Ngā Ūpoko Tukutuku: Persistence for the survival of indigenous responsibilities

Raewyn Paewai
Te Whakakaokao – Māori Subject Headings Working Team, Te Rōpū Whakahau,
Wellington, New Zealand.
E-mail address: rpaewai@gmail.com

Abstract:

When an indigenous language ceases to survive, how great a loss is it, and what are the impacts on our people?
On the 1st August 1987 through the Māori Language Act, te reo Māori became an official language of New Zealand. The Act established the Māori Language Commission to promote the use of Māori as a "living language" and "an ordinary means of communication". The vision of the strategy states: "He reo e kōrerotia ana. He reo ka ora. A spoken language is a living language. By 2028, the Māori language will be widely spoken by Māori. In particular, the Māori language will be in common use within Māori whānau, homes and communities. All New Zealanders will appreciate the value of the Māori language to New Zealand society. (Te Puni Kōkiri & Te Taura Whiri i Te Reo Māori, 2003:5)

Many Government institutions have adopted te reo Māori strategies and come up with initiatives to support home and community language development. However, the survival of a language takes much more than this. In my opinion the language can't survive if we rely solely on Government or organisations to revitalise it. The responsibility is an indigenous one. We must persist in the endeavour to keep our language alive. We have a vested interest to do so for the wellbeing of our mokopuna (grandchildren) and for our people.

This paper takes a look at how one initiative, Ngā Ūpoko Tukutuku – Māori Subject Headings, created from an indigenous world view, benefits the wellbeing of Māori.

Keywords: Indigenous language, Māori language, Māori Subject Headings, Te Reo Māori, Ngā Ūpoko Tukutuku

Introduction

Ko Ruahine tōku pae maunga	Ruahine is my mountain
Ko Te Manawatu tōku awa	Manawatu is my river
Ko Kurahaupo tōku waka	Kurahaupo is my canoe
Ko Ngāti Mutuahi tōku hapū	Ngāti Mutuahi is my subtribe
Ko Rangitane tōku Iwi	Rangitane is my tribe

Ko tēnēi te mihi ki te tangata o te whenua nei. Karanga mai, mihi mai, karanga atu ra. I would like to acknowledge the traditional people of this land and thank you for the opportunity to be here today.

At a presentation I attended, on "Revitalisation of te reo Māori, a Māori language Commission of New Zealand Advisor said "it takes four generations of speaking te reo Māori in the home for the language to survive".

I would like to introduce you to my whānau/family. In this slide, from 1831, the top four generations of my whanau were fluent speakers of te reo Māori. One hundred years later, by 1933, my father's generation were forced to cease speaking their native language by what ever means, in order to "get ahead in the world", and to learn English. After all, as he was told, "you are not going to get far in the world by speaking Māori." A saying he also mirrored to my generation. Four generations of speaking te reo Māori was not enough for the language in our house to survive. Although i was not raised speaking my language, I did learn in my later life, my father also taking an opportunity late in his own life to reconnect with the language he once grew up hearing as a child.

Figure 1. Eight generations – Paewai whanau

Ataneta b: 1831   Manahi b: 1846   Rangirangi b: 1870   Te Wirihana b:1893

Waioriki b: 1933   Raewyn b: 1962   Jera b: 1989   Alizae, Aaaliyah b: 2008, 2010

Language collaboration
In some New Zealand communities whole cities have incorporated the use of te reo Māori within their businesses, shopping centres, road signs, names on buildings, booklets, resources, websites, and libraries, pushed by people who are passionate and committed to ensuring their language is visible and accessible. Indigenous people need to be actively involved in better outcomes for indigenous communities.

In Aotearoa New Zealand and according to the 2013 New Zealand census, 598,605 people identified as Māori, an increase of 5.9% from 2006. One in seven people in NZ identify as Māori. The Māori population is a young one, 24 years is the median age. Māori economy is on the increase, now a 36.8 billion dollar industry. Māori education is also on the increase, 36,000 Māori have a bachelors or higher degree, therefore access to research will increase.

As early as 1987 discussions arose among professionals, scholars and researchers regarding the access of Māori Information using te reo Māori subject searching within libraries and other institutions. Frustrated by their experiences and difficulties to locate Information they knew was available, and the inability for this information to be shared between Libraries, a movement was established to create change, and in 1998 a Māori Subject Headings Working Party was formed.

