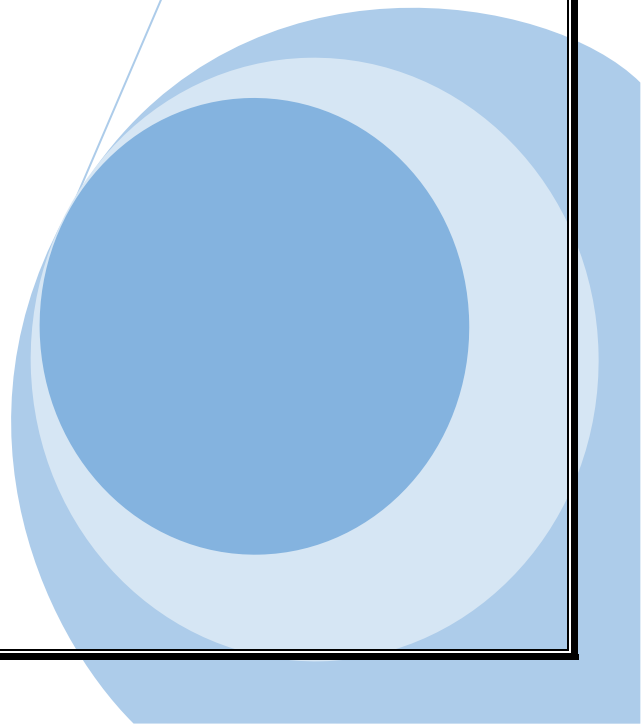
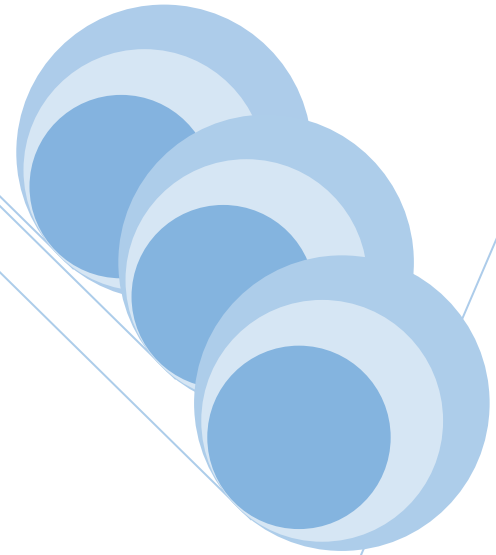


WIIE Implementation Progress Report 3

Prepared for Te Puni Kokiri

20 March, 2014



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whakatauki

*He aha te mea nui o te ao?
He tangata, He tangata, He tangata.*

*What is the greatest thing in the world?
Tis the people! The people! The people!*

Pepehā

Ko Tuhirangi te maunga

Ko Tutaekurī te awa

Ko Takitimu te waka

Ko Moteo te marae

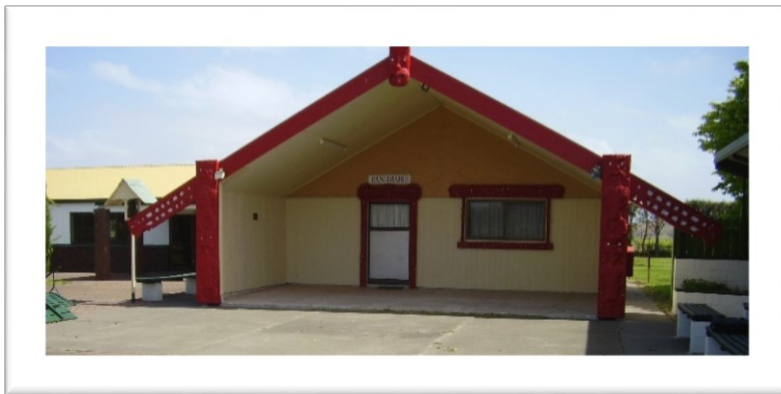
Ko Rangimarie te whare nui

Ko Hamuera te whare kai

Ko Ngati Hinepare, Ngati Maahu, Ngai Tawhao nga hapu

Ko Ngati Kahungunu te iwi

Ko Paora Kaiwhata te tangata



Ko Rangimarie te whare nui

Focus: karanga and whaikorero

Kaupapa: Establishing our marae and genealogical links with our whānau, whānau whānui and hapū o Ngati Hinepare, Ngati Mahu and Ngai Tawhao.

