



AANZPA Conference

Ōtepoti 2025

Salmond College, Dunedin. 14-18 January 2025

Pōwhiri & Waiata

Manaakitanga ... What Truly Matters



Pōwhiri / Mihi Whakatau

Our conference will open with a **Pōwhiri / Mihi Whakatau**.

Mihi is to greet

Whakatau is to settle

This welcome follows tikanga, the principles and values of the Māori world. The conference committee is working with Kāi Tahu whānau, who will lead our welcome process. This reflects our respect for the people of this place, Ōtepoti (Dunedin) and our commitment to honoring the Indigenous people and culture of Aotearoa, NZ.

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Pōwhiri / Mihi Whakataau

The **Pōwhiri / Mihi Whakataau** bring together the **hau kāinga** (hosts) and **manuhiri** (visitors). In traditional practice, the visitor status is **tapu** (sacred) and transformed to a state of **noa** (common, free from tapu) through the pōwhiri process:

- **Karanga** - call
- **Whaikōrero** - speeches
- **Waiata** - songs
- **Koha** – gift or contribution
- **Karakia** - spiritual acknowledgements
- **Hongi** - sharing first breath
- **Kai whakanoa** - sharing food to lift tapu
- **Whakawhanaungatanga** - connecting, encounters, sociometry

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Hau Kāinga

Hau kāinga (home people), are the hosts who uphold the **kawa** (ceremony and custom) according to the **iwi** (tribal group, for Ōtepoti this is Kāi Tahu), **hapū** (sub-tribe) and locality tradition. They lead the **pōwhiri** and hold responsibility for decisions to maintain the appropriate **tikanga** (specific Māori practices).

AANZPA Exec and AANZPA Conference Committee will be seated with the **hau kāinga** and will receive the **manuhiri**.

Waiata: *Te Taukaea Aroha*

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Manuhiri

Manuhiri (visitors) will gather and prepare to be welcomed into the venue and the conference. This is an opportunity to practice the **waiata** together. If you wish to carry the words into the **mihi whakatau**, please do so discreetly.

Waiata: *Te Aroha*

AANZPA elders are invited to sit in the front rows as a mark of respect for their **tuakana** (elder) status. In this format, men sit in the front rows, with women seated in the rows behind. This traditional practice honors the complementary roles of men and women, with women recognised as central to nurturing **whakapapa**, safeguarding knowledge and shaping future generations.

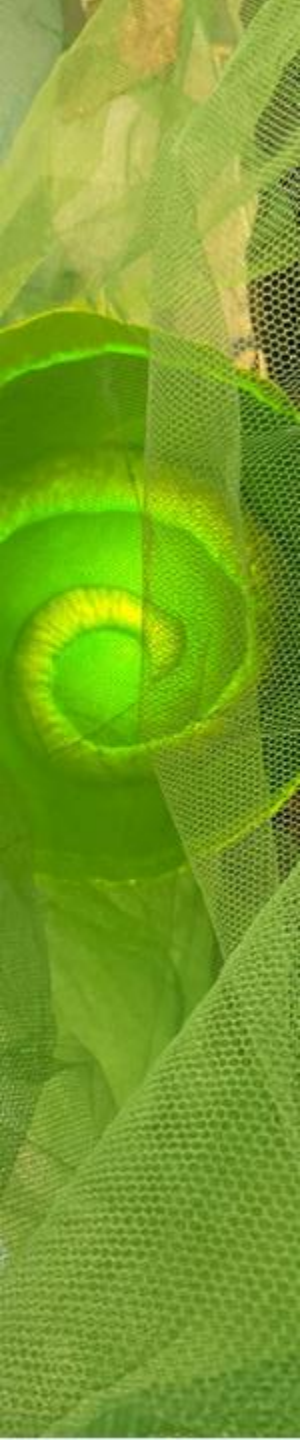
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Karanga

A **karanga** (call) is the first voice of welcome, inviting and guiding the **manuhiri** (visitors) towards the hosts. The karanga will be answered by the manuhiri with our **Kaikaranga** (caller) holding this role on your behalf.

The **karanga**, led by women, transcends the physical world to reach the spiritual realm. The calls weave together to form a figurative rope, pulling the visitors inside. Those who have passed on and the **kaupapa** (purpose of the gathering) are acknowledged.

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Whaikōrero

Whaikōrero (formal speech) are delivered by the host group in **te reo Māori**. It acknowledges the spiritual realms, those who have passed on and extends a formal invitation and greeting to the **manuhiri** (visitors).

