

Getting Together



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Piha Picnic

by Feana Tu'akoi

From: Father Jack <fatherjack@stmarys.com>

To: Mele and Sione Fale

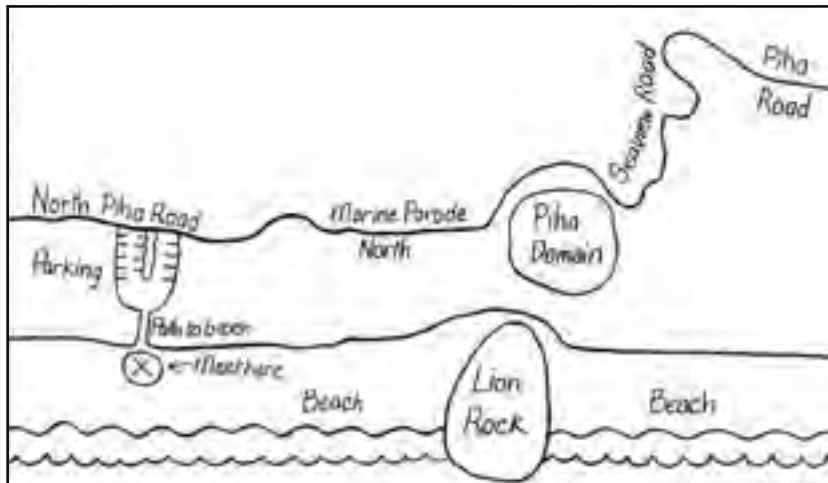
Subject: Piha Picnic Reminder

Hi Mele and Sione

The church **picnic** is on Saturday at Piha Beach.
(See the map below.) Meet there at 11 a.m.
Bring some food to share but don't spend
more than \$15!

See you on Saturday.

Father Jack



Mele was busy getting ready for the picnic. She was bringing raw fish, taro, and watermelon. She didn't have to buy the fish. Her husband, Sione, had caught that. So she'd spent less than \$15.

Savemore Supermarket

Canned coconut cream	\$1.29
Lemons	
0.15 kg @ \$3.99/kg	\$0.59
Spring onions	\$1.29
Taro	
1.7 kg @ \$3.99/kg	\$6.78
Tomatoes	
0.4 kg @ \$4.99/kg	\$1.99
Watermelon	\$2.99

Total: \$14.93





When Mele and Sione got to the beach, they **unloaded** the van. Mele heard the waves crashing on the beach.

“Is this beach safe?” she asked.

“Of course,” said Sione. “They have **lifeguards** here.”

Sione went to swim with the others.

Mele watched them jumping and laughing in the water. It looked like fun, but the waves were rough.

Mele looked along the beach and saw a **calm patch** of water. “That looks much safer,” she thought.

She was just walking into the waves when she heard someone shout.

Mele looked around in surprise. A lifeguard was running towards her.



“Stop!” shouted the lifeguard. “It’s not safe to swim there. Didn’t you see the sign?”

Mele was surprised. “No, I didn’t,” she said. And the water looks so calm.”

“It’s only calm on the **surface**,” said the lifeguard. “It’s a **rip**. It will pull you out to sea.”

Mele **shivered**. She didn’t want to swim any more. She went back and waited for lunchtime.



Lunch was a real **feast**. Everyone wanted the **recipe** for Mele's raw fish. After lunch, they played ball games on the beach. Then the others went back into the water. "Come with us," called Sione.

Mele had a good look at the beach. She saw the flags, the signs, and the lifeguards. "Yes, I do feel safe here," she thought. "Wait for me!" she called.





illustrations by Elspeth Alix Batt

Glossary

calm patch	a part of the sea that looks flat
feast	a big special meal
lifeguards	people who rescue swimmers who need help
picnic	a meal eaten outside
recipe	instructions for making food or drink
rip	an area of water that is moving very fast in one direction
shivered	shook with fear or excitement
surface	the top of water
unloaded	took things out of a vehicle (for example, out of a car, van, or truck)

Mele's Raw Fish

by Feana Tu'akoi

Ingredients

4 fish fillets

4 tomatoes

1 bunch of spring onions

1 can of coconut cream

3 tsp salt

juice of half a lemon

Method

Cut the fish fillets into cubes.

Chop the tomatoes.

Chop the spring onions.

Mix all the ingredients together.

Put in the refrigerator overnight.

Serve with a slice of lemon.

Glossary

fish fillets

pieces of fish with the bones taken out



Culture Kicks

by Iona McNaughton



Culture Kicks is a five-a-side football **tournament**. It **takes place** in Wellington once a year in March. Culture Kicks began in 2008.

