

WHARE WHAKAIRO
OFFICIAL OPENING
1983



Auckland Teachers College
74 Epsom Ave, Auckland

FOREWORD ...

For Maoris, a carved meeting house is the embodiment of the traditions of tribal ancestors. A spiritual oasis, at times the venue for heated debate, on other occasions an amphitheatre for learned discourse, oratory, laughter, nostalgia and frequently tears. But always providing the promise that at the conclusion the spirit of peace and accord will prevail.

With the urban migration phenomena in the post World War II era, tribal and cultural ties have been elongated, distended and frequently fractured. Indeed within the last few years with the movement of so many of our young people to Australia and even further afield this disruption continues. Whenever groups of Maoris congregate and settle inevitably the cry for a Marae arises. The Urban Marae invariably must compromise in response to many factors: availability of suitable sites; conflicting town planning requirements; multi-tribal differences; multi-cultural demands and economic reality.

This apparent divergence from the traditional norms need not be seen as an erosion from those values but rather in its flexibility and ability to meet these new challenges. A profound illustration of cultural strength and guarantee of survival. In this sense I greet this new house. In addition, there can be no doubt of its value as a fitting adjunct to the teaching of Maori Studies and its wider role as an educational resource.

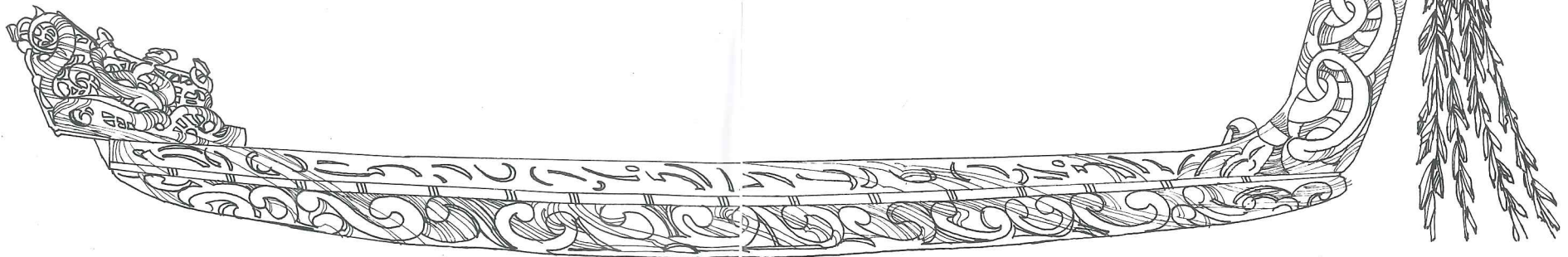
In the wider community sense as a further facility for probably the largest settlement of Maoris in the world. Therefore on behalf of the Maori community and in particular on behalf of former Maori students who dreamt of this day, may I express my deep gratitude to the Government and departmental offices and administrators who allowed and encouraged this development.

To those of the student body who enjoyed the great privilege of participating in its construction and decoration I am sure they will already have understood and found their personal satisfaction. To those members of the staff whose vision, drive and perseverance have ultimately made the dream a reality. I trust that this beautiful house and the spirit of warmth and love which pervades it will convey what my inadequate pen is unable to do.

M J A Brown
Judge, District Court
Auckland

(Judge Brown is a former President of the ATC Students Association)

Tauihu



PRINCIPAL'S STATEMENT ...

An important role of any Teachers College is to prepare teachers for the educational changes that are taking place in NZ schools. Where curriculum changes occur in traditional areas these can be accommodated with reasonable ease. However, where changes occur in new fields, because the challenge is greater our achievements may be less impressive. Over recent years there has been an increasing awareness of cultural diversity in the community and an increasing recognition of this diversity in New Zealand education. By designing programmes that take into account the special needs of children from particular cultural groups, by viewing cultural diversity as a valuable resource contributing positively to the cohesion of society, and by viewing the school as a place where children from different cultural groups can share in common educational experiences while at the same time fostering special interest for cultural maintenance purposes, schools are giving evidence of their response to the multicultural nature of our society.

This College must prepare teachers to work comfortably and confidently in these schools. Effective teaching about cultural influences on learning best takes place within an educational setting that itself reflects cultural diversity. The College Marae will provide the environment that is so necessary. It will help the teachers of future generations to be secure in their own culture and to have first hand contact with at least one other. It will encourage members of the College community to value their cultural background, to develop insight into the culture of New Zealand society and to develop confidence as teachers in multicultural situations.

Above all, it will provide a living example of the benefits to be gained from people of goodwill working in harmony towards achieving a common goal.

D K D McGhie
Principal

Niwaru

The canoe, a creation from the past that is still sailing forward into the future as a vehicle for our hopes and aspirations.