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 beginnings 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.

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.

Pictured above: Group of manuhiri waiting at the gate

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.



Above: Beverley explaining about karanga.

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.

*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

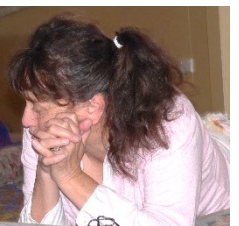
reo, my confidence is not where I would like it to be. I am excited to be a part of the wānanga and my confidence continues to build. My first karanga was at Mangaroa marae which I learnt through Dial a Karanga."



Leonora

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

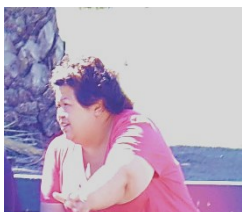
when Bev performed a karanga relating to the separation. With my deeper knowledge and understanding of te reo, this encourages me to step up and perform the karanga more often."



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 Pohatu 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."

Whaikorero

Whaikorero are formal speeches generally made by men during powhiri (formal welcome ceremonies). The whaikorero is an opportunity for the speaker to display his mastery with 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 kaiwhaikorero."



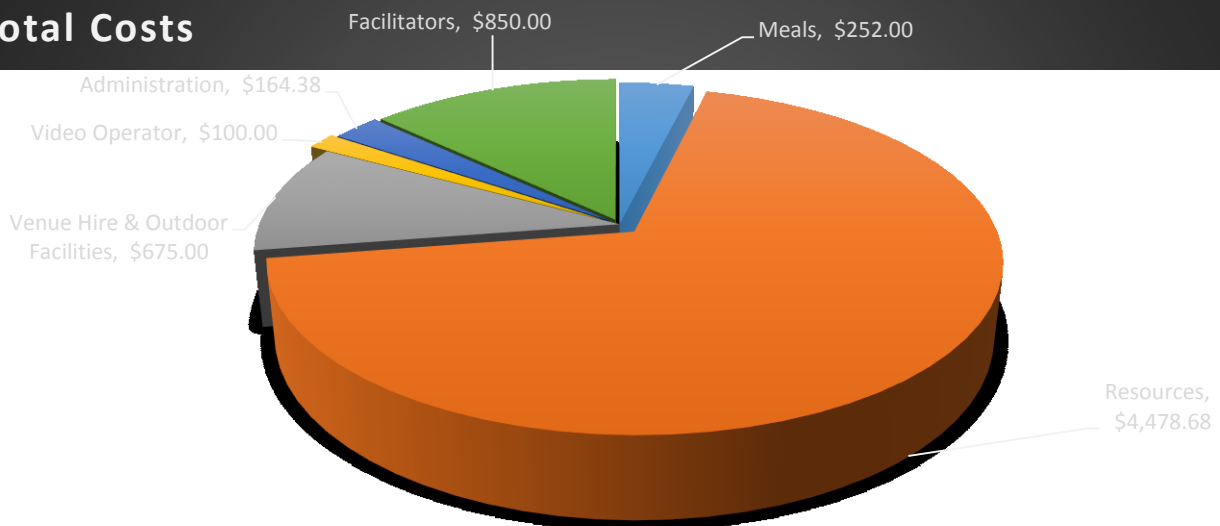
*Pictured above:
Apotoro Arahi Eric Lewis*

