NŌ HEA KOE?

Karaitiana Taiuru

Contents

1. DISCLAIMER

The author has chosen not to italicise Māori words in respect of the Treaty of Waitangi and The Māori Language Act and the fact that all words used in this paper have become words of New Zealand English. The author has chosen to provide a translation in brackets for the first instance a Māori word to avoid any confusion of meaning. The word is also included in the glossary in Appendix I.

2. INTRODUCTION

Identifying ancestry and family links with a person's tribal affiliations and whakapapa (genealogy) to the land via pepeha (formulaic expression of ancestral connections) is one of the most common and integral forms of identification in the Māori world: hence the common question "Nō hea koe?" translated as "Where are you from?" This scoping report will identify the issues Ngāi Tahu tribal members experience when seeking accurate information that informs individuals of their pepeha and supports their ability to engage appropriately at Māori events and to self-identify themselves and their marae (Ancestral building).

It is common for whakama (embarrassment) to be a barrier for Māori considering a visit to their marae for the first time when knowledge of pepeha is unknown. Māori with little to no knowledge of their pepeha are more than twice as likely not to visit their ancestral marae, compared to Māori who have the knowledge (Statistics New Zealand, 2014, p. 6).

Ngāi Tahu have the largest geographic region of all iwi (people) in New Zealand. Its boundaries span from near Blenheim to the bottom of Stewart Island (Te Runanga o Ngai Tahu Act, 1996). The 2013 Census figures show that over half of Ngāi Tahu tribal members live outside of the tribal area (Statistics New Zealand, 2014).

Unique to Ngāi Tahu iwi post treaty settlement era, marae and hapū (clan) were re-catergorised into five primary hapū represented by 18 papatipu rūnanga (authoritative tribal council of a specific tribal area) that people whakapapa (connect through genealogy) to, based on the 1848 Ngāi Tahu census (Ngai Tahu Maori Trust Board, 2002). Other iwi consider marae as the principal source of identification.

The 18 papatipu Rūnanga of Ngāi Tahu whānui (extended family) and their respective takiwa (district) which encompass multiple marae, hapū and traditional landmarks are defined in law in with Te Runanga o Ngai Tahu (Declaration of Membership) Order 2001 (Te Runanga o Ngai Tahu Act, 1996). There is at least one exception to this where the marae Mangamanu in the Kaikoura district was ignored in law and subsequently was recognised as a sub-complex of Te Rūnanga o Kaikoura. Both marae retained their autonomy and independence.

Further exasperating the issues for Ngāi Tahu iwi members has been the emergence of marae, by taura here (Māori from other tribal areas) groups. This is evident in several main towns and cities in the Ngāi Tahu tribal area, such as the two marae Ngā Hau E Whā, Rehua in Christchurch and Hakatere Marae in Ashburton.

2.1. Purpose

This scoping report is a formal assessment for MAOR 430W that identifies and describes the need and validity of creating a Ngāi Tahu pepeha resource.

3. FINDINGS

3.1. Registered Members

44,000 tribal members of a total 54,819 people who identified as Ngāi Tahu in the 2013 census are registered with the Ngāi Tahu tribal structure's tribal registration whakapapa unit at the office of Te Rūnanga o Ngāi Tahu (Statistics New Zealand, 2014). Each person registered with the whakapapa unit, must register with each rūnanga to be recognised by that rūnanga. Most registered Ngāi Tahu tribal members are not registered or active within their rūnanga. It is extrapolated that less than 5,000 of those registered tribal members are registered and active with their marae. For example, there are roughly 900 registered members of Kāti Huirapa ki Puketeraki Rūnanga, yet there is an estimated 10,000 members that could register or have whakapapa to that rūnanga (Kati Huirapa Runaka ki Puketeraki, 2017).

3.2. Rūnanga Structure

Accessing contact information for rūnanga can be difficult and requires that a person understands that the tribal structure consists of rūnanga and not marae or hapū, the name of the Rūnanga. If using the main Ngāi Tahu web site http://www.ngaitahu.iwi.nz which has confusing navigation architecture that uses Ngāi Tahu jargon, only governance representative contact information is available for most rūnanga and not any registration or rūnanga office contact information. In addition to this, only 4 of the 18 rūnanga have web sites that are accessible via a Google search for terms such as "Ngai Tahu, runanga, runaka" with and without macrons.