Kei

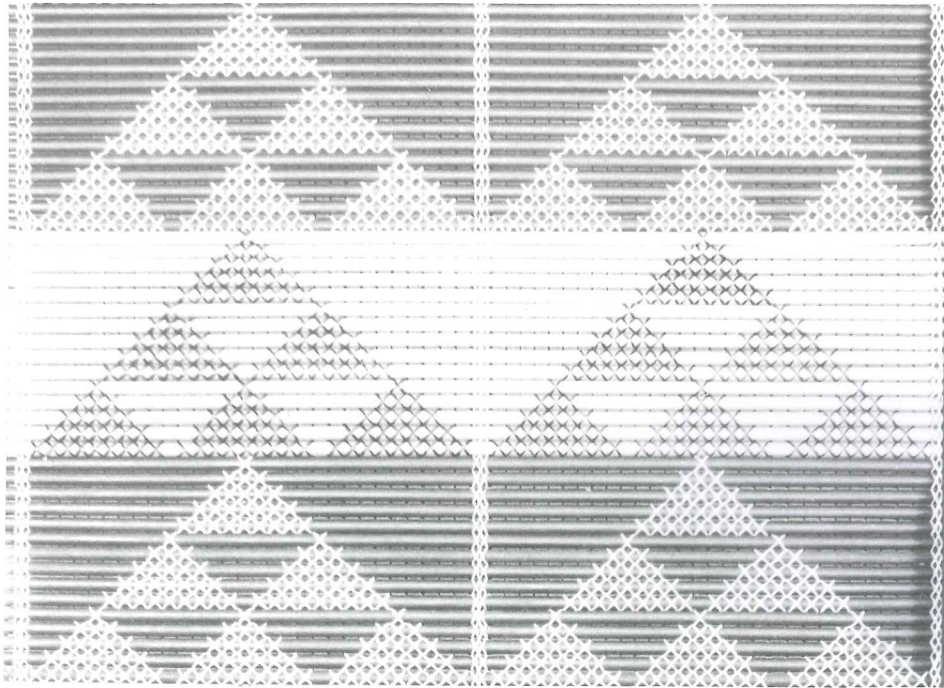
Te Pou Hawaiki

Ancestors of the Tamaki peoples brought soil with them from Hawaiki. They buried it on top of a hill which is now the site of Auckland Teachers College. A carved pole marked the spot. This place was highly tapu to the early Auckland tribes, especially the Waiohua people who lived on and around Maungawhau (Mt Eden). They came to Te Pou Hawaiki to perform their karakia before going fishing or leaving on an expedition. The Tuahu, sacred alter, was located here.

