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Jason is a 24th generation descendant of Whatonga, captain of the Kurahaupo waka. He is of Muaupoko and Ngati Kuia tribal descent on his father's side and Rangitaane and Kahungunu on his mother's. He is from Whakaoriori (Masterton).

Jason graduated from Victoria University in 2001, majoring in management and Māori business. He began work as a Māori Policy Advisor for Greater Wellington regional council soon after. As part of his advisory role he has been fortunate to be able to work with the staff at Rangitaane runanga to help them create a (Geographical Information System) GIS layer that has mapped over 200 waahi tapu (tribal sites of significance). This information is used to alert the council of the sites so they can consider the potential impacts of proposed activities. This information has also been incorporated into the tribe's evidence for the Waitangi Tribunal claim and used in publications of their histories.

'Nga Waahi Tapu o Ngati Haamua': Sacred Sites of Ngati Haamua

Ngati Haamua is the paramount hapū or sub-tribe of Rangitaane o Wairarapa. They have a 700+ year history in Aotearoa. Over the past 140 years their ties to the land have been challenged by competing tribal interests, land sales and colonist practices to the point where many descendants today are not even aware of their tribal affiliation. This presentation looks at how the iwi has used new technology to help re-identify its relationship to the land. It will identify the challenges brought about through this consolidation of research and some solutions to address these challenges.

In 2002 Greater Wellington began a joint project with the iwi to consolidate 30 years of research and 100's of years of whakapapa and oral history. They used published and unpublished written materials, landowner knowledge and the skills of tohunga and matakite (spiritual guides).

The challenges included:

- moving from one traditional holder of knowledge to a database accessed by a few
- transferring knowledge from oral to digital
- working with landowners to protect sites
- trusting local government with iwi knowledge
- using metaphysical identification as a tool and having to justify these tools
- having to rank sites

The issue of ranking of sites was a difficult task as the iwi values were at odds with science. For example, a midden is important to an archaeologist as it can reveal the social history of a site but to the iwi it was less important as it is just a rubbish pit. Of more significance were sites that pertain to births, deaths and spirituality. These sites, including those of a more metaphysical nature, were perhaps the least revealing to an archaeologist as there is less physical evidence to measure its importance.

The ways in which these challenges were addressed included:

- Withholding the most sensitive information
- Understanding the new technologies and their limits
- Developing strong relationships with landowners
- Developing protocols for council use of information
- Understanding planning tools better

Throughout the world, indigenous people are facing similar challenges including loss of identity and tribal knowledge. This paper provides examples of how you can use new technologies to ensure this knowledge is retained for future generations.