



I oti i a Te Puni Kōkiri tētahi rangahau marae i 2009. Ka whakaatuhia i te pānui poto nei ko ngā kitenga matua o te rangahau nei.

Ka taea te roanga atu o ngā kōrero te pānui i te pūrongo matua i www.tpk.govt.nz. Ka kohia i te rangahau nei he kōrero mō te ora o ngā marae e 544 te maha i 2009. He mea whiriwhiri ēnei marae kia whaiwāhi mai ki ngā mahi nei nā runga i te tikanga whiriwhiri kaiwhakautu e kiia nei ko te 'non-probability', ā, i whakamahia tētahi tikanga kohikohi kōrero takirua nei (arā, mā te pātai ā-kanohi nei, me te waiho mā te marae anō e whakakī mai te rārangi pātai). Ko te painga o ngā tikanga rangahau nei, ka kohia mai he kōrero hohonu mō ia marae i whawāhi ki ngā mahi nei, hei āwhina i ā rātau mahi whakamaherehere. Heoi anō, nā kōnei ka aro ngā kōrero i te pānui poto nei ki ngā marae anake i whaiwāhi mai ki te rangahau, arā, kāore e taea te kī kei te pēnei katoa ngā marae katoa o te motu. Kua whakarārangihia ngā kōrero ki ngā wāhanga e toru, arā: ko te kaupapa ahurea o te marae; ko ngā whare me ngā rawa o te marae; me ngā mahi whakahaere o te marae.

■ KO TE KAUPAPA AHUREA O TE MARAE

He wāhi nui tō te marae i te ao Māori, arā e purihia ana ki kōnei ko te mātauranga me ngā taonga Māori, me ngā hononga whakapapa hoki o ngā whānau ki te marae, ki a rātau anō hoki.

Kitea ana i te rangahau nei, he 'marae whakapapa' te nuinga o ngā marae, arā e 62% ngā marae nō te whānau, nō te hapū rānei, ā, e 52% kei te whai hononga ki ō rātau iwi⁴. Tērā anō ētahi marae i whai hononga ki te hāpori (e 37%), ki te hāhi rānei (e 17%). Kitea nuitia ana ngā hononga whakapapa i ngā momo hui i tū ki ngā marae nei arā: e 88% i whakamahia mō ngā hui me ngā whakanui ā-whānau, ā, e 81% i whakamahia mō te tangihanga

⁴ I āhei ngā marae ki te tohu i ngā momo hononga maha. Nā kōnei, ka kore e rite ngā tatauranga ki te 100%.

Te Puni Kōkiri undertook a survey of marae in 2009 as part of a Marae Development Project. This factsheet presents an overview of the findings.

The full report *The Status of Marae in 2009* is available at www.tpk.govt.nz. The Marae Development Project collected information from 544 marae about the status of marae in 2009, using a non-probability sampling approach with mixed method collection options (that is, face-to-face interviews or self-completion). This approach enabled the collection of detailed information about participating marae, which supported the planning requirements of these marae, but it does mean that the results reported in this factsheet relate to the participating marae and are not representative of all marae in New Zealand. We have organised this information into three sections: cultural infrastructure and capabilities of marae; the physical infrastructure and capacity of marae; and, the administrative infrastructure and capability of marae.

■ CULTURAL INFRASTRUCTURE AND CAPABILITIES OF MARAE

Marae are a key feature of the cultural infrastructure within Māori society, acting as guardians of mātauranga and taonga and connecting whānau through whakapapa.

The results of the marae development project show that the majority of marae communities are made up of people who share whakapapa connections, with 62% of marae reporting whānau or hapū-based communities and 52% reporting connections to iwi¹. Other marae reported connections to their local communities (37%) and church organisations (17%). Whakapapa connections were reflected in the use of marae: 88% were used for whānau celebrations and events in the twelve months prior to their

¹ Marae were able to identify more than one category of affiliation. This means that percentages do not add up to 100%.



te take. He rite tonu te whakamahinga i ngā marae nei, arā e 35% ngā marae e 2-5 ngā hui i ia marama, ā, e 37% ngā marae e 6, nuku atu rānei, ngā hui i ia marama.

