

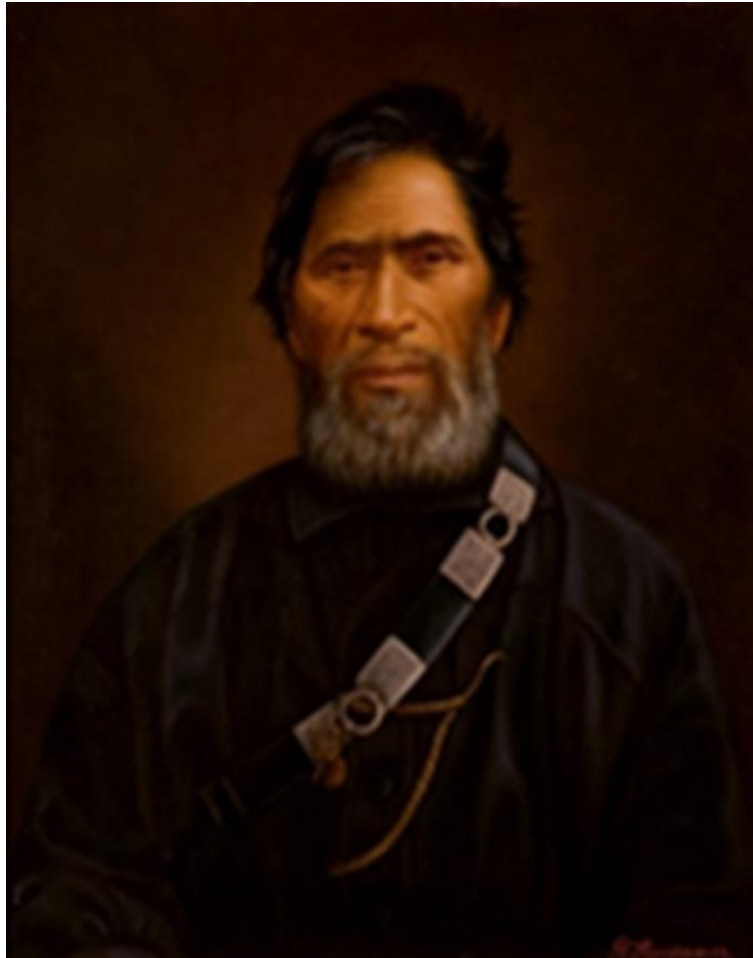


TE WHARE WĀNANGA O
AWANUIĀRANGI

TE WHAKARAUORA I TE REO O
NGĀTI HAUĀ

ROBYN KUI ROA
2024

*A thesis submitted in partial fulfilment of the requirements for the degree of
Professional Doctorate in Indigenous Studies at
Te Whare Wānanga o Awanuiārangi*



(Wiremu Tamihana Tarapīpi Te Waharoa: Stokes, 2018)

DECLARATION

To the best of my knowledge, this thesis contains no material previously published by any other person except where due acknowledgment has been made. This thesis contains no material that I have submitted towards the award of any other degree or diploma, within any other university or institution. The findings and opinions in this thesis are my own and are not necessarily those of Te Whare Wānanga o Awanuiārangi. This thesis is stored in the library of Te Whare Wānanga o Awanuiārangi. It is therefore available for future students and researchers to read and reference.

Robyn Kui Roa:



Date: 17/08/2023

ABSTRACT

This thesis investigates the status of te reo ā-iwi o Ngāti Hauā in the current climate of reo revitalisation among iwi Māori today. The key focus of this study conveys the views of Ngāti Hauā iwi within the context of reo Māori revitalisation, in particular, that of our own reo ā-iwi. As an extension to this approach the research explored the language of three Ngāti Hauā kaumātua from different generations and compared their language usage and language registers in the context of the particular roles they held within iwi at the time.

The research is premised on Mātauranga Māori methodology focused specifically on 'Ngā Tikanga-ā-Ngāti Hauā.' Tikanga-ā-iwi as the principal methodological approach to this study references global indigenous views and that of iwi Māori through reo revitalisation literature and experiences. Fundamental to this research methodology is the reality that as a Ngāti Hauā researcher my positioning within the iwi ensures greater authenticity, legitimisation, and validity to the outcomes. For iwi by iwi.

The study consisted of three participant groups. The first group 'Te Rōpū Ngākau Nui' comprised of 22 individuals of Ngāti Hauā descent. The second participant group is referred to as 'Te Kura Reo o Ngāti Hauā 2022' and consisted of 39 attendees from Te Kura Reo o Ngāti Hauā held that year. The final group of 14 participants involved members of 'Te Whare Kōrero o Te Tumuaki.' These individuals were the selected mātanga reo to represent their respective marae and who made up the first cohort to represent all five Ngāti Hauā Marae.

Analysis of the findings clearly identify the research participants as strongly motivated toward reo Māori revitalisation within Ngāti Hauā. Significant evidence showed an overwhelming desire of participants to focus on Ngāti Hauā reo ā-iwi as fundamental to the overall revitalisation of reo Māori. The findings also included contributions from

participants of Te Whare Kōrero o Te Tumuaki who were tasked with considering and commenting on the different registers of language spoken by the three Ngāti Hauā rangatira-kaumātua identified in this study.

Outcomes from the findings have led to the conclusion that this study will serve to enhance the existing Ngāti Hauā iwi reo strategy, 'Hauā Reo Hauā Tangata' (Ngāti Hauā Iwi Trust, 2018). In addition it is envisaged the study will support further development of programmes to enhance access to, and the use of, te reo ā-iwi o Ngāti Hauā. Building the capacity and capability of iwi to converse more readily in te reo o Ngāti Hauā is critical to the objective of meeting the Ngāti Hauā vision of at least 75% of Ngāti Hauā speaking te reo Māori, te reo o Ngāti Hauā by 2040.

DEDICATION

This thesis is dedicated to the memory of

Anaru Tarapīpipi Wiripoai Te Awaitaia Thompson,

for his dedication to Ngāti Hauā and Te reo ā-iwi o Ngāti Hauā.

ACKNOWLEDGEMENTS

The support the iwi of Ngāti Hauā extended to me is humbling, and so in this humility it is my honour to acknowledge Te Iwi o Ngāti Hauā for its endorsement of this research thesis into te reo ā-iwi o Ngāti Hauā. In this regard the Ngāti Hauā Iwi Trust have been an invaluable source of encouragement assisting in whatever way the research required. It is important too, to acknowledge our five Ngāti Hauā Marae who agreed wholeheartedly to this research endeavour at the 2021 Ngāti Hauā Hui ā-Iwi. Ultimately, a considerable appreciation must go to those individuals who agreed to participate in the research investigation giving of their time, their stories, and their experiences with te reo Māori and te reo o Ngāti Hauā. I too, am eternally grateful to my whānau, firstly by agreeing to participate, and, then by following through with ongoing encouragement to complete this work. As a whānau dedicated to te reo Māori, its survival and growth, the level of support given has been immeasurable.

To our Rūruhi, Koroheke, Kaumātua and Rangatira of Ngāti Hauā a very special acknowledgement of gratitude to you all. Finally, to Anaru Thompson, Te Pou Whakawahi Kīngi for his full endorsement of this endeavour to research te reo ā-iwi o Ngāti Hauā, an endorsement continued on through his son Hone Thompson, Tumuaki for Ngāti Hauā, for Te Kīngitanga.

E kore e mutu te mihi ki te Whare o Tarapīpipi Te Waharoa huri noa!

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UPOKO 1: WĀHANGA WHAKATAKI

¹*“Mā te Kāheru Matarau te oranga o Ngāti Hauā” (Wiremu Tamihana)*

HEI KUPU TIMATA

E wehi ana ki te Atua, nāna ngā mea katoa.

