

He Taonga Te Reo me Te Reo o Ngā Taonga



THE UNIVERSITY OF
AUCKLAND
Te Whare Wananga o Tamaki Makaurau
NEW ZEALAND

Language is a Treasure and The Language of Treasures

Hemi Rukuwai Jury

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Session Number: 3.8

Session Title: Archives and digitization: their role in culture and language preservation

Acknowledgements



I would like to thank the Kaurua for welcoming us to country. Elders both past and present. The Aboriginal and Torres Strait Islanders and First Nations people who are here today.

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.”

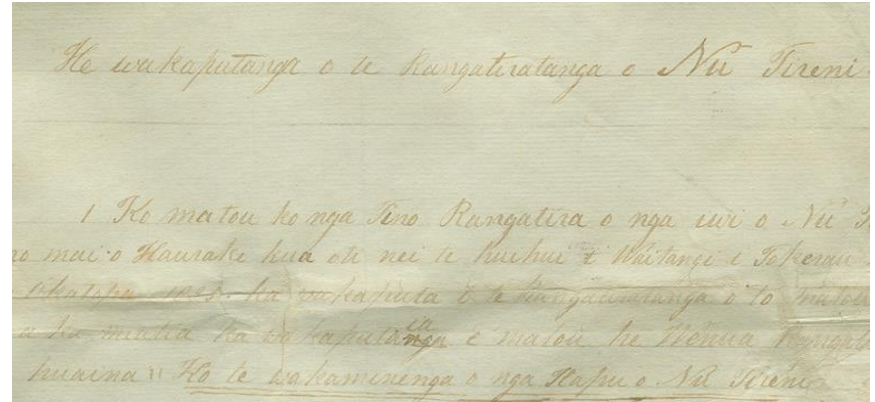
(Moorfield, n.d.)

Pepeha

Maunga	=	Mountain
Awa	=	River
Marae	=	Ancestral house
Waka	=	Canoe
Iwi	=	Tribe
Hapū	=	Sub-tribe
Tangata	=	Local ancestor
Tipuna	=	Great ancestor

Historical Context

He Whakaputanga - Declaration of
Independence



Lost in Translation



English.

1. Māori give the Queen of England control over all Aotearoa, New Zealand.

Māori.

1. Māori give the Queen of England the right to have a Governor in Aotearoa, New Zealand.

Lost in Translation



English.

1. Māori give the Queen of England control over all Aotearoa, New Zealand.
2. The Queen guarantees all Māori, rights to land, forests and fishing and treasured possessions. If Māori want to sell land, they can only sell it to the Queen.

Māori.

1. Māori give the Queen of England the right to have a Governor in Aotearoa, New Zealand.
2. The Queen agrees that Māori keep their independence and keep control over their lands and their taonga. Māori give the Queen the right to buy land, if they want to sell.

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3. The Queen gives Māori the same rights as British people.

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Tools of Colonisation

New Zealand Constitution Act 1852



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Public Works Land Act 1864



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Public Works Land Act 1864

Native Lands Act 1865

Native Schools Act 1867

Tohunga Suppression Act 1907

Treaty of Waitangi Act 1975

Māori Language Act 1987

WAI11 Te Reo Māori Claim: The Treaty and the Language



4.2.2 The claimants put their case in this way : “. . . The Maori Affairs Act 1953 (s. 77A), the Broadcasting Act 1976, the Education Act 1964, the Health Act 1956 and the Hospitals Act 1957 and broadcasting and educational policies are inconsistent with the principles of the Treaty and as a result (the claimants) are prejudiced in that they and other Maori are not able to have the Maori language spoken, heard, taught, learnt, broadcast or otherwise used for all purposes and in particular in Parliament, the Courts, Government Departments and local bodies and in all other spheres of New Zealand society including hospitals.”

Archive of Māori and Pacific Sound



Formerly known as the Archive of Māori and Pacific Music.

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14000 'carriers' or taonga.

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Open reel tapes

LP's

Cassette tapes

Video cassette tapes

CD's

DVD's

Archive of Māori and Pacific Sound



Technical data

Accession numbers

Archive of Māori and Pacific Sound



Technical data

Accession numbers

Depositors

Places

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Technical data

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Song titles

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Subject Headings

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Māori Subject Headings



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The Māori language thesaurus has grown over time and Māori language speakers now have a method of describing material and items.

Iwi Treaty Settlement Project



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The Archive of Māori and Pacific Sound was contacted in this manner and in accordance with the request, a research project was conducted.

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- How do we embed the terms, language and idioms that first language thinkers will automatically use when searching for information?

Solutions?



Solutions =



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- **Whakapapa** - Connection

Where to from here?



In dealing with a collection of material from Aotearoa, New Zealand and the Pacific, it is important that places like the Archive of Māori and Pacific Sound adopt a system that shows a level of culturally appropriate care and stewardship. This system should recognise the inherent value of **taonga** and incorporate practices that acknowledge and enhance the **mana** (prestige) of taonga. These mana enhancing behaviours are known as **manaakitanga** and will inform the work done in places like the Archive and display an appropriate level of regard for the taonga housed within.

Where to from here?



The nature of the interactions between end users and the **taonga** in question are determined by the institutions which, while not established with cultural behaviours in mind, may still provide a method of connecting people with taonga. When Māori people approach institutions like the Archive of Māori and Pacific Sound it is predominantly after making a connection at the familial level with taonga in the collection, usually after searching the database and discovering a genealogical link to a performer or composer.

Where to from here?

Recognising that '**mana taonga**' (the prestige of an item) is an important principle and acknowledgement that many of the **taonga** do not exist in isolation and have relationships that go back through time, and with **our help**, forward into the future. **Whanaungatanga** when applied to people is based in genealogy and when applied to taonga, the taonga become gifts as they are **shared across generations**. It is necessary in light of these concepts and values, that practices are observed that identify the relationship that these taonga have with people and with each other.

Points of Interest



How did Māori women express themselves in formal ceremonies when they were not usually afforded the option to speak? Why were women prolific composers?

The importance of listening in the Māori realm.

Embedded knowledge in waiata.



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Ngā mihi. Thank you for listening.