

# MOTEO B2G2 RESERVE Annual General Meeting



## Hui-a-tau

01 April 2013 to 31 March 2014

*Nō te ate whatumanawa o te rōpū kaitiaki matua o tō tātou marae a Moteo tēnei mihi maioha ka rere ki a koutou te whānau me ngā uri whakaheke o Ngāti Hinepare, Ngāti Maahu, me Ngai Tawhao mō koutou i kaha tautoko mai i nga wānanga o Whānau Ora.*

## Whakatauki

*Ehara taku toa i te toa takitahi  
Engari taku toa i te toa takitini*

*Strength is not from the individual  
but, with the many*

## Trustees

### *Chairperson*

Peter Eden Cell 029 200 6532

### *Administrator*

Annette Purves Cell 027 494 1947  
email: [villa178moteo@gmail.com](mailto:villa178moteo@gmail.com)

### *Booking Officer*

Elaine Puriri Cell 027 452 2156

### *Minute Secretary*

Leonora Puriri Cell 021 172 6563

Ata Te Tomo Cell 027 631 2777

Padre Arahi Lewis Cell 027 240 3921

Eddie Ratima Cell 022 132 8549

Aaron Box Cell 021 061 2739

### *Committee*

Daniel Gray Cell 027 758 1263

# Moteo B2G2 Marae

## NOTICE OF ANNUAL GENERAL MEETING

NOTICE IS HEREBY GIVEN THAT  
the Annual General Meeting of the Moteo Marae  
will be held at 48 Moteo Pa Road at 10am on Sunday 18 May, 2014

### AGENDA

Register

Opening Karakia

Apologies

Approval of Minutes of previous Annual General Meeting

Chairman's Report

Financial Report

Election of Trustees – Contact Admin for Trustee Form

Election of Taiwhenua Representative

Appointment of Auditor/Chartered Accountant

General Business

Whanau Ora Project Report

Hapu o Tutaekuri Presentation

Closing Karakia followed by refreshments

Annette Purves

ADMINISTRATION TRUSTEE

Cell 027 494 1947

email: [villa178moteo@gmail.com](mailto:villa178moteo@gmail.com)

## Chairperson's Report

Kia Ora Koutou Katoa

What a wonderful 2013-2014 year it has been for Moteo Marae. The Trustees have worked extremely hard to look after our marae. Annette Purves, Leonora Puriri, Aaron Box, Ed Ratima, Ata Te Tomo, Eric Lewis and Daniel Gray providing a committee support role. Alongside our other team that worked tirelessly at the marae, a big thank you.

The marae is looking wonderful thanks to koro John Puriri, Murrie Purves and our team of helpers. The cooks that have worked in the kitchen for many of our Wānanga, tino pai. The success of our marae is due to the people who are passionate about keeping the fire burning.

The whanau that participated on the Whanau Ora Project at the marae, have thoroughly enjoyed themselves. The recent visit to our local Pa sites and the historical korero by Pat Parsons capped off a lovely hīkoi for our Project. The Karanga Wānanga continues on thanks to Beverly Kemp-Harmer for facilitating the sessions. Meanwhile the whanau at the wānanga continue their own hikoi.

As our marae moves forward, we are still developing our website which will allow us to go global. What an awesome initiative to connect and communicate what's happening with whanau locally and around the world, ka mau te wehi.

We have had several visits from different groups to our marae. It was wonderful to see our marae being visited by Puketapu School and to hear their wonderful korero. We have had several contacts from other Schools enquiring about visiting our marae. The next school requesting a visit is Taradale Intermediate. We are very supportive of visits from schools and also in building a sense of pride for our tamariki that attend these schools within our local area.

The NZ Maori Woman's Hockey Team stayed at the marae recently and one of our trustees was able to organise them to participate in some local training with tamariki. Great initiative thinking outside of the box. They have indicated they will return to the marae again. Excellent historically, as many of our whanau played hockey and we will be endeavouring to capture some of these memories on display at the marae.

The Manaaki 400 Club is growing and providing a sustainable income for the marae. Thank you to those whanau that contribute. This will allow us to meet costs that are associated with our marae. As we develop, we will have various options for our Manaaki members that will see them receive some benefits when using the marae. Keep up the contributions and thank you again.

The Tutaekurī Awa Management Plan has progressed to Draft Stage and it was good to see whanau endorse the Draft Plan at our last Whanau Ora day. The team working on the Plan are doing an awesome job, keep up the excellent work.

It is good to see Moteo Marae accounts in a positive place. The hard mahi that has gone in by your Trustees and whanau members that have worked around our Marae, is something to be proud of. Fundraising is always hard, so we are always looking for innovative ideas. If anyone has any, or would like to undertake and convene a fundraising project, please let us know. We welcome any feedback.

Keep up the mahi. Let us keep building Moteo Marae as a place our whanau will be proud to come home to.

Chairperson  
Peter Eden

## Administrator's Report

**2014 Annual Report by Administrator**

**Dated: 31 March 2014**

The Trustees undertook further projects this year. The following report gives a background précis on all the work undertaken this year.

### **WHARENUI RANGIMARIE**

The moon and star were replaced, as the previous one had deteriorated badly. Thanks to Padre Arahi Lewis for undertaking this task. New white sheets, pillows, pillowcases, have been purchased. Our coloured sheets were just too thin and hirers were putting their feet through the sheet. All the mattress covers have been repaired.

### **FOYER AREA**

A 2-seater and 3-seater couch, which were donated, has been placed in the foyer area. A comfortable area has been created for whānau to now sit, chat and relax. Photos have been put up – we just need to add appropriate captions with the correct names. Anyone knowing the names of whānau in the photos, please write them down and pass on to the trustees. Also available for whānau is the Information Desk in the foyer, where you can pick up a copy of the latest pānui and other bits of information.

### **ABLUTION BLOCK**

The Marae have purchased white towels which are used whenever the paper towels have run out. There are blue laundry baskets for the dirty linen. The laundry of the linen is included in all marae hires.

### **KITCHEN**

The kitchen is still in need of refurbishment. Everything needs to be replaced with stainless steel to meet H&S Requirements and Fire Regulations. We had to replace the large chiller pump as it died during a hireage.

### **DINING ROOM**

The ceiling and lights have been cleaned. The lino needs replacing, as there are areas where people are tripping over. The skirting boards need another thorough scrub and paint. A story of "How the Kumara came to Aotearoa" is on the wall next to the painting depicting a version of the story which was donated by Tamatea High School after their visit to the Marae.