Kia tau iho āna manaakitanga ki runga ki te Kīngi Māori Tūheitia Pōtatau Te Wherowhero te Tuawhitu, tana Whare Kāhui Ariki.

Ki Te Tumuaki o Te Kīngitanga ki a Hone Thompson

Ki a Ngāti Hauā nui tonu, nāna te kaupapa nei i tautoko;

Taea noatia tāku nei pā harakeke nāna au i manaaki hei aha koa pēwhea!

Ko aua manaakitanga anō ki runga ki a koutou katoa

Otirā tā tātou kaupapa nui whakaharahara nei Te Whakarauora o tō tātou reo ā-iwi

Mai inamata, mō onamata.

HE KUPU POROPOROAKI

He Kura i wiwini!

He Kura i wawana!

He Kura i tangihia – he maimai aroha

Kei te Pou Whakawahi i te Kīngi Māori-

Kei te Pou Tokomanawa o Ngāti Hauā-

Kei te Pou-herenga-waka; Pou-herenga-tangata

¹ Mā te kāheru matarau te oranga o Ngāti Hauā: The future (health/well-being) of Ngāti Hauā will come from the retention and nurturing of the land.

E Koro ki a koe i te rangi o Te Ora

E Te Matua ki a koe i te wā o Te Mate – Haere!

Whakangaro atu ki ō mātua, ki ō tupuna, ki ngā Kīngi i Te Pō

Kua whawhaitia e koe te whawhai nui, kua omangia e koe te omanga roa.

E Te Mate kei whea tō wero?

E te Reinga kei whea tō wikitoria?

E Koro Anaru, moe mai rā i te au tē rēna; ki te urunga tē taka; ki te moenga te whakaarahia ai. (Roa, T., personal communication, 20 November 2022)

He mihi tēnei ki a Anaru Tarapīpipi Wiripoai Te Awaitaia Thompson (Anaru Thompson), Te Tumuaki o Te Kingitanga, Pou Whakawahi Kīngi tae noa ki te 25 Pīpiri 2022. Nāna te kaupapa o te tuingaroa nei i tautoko, nāna i whakamana kia kaha taku rangahau i te reo o Ngāti Hauā. Mai i taku taenga atu ki tōna aroaro ki te whāriki i taku kaupapa ko ia taku pou tuarā. He ngākau nui nōna ki te kaupapa, mai i tana kaingākau nui ki te tangata, kaingākau nui ki tōna iwi hoki. E kore e warewaretia te kaha o tāna tautoko taea noatia ki te takahurihanga ki tua o te ārai.

Haere atu rā e te rangatira, moe mai rā, okioki mai i raro i ngā pariarau o Te Atua, whakangaro atu rā.

KUPU WHAKATAKI

Ko te kupu a Wiremu Tamihana, ‘He iwi rangatira tātou, nō mua, nō naiane, mō ake tonu atu’. Nā reira au i whakaaro ai me hoki au ki taku whakatupuranga ki te kimi, ki te rapu, ki te kohikohi i ngērā o ngā kupu o te ao tawhito o ōku mātua tupuna. E pū aroha tonu ana ahau ki ngaua kupu, me ngaua rerenga kōrero a rātou mā. Ko te hiahia kia whakahokia mai ngaua kupu, ngaua kōrero i rangona ai ngēnei taringa ōku mai i taku tamarikitanga.

Hei whakataki ka hoki au ki tōku ake huarahi i whāia ai e hau te reo o aku tūpuna. Mai i aua kōrero ka kitea ai te tino pūtake i whāia ai e au tēnei kaupapa rangahau. Ko te tino take o te tuhinga nei he aro ki te tata hemo o tō tātou reo rangatira. Ko ia tāku nei tino pātai ki te iwi, ki tā rātou e hiahia mō tō rātou reo? Me whakarauora, me aha rānei? Me aro ki te reo Māori whānui, ki te reo o Ngāti Hauā whāiti rānei? Ki te pirangitia te whakarauora i te reo, me pēwhea kē? He aha ngā huarahi tika hei whai?

He kaupapa reo Māori tēnei, engari ko tōna horopaki he reo-rua, nō reira ko ngētehi wāhanga e whā kei te reo Māori (Upoko 1, 5, 6, 7), ngētehi wāhanga e whā kei te reo Pākehā (Upoko 2, 3, 4, 8). Hei timatanga mōku ka whakatakoto tētehi wāhanga iti noa mō taku whakatupuranga tamariki.

Tōku Huarahi Reo Māori

I tupu au i roto i te reo. Koirā te reo tuatahi o ōku mātua i te kāinga, koirā hoki te reo i rongongia i te nuinga o te wā. Engari, mo te whakahoki kōrero, tua atu o te “Āe, kāo, aua, wīare!” aua kupu korekore noa, koira noa iho aku whakautu ki ōku mātua. Ko te whakapono a tōku whaea, he pai ake te whai i te mātauranga o te Pākehā, i ngā tūāhuatanga a te Pākehā hei oranga pai mo āpōpō. I pōhēhē rāua ko tōku pāpā koirā te huarahi tika hei whai mā mātou, ā rāua tamariki. Kāore mātou i noho tahi ki te whakawhitiwhiti kōrero, tautohetohe rānei i te painga o ngā tūāhuatanga a te Pākehā. He whai noa iho i te huarahi ngāwari kē atu, whēra i te hipi whai i tana hēpara.

Nō te whakaaro whēnei ka āhua huna to tātou ao Māori. Ka mahia ngā mahi i te pā, ngā tikanga, te reo, ngērā āhuatanga Māori, engari ko te Māori anahe kei reira e mahi ana i aua mahi. E rua kē ngā ao o te whenua nei o Aotearoa; Te ao Pākehā, Te Ao Māori. Ka kore rawa ngā ao e rua nei mō te tūhono tūturu i ahau e tamariki ana.

Mōku ake, i te kāinga ka mau i a au taku korowai Māori, taku korowai Ngāti Hauā. Ka puta atu au i te kēti, ka tangohia taku korowai, ā, ka waihotia ki te kainga. Tae noa ki te kura ka Pākehā ngā tikanga katoa i raro i ngā ture o ngā kura auraki, i raro i ngā ture a te Kāwanatanga. Ka mutu te kura, ka hoki au ki te kainga, ka mau ano i a au taku Korowai Māori. I taua wā kāore au i tino mōhio koirā aku mahi. No te pakeketanga kātahi au ka kite i ngēnei tūmomo āhukatanga i pā ki runga ki a mātou katoa o te hau kāinga. Pāpōuri rawa ana te ngākau ki aua whakahokinga maumahara.

Nō taku pakeketanga ka kitea ai te huringa o te ao. Taku haerenga ki Tamaki Auckland Institute of Technology i te tau 1973, ka hono au ki ngā tauira o te Whare Wānanga o Tāmaki. I reira ka tino ohorere taku wairua i te kitenga atu i ngā rangatahi o te Whare Wānanga e whaikōrero ana, e haka anā, e kōrero Māori ana. Ka pā mai te tino whakamā ki runga i ahau. Ahakoa taku matatau ki te reo, kāore au i mārama ki tō rātou na reo. He tino rerekē rawa atu ki aku taringa. Ko ngā kupu, ko te mita, ko te rerenga, ko te tangi o te reo, he rerekē rawa atu. Ka noho wahangū ahau, ka noho kore hamumu. Mārama pai au ki te reo i te kāinga, engari ko te reo o aku hoa hou nei, kāore kau au i mārama ki ā rātou kōrero. Tino rerekē ngēnei tūāhukatanga ki a au. I te kainga, kāore te hunga rangatahi mō te tū ki te kōrero, ka panaia mātou ki muri, ki te kīhini mahi ai. Ko āmua, ko te paepae, me ōna tūāhukatanga, mā te hunga koroheke, te hunga rūruhi kē.

