

சங்கமம்



SANGAMAM
AOTEAROA NEW ZEALAND FEDERATION
OF TAMIL SANGAM
JULY 02, 2022



Tuia te here tangata

மீராங்-ல் ஒரு சங்கமம்

தமிழ் - மாடுவாந் சந்திப்பு

Bringing together Māori and Tamil migrant communities for a day of conversation, learning, friendship, and celebration of cultures!

Date: 1-3 JULY 2022 | Fri, Sat, Sun |
Place: Waiteti Marae, Ngongotaha, Rotorua

**Sangamam - A gathering between Tangata
Whenua and Tamils Living in Aotearoa**



KO WERIWERI TE PĀ TŪWATAWATA
KO WAITETĪ TE AWA
KO TE ARAWA TE WAKA
KO NGĀTI NGĀRARANUI, KO NGĀTI TŪTEAITI, KO NGĀTI TAMAHIKA NGĀ HAPŪ
KO NGĀRARANUI TE TUPUNA
KO TE URUTĀKIAO TE TUPUNA WAHINE
KO TE PŌROA TE WHAKATANA TE POUTOKOMANAWA
KO WAITETĪ TE MARAE



Hai Whakapiri | இணைக

To welcome and orientate the Tamil community onto the Marae

Hai Whakatau | வருக

To bring two communities together, bridge cultures, and foster belonging

Hai Wānanga | பயில்க

To create a space for learning, unlearning, mutual understanding, and partnership.

We acknowledge the mana whenua, Ngāti Ngārarānui of Waitetī Marae in Ngon-gotahā, Rotorua who have opened up their Marae for this important and one of a kind kaupapa (purpose) - to welcome the Tamil communities living all over Aotearoa (New Zealand) on to their marae and experience their manaakitanga (hospitality) through whakawhānaungatanga (kinship) and wānanga (learning) during this inaugural huihuinga (gathering).

ABOUT ANTS

Aotearoa New Zealand Federation of Tamil Sangam Inc (ANTS) is a national level federation comprising of Tamil Societies or Tamil Sangam's from all over New Zealand. ANTS was founded in February 2020 in Wellington, primarily by the initiative of building and strengthening the solidarity and connectivity of Tamils in New Zealand.

Tamil is one of the oldest languages in the world, with literature dating back 100BC, spoken by more than: 60 million people in Tamil Nadu, a state located in the southern region of India; 2 million people in Malaysia, 500,000 people in Singapore, 300,000 people in United Kingdom, 250,000 people in Canada and 200,000 people in the United States of America and many more in other countries. The Tamil population in New Zealand has been increasing steadily as a result of the increasing number of new migrant arrivals and this trend is expected to continue into the near future.

ANTS is registered as a society under the Incorporated Societies Act 1908 of the Ministry of Business, Innovation and Employment New Zealand in the year 2020. ANTS is governed by the Executive Committee.

VISION

ANTS is committed to promoting the get-together and connectedness of Tamil Sangam's / Societies and its members in New Zealand and between the various cross-sections of the people of New Zealand.

MISSION

ANTS strive to cultivate, promote, foster and participate actively in the development of a culturally pluralistic and socially cohesive society in New Zealand together through its focus on our strategy, which is listed below.

- ➔ CULTURAL & SOCIAL CONCOURSE
- ➔ TAMIL AWARENESS & GROWTH
- ➔ NATIONAL-LEVEL SUPPORT & ADVOCACY
- ➔ INTER & INTRA COMMUNITY CONNECTIVITY
- ➔ SPORTS & WELL-BEING

Aotearoa New Zealand Federation of Tamil Sangam



சங்கமம்
Sangamam



Learning, Music, Performances, Activities for children and celebration of cultures.
PLACE - WAITETĪ MARAE, NGONGOTAHĀ, ROTORUA
Food & Accommodation provided

**"Sangamam - A gathering between
Tangata Whenua and Tamils Living in
Aotearoa"**

PROGRAM | Te Wātaka

- POHIRI
- PANEL 1: BI-CULTURAL AOTEAROA
- PANEL 2: BUILDING BRIDGES
- PANEL 3: MY LANGUAGE MY AWAKENING
- PANEL 4: THE FUTURE WE WANT
- DINNER CELEBRATION

REGISTER NOW

SUPPORTED BY



Whakapā | Contact: sangamam@ants.org.nz | 02108266609 (scan the code to fill in the registration form)

