

The Transmission of Māori Narratives



(Historical Intergenerational Trauma)

Principles & Values through Traditional and Contemporary Waiata

By Dr Rawiri Waretini-Karena



Transmission of Māori Narratives

- This presentation focuses on traditional waiata for transmitting Māori experiences of historical / cultural trauma across generations.
- It also examines contemporary waiata as a means for transforming and healing trauma



Definition

Cultural trauma refers to a dramatic loss of identity and meaning, a tear in the social fabric, affecting a group of people that has achieved some degree of cohesion

(Eyeman, 2002)

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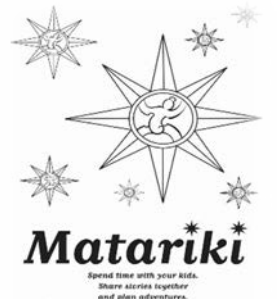
Māori Art



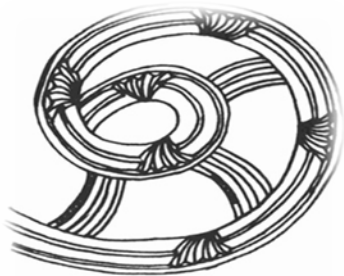
Whaikoorero - Whakapapa



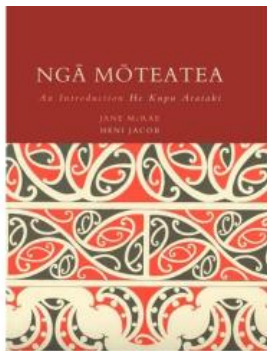
Māori Hip Hop



Pūrākau, Pakiwaitara



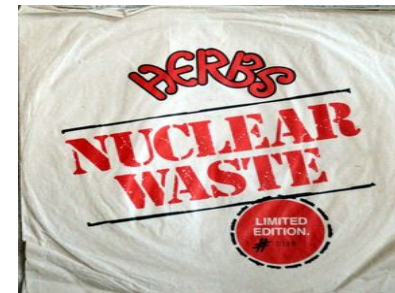
Mahi Whakairo



Moteatea



Kapa haka



Contemporary Waiata



Waiata tawhito

Examples of mediums where Māori experiences and expressions of Historical Intergenerational Trauma are transmitted



Matariki – Waiata- Background

- The concept of the waiata came from a letter written by friend Marama Davidson.
- She wrote a letter to her tamariki and read it to them while they slept.
- It conveyed that when they grow up they will meet challenges in their lives.
- That when those challenges come, that her tamariki meet them with dignity, and integrity, and work through them.
- Ki te kore ki te pō ki te Ao marama
- The process for instilling principles and values through traditional means was investigated
- The essence of this letter is conveyed with permission, in the Matariki waiata –

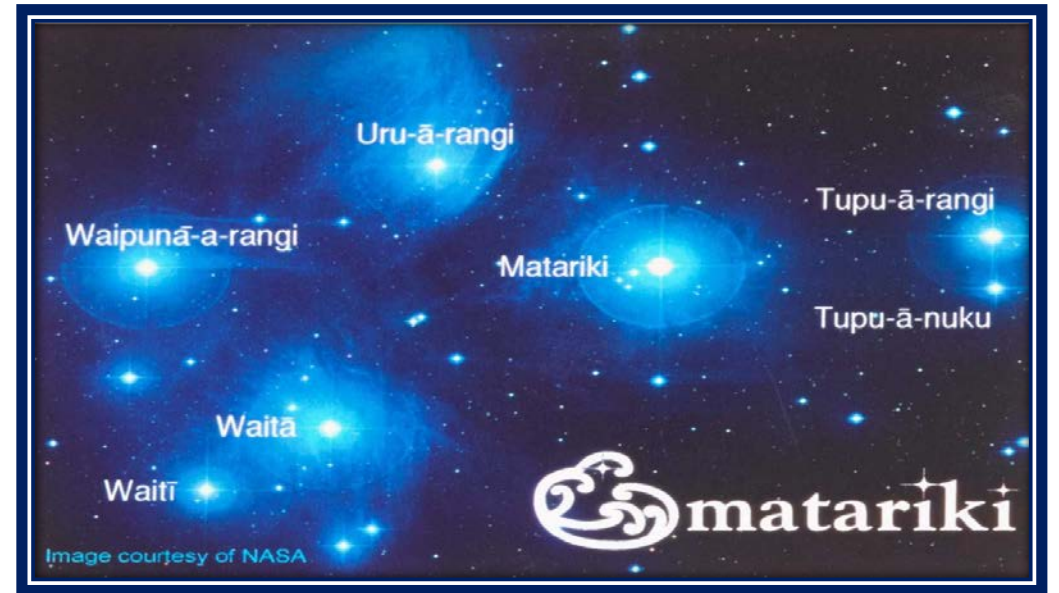
Matariki - Waiata

v1

Te Karanga, o te whaea
He Kakano kahurangi o ngā - tupuna
He pono, ngā kete a mātauranga
Ka piki te ora, ngā ara tika
Nga taonga tu-ku-iho-
Nga taonga tu-ku-iho- nga moemoe-a-a-a-a