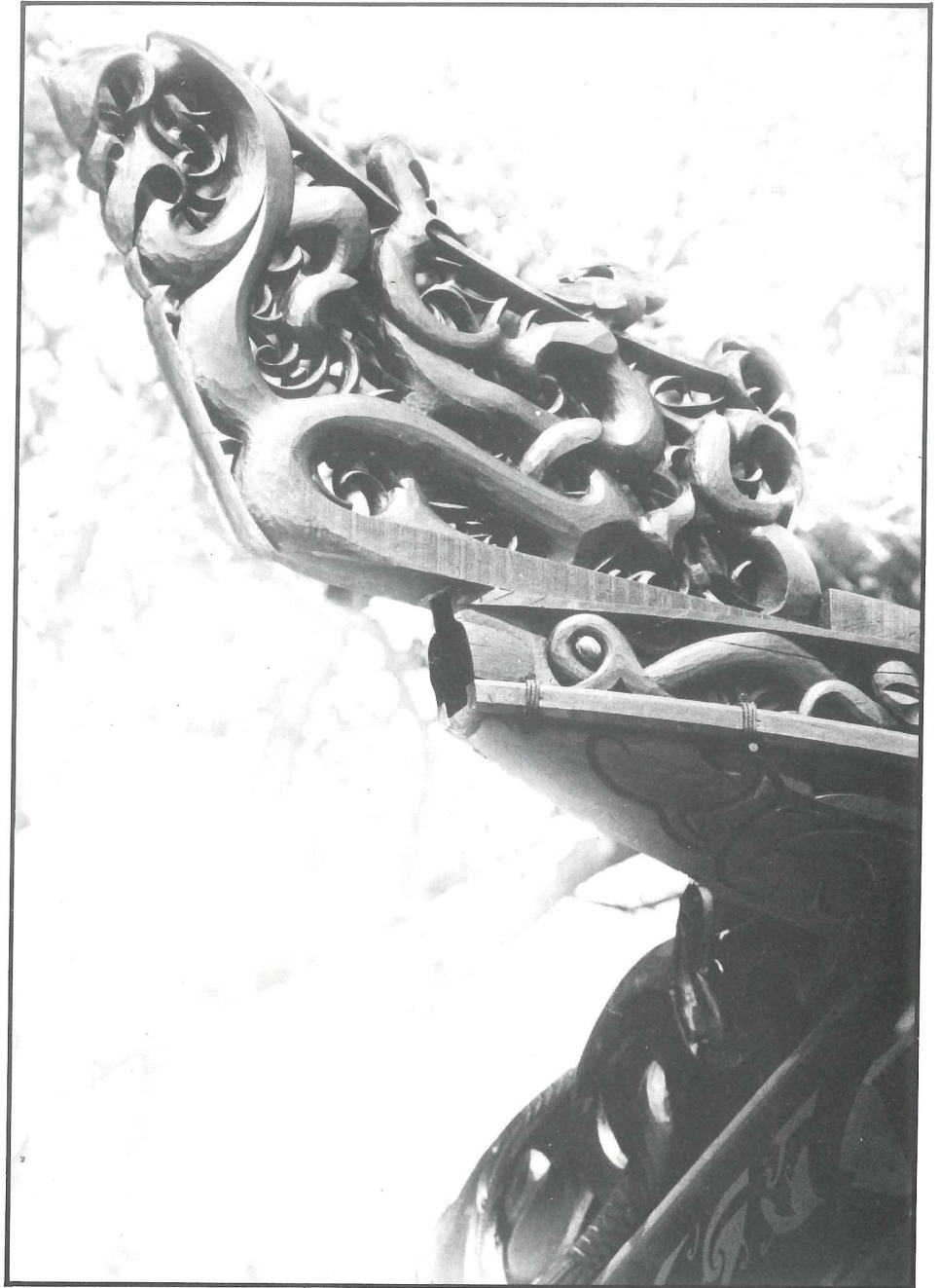
Marae History

Mahuta Tuhara, a trainee in 1973 first promoted the idea of a Marae on the campus. Maori Studies at that time was buried within the subject of Anthropology and the idea received a lot of opposition. Maori Studies became a subject in its own right and the idea of a Marae was fostered by the trainees. Maori Studies was moved from building to building, finally being placed on its current site at the campus edge. The full appreciation of this location only became apparent over a period of time as courses incorporated firm elements of community input. As a consequence Maori Studies now have a well balanced blend between its academic and cultural roles. It serves both the needs of the college and that of the wider community.

The energy of both Maori and Pakeha trainees snowballed on establishing the Marae. IDS projects and trips to the Te Kumi Marae in the Waikato gave much impetus. The possibility that a fully carved house could be realised came through our close associations with the Ngati Wharara people and in particular Mark Klaricich, the principal carver. The carvings took two years to complete.