3.3. Access to Information

A likely cause for the low Ngāi Tahu tribal member registrations and participation at rūnanga is due to the lack of information being made available about a person's rūnanga when they register with the tribal authority. Since 1997 when Ngai Tahu invited members of Ngāi Tahu to register, the registration for tribal membership didn't and still does not by default give you membership to any of the 18 Papatipu Rūnanga that a tribal member has whakapapa to. Nor does the registration process offer any other information or allude to the fact that the 18 Paptipu Rūnanga exist as separate legal entities with a separate membership registrations process. Each rūnanga is its own self-governing entity which the iwi authority has no jurisdiction to promote or to take responsibility for rūnanga identification, unless specifically requested by tribal members resulting in a situation of you do not know what you do not know.

3.4. Published Resources

Currently there are no published resources that tribal members of Ngāi Tahu (or any Iwi) can access to learn Ngāi Tahu pepeha or to contact Ngāi Tahu marae which post settlement era have been catergorised as rūnaka and rūnanga. This is an intergenerational issue that stems from colonisation and has been further exasperated with traditional tribal structural changes with the Ngāi Tahu settlement period and urbanisation from the mid-20th century which resulted in many Māori no longer living in their traditional tribal area near their marae. As a result of this there is a sense that many Māori are becoming increasingly disconnected from their iwi, hapū, marae and thus from Māori culture and traditions in general (Meredith, 2005).

3.5. Pepeha Use in Educational Facilities

Students at education facilities including early childcare are not being taught correct Ngāi Tahu pepeha and kaiako of te reo Māori cannot be expected to be knowledgeable of all pepeha of the estimated 100 different iwi, over 750 recorded marae and their myriad of hapū. Instead, general Ngāi Tahu pepeha are

taught that ignore the members unique whakapapa to marae and districts. Ko Aoraki toku maunga (Aoraki/Mt Cook is my mountain), Ko Takitimu toku waka (Takitimu is my canoe), Ko Waimakariri toku awa (Waimakariri is my river) are commonly taught as general landmarks of Ngāi Tahu as opposed to specific rūnanga and landmarks.

Despite a well-funded academic research team investigating pepeha, the research team had difficulty knowing the marae and pepeha of each marae. Professor Paul Tapsell researcher for www.maraemaps.com relied on local knowledge to direct them, often discovering marae they didn't know about, or marae that had never documented before (Otago University, n.d.).

4. DISCUSSION

The marae (rūnanga for Ngāi Tahu) is the anchor stone of tribal identity, linking every Māori to their wider communities of origin, genealogically connecting the past to the future and journeying us back to our ancestral home lands. Tribal marae life in recent times, however, has markedly declined and when this is considered next to the stubbornly intractable negative statistics relating to Māori erosion of identity and lack of well-being – including mental and physical health, housing, employment and education – important questions need to be raised.

The foundations of learning te reo Māori (Māori language) at any institution including child care centres involves learning your mihimihi and pepeha in addition to a waiata to compliment the speech. Mead (2003) asserts that waiata (song) composers will also refer to pepeha when they compose waiata (p. 310). All visitors to a marae or participants of an introduction of themselves including kaikōreoro (Male speaker)and kaikaranga (female caller) need to know pepeha of the marae they are speaking at as a sign of respect to both the people, the landmarks and the spiritual aspect of maoridom. Rewi (2010) also states that it does not matter what status in Maoridom you have, you are required to know your mihimihi (speech of greeting) and pepeha to introduce yourself (p. 88).

Corresponding through the written word is prolific in today's society with communications being exchanged at rapid rates via electronic communications. It is increasingly becoming common for initial formal email communications to contain a small mihimihi to the receiver's tribal area to show respect via an otherwise impersonal form of communication.

The ability to travel large distances, and to multiple destinations in a short period is now common, with relatively economical air fares and an increase in short haul flights. This increases the probability that waewae tapu (first time visitors) will visit new marae at short notice and be required to know the host marae and pepeha details. An example of the need to travel quickly with little or no preparation or time to research the marae landmarks is for tangi (funerals).