FRIDAY | JULY 1

7.00 pm	Whakatau (Short welcome for those arriving Friday night)
7.30 pm	Dinner and hang out
9.00 pm	Set up, songs, and first night Stay at the marae (If there are others coming later, they can join for dinner and stay over at the marae)
10.30 pm	Lights Out

SATURDAY | JULY 2

6-8 am	Getting ready, Morning routine, pack up bags and clean the wharenuī (meeting house)
8.45 am	Gather outside
9-10 am	Pōhiri/Pōwhiri (Call, Speeches, Songs)
10-11 am	Breakfast
11-12 pm	Session 1 A multicultural society in bicultural Aotearoa (Dining Hall) Kids Session 1 (Wharenuī Ancestral Meeting House)
12-2 pm	Lunch Break
2-3 pm	Session 2 (Wharenuī - Ancestral Meeting House) Kids Session 2 (Dining Hall)

SATURDAY | JULY 2

3-4 pm	Sessions 3 for ages 16-35 (Wharenuī - Ancestral Meeting House) Afternoon snack
3-6 pm	FREE TIME – There will be some games, weaving activities, henna and sports for those wanting to sign up
6-8.30 pm	Dinner Celebration Performances by different groups
9:30 pm	Marae Stay
10.30 pm	Lights Out

SUNDAY | JULY 3

8-10 am	Breakfast
9.15 am	ANTS AGM
11 am	Departure

Pōhiri

A pōwhiri encapsulates the formal welcome ceremony onto the marae, starting with the initial karanga (call) from the tangata whenua (people of the land, the hosts) right up to the sharing of kai. This process also removes the tapu (sacredness) from the manuhiri (visitors), who are referred to as waewae tapu (literally, sacred feet) if they are first-time visitors to that particular marae.

Wero

A challenge which attempts to determine the intent of the manuhiri, which, once established, clears the way for the rest of the welcome ceremony.

Karanga

A series of 'calls' usually conducted by elder women, alternating between the tangata whenua (who starts the karanga; you cannot enter the marae grounds until you hear this call) and the manuhiri. It involves incantations both to the living (those gathered) and the dead (those who have passed on) and begins the exchange of information to establish the purpose of the visit.

Whaikōrero

This refers to the formal speeches (which usually have a set format: see below), the exchange of greetings made by the speakers (usually male) from both sides. Oratory is much prized and upholds the mana (prestige) of the side speaking (for example, the tangata whenua and/or manuhiri). An expert in oratory will display his knowledge of whakapapa (genealogy) and mythology, as well as his mastery of language, rhetoric and dramatic presentation. During whaikōrero, links between those gone before us (ancestors) and those present are made, and genealogical links between the tangata whenua and manuhiri are emphasised. The kaupapa (purpose) of the occasion is also discussed, as might the current issues and concerns.

Waiata

A series of 'calls' usually conducted by elder women, alternating between the tangata whenua (who starts the karanga; you cannot enter the marae grounds until you hear this call) and the manuhiri. It involves incantations both to the living (those gathered) and the dead (those who have passed on) and begins the exchange of information to establish the purpose of the visit.

Koha

At the conclusion of the whaikōrero, the manuhiri will present a koha (gift) to the tangata whenua, symbolising thanks to the hosts for the manaakitanga (hospitality) extended to them. Someone from the manuhiri (usually their last speaker) enters the marae atea and lays a koha down before the tangata whenua, who in turn, have one of their kaikōrero to collect it. You may hear acknowledgement of the koha from the kaikaranga (caller) from the host side. Contemporarily, the koha is in the form of money, but in the past, it would have been food or valued taonga (treasures).

Hongi | Greeting

Nearing the conclusion of the pōwhiri, the manuhiri now move across the marae atea to hongi the tangata whenua. This involves the shaking of hands and a gentle pressing of noses (possibly also a kiss on the cheek, signifying the sacred breath of life – the mauri (life principle) – mingling together as the two become one.

