

Accompanying text for Te Oho Ake, by Ariana Tikao

Slide 1 – Aoraki

(Sing Papaki Mai)

Pepeha

Ko Aoraki te mauka

Ko Waitaki te awa

Ko Takitimu te waka

Ko Kāi Tahu te iwi

Ko Ariana Tikao ahau.

Slide 2 – Title

“Kei a Te Po te timatanga mai o te waiatatanga mai o te Atua. Na Te Po, ko te Ao. Na Te Ao, ko Te Aomarama. Na Te Aomarama, ko Te Aoturoa e”.

“It was in the night, that the Gods sang the world into existence. From the world of light into the physical world”.

This above excerpt is from a manuscript written by Ngāi Tahu leader, Matiaha Tiramorehu in 1849.

The title of my presentation is Te Oho Ake: The revival of traditional knowledge through waiata. It is about the rediscovery of this knowledge within a whānau context focussing on our song culture. As with many colonised peoples, our traditional lifestyles and cultures have been eroded, and a break in the transmission of our oral traditions has occurred. I will talk to you about some significant aspects of these traditions, and then what is being done within my family and iwi to contribute to cultural revival. This has come about through researching in published and non-published materials held by whanau, in libraries and archives, including newly available digital collections.

The waiata I sang before was written by Sir Eruera Tirikatene and I was taught a version of it by his son Kukupa. It talks of the spirit journey from Aoraki to the Pacific, across to Wharekauri or the Chathams, back to Te Waipounamu and to the North. My husband Ross was working at Nga Taonga Korero and heard a recording of Eruera and his daughter Whetu singing it at the opening of the Tukorehe marae dining hall. Kukupa and Whetu gave me permission to perform and record it, and I was able to give back the whanau some copies of it in a revived form when I had a launch of the album at the 2007 hui-a-tau at Arowhenua.

Slide 3 – Traditional life in Te Waipounamu

Traditional life in Te Waipounamu was very much dependent upon mahika kai (food-gathering practices) and seasonal sites known as “nohoaka” were vital, as was trade within the iwi and inter-

tribally. Each district within Kāi Tahu territory became renowned for its particular food resources and a unique economic culture developed around seasonal harvesting, production and trade. These specialities are still evident today.

Knowledge relating to weather, the elements, and communing with the gods responsible for the natural world was paramount.

Kāi Tahu academic Te Maire Tau discusses aspects of these relationships including whakapapa and personification:

“...the Māori relationship with the land was a relationship between kin. Connections could be traced to physical features such as trees, rivers and mountains or even further back to winds, mists and other characteristic weather. The land was not an abstract object from which people had long been separated: it was pervaded by whakapapa.”

Slide 4 – Hinearoraki

Many traditional chants feature landmarks and place names, and the elements such as winds. I will perform one for you now which I wrote using a word list from my Poua’s book Tikao Talks. **(Sing Hinearoraki)**

Tau also speaks of features unique to the Canterbury area, such as the all-pervasive nor’-west wind, which was aptly named “Te Hau Kai Takata – the wind that devours humankind”.

The tribal elder and scholar Sir Tipene O’Regan says the priorities traditionally were maintaining tribal boundaries, survival, whakapapa, and mahika kai. He says the tools we used were mōteatea, karakia, kōrero o nehe, pūrākau, whakairo.

Slide 5 – Adaptation and survival

Around the time of early contact there was a race to secure an upper hand economically so the priorities changed. Tā Tipene says the priorities changed to adaptation which included new technology in the form of new materials for fish hooks, metals, globalised knowledge new worldviews and worlds, Māori got to engage economically with the world through trade. The tools changed to include literacy, relationship building with the Pakeha, and Christianity.

These were tumultuous times including violent feuding amongst our tribe in the 1820s, then intertribal warfare including the raids by Ngati Toa.

I am now going to go back to tell you about my ancestors’ world and look into my own whanau’s experiences with traditional knowledge, and then talk about some of the things that have happened more recently to revive this knowledge.

6 Horomaka (Te Pataka a Rakaihautu)

Map of Horomaka from Ti Kouka Whenua website, show locations of Kaiapoi and other sites spoken of.

7 Pukurau (Tamati Tikao)

My ancestor Pukurau, was born to Tauporiotu, and Hakeke around 1810. He was born at Kaiapoi a large village north of the present-day Christchurch. What fascinates me around him is that he was born close to the cusp of the colonial period. He would have been born into a completely traditional existence whereby everything was underpinned by whakapapa. All people and things are interconnected. There were strict codes of behaviour that aimed to maintain balance. This is where tikaka is so important, but also when colonisation occurred, a huge shift in understanding and beliefs occurred too.

During the Ngati Toa raids of Kaiapoi and Banks Peninsula, Pukurau was taken prisoner with other members of the whanau, and taken to Kapiti in the north. He was released as a young man, and went to Nelson and studied to become a lay preacher in the Anglican church, living with Reverend Charles Reay for a number of years. He was baptised on D'Urville Island by the Bishop Hadfield and he became known as Tamati Tikao. When he returned to Banks Peninsula, he supported his brother Piuraki who was one of the tribal leaders in our rohe. Piuraki, also known as John Tikao, or John Love, was involved in land negotiations and became one of the two signatories of Te Tiriti o Waitangi in Akaroa in 1840.

8 Tamati and Raheera

Tamati married a relative, Raheera Te Hua who came from a neighbouring village.

9 Onawe

In Raheera's obituary it talks of her as being a survivor of Onawe which was one of the latest raids by Ngati Toa in their quest for mana over Te Waipounamu. This chant I found recently in the NZETC and wrote this raki for it which I hope will help to ensure its survival as a taoka.

