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14. Ceremonies and other conventions

This section outlines conventions around elected member involvement in different types of ceremonies and includes an outline of the different Māori ceremonies.

14.1 Elected members' community profile

- a. A council is the heart of government at the local level, representing and advocating for its community to the outside world. Elected members are community leaders; with the mayor the community's chosen leading citizen.
- b. Elected members are often invited to be guests of honour at community functions, host visiting dignitaries, represent central government, and officiate at formal events. If the mayor is unable to attend a function, he/she may ask the deputy mayor, a councillor or local board member to attend.
- c. Staff planning openings and events will facilitate discussions with elected members and their support departments about roles and responsibilities at the function.

14.2 The mayor

- a. The mayor has a duty to support local initiatives that benefit Auckland and its communities. In this role, he/she can speak and act in multiple capacities - as ambassador, facilitator, promoter and encourager. This may involve highlighting initiatives or championing issues of the day and helping local communities gain recognition.
- b. On occasion the mayor will often be accompanied by a kaikōrero (competent speaker of te reo and oratory) to provide cultural advice and support at Māori functions and events.
- c. By convention, the mayor is the council's primary representative at public events. It is not appropriate for other elected members to usurp the mayor's representative role without his/her agreement. The mayor may delegate some of these duties to the deputy mayor, another Councillor or local board members.

14.3 Mayoral regalia – chains and robes

- a. Wearing a chain of office is a historical British custom continued by mayors in Canada, Australia and New Zealand. Auckland Council inherited the chains of the seven legacy councils when it was formed and the decision was made not to create

an Auckland Council mayoral chain. Current practice is for the mayor not to wear any chains when chairing Governing Body meetings but may wear the chain of a former legacy council when officiating at an event in the corresponding area. The chains may be worn when officiating Citizenship Ceremonies and when attending ANZAC services.

- b. Other legacy ceremonial practices, such as having a mace at meetings, have been discontinued.
- c. Mayoral robes for Auckland Council have also not been created. However, the mayor may wear a korowai (cloak), presented as a gift by Māori in recognition of the mayor's mana. A korowai may be given to the mayor as an individual, or for the mayor's use in recognition of the role. The korowai is handed back at the retirement of the mayor and another gift provided for the outgoing mayor in recognition of service.

14.4 Photo galleries

- a. Most councils maintain photo galleries of past mayors and members of the council. These are available on the council's website.
- b. Photos of the current Governing Body are displayed at the council's headquarters; historical photos of Auckland's past mayors are in the Town Hall Reception Lounge.
- c. Photos and other items associated with legacy councils remain in their original locations, usually close to, or within, the previous council chambers.

14.5 Heraldry and logo

- a. Heraldry in a local government context usually refers to a coat of arms, consisting of a helmet, shield and crest. It may also include a motto. Its usage dates back to ancient times in Britain. A coat of arms is a mark of identification and can serve to distinguish one council from another. The College of Arms in London approves designs on behalf of the Crown.
- b. Auckland Council has not designed any heraldic items. In line with modern organisations, it has developed its own brand (signified by the pōhutukawa logo), which can be used only with the council's permission.

14.6 Citizenship ceremonies

- a. The Department of Internal Affairs makes decisions on citizenship.[1] Local authorities host citizenship ceremonies on behalf of the Department of Internal Affairs.
- b. Under the council's allocation of decision-making, citizenship ceremonies are the responsibility of local boards as part of their planning, policy and governance

activities. As a representative of the local authority, the chairperson of the local board is able to administer the Oath or the Affirmation of Allegiance.

- c. The number of citizenship ceremonies Auckland Council organises depends upon the number of candidates applying and the location in which the candidates reside. The ceremonies are held between monthly and quarterly.
- d. The format of ceremonies includes:
 - karakia and mihi by Kaumatua
 - local board chairperson address/welcome
 - kapa haka
 - administration of oath or affirmation of allegiance to candidates
 - presentation of certificates to candidates
 - video messages from the Governor General, Minister of Internal Affairs and Mayor
 - singing of the national anthem
 - final blessing by Kaumatua
 - light refreshments
- e. The ceremony's focus is to celebrate and acknowledge the new citizen's commitment to New Zealand. Local board members, ward councillors and the mayor are invited to attend and form part of the official party on the presentation stage.

14.7 Freedom of the city, charter parades and mayoral escorts

- a. The freedom given to armed forces to march through a city has its origins in ancient Rome. Troops were forced to remain outside city gates and if trust was established with the city, they were then given the freedom to march through it.
- b. This ceremonial honour is now bestowed by a city council and demonstrates the respect and the trust citizens have in the military to protect their democratic institutions. It is typically demonstrated through regular parades, with the mayor having the honour of inspecting the troops. These are formally agreed to through a signed charter which also provides for two uniformed officers to attend the mayor on important official occasions, e.g. ANZAC Day.
- c. The right to march is exercised through organised charter parades and is agreed to with each of the armed forces, army, navy and airforce.