Chorus

Ko Matariki, ki ngā tamariki o ngā whetu
Oh oh Etu, kia mau, kia kaha, oh oh oh oh oh
Oh oh Te Wehi, te Ihi, te Mana, oh oh oh oh oh
He Whakapuaki kia whiti te pō
Te Ao Marama oh-oh-oh Te Ao Marama
oh-oh-oh Te Ao Marama



Grand Uncle Rawiri singing Matariki waiata to Moko Saraya



Timeline of Te Kingitanga

Kingitanga- Renaissance & Development

- In June 1858 Potatau Te Wherowhero was installed as the Maori King in a ceremony at Ngaruawahia
- The purpose was to:
 1. To stop the blood shed
 2. To unite the people
 3. To stop the sale of land to colonial settlers

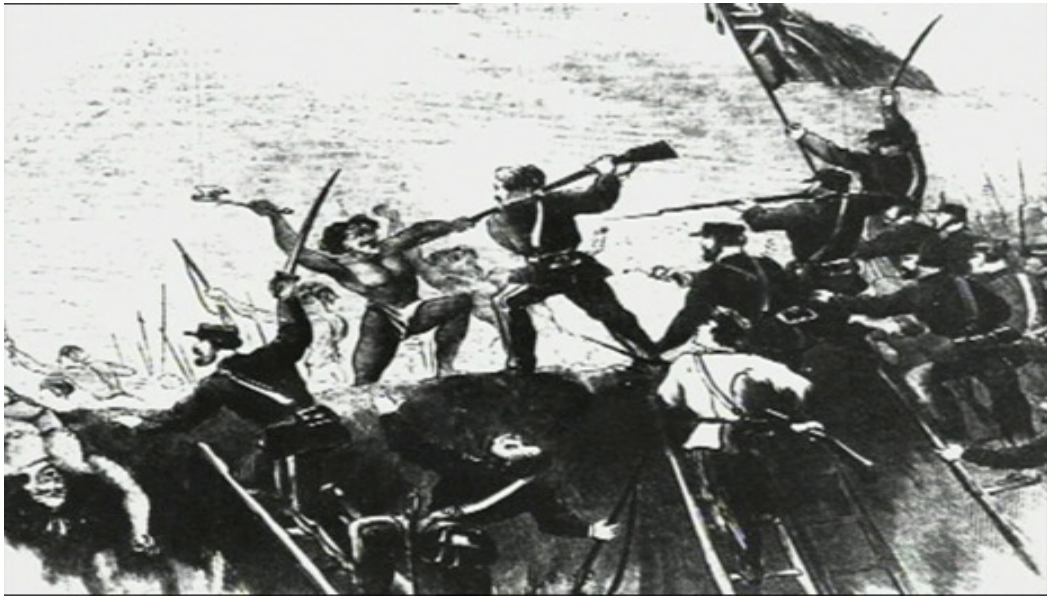


Waikato Invasion – Resistance to Colonisation

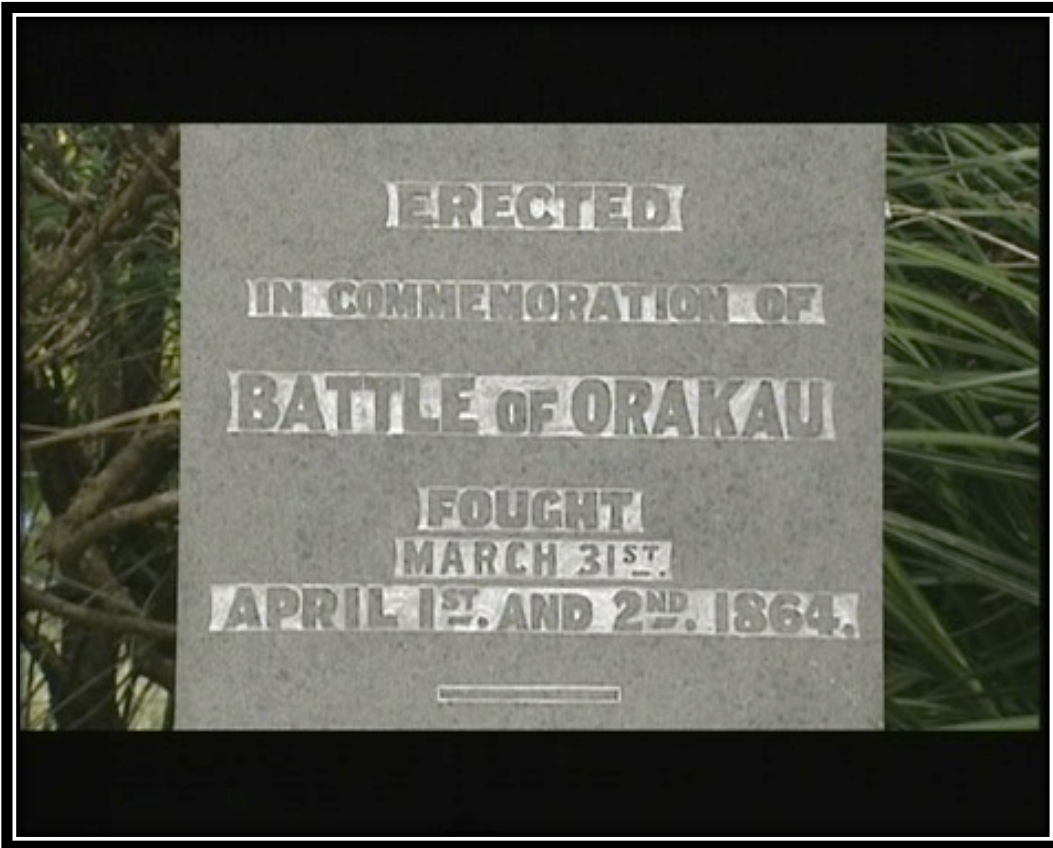
Grey and Cameron made careful preparations for the invasion of the Waikato

- Armed and armoured steamers were acquired for the Waikato river.
- The Great South Road and protective forts were built.
- A supply organization was built
- A military telegraph linked Auckland to the front
- Three extra regiments and other reinforcements were 'prised' out of the Imperial Government
- Three battles took place at Rangiriri, Orakau, and Rangiaowhia





Orakau Battle 1864





Aftermath of Orakau Battle 1864

- After the Orakau battle Ngāti Apakura were blamed for staging the battle
- History has revealed that Ngāti Apakura were innocent of accusations made against them by the settlers and the British Empire.
- Their land, resources and assets were confiscated, and they were forced off their land
- Ngāti Apakura experienced their trail of tears, and began migrating to their relatives in Taupo
- Their Rangatira Te Wano climbed the hill Titiraupenga to survey the land of his ancestors. He became so distraught that he died of a broken heart
