Some traditions we can use as tools in this new avaiki homeland
Peu Maori: traditions of yesterday, today and tomorrow

1. Language
2. Peu traditions
3. Culture - Akonoanga
4. Kia orana greetings – kuru pou toru
5. Topa’anga ingoa Naming
6. Angaanga work
Language - Reo

1. Which reo and why
2. Maori or Papa’a
3. or both
4. Reo is a tool
5. Use it or loose it – at home in public
6. All language is not pure
7. All reo borrow sounds, words, meanings from other languages
Borrowings from other reo

- **Monite**/monire from British mawnday
- **Paieti** – from Latin pious/piety
- **Roko** from Greek logos
- **Maori Puaka** + Spanish *toro* = puakatoro
- **Imene** from hymn
New words – new meanings

• **Numero** from Spanish
• **Kaiou** from maori ka and British
  i.o.u = kaiou
• **Dvd** = topi teata
• **Cd** = topi imene
Yesterday

- *Yesterday we spoke Maori locally becos it was the language of mana*
- *It was the reo mana o te puka tapu to spread Christianity throughout the pacific*
- *We left parts of our reo in pidgin languages of Papua eg kaikai, imene tuki / ute etc*
Today

- Today we speak English – reo mana o te ture, business, apii education, sports, travel etc
- Some of us are bilingual in the vernacular and one foreign reo
- Most are monolingual in a foreign reo
- Our children speak Papa'a, a foreign reo now their vernacular, their first reo
- Maori is a foreign reo to most of them
Tomorrow - Multilingual and international

- we were once monolingual and spoke Maori locally
- Today we are bilingual and speak Maori and Papa’a nationally
- Tomorrow some of us will be multilingual some will be mono and bilingual
- But most will be speaking the reo on an international arena via internet - speaking Maori/Papa’a and maybe Chinese(?)
Peu Maori Traditions

- *There is a time and a season to everything* (Ecclesiastes)
- *Every generation has its own ways of doing things that differ from the generation before and after it.*
- *Eg Pareu kiriau o te vaine 1950s/2010*
Yesterday

- Yesterday we danced with pareu kiriau above the pito of the vaine
- The length of the pareu was all the way down to the ankles
- Why? It was more decent and the very strong church values and traditional leaders demanded it
- It was ‘traditional’
Today

- We dance with the pareu kiriau below the navel
- We expose as much body skin as possible
- Why? It’s more sensual and the multicultural market demands it as well
• The church and traditional leaders no longer demand of the old rules
• They no longer play an active role in censoring performing arts costume code
Tomorrow?

- We will cater to niche international and multicultural markets
- We will have many different styles of dancing and different costume dress codes according to those niche markets
- Our utaro/mokopuna/ina rere will be international and multicultural in their ethnic composition and performing costumes
Akonoanga culture

- What is culture/akonoanga
- To akono is to look after something
- Akonoanga has a certain degree of uniqueness and ownership
- It is the way we do things – the way we prepare our food/dress/shape our houses/use our land and speak our reo etc
Yesterday

- **Yesterday we had a mono Maori culture tied to:**
  - Tribal Lands
  - Tribal titles
  - subsistence Products – pigs/chicken and root crops
  - Tribal affiliations
Today

- Today we have an urban based culture
growing in a multicultural environment
- We live on government owned land
We have no inputs

• *Have no city council/national govt inputs to political power*

• *We don’t have a special seat like we had in our tribes*

• *depend on commercially produced products*

• *Yet we bond strongly to our work/schools/suburbs and cities etc*
Tomorrow

- We will have a multicultural and international based international culture
- We will learn to work with others and source our livelihoods from and with each other and others
- We will work from home with IT.
The old traditional trilogy of power

1. **Aronga mana o te enua** – traditional leaders of the family, elected by the family for the family
2. **Aronga mana o te evangeria** – church leaders elected by the church to serve the gospel of the church
3. **Aronga mana o te ture** – government leaders elected by all ethnic groups to serve the functions of government
Today’s trilogy of power

1. Church still operates as a metua provider for the spiritual side of things
2. Government – city council/national level provides on the physical side of things
split personalities