Nā wai rā, ka taunga haere au ki ngā momo āhukatanga o aku hoa Whare Wānanga, ka harikoa te ngākau i te kitenga atu i a rātou e whakamahi anā i te reo. Kātahi au ka kite i te rangatira o aua mahi. Ka noho au ki reira mo te tau kotahi noa iho, ā, ka hoki ki te kāinga.

Nō te tau 1975, ka hoki au ki Tamaki ki te whai i te huarahi kaiako pākihi. I taua wā ka tutaki au ki taku hoa rangatira, ki a Thomas Charles Roa (Tom Roa). He kaiako reo Māori a Tom i te

²Kura Tuarua O Hirere ki Ōtara. Nō te haputanga i tā māua pēpē tuatahi ka mea mai a Tom ki a au “I don’t know about you, but I’m going to bring our child up speaking Māori!” Ka tino ohore te manawa; karekau au mō te whakautu ki a ia nō te hurirore kē o taku pane. Ka pāpouri taku ngākau, ka toimaha taku wairua i te mōhio karekau i ahau te arero whakaputa reo Māori. Me pēwhea e au, te kōrero Māori ki tā māua pēpē, he tawhiti rawa tōku māmā. Me pēwhea e au te whāngai i tā māua pēpē ki te reo Māori!

Ka whānau mai a Te Raukura o Te Rangimarie Roa (Raukura) i te tau 1980, nā, ahakoa aku hapa i tīmata māua ki te whāngai i a ia ki te reo. Ngāwari noa iho ki a Tom, engari mōku ake, he toimaha. Itiiti noa iho aku kupu, aku kōrero ki a ia. Ka noho au ki te kainga tiaki i taku pēpē, whāngai i ngā kupu mai i aku maumahara tonu nōku e tupu ana. Ngā momo kupu o tōku māmā ki āna mokopuna.

Ka para i a au taku huarahi kōrero Māori mai i taua wā. Ko tō māua waimarie i reira tonu ō māua māmā, ko Te Hariru Penetito, ko Māhuripounamu Te Raukura Roa, ko Miriama Kite. Kua taunga te nuinga o ngā koroheke me ngā rūruhi o te kāinga ki te kōrero Pākehā ki ngā rātou tamariki mokopuna. Tokotoru anahe e whai kaha ana ki te kōrero Māori ki a Raukura.

Nō te whānautanga mai o Hariru Te Aroha i te tau 1981 ka kaha rā anō tā māua whakahoki i ā māua pēpē e rua nei ki kō i o ngō rāua tūpuna kia whai wāhi rāua ki te wairua, te mauri o ō rāua rūruhi. Tahi te koanga ngākau nō te kite i ngā rūruhi nei e poipoi ana, e atawhai ana, e kōrero Māori ana ki a rāua.

Nō te tau kotahi tonu, te tau 1984 ka mate ai ngēnei rūruhi e toru tahi; ka rua ngā tau o Hariru, ka whā ngō Raukura. He kura i tangihia, he maimai aroha. Ka ngaro i te tirohanga

² Te Kura o Hirere: Hillary College, Otara.

kanohi, i te rongonga taringa, i te honginga ihu tērā hononga ki te ao tawhito, ki te reo tūturu, ki ngā kupu kōrero o te hau kāinga, o Ngāti Hauā, o Ngāti Maniapoto.

Heoi anō, mōku ake, i te piki haere taku reo. Mō te nuinga o te wā he kōrero pēpē noa iho tāku ki a māua kōtiro. He whai tonu i te reo o ngōku mātua tūpuna ki taku maumahara. Me te rapu tonu i tētehi huarahi hei whakapakari ake māku i tōku reo. Ka noho tonu aku mahara ki te reo o tōku Whaea, te take i whai ai au i tēnei kaupapa o te whakahoki reo ā-iwi. Mai i reira mō te whakapakari ake o tōku reo ka wāhi au i ngētehi pepa reo Māori ā-tuhi i Te Whare Wānānga o Massey, ā, ahakoa i pāhi pai au, he rerekē rawa te reo ki ahau.

Kei te Upoko 2 ki te reo Ingarihi ngēnei whakamarama anō. Ehara i te mea he tāparatanga, he mana anō nō tēnei whakamārama ki te reo Māori, ki te reo Ingarihi rā anō hoki.

Te Kaupapa Rangahau

Ko te tino pūtake tonu o te rangahau nei otirā te uiui i ngā kaiwhaiwāhi mai he whakarite tūāpapa mō te kaupapa reo ā-iwi o Ngāti Hauā. Mai i taua horopaki, arā, te whai i te reo ā-iwi o Ngāti Hauā me tōna whakarauora, ko tāku ake whai i taua whakarauora ko tāku ake whānau, tōku ake hapū, tōku ake iwi a Ngāti Hauā. Ko te Upoko 2 ka kite i ngā huarahi whakarauora reo i takahi ai mauā ko taku hoa rangatira a Tom.

Ko te Upoko 3, he hoki ki te rangahau i te kore haere o te reo Māori huri noa, i ngā take o te tata hemo, me ngā āhutanga o te ao Māori o taua wā. Mō muri he tahuri ki tōna whakaora me ngā kaikawe i te kaupapa o tōna whakarauoratanga mai te tekau tau 1970 ki ngā tūmomo whawhai mō te whakarauora i te reo Māori, ki te wā o ngā Pētihana Reo Māori. He tiro tiro i ngā tāngata, ngā rōpu kaha whawhai, tae noa ki te whakatūranga o Te Kohanga Reo, te Kura Kaupapa Māori, Te Ātārangi, te aha noa.

Ko te Upoko 4, he tiro tiro i ngā tuhinga o ngā momo tukanga rangahau a te iwi Māori, me ngā iwi taketake o te ao. Me ngā tikanga i whāia i a rātou e rangahau ana i ngā kaupapa ā-iwi taketake, otirā ngā huarahi whakarauora reo. He titiro hoki ki tā te tukanga rangahau a Ngāti Hauā, ki āna tikanga hei huarahi whaingā mō te tuhinga nei. He titiro whakamutunga ka hoki ki te whakatakoto o te reo, o tōna tangi, o tōna rere, o tōna mita.

Ko te Upoko 5 te aro ki ngā hua rangahau. Kei tēnei upoko te whakaaturanga o ngā momo reanga e whai ana i te huarahi reo Māori me ā rātou whakawhiriwhiringa whakaaro, whakawhitiwhitinga kōrero, ā rātou nei whawhai, ā rātou ake wheako, e pā ana ki te kaupapa nei, te whakarauora i tō rātou reo ā-iwi, te reo o Ngāti Hauā, me tā rātou whai wāhi ki tēnei kaupapa.

Whai muri mai ko te Upoko 6 he tiro tiro ki ngā tūmomo āhuatanga o te whakarauora reo. He āta titiro ki te reo Māori, ki te reo-ā-iwi. Arā he titiro ki ngētehi o ngā kupu, ngā kiwaha, kīanga, whakataukī, ā he āta whiriwhiri i te tangi, te rere me te mita o te reo o Ngāti Hauā.