- Te Rangiāmoa his niece composed the waiata E Pā to Hau in tribute to Te Wano.



E Pā to Hau

The Caressing Wind – Waiata Tangi- Background

- E Pā to Hau is a traditional waiata tangi that is sung on marae and in hui across Aotearoa NZ
- This waiata is one example of how the transmission of historical intergenerational trauma is passed from generation to generation in contemporary times



E Pā to Hau

The Caressing Wind – Waiata Tangi

E pā tō hau he wīni raro
He hōmai aroha
Kia tangi atu au i konei
He aroha ki te iwi
Ka momotu ki tawhiti, ki
Paerau,
Ko wai e kite atu
Kei hea aku hoa i mua rā
I te tōnuitanga?
Ka haramai tēnei ka
tauwehe
Ka raungaiti au, e

The blowing wind from the
north brings sorrow
I weep for the loss of my
people
who have departed to the
spirit world
Who will ever know their
grief?
Gone are the loved ones from
the days when we knew
prosperity
This has led to us being ripped
apart
and I am shattered to my
core

(Te Rangiāmoa , Ngāti Apakura, 1864)



Quote

It is helpful to introduce a theory of cultural trauma to shed light on a socio-psychological dimension of remembering. What can stem from a theory of cultural trauma is a theory of collective memory that can give us new analytical leverage to study how commemorative practices ...play out in memory-identity formation of a collective.

(Arbor, 2006)



Destruction of Māori Society

- “The destruction of the Māori occurred at three levels, economic, political and ideological”... The use of state force to break the elders control of Māori society was necessary... By the destruction of Māori society, the state as midwife of history, introduced the capitalist mode of production in New Zealand”

(Bedgood, D, 1978, p. 286).