14.8 ANZAC day services

- a. Auckland Council supports a number of services including those organised by local boards, the Royal New Zealand Returned and Services' Association (RSA), and community groups. The mayor and other elected members may be invited to lead,

Speak, or attend these services.

14.9 Customary Māori ceremonies

14.9.1 Pōhiri/pōwhiri (customary welcome)

- b. A formal customary welcome of manuhiri/manuwhiri (visitors) by tangata whenua (people of this land) is called a pōhiri/pōwhiri (some iwi spell this and pronounce it with a 'wh' and some with just an 'h').
- c. Pōwhiri follow a formal process of whaikōrero (formal speechmaking) which requires a high level of proficiency in te reo. Once welcomed, guests are bound to a new level of relationship, similar to being accepted as one of the whānau.
- d. Pōwhiri are usually conducted on marae but can take place elsewhere and are also used to welcome elected members to their new responsibilities, at governing body meetings, at civic events involving mana whenua and at the openings of regional strategic assets and initiatives.

14.9.2 Whakatau (customary welcome)

- a. The whakatau follows a less formal, shorter, process from a pōwhiri and can be undertaken at any location.
- b. Whakatau can be used at occasions such as council committee meetings or workshops hosting Māori, meetings on marae, Māori gatherings and workshops held away from a council venue.

14.9.3 Tangihanga (customary funeral)

- a. A tangihanga is a customary funeral.
- b. From time to time it might be appropriate for council representation to attend. Similar protocols to pōhiri/pōwhiri are followed and tribal conventions are acknowledged and included in briefings.
- c. Auckland Council will consider its involvement and participation in tangihanga events for staff, elected members, Māori and community leaders who have contributed towards Auckland communities and served the public interest. Consideration will also be given to the loss of a spouse or an immediate family member.

- d. Tangihanga are usually held on the marae. However in some instances the tangihanga may be held at the deceased person’s home or a venue equipped to host a tangihanga event.

14.9.4 Karakia

- a. Karakia are conducted to remove tapu (imposed restriction), when dedicating or blessing areas for specific purposes, or for opening or reopening facilities.
- b. When the tapu is removed, there is a state of noa (without restriction) allowing for full utilisation of the area or facility.
- c. A dedication/ blessing can occur when mana whenua or the council decide a ceremony needs to be conducted. This may be conducted when celebrating the beginning or ending of a project, completing a programme, launching a facility or event, commissioning or decommission taonga (anything cherished), *rāhui* (restricted access), gifting, welcoming new people or saying farewell, moving office, naming places or things, or any other occasion that does not warrant a pōwhiri or mihi whakatau.
- d. Blessings may take many forms and may be determined by the person conducting the ceremony, such as a tohunga, minister or the person leading the proceedings.
- e. Karakia are usually conducted at the beginning and end of a ceremony and may include mihi.

14.9.5 Detail for pōwhiri and whakatau

This table sets out more detail relating to powhiri and whakatau

	Pōwhiri	Whakatau
Stage one: Whakaritenga (preparing)	The purpose and expected outcomes are confirmed to ensure correct procedures are communicated to participants and protocols are followed.	The purpose and expected outcomes are confirmed to ensure that a whakatau is appropriate, that this is communicated to participants and that protocols are followed.

<p>Stage two: Whakaekenga (beginning)</p>	<p>Te taenga (arrival)</p> <p>Manuhiri assemble outside the waharoa (marae entrance) to confirm speakers and organise koha. Manuhiri may conduct karakia to ensure people’s cultural safety and for the pōwhiri to be carried out without disturbance [1].</p> <p>When the manuhiri are ready, the women lead the group to the waharoa, indicating to the tangata whenua they are ready to be received.</p> <p>Wero (challenge)</p> <p>Traditionally wero were carried out to ascertain the visiting group’s intentions and were executed by the tangata whenua’s best warriors. The wero requires that a taki (dart) is placed down by the tangata whenua and picked up by the most senior male of the manuhiri.</p>	<p>Te taenga (arrival)</p> <p>Tangata whenua greet manuhiri into the space being utilised for the whakatau.</p> <p>All manuhiri and tangata whenua then take their seats. This follows a similar pōwhiri format, with tangata whenua and manuhiri sitting in their respective groups.</p>
<p>Stage three: Whiringa (proceedings)</p>	<p>Karanga (call)</p> <p>The tangata whenua caller (kaikaranga) calls first [2]. The manuhiri caller responds to the tangata whenua caller [3].</p> <p>Haka pōhiri/pōwhiri (ritual</p>	<p>Mihi and Waiata</p> <p>Tangata whenua open up the speeches and greet the manuhiri with karakia and mihi.</p> <p>Singing a waiata after a speech is optional but highly recommended. At this point the</p>

welcome) [4]