This **kōrero** is given by **tangata whenua** of this place, representing the homelands of Kāi Tahu and will be followed by **waiata**. **Whaikōrero** is the role of men.

The speaker for the **manuhiri** group (you) will reply with **whaikōrero**, and this will be followed by your **waiata**, to uphold and enhance your speakers **kōrero**.

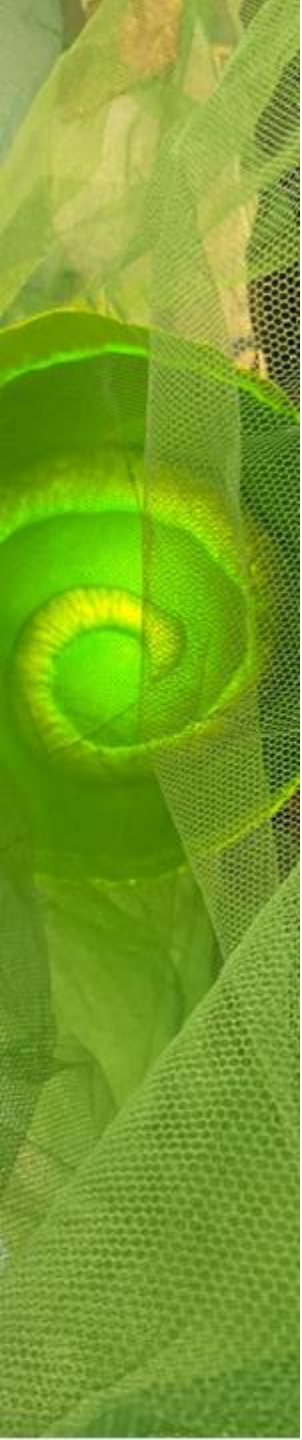
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Waiata

Waiata (songs) are a vital part of the **Mihi Whakatau**.

- **Support kōrero**: waiata follow whaikōrero to uphold and embellish to the speaker's words
- **Strengthen connection**: singing together builds unity and connection between the manuhiri and the tangata whenua (hosts)
- **Carries wairua**: waiata embody mauri (life force), reinforcing the wairua (spiritual energy) of the gathering
- **Respect tikanga**: singing demonstrates respect for tikanga and those who have spoken

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Koha

Koha is a gift or contribution, usually in recognition of hospitality or a beneficial action or service.

Koha reflects the **mana** of both the giver and the recipient, embodying the philosophy of reciprocity. In context, koha can include gifts or money given or received as an integral part of a Māori ritual of encounter.

Koha does not include normal expenses such as marae hire, food, and resources.

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Hongi

The **hongī** (sharing of breath) is a key moment when we come together as one community for this **kaupapa** (the conference). This may also include **harirū** (handshake).

Hongi: The pressing of noses and sharing of breath symbolises unity and shared life force.

Harirū: A handshake may be offered instead, based on comfort and preference. This is a physical act that represents respect, acknowledgement and connection. In times of protecting our health i.e. Covid 19, an elbow bump, is an acceptable alternative.

We invite you to step into this moment fully, letting the flow of the process guide you as we move together with ease and purpose.

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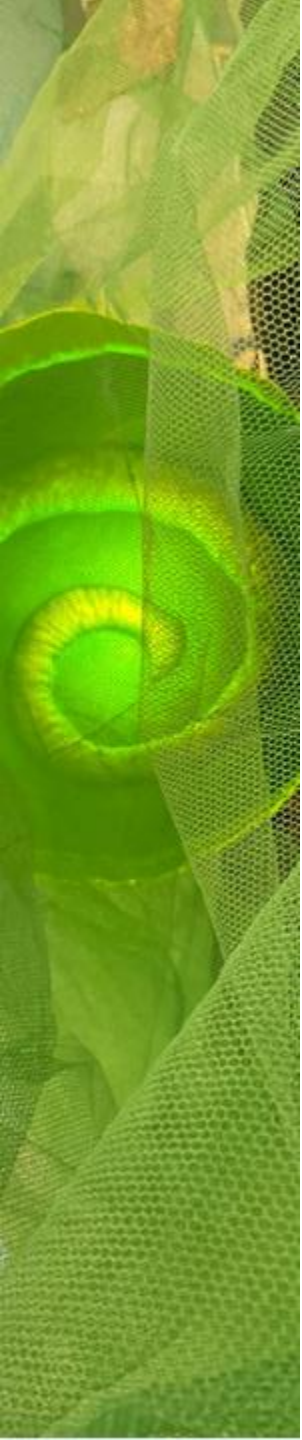


Kai Whakanoa & Whakawhanaungatanga

To conclude the spiritual process and transition into the ordinary world, we will gather in the **whare kai** (dining hall) to share **kai** (food) in a practice called **kai whakanoa**. This shared meal lifts the **tapu** and sets the stage for connection and collaboration.