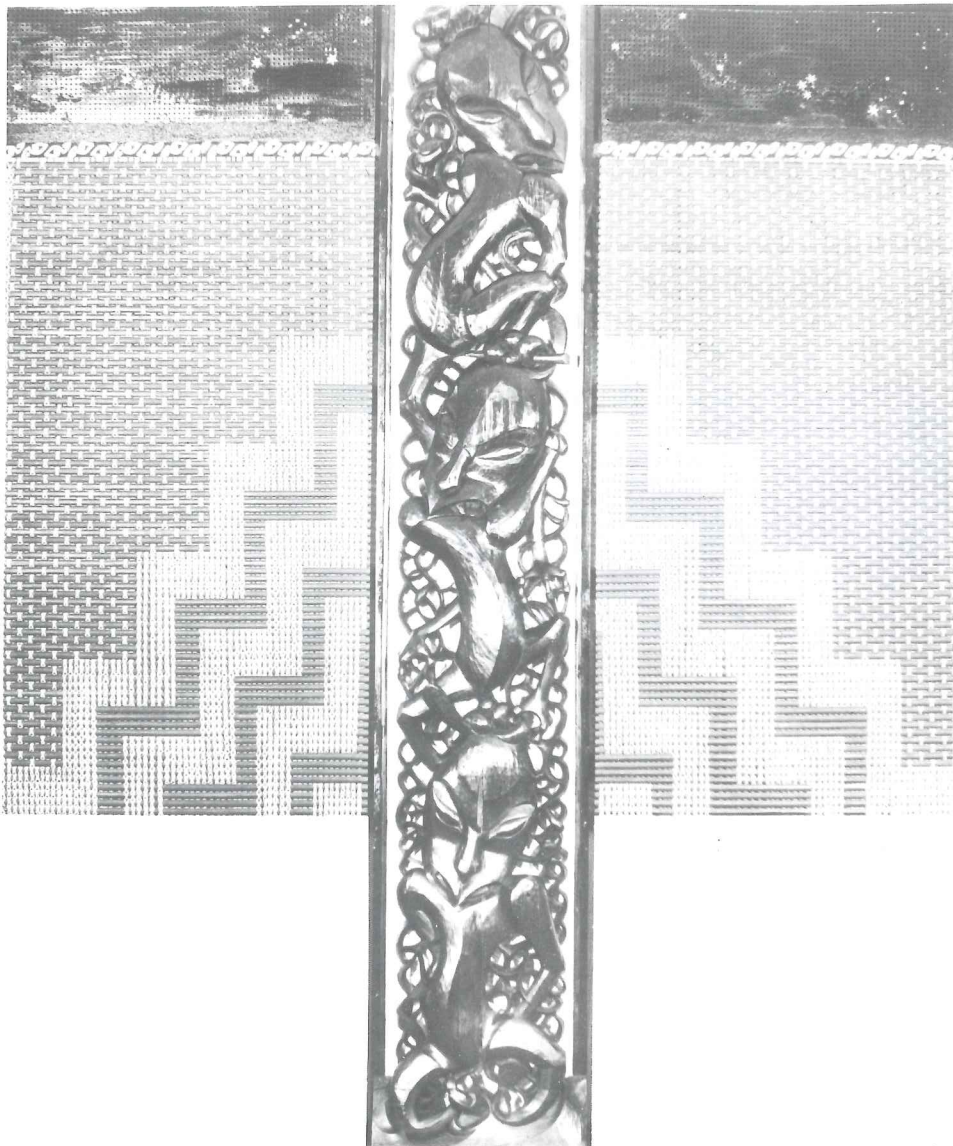


Traditional Tukutuku Pattern



Kahukura

Kahukura, the canoe prow carries four figures who are navigating unfamiliar waters for new directions.



(24)

**Muri Ranga Whenua/Mahuika
Hine Nui Te Po**

Maui obtained the sacred jawbone from Muri Ranga Whenua and fire from Mahuika. Maui met his death with Hine Nui Te Po.



(20)

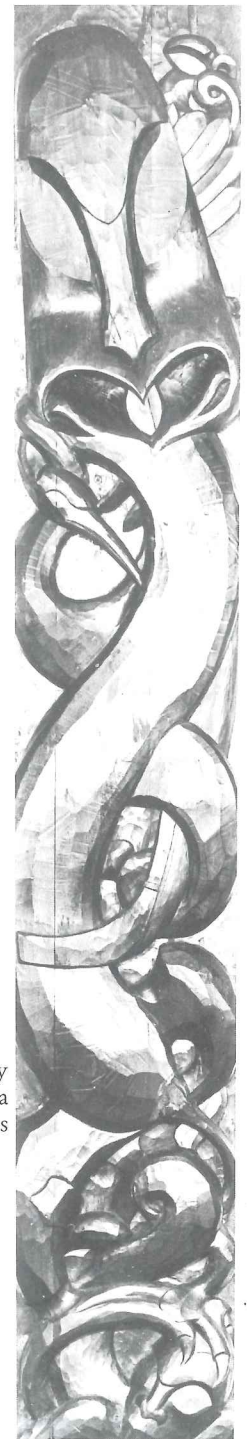
Hinauri/Maui Mua/Irawaru

The strong family ties between these three is indicative of the general kinship system of whanau, hapu and iwi.

(6)

Rata

The death of Wahieroa is avenged by his son Rata, leaving Matuku as a Bittern. Rata, with his canoe recaptures Wahieroa's bones off the Ponaturi.





Now That We Have A Marae ...

It is an opportune time for us all to consider the place of this Marae in the total setting of the College, because although the Marae has functioned for a number of years, at this time we are acknowledging its maturity as an institution within the total setting of the College.

This does not mean that we should regard the Marae as being apart from the College. It is a fact that physically it is sited on a section of the campus which is away from the main complex but we must not allow this to influence our regard for the Marae as something remote and distant from our everyday College activities and life.

The Marae is not some kind of exclusive manifestation of the Maori Studies Department represented by a cluster of pre-fab buildings perched on the edge of the parking-pit area. Nor is it just a place where Maori Studies courses are taught, or a type of club where students can gather informally. Once we begin to recognize these facts, and we must if we are serious about increasing our awareness about people, then we can begin to appreciate the worth of what we have. We can also begin to accept the responsibilities which go with this association.

Through our links with the College we can be Tangata Whenua with rights in this Marae and we can come to regard it as our Turangawaewae, a place where we can stand firmly and securely with the full support of all who belong with us. To claim these privileges we need to appreciate the value of what can be ours and then actively set out to make sure that we do participate in the Marae because it can enhance our lives and the life of the College.

In the first place it can aid the development of relationships among people. Human differences merge in this context so that people with diverse cultural, racial, religious, economic and social backgrounds can mix comfortably and grow to appreciate the humanity of those with whom they are in company. No one need feel disadvantaged or inferior because on the Marae everyone can "walk tall" and be secure of the ground under their feet.

(14)

Ngai Tauwi

Pakeha ancestral links including: shepherds crook, whalers harpoon, ploughshare and their waka (canoe) depicted on a coin.