In 2006, through the persistence and passion of many dedicated people, and the collaboration of Te Rōpū Whakahau, LIANZA and the National Library of New Zealand, the Māori Subject Headings Thesaurus – Ngā Ūpoko Tukutuku became the first indigenous language to be validated by the MARC Standards Office of the Library of Congress and can be shared and applied internationally. It has weathered the years and gone from union to succession.

Te Wero/The Challenge
When the original team members gathered together, the scope for Ngā Ūpoko Tukutuku – Māori Subject Headings Thesaurus was to develop the first 500 terms. The challenge was to do this under a framework that incorporated the integrity of both a Māori world view, and a cataloguing world view. Easy, right? Well, maybe not so much. The team locked themselves away, off and on, for about 3 months. There were lots of discussion, lots of 'post-it' notes, and testing of different Māori paradigms.

In order for the project team to understand the hierarchical application of a thesaurus National Library cataloguers explained the file structure. The Māori members noticed the structure complemented a Māori world view in terms of whakapapa.

Figure 2. Thesaurus Basic File Structure
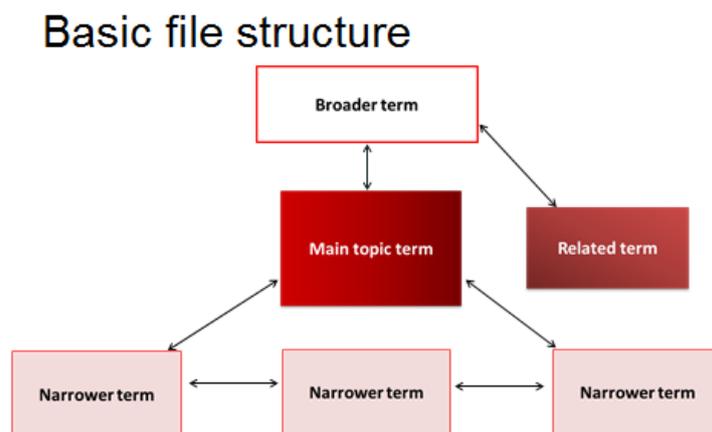
That each Māori word has a whakapapa that connects it to a broader term, and that people, the environment, Atua/Gods and the spiritual world are intrinsically connected and related to each other. From here they could work on developing the framework.

Whakapapa (genealogy) is a common Māori philosophy.

"the principle of whakapapa describes the act of layering one generation upon another, and the basic inter-connectedness of all things. It is a continuous tradition of ancestry and inheritance binding the past and present". (Te Whiu, W. 2015)

"Its origin coming from a source, IO who extended their mana\power from the nothingness (Te Kore) to create a universe out from the dark night(Te Po), and so the physical universe was created (Te Ao). From there the Atua were created and te ira tangata, humankind in turn were given life by the mauri, life force of the many Atua including the source IO". (Te Whiu, W. 2015)

Figure 3. Te Ao Māori Paradigm

The kaupapa represents how we acknowledge, perceive, and interpret the world we live in from a Holistic view. That includes:

Wairua/Te Kore relates to the spiritual dimension of a word. In short, we pinpoint its whakapapa and origin. We have to be able to determine its relationships to different terms in the thesaurus.

Hinengaro/Te Po relates to the intellectual and emotional aspects of a word to determine its standard definition, how it may be used in different iwi and examining thesaurus construction principles as set out by the International Organisation for standardisation.

Tinana/ Te Ao Marama relates to the physical dimension of time and space, which involves us (as people) and how te reo is being used in the world. The tinana aspect of a word examines context.

When applied to Ngā Ūpoko Tukutuku, we are therefore looking at the Māori term in all these dimensions. The model recognises both the traditional and contemporary perspectives, taken not in isolation, but in awareness that each aspect impacts upon the other to form a 'whole' picture.

The *wharenui* (meeting house) was chosen as a framework specifically because the *wharenui* and its surrounding environment such as the *marae* is considered to be the bastion of Māori culture. The Wharenui in some cases can represent the body of our Ancestor.