Ko te Upoko 7 he āta tiro tiro i te kaupapa reo ā-iwi o Ngāti Hauā. He oti noa te titiro ki te reo o ngētehi kaumātua o Ngāti Hauā, arā, ki ā Wiremu Tamihana Tarapīpipi Te Waharoa tuhinga (Stokes, 2018), ki ā Winara Hamiora kōrero (Hamiora, 1967), tae atu ki te reo o tōku māmā a Te Hariru Sally Penetito (Personal communication, 1973), taea noatia ngētehi karakia, ngētehi waiata (Roa, R., 2022) me ngētehi momo karanga (Ngāti Hauā Kura Reo 2019 – 2022) a te iwi.

Mai i te Upoko 5 ki te Upoko 7 he whai i ngā whakaaro a ngā kaiwhaiwāhi mai o Ngāti Hauā. E toru ngā whakarōpūtanga. Ka rua tekau mā rua ki te rōpū tuatahi, ā, he kōrero tā tēnā tā tēnā ki tāna ake wheako reo Māori. Kua tapaina tēnei rōpū te ingoa Te Rōpū Ngākau Nui. Ka toru tekau mā iwa ki te rōpū tuarua mai i te Kura Reo o Ngāti Hauā i tū i te tau

2022; ko tā rātou he tiroiro i tāku puna kupu o ngētehi kupu o Ngāti Hauā ki taku mahara.

Ka tekau mā whā ki te rōpū tuatoru. Ko ngā mātanga reo o roto i Te Whare Kōrero o Te Tumuaki, ko tā rātou he whakahua i ā rātou ake whakaaro e pā ana ki ngētehi o ngā tuhinga me ngā kōrerorero ā ngā kaumātua tokotoru o Ngāti Hauā.

Ko te Upoko 8 te upoko whakamutunga, he whakarāpopoto ki te reo Ingarihi. Kei reira hoki āku mihi, he tangihanga nō te whatumanawa ki te iwi nāna i tautoko te kaupapa nei, nāna hoki te whakapaunga o te ngoi ki te whakarauora i te reo o Ngāti Hauā.

UPOKO 2: GROWING UP MĀORI 1950s – 1970s

³*“Māku te whatu, māu te tāniko” (Ngāti Hinewai)*

KUPU WHAKATAKI

Upoko 2 steps back in time to share with readers both mine and Tom’s personal journeys growing up with reo Māori. To appreciate the full context of this study it is important to understand the fundamental foundations of our upbringing as Māori children in the 1950s to 1970s era, for it was these foundations that lead ultimately to our lifelong involvement and contribution to the revitalisation and retention of te reo Māori. It was through this perspective that our stories are told providing critical context to our subsequent actions that drove us to revive, to practice, to teach, to grow and to sustain the use of reo Māori and into exploring further the focus of this thesis.

Ngā Kōrero

The stories are told in three parts. Part One is my (Robyn’s) story growing up with te reo Māori. Part Two Tom shares his upbringing with te reo Māori while Part Three looks at our combined effort and experiences through the te reo Māori revival era of the 1970s and on.

Context: Robyn’s Story

Raised by first language speakers reo Māori was always an integral part of my life. The buzz of reo Māori spoken among the adults at home and among our wider whānau was constant and for me, normal. Having a Grandfather and parents whose language was predominantly

³ Māku te whatu, māu te tāniko: The tupuna Hinewai of Ngāti Maniapoto remarked to her husband, Maniauruahu, ‘Māku te whatu, māu te tāniko.’ So, asserting that for their whānau she would do the ‘heavy lifting’, it was up to him to provide the ‘finishing touches’ that is to embellish her ‘weaving’ (whatu) with his ‘decorative borders’ (tāniko). (Personal Communication Mahuri Pounamu Roa 1980).

reo Māori provided me with a strong foundation of understanding that has remained with me today. Although not encouraged to speak te reo Māori as a child, understanding the language became an invaluable taonga to me throughout life.

Education of the 1960's to 1970's era played its role in disconnecting me from my language so English was the only form of communication used while away from home. Catching the bus to school everyday required the removal my korowai Māori from the time I stepped onto the bus until the moment I stepped off the bus to go home. Leaving my wairua and reo Māori at home was the safest way for me to engage in education at that time.

A regular English medium primary and secondary education setting, on the one hand, equipped me with critical tools to exist in Te Ao Pākeha, while on the other hand, resulted in devaluing my te ao Māori, in particular, te reo Māori. This was experienced in a number of ways, especially at secondary school. At the time, there were no Māori classes, no teachers of reo Māori available in the school. The only option was Correspondence School.

As a Form Five (Year 11) student, I recalled asking my Principal of the time if I could enrol in Māori Studies. His response was quick and final. He said "No!" His rationale being that a student in a top academic stream should not give up subjects such as History, French or Mathematics to take on a subject such as Te Reo Māori. I didn't understand why, when two of my friends were learning te reo Māori through Correspondence School. One day when sitting with them in the Library I discovered I could read the whole of Te Rangatahi Elementary 1: A Māori language book (Waititi, H.R., 1974) understanding every one of Tamahae's adventures in the book. I reasoned it would be a great subject for me to include in my curriculum, but was told a categoric 'No' I could not. I was not, however, discouraged from continuing my French classes!

Another experience of feeling that Te Ao Māori was not valued at school occurred in a Fourth Form Social Studies class. After receiving back the results of a class test, the teacher asked me “Robyn, are you half European?” I was taken aback, looked at my dark hands and said, “Ah, no, I don’t think so?” then she continued and said “Oh, it’s just that you have done very well in your test!” I remember sitting there thinking, “does she believe I could only have done that well if I was half white?”

This did not happen often, but these experiences never ever left me. They remained in my wairua in my whakaaro as red flags waving in my face telling me ‘something is not right.’ Ultimately this daily detachment from Te Ao Māori took its toll on how I thought of myself. School had played its part in ensuring my korowai was not necessary in this world so when I left school at the end of 1972 I left my korowai behind.

In 1973 as a young and very naive 17 year old in Auckland studying to be a well-groomed secretary this young girl happened to meet other young Māori attending the University of Auckland. Hence began my pathway to rediscovering my identify and the value of my upbringing as Māori. Observing the actions and focus of this new group of rangatahi, it became clear that this socialisation of Māori youth was more than just a Kapa Haka group, we became a network of young Māori working to claim back that which was taken from us; our ao Māori, our reo Māori.

I recall being stunned watching young Māori men stand up to whaikōrero! At home this was never done. Only kaumātua stood to speak for the people. Here in Auckland, these things were able to happen with no repercussion. At the time I had no idea of the notion that reo Māori was in danger of being lost. At home all the adults spoke Māori so the loss was not apparent. My naivety disregarded the fact that few of our generation spoke te reo

Māori then. Through the Auckland University Māori Club I began to recognise my need to reclaim back who I was.

McCaffery (2016) referred to this time when like-minded young Māori people facing the imminent loss of the reo (Benton, 1979) recognised the need to act. For me, the year was 1975 while studying at The Auckland College of Education (Secondary) that this became a reality. It was at this time I had met my future husband Tom Roa and together we began a journey of reo revitalisation of our own.

Context: Tom's Story

The following excerpts provide a glimpse into Tom's reo journey from birth through to the 1970s – 1980s era, (Personal communication, Tom Roa, 8 May 2023)

I am told by my elders that before I went to school, I spoke Māori; it was a normal and a natural part of our environment. I just caught it, but I also spoke English, that too, was normal. This was part of my natural environment without anybody making any kind of deliberate attempt for me to speak either language. When I went to school I didn't lose the ability to understand the language but lost the ability to string sentences together. It [reo Māori] wasn't necessary because the language was all around us in Ōtorohanga, in our everyday lives.

