vitality and energy</i>
Hāumi e! Hui e!	<i>To infuse and enrich all present unified, connected.</i>
Tāiki e!	

- 2. Mihi** - Spoken acknowledgements and introductions by the host leader and any other nominated speakers from the host side.

Mihi – Introduction and acknowledgements	
Tēnā koutou	Greetings to all
He mihi ti te mana whenua, tēna koutou	Greetings to mana whenua
He mihi ki te manuhiri, tēnā koe/tēna korua/tēnā koutou	Greetings to guests to one/two/3 or more (choose the appropriate number of people)
	Welcome to this school.

Nau mau haere mai ki tēnei kura, (optional, ki te ... <i>insert school name</i> <i>here</i>)	
You can switch into English here.	

3. Waiata tautoko - one song to support the speaker / speakers.

A waiata tautoko shows that people agree with your speech, a school song - preferably in te reo Māori – would be appropriate.

If you have been taught **Manu Tiria**, a Kāi Tahu Mōteatea, that can also be appropriate.

Manu Tiria	
Manu tiria Manu tiria, Manu werohia Ki te poho o Te Rāka Ka tau rērere Ka tau mai i te ruhi E tau e koia	<i>Bird of the planting time bird of the ground-breaking time upon the chest of Maui's father Landing after a long flight Landing here exhausted, it will land at our kumara digging time.</i>
Koia, koia Ko tara-rauriki Kī mai i Māui Ehara i te Whitu, Me te Waru e E tau, e koia.	<i>Dig, dig! The first kumara shoots From Maui are already filling out, But don't plant them in November Or in December Settle down and dig.</i>
Koia!	<i>Dig!</i>

Te Aroha, by Morvin Te Anatipa Simon (Te Āti Haunui-a-Pāpāurangi, Ngāti Apa and Ngāti Tūwharetoa) has also become a common waiata to use.

Te Aroha	
Te aroha Te whakapono Te rangimarie Tātou tātou e	<i>It is love It is faith It is peace That will bind us all together</i>

4. Response - An opportunity for manuhiri to respond with mihi and waiata. This may include their speech or presentation if that is their purpose. If

manuhiri are from another country it can be appropriate to mihi and waiata in their native tongue.

5. **Kaupapa** – any other agenda or purpose for the gathering can be done, this can be done in English.

6. **Karakia** - To end this meeting and transition into the next kaupapa for the day.

Example:

Karakia to end	
Unuhia, Unihia Unuhia ki te uru tapu nui Kia wātea, kia māmā te kākau, te tinana, te wairua i te ara takata Koia rā e Roko, whakairia ake ki ruka Tūturu whakamaua, kia tinia! Tina! Hui e! Tāiki e!	<i>Draw upon, draw upon Draw upon the supreme sacredness to clear, to free the heart, the body and the spirit of man kind Roko, suspend high above Secure it Draw together! Affirm!</i>

7. **Karakia for kai**

If you are providing kai, here is an example of a karakia you can use, when you can see the kai and before you eat.

Karakia for Kai	
Nau mai e kā hua e hora nei O te Ao O te Wai Tai O te Wai Māori Whakamaua kia tina Tina! Haumi e, Hui e, Tāiki e!	<i>We acknowledge these fruits laid before us From the environment From the sea From the fresh waters Preserved and maintained Bind it, fix it, it is done! So that it is secure!</i>

Glossary

Hapū – Subtribe.

Kai – Food.

Kaikaranga – Not everyone who can karanga, is a kaikaranga. A kaikaranga is a mature Māori woman who has chosen to and has been endorsed by her whānau/hapū to bare this responsibility. She is a spiritual conduit that facilitates the wairua connection.

Kaikōrero – Speaker.

Karakia - a ritual chant to bring about some form of effect; clearing energy for a hui, gratefulness for kai, restoring independence after a hui, many other things.

Karanga - formal call, ceremonial call, welcome call, call - a ceremonial call of welcome to visitors onto a marae, or equivalent venue, at the start of a pōwhiri. The term is also used for the responses from the visiting group to the tangata whenua ceremonial call. Karanga follow a format which includes addressing and greeting each other and the people they are representing and paying tribute to the dead, especially those who have died recently. The purpose of the occasion is also addressed. Skilled kaikaranga are able to use eloquent language and metaphor and to encapsulate important information about the group and the purpose of the visit.

Manaakitanga - hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others.

Mana whenua – Those who have indigenous ancestral connections to the area.

Manuhiri – Guests.

Mihi- spoken acknowledgements and introductions.

Mihi Whakatau - Official welcome, speech of greeting.

Noa – A state of normal, ordinary, free from tapu.

Pōwhiri – Welcoming ceremony onto a marae.

Takiwā- The area manawhenua hold customary rights over.

Tapu – Sacred.

Tautoko- Support.

Tikanga- The rules for customary practice set by mana whenua in their takiwā.

Ūpoko Rūnaka – Cultural leader of the rūnanga.

Waiata tautoko – A song that is sung that reflects the content of the whaikōrero and proclaims your support for the speaker.

Wairua – Spirit.

Whaikōrero - A formal speech.

Whānau – Family.