He mea nui ki ngā marae nei ngā mātauranga e pā ana ki ō rātau nā whakapapa. E 95% ngā marae kei te mōhio tonu ki ngā whakapapa o te whare tipuna, ā, e 96% kei te mōhio ki ētahi, ki te katoa rānei, o te hunga i whakairo, i whakanikoniko hoki i te marae. He motuhake tonu te nuinga o ngā taonga nei, arā e 69% ngā marae kei te mau tonu ki ngā taonga tuatahi i mahia mō te marae (arā, ehara i te kape). He nui ngā marae kei te māharahara ki te āhua o ā rātau taonga. He rite tonu te whakapau kaha a ngā marae ki te tohu, ki te whakapiki hoki i ngā kōrero tuku iho mō ō rātau marae, ā, e 79% i whakatū wānanga mō ngā kōrero tuku iho, ngā tikanga me te kawa o te marae i te 12 marama i mua i te rangahau.

Hei tā te nuinga o ngā marae (e 63%), kua nui tonu ngā kaikaranga me ngā kaikōrero hei tautoko i ngā hui o te marae. Heoi, he maha tonu ngā marae i kī kāore nei ō rātau kaikaranga (26%), kaikōrero (31%) rānei. He nui ngā marae kei te whakaaro ki te whakatū wānanga hei whakapiki i ō rātau kaikaranga, kaikōrero hoki. He tata tonu ko ngā marae katoa i kī ai tērā kua nui ngā ringawera hei āwhina hui inā ka tū i ngā rā o te wiki me te wīkene hoki. Heoi, i te māharahara ētahi mō te iti haere o te iwi e whaiwāhi ana ki te marae, arā, kei te iti haere te tokomaha o te hunga tae atu, kei te poto haere hoki tā rātau noho atu ki te marae. Ākuanei pea he take kei te puta mai mō te whai hononga o ngā whānau ki te marae.

❏ KO NGĀ WHARE ME NGĀ RAWA O TE MARAE

Mō te tino nuinga o ngā marae, he wharenuī (95%), he wharekai (95%), he wharepaku (94%) ngā momo whare o te marae⁵. Tērā anō ētahi marae, he whare karakia, he kōhanga reo, he whare kaumātua hoki ō rātau.

Mō te 70% o ngā marae, e 50 tau te pakeke o te whare tawhito rawa, nuku atu rānei. Kei te kitea i kōnei te noho taonga o ngā marae mō ngā whakatipuranga. Heoi, ka hua ake hoki he take e pā ana ki te hanga o te whare, arā, mō te hanga pai, mō te hanga karukaru rānei o te whare. Tērā te 66% o ngā marae i kī ai, me āta whakatika tētahi (ko ētahi rānei) o ō rātau whare. Kāhore nei he ohorerenga i te kite atu, he maha tonu ngā marae e whakaaro ana ki te whakahaere he kaupapa whakatikatika whare (arā, e 80%).

Mō te whaiwāhi ki te hiko, e 94% ngā marae e hono ana ki ngā pūnaha hiko matua. He iti nei te whaiwāhi atu ki ētahi momo pūngao kē. Ka tīkina he wai i te pūnaha wai a te kaunihera e te nuinga o ngā marae (e 43%). Tērā anō ētahi i tiki wai i te puna (20%) i te taika wai ua rānei (14%), i ngā mea e rua nei rānei. Tērā ētahi marae ruarua nei e māharahara ana ki te aheinga atu ki te wai. E 28% anake ngā marae kei te hono atu ki te pūnaha para a te kaunihera, ā, katoa ētahi atu (e 68%) ka whakamahi i te momo tuku para kē.