Kai

The sharing of kai (food) and kapū tī (cup of tea) concludes the whakanoa (making 'ordinary') process of the pōwhiri, the final removal of tapu from the manuhiri. It is where the very best kai is reserved for the visitors, including delicacies from that area (such as fīfī (muttonbirds) and tio (oysters) from Murihiku/Southland). As a mark of respect, the manuhiri are fed first; kaumātua (elders) and tamariki (children) next, followed by the pakeke (adults). Kaumātua and tamariki from the tangata whenua then eat, followed by everyone else. As in other cultures, the provision and sharing of kai symbolises the final binding together of the tangata whenua and the manuhiri as the two groups now merge for the remainder of the hui (gathering).

Things to know/do:

- Arrive early
- Gather at the waharoa (the shelter at the entrance)
- Dress formally (traditional outfits are encouraged)
- Women and dignitaries up front while all the men start at the back
- Wait for the call (karanga) from the marae and start walking as the caller from the visitor side responds. Slow, steady pace following the sound of the call through the marae courtyard (marae atea)
- After the second call we pause in the middle of the courtyard to bow our heads, take a moment to remember those who have passed on.
- Once we reach the veranda (thinnai) take off your shoes and enter the meeting house
- Men sit up front, women sit on one side (this may differ so please follow the guidance there)
- At the end of the protocols, we will follow the guidance of the marae on whether to do the greeting.
- Please follow Covid-safety

Panel 1 - A multicultural society in bicultural Aotearoa (11am-12pm)

In this panel we talk about the story of Te Tiriti and its relevance to migrants. The discussion covers topics such as what it means to be on both sides, and what we can do in our day-to-day lives to be better Treaty partners, and how we can approach different generations that don't have varied access to such knowledge and resources.

Moderator: Dhaxna Sothieson

Panel 2 - My Language, My Awakening (2-3 pm)

A discussion on our shared struggle for language with practical advice on keeping the heritage languages alive. The first part will highlight the journey of Te Reo Māori and how migrants can interact with the language. The second part will address the significance of passing down the inheritance of language and some practical and systemic ways we can achieve that.

Moderator: Peniel Elliott

Panel 3 - The Future We Want (3-4 pm)

“Hāpaitia te ara tika pūmau ai te rangatiratanga mō ngā uri whakatipu. Foster the pathway of knowledge to strength, independence and growth for future generations.” whakataukī / proverb. Young people from different backgrounds share and ask questions about what it can look like to be part of an intergenerational and intercultural journey to a more inclusive, connected and Treaty-centered Aotearoa.

Moderator: Prashan Casinader

KIDS SESSION 1 (11AM-12PM)

Weaving activities, songs, and stories

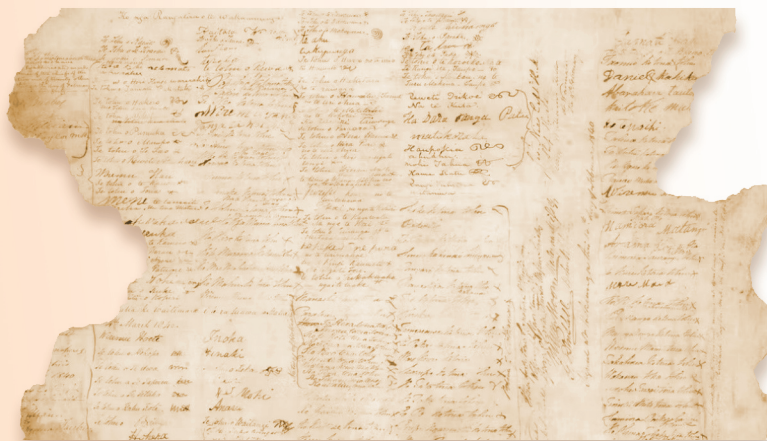
KIDS SESSION 2 (2-3PM)

Performances, dances, and speeches

The Treaty

Te Tiriti o Waitangi — the Treaty of Waitangi is the agreement that Aotearoa New Zealand is built on. It has often been hotly debated, and at times ignored or broken but, for many New Zealanders, it remains a source of hope and optimism for our future. Te Tiriti o Waitangi was an agreement between Britain, represented by William Hobson, and New Zealand, represented by many rangatira. The Treaty of Waitangi was first signed at Waitangi on 6 February 1840.

There are 9 sheets of the Treaty of Waitangi – 2 on parchment (stretched animal skin), and 7 on paper. 8 of these sheets are in te reo Māori, and one is in English. One of the Māori language sheets is printed, but all of the other sheets are handwritten. The sheets that make up Te Tiriti o Waitangi were taken around the country, sometimes by land but more often by sea, to be signed by as many rangatira as possible. In the end, about 540 rangatira signed the Treaty of Waitangi sheets. The exact number is not known because parts of some sheets are hard to interpret.