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

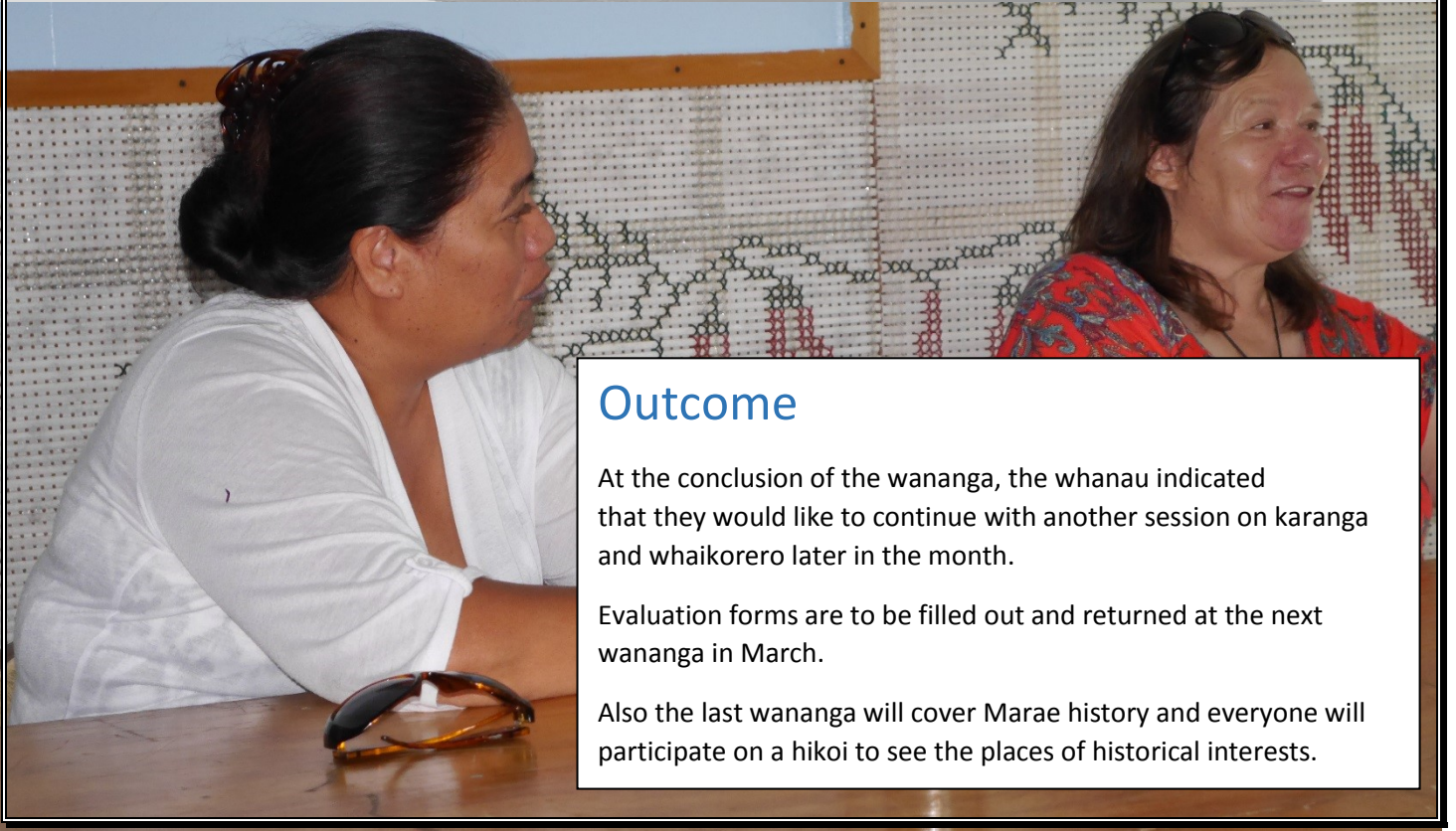
Audit Report

AUDIT NO 3 OF FUNDING FOR TE PUNI KOKIRI		AMOUNT	
OPENING BALANCE B/F - REVISED		\$1520.06	
INCOME			
Westpac Bank Statement 23 January, 2014	DC	\$5,000.00	
	TOTAL	\$6,520.06	
EXPENSES			
WANANGA – Consultation with Hui a Hapu	CHEQUE		
Facilitators:			
Karanga and Whaikorero Facilitators koha and travel	100653	850.00	
Video Operator	100653	100.00	
Venue Hire: Moteo Marae, Friday, Saturday	100653	675.00	
Meals: Dinner, Lunch, Rolling Cup of Tea	100653	252.00	1877.00
Administration: Postage of Panui and Reports	100650	140.00	
Resources: Camera Package with video, tripod, lens, bag	100652	1948.68	
	TOTAL	\$3,965.68	
<u>TO BE REIMBURSED</u> c/f		\$2,554.38	
Resources: Researching Website Creation and Design	\$2530.00		
Admin: Printing of Customary Rights Booklet sample	\$ 357.73		
	TOTAL	\$6,520.06	

Total Costs



■ Meals
 ■ Resources
 ■ Venue Hire & Outdoor Facilities
 ■ Video Operator
 ■ Administration
 ■ Facilitators



Outcome

At the conclusion of the wananga, the whanau indicated that they would like to continue with another session on karanga and whaikorero later in the month.

Evaluation forms are to be filled out and returned at the next wananga in March.

Also the last wananga will cover Marae history and everyone will participate on a hikoi to see the places of historical interests.