Exiled into - Ngāti Maniapoto rohe

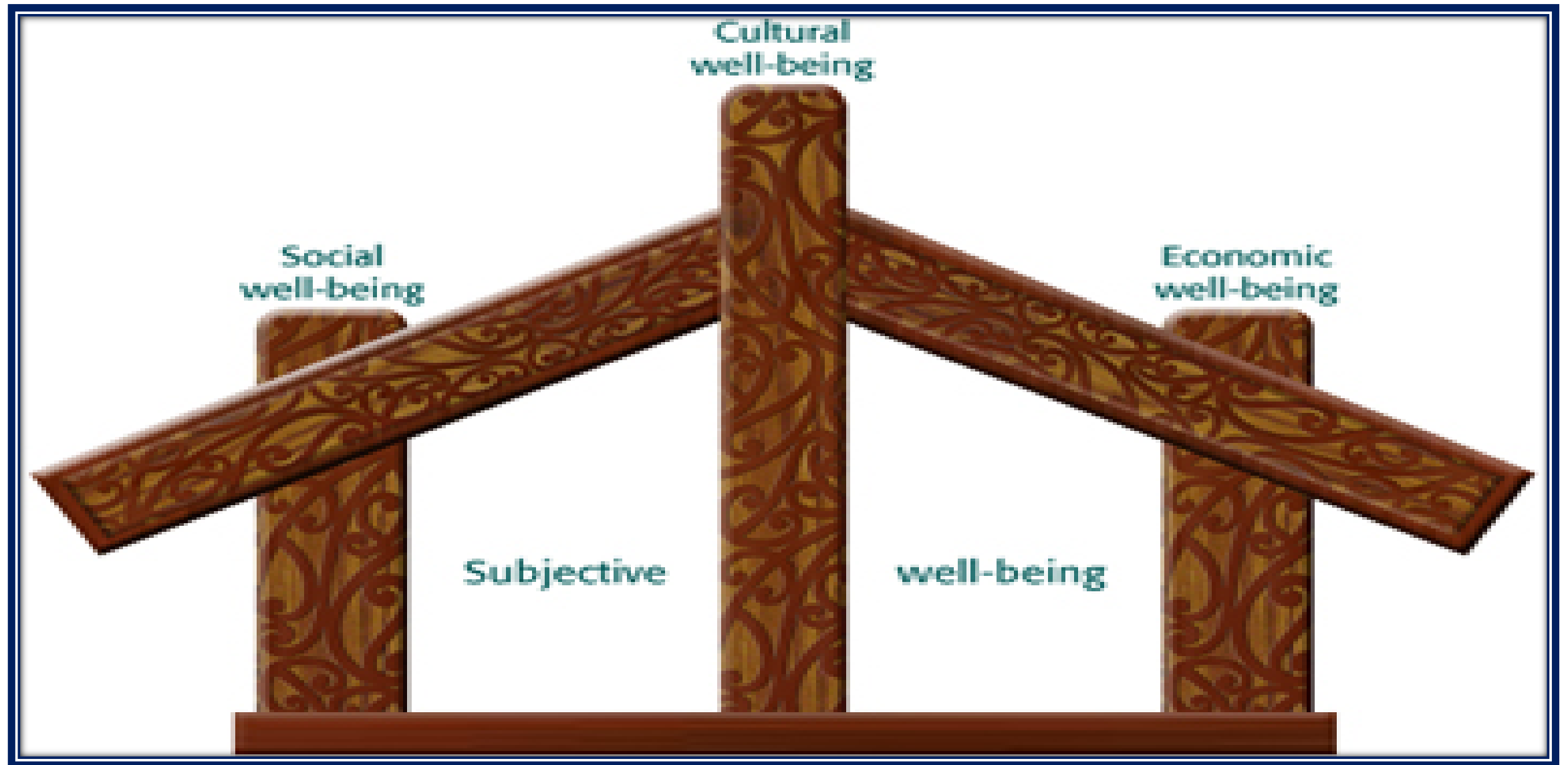
- Waikato Tainui went into exile living in the King Country for nearly twenty years



Laying down Arms 1881

- In July 1881, Tawhiao in a meeting with the government's representative at Alexandra (Pirongia) laid down his weapons, saying, 'This is the end of warfare in this land.'
- Tawhiao choose the mantle of peace and advocated that Waikato Tainui never fight again.
- In the aftermath of the Waikato invasion Waikato Tainui people were displaced, impoverished, and disconnected and dislocated from their ancestral lands
- Tawhiao as a visionary brought forth a prophetic saying that was to become the basis for the return of Waikato Tainui land and resources

Māku anō e hanga, tōku nei whare-
ko te tāhuhu he Hinau, ko ngā pou pou he Mahoe, he Patetē





Māku anō e hanga, tōku nei whare-

- Tawhiao's tongi stated that a house will be re-built using the Hinau, the Mahoe and the Patetē
- These are not the rangatira trees such as the Totora or the Kauri.
- These are the common trees found in abundance in the ngahere (forests)
- Tawhiao was referring to the Māori world being reformed through the power of the common people.