The preamble to the English version states that the British intentions were to:

- protect Māori interests from the encroaching British settlement
- provide for British settlement
- establish a government to maintain peace and order.

The Māori text has a different emphasis. It suggests that the Queen's main promises to Māori were to:

- **secure tribal rangatiratanga**
- **secure Māori land ownership.**

Article 1

In the Māori text of article 1, Māori gave the British 'kawanatanga', the right of governance, whereas in the English text, Māori ceded 'sovereignty'. One of the problems that faced the original drafters of the te reo Māori text of the Treaty was that 'sovereignty' had no direct equivalent in the context of Māori society. Rangatiara (chiefs) exercised full authority ('mana') over land and resources on behalf of the wider community.

The term used in the te reo Māori version, 'kawanatanga', was a transliteration of the word 'governance', which was then in current use. Māori understanding of this word came from familiar use in the New Testament of the Bible (when referring to the likes of Pontius Pilate), and from their knowledge of the role of the Governor of New South Wales, whom they referred to as 'Kawana'.

Article 2

The Māori version of article 2 uses the word 'rangatiratanga' in promising to uphold the authority that tribes had always had over their lands and taonga. This choice of wording emphasises status and authority.

In the English text, the Queen guaranteed to Māori the undisturbed possession of their properties, including their lands, forests, and fisheries, for as long as they wished to retain them. This text emphasises property and ownership rights. Article 2 provides for land sales to be effected through the Crown. This gave the Crown the right of pre-emption in land sales.

Article 3

In article 3, the Crown promised to Māori the benefits of royal protection and full citizenship. This text emphasises equality.

In 1972 a small group of language champions presented a petition to parliament from 30,000 New Zealanders asking the government to teach Māori language in schools. Ten years later Māori language champions marched to parliament again, calling for te reo to be made an official language in its own land.

Following the Māori Language Treaty of Waitangi claim, te reo was declared an official language of New Zealand. This is how our organisation; the Māori Language Commission, was established.

There are many things that define New Zealanders and connect us to our home: and te reo Māori is one of them. Thanks to the determination of some incredible people, the revitalisation of te reo is a movement that continues to this day. From a petition arguing for te reo to be taught in schools to marches and a Waitangi Tribunal claim calling for it to become an official language in its own land. Children can now attend kōhanga and schools where te reo is the language of instruction. Whare wānanga, iwi radio and Māori Television are growing adult speakers of te reo. Normalising our language comes in many shapes and forms from hearing it on the radio, reading it in our newspapers and even just saying, “Kia ora” when we answer the phone. In 2021 our annual Colmar Brunton poll told us that 8 in 10 of us see te reo as part of our national identity.





Language | மொழி

Te reo Māori is New Zealand's language. But it still needs New Zealanders to keep it safe.

It's been a long journey but it's one that hasn't finished, and we are inviting all New Zealanders to join us. Honour the past, celebrate New Zealand's language and prepare for our future. Together.

Kia kaha te reo Māori! **Kia kaha Aotearoa!**

This session, we hear about the journey of Te Reo. The significance of revitalization and how migrants can approach the language.

We also hear from Tamil language promoters about how we can keep the language alive, why it is important, who is left out, and how to support them.



Tuia te here tangata - மக்களை ஒன்றிணைப்போம்

Inaugural Hui

A Māori Tamil Hui is to be held at Rotorua to begin the shared voyage!

Building Bridges

Building a bridge through Te Reo me ōna Tikanga, and co creating a future together.

Co Creation

Unleashing the creative, cultural and commercial potential of the Māori and Tamil peoples.

Mission

Our mission is to co-create a prosperous and peaceful future together with the tangata whenua by building a bridge between the Māori and the Tamil diaspora through active engagement in Aotearoa New Zealand.

Vision

Māori and the Tamil diaspora in Aotearoa shall co-create through engagement and education to unleash the collective cultural and creative potential of the two communities and explore and express the rich language, literature, heritage and culture of Tamils and Māori.