We have white tablecloths available for hire. Our buffet table has been recovered as the previous grey covering disappeared after a hireage.

### **MARAE GROUNDS**

The shelter belt of trees surrounding the marae, have been trimmed. All the debris was picked up, the long overgrown grass was cut and weeding was undertaken under the trees. Planted out more native plants. Had to remove a couple of trees which had partly fallen down during a nasty windstorm. If whānau can donate more native plants that would be great.

The concrete tank is being converted into our meat locker. There will be a butcher's block and hanging hooks put into the locker and then it will be made secure. Thanks to Peter and Daniel for their work done so far.

### **URUPA**

A lock has been put on the gates at the urupā to stop cars entering. The cars cause a lot of damage to the grounds leaving them uneven, full of ruts especially during the winter months. This is hazardous to the maintenance person who keeps the grounds neat and tidy for whānau to enjoy visiting their loved ones.

If you are visiting, please take your rubbish away with you – we don't have rubbish collections at the marae. Bottles that are left behind or half buried in the grave sites, cause damage to the mower which ends up needing costly repairs. Please take your celebratory drink bottles with you when you leave.

### **OUTDOOR RECREATION AREA & HERB GARDEN**

The gardens continue to supply the marae and community with fresh herbs, berries and vegetables. Further soil and compost is required to top up the gardens in readiness for the next planting. We intend gathering bamboo to create walls and ceiling for the area which is currently storing soil and compost.

**PROJECT:**                                 **Moteo Marae Manaaki 400 Club**  
**ASB Account No: 12-3479-0026002-00**

The Trustees are charged with the task of managing the maintenance, refurbishment, replacement and financing of the marae buildings, equipment, grounds and urupa. This we do on little more than a shoestring, and unfortunately the shoestring gets shorter every year.

To ensure that you and your family have a place to come home to when you're ready, we are asking whānau to make a contribution to the Manaaki Fund. Our Manaaki Board is now erected with contributing whānau members listed. We appreciate every single contribution made. The information containing our bank details is available for whānau, attached to the Manaaki Board. Please feel free to take the card with the details.

**PROJECT:**                                 **Whānau Ora Project**  
**Prepared by Moteo B2G2 Reserve**

### **Introduction**

Earlier this year Moteo Marae successfully applied for funds to develop our Whanau Ora Project Plans.

The progress report:

#### **BUILDING MAINTENANCE**

The marae buildings were renovated by replacing the damaged walls and repainting inside and out; upgraded electrical outlets and the main power board, fixed the downpipes and guttering. Alternative power sources were examined. Harakeke and other native shrubs were replanted.

#### **STILL TO BE REPAIRED**

Dining room flooring needs to be replaced. Foyer carpet needs to be replaced. The roof, walls, carvings need another coat of paint. The seating on the paepae and the shelters need another coat of paint, also the damaged areas within the marae ātea need fixing. Policies and procedures need to be reviewed and updated. Upgrade kitchen equipment to comply with Health and Safety, Fire regulations and Insurance etc. Hold wānanga to educate and upskill whānau on compliance, procedures and food handling regulations.

#### **WHAKAPAPA, WHAKAWHANAUNGATANGA, KARANGA and WHAIKORERO, HIKOI TO HISTORICAL PLACES**

Wānanga were held with whānau present being able to whakapapa to the same tupuna. These records continued to be updated during the different wānanga held throughout the year and will be placed on the finished website in a secure area accessible to whanau and hapu by password.

Karanga and whaikorero wānanga continue with the next one being held at the marae during May 2014. Everyone is welcome to come along and join in. Thanks to Pat Parsons for his very interesting korero during our hikoi to Otatara Pa, Tuhirangi and Mataotao. Everyone was fascinated by the stories he told relating to our tupuna and they all enjoyed the tremendous views from atop these maunga on an absolutely perfect day.

#### **STILL TO DO**

Establish robust storage facilities for audio and digital recordings, and develop protocols for access and use of the data. Develop a catalogue of all taonga. Provide training and planning relating to recycling, food preparation, marae and urupā custodian, taonga security, administration training, action plans, governance, development plans, strategic and safety plans.

#### **NETWORKS AND RELATIONSHIPS**

Develop a database with an analysis of whānau with particular skills, talents, expertise and knowledge to assist in developing the marae/hapū economic plan that will grow capacity and capability. Focus on implementing a strategic business plan and investigate potential opportunities. The trustees are developing a marae website. Once it goes live, whānau members will be able to register, sign in and receive up-to-date information about what's happening at the marae.

**Table: Whānau Ora Plan undertaken for the Cultural WELLBEING of Moteo Marae Whanau and Hapu**

	WELLBEING Area For Cultural - Actions	Key People	Time Frame
Priority One:	<p><b>STRENGTHENING WHAKAWHANAUNGATANGA</b></p> <p><b>Wānanga on:</b>                      * whakapapa * waiata mōteatea * roles and responsibilities on the marae * tikanga and kawa, karanga, whaikōrero, paepae, tangihanga, urupā * wāhi tapu * wairua taonga.</p>	Kaumātua and various facilitators with the specialised knowledge	Start August, 2013
Priority Two:	<p><b>WHAKAPAPA</b></p> <p><b>Gather:</b> oral narrative histories from kaumātua literature; review of whānau/hapū manuscripts and public documents; gather oral stories on whānau sports i.e. hockey, netball etc.</p> <p><b>Contribution in Kind:</b>                      Use Historian Pat Parsons to give korero on tupuna and skilled researcher to interview whānau and transcribe digital.</p> <p>The information gathered will support the wananga held by producing information which will be placed on the marae website for access by whānau.</p>	Kaumātua Advisory  Historian Pat Parsons  Researcher and Interviewer	Research start in October, 2013  Start interviews September, October, 2013  Produce Website 2014
Priority Three:	<p><b>HIKOI TO HISTORICAL PLACES OF INTEREST</b></p> <p><b>DEVELOP RESOURCES AND A MARAE WEBSITE</b>                      Develop protocols for access and use of data on marae website; Include whakapapa and pictures of taonga.</p>	Historian Pat Parsons  Trustees Admin	Hikoi during the warmer month of April, 2014

#### HIREAGES AT THE MARAE DURING 2013-2014

The majority of the hireages used our facilities with care. However, there seems to be just a few that do not reach our standards of cleanliness. This leads to Trustees spending a lot of volunteer hours cleaning and putting things right.

