

Cultivating Māori student engagement with libraries

Tukua te wairua kia rere ki ngā taumata

Hai ārahi i ā tātou mahi

Me tā tātou whai i ngā tikanga a rātou mā

Kia mau kia ita

Kia kore ai e ngaro

Kia pupuri

Kia whakamaua

Kia tina! Tina! Hui e! Tāiki e!

Tēnei te mihi ki a koutou katoa,

Ngā mate o te wā, haere haere haere atu rā.

Ngā mihi ki ngā tūpuna, ki ngā kaumatua, ki ngā kuia, tēnā koutou.

Ngā mihi ki ngā tangata whenua o tēnei takiwā, ngā iwi Yugambēh, tēnā koutou, jingeri.

Ngā mihi ki ngā tangata mā i Ahitereiria, i Āhia, i te Moananui a Kiwa nei, ngā whānau mā i

Aotearoa, tēnā koutou katoa.

Ko wai au? Ko au te uri o Ngāti Kahungunu, o Ngāti Porou.

Ko Kahurānaki te maunga, ko Tukituki, ko Ngaruroro ngā awa, ko Poukawa te waiū.

Ko Te Hāpuku te rangatira. Ko Ngāti Rangikoianake te hapū. Ko Kahurānaki te marae.

Kei Ōtepoti taku kāinga, nō Aotearoa ahau.

Ko Jacinta Beckwith tōku ingoa.

Nō reira, tēnā koutou katoa.

In this mihi (greeting) I acknowledge those who have passed on. I acknowledge our ancestors and our honourable leaders. I acknowledge the indigenous peoples of this land here, the Yugambeh, and to all those here from Australia, Asia and the Pacific, and from my homeland Aotearoa New Zealand.

I began with a karakia (prayer) that invites us to allow our spirit to exercise its potential, to guide us in our work and in our pursuit of our ancestral traditions, to preserve and hold fast to these traditions, and join together in a positive way. This karakia is one of a kete (basket) of karakia and waiata (song) we use at Te Whare Wananga o Otākou, the University of Otago, selected by our Māori Strategic leaders, the Office of Māori Development. This is one I use to open sessions introducing our Māori students to taonga (treasures) at the Hocken.

Hongi: the sharing of breath and knowledge

I begin with the image of an artwork on our campus that was commissioned by the Otago University Students Association in collaboration with the University and Office of Māori Development. This was spray-painted by a Canadian artist called Fluke in 2015 as part of a campus beautification project and is one of few visible Māori markers on campus. The design encompasses traditional Māori symbolism to tell a story honouring the history of Dunedin City and our University. A mix of traditional and contemporary, the artwork sits alongside Te Tumu, the School of Māori, Pacific and Indigenous Studies. Inspiration for the design is the hongī (greeting): the sharing of breath and knowledge, which also references the commitment of treating a manuhiri (visitor) as one of your own.

Taonga at the Hocken

As Kaitiaki Mātauranga Māori, I am based at the Hocken Collections, a library, archive and art gallery, one of the six libraries on campus. My role which began at the end of 2014, then working with the Kaitiaki Ratonga Māori, involves teaching, learning and research support for Māori staff and students, working in collaboration with other library staff in support of Māori success. I value the role for its potential in sharing and making accessible the knowledge we have and encouraging engagement between Māori and the collections.

Some of the ways this is achieved is by being involved in programmes with Te Huka Mātauraka, the Māori Centre, with MAI ki Otago: the Māori and Indigenous Postgraduate Programme, with two Māori Research Themes: Te Koronga Indigenous Science and Poutama Ara Rau (Māori teaching and learning), and with running drop in study sessions and research skills classes in our libraries and in Te Tumu.

At the Hocken we are privileged to care for a wide variety of rich resources including art and photographs, books, journals and newspapers, archives and manuscripts, maps, posters, ephemera, music and film. Some items date from as early as the 17th century. We specialise in Otago-Southland but we have resources from all over Aotearoa New Zealand, and from Australia, Antarctica and the Pacific.

Of taonga Māori in the collections, most pertain to Ngāi Tahu, the southernmost indigenous tribe of Aotearoa New Zealand, and to Te Waipounamu, the South Island, but many relate to various iwi and hapū (tribes) from throughout the country. Taonga of Pākehā European origins are treasured for the information they have in capturing the presence of tūpuna (ancestors) and mātauranga (knowledge) in reo (language) and pūrākau (stories).

Highlights for me include Māori photographic portraits, 19th century letters written by Māori, and Māori music recordings.

One of the taonga significant for me and my whānau (family) amongst our photographs collection is of Te Hāpuku, a rangatira (paramount chief) from the Hawke's Bay. He married his principal wife Te Heipora in the late 1820s, and our whānau descend from him through their son Karanema Te Nahu, his son Hāpuku te Nahu, and his daughter who is my great grandmother Eva Pupu Te Nahu.