As I progressed through school, I was told a number of times, "don't worry about Māori it is always with us, it will always be at the pā, always be here; get out there, get a good education and get a good job and feed the family." So through my years of schooling the ability to use the language, to speak the language was no longer there.

While at secondary school, I asked if I could do reo Māori by Correspondence School. I saw it as an option that I could handle and there was no Māori language teacher at school. I was told “No!” So instead I said I would take Latin and French. Those are the languages I learned at school. I must have been something of a linguist because I took out first place in both languages in the top academic class that year when academic streaming was the norm.

In my last year of school, 1970, I got a part-time job on the Ōtorohanga County Council ‘on the shovel’. I had a friend whose father was the local Engineer and he got us holiday jobs. I enjoyed the work immensely, I enjoyed the company, I enjoyed the older Māori in particular, with my Uncle Beauty Katu, Uncle Kere Te Kanawa in particular as while we were out in the field working they would be talking Māori to me and I would talk back in English. They weren’t bothered that I spoke English, they would continue conversing in Māori making comments about all sorts of things. That was the norm of our daily routine. An elder speaks to you in Māori you respond in English!

One holiday, I gave the opinion “Oh well I might look for a job with you fellas after I leave school,” then Uncle Beauty says “E kī! Tūpou tō nono hei whanawhana maku! Kauaka rā e pērā ō pōhēhē!” (I should bend you over and boot your backside boy, don’t you talk like that.) This is of course all in Māori, “Haere koe ki te whare wānanga, te whai i te mātauranga, ka hoki mai rā koe ki te kainga hei rangatira mā mātou” (Go to the University, get a good education, and come back to be our boss!). He was not joking, his tone of voice said he was quite serious. A couple of days later, my mother says, “Your Uncle Beauty says you wanted to get a job at the County, that you could make a good living there. No boy, you got your University Entrance, you’re one of few in the family, one of a few Māori in the town who got

University Entrance. You go to University.” So I did. Victoria University, Wellington 1971 – 1973.

When I got to University I studied reo Māori with Koro Dewes, and met his children, Whaimutu Dewes, Kathy Dewes, Campbell Dewes and others such as Joe Te Rito, Rangi Nicholson, Rawiri Rangitauira, and John McCaffrey. I enjoyed their company so joined with them along with Peter McLean and others in the newly formed Te Reo Māori Society 1969 (van der Schaaf, 1969) just before I got to Victoria.

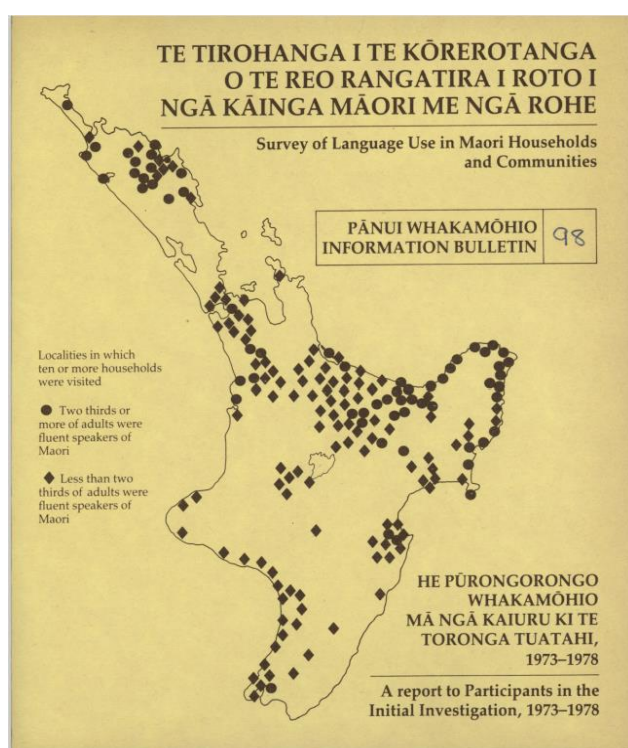
At this time I met a gentleman, Richard Benton, who was a researcher for the NZ Council of Educational Research. We [Te Reo Māori Society] socialised with this group of people and at one session they discussed the subject of te reo Māori as ‘a dying language.’ This, however, was not my experience coming from Ōtorohanga in 1971. Te Reo Māori Society as a University Club received funding from the University to promote our activities. On Monday night meetings we’d learn waiata, mōteatea, haka, but also practiced reo and looked at various things that somebody would bring to advance our reo. I remember going to a Ngāti Poneke hui and the young people there were doing the mihimihi, same with Te Reo Māori, the younger ones were doing the mihi. To my ear, their reo was poor. Not that my language was any better because I couldn’t string words together properly either. When I went out to the kitchen later there were these older people in the kitchen and they were all speaking English. It was here it suddenly hit me, yes, the language is dying! At home when you go to the kitchen everybody is chatting away in Māori, and the kids would be speaking English.

At University, I started to write letters home to my mother in Māori and so she started to write letters back to me in Māori (sadly I lost those letters). I think those

models helped in regaining the language. Now and again Mum would correct my Māori. Then I'd go home for holidays, practice my Māori with my mother, my aunties and uncles. They would look sideways at me and say "I thought you went to University to get a good education...what's Māori got to do with it?" But then when I explained to them that their children were not growing up using Māori that the language would die when they died. Something inside them clicked. So then I talked and showed them some of the statistics from Richard Benton's research of who spoke Māori in NZ.

Figure 2.0

Survey of Language Use in Māori Households and Communities 1973-1978



(R. Benton, 1979)

The Māori Language Petition to Parliament 1972

About this time [1972] Ngā Tamatoa were making splashes in Auckland. I heard that Syd and Hana Jackson had approached Koro Dewes with the petition. Again we had a series of meetings, and again I went to see Koro Dewes. We decided to divide into groupings to gather signatures for this Māori Language Petition. Later some of the stories my mates reported back to us shocked me. I had never got much [backlash], the only negative response I got was “Don’t come to me with that rubbish”, and I shrugged it off thinking, “Oh well you get that in anything”, so I never felt I suffered any racism as such, but others, however, did!

Gathering Signatures

The best times for me were when we would jump on the overnight train from Wellington to Auckland and we gathered signatures on the train...Every carriage had parties, a real conviviality...I would join in some of those parties...so we’d take our petition and we’d join in and while people were singing then we would talk about the plight of the Māori Language. I would say that probably close to 75% of signatures were from Pākehā. Most Maori would say “Yeah, yeah all good, we should do that, I can’t talk Maori, but yeah it should be taught.” Again, the Pākehā response was supportive...I don’t know that I tracked racist comments, but I never got that, not punched, nor belittled in any way. We did that a number of times, on the Wellington to Hamilton, Auckland, Palmerston North overnight trains. That was all part of this journey. The newspapers of the time treated us as “radical shit stirrers”.

On one visit home I shared my story of joining Ngā Tamatoa with my Mum and Dad. My Dad asked “What’s that all about boy?”, so I told him about the plight of Māori

and reo Māori. Well my father hit the roof! He said you've never been subject to that, "We fought in the war, my five brothers and two of my brothers in law and we come home, and now you, my son are in with those bloody shit stirrers. We sent you to University, not to get caught in that Māori shit, you're supposed to be getting a good education and get a good job to feed the family...get your head in the right space boy." He left the house in a real huff! I am sitting down and I'm flabbergasted. Mum was doing her knitting, and I say "Geez, I'm sorry, I upset Dad." She responds, "It's alright boy. Your fathers upset, but he'll come round. You just remember what your tupuna Manga (Rewi Maniapoto) said at Ōrakau: Ka whaiwhai tonu au ki a koe ake ake ake!"