Tenei porī ki Onawe,
Whakariri ngakau,
Titiro mai o mata ki, a au,
E noho taurere nei,
Huna rawa te konohi,
Kei Pihautangohia,
Ka mate au ki taku tangata, a-a.

These people at Onawe
Angered hearts
Look at me
Left mourning
Face hidden
At Pihautangohia
My humanity is gone

Post 1840

Tā Tipene says of this period after the Treaty was signed, that the priorities changed again. It became even more about survival. They had to fight the new diseases brought by Europeans, adjust to a new abstract legal code and to fight to retain their ever decreasing hold on traditional lands and resources. The tools they used were petitions, letters, presentations to commissioners. The Ngāi Tahu Claim was lodged just a few short years after the Treaty was signed.¹

So in the mid-19th century, the priorities were around documenting the Middle Island land claims and securing fulfilment of South Island Purchase contracts. The tools were private journals, whakapapa records, manuscripts, petitions, legal documents. **These records have become a hugely important resource for both the Claim, but also for our cultural revival post-claim.**

Ta Tipene at his LIANZA keynote talk in 2010 asked “How will Ngāi Tahu decide what knowledge to transmit to their mokopuna? What will they need to know to be Ngāi Tahu, to survive, and prosper? What songs will they sing?” His daughter Hana, who also co-delivered the keynote at LIANZA that year, wrote a song around the time of the settlement of the Ngai Tahu claim called E Hine. This waiata was learnt for the third reading of the Ngai Tahu Bill in parliament and I still remember to this day, these words resounding around the chamber. **(Sing E Hine)**

10 Teone Taare Tikao

Tamati and Rahera had one son, Teone Taare Tikao. I find it really interesting that although Tamati trained as a lay minister in the Anglican church, he still sent his son to train with our last two Ngāi Tahu tohunga, Koroko and Tuauau.

In his old age, our Poua Teone Taare narrated a book called Tikao Talks to social historian, Herries Beattie. I have utilised some of the korero within this book (and manuscript which resides in the Hocken) to write new waiata, with the hope that the matauraka within will be revived within our whanau and survive with the coming generations. For me, this is partly what Matauraka Maori is. I

¹ “The Crown undertook to set aside adequate reserves to have been approximately 10% of the 34.5 million acres sold - but this was never done. There were also disputes over boundaries, and the Crown's failure to establish schools and hospitals, as promised. In addition, the tribe lost its access to its mahika kai, or food gathering resources, and other sacred places such as urupā. Ngāi Tahu made its first claim against the Crown for breach of contract in 1849.... Robbed of the opportunity to participate in the land-based economy alongside the settlers, Ngāi Tahu became an impoverished and virtually landless tribe”

<http://www.Ngāitahu.iwi.nz/About-Ngāi-Tahu/Settlement/Claim-History.php>

Matiaha Tiramorehu wrote a letter dated 22nd October 1849 to Eyre and was the first formal statement of Ngāi Tahu grievances about South Island land purchases. 'This is but the start of our complaining to you', he wrote. 'We shall never cease complaining to the white people who may hereafter come here.' Tiramorehu also pursued the promises of schools and hospitals, which had been a condition of Kemp's purchase. He opposed the payment of school fees by Moeraki Maori, on the grounds that they were entitled to free schools. I find this really interesting that back then, our ancestors were very much concerned with health and education issues. It seems that still today, we are grappling with these same issues of equity in these areas.

<http://www.teara.govt.nz/en/biographies/1t100/1>

do acknowledge though, that much of this knowledge is fragmented, and without a complete framework of living within a Maori existence, does it have the same relevance? It is a tricky question really. But for me, I believe that the more we continue to learn the waiata and recite the karakia, and express ourselves creatively, it gives it a reason to continue and flourish. We will re-create relevance for the matauraka in a new context.

11 George Mutu and Bertha Mata Tikao

A waiata that my father told me about recently is about our population of titi, or muttonbirds that reside on the cliffs of Banks Peninsula. My Nana's whanau used to go out and collect these birds that nested precariously on the cliffs of the outer bays of the peninsula. The text was published in a book by James Cowan, called *Maori Folk Tales of the Port Hills*. I wrote a new tune for this, and our kapa haka team used it as a waiata poi for the Te Atakura festival last October. **(Sing Titi Whakatai Arorua).**

Other slides 12-16

Revival of knowledge: Manuscripts, hui & wanaka, recordings, websites, new compositions, kapa haka competitions/festivals, research.

17 Ohaki slide

One document that we have for our whanau is Tamati's ohaki. An ohaki is a dying message which lays down priorities to your whanau for the future. Tamati's ohaki is now digitised as it was published in the *Journal of the Polynesian Society*. Even though it started out as something personal to his wife and son, it is now available to whoever wishes to see it. I wrote a show and title song about this in 2010. To summarise what he laid down in his Ohaki, it was about keeping hold of the land, educating the young, and treating others with respect. Three very simple kaupapa.

I have been fortunate enough to learn more about Matauraka Maori, as it pertains to my iwi, hapu and whanau. This is where my great interest lies really. Particularly to do with waiata and cultural knowledge contained within the old songs.

In terms of what is held in libraries and archives both here and overseas, it is huge. The potential to tap into the matauraka from all sorts of sources, whether 19th century manuscripts held in the Turnbull, or Maori Land Court records or letters held in the National Archives there is such a lot to be gained for te Iwi Maori, to help to piece together more threads of the cultural whariki. This potential is exciting!

Play recording of Ohaki.

Sources/Bibliography

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