Re-establishing links to Whānau, hapū, iwi in Waikato Tainui

Tawhiao seeks an unsuccessful audience with Queen Victoria

Institutes Māori parliament –
Kauhanganui

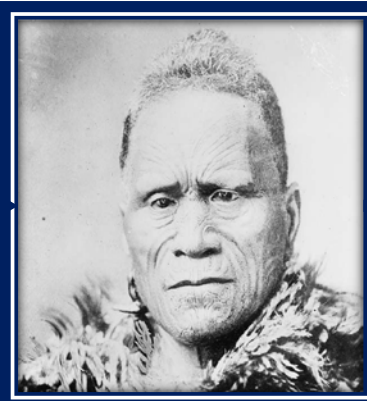
- Poukai
- Regatta



Intergenerational Timeline



Renaissance & Development



Resistance to colonisation



Resilience in the face of invasion



Economic & cultural sustainability post settlement



Re-emergence as a people



Revisits British Empire

Raupatu Settlement Claim-1995





The Royal Apology

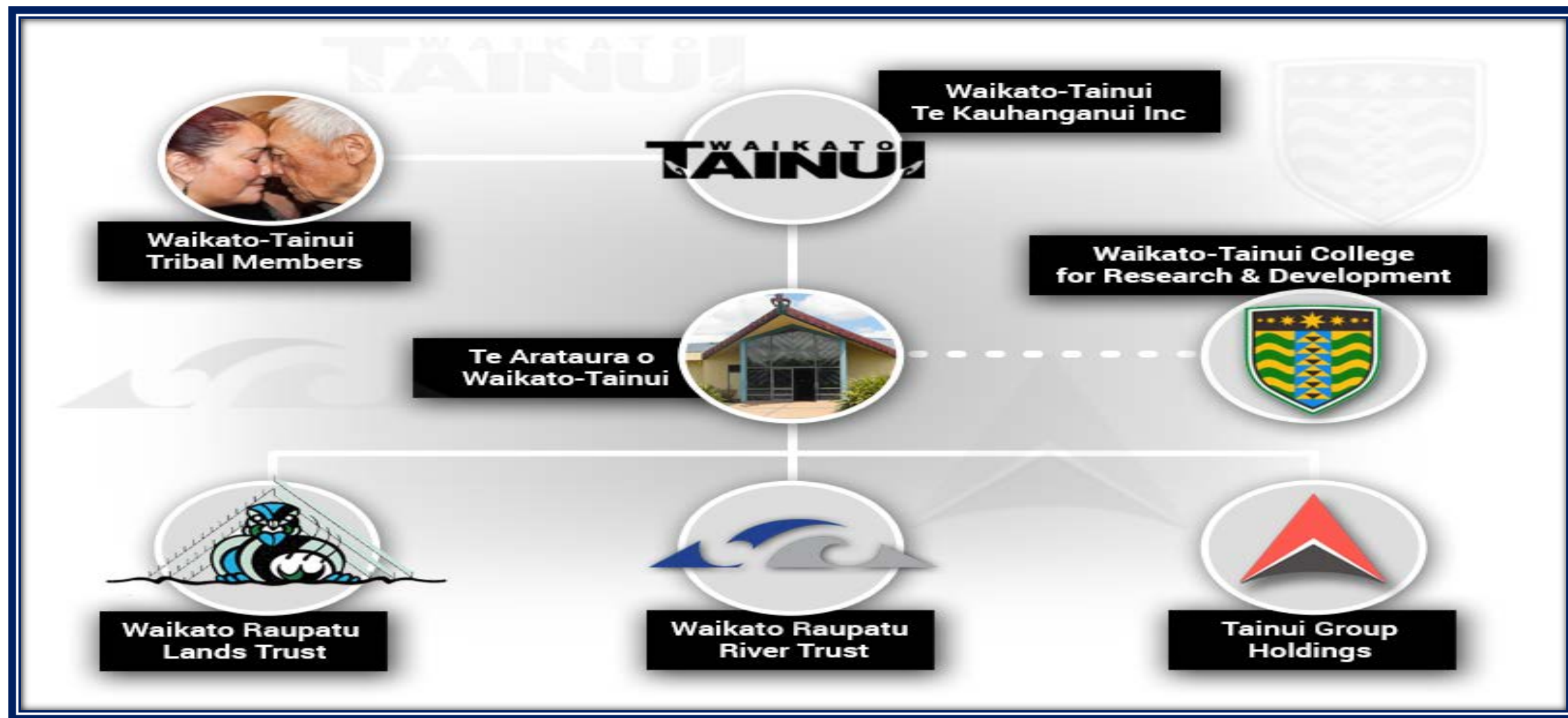
- Queen Elizabeth II gives an official Royal Apology for the invasion of the Waikato in July 1863.
- Queen Elizabeth II acknowledges that the action of the British Empire and the New Zealand Settler Government was wrong.
- Queen Elizabeth II also acknowledges that Waikato Tainui were not rebelling, but were protecting their lands, assets and families