This wasn't long after coming home from the pub where my Mum's Uncle Kere (Kereama Searancke) had told me about Ōrakau and about Kite and Tiraroa (my tupuna) being at Ōrakau. Mum said "Sometimes we get a hard time when they (others) are not happy with us; they would say to us "You said you gonna fight forever, if you were true to your word you would have died there!" She carried on to say, "What they don't get is that our tupuna came away to fight another day in another way." I've never forgotten that expression of my mother's. These are some of the stories of my upbringing that gave rise to the context of my involvement in the Māori Language Petition 1972.

Presentation of Petition to Parliament 14 September 1972

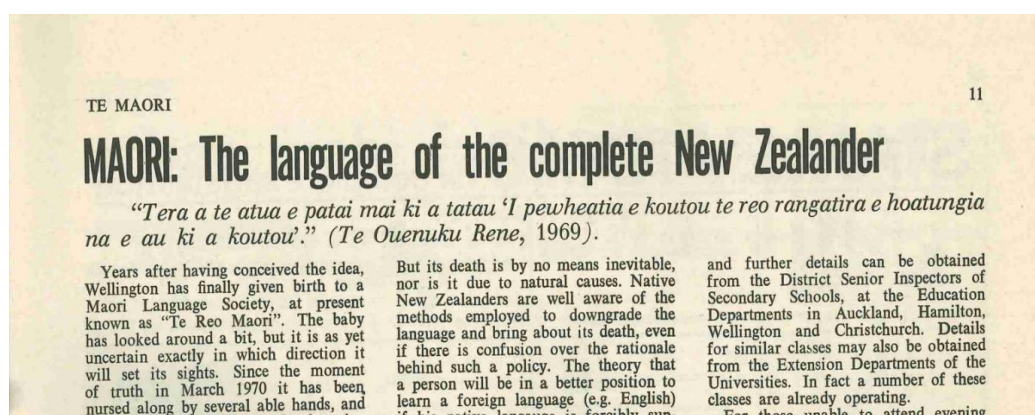
Prior to the presentation Koro Wetere had arranged with a high ranking kaumātua of Ngāti Toa, Te Ati Awa, Taranaki, Ouenuku Rene to meet with us so we could ask him to formally lead us on to Parliament. The hui was held at Takapuwāhia Marae, Porirua. Having gone through the normal formalities of a pōwhiri where I had

spoken as an uri of Tainui, the old fella comes up to me afterwards and says “E hoa, nō hea koe?”, I say “Ngāti Maniapoto”, and he said “Nō hea o Maniapoto?”, “Oh, Ōtorohanga and he says “Aah, Ngati Taiwa”, and I said “Ngati Maniapoto.” He says “Nā tō tupuna taku tupuna Te Rauparaha i ora ai.” (My tupuna Te Rauparaha lived on because of your tupuna,) I was dumbfounded to the core! Then he said “Māu, mā koutou taku reo e ora ai. Kāore au e roa ki tēnei ao. Haere atu ana au ki taku Atua. Ki te pātai mai taku Atua ki au, “I pēwheatia e koutou te reo rangatira i hoatungia nā e au ki a koutou? Māku e ki atu, kei te ora tonu i roto i a koutou.” (Our language, through you and your fellows, will survive. I am not long for this world. When I go before my God, should he ask me, “What have you done with that noble language I gifted to you?” I can say to him, it lives on with you).

The words spoken by Ouenuku Rene to the group who were at Takapuwāhia Marae was recorded in the Te Māori magazine featuring an article by Arjen van der Schaaf, (1969). Refer to Figure 2.1 below (abridged version). Full article attached as Appendix H on p.253.

Figure 2.1

MĀORI: The language of the complete New Zealander



(Source: Te Māori: A. van der Schaaf, 1969)

Half a dozen of us went to Parliament to prepare with Koro Wetere and Ouenuku Rene as to how the day would proceed. We were given a tour of Parliament. So the old fella is here and I am right at his side. I heard from my mother that the old man [my tupuna], Te Whakatapu Kite was Rewi's 'left hand man', so I stayed at his (Ouenuku Rene's) left side. At Parliament Chamber he bows, so I bow, whatever he did I was right at his side doing exactly what he did. It's again about the context of reo and tikanga we took from our homes and how we acted from time to time was from those spaces.

The petition was delivered on September 14 1972 as televised. This time, however, my cousin Koro [Wetere] said to me "I see you've got the old man's left hand", and he smiled at me. I remained close by Ouenuku Rene throughout wearing my bright yellow Mac raincoat on the steps of Parliament that day in 1972. That evening Te Reo Māori Society and Ngā Tama Toa celebrated into the night.

Figure 2.2

The Language Petition 1972 March on Parliament



(D. Skipworth, 2021)

Context: Tom and Robyn's Story 1975 – 1980s

In 1977 Tom and I married and from our partnership we became one of the privileged parents of a new generation of reo speaking children. These were children not raised by whānau, hapū, iwi, or tūpuna in their own papakainga, but raised by parents who were second-language speakers of reo Māori. For many of us, we were city dwellers, away from the roots of our language.

In 1980, just before the birth of our first child, Te Raukura o Te Rangimarie Roa, Tom turns to me and says, "I don't know about you, but I am going to bring our child up speaking Māori." I was absolutely taken aback as I was not yet speaking reo Māori myself at that time. I recall thinking "Gosh I had better go home to Mum (Te Hariru Penetito) and relearn how to speak Māori." The reo I grew up with was the only reo I felt comfortable engaging with, so back home I went to reclaim my mother's tongue.

At the birth of our daughter, I was fortunate in that it was just the two of us at home, so I could use very basic reo with her. Doing this daily strengthened my use of reo and diminished the embarrassment barriers I had in using reo around other people, especially those who were fluent in the reo. By the time Hariru Te Aroha Roa was born in 1981, I had become more confident expanding my vocabulary and sentence fluency because my babies and I spent more time at home with my Mum and Tom's mum who would often come to stay with us.

Our daughters spoke only reo Māori from birth. Their world of reo came primarily from their father, me and their two Grandmothers, Te Hariru Penetito, and Mahuripounamu Te Raukura Roa, Tom's Mum. The rest of our whānau spoke English.

A dream we both carried with us through this time was for our girls to have friends of their own generation to speak with in the only reo they knew.

Te Reo Māori ki Ōtara 1980s

The following section is a continuation of Tom's reo journey (T. Roa, 8 May 2023).

At the time of our marriage, I think that was the year John McCaffrey came to teach at Clydemore Primary School. We ran into each other and often mixed with Brya Taylor, Te Kotahi (Tahi) Tait (Art and Reo Māori teachers' at Hillary College at the time), Nana Miro Stephens, Nana Huia Martin, Nana Makere, Nana Aggie and Koro Peter Theodore, the Toki's, all these wonderful local kaumātua from Ōtara. This sowed the seed to looking at setting up a Te Reo Māori Society in Ōtara.

At that time Tahi Tait was involved with Kōkiri te Rahuitanga through the School's Agricultural programme with Geoge Mclaughin (Teacher of Agriculture at Hillary College), so we became very much a part of the Ōtara scene. The initial meetings of Te Reo Māori ki Ōtara involved preparing advertisements in Māori and agitating local Manukau City local Councillors, such as Jill Amos. We had advocated the Council to declare Manukau City a 'Bilingual City.' Unsurprisingly, this did not win the support of a number of councillors at the time. However Jill Amos' motion was seconded and supported with some dissension amongst some Councillors ostensibly worried about how much this symbolic gesture of support for the indigenous language of Aotearoa would cost them.