April 2013: Keelan Tangihanga, Early Childhood Students, Patricia Kerei Tangihanga  
 May: Whakamoemiti, George Lewis Tangihanga  
 June: MAI Hua-a-hapu, Moteo Marae AGM, Sonny Walker, Tipu Tareha Tangihanga,  
 July: No Hireages  
 August: Manawanui Kohanga Reo, Moteo Estate Trust AGM, Puketapu School Visit, Whakamoemiti, Whanau Ora Project - Whakawhanaungatanga  
 September: Moteo Estate Trust Special General Meeting, Reti Luke, Martin Luke Unveiling,  
 October: Whanau Ora Project Whakapapa Wananga, Deinzal Ngaronoa, Hungahunga Unveiling, Denise Huriwai Tangihanga  
 November: Mariana Tiopira, Rose Whenuaroa Tangihanga, Whakamoemiti  
 December: No Hireages  
 January 2014: Penny Ingram Tangihanga  
 February: Whanau Ora Project – Whaikorero Wananga  
 March: Whanau Ora Project – Karanga Wananga

#### REPAIRS & MAINTENANCE DURING 2013-2014

**Groundsmen:** John Puriri and family continue to mow and maintain the grounds of the marae and urupa. The trustees are thankful for John spending hundreds of hours annually keeping the marae and urupā grounds in great order. The marae provides petrol for the mower and insecticide for spraying. However, the mower maintenance is not covered. Recommend we increase the monthly payments to cover some maintenance. Water is now available at the urupa and visitors are reminded to remove all their rubbish, as the maintenance of the urupa does not include rubbish removal.



## Moteo B2G2 Reserve DIRECTORY

For the Period ended  
31March, 2014

Nature of Business	Marae Operations	
Registered Charity with Donee Status	No CC43677	
Location of Entity	Moteo Marae Reserve 148 Moteo Pa Road RD3 Napier 4183	
Postal Address	PO Box 7359 Taradale, Napier 4141	
IRD Number	10-423-9048	Not Registered for GST
Marae Trustees	Peter Eden	Chairman
	Annette Purves	Administrator
	Leo Puriri	Minute Taker
	Elaine Puriri	Booking Officer
Chartered Accountants	Murray McLean	TotalAccounting
Bankers	ASB Bank, Taradale Westpac Banking Corporation, Taradale	



## pepeha

Ko Tuhirangi te maunga

Ko Tutaekuri te awa

Ko Takitimu te waka

Ko Moteo te marae

Ko Rangimarie te whare nui

Ko Hamuera te whare kai

Ko Ngati Hinepare, Ngati Maahu, Ngai Tawhao nga hapu

Ko Ngati Kahungunu te iwi

Ko Paora Kaiwhata te tangata



*Rangimarie te whare nui*

## FOCUS: Whakawhanaungatanga

*Kaupapa:* How to reconnect and re-establish our marae links and whakapapa with our whanau, whanau whanui and hapu o Ngati Hinepare, Ngati Maahu, Ngai Tawhao

## REFLECTION OF PREVIOUS WANANGA

Facilitators (pictured below) Alayna and Thompson Hokianga of Te Aka Trust Inc, Hastings opened with karakia. Whanau Hapu introduced themselves and spoke about how we are going to entice our whanau

whanui and hapu back to the marae. Discussion and reflection continued relating to the previous wananga outcomes and the long and short term goals.



### OUTCOMES REVIEWED

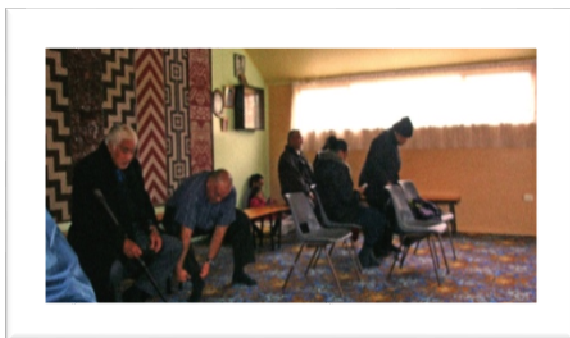
**Tikanga** – are tools of thought and understanding of the best practices or practical solutions for the time and context that it provides relevance to.

**Kawa** – procedures to be used vary according to the local custom of each hapu, marae, iwi. Kawa can be re-instated through karakia, wai, waerea, ruruku and heuenga.

### PROPOSED TRUSTEES PORTFOLIOS

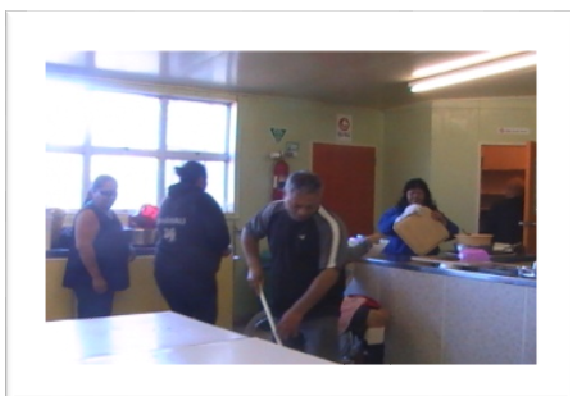
**Communication** – *responsible for*: managing website, marae database, communicating with whanau on upcoming events via email, txt, website, posters and brochures.

*Recognised personnel* - Annette Purves, Leonora Puriri and Aaron Box.



**Te Amorangi ki Mua** – *responsible for*: maintaining tikanga, kawa of the marae, te reo maori, matauranga, whakapapa, tangihanga, developing paepae personnel.

*Recognised personnel* - Piri Prentice, Alexia Puna, Beverly Kemp-Harmer, Michael Kemp, Morehu Te Tomo, Robert Cottrell, marae trustees.



**Te Hapai o ki Muri** – *responsible for*: maintaining tikanga of the wharekai, stocktakes, cleaning, maintenance and preparation for marae hireage.

*Recognised personnel* - Noelene and Kevin Poutawa, Gilbert Kemp, Elaine Puriri, Annette & Murrie Purves, Gerald Smith, Maureen Box, Geraldine Puriri Smith and Leonora Puriri.