Every year, more than forty teams play in Culture Kicks. The players belong to teams from many cultures. For example, there are teams for Ethiopia, Somalia, Turkey, Thailand, Japan, and Italy.

The tournament is very colourful! The teams have brightly coloured uniforms. The supporters wear their team's colours, too. They bring flags and **banners**.



It's a day for the whole family. As well as the football games, there are food stalls, cultural displays, and fun activities like face painting.

The winning team gets a cup, and the players get new uniforms. The winning team also plays for Wellington in the New Zealand Communities Football Cup.



Culture Kicks: Tournament rules

- Each team has five players on the field.
- Each team can have three **substitutes**.
- Each game has two halves of ten minutes.
- Each team plays at least five games.



Crazy about football

Abass and Abdirahman are brothers. They came to live in New Zealand with their family in 2003. They play for the Wellington Somali Football Team. They say they are crazy about football.



“Football is the best way to learn about a culture and meet new people,” Abass says. “Wherever you go, there is always someone who plays football. You don’t need to speak the same language to play.”

The Wellington Somali Football Team

The Wellington Somali Football Team has competed in every Culture Kicks tournament. The team won the tournament in 2008 and in 2011.

The players wear blue and white uniforms – the colours of the Somali flag.



Abass and Abdirahman love to win. But they say winning is not the most important thing about playing community football. “We try hard to win. If we lose, we are a bit sad, but it’s just a part of the game,” Abdirahman says.

Community football is about having fun. All you need is a ball, a place to play, and a group of people.

Glossary

banners	flags with words on them
substitutes	players that can come into a game to replace other players
takes place	happens
tournament	a set of games played between many teams



Marae Visit

by Adrienne Jansen (supported
by Missy Te Kahu and Pan Xu)

To the parents of year 4 students

On Monday, 24 June, year 4 students
will be visiting Takapūwāhia Marae.
Parents are welcome to join us.

There is no cost.

We will meet outside the marae gate
at 9.45 a.m.

The visit will last for about two hours.



I'm **nervous**. There are only two other dads on this school trip. But I decided to come because I haven't been to a marae before. I think the other parents are nervous, too. We all stand close together.

We wait on the street, outside the **carved** gate. It looks like the **shrine** in my mother's village in China. But that shrine was full of tourists. This gate is quiet, and I like it.

Now we are going in. At this marae, the men have to go first! I try to walk behind the other men so I can watch what they do.



We stop inside the gate. Two women call – one from the marae and one from our group.

I remember what the teachers told us – “Inside the gate, you stop and remember the dead.” Suddenly, I think of my father, **buried** in Shanghai. He will never see my children. My eyes water, and I quickly wipe them.



We walk across the open space in front of the meeting house. I know the meeting house is called the wharenui. Then everyone takes off their shoes.

Inside the wharenui, there are rows of chairs facing each other. The people from the marae sit on one side, and we sit on the other.



The wharenui is beautiful. I look for words on the walls, like we have. But there aren't any. The carvings and **woven panels** tell the stories.¹

A man from the marae stands and speaks in Māori. I don't understand him, but it's **formal** and serious, and that's how things are done at home.

When he's finished speaking, everyone on his side stands and sings.

¹ All the illustrations in this story are based on Takapūwāhia Marae. For more information, see the inside back cover.





I'm nervous again because I know we have to sing after our speaker. But when it's our turn, the men beside me sing loudly, so no one hears me.

Now the hardest thing is coming up. The hongī.
We have to touch noses with the people
who are welcoming us. We never put our face
close to someone else at home. I can't do this.

But I do. I stand in front of the first person
and touch my nose to his. And it's OK.
Everything's OK.

The hongī

This is often at the end of a pōwhiri
(a formal welcome onto a marae).

In a hongī, two people touch noses.

Some **iwi** touch noses once,
and some iwi touch noses twice.

Sometimes, people kiss on the cheek
or hold a hand instead.

The hongī shows that you are completely
welcome, trusted, and accepted.





Inside the whareniui

The whareniui, or meeting house, is like a history book full of stories of the iwi.

The carvings in the house are of the **ancestors** of the iwi. Men usually do these carvings.

The woven panels on the walls are tukutuku panels. These panels have **patterns** that tell the history of the iwi and what is important to them. Women usually make the tukutuku panels.