Te Hāpuku signed He Whakaputanga o te Rangatiratanga o Nu Tirenī – the Declaration of Independence of Sovereign Chiefs in 1839. Because he signed this he was sought after to sign Te Tiriti o Waitangi (the Treaty of Waitangi, our founding document signed in 1840 between Māori and the Crown), which he did so albeit reluctantly. Te Hāpuku signed the copy of the Treaty known as the Herald Bunbury sheet. This was a Māori-language copy transported by Major Thomas Bunbury on the HMS *Herald*. It is one of two copies made on parchment, writing material made of animal skin, which suffered severe damage from rats later while in storage. This damage includes the eating away of Te Hāpuku's signature.

After the signings in 1840, the two parchment copies along with the remaining paper copies of The Treaty were kept in an iron box in the government office in Auckland. When this office burned down in 1841, the documents were transferred to the Colonial Secretary's Office and then moved to Wellington after it became the capital in 1865. They remained there until 1908 when our Hocken Collections founder Dr Thomas Morland Hocken discovered them in the basement of the Government buildings and rescued them from water, rats and neglect. The documents were put in a tin case and moved to the Department of Internal Affairs. They are now on display in an award-winning climate-controlled exhibit space in the National Library of New Zealand.

At the Hocken we have the facsimile copies of the Declaration and the nine copies of the Treaty produced by the Government Photo-lithographer in 1877. It is thanks to these

facsimiles that we can reconstruct the image of Te Hāpuku's signature. I am grateful to have this photograph of Te Hāpuku at the Hocken, and often show it when introducing Māori students to taonga in collections. With each class of students I hope we might find links to their tūpuna and spark that same feeling for them in finding connections as it does for me. In finding connections, we encourage students to learn more about themselves.

Hocken's support for Māori students

A big part of our kaupapa (policy) at the Hocken fits with a Ngāi Tahu whakataukī (proverb): Mō tātou ā mō kā uri a muri ake nei: for us and our children after us. We follow the legacy set by our founder, Dr Hocken, who gifted his collected taonga freely to the people of Aotearoa New Zealand and we continue to grow the collections with both heritage and contemporary material for the benefit of our researchers and visitors.

The Hocken Collections are used by a diverse range of researchers including iwi and whānau, university and polytechnic staff and students, local historians, authors, artists, genealogists and school students. Ways in which we support students in particular is by:

- encouragement to use our resources including our researcher lounge
- drop in study sessions and in-depth classes with taonga in our seminar room space
- encouragement to present at our postgraduate seminar series events
- participating in other events throughout campus in support of students

Hocken Café Reo Programme

At Hocken we have about 30 staff fulfilling roles as archivists, curators, librarians, working with collections and in researcher services, responding to research enquiries at the desk, on the phone and by email. This year we are piloting a café reo style Māori language programme running fortnightly Friday mornings, half-hour sessions with a different theme

each month. Each theme has two sessions; the first involves learning pronunciation, key vocabulary and phrases; the second is an opportunity to revise and use learning in a fun way. It is a relaxed environment to learn together and practice useful language we can incorporate into our daily life at work and home. It is also a taster of what can be learnt in more formal Māori language courses at the University of Otago (fully funded by the University for all Otago staff) Te Wānanga o Aotearoa and Te Whare Wānanga o Raukawa which we encourage.

Our café reo sessions give staff an opportunity to build confidence, reflect on things from a Māori viewpoint, and be empowered to effectively support Māori student, staff, researchers and visitors. Guided by our refreshed University of Otago Māori Strategic Framework, the university as a whole is responsible for ensuring Māori academic excellence, not only Māori staff or staff in Māori roles. Through The Treaty the University has a responsibility to contribute to the achievement of Māori aspirations.

Te Huka Mātauraka: the Māori Centre

At the University of Otago we have around 20,000 students with Māori students now making up 12% of the domestic roll, following a boom in Māori enrolments this year and a steady increase over the last decade. Nearly half of all our Māori students come from the North Island. We welcome students into the fields of humanities, law, business, sciences and health sciences.

Crucial to Māori student support are the staff at Te Huka Mātauraka, the Māori Centre. All year, every year they offer a home away from home for all Māori students. Led by their manager, Pearl Matahiki, Māori Centre staff are the heart and hub for student life on campus. They provide support and encouragement for Māori to achieve their academic and cultural potential.

146 Māori students graduated at the Māori graduation ceremonies in May this year. The ceremony has been renamed Te Heika Pounamu referring to the formal presentation of a pounamu (greenstone) to each graduand as recognition of their achievements while also acknowledging the parents of the students who play an important role in supporting them to achieve their success.

Library Kaiāwhina

From the welcome pōwhiri for new Māori students at one of our three local marae in February, through orientation and induction events, lunches and seminars, to Te Heika Pounamu, we librarians, curators and archivists can help support students along their journey and celebrate their success.