- We are active in the first arena though our numbers are diminishing and limited to the older generation.
- We are inactive in the second because we are not part of that inner circle of power.
- Why? The new corridors of power are deep and wide and multilayered.
- It’s a maze and power is by the rich and influential.
Tomorrow’s trilogy of power

- 3 key trend setting areas will dominate
- 1. Gender issues – more women in power than today
- 2. Youth and sports role models
- 3. Business leaders
Naming systems

- *Names given by our parents/grandparents*
- *Odd and even numbered children are shared between the parents and their tribal connections*
Built in social welfare system

• This was a built in social welfare system of the extended family that worked well

• Names connect you to land and titles
Naming system today

• Urban names reflect urban culture
• They reflect the multicultural mix of NZ 2day
• Some sharing of names between parents persist but growing trend of solo parents do away with name sharing
Naming system tomorrow

- **New power systems will emerge and dominate** eg business/commerce/politics/education
- **Asian economic powers already flexing their muscles**
- **So expect some Asian names**
- **names, 3 name systems etc**
Work yesterday

- Work yesterday was in the gardens of the taro patch, fishing and feeding chicken and pork for home use and some ceremonial feasting etc.
Meals and food

• Work was paid in meals/bartered food
• The subsistence agricultural economy demanded it
Work today

- *Work today is paid in cash*
- *We worked in the factories and away from home and the gardens*
New economies

- The industrial factory economy demanded it
- The old paradigm cannot sustain itself
- The new Information technology economy has started
- Setting a new work trend from home
Work tomorrow

- work from the home increases
- work sourced overseas done from home
- International sources of work will become a new industry
- work will be international in character and local in production from home
Where to from here?

• Learn from our positive traditions
• Use it here in our new homeland avaiki
• Bury our negative traditions
• Embrace the positives of the world
Do the right thing

- Live with integrity and lead by example
- Be mindful that change is the only constant, the only common denominator at all times/seasons
- Everything changes
- and there is a time and a season to everything
Way forward

• We are a tiny language group comparatively with a special unique way of seeing the world
• All languages have this special gift from God
Is our reo dying or changing

- No our language is not dying
- It is changing
- More people speak it today than ever b4 since missionary contact
- Less than 6,000 spoke it in 1900
Our reo maori is a World language

• It is spoken all over the world – thanks to the internet
• email messages kept me in contact with Ms Rouruina Brown as recent as two days ago
• the new tools of today are the saviours of our reo today for tomorrow
Use it

• We have the tools today that we never had yesterday to keep the sounds, and expressions of our culture alive on tape and voice mails

• We have the tools to maintain our culture on video, You-Tube, emails, internet etc
The new tomorrow is here today

- Family businesses will increase especially with our kids fluent in Facebook, twitter, base camp, You-tube, mobile phone texts etc
- So start texting in Maori today
- There will be new opportunities
Plan tomorrow today

• **Tomorrow is planned today.**
• **We have some great scholars, millionaires and great leaders of our people today from the old paradigm**
• **The future looks bright despite the potholes**
Embrace Information technology

• **Information Technology is the saviour of small reo Maori and communities like ours.**
• **It will keep our akonoanga Maori alive**
Support our kids

• The future is literally in our kids hands and in the hearts of those who speak the reo today
• How they use it determines the future direction of our culture
Kia kakara

• I believe we are ready for tomorrow, today
• We have lived with some degree of integrity and have led by example for our families & people
Our strengths

1. We have a flexible and responsive tradition and culture
2. We are unafraid to change and borrow from other cultures
3. We are unafraid to cut, add and subtract from our traditions
Living metua

- We have faith and confidence in our traditions as a living metua
I.T. the new metua

• **We have a new IT based economy**
• **As the new metua, we must prepare ourselves for this tool to inspire our people to achieve greatness**
On that note

- all hands on deck please
- *Kia orana e kia manuia -*
Concluding pe’e

- *Ka tupu te peu* Tradition grows
- *Ka kao te peu* and sprouts
- *Ka rau te peu* It bears new leaves
- *Ka puera te peu* new flowers
- *Ka metua te peu* & new levels of maturity
- *Ka pakari te peu* Then it procreates
- *Ka toro te peu* and spreads its wings
- *Te peu i avaiki* & the cycle starts again
Go forward

- Don’t go backwards
- But go forward
- use the past today to guide you into the future you desire tomorrow