This practice is normally reserved for esteemed guests or dignitaries to acknowledge the visitor's or group's mana. A haka is performed by the tangata whenua. Following these steps, the manuhiri are guided to their seats to enable the whaikōrero (formal speeches) to commence

Whaikōrero (speeches)

Traditionally only experts in the art of whaikōrero will stand to speak, although an esteemed guest may sometimes be asked to speak [5]. This role is carried out by men. Depending on where the pōwhiri takes place, the kawa (order of speaking protocols) may be either paeke [6] or tū atu, tū mai [7].

Waiata/oriori (song/chant)

The purpose of the waiata is to complement what has been said, including the kaupapa (reason for the occasion/ meeting).

Koha (unconditional gift)

After all manuhiri speakers have spoken, the last of their speakers presents the koha

visitors are given the opportunity to respond.

In these instances it is usually men who speak. However, because of the nature of a whakatau, women may speak, depending on the context and situation.

	<p>to the tangata whenua on the marae ātea, by laying it on the ground in front of the tangata whenua speakers.</p> <p>Hongi (customary greeting)</p> <p>The hongi is the first physical contact between the two groups [8]. This is the light pressing of noses and sharing of breath.</p>	
<p>Stage four:</p> <p>Whanaungatanga</p> <p>(connecting)</p>	<p>At the conclusion of the hongi, people are free to connect, mix and mingle and foster relationships. Manuhiri merge with tangata whenua to become part of the marae’s whānau for the duration of the occasion.</p> <p>Kaitahi (shared meal)</p> <p>Food is shared to complete the formal engagement process. The tangata whenua will normally deliver a karanga to invite the manuhiri to be seated in the wharekai (dining room). A karakia for the kai is said before eating.</p>	<p>Kai</p> <p>Food is shared to complete the whakatau process. This is traditionally lighter than for a powhiri</p>

14.10 Footnotes

14.6 Citizenship ceremonies

[1] [https://www.dia.govt.nz/diawebsite.nsf/Files/CIT_Operational_Policy/\\$file/Citizenship-Guidance-November-2020.pdf](https://www.dia.govt.nz/diawebsite.nsf/Files/CIT_Operational_Policy/$file/Citizenship-Guidance-November-2020.pdf)

14.9.5 Detail for pōwhiri and whakatau

[1] Both manuhiri and tangata whenua can say karakia to bring people together and focus on the occasion.

[2] A woman's voice is the first to be heard at a pōwhiri. The karanga sets the process in action and establishes the reason for the pōwhiri.

[3] The exchange of information through the karanga gives the manuhiri safe passage to enter the marae. It affirms the gathering's purpose, identifies who is coming and their intention. References to the fabric of creation and those who have passed on are woven to fashion a metaphoric rope which is cast to the visitors to bind them to their symbolic waka which is dragged ashore by the tangata whenua. The karanga is a lament and can be a very moving experience.

[4] Haka pōwhiri actions and words complement the imagery around dragging a waka and its crew ashore.

[5] A whaikorero's purpose is to acknowledge and weave together past, present and future by acknowledging the source of creation, guardians, the hunga mate (the dead), the hunga ora (the living) and laying down the take or kaupapa (reason for the gathering).

[6] Paeke: The tangata whenua speak first, one orator following the next. The manuhiri then speak. When the last manuhiri orator finishes, the speaking goes back to the tangata whenua to complete the kōrero.

[7] Tū atu, tū mai: The tangata whenua speak first and then speakers alternate between tangata whenua and manuhiri. Tangata whenua give the final speech.

[8] Hongi is an ancient practice by which people greet each other through gently pressing noses and foreheads. Hands are often placed on forearms or shoulders, although it is more common now to accompany hongis with a rūrū (hand shake).

Key Documents

Appointment and Remuneration Policy for Boards Members of Council Organisation

Civil Defence Emergency Management Act 2002

Code of Conduct

Code of conduct for elected members

Interpretation Act 1999

Ngāti Whātua Orākei Claims Settlement Act 2012

Ngāti Whātua o Kaipara Claims Settlement Act 2013

Lawyers and Conveyancers Act (Lawyers: Conduct and Client Care) Rules 2008

Local Boards Standing Orders

Local Electoral Act 2001

Local Government Act 2002

Local Government (Rating) Act 2002

Local Government (Auckland Council) Act 2009

Local Government Official Information and Meetings Act 1987

Public Audit Act 2001

Standing Orders