Te Kohanga Reo Rāhuitanga ki Ōtara September 1982

(Tom's reo journey continued, 8 May 2023)

As our children grew up speaking Māori we recognised they only had Robyn and myself to converse with daily, and their two grandmother's whenever we went home or when they came to visit. One day in 1981 Tahī Tait took us to visit his older brother George Tait. We talked of various things and then Tahī mentioned the establishment of Te Reo Māori ki Ōtara explaining the reo revival focus of the rōpū and our efforts to do something in Ōtara among the local whānau. Then George says, "You know, tēnei whakatupuranga kāore i te mōhio ki te reo, engari mō te hunga tamariki me tīmata pea ki reira?" (This is a generation who don't speak Māori, maybe we should start with their children?). This struck me like lightning because that is what Robyn and I were already doing with our children in our determination for them to grow up speaking Māori.

We took this idea back to our kuia at Te Reo Māori ki Ōtara, saying that maybe we should start a Māori Play School and the only language allowed is Māori. So with Tahī's connections we talked with the whānau from Kōkiri Te Rāhuitanga, meeting with people such as Zena Tamanui and James Pasene who were a part of a group called "Te Whakahou" based at the Kōkiri Centre. Te Whakahou were a young group from Ōtara who were involved with the University of Auckland Kapa Haka Party incident in 1979. A pretty fired up group and very strong in the community.

To explain the context of Te Whakahou, I began teaching at Hillary College in 1975 and from the late 40s, 50s and 60s, the adverse affects of the urban migration of Māori from their rural homelands is well documented. Hillary College in Ōtara was at the cutting edge of Māori and Pacific Island education which addressed the

diaspora of both Māori from their hau kainga and Pacific Island from their hau moana. I was fortunate in being a part of Garfield Johnson's vision in sharing that these Māori and Pacific Island backgrounds were valued and their identities were fostered in our educational institution. We as staff members were encouraged, not just to teach the New Zealand curriculum, more importantly in my opinion, to learn from and in, the rich diversity of cultures at Hillary College.

In train with the activism of groups like Ngā Tamatoa, Te Rōpū Reo Māori Society, and the Polynesian Panthers, a group of former Hillary College students formed a group they called Te Whakahou i.e. "Bringing about new beginnings." Members of this group became integral to the establishment of our reo Māori preschool idea and formed the inaugural whānau kaimahi group working along side Tom and our kuia, kaumātua. As a result, in September 1982, in conjunction with the Kohanga Reo Movement beginning to sweep the country at the time, we started Te Rahuitanga Kohanga Reo ki Otara. Those would have been amongst the most enjoyable years of my life, 1982 to 1985, three years establishing and managing Te Kohanga Reo. It was a buzzing place where the people were full of enthusiasm and passion for the reo to be revived through our babies. The whānau working in the gardens of the horticultural side of the Kōkiri loved having the children there speaking Māori. It was indeed, a magnificent time in our lives! We'd often get people from Maori affairs, Rereata Makiha and Peter Paraone calling in just for the reo Māori atmosphere in those early years of the Kohanga Reo Movement.

For Tom and I the dream to have our daughters grow up speaking Māori and to have children of their own age to converse with, became a reality! With the help of some amazing kaumātua and whānau from Ōtara we had created a pathway of reo access for our babies.

Figure 2.3

*Mum and Hariru at Te Kohanga Reo Rāhuitanga,
1982*

(J. Pasene, 1982, Private Collection)



KUPU WHAKAKAPI

In sharing with readers both mine and Tom's personal journeys growing up with reo Māori and on, I have set out to present an important and related context to this study.

Understanding the fundamentals in our upbringing as Māori children in the 1950s to 1970s era provides an appreciation of that time and what was happening then from our perspectives to our te reo Māori, not just to te reo o Ngāti Hauā. Indeed, it was these foundations that lead ultimately to our lifelong involvement and contribution to the revitalisation and retention of te reo Māori, more particularly in this study, te reo a-iwi o Ngāti Hauā.

These stories provided critical contexts to our subsequent actions that drove us to revive, to practice, to teach, to grow and to sustain the use of reo Māori and into exploring further the focus of this thesis, te reo ā-iwi o Ngāti Hauā.

UPOKO 3: LITERATURE REVIEW



4“Kua moe, kua pare te ihu o te patu” (Wiremu Tamihana, 1865)

KUPU WHAKATAKI

The fundamental premise for this literature review is to provide an overview of the significance of the reo Māori journey from an era of almost total loss, to an age where te reo Māori has expanded to reach a whole echolon of new learners. Beyond education and broadcasting, the reo now extends to encompass corporate enterprises, professional organisations, central and local government bodies. It is evident today that reo and tikanga are gaining momentum in becoming a fundamental part of school curricula in English-medium schooling (Tupuora Education and Development Ltd, 2019). Iwi too, are now focused on revitalising and implementing reo initiatives to strengthen the use and quality of reo spoken in their regions. This has extended to include initiatives specific to iwi dialect (Te Ruunanga o Ngaati Mahuta ki te Hauaauru, 2019; Tupuora Education Development Ltd, 2018 & 2019).

This chapter examined the significant influences that lead to the almost death of te reo Māori and its subsequent impact on the Māori people (Simon, 1998; Walker, 2004;

⁴ Te Maungarongo (Covenant of Peace) 27th May 1865: Wiremu Tamihana meeting with Brigadier-General Carey) lay down his taiaha and signed the Covenant of Peace to signify his aspiration for peace and prosperity of Māori and Pākehā relationships (Stokes, 2018, p. 453).

O'Malley, 2016; O'Malley 2019). Upoko 3 is presented in five parts covering a timeframe from the 1800s through to the 1970s.

Part One begins with the Kaupapa Māori Theory as G.H. Smith (2004, 2009) developed the notion of “Critical Conscientization” of te reo Māori from a Kaupapa Māori lens. In doing so this established an underpinning rationale for the subsequent actions of the revitalisation era. Part Two uncovered the era of the demise of te reo Māori spanning the 1840s through to the 1970s. The literature focused on the major contributing factors leading to this loss and its impact on the Māori people. Part Three described the te reo Māori revitalisation period from the 1970s through to the 1980s detailing the momentous actions undertaken by the Māori people to reclaim and revive te reo Māori. Parts Four and Five focused directly on reo a-iwi and the revitalisation of reo a-iwi exploring the stories, histories and experiences of iwi Māori and Indigenous peoples world-wide.

PART ONE: KAUPAPA MĀORI THEORY

The Critical Conscientization of Te Reo Māori

In returning to the underpinning premise of this study, it is necessary to heed Smith (2004) when he says, “it is important to understand the evolution of Kaupapa Māori Theory with a process of praxis” that is to say, “...Kaupapa Māori as a theory of transforming praxis that serves the Māori context, the implications of this idea potentially have a wider resonance...” (Smith, G.H. & Smith, L.T., 2009, p. 1078). They go on to say:

We argue that Kaupapa Māori has not just critically and more accurately problematized the Academy from an Indigenous Māori perspective, but that it has also enabled the development of innovative and positive strategies to make space within institutions and across education systems and in turn to enable transforming outcomes that reflect Indigenous aspirations (p. 1078).