The Royal Apology – Video link

- <http://www.teara.govt.nz/en/video/32507/royal-apology-to-tainui-1995>

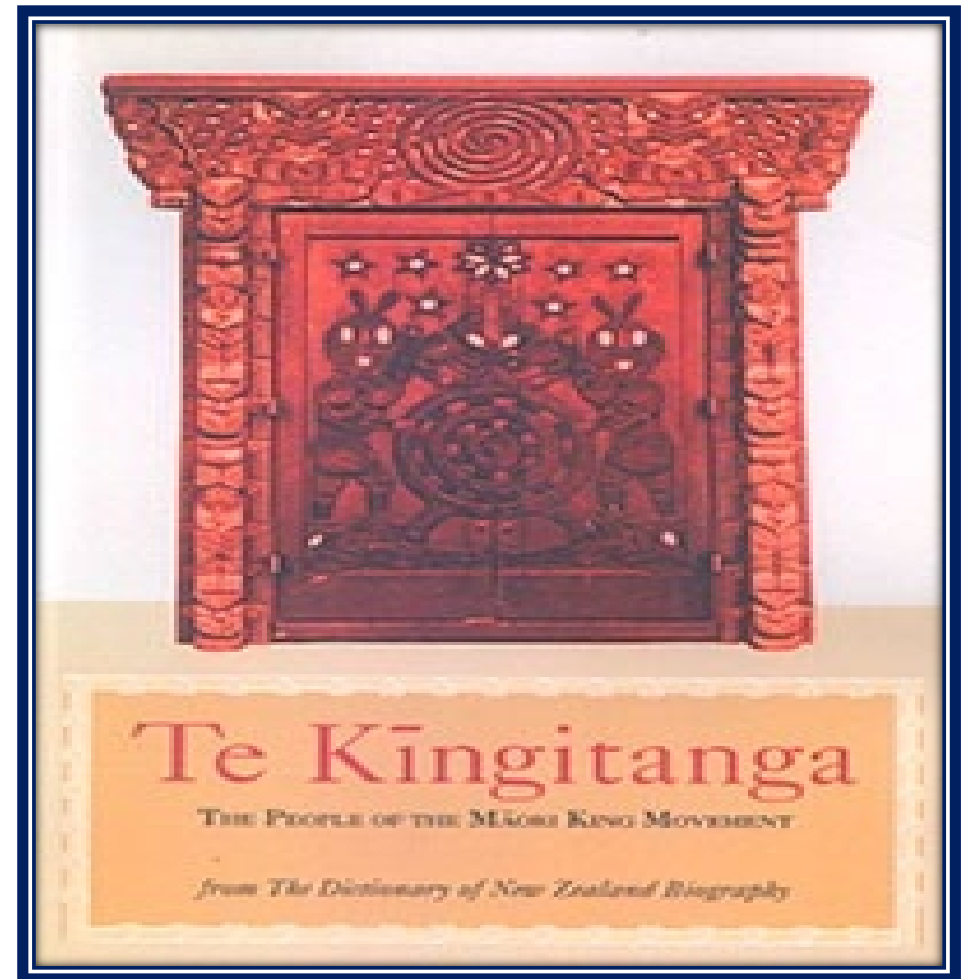
Kingitanga - Waikato Tainui 2015



King Tawhiao's Tongi / prophecy comes to pass

Kingitanga - Waikato Tainui 2015

