

Waiata

E TORU NGA MEA

E toru nga mea
Nga mea nunui
E kii ana
Te paipera
Whakapono
Tūmanako
Ko te mea nui
Ko te aroha

E HARA I TE MEA

E hara i te mea
no nāiane
te aroha
no ngā tupuna
tuku iho tuku iho
(repeat)

Powhiri

2nd Guidelines International Network

1 NOVEMBER 2004

The opening ceremony for the conference will be based around a powhiri – a traditional Maori ceremony for greeting and hosting visitors.

Some Background

Māori people arrived in New Zealand in quantity about 800–900 years ago as the final step in the Polynesian exploration and settlement of virtually every habitable island in the Central and Southern Pacific. The Māori arrived in several distinct groups that settled in different parts of the country. The iwi (tribes¹) trace their origin back to one or more of these groups.

European sailors first found New Zealand 360 years ago, but large-scale settlement by people of European descent did not begin until 200 years later in the 1840s. The colonisation of New Zealand by Europeans, who were initially mostly British, was intended to be regulated and governed by the Treaty of Waitangi, which was signed in 1840 between a large number of Māori chiefs and representatives of the Queen of England.

The Treaty of Waitangi is regarded as the founding document of New Zealand and it gives powerful rights to both the Māori indigenous population and to the later settlers. If you wish, you can find out more about the Treaty at the National Museum, Te Papa, which is the venue for the conference dinner on Wednesday evening. The museum displays include information on the various ways in which the Treaty has been broken over the years, present-day efforts to make restitution for past wrongs, and how the Treaty remains a living document today.

¹ English translations of Māori words and concepts are given in *italics*. The translations may be quite loose. Note that 'wh' in Māori is pronounced as a very soft 'f' sound.

Over many generations, Māori have adopted and formalised various customs and protocols for greeting visitors to their region. There are widespread similarities in these customs amongst all iwi, but also regional variations. At the time of the signing of the Treaty of Waitangi, the Māori tribe living in the Wellington region were of Te Atiawa and extended Taranaki origins. Their occupation according to defined tribal principles, attributed them the rights and duties of mana whenua (guardianship) over the land in the Wellington region.

The Powhiri

When visitors come to Wellington in a large formal grouping, as for this G-I-N conference, it is therefore customary for the visitors to be greeted and welcomed by representatives the mana whenua.

The traditional place of welcome is the marae (the plaza in front of a meeting house). For this occasion we are using the Iloft Theatre at the Wellington Town Hall. The formal part of the ceremony occurs between representatives of the tangata whenua (hosts) and representatives of the manuhiri (visitors). However, as many as possible of the visitors are encouraged to witness the welcome. A powhiri is usually a moving and unforgettable experience.

The Tangata Whenua

In this case the tangata whenua (hosts) will consist of members of the Wellington Tenth Trust who through their genealogical links represent Te Atiawa/Taranaki iwi, and members of the New Zealand Guidelines Group Wellington office, including the Chair and Deputy Chair of NZGG.

The Manuhiri

The manuhiri (visitors) will be represented by senior board members of the NZGG and the Minister of Health, Hon Annette King. Owen Lloyd of Ngati Porou will act for the manuhiri in the formal part of the ceremony.

At the start of the powhiri, the tangata whenua will be seated on the stage.

Conference attendees should be assembled outside the Iloft Theatre (in the Iloft Foyer) by 8:20am on Monday 1 November.

1. Karanga and Entrance

The karanga (call) is the first voice to be heard in powhiri. The karanga is carried out by the kuia (female elder) of the tangata whenua. A reply is then made by the kuia of the manuhiri.

There will be exchanging series of karanga as the manuhiri are lead into the theatre towards the tangata whenua. (One purpose of the karanga is to weave a spiritual rope allowing safe passage of the manuhiri to enter the place of meeting).

All delegates will move into the Iloft Theatre in this way. The nominated manuhiri make their way to the stage. The delegates are to be seated in the theatre.

2. Hongi (Salutation)

It is the custom of Te Atiawa to hongis at this stage – this is the first physical contact between the two groups and represents the ‘coming together’ of the two groups to be united as one under the umbrella of the powhiri. The hongis is a hand-shake accompanied by a gentle pressing of the nose and forehead.

3. Mihi (Speeches)

Traditionally only experts in the art of whaikorero (oratory) will stand to speak to the opposite group. The leader of the tangata whenua begins the mihi. The purpose of the mihi is firstly to weave together the past, present, and future by acknowledging the creator, guardians, the dead and the living (those present at the powhiri), and secondly to lay down the kaupapa (the reason) for the event that is to take place. Each speech is followed by a waiata (a song); see back page. This is to show that the people support the speaker, what he has said, and the purpose of the gathering. A representative of the manuhiri will reply, and his speech will again be followed by a waiata. (Note that these speeches and songs will be in the Māori language. In many powhiri there are several speeches and waiata exchanged between the two groups, but in this case there is likely to be only one exchange).

4. Karakia

A karakia (prayer) is said to complete the ceremonial part of the powhiri, followed by a himene (spiritual song).

This is the end of the formal powhiri. The programme continues as outlined:

5. Speeches (in English)

Hon Minister of Health, Annette King, NZ
Catherine Marshall, Convenor, Vice Chair G-I-N, CEO NZGG, NZ
Dr Peter Didsbury, Chair NZGG, NZ
Prof Guenter Ollenschlaeger, Chair G-I-N, Germany

6. Announcements

Various ‘housekeeping’ and other announcements about the conference.

7. Morning Tea

Everyone will exit the Theatre to the West Gallery for morning tea. A short karakia will be said before starting morning tea.