

## **Te Ao Māori**

As part of our commitment to Te ao Māori, we are ensuring Māori tikanga is present throughout our conference. Sustaining our unique cultural practices is an integral part of our role in Education for Sustainability. We encourage you to engage as much as you can, beginning with the pōwhiri process to start our conference. At the start of the pōwhiri, conference attendees will assemble in the atrium after registering by 8am. Taranaki Whānui are mana whenua in central Wellington and Hutt region, with Ngāti Toa Rangatira, Ngāti Raukawa, Rangitāne and Ngāti Kahungunu in the greater Wellington region. We are grateful for their presence and input to this conference.

## **Tangata Whenua**

In this case the tangata whenua (hosts) will consist of members of Te Atiawa/Taranaki iwi, and members of the NZAEE conference committee.

## **Manuhiri**

The manuhiri (visitors) will be all of the attendees and presenters arriving from elsewhere for the conference.

## **Karanga**

The karanga (call) is the first voice to be heard in pōwhiri. The karanga is carried out by a female member of the tangata whenua. A reply is then made by a female member of the manuhiri. There will be exchanging series of karanga as the manuhiri are lead into the hall 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. The delegates are to be seated in the hall.

## **Hongi**

It is the custom of Te Atiawa to hongiri 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 pōwhiri. Only those taking part in the formal proceedings will come to hongiri in this instance. The hongiri is a hand-shake accompanied by a gentle pressing of the nose and forehead.

## **Mihi**

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 to the opposite group. 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 pōwhiri), 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). This is to show that the people support the speaker. A representative of the manuhiri will reply, and his speech will again be followed by a waiata.

## **Koha**

The koha gathered by the manuhiri is offered to the tangata whenua as a sign of gratitude and honour.

## **Karakia**

A karakia (prayer) is said to complete the ceremonial part of the pōwhiri. This is the end of the formal pōwhiri. Mana whenua members will then share some history of Te whanganui a Tara.

## **Morning Tea**

Everyone will gather for morning tea to ‘whakanoa’ or clear of the tapu of the pōwhiri ceremony. A short karakia will be said before starting morning tea.