5 Inā ka kī mai te marae, kāore ō rātau wharenuī, wharekai, wharepaku rānei, i te hanga kē rātau he whare hou.

participation in the marae development project, and 81% of marae were used for tangihanga over that period. Marae were used on a regular basis, with 35% reporting use 2-5 times per month and 37% reporting use 6 times or more per month.

Marae value the mātauranga Māori associated with their whakapapa, with 95% reporting that knowledge of the whakapapa of the whare tipuna was retained within the marae community, and 96% reporting that whakapapa knowledge about some or all of the whakairo, tukutuku and other taonga was maintained. Many of these taonga are unique, with 69% of marae reporting that all their taonga were originals. The condition of taonga was an issue for many marae. Marae communities make an ongoing investment in maintaining and developing the mātauranga Māori associated with their marae, with 79% undertaking a wānanga about the history, tikanga or kawa of their marae during the twelve months prior to participation in the marae development project.

The majority of marae communities (63%) reported that they had sufficient numbers of kaikaranga and kaikōrero to support hui on their marae. However, significant numbers of marae reported that they did not have access to sufficient numbers of kaikaranga (26%) or kaikōrero (31%). Many marae reported that they wanted to undertake training and development for kaikaranga and kaikōrero in the immediate future. Nearly all marae reported that they had sufficient ringawera to host hui during the week and on weekends. However, there was some concern that engagement with marae may be declining, with marae reporting reduced attendance and shorter stays. This suggests that there is an issue about the connectedness of whānau with marae.

❏ PHYSICAL INFRASTRUCTURE AND CAPACITY OF MARAE

Marae complexes typically included wharenuī (95%), wharekai (95%) and ablution blocks (94%)². Some marae also have whare karakia, kōhanga reo and kaumātua flats on site.

For 70% of marae, the oldest structure in the marae complex was more than 50 years old. This reflects the taonga status of marae within their communities and the important continuity they provide across generations of whānau. It also contributes to issues about maintenance of the physical infrastructure of marae (and these issues are exacerbated when the marae is regularly used for whānau and other events). Some 66% of marae reported that one or more of their buildings required a major upgrade. It is therefore unsurprising that restoration or improvement of buildings is a major preoccupation for marae communities, with 80% planning a project of that nature.

2 When marae reported that they did not have these buildings, it was typically because the buildings were under construction or repair at that time.

NGĀ MAHI WHAKAHAERE MARAE

Kua kāhiritia te tino nuinga o ngā marae (86%) hei whenua rāhui Māori⁶. He maha tonu ngā momo whakahaere i ngā marae, arā he tutohinga ā ētahi (e 61%), he puka tarahi tā ētahi (e 41%), he aha anō tā ētahi. Mō te nuinga o ngā marae, ka riro mā ētahi kaitiaki marae te marae e whakahaere. Ka taki hui te nuinga o ngā kaitiaki nei i ia marama, i ia rua marama rānei (e 48%), ā, tērā anō ētahi ka taki hui i ia toru marama (e 30%). Whakaritea ana hoki e ētahi marae he komiti marae, māna e whakahaere ngā mahi o ia rā i te marae.

He kaupapa nui te whai pūtea mō ngā marae: e 51% anake ngā marae i kī ai he nui anō ā rātau whiwhinga ā-tau ki te utu i a rātau nama ā-tau. Mō ētahi atu, he mahi nui te rapu haere i tētahi pūtea mō te marae. He nui ngā huarahi whakawhiwhi moni a ngā marae. Ko ētahi, ko te whakahaere hui (e 90%) me ngā koha a ngā rūnanga ā-iwi (48%). He pukapuka kaute tā te nuinga o ngā marae (e 93%), ā, he rite tonu te tuku kōrero mō te pūtea ki ngā whānau o te marae (e 90%). E 72% ngā marae ka tirohia ā rātau kaute e te kaikaute i ia tau. Nā runga i te kore pūtea, he uaua mō ētahi marae te hoko inihua mō ō rātau whare me ā rātau taonga. E 66% ngā marae e whai inihua ana mō ō rātau whare, engari e 41% anake e whai inihua ana mō ā rātau taonga.