Figure 4. The Framework – Wharenui/Meeting House

(Aotea Marae, Makirikiri – Rangitane)
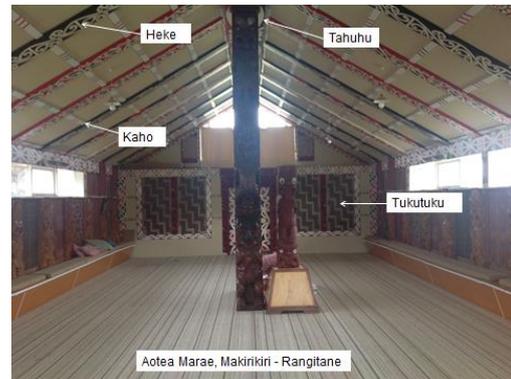
(Aotea Marae – (photographs by Pokere Paewai)

Looking outside at the wharenui you can see that the beams that come down either side are the maihi/arms of our Tupuna, that the slatted ends are the raparapa/fingers. At the top is the koruru – the head.

The *Tāhuhu* the ridgepole, forms the spine or backbone where all life stems from. The tahūhū are the broader terms.
Heke are the ribs of the house descending from the tāhuhu. The heke are the narrower terms.
Kaho are the battens that hold the heke together. The kaho are the related terms.
Tukutuku are the woven panels lining the walls. The tukutuku are the 'used for' or unpreferred terms.

When you walk inside the wharenui, the Left side represents *Te ao hou* where contemporary meanings are housed, and the right side - *Te ao tawhito* where traditional meanings are housed.

Mahia i te mahi/Doing the work
Taking all this into account a new file structure was created. The structure contains a selection of Māori Subject Headings selected as thesaurus terms, and defines their scope both in te reo Māori and English, and displays the broader and narrower terms between them.

Figure 5. A New File Structure for Ngā Ūpoko Tukutuku
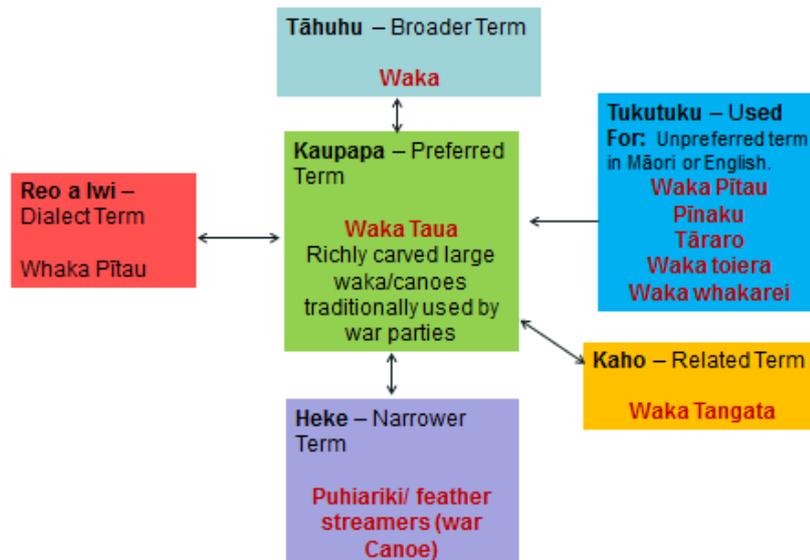
So we start to look at creating terms by using these steps:

- Start with the **Kaupapa** – the preferred term = In this case it is *'war canoe'*
- Determine an appropriate Māori term – Waka Taua.
- Decide on its whakapapa, that is, where does it sit in the hierarchy, what is its Broader term**,** the **Tāhuhu** - Waka (canoes, boats, transport, vehicles)
- What are the narrower terms, the **Heke –** Puhiariki (feather streamers that go on the waka taua)
- Determine if there are any related terms associated with the subject, the **Kaho** - Waka Tangata (although resembling a war canoe, the waka tangata carries people regardless of gender)
- Look at un-preferred terms in Māori - **Tukutuku** or **Used For** terms in English. In this case waka taua has several, **Waka Pītau** – war-canoe with a figurehead representing the whole human figure, **Pīnaku** – war canoe, **Tāraro** - canoe adorned with plumes and carving, **Waka Toiera** - carved stern and stem of a war canoe, **Waka Whakarei** – carved canoe. We are not saying you can't use these terms, we are saying while these terms are recognized the preferred term is Waka Taua.
- Don't forget Iwi dialects – **Reo a Iwi.** In this case Whaka Pītau is a Ngāti Porou dialect for Waka pītau

Currently there are 56 Reo-a-iwi terms added to the thesaurus, and on a side note, the hope is libraries situated within Iwi/tribal boundaries will use the language of that particular Iwi. There is flexibility for this use. Therefore if a library was in the South Island of New Zealand they could choose to use Kai Tahu dialect and use terms such as Mauka for Mountains instead of the preferred term of Maunga.