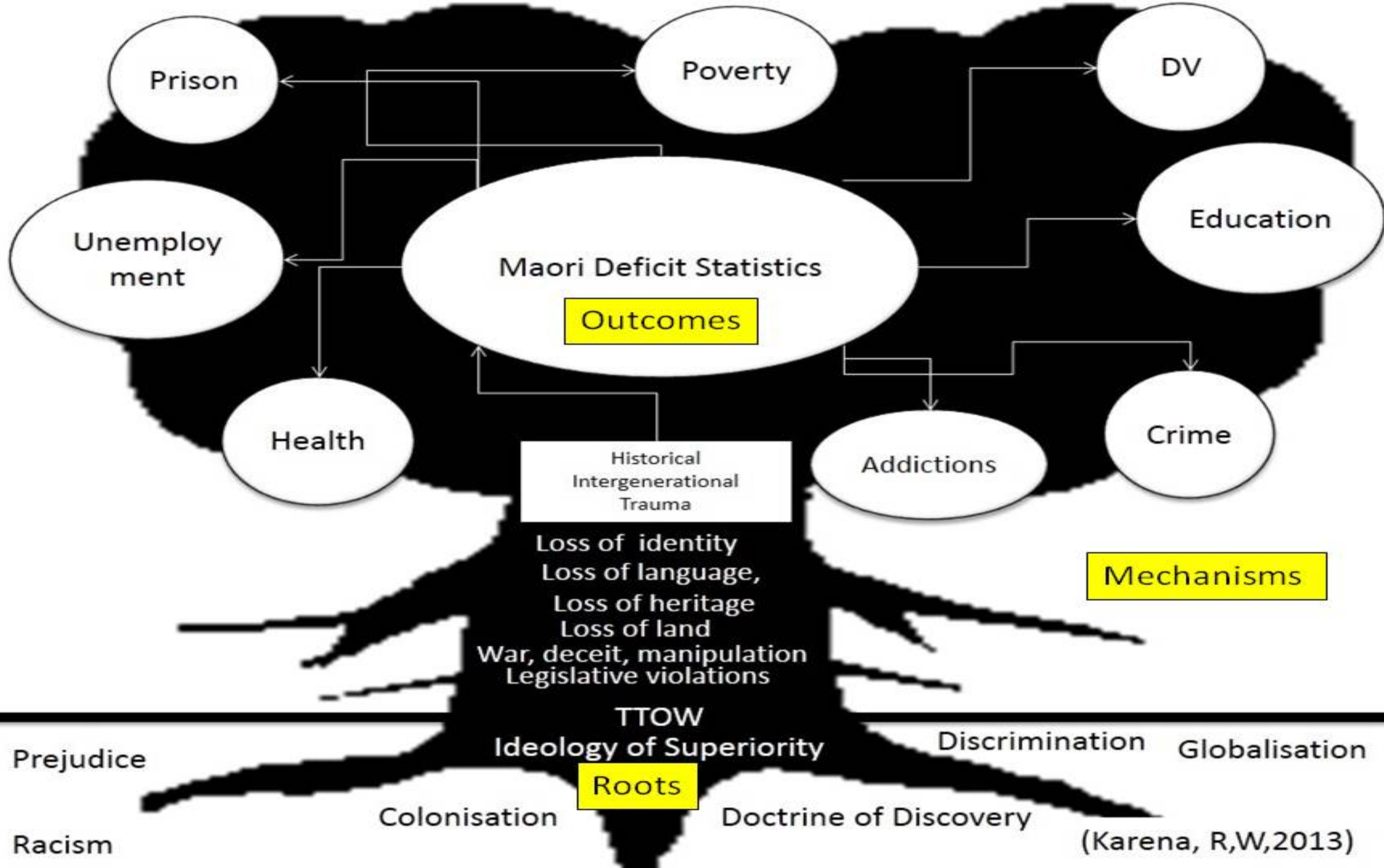
- Net worth of 1.1 Billion dollars
- Developed initiatives for health, wellbeing & social services
- Focuses on education, research & Te Reo Māori language (Waikato dialect) as a prerogative
- Establishes housing initiatives for Waikato Tainui people