⁶ I te wāhanga 338 o Te Ture Whenua Māori 1993, ka taea te whenua te rāhui hei whenua rāhui Māori. Ka whakamahia ngā momo whenua nei mō ngā mahi ahurea, pēnei i te: marae, urupā, te wāhi tapu rānei.

In terms of access to energy sources, 94% of marae reported that they were connected to the mains electricity supply. There was limited use of alternative energy sources. The majority of marae (43%) drew water from the local body water supply. Other marae accessed water from springs or wells (20%) or rainwater tanks (14%), or a combination of these sources. A small number of these marae were concerned about the reliability of their water supply. Only 28% of marae were connected to the local body sewerage system, with the remainder (68%) reliant on septic tanks or some other system of waste disposal.

ADMINISTRATIVE INFRASTRUCTURE AND CAPABILITY

The majority of marae (86%) have been gazetted as a Māori Reservation³. There is a range of arrangements in place to support the operations of the marae, including charters (61%), constitutions (41%) and trust deeds (41%). In practice, marae tend to be governed by marae trustees. Most marae trustees met on a monthly or bi-monthly basis (48%), while some met on a quarterly basis (30%). Some marae also maintained separate marae committees to oversee particular aspects of the day-to-day operations of marae.

Funding is an ongoing issue for many marae: only 51% reported that they had an annual income sufficient to cover normal operating costs. For other marae, fundraising was an ongoing challenge. Marae typically access funding for a range of sources, including: hosting events (90%) and contributions from iwi authorities (48%). Marae typically maintained annual accounts (93%) and provided financial reports to their communities on a regular basis (90%). In addition, some 72% of marae had their accounts audited on an annual basis. Given their financial position, some marae struggle to arrange insurance for their buildings and taonga. Some 66% of marae have replacement cover for buildings, but only 41% have cover for their taonga.

³ Under s338 of Te Ture Whenua Māori Act 1993, land can be set aside as a Māori Reservation. These sites can be used for a range of cultural and community development purposes, including: marae, urupā and wāhi tapu.





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NGĀ MAHI MŌ MURI AKE NEI

E mārama ana a Te Puni Kōkiri, ko te ahurea Māori te kaupapa e eke ai a Ngāi Māori ki ngā taumata e hiahiatia ana hei Māori, arā e pakari ana te mātauranga me te tikanga Māori. He wāhi nui tō te marae i te ao Māori. Nā kōnei mātau i mahara, me tautoko i ngā marae ki te whakapakari i a rātau anō. I ngā tau tata nei, tērā ngā mahi a Te Puni Kōkiri ki te tautoko i ngā marae, pēnei i te: tuku kōrero, tuku akoranga hoki ki ngā marae mō ngā mahi whakahaere; tautoko i ngā mahi tohu taonga; whakahaere i te kaupapa o 'maara kai' i ngā marae. Mō muri ake nei, ka riro mā ngā kitenga i tēnei pūrongo e ārahi ngā mahi a te Kāwanatanga ki te āwhina i ngā marae o te motu.

NEXT STEPS

Te Puni Kōkiri recognises Māori culture as the foundation for Māori succeeding as Māori, more secure, confident and expert in their own culture. As noted above, marae are a key feature of the cultural infrastructure within Māori society. On this basis, we recognise that we have a role to play in supporting marae to identify and pursue their own development needs and aspirations. Over recent years, we have undertaken a range of initiatives to support marae development, including: the provision of advice and training to marae about governance and funding; support for the conservation of marae taonga; and, the development of the maara kai programme to revive community gardens at marae. Looking forward, The findings of this report will help to shape Government support for marae in the future



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