WHAKAMARAMA or SCOPE NOTES are included in the thesaurus and include the traditional and contemporary use of the term, including what is being used by our tamariki/children in kura/schools and guidance on how the term may be used appropriately in cataloguing material. For example, Atamira was traditionally, a platform where a deceased person "lies in state". In contemporary times, the term is commonly used to name a stage for performance.

So let's look at another example:

Figure 6. Wahakura/Baby Bassinet

He Wahakura By Deanne Thomas

(http://kohingarauemi.tki.org.nz/he-wahakura)

A request is made to our team to supply a Māori term for 'baby bassinet', as a term could not be found in the thesaurus. The book in hand (pictured above) was *He wahakura* by Deanne Thomas, published in 2010. We determined the appropriate term to create was wahakura and so this becomes the **kaupapa.**

Since we already know wahakura is a baby bassinet – we can add baby bassinet as an English **Used for** note. It would not require a scope note as baby bassinet is unambiguous. So now we decide where it sits in terms of the thesaurus hierarchy - the **Broader Term**, or in Te Ao Māori (the Māori world view) its whakapapa – **Tāhuhu.** A suggestion was made from the requester that the Tāhuhu be raranga/weaving – all forms of weaving. However, this would not be an appropriate term when you consider that the reason the wahakura was designed was for the health and wellbeing of the baby. Therefore we determined that a more appropriate Tāhuhu for wahakura would be Hauora Whanau – family health.
Then as we look at related terms – **kaho**, we can add Raranga – Weaving and Kete Kawe Pēpi – baby back pack, to wahakura. Lastly not to forget Reo-a-Iwi – dialect differences, in this case there were none.

The bonus of the thesaurus has been its usefullness as a learning tool for front line staff who don't understand te reo Māori. Bookmarking the thesaurus on front line computer desktops can help staff access the thesaurus easily and help customers wanting to use Māori terms. The scope notes are a good source to check the meaning of a term, e.g.

- Raranga – scope note: All forms of weaving.

Staff can then suggest customers look at Heke/narrower terms

- Tukutuku – scope note: Lattice work to adorn the walls of ancestral houses.

Or kaho/related terms to see if those also help their research

- Whatu Kākahu – scope note: A type of weaving mainly used for making clothes.

These terms can then be transferred to the OPAC and used as "subject" search options or staff can take customers directly to the appropriate subject areas in their collections.

Onwards and upwards

Currently there are six members of Te Whakakaokao – the Māori Subject Headings working group and we continue to develop new Māori terms for the thesaurus. From the initial aim to add the first 500 terms, there are now just over 1700 preferred terms, 730 Tukutuku (un-preferred) terms and 56 Reo-a-iwi (dialectal) terms added to the thesaurus. Last year we managed to finish the backlog of terms requested by libraries and are now able to work on suggested new terms as they come up and add more information to scope notes as requested by cataloguing staff.

Workshops are offered via Te Rōpū Whakahau's Mātauranga Māori programms in which a basic introduction to Māori Subject Headings is presented. From these workshops it was obvious that people wanted more information and so Te Whakakaokao – the Māori Subject Headings working group created a pilot programme, called Tukua, that delivers a whole day workshop just for Māori Subject Headings. I am one of the presenters, along with Whina Te Whiu – original team member, Catherine Amey – National Library cataloguer and Rukuwai Jury – University of Auckland. These workshops add to the basic introduction courses and are more hands on for cataloguers but also incorporates research methodologies and Te Ao Māori/Māori World view. Both the Mātauranga Māori workshops and the Tukua workshops are delivered on a Marae adding to the experience of a Māori World view.

There is still more work to be done in terms of gathering information regarding the application of Māori Subject Headings. How many libraries are actually applying headings to their records and how are they applying them? More promotion to all Libraries, Institutes, Archives and Museums as well as to Māori Language schools and especially to Māori in general needs to be done.