Support for Otago Māori students is mostly undertaken at a departmental level and some departments have very strong support groups for their Māori students. Like staff at the Māori Centre, Divisional Kaiārahi (leaders) support and encourage Māori students to achieve their potential academically and culturally, aided by an extensive network of Kaiāwhina Māori (support staff) across the University including the Library. It is important for us to be aware that for many Māori students cultural journeys are developing along with their academic journey. For Māori, academic learning and research is only part of a greater whole that involves tinana (body), hinengaro (mind), wairua (spirit) and whānau. All are equally important to acknowledge, nourish and empower in the pathway to success.

Te Rehi Mīharo: The Amazing Race

The Whakawaia-ā-Pūkenga (Māori Locals) Programme, developed by the Māori Centre, gives Māori support staff the opportunity to meet students and their whānau during pre-enrolment. Organised by Frank Edwards, Kaitakawaeka Māori (Māori Community Liaison

Officer) at the Māori Centre, we meet students in December, January, and again in February when usually we would run library tours. This year instead of tours we developed The Amazing Race: Library Edition, named Te Rehi Mīharo: He Putanga Whare Pukapuka! The race meant we could include all six libraries, and it encouraged greater engagement between students and library staff.

Students were tasked with finding the libraries themselves aided by maps in their clues. Library Kaiāwhina were stationed at each library to greet the students, give them their “roadblock” or “detour”, check off the task when completed and give directions to the next library. All tasks involved as much Māori language, culture and art as we could include. Te Huka Mātauraka generously provided race packs, prizes and kai (lunch) after the race.

Immediate feedback from the students comprised a mix of satisfaction and new-found confidence in knowing all of the library locations and in discovering how friendly library staff were. Equal amounts of learning, fun and competition were key to the success of this event.

Hauteruruku waka in the Library

Since 2012 the University of Otago Libraries have celebrated Te Wiki o Te Reo Māori (Māori Language Week) by profiling Māori research at Otago. We open the week with the launch of a small exhibit in the Hocken Foyer co-curated with Māori staff or students.

We host Māori research floor talks in the Central Library. Last year, Māori postgraduate students gave pecha-kucha style talks on their research in our Hocken Seminar Room, one of the most well-attended talk series ever at the Hocken.

In 2016, the Library collaborated with the Hauteruruku waka (canoe) club based at Puketeraki Marae in Karitāne to bring the double hulled waka into the Central Library. The waka's name Hauteruruku refers to the flight of the karearea (New Zealand falcon),

specifically referring to when it swoops down to collect its prey. People in the library could sit in the waka and take photos, pick up the hoe (paddles) and mauri (life force) stones. Students from the waka club studied nearby keeping a watchful eye. Classes of schoolchildren visited to waiata with the waka, bringing a new vibrancy into the university library. We thank the whānau of Hauteruruku for allowing us the privilege to house the waka in our library for a fortnight and share in the kaupapa of connecting with our awa (rivers) and moana (sea).

Ki Uta Ki Tai Volunteer Week

For the last two years I have been privileged to be a part of the Ki Uta ki Tai volunteer week at Puketeraki Marae, Karitāne. This involves working with four local community groups: Kāti Huirapa Rūnaka, Waikouaiti River-Estuary Care, Hawksbury Lagoon Society and East Otago Taiāpure in areas of cultural significance including Huriawa (peninsula), Whakapatukutu (Orbell's Crossing) and Ohinepouwera (sand spit), restoring the native habitat, and bringing balance to our natural, cultural and spiritual world.

I enjoy contributing to this kaupapa, working alongside Otago students recruited from across Sciences, Environmental and Physical Education papers. From lopping lupins, restoring our native plants, to hot coffee in the church hall, being out on the waka, and quiet moments of reflection back at the marae, I learn so much and remain impressed by the endurance and enthusiasm of the students. Part of my aspiration for joining in was also to make connections with some of the unique related resources we have at the Hocken that might benefit the students and community. Being able to connect interested parties with relevant taonga is one of the more meaningful and fulfilling parts of my role.

Acknowledgements

Ehara taku toa i te toa takitahi, engari, he toa takitini: My strength is not of mine alone but that of many, success is not the work of one, but the work of many.

I humbly acknowledge with appreciation all those who remain an important part in my journey as Kaitiaki Mātauranga Māori: Pearl Matahiki, Frank Edwards and Māori Centre staff, Chanel Phillips and Ki Uta ki Tai community, Hauteruruku waka club and whānau, and Hocken colleagues and Library Kaiāwhina. I also thank the University of Otago Library for financially supporting me to come to this event.

I close with a waiata. This is the waiata of Te Rōpū Whakahau, national association for Māori in libraries, archives, galleries, museums, and all information related professions. We are about connecting and empowering taonga in all its forms and I gain much strength, inspiration and confidence for my role from being a part of this group.

Manaakitia rā ngā kohinga mātauranga

O te iwi, te hapū, te whānau, o te hunga tangata

Ngā kōrero āwhina, ngā kupu whakangungua

Hei ārahi i ngā tamariki mokopuna

Mahara ki ngā ōhākī o ngā tūpuna

Ngā taonga tuku iho ki te ao marama

Mauri tū, mauri aroha, mauri ora

Ko te kupu te ihi, te wehi, te wanawana

Mauri Ora.

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