Glossary

ancestors	family members who lived a long time ago
buried	put in the ground after dying
carved	with shapes cut into it
formal	with rules and steps to follow
iwi	a group of people who have the same ancestor
nervous	a little bit scared and excited
panels	flat pieces of wood on the wall
patterns	lines, shapes, or colours on something
shrine	a place for remembering or praying
woven	made by tightly crossing threads or leaves over and under

Marae Kawa

by Basil Keane

Visiting marae

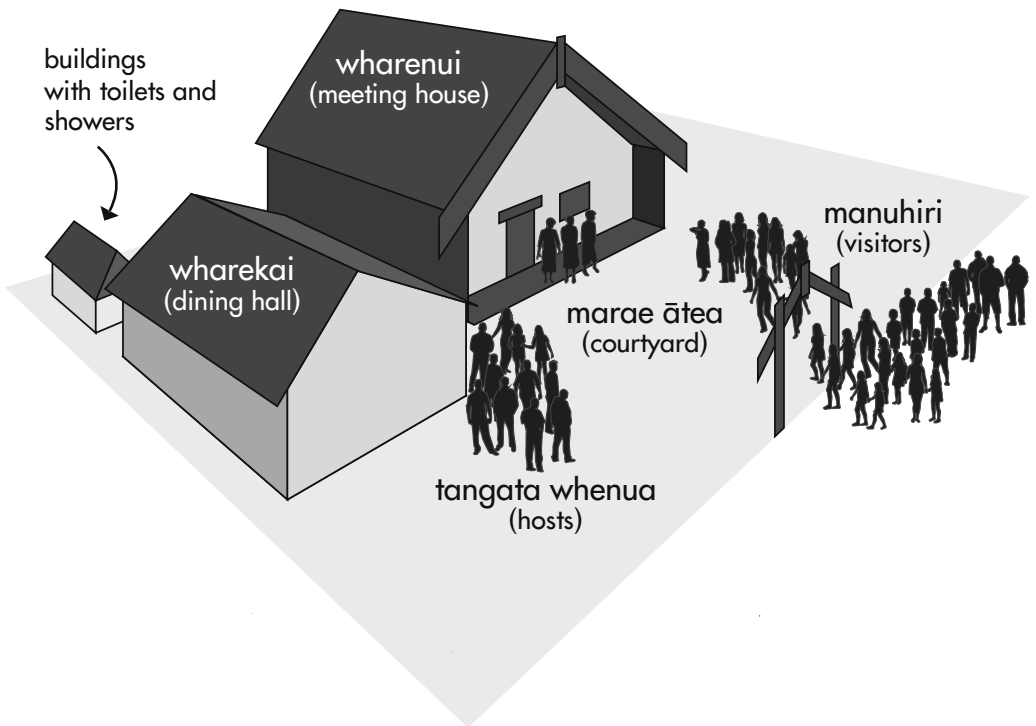
In New Zealand, the **traditional** meeting place for Māori is the marae. It usually has:

- a whareniui (meeting house)
- a marae ātea (courtyard) in front of the whareniui
- a wharekai (dining hall)
- buildings with toilets and showers.

Visitors to a marae are called manuhiri. The tangata whenua (**hosts**) welcome the manuhiri onto the marae with a pōwhiri (formal welcome). The pōwhiri is in te reo Māori (the Māori language).

Kawa and tikanga

Marae can have different kawa (processes) and tikanga (rules). Manuhiri need to find out the kawa and tikanga for the marae they are going to visit.



The pōwhiri

A woman from the tangata whenua gives a karanga (call).
And a woman from the manuhiri responds with a karanga.
The manuhiri move as a group onto the marae ātea.
At the end of the karanga, the manuhiri sit down.



Then the tangata whenua and the manuhiri give
whaikōrero (formal speeches). The whaikōrero may be
outside on the marae ātea or inside the whareniui.
Each whaikōrero finishes with a waiata (song).

The last visiting speaker usually presents a koha (a gift)
to the tangata whenua at the end of their speech.

When the speeches have finished, the manuhiri are invited to harirū (shake hands) and hongī (press noses) with the hosts. When they hongī, each person may say “Kia ora” or “Tēnā koe” (hello).

After the welcome, the manuhiri and hosts go to the wharekai for something to eat and drink.

Wero

Sometimes, the tangata whenua **perform** a wero (**challenge**) before the karanga. A **warrior** puts a taki (challenge dart) on the ground in front of the visitors. When one of the visitors picks it up, this shows they are **peaceful**.



Tikanga for marae

Some tikanga are common to all marae.

- Do not walk in front of a speaker on the marae ātea.
- Do not eat or drink during the welcome.
- Do not wear shoes inside.
- Do not eat or drink in the whareniui.
- Do not walk over people in the whareniui.
- Do not sit on tables.
- Do not pass food over a person's head in the wharekai.

Glossary

challenge	asking whether someone comes in peace
hosts	people who have visitors to their home
peaceful	not going to hurt anyone
perform	to do something in front of people
traditional	something that people have done for a very long time
warrior	a fighter, a soldier

Acknowledgments

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