Recently I attended an event, in which I was casually talking to a re reo Māori lecturer at Victoria University in Wellington, about the work we do on Māori Subject Headings and the persistence of a dedicated group of people taking responsibility to ensure their indigenous language can be used openly and appropriately. The lecturer was genuinely surprised that there was even an issue and found it hard to believe that at one time it was impossible to

search a library catalogue using Māori terms, his comment was, "that's ridiculous". This highlighted for me that all this work for the last 30 years has finally paid off. People are accessing information using their own language oblivious to the fact that it once could not be done.

What we do does make a difference no matter how small. The issue is not creating new initiatives that will provide for the survival of our language and culture but rather to formulate frameworks that acknowledge and retain the integrity of an Indigenous world view.

"He kapiti hono, he tātai hono"

"That which is joined together becomes an unbroken line: The joining of the living with their departed ancestors affirms that the living are guided by ancestral precepts and examples" (Mead 2003:82-83)

In our culture we understand that all that we do comes from a higher enlightenment, that we stand in solidarity with our Atua (Gods), Iwi (tribe), hapū (sub-tribe), tūpuna (ancestors) and whanau (family) for the betterment of future generations.

Acknowledgments

References

Bryant, M. (2015). Whāia te mātauranga – How are research libraries in Aotearoa New Zealand applying Ngā Ūpoko Tukutuku / The Māori Subject Headings and offering them to users? (Thesis, Victoria University, Wellington, New Zealand). Retrieved from http://researcharchive.vuw.ac.nz/handle/10063/4633

East, R. (2008). *Indigenous subject access: Ngā Ūpoko Tukutuku the Māori subject headings thesaurus*. Paper presented at the 23rd ANZTLA Conference, Wellington, New Zealand. Retrieved from http://www.anztla.org/Conference08/PostConf/East_notes.pdf

Iwi Hapū Names List http://iwiHapū.natlib.govt.nz/iwi-Hapū/index.htm

Māori Language Team: Te Puni Kōkiri. (2004). *Te reo Māori i te hapori: Māori language in the community: July 2004*. Wellington: Ministry of Māori Development.

Māori Subject Headings Working Party. (2000). *Māori Subject Headings Working Party report to LIANZA / Te Rau Herengā o Aotearoa and to Te Rōpū Whakahau: March 2000*. Retrieved from https://www.trw.org.nz/publications/MSHWPMar2000.pdf

Māori Subject Headings Working Party (2001). *Māori Subject Headings Working Party report to LIANZA / Te Rau Herengā o Aotearoa and to Te Rōpū Whakahau: Phase Two, August 2001*. Retrieved from https://www.trw.org.nz/publications/MSHWPAug2001.pdf

Mead, H.M., & Grove, N. (2003). *Ngā pēpeha a ngā tīpuna: the sayings of the ancestors.* Wellington: Victoria University Press.

Ngā Ūpoko Tukutuku: https://natlib.govt.nz/nga-upoko-tukutuku

Paewai, R., & Reweti, A. (2014). Ngā Ūpoko Tukutuku: Māori Subject Headings Thesaurus. In *Collaboration in the Asia Pacific Century*. Jeju, South Korea: OCLC. Retrieved from http://www.oclc.org/content/dam/oclc/councils/asiapac/meetings/2014annual/tuesdaypdfs/paewai-reweti.pdf

Paranihi, J. (April, 2011). *Ka eke panuku, ka eke Tangāroa: Steering Māori Subject Headings into the future.* Paper presented at Te Rōpū Whakahau Hui ā-tau, Te Oreore Marae, Wairarapa, New Zealand. Retrieved from http://www.trw.org.nz/events.php

Statistics New Zealand. (2013). Steady growth in Māori population continues - Statistics New Zealand. Retrieved from http://www.stats.govt.nz/Census/2013-census/profile-and-summary-reports/qstats-about-maori-english-mr.aspx

Te Whakakaokao (Ngā Ūpoko Tukutuku Reo Māori Working Group). (2013). Māori Subject Headings Nga Ūpoko Tukutuku. Retrieved from http://mshupoko.natlib.govt.nz/mshupoko/index.htm

Te Whiu, W. (2015). Ngā Ūpoko Tukutuku Māori Subject Headings Training: MSH Framework. [PowerPoint slides].

Thomas, D. (2010). He wahakura. Wellington: Te Kete Ipurangi.

Weavers ramp up for wahakura demand. (2017, January 12). Retrieved from http://www.waateanews.com/waateanews/x_story_id/MTU0NjI=/National/Weavers%20ramp%20up%20for%20wahakura%20demand/