**Booking Officer** – *responsible for:* marae bookings, confirming hireage requirements, hirer contact details, informing the hirer of the tikanga and kawa of the marae, conditions of hireage, pricing with consultation with administrator. *Current personnel* - Elaine Puriri and Annette Purves.

**Fundraising & Funding** – *responsible for:* applying for funding and reports.  
*Current personnel* - Annette Purves and Leo Puriri.

**Health & Safety** – *responsible for:* ensuring the health and safety of the marae is upheld, repairs and maintenance of the buildings are carried out, insurance and fire safety is up to date.  
*Current personnel* - Annette Purves and Leo Puriri.

**Custodian** – *responsible for:* repairs and maintenance, building upkeep, mowing and spraying of the urupa and the marae grounds. *Recognised personnel* - John Puriri, Murrie Purves and Kevin Poutawa.

From the outcomes, we identified hapu personnel who will take on the challenge and the responsibilities associated with each port folio.

## SHORT AND LONG TERM GOALS

**Reconnect, Re-establish Whanau Links** – *establish* a way to bring whanau back to the marae.

**Marae Committee** – *establish* a solid marae committee and give them overall management of day-to-day operations of the marae. Compile a list of volunteers and helpers.

**Communication via Website** – *provide effective* communication to enable whanau, wherever they are, to keep in touch with each other and with the marae.

**Employment** – *provide opportunities* for whanau hapu to be employed by utilising the Marae and Moteo Estate Vineyard through scholarships.

**Housing** – *provide* kaumatua flats on marae land.

**Marae Office** – *provide* a separate building to house the registered office and administration duties.

**Repairs and Maintenance** - *rebuild* dining room and kitchen, ablution blocks, storage areas and Wharenui extension.

## SCHOOL MARAE CULTURAL EXPERIENCE

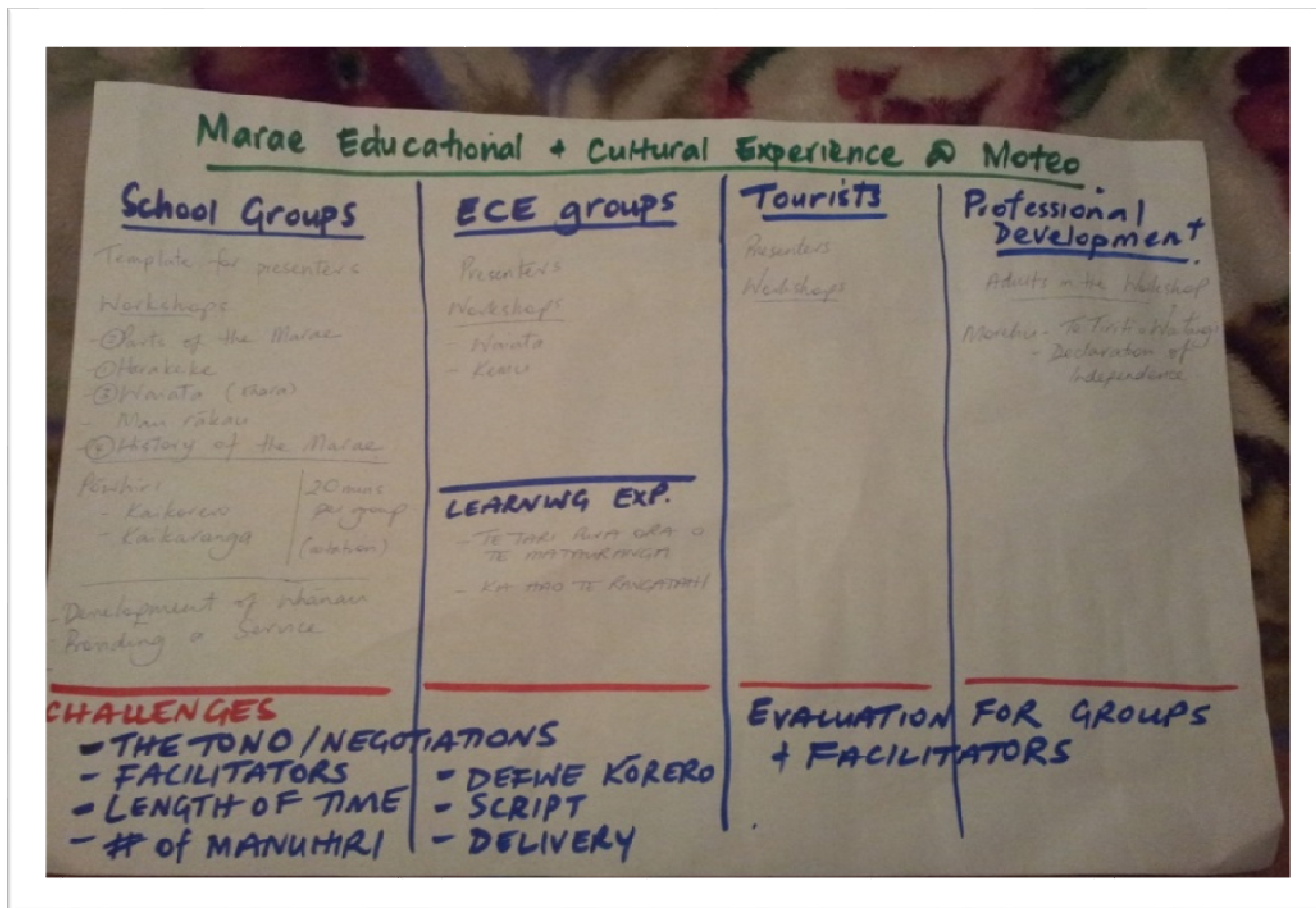
Our local school requested a visit to the marae for an educational and cultural experience. They indicated that they needed lots of support. Cultural sessions were given by a marae representative, to help educate them on the tikanga of the marae and the powhiri process.



*Students from Puketapu School during their Marae visit*

## OUTCOME

The school marae visit along with their feedback were presented to the hui. This visit helped re-establish the marae relationship and link with the school and the local Puketapu Community. Overall, this cultural exchange was received in a positive, progressive and pleasurable experience for both entities.



Brain storming session from the hapu relating to Marae Educational and Cultural experiences

## MARAE CULTURAL OUTCOMES

At the conclusion of the whanau brain storming session, the following was decided:

### CREATE AN INFORMATION PACK AND CHECKLIST FOR A MARAE CULTURAL EXPERIENCE

The pack to include: Dates, the purpose, numbers attending, marae requirements, workshops available, post- evaluation form, costing and general information.