After kai, **Whakawhanaungatanga** and Sociometry will complete the pōwhiri/mihi whakatau. This is a time to reconnect and set the tone for the rest of our conference, embracing the theme Manaakitanga – What Truly Matters. This will be produced by our Conference Committee.

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WAIATA

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*Te Taukaea Aroha

Nā Charisma Rangihuna rāua ko Paulette Tamati-Elliffe

Ka eke mai, he manene

I te reo rāhiri o te hui e

Ka tata mai, ka piri e

Ka tino te here o te whānau e

Ko te whirika o te taura takata

Ahakoā uaina e te ua

Whitikina e te rā

Te taukaea o te aroha

Ka mau ake tonu e

You have arrived, visitors to this place, called in welcome by this gathering.
Come together, join as one. So, to strengthen the ties and bonds of this family.
is the strands of the rope that bind people, even though battered by the rain and
scorched by the sun, the rope made of love will always hold strong.

* Hau Kāinga waiata for Pōwhiri

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*Te Aroha

**Te Aroha
Te whakapono
Me te rangimarie
Tātou, tātou e.**

Let love
faith
and peace
unite us.

**He tāngata kē koutou
He tāngata kē mātou
Engari i tēnei wā
Tātou tātou e.**

You are different
We are different
But at this time
We are as one

* Manuhiri waiata for Pōwhiri

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Whakataka Te Hau

Whakataka te hau ki te uru
Whakataka te hau ki te tonga
Kia mākinakina ki uta
Kia mātaratara ki tai
E hī ake ana te atākura
He tio, he huka, he hauhu
Tīhei mauri ora!

Cease the winds of the west and of the south, let the bracing breezes flow over the land and the sea.
Let the red-tipped dawn come with a sharpened edge, a touch of frost, a promise of a glorious day.

Additional waiata for Conference

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Tiaho Mai

Tiaho Mai

Ngā whetū o te pō

Tiakina ngā tamariki nei

Awhi mai rā i te ao, i te pō

Kia tū tangata tonu ai

Let the stars of the night shine
to protect the children
to embrace and guide us
through the day and the night
so that we (the people) may continue to stand strong.

[Additional waiata for Conference](#)

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ĀIO

Nā Rangimarie Rose Pere

ĀIO ki te Aorangi
ĀIO ki te Aorangi

Pono ki te Aorangi
Pono ki te Aorangi

Aroha ki te Aorangi
Aroha ki te Aorangi

ĀIO ki te Aorangi
ĀIO ki te Aorangi

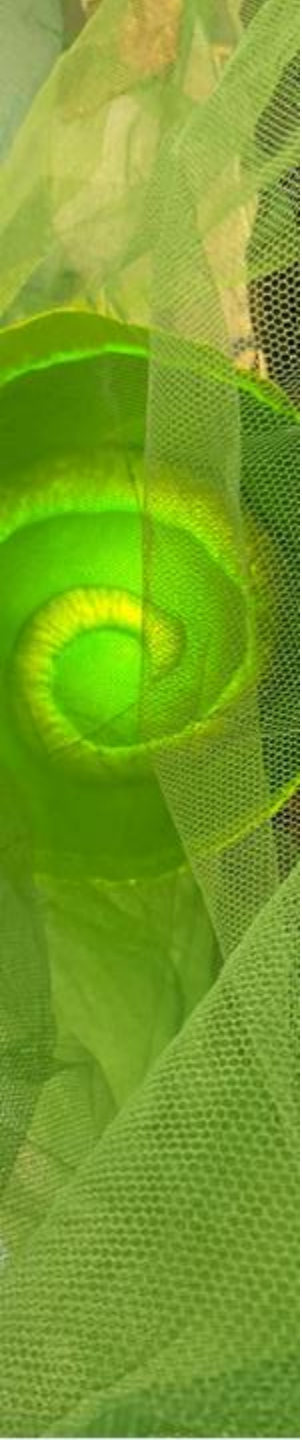
Koa, koa, koa ki te Aorangi
Koa, koa, koa ki te Aorangi

PEACE to the Universe
LOVE to the Universe
JOY to the Universe
TRUTH to the Universe

Additional waiata for Conference

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KARAKIA

Sacred Chants & Acknowledgements

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Karakia a Kai

E Rongo

E Rongo, e Rongo
Homai ngā tipu
Hei whakakāi te tinana
Hei oranga
Au eke, Au eke
Hui e, Tāiki e!