Traditional knowledge such as whakapapa, pepeha and te reo was traditionally taught on the marae by kaumātua (tribal elders) and other learned tribal members. This tikanga (custom) has not changed with modern society and Ngāi Tahu urbanisation is contributing to the wide spread intergenerational loss of traditional knowledge. For those 5% of Ngāi Tahu members who are active within their papatipu rūnanga there are modern day barriers to learn traditional knowledge as pepeha. Often traditional knowledge is unknown due to generations being colonised by inter marriage with whalers, Native Schools Act and the northern influence of fluent Maori speakers belittling Ngāi Tahu values (O'Regan, 2001).

At the Wairewa wānanga observations were discussed by mana whenua (host people of the land) and supported by the manuhiri (visitor) that many elderly Ngāi Tahu members claim a kaumātua status yet have no traditional knowledge or te reo Māori skills, thus contradicting the traditional definition of kaumātua (Winiata & Fraenkel, 1967).

Local driven initiatives are required to record pepeha so that positive change is made to the wicked problem of generalising pepeha which disadvantages students and others from their identity, and in turn creates culturally unsafe environments (especially for students). Macfarlane, Glynn, Cavanagh, and Bateman (2007) assert that all students benefit from being in a culturally inclusive classroom despite many not being free to be whom and what they are when they go to school.

Kotahitanga is a concept that advocates becoming one out of many, where a sense of unity and inclusiveness is created within the classroom and school by recognising everyone's mana. Teachers are encouraged to establish relationships with students person-to-person, to give awards to the class as a community, to engage in rituals or routines such as a morning mihi (culturally appropriate greetings) and after school activities, including support with homework. (Macfarlane et al., 2007, p. 67).

5. LITERATURE REVIEW

Māori society pre Pākehā colonisation was an oral society and the marae is still an oral setting where being able to orally recite whakapapa and pepeha is seen as a status of mana. As a direct result whakapapa and pepeha are rarely recorded leading to a lack of documentation and academic texts to review. This was identified by Te Potiki National Trust with the online project MaoriMaps.com who had difficulty finding marae information.

Maorimaps.com primary objective is to identify and record locations of marae on a national scale using Google Maps technology.

I propose to go beyond the work of Te Potiki National Trust work by concentrating only on Ngā Tahu by considering the low statistical Rūnanga membership involvement, registration and general knowledge of participation of their Rūnanga and by adding further relevant information in the following manner:
   a) Tribal areas of each rūnaka
   b) Rūnaka names and all contacts as opposed to sleeted contacts
   c) A complete list of all pepeha details of each rūnaka
   d) Tauparara
   e) Registration details of each rūnaka
   f) Stakeholder targeted resources that cater to children to the elderly
   g) Ability to use the resource by kaikaranga and kaikōrero on the mare while in a hui to check details on the spot.

6. CONCLUSION

Post treaty settlement tribal and corporate structures have caused confusion and communication issues for Ngāi Tahu tribal members who are not involved with their rūnanga or wider iwi.

There is a critical need for a resource of all rūnanga pepeha, tribal boundaries, contact information and where possible other details such as waiata and tauparapara to assist all members of Ngāi Tahu to

enable them to identify themselves in both formal and informal Māori and non-Māori settings, thus providing rangatiratanga.

7. RECOMMENDATIONS

7.1.   That a pepeha resource be developed for Ngāi Tahu whānui.

7.2.   That the resource administration is accessible to rūnanga and the office of Te Rūnanga o Ngai Tahu.

7.3.   That the resource considers stakeholder user requirements of the current 54,000 Ngāi Tahu tribal members who range in ages from new born babies to elderly. The resource will require delivery in several different methods including the ability for anyone to print the resource out, download a copy to a device, a phone app, web site and current popular social media tools that include Facebook and Instagram.

7.4.   That the resource supports advanced speakers of te reo Māori.

8. REFERENCES

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change and race relations*. Auckland, New Zealand: Blackwood and Janet Paul.