In this atmosphere significant learnings and understandings can take place in many ways and through many forms. Development of insights can occur through the informal times which people spend together in this setting or through the more formal occasions when groups assemble for a purpose. Basically the Marae is a place where things Maori predominate with appropriate recognition and appreciation. We are fortunate to have such a place within the College. We should recognise too that the Marae, because of its nature, will operate within and beyond the normal strictures of timetables and programming which are often all symbols of another cultural system. This is another area of learning with which we need to come to terms.

The emphasis which the Marae places on honouring people advantages the College in other ways. We can extend hospitality and accommodation in a fittingly Maori way to visitors; school parties from town or country can, be welcomed and experience and learn; ritualistic ways of ordering relationships from another culture can be incorporated into our own lives and the spiritual dimension of the College community can now find a focus. This means, for example, that the death of anyone who is associated with the College can be lamented and those who grieve can draw comfort from the Maori belief system which binds life to death as a continuum in which the dead are greeted and mourned because they are still considered to be a part of that community.

There are many other ways in which we can signify our identification with the Marae. Lecturers can arrange to teach seminar sessions within their courses on the Marae; we can all visit the Marae as part of our weekly round of College life and enjoy the warm companionship of Colleagues, students and staff in a relaxed, supportive environment and staff meetings and discussion forums can take place in this setting.

Finally we can all take a real interest in the happenings and events which are already taking place, by being present on some of these occasions, not as visitors or onlookers but as Tangata Whenua with a real sense of commitment to be involved.

Tena Koutou Katoa.

Dan Lyons

(11)

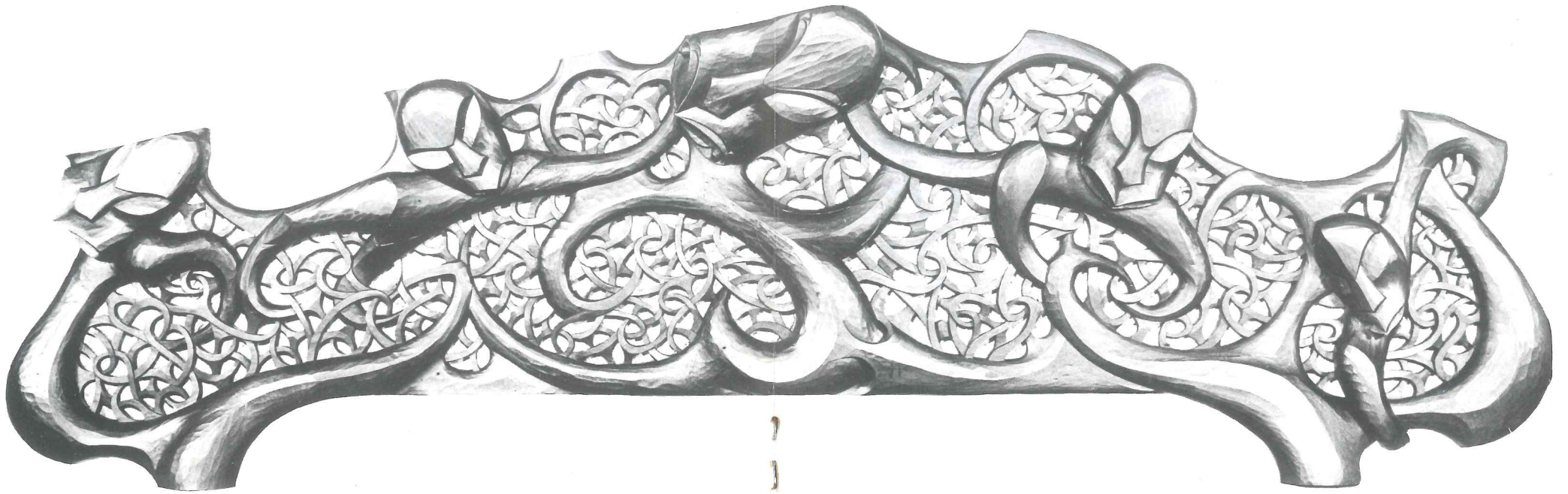
Tane

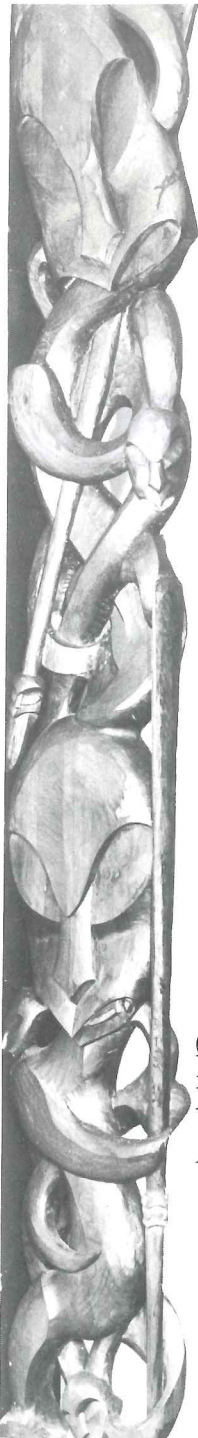
The many facets of Tane, including: forests, knowledge and learning – encompassing people and their social needs.