Outcomes

1. Translate Te Tiriti o Waitangi into Tamil
2. Te Reo Māori classes nationwide
3. Translating 101 Māori quotes in Tamil
4. Māori-Tamil cultural and commercial partnership

Key PARTNERS

- Human Rights Commission
- Ministry for Ethnic Communities
- New Zealand Police
- Te Reo Māori Language Commission
- Rotorua Multicultural Council
- Ngā Ngaru National Māori Authority

PARTNERS

- Indian Newslink
- Wana



THANKS TO KIWI WEB STUDIO FOR ALL DESIGNS & PRINT WORK

Tamil Thai Vaazhththu

நீராருங் கடலுடுத்த நிலமடந்தைக்
கெழிலொழுமும்

Neeraarum Kadaludutha Nilamadan-
thai kezhilozhugum

சீராரும் வதனமெனத் திகழ்பரதக்
கண்டமிதில்

Seeraarum Vadhanamena Thigazh
Bharatha Kandamithil

தெக்கணமும் அதிற்சிறந்த
திராவிட நல் திருநாடும்

Thekkanamum Adhirsirandha Dravida
Nal Thirunaadum

தக்கசிறு பிறைநுதலும்
தரித்தநறுந்திலகமுமே

Thakkasiru Pirainudhalum Tharit-
thanarum Thilakamumey

அத்திலக வாசனைபோல்
அனைத்துலகும் இன்பமுற

Atthilaka Vaasanaipol Anaithulagum
Inbamura

எத்திசையும் புகழ்மணக்க
இருந்தபெருந் தமிழணங்கே!

Etthisayum Pugazh Manakka Irundha
Perum Thamizhanange !

தமிழணங்கே!

Thamizhanange !

உன் சீரிளமைத் திறம்வியந்து
செயல்மறந்து வாழ்த்துதுமே!

Unseerilamai Thiram Viyandhu
Seyal Marandhu Vazhthudhume!

வாழ்த்துதுமே!!

Vazhthudhume!

வாழ்த்துதுமே!!!

Vazhthudhume!



FRIDAY DINNER

- Masala Dosa
- Mysore Masala Dosa
- Egg Dosa
- Onion Dosa
- Podi Dosa
- Veg Uthappam
- Medu Vada
- Sambar
- Coconut Chutney
- Onion Chutney
- Pineapple Kesari

SATURDAY SNACKS

- Masala Tea
- Vaazakai Bhaji
- Onion Bhaji
- Milagai Bhaji
- Chutney

SATURDAY BREAKFAST

- Idly
- Vada Curry
- Ven Pongal
- Methu Vada
- Sambhar
- Tomoto Chutney
- Coriander Chutney
- Masala Tea

SATURDAY LUNCH

- Kadhmbam Sambhar
- Milagu Rasam
- Vatha Kuzambu
- Butter Chicken
- Cabbage Kootu
- Potato Porriyal
- Chicken Drumsticks Fry (NV)
- Mutton Curry (NV)
- Rice
- Payasam
- Appalam
- Pickle

SATURDAY DINNER

- Veg soup
- Parotta
- Chicken Curry
- Chicken 65
- Veg Kuruma
- Gobi 65
- Pulau Rice
- Badam Milk
- Raita
- Chilly Fish

SUNDAY BREAKFAST

- Poori
- Potato Masala
- Kichadi
- Sambhar
- Chutney
- Tea

Waiata

Ehara i te mea	Not the thing
Nō nāianeī te aroha	of recent times, is love
Nō nga tūpuna	but by the ancestors it has been
Tuku iho, tuku iho	passed down, passed down

Ma wai ra e taurima	Who will take responsibility
te marae i waho nei?	on the marae now?
Ma te tika	There can be justice
ma te pono	and truth
me te aroha e.	only if there is love.

Karakia Tingtanga | Opening Prayer

Tutawa mai i runga	Come forth from above
Tutawa mai i raro	From below
Tutawa mai i roto	From within
Tutawa mai i waho	and the environment.
Kia tau ai te Mauri tu	Vitality, Energy & Wellbeing
te Mauri ora ki te katoa	to give us strength in unity
Haumi e Hui e taiki e	Draw together! bind together!