Rongomatane
Share your produce
Sustenance for the body and for life
Drawn in together
Affirmed.

Nau mai e ngā hua

Nau mai e ngā hua
O Papatūānuku ahurewa
O Ranginui kete kai
Whītiki kia ora
Hui e, Tāiki e!

Acknowledging the fruits of the sacred
Papatūānuku and of the bounty of
Ranginui. Held and bound for well being
Drawn in together
Affirmed.

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Karakia Timata

Ka Haea te Ata

Ka haea te ata
Ka hapara te ata
Ka korokī te manu
Ka wairori te ngutu
Ko te ata nui ka horaina
Ka tangi te ūmere
He pō, he pō
He ao, he ao
Ka awatea!

The sunrise appears, the dawn appears
Birds chattering and beaks moving
The early morning spreads across the earth
and the dawn chorus sounds
The daylight emerges from the night
The day is here.

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Karakia Whakakapi

Ka whakairia te tapu

Ka whakairia te tapu

Kia wātea ai te ara

Kia turuki whakataha ai

Kia turuki whakataha ai

Haumi ē!

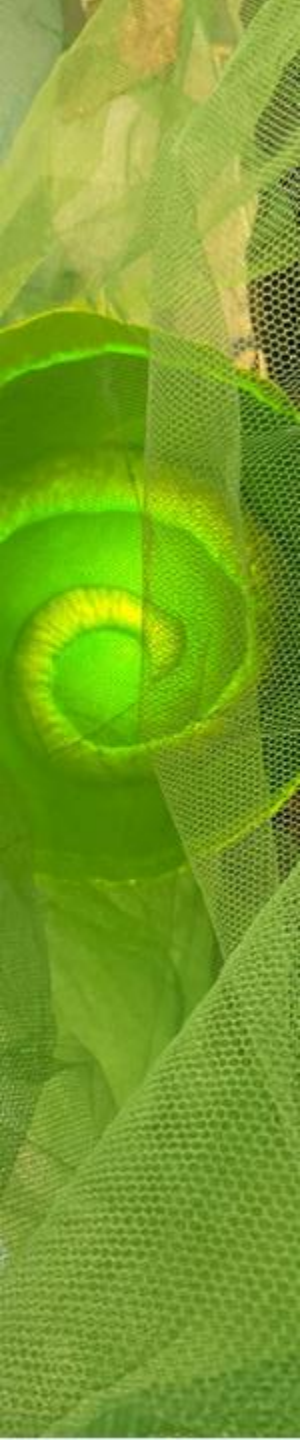
Hui ē!

Tāiki ē!

Restrictions are moved aside, so the pathway
ahead is clear to return to everyday
activities.

Together we hold this.

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TE REO MĀORI

Tautoko and Tips

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Reo rā Kai
 Kaumātua
 Mauri Tātiro ora! Māori moe Manaakitanga
 Kia Ora! Whakarongo kite Tamāhine
 Whaikōrero Tāmāhine
 Whakapapa
 Whenua Whaikōrero
 Whakapapa Te Ihi Aroha
 Manaakitanga
 Māori Aroha Mana Tamāhine
 Whānau Tamariki Kāō
 anō

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**“Ko te reo, te mauri o te
mana Māori”**

“The language is the life force of the
absolute strength of our Māori world”

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Pronunciation

A - 'u' in **up**

E - 'e' in **entry**

I - 'ea' in **eat**

O - 'o' in **ordinary**

U - 'o' in **to**

Ā - 'a' in **car**

Ē - 'e' in **led**

Ī - 'ee' in **peep**

Ō - 'o' in **pork**

Ū - 'oo' in **loot**

R - 'ld' in **mouldy**

NG - 'ng' in **singer**

WH 'f' in **farm**

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Māori Alphabet

A ha ka ma na pa ra ta wa nga wha

E he ke me ne pe re te we nge whe

I hi ki mi ni pi ri ti wi ngi whi

O ho ko mo no po ro to wo ngo who

A E I O U

U hu ku mu nu pu ru tu wu ngu whu

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DIPHTHONGS ... x2 vowels blended to one

syllable

āe high	ai bite	ao wow	au coat
ea near	ei lay	eo mentor	eu
ia Korea	ie siesta	io seesaw	iu few
oa oar	oe cortex	oi toy	ou court
ua david tua	ue	ui louie	

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