### TARGET GROUPS

**Schools** – Early Childhood Centres, Primary and Secondary

**Professional Development** of Adults within the workplace

**Tourists** – Local and International travellers

**Educators** – Higher Learning

**Sport and Rangatahi groups** - These groups want to experience everything cultural that marae whanau have to offer.





The marae accepts all the challenges put forward, but are very light in volunteers and knowledgeable facilitators. This is where our succession planning comes into play and presents an opportunity for whanau to re-establish their links with the marae by becoming involved with the facilitation of a marae experience.

### **CREATE AN INFORMATION PACK AND CHECKLIST FOR THE MARAE/FACILITATORS**



*The pack to include:*

Marae History, Workshop, Scripts, Data Base, Moteatea Waiata, Paepae, Hapai ki mua, hapai ki muri personnel.

### **CREATE A MARAE DATA BASE**

*The data base to include:*

Design create own website with our own domain name. Include our three marae: Moteo, Wharerangi, Timikara. Our identity to be kept at Moteo Marae.

*Build a research library* and store at Moteo Marae. Copies only, store digital originals offsite. Share our information of the marae with our hapu and iwi through the website.

The challenge is bringing the resources to a single data base using a spreadsheet to include: Name, address, skills, strengths, weakness, email address and cell phone.

Digital information is becoming paramount for marae whanau to keep in touch with everyone.



*Whanau members attending a hui and tamaraki helping with the cleanup in the kitchen.*

## WHANAU ORA HUI

October, November 2013

### Reflection

Morehu Te Tomo opened our Wānanga with karakia. Mihimihi was held and new whānau members were introduced. Previous outcomes were discussed and reviewed.

A visiting whanau member commented on the progress made at the marae.

*"Enticing whanau to come back to the marae continues to be a challenge for us. I can see the improvements made in and around the marae and would like to acknowledge the hard work put in by all the volunteers and the Trustees."*



*Photo above: Damien Nepata, Florence Karaitiana, Denise Nepata and mokopuna participating at the Wānanga.*

In reply, the current Trustees indicated they would like to work towards developing a Marae Committee to help with the overall management of day-to-day operations of the marae.

This would ease the burden of the Trustees who not only govern, but also run the marae, especially the administration personnel responsible for the marae hireage, grounds, and facets of health and safety.

We have been able to extend our network through the use of our growing, newly compiled data base.

Anyone wanting to be included in the data base, and receive regular panui, please give details to the administrator and include an email address.

### Marae History

A welcome was extended to local historian Pat Parsons *pictured below*, who has resided at his grandfather's Poraiti property since 1934.



Whilst Pat was growing up, his grandfather Phil Parsons, a fluent speaker of māori, took Pat everywhere with him on his numerous travels around the motu, meeting, greeting and conversing with the maori community and many prominent māori leaders. They were always invited into people's homes and this is where Pat developed his love of listening,

storytelling and the sharing of whakapapa.

Pat was invited to the hui as our guest speaker. He reported that a lot of history told to him, came from Jimmy Mapu, a nephew of Paora Kaiwhata and Paora Kurupo. Jimmy married Pussy Tareha of Waiohiki, a sister of Bella Gillies.

### Ngati Hinepare

**Paora Kaiwhata**, the youngest son of Rawiri Tareahi of Ngati Hinepare and Ngai Takaha - hapu of Ngati Kahungunu, was born at Rakato Pa on the shores of Lake Oingo. His mother Whareunga of Ngati Mahu named him Kahukuranui.

When Waikato tribes attacked Te Pakake Pa at Ahuriri about 1824, Kaiwhata as a child, along with his father were captured and spent 18 months in Waikato before being released. They returned to their ancestral lands surrounding Lake Oingo and kept the fires of occupation alight on the land. Here, young Kaiwhata learnt the history and customs of his people from his father while making occasional visits to Mahia.

In 1850 Paora Kaiwhata accompanied the high ranking leader Kurupo Te Moananui to a meeting with Ngati Te Upokoiri in Manawatu. Te Moananui invited Ngati Te Upokoiri to return to Hawkes Bay, in reply they asked Paora to prepare cultivations for them at Omihi on the Ngaruroro River.

## Tipuna, Paora Kaiwhata

By this time Paora had established himself at Omarunui on the Tutaekuri River and assumed leadership of Ngati Maahu and a section of Ngati Hinepare. In 1868 through inheritance, Paora Kaiwhata relocated his people permanently to Moteo, where he built Tuhirangi meeting house, a church and a solid wooden residence.

Paora Kaiwhata also made this land available to Ngati Maahu. The deed which converted this land to a reserve was undertaken by Marata Paku, wife of Karauria Whakatau, through the Maori Land Court. Her parents were Hareti Te Kuru and Paraone Kuare of Whakatane.

Moteo is the principal marae of Ngati Hinepare and Ngati Maahu today. Paora died in May 1892 and is buried at Moteo urupa. As soon as he had died, the Pirau land was sold off to Fenton Kelly and Lawrence Higgins.



*Photo above: Paora Kaiwhata's grave at Moteo Urupa with the new obelisk in place.*

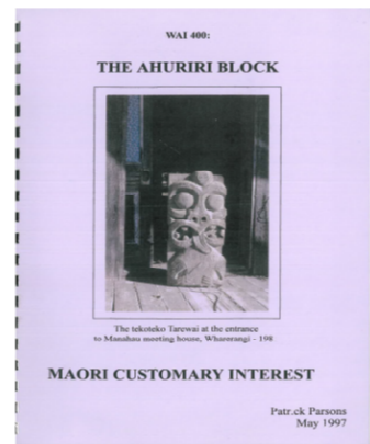
Moteo Hapua Pirau, where Moteo B2G2 Reserve is today, was divided up and members of our whanau continue to live on the land. During the 1900s Wharerangi land was also divided up. Our ancestors appear in the Minute Book at the Maori Land Court, relating to the Moteo Hapua Pirau in 1893.

The year of 1992 was the Centenary of the death of Paora Kaiwhata. His grave at Moteo urupa was given a new obelisk which was purchased through fundraising. During this hui, Pat was inducted into the tribe of Ngati Hinepare, Ngati Maahu by placement of a korowai about him by Chum Hungahunga who is now deceased.