Haka Pōhiri

Te Arawa e

E

Te Arawa e

E

Ko te whakaariki

Ko te Whakaariki

Tukua mai ki a piri

Tukua mai ki a tata

Kia eke mai ki runga ki te paepae poto a Houmaitawhiti

Kai mau

Hold

Hi

Hi

Aue hei runga he raro

Up and Down

Hi ha

Hi Ha

Aue hei runga he raro

Up and Down

Hi ha

Hi ha

Toia mai

Drag it here

Te waka

The canoe

Ki te urunga

To the entry

Te waka

The canoe

Ki te moenga

To the berth

Te waka

The canoe

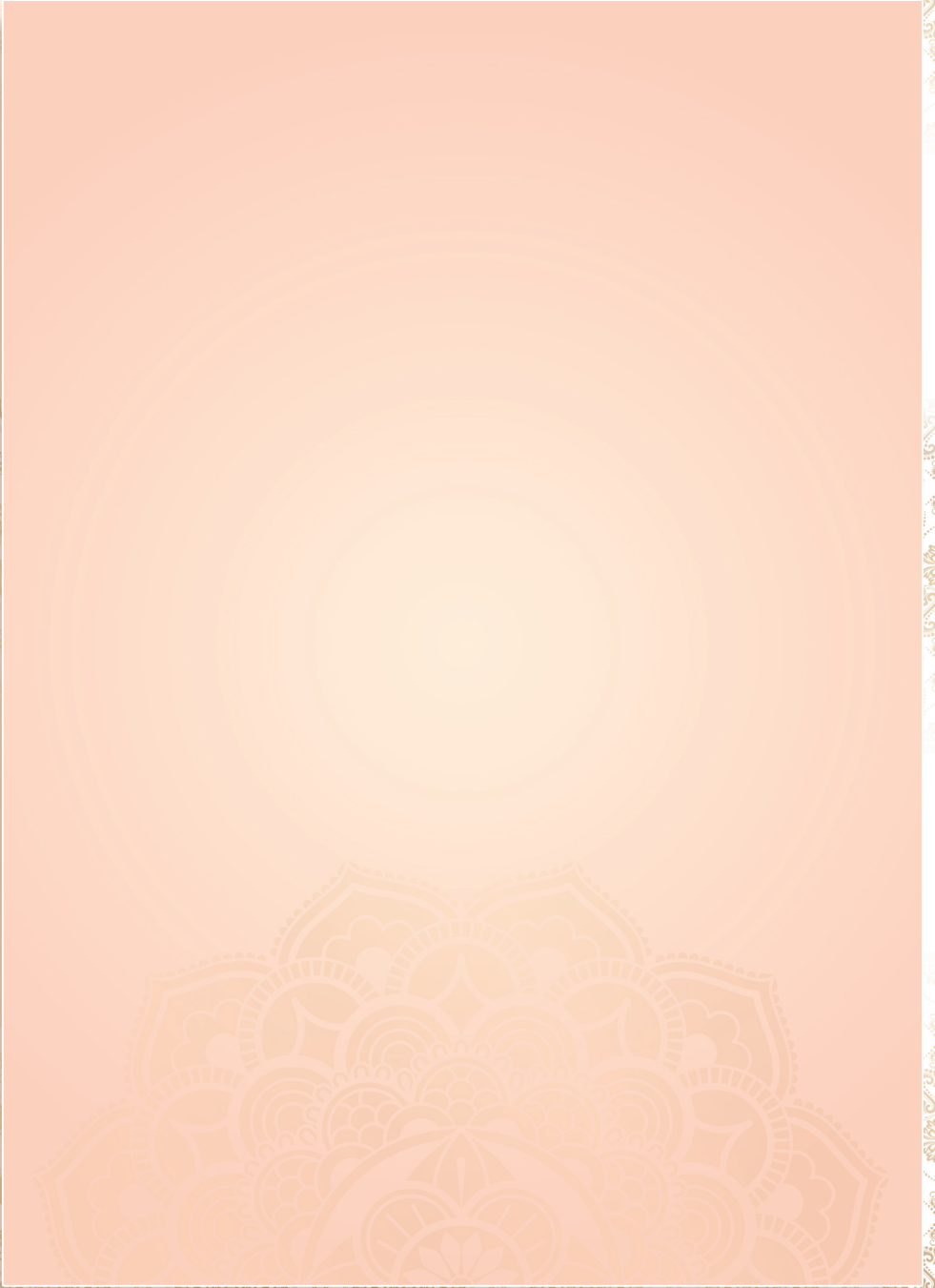
Ki te takotoranga

Up to the resting place

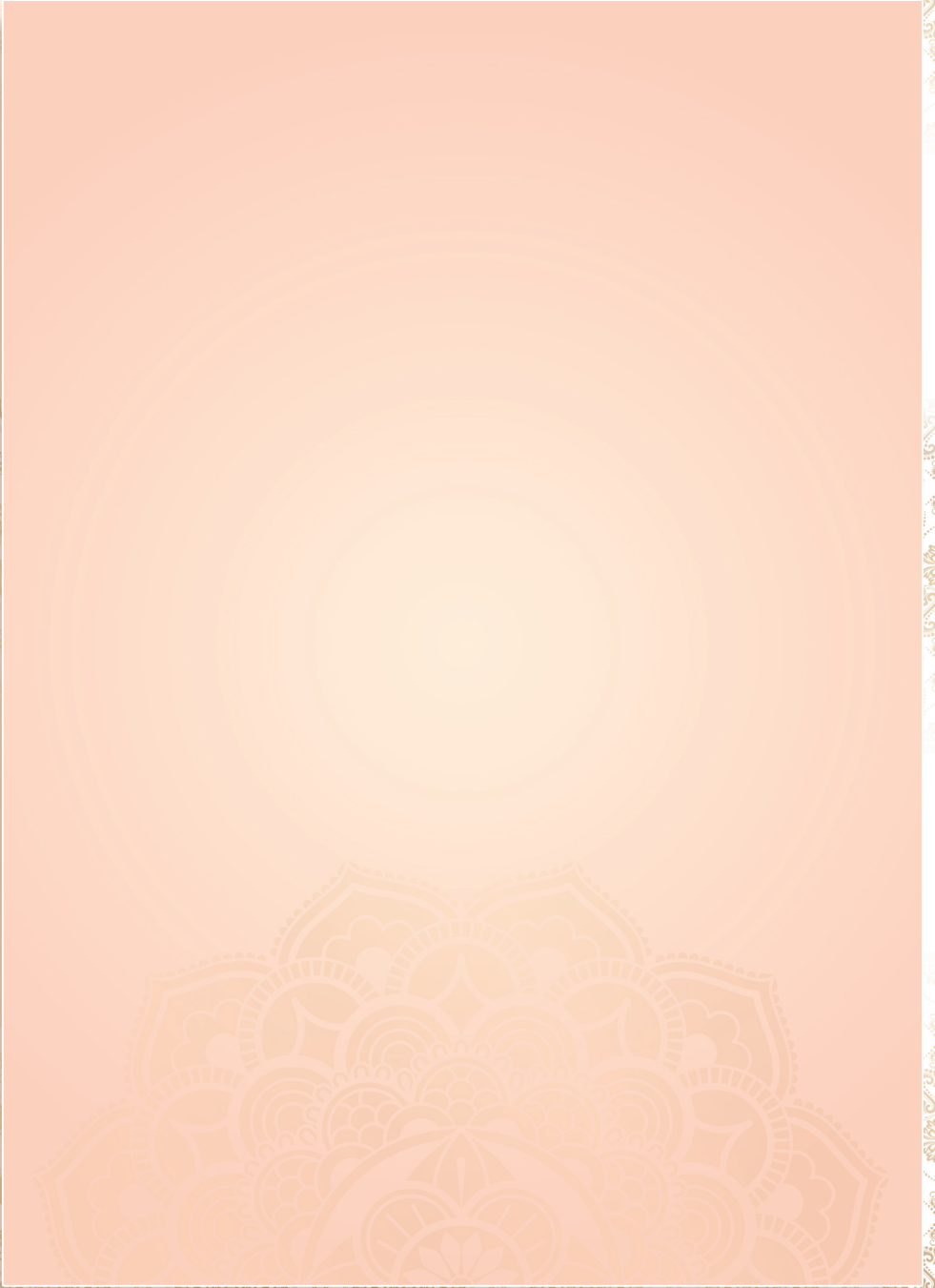
takoto ai te waka Hi !!

Set down - the canoe! Yeah!

NOTES



NOTES





**E tū ki te kei o te waka,
kia pakia koe e ngā ngaru o te wā**



**NEW ZEALAND
POLICE**
Ngā Pirihimana o Aotearoa



"Safer Communities Together"

ANTS CONTACT
president@ants.org.nz
www.tamilfederationnewzealand.org.nz