(7)
Te Paea O Te Rangi

The limbs of Tane either side of the door maintain the separation of Rangi (Sky father) from Papa (Earth Mother).





(15)
**Ngati-Whatua/Ngati-Paoa
Arawa (Ihenga)/Ngati-Maru**

Ancestral links of these tribes.



(16)
**Ngapuhi/Waikato
Mataatua/Waiohuria.**

Ancestral links of these tribes.



(18)
**Nga Poupou Tupuna,
Mai Nga Moutere**
Pacific Islands ancestral links.

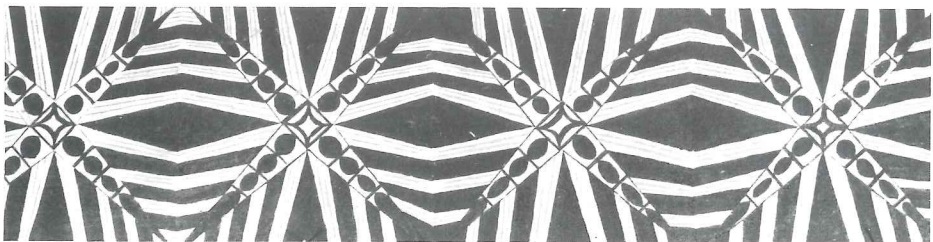
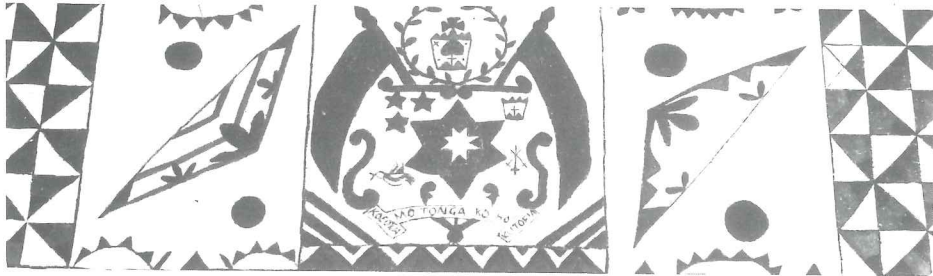
(21)
**Taranga/Kereru (Maui)/
Makea Tutara**

Maui in the form of Kereru perches
below his mother, Taranga; and drops
berries on his father, Makea Tutara.



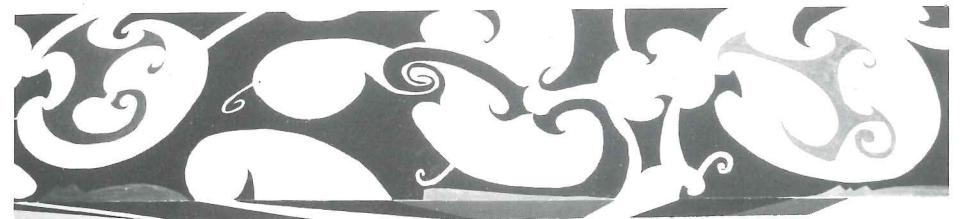
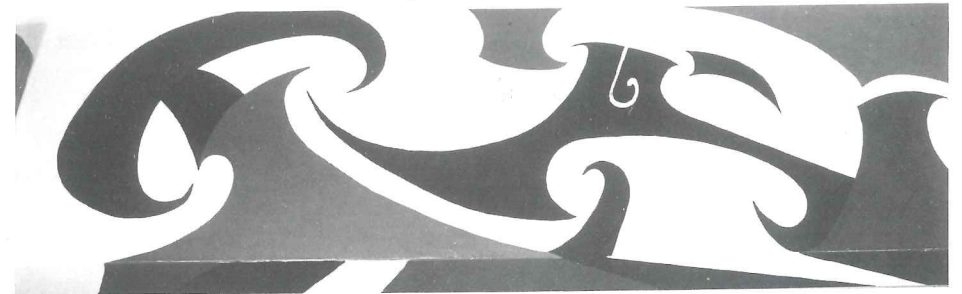
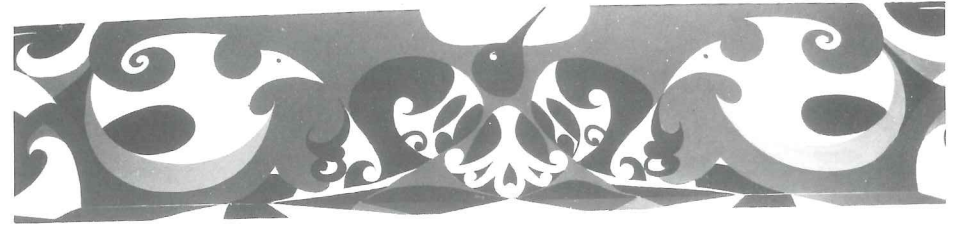
Tapa Cloth Patterns