Pat explained the links between the hapu of Ngati Hinepare, Ngati Maahu (formerly known as Ngati Rua Pirau) and Ngai Tawhao (formerly known as Ngai Tamawahine,) are long and vast.

Pat has researched and compiled a booklet, **illustrated below**, which was used for the "WAI400" Treaty Claim. The content of this book includes Maori Customary interests in the Ahuriri Block of land and those hapū that have historical links to the whenua.

Pat thinks the mistake was made when the Crown purchased the Ahuriri block of land at the time, as this led towards the alienation of the lands today.



## Hapū and Iwi

When Taraia and his Ngati Kahungunu followers invaded Heretaunga about 1550, they found three tribal groups in occupation of the land. Ngati Whatumamoā, Ngati Awa and Ngati Rangitane.

Ngati Whatumamoā dwelt around the shores of Te Whanganui a Orutu. Their principal fortress was Heipipi above Bay View with outposts at Tuteranuku and at Tiheruheru.



## Otatara Pa

Ngati Awa lived at Otatara, founded by their ancestor Koaupari. The third grouping was Ngati Rangitane and Ngai Tara who shared common ancestry through descent from Toi Kairakau and Whatonga. Their territory was to the south of the Ngaruroro River with pa sites at Tanenuiarangi, Te Awanga and Waitahora.

Taraia laid siege to the twin pa of Otatara Pa and finally captured Hikurangi the upper pa.



**Photo above:** Otatara Pa Historic Reserve today

Turauwha, managed to hold Otatara and an uneasy peace treaty was established. Taraia returned to Wairoa to gather the women and children and set up camp at the mouth of the Ngaruroro River where kahawai were plentiful.

He named the area Te Ipu o Taraia. He paid a second visit to Otatara taking the women and children with him this time.

Seen from a distance, they looked like a bigger war party than the first one. Turauwha was alarmed and withdrew to Tuhirangi, his country retreat across the Tutaekuri River from Dartmoor.

By this action, Turauwha surrendered his mana to Taraia and Ngati Kuhungunu and allowed them to occupy strategic sites controlling the main food sources.

A saying survives from this time *“the land is Turauwha’s, but the mana is Taraia’s”*.



**Photo above:** Pou guarding the entrance to Otatara Pa Historic Reserve

During the winter following the invasion, Turauwha and his family survived on kereru and other birds at Puketitiri. He had three children by his Ngati Whatumamoā wife Kuratawhiti II. The children were Tumahuki, Pahau and Rakaitekura.

Tumahuki married Hinetarere of Ngati Whiti and they occupied the upper Tutaekuri, a hunting ground they shared with Ngati Ruapirau. The hapu name Ngati Maahu properly belongs to the descendants of Turauwha’s elder son Tumahuki. Old Ngati Maahu tradition speaks of a series of large rocks in the upper reaches of the river known as the seven boulders of Maahu.



**Photo above:** Tutaekuri awa

When the bird-snaring season ended, Turauwha and his remaining followers were faced with starvation and returned to the shellfish beds at Poraiti where they threw themselves on the mercy of Taraia. He agreed for them to re-occupy Tuhirangi on condition that they bring up his nephew Rangituehu to be a chief over them. In due course, Rangituehu married Rakaitekura, daughter of Turauwha.



Furthermore, Hineiao, the daughter of this marriage was betrothed to Rangitaumaha, the son of Taraia. The merging of these bloodlines made it less likely that there would be pockets of resistance to Ngati Kahunugunu and established the mana rangatira of Heretaunga which continues today.

## Tutaekuri Awa

The marriage of Rangituehu and Rakaitekura took place at Mataotao on the Tutaekuri River above Moteo. Their territory extended up the Tutaekuri River to Mangaone, where the remains of several of their pa can be seen today.



*Photo above: Upper Tutaekuri awa*

They had three children Hineiao (F), Tuaka and Kehu. When Hineiao married Taraia's son Rangitaumaha, they went to live at Oueroa Pa on Rahuirua ridge above Lake Rotokare. They had eight children, the first four being daughters – Te Huhuti, Ruatiti, Manuitatoi and Parengenge. Then followed four sons, Taraia II, Hinehore, Hikateko and Kaiateoa. All the children grew up at Oueroa. Kaiateoa moved to Tongariro as an adult.

Daughter Te Huhuti who married Te Whatuiapiti, joined him at Lake Roto a Tara, while sons Taraia II, Hinehore and Hikateko lived at Motukumara on Lake Oingo until the time of their marriages.

The eldest son Taraia II settled on the lands west of Omahu which were occupied by Ngati Ruapirau. His inheritance included Ohiti, Matapiro, Otamauri, Omahaki and portions of Okawa, Tunanui and Kohurau in the Ngaruroro watershed.

Hinehore was placed at the lower end of Lake Oingo. His lands included Otupaopao flats around Omahu. He extended south to the old Ngaruroro River near Roy's Hill and north of Oueroa Pa.

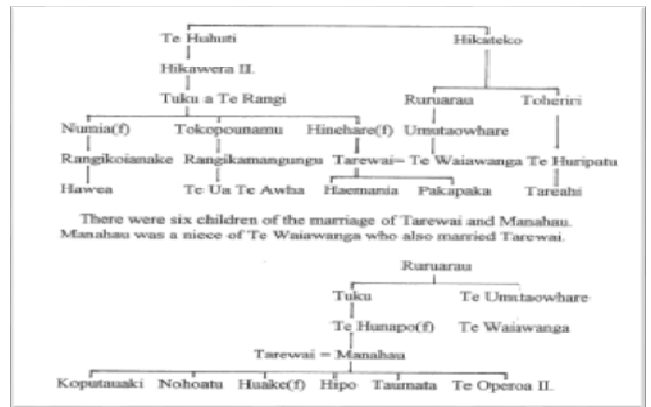
He married Hineiringa of Ngati Hinemoa. His influence declined over generations and it was the descent of his two brothers, who founded the ongoing hapu.

## Ancestor Hikateko

Third son Hikateko inherited the north and eastern shores of Lake Oingo extending north and northeast to the Tutaekuri River.

This included Pirau, Moteo and Tuhirangi. He extended his influence north of the Tutaekuri River by marrying Huakirangi of Ngai Tamawahine whose marriage dowry included Puketapu, Wharerangi, Poraiti, Rissington, Patoka and Puketitiri.