9. APPENDICES

Appendix I: Glossary

Definitions sourced from Moorfield, John C. (2011) unless otherwise stated.

hapū	(noun) kinship group, clan, tribe, subtribe - section of a large kinship group and the primary political unit in traditional Māori society. It consisted of a number of whānau sharing descent from a common ancestor, usually being named after the ancestor, but sometimes from an important event in the group's history. A number of related hapū usually shared adjacent territories forming a looser tribal federation (iwi).
iwi	(noun) extended kinship group, tribe, nation, people, nationality, race - often refers to a large group of people descended from a common ancestor and associated with a distinct territory.
kaikāranga	(noun) caller - the woman (or women) who has the role of making the ceremonial call to visitors onto a marae, or equivalent venue, at the start of a pōwhiri. The term is also used for the caller(s) from the visiting group who responds to the tangata whenua ceremonial call. Traditionally this role was based on one's status within the hapū or whānau, the eldest sister normally being given the role. Skilled kaikaranga are able to use eloquent language and metaphor and to encapsulate important information about the group and the purpose of the visit.
kaumātua	(modifier) elderly, old, aged.
mana whenua	(noun) territorial rights, power from the land, authority over land or territory, jurisdiction over land or territory - power associated with possession and occupation of tribal land. The tribe's history and legends are based in the lands they have occupied over generations and the land provides the sustenance for the people and to provide hospitality for guests.
manuhiri	(noun) visitor, guest.
marae	(noun) courtyard - the open area in front of the wharenui, where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae.
mihi	(noun) speech of greeting, acknowledgement, tribute.
mihimihi	(noun) speech of greeting, tribute - introductory speeches at the beginning of a gathering after

	the more formal pōhiri. Often take place in the evening after karakia in the meeting house. The focus of mihimihi is on the living and peaceful interrelationships.
Papatipu Rūnanga/ Papatipu Rūnaka	Authoritative tribal council of a specific tribal area. Sourced from the author.
pepeha	(noun) tribal saying, tribal motto, proverb (especially about a tribe), set form of words, formulaic expression, saying of the ancestors, figure of speech, motto, slogan - set sayings known for their economy of words and metaphor and encapsulating many Māori values and human characteristics.
rohe	(noun) boundary, district, region, territory, area, border (of land).
rūnanga/rūnaka	(noun) council, tribal council, assembly, board, boardroom, iwi authority - assemblies called to discuss issues of concern to iwi or the community.
takiwa	(noun) district, area, territory, vicinity, region.
taura here	(noun) binding ropes, urban kinship group, domestic migrants, kinship link - a term sometimes used for tribal members in the city who join taura here groups to help to retain their identity and links back to their tribal homelands. These link back to iwi organisations and often taura here representatives have a place on iwi boards.
te reo Māori	Māori language
te reo Māori	The Māori Language. Sourced from the author.
tikanga/tikaka	(noun) correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context .
waewae tapu	(noun) newcomer, rare visitor - a person who has not been to a particular marae or place before.
waiata	song
whaikōrero	(noun) oratory, oration, formal speech-making, address, speech - formal speeches usually made by men during a pohiri and other gatherings. Formal eloquent language using imagery, metaphor, whakataukī, pepeha, kupu whakaari, relevant whakapapa and references to tribal history is admired. The basic format for

	whaikōrero is: tauparapara (a type of karakia); mihi ki te whare tupuna (acknowledgement of the ancestral house); mihi ki a Papatūānuku (acknowledgement of Mother Earth); mihi ki te hunga mate (acknowledgement of the dead); mihi ki te hunga ora (acknowledgement of the living); te take o te hui (purpose of the meeting). Near the end of the speech a traditional waiata is usually sung.
whakama	(noun) shame, embarrassment.
whakapapa	(noun) genealogy, genealogical table, lineage, descent - reciting whakapapa was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions. There are different terms for the types of whakapapa and the different ways of reciting them including: tāhū (recite a direct line of ancestry through only the senior line); whakamoe (recite a genealogy including males and their spouses); taotahi (recite genealogy in a single line of descent); hikohiko (recite genealogy in a selective way by not following a single line of descent); ure tārewa (male line of descent through the first-born male in each generation).