Tonga
Samoa
Cook Islands

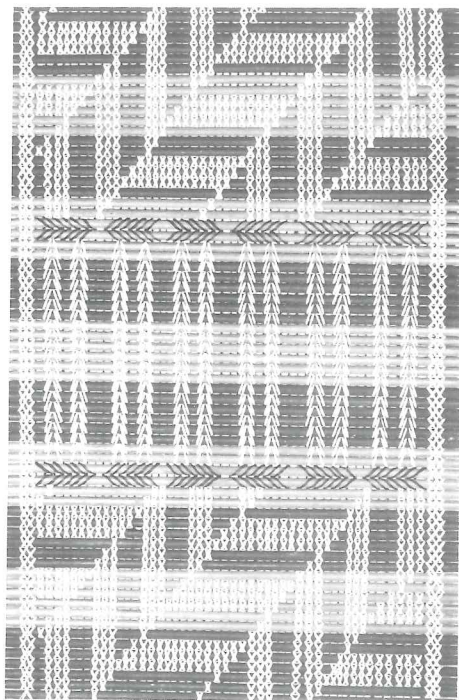
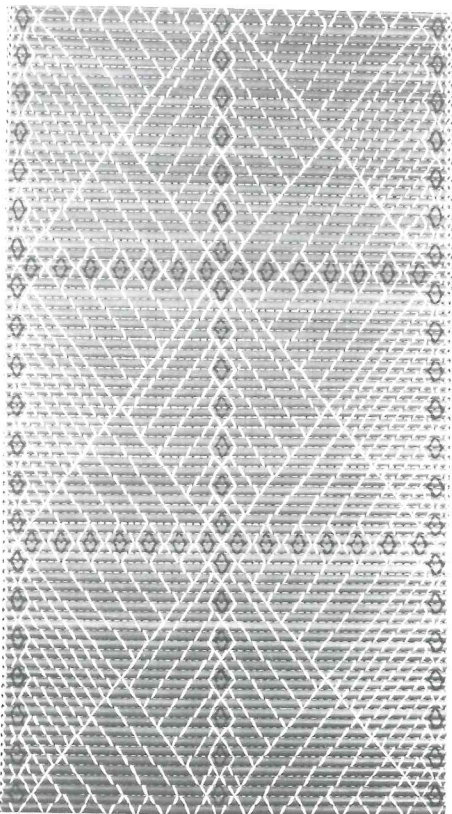


Kowhaiwhai Patterns

Rongo ma Tane/Haumia tiketike
Tangaro
Tu matauenga.



Traditional Tukutuku Patterns.



Guidelines for use of Marae by Schools and Groups

1. BOOKING MARAE:

Write a letter well in advance, preferably a term ahead – a month at the very latest

- state your reason/intended use
- indicate the specific date(s) (alternative would be appreciated) plus time of arrival and departure
- the numbers attending, both adults and children
- mention also the means of transport, e.g. bus, private car(s), etc.

Follow your letter up with a phone call and make contact with a staff member of Maori Studies Department.

2. KAWA – PROTOCOL PROCEDURES

Teachers, children, adults **must** be fully aware and conversant with kawa before coming.

- male adults only shall speak on the Marae during formalities
- class to have learnt at least three appropriate action songs
- no child is permitted to speak on behalf of the school during formal welcomes, etc. on Marae.

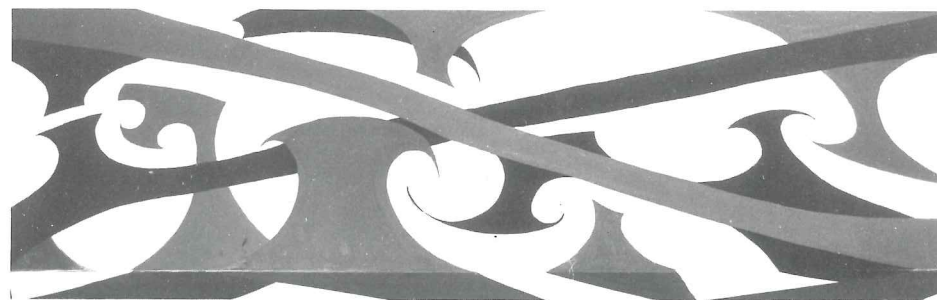
3. ACCOMMODATION REQUIREMENTS

Sleeping and meal arrangements are best considered when members of Maori Studies Department and representatives from the school (preferably teachers) get together and chat through the necessary details to suit the incoming group concerned.