**Hikateko** who had eight children, is the ancestor of Ngati Hinepare.



*Photo above: Whakapapa of Hikateko*

Hikawera was gifted another wife while living at Oueroa by the people of Wairoa. He looked out from Oueroa one day and saw a starving party of people straggling across the Otupaopao flats. They were climbing cabbage trees to try and reach the shoots. He prepared a hangi at Te Umukuri and fed the starving people.

The **Tutaekuri River** took its name from dog remains which were thrown into the river after Hikawera had instructed his men to kill dogs from the pa and collect eels and takahi from the neighbouring swamps for the hangi. When word reached Wairoa of Hikawera's generosity, Te Rangimokai, sister of Te Huki, was sent to him as a wife.

Whanau completed their whakapapa links back to common ancestors -

**PARAONE KUARE who married HARETI TE KURU.**

After discussion, it was found that the whanau present all descended from the above tupuna. Each individual sat down and compiled their own whakapapa which linked us all.

**The following questions were asked...**

*How are we related?*

*Who are our common tupuna?*

*Where did you live in Moteo?*

## Whanau Links to Common Tupuna

**PARAONE KUARE = HARETI TE KURU**

PARENTS: Tahana Pura and Roka Marire

Had six children listed below...

**(1) (m) KEREI TI AHO =**

**(2) (m) NEPATA KUARE PUHARA = RAIMA RAKATAIRI**

Te Heituroa Nepata (Waimiraka - Nanny Blondie) = Eru Reti Kaukau

Mereaira Reti Kaukau (Milly) = Horirautahi Teko Heke

**(3) (f) WAIWERA HEREMIA (TIRITA NGAWHIRO) = HEREMIA POKAI**

Hemi Haora Heremia = Parehirangi Chase

Tureiti Mihaka Ratahi=Te Paea Tiaho Maata Heremia

**(4) (f) MARATA PAKU = KARAUARIA WHAKATAU**

1. (M) Rewi Karauria (Dave, tane tuarua)= Matehaere Westrupp

2. (F) Haromi Keepa Winiata (Matilda) = Kerei (Grey)

3. (F) Maata Karauria = Raniera Hill (Daniel I)

4. (F) Te Oiwahare Karauria (Agnes) =

5. (M) Hurae Karauria (July) = Maadi Rawiri

**(5) (m) WI TE RAHEKE =**

**(6) (f) PAEA TE AHO (no issue)**

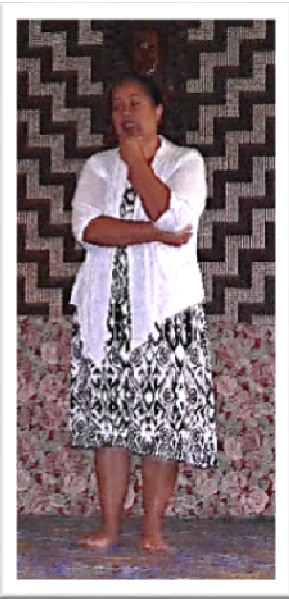
### Outcome

At the conclusion of the Wananga, the whanau indicated that they would like to continue with Marae history and participate on a field trip to see the historical places of interest mentioned in Pat Parson's korero.

Pat indicated that he would be available for such a hikoi during the warmer summer months.

Another panui will be sent out using our whanau networks closer to the dates confirming everyone's availability.





## Karanga

A welcome was extended to our facilitator, Beverley Kemp-Harmer who is *pictured left*.

*Pictured right: Whanau in deep thought in the whareniui.*

The Friday evening started with mihimihi and discussions on what everyone wanted to achieve from the wananga.

Bev started off the session with a karakia and then invited whanau to lie down in the whareniui to relax their body and mind

and think about Ranginui and Papatuanuku and the beginning of karanga.



Bev recited a story about these parents, their children and the limited space available to them. How they eventually parted and went their separate ways. The communication between them all, brought about the karanga of today, (calling to each other). The whanau split up into small groups and were given a karanga to learn. In pairs, each group recited a karanga with help from the tutor showing them how to wail and when to move.

Traditionally the karanga is performed by wahine and is a call of welcome.

Normally a woman from the host side, calls first to indicate to the manuhiri to move forward on to the marae. This is normally answered by a woman's response from the manuhiri. This purpose of the karanga is to weave a spiritual rope to allow the waka of the manuhiri to be pulled on. It should never be broken and the sound should be continuous, each side weaving in and out of each other.



*Pictured above: Group of manuhiri waiting at the gate*

The karanga also opens the tapu of the marae atea o Tumatauenga to allow safe passage across for the manuhiri. A wahine must never karanga if she has her mate wahine, or if she is hapu, for at those stages of her life, she is incapable of opening the tapu of the marae atea o Tumatauenga.

The karanga is not just a call of one person to another. It is a spiritual call that has been heard in Aotearoa for generations and generations and it provides the medium by which the living and the dead of the manuhiri, may cross the physical space to unite with the living and the dead of the tangata whenua.

It can also be an identifying call from the manuhiri indicating where the group has come from.



The karanga awakens the emotions. It brings an awareness that, what is happening is not just a simple act onto a marae – there is a presence of people, both physical and spiritual. The whole procedure of coming together is based upon a tradition that is as meaningful today, as it was in the past.

#### TANGATA WHENUA

The local people whom by whakapapa, have a turangawaewae (an identity) to the marae. As a group, they wait in front of or at the side of the marae. As many of the tangata whenua as possible should do this as an expression of their welcome.

*Above: Beverley explaining about karanga.*

*Haere mai, haere mai, haere mai  
Haere mai te manuhiri, haere mai  
Haere mai ki to tatau marae of Moteo e Haere mai ra*

*Mauri mai o koutou mate  
Kia tangihia, kia mihitia e tatau e*

*Haere mai ki te whakanui i te kaupapa o te ra nei e  
Haere ma i runga i te wairua o te aroha  
Haere mai, nau mai Whakatau mai ra*

**MANUHIRI** - The visitors who take their lead from the established tikanga of the tangata whenua to avoid offending and to show reciprocally, the respect that people have for one another.

The manuhiri wait at the tomokanga (gate entrance) of the marae with women and children flanked by the men. This indicates to the tangata whenua, that they are ready.