Waikato Tainui- people today

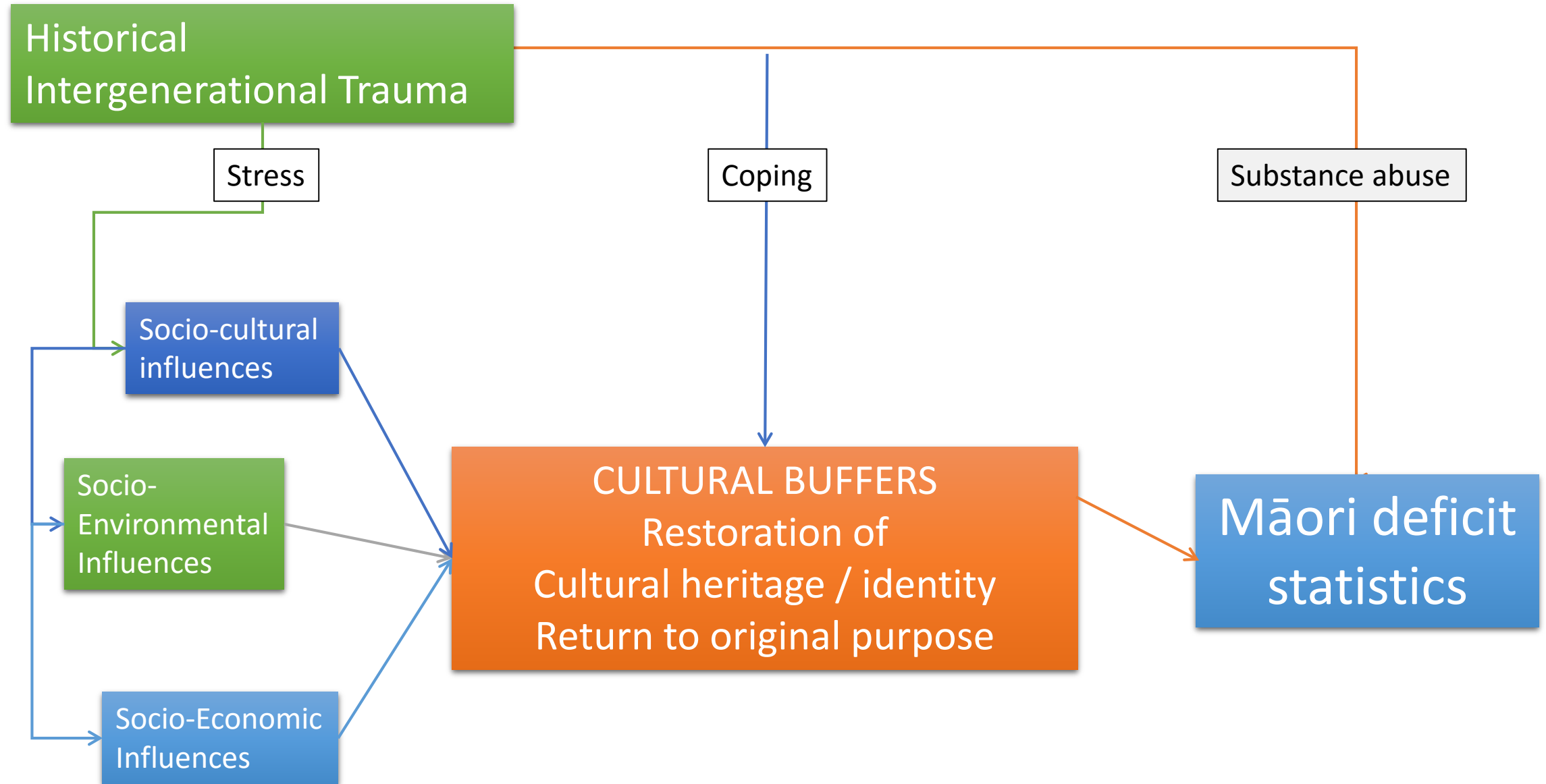
- Although economically Waikato Tainui have over come impacts stemming from colonisation, the psychological and intergenerational impacts are still evident.
- The Colonising tree in the next slide makes links between Māori deficit statistics, mechanisms associated with Māori experiences of historical intergenerational trauma, and the root causes of historical intergenerational trauma stemming from the impacts of colonisation in Aotearoa NZ and across the Indigenous world



Stress Coping Model - Background

- The stress coping model developed by Dr Karina Walters & Dr Jane Simmoni.
- The stress coping model emphasises how historical intergenerational trauma trickles into Indigenous Māori socio cultural influences, socio environmental influences, and socio economic influences
- It highlights that buffers to these influences include the restoration of cultural heritage and cultural identity through returning to original purpose, traditions, original rituals and original ceremonies

Stress Coping Model





Traditional Healing Rituals and Ceremonies

The Pure- Healing Ritual

- The pure is a traditional ritual and ceremony that has been used to remove the spiritual and psychological affects that stem from trauma
- Adults who had taken part in the tohi and pure rites then underwent a process of whakanoa (the removal of tapu) at a ceremony conducted near the latrine (turuma), or at a stream.

(Te Ara, 2015)



The Pure:

Traditional healing ceremony

The pure rites are for removing tapu. They comprise a ceremony for spiritual cleansing, healing, and renewal

(Awatere, 2033,p. 481).



Responding to Trauma through contemporary waiata

- The waiata Te WaiOra was written by Rawiri Waretini-Karena & Joesephine Nathan as a result of having an understanding of, and experiencing the traditional spirit healing ritual known as Te Pure.
- This waiata was used to support Masters student Joesephine Nathan in a Master's performance in Maungawhau Auckland
- It captures the essence of healing from the impacts of trauma



Te WaiOra- Healing Waters- Waiata

Te Waioara – Healing waters

Tangaroa flowing through the moana x2

Puna roimata, well spring of healing,

Hei orangea kei te ora hauora x 2

Taku taumaha- Healing burdens

Taku wairua, korowai aroha

Te Waioara- Healing waters

Tangaroa flowing through the moana x3



Conclusion

- Tradition waiata tawhito has been used to transmit intergenerational trauma
- Contemporary waiata can also be used to heal historical trauma and transform the future

Reference

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