4. OTHER CONSIDERATIONS

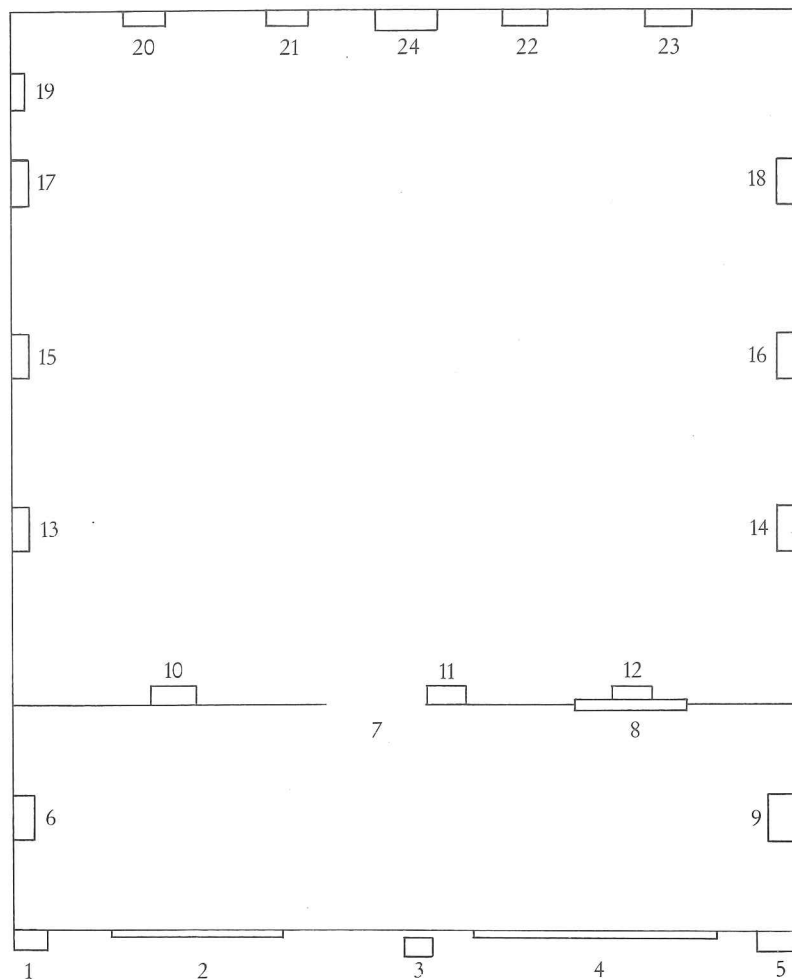
Up to the present a member of the staff has assisted groups going on to a marae for the first time by travelling out to the school and tutoring both the teachers and the children in order to prepare all concerned adequately.

When making a booking, spell out clearly the details as indicated and get in touch with us personally.



Tane Piripiri ki te Wananga

PLAN



KEY TO FLOOR PLAN

- | | |
|--|--|
| 1. Tawhaki/Karihi | 13. Nga Tumanako |
| 2. Te Kakau a Maui | 14. Ngai Tauwi |
| 3. Tuputupu Whenua (carved figure) | 15. Ngati Whatua/Ngati Paoa
Arawa (Ihenga)/Ngati Maru |
| 4. Te Kahui o Te Matariki
(constellation) | 16. Ngapuhi/Waikato
Mataatua/Waiohua |
| 5. Kupe/Toi Kai Rakau | 17. & 18. Nga Poupou Tupuna, Mai Nga Moutere |
| 6. Rata | 19. Nga Wawata (work of ex-trainees) |
| 7. Te Paea o Te Rangi (door lintel) | 20. Hinauri/Maui Pae/Irawaru |
| 8. Mahuhu Tonga – window frame | 21. Taranga/Kereru (Maui)/Makea Tutara |
| 9. Tinirau | 22. Maui Waho/Te Ika/Maui/Tangaroa/Maui Roto |
| 10. Te Manawa Tane/Ponaturi/Tatau | 23. Tama Nui Te Rangi (plaiting)/Maui Mua |
| 11. Tane | 24. Muri Ranga Whenua/Mahuika
Hine Nui Te Po |
| 12. Tutanekai/Hinemoa | |

Acknowledgements

People of Ngati Wharara, Waiwhatawhata in Northland.

Master Carver – Mark Klaricich, Waiwhatawhata.

Ross Davidson, Kerry Ashby and Norm Dawson for timber, equipment and advice.

Reverend Taki Marsden for the numerous ceremonies needed for the carvings.

Alistar Strettan

John Tapene

Albië Kimura

Cheryl Kimura – officiating Puhī

Marae Committee

Photography and booklet production – Terry Hobin.

Schools who have used the Marae in recognition of what it stands for.

We would like to take this opportunity to thank the hundreds of people, staff and trainees; teachers and friends, who over the years have given of themselves and responded so positively to the establishing of this Marae.