Appendix II: Papatipu Rūnanga

Papatiu Rūnagna legal descriptions as described in Te Runanga o Ngai Tahu (Declaration of Membership) Order 2001

Papatipu runanga	Takiwa
Te Runanga o Kaikoura	The takiwa of Te Runanga o Kaikoura centres on Takahanga and extends from Te Parinui o Whiti to the Hurunui River and inland to the Main Divide.
Te Ngai Tuahuriri Runanga	The takiwa of Te Ngai Tuahuriri Runanga centres on Tuahiwi and extends from the Hurunui to Hakatere, sharing an interest with Arowhenua Runanga northwards to Rakaia, and thence inland to the Main Divide.
Rapaki Runanga	The takiwa of Rapaki Runanga centres on Rapaki and includes the catchment of Whakaraupo and Te Kaituna.
Te Runanga o Koukourarata	The takiwa of Te Runanga o Koukourarata centres on Koukourarata and extends from Pohatu Pa to the shores of Te Waihora including Te Kaituna.
Wairewa Runanga	The takiwa of Wairewa Runanga centres on Wairewa and the catchment of the lake Te Wairewa and the hills and coast to the adjoining takiwa of Koukourarata, Onuku Runanga, and Taumutu Runanga.
Te Runanga o Onuku	The takiwa of Te Runanga o Onuku centres on Onuku and the hills and coasts of Akaroa to the adjoining takiwa of Te Runanga o Koukourarata and Wairewa Runanga.
Taumutu Runanga	The takiwa of Taumutu Runanga centres on Taumutu and the waters of Te Waihora and adjoining lands and shares a common interest with Te Ngai Tuahuriri Runanga and Te Runanga o Arowhenua in the area south to Hakatere.
Te Runanga o Arowhenua	The takiwa of Te Runanga o Arowhenua centres on Arowhenua and extends from Rakaia to Waitaki, sharing interests with Ngai Tuahuriri ki Kaiapoi between Hakatere and Rakaia, and thence inland to Aoraki and the Main Divide.
Te Runanga o Waihao	The takiwa of Te Runanga o Waihao centres on Wainono, sharing interests with Te Runanga o Arowhenua to Waitaki, and extends inland to Omarama and the Main Divide.
Te Runanga o Moeraki	The takiwa of Te Runanga o Moeraki centres on Moeraki and extends from Waitaki to Waihemo and inland to the Main Divide
Kati Huirapa ki Puketeraki	The takiwa of Kati Huirapa ki Puketeraki centres on Karitane and extends from Waihemo to Purehurehu and includes an interest in Otepoti and the greater harbour of Otakou. The takiwa extends inland to the Main Divide sharing an interest in the lakes and mountains to Whakatipu-Waitai with Runanga to the south.
Te Runanga o Otakou	The takiwa of Te Runanga o Otakou centres on Otakou and extends from Purehurehu to Te Matau and inland, sharing an interest in the lakes and mountains to the western coast with Runanga to the North and to the South.
Waihopai Runaka	The takiwa of Waihopai Runaka centres on Waihopai and extends northwards to Te Matau sharing an interest in the lakes and mountains to the western coast with other Murihiku Runanga and those located from Waihemo southwards.
Te Runanga o Awarua	The takiwa of Te Runanga o Awarua centres on Awarua and extends to the coasts and estuaries adjoining Waihopai sharing an interest in the lakes and mountains between Whakatipu-Waitai and Tawhititarere with other Murihiku Runanga and those located from Waihemo southwards.
Te Runanga o Oraka Aparima	The takiwa of Te Runanga o Oraka Aparima centres on Oraka and extends from Waimatuku to Tawhititarere sharing an interest in the lakes and mountains from

	Whakatipu-Waitai to Tawhititarere with other Murihiku Runanga and those located from Waihemo southwards.
Hokonui Runaka	The takiwa of Hokonui Runaka centres on the Hokonui region and includes a shared interest in the lakes and mountains between Whakatipu-Waitai and Tawhitarere with other Murihiku Runanga and those located from Waihemo southwards.
Te Runanga o Makaawhio	The takiwa of Te Runanga o Makaawhio is centred at Makaawhio and extends from the south bank of the Pouerua River to Piopiotahi and inland to the Main Divide together with a shared interest with Te Runaka o Kati Waewae in the area situated between the north bank of the Pouerua River and the south bank of the Hokitika River.
Te Runaka o Kati Waewae	The takiwa of Te Runaka o Kati Waewae is centred on Arahura and Hokitika and extends from the north bank of the Hokitika River to Kahuraki and inland to the Main Divide together with a shared interest with Te Runanga o Makaawhio in the area situated between the north bank of the Pouerua River and the south bank of the Hokitika River.