*Karanga mai, karanga mai, karanga mai  
Karanga mai e koutou o te marae o Moteo e  
Karanga mai, karanga mai, karanga mai ra*

*Huihui mai o tatau mate  
Kia tangihia, kia mihitia e tatau e*

*Karanga mai e te kaupapa o te ra nei e  
Karanga mai ra e*

Following each whaikorero, an appropriate waiata or traditional chant will be sung by each group to support the message given by each speech maker.

**WAIATA** - Written by Piri Prentice to the tune of “The Rose”

*Anei ra taku aroha  
Anei ra taku ngakau  
Piri mai, tata mai ki au  
Awhiawhitia anei ra  
Awhiawhitia anei ra*



## Reflection

Marae whānau members reflected on what they wanted to achieve from this wānanga.



**Virginia**

*"I love coming back to Moteo as everyone seems very happy. I enjoyed the explanation about the separation of Ranginui and Papatuanuku. I*

*want to come back here and learn waiata because this will enhance what I have learnt about karanga."*



**Maureen**

*"I enjoyed the hands on practicality of the wānanga and also Bev's korero. Because of my limited knowledge of Te reo, my confidence is not*

*where I would like it to be. I am excited to be a part of the wānanga and my confidence continues to build. My first karanga was at Mangaroa marae which I learnt through Dial a Karanga."*



**Leonora**

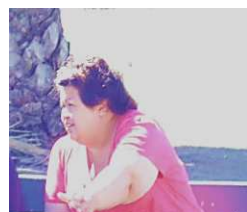
*"During Bev's korero of Te Wehenga of Ranginui and Papatuanuku, I felt their spiritual links and I was overcome with emotion when Bev performed a*

*karanga relating to the separation. With my deeper knowledge and understanding of Te reo, this encourages me to step up and perform the karanga more often."*



**Tania** of Kohupatiki marae  
*"Through talking to my mum, I wanted to learn Te reo and so I came along to the wānanga. My tupuna are buried here and I feel comfortable at Moteo. I*

*enjoyed listening to the history of karanga and where it originated from. I also felt an emotional connection to the karanga after hearing Bev's korero."*



**Tanisha** – *"This is the first karanga wānanga that I have participated in. I really*

*enjoyed listening to the story as I could really visualise it in my mind. As a teacher of junior tamariki, I have read a number of creation stories to them. One of my favourite illustrators is Warren Pōhatu and when I heard Bev's korero, it painted a clear image in my mind along with the sounds and movement relating to the origins of the karanga. This is a place where anyone can draw upon those emotions to help them perform the karanga. My main reason for learning karanga is to be a good role model for my cousins and their tamariki."*



**Ata** – *"I have had the privilege of learning about tikanga and kawa all over the motu. So in returning home, my prior knowledge and experience of karanga has helped me. I have been waiting for such a*

*wānanga to enable me to share my experiences. I wanted to come home and be taught by my home people. It was beautiful listening to Bev's korero. At Moteo, our kitchen is our strength but our paepae needs strengthening, so we need to develop it more."*

## Whaikōrero

Whaikōrero are formal speeches generally made by men during pōwhiri (formal welcome ceremonies). The whaikōrero is an opportunity for the speaker to display his mastery of Te reo and embellish their speech with imagery and metaphor. Moteo marae has very few speakers and this affects our ability to uphold the traditional oratory pattern.

When the speaking order alternates, it begins with a local speaker, followed by a visiting speaker alternating. The last speaker is always from the tangata whenua.

**Eric** – *"I enjoyed listening and learning about the karanga process. I find this is very beneficial to all kaiwhaikōrero."*



*Pictured above: Āpotoro Arahi Eric Lewis*

Eric explained his role as being a supporter and a guardian to those that sit on the paepae.

## SURVEY RESULTS OF EVALUATION FORM

Held at the end of Whanau Ora Wananga

1. 75% of whanau that attendend 3-4 wananga ranged in ages 40 plus, whilst 25% were in the 22-40 age group.
2. Majority of whanau enjoyed the whakapapa wananga followed by the hikoi.
3. What the whanau enjoyed most about the Wananga were the connections and whakapapa links and meeting up with other whanau - 'whanaungatanga and whakapapa.'
4. All whanau gained knowledge of their whakapapa and history through information presented by Pat Parson our local historian.
5. Whanau stated there were no negatives about how the wananga were run, but commented about 'where were the rest of the whanau.'
6. Whanau comments on what improvements can be made for future wananga were: to improve our communication links, reach more whanau through different networks, get more whanau to help out
7. Future Wananga – whanau gave lots of suggestions which ranged from marae history, hapu and iwi history, whakapapa, marae tikanga, whaikorero and karanga, caring for our awa, learning about rongoa, waiata, moteatea, waiata aringa, mau rakau, harakeke and te reo sessions.
8. 80% indicated that their whanau would consider helping to run future wananga. Because we did not ask for them to leave their contact details, we are unable to access their help.
9. 60% of whanau indicated that they were interested in learning the te reo, with 35% already learning and 5% did not state an answer.

### SUMMARY

The whanau felt that the marae should continue to run wananga with the above kaupapa in mind. The marae needs to extend their communication networks by reaching a wider whanau base. We need to advertise smarter, enlist help from the hapu, incorporate waiata/tikanga throughout wananga wherever possible. Also hold wananga that will involve rangatahi more.



Rangimarie Whareniui at Moteo

The Trustees are charged with the task of managing the maintenance, refurbishment, replacement and financing of the Marae buildings, grounds, gardens, equipment and the urupa. We do this on little more than a shoestring, and unfortunately the shoestring gets shorter every year.

The income we receive falls well short of our basic every day running costs and we need to address this issue to ensure the Marae receives regular income.

Our aim is to sign up 400 willing whanau who whakapapa to Moteo Marae, for a commitment of \$2.00 weekly, or \$5 fortnightly, or \$10 per month, or a fixed monthly amount per family.

Individual or family automatic payments should be set up at your bank or via the internet using your name or family name as the payee reference. Please inform us which family members are contributing. We are aware that many of you by reason of location or other commitments, are unable to participate in the affairs of the Marae, and this is one way you can contribute.

As a member of the Manaaki 400 Club, your name is displayed in the foyer at the Marae. Our commitment is to ensure that you and your family have a final place to come home to rest.

**Moteo B2G2 Reserve - Manaaki 400 Club**  
**ASB Bank Account, Taradale Acct No: 12-3479-0026002-00**  
**Reference: Whanau Name**