G.H. and L.T. Smith acknowledge that “a key part of the general struggle over theory has been the need for Māori to theorize their own experiences, histories, and efforts at transformation” (Penetito, W., 2011; Pihama, 2015; Smith, G.H., 1990; Smith, L.T., 1999b). The advance by Māori into theorizing has produced more coherent and methodical approach to intervening in educational crises. Graham Smith, (2009) identifies six principles that are the crucial change factors in Kaupapa Māori praxis:

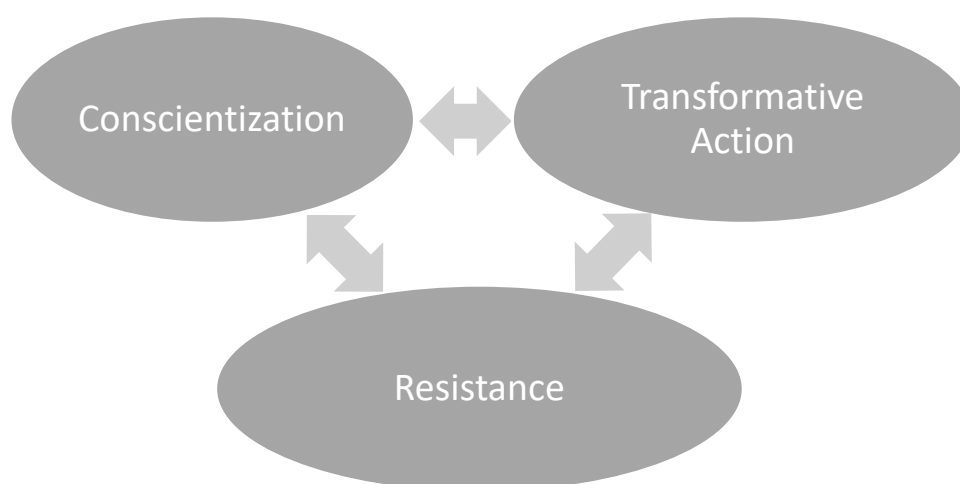
1. The principle of self-determination or relative autonomy.
2. The principle of validating and legitimating cultural aspirations and identity.
3. The principle of incorporating culturally preferred pedagogy.
4. The principle of mediating socio-economic and home difficulties.
5. The principle of incorporating cultural structures which emphasise the collective rather than the individual.
6. The principle of a shared and collective vision/philosophy (pp.49-50).

“The very emergence of Kaupapa Māori as an intervention strategy reconstitutes the Western dominant resistance notions of conscientization, resistance, and transformative praxis,” Smith says. Further expressing that “Māori cultural ideology rejects the notion that each of these concepts stand individually; or that they are necessarily to be interpreted as being a lineal progression from conscientization, to resistance, to praxis” (Smith, G.H., 2009, p. 50) presented below in Figures 3.0 and 3.1.

Figure 3.0*Transformative Praxis: Westernized Model*

(G.H. Smith, 2009, p. 51)

Rather than “...the new formations of Māori intervention...is that all of the above components are important, all need to be held simultaneously; and all stand in equal relationship to each other” (Smith, G., 2009, p. 51) as shown in Figure 3.1 below.

Figure 3.1*Transformative Praxis: Māori Intervention Model*

(G. Smith, 2009, p. 51)

The inclusion of “critical conscientization” (Smith, G. H., 2015) became important when Smith shared the need for Māori to reflect upon the times of the reo revival not as a “revolution of te reo”, but as a revolution of “critical conscientization of te reo Māori” (12 November, 2021, personal communication). Shaken out of a 50 year reverie of reo revolution to one of critical conscientization gave pause for thought questioning and re-evaluating exactly what it was that took place over those years?

According to Smith, (2009) the ‘real’ revolution of the 1980s was not only about innovation in education, he says, “The revolution was also about the development of new transformative strategies that developed both culturalist and structuralist emphases” (p.51). It was about:

- Māori being proactive in transforming education.
- Māori developing critical theory on how knowledge is socially constructed within educational settings, and formulating approaches.
- Māori developing critical theory on economic conditions, including scientific/technical rationality, and formulating approaches to transformative action.
- Māori coming to understandings about critical theories of education; about their social construction, and about their usefulness when applied by Māori in their own interests.
- Māori recognizing the need to undo Pākehā hegemony and to decolonize themselves.
- Māori understanding that given multiple sites of oppression, there must also be multiple sites of struggle and multiple strategies for change... (Smith, G.H. 2009, pp.51-52).

Ultimately, Smith, G. H., and Smith L. T. (2009) argue the need to “decolonizing the academy and developing a theory of transformation to conceptualize, initiate, and implement multi-layered change” (p. 1076). They suggest five tests to check for veracity of a Kaupapa Māori theory of transformation to enable systemic and pedagogical change for indigenous peoples:

1. Positionality: Where one speaks from; location, time, and place.

2. Criticality: Understanding of the historical, social, cultural, economic, and political relations of inequality, privilege, and colonialism and an understanding of how these relations are produced and reproduced.
3. Structuralist & Culturalist:
 - i. Structuralist – the need to challenge the dominant structure impediments that constrain Indigenous cultural, social, and economic interests.
 - ii. Culturalists considerations: change which people can influence, human agency, and specifically, human behaviours, attitudes, and discourse.
4. Praxicality: The relationality of theory and practice; what we do and the rationale for doing it including the notion of constant reflection and adjustment, a dynamic cycle of review in order to maintain momentum.
5. Transformability: There is a need to accent transforming outcomes i.e. “What changes as a result of what we are doing?” To be intentional, accountable for practical and tangible outcomes. (G.H. Smith & L.T. Smith, 2009, pp. 1096-1098).

The discussion of the critical conscientization of te reo Māori came about as a consequence of the near loss of our reo five decades earlier. A time when Māori conscientization of this near loss was no longer tolerable. The following paragraphs provide a context to understanding the relevance and importance of the conscientization of te reo Māori.

PART TWO: THE DEMISE OF TE REO MĀORI IN AOTEAROA 1840 - 1982

The State of Reo Māori Leading up to the 1970's

It is poignant here to quote the words of O'Malley (2016) in describing, what was in essence, the beginning of the end for the Māori people of Waikato:

The Great War for New Zealand tells the story of what is, in my view, the defining conflict in New Zealand history. It did not take place on the Western Front, or at

Gallipoli, or in North Africa. Instead, it happened right here, in Aotearoa New Zealand. On 12 July 1863 the biggest and most significant war ever fought on New Zealand shores commenced less than 40 miles from central Auckland, as British imperial troops crossed the Mangatāwhiri River and invaded Waikato. (p. 9).

The significance of these words from O'Malley (2016) exemplifies the beginning of a time when Waikato, targeted for its richness of land, suddenly became the 'hostile' tribe, or rebels, in the eyes of the prevailing colonial authorities. From this point forward, Waikato was under siege by British Colonial troops, plundered for the land to make way for the ever increasing numbers of immigrants primarily from Britain.

Jeffrey Holman (2010) reflects on Elsdon Best's judgement of Tutakangahau, a Tūhoe Chief, and the men of his ilk as they watched the greed of the new settlers and their government forces plunder more Māori land. Holman (2010) says of Tutakangahau "... that their distrust of the government was founded in the sharp political awareness of thinking men" (p. 52). Tutakangahau, knowing that a party of 50 Tūhoe warriors had joined Waikato and Maniapoto in the defence of Ōrakau in April 1864, quickly responded to the same threat headed toward Tūhoe territory.

The Waikato Wars that began with the siege on Rangiriri on the 20 November 1863 and culminated with the ransacking of a village of elderly men, women and children at Rangiaowhia 21 February 1864, ending at Ōrākau 31 March 1864, brought about a time of desparation and impoverishment for Māori. The loss of land, the alienation from their whenua, and the influence of the Christian Church Schools ultimately took its toll on the Māori people, including the almost total loss of te reo Māori.

It is imperative to state that the single most momentous event to impact reo Māori throughout Aotearoa and particularly so within Waikato, was Colonisation! Government colonial attitudes and legislature (Simon, 1998) were to have a significant effect on reo Māori within the ensuing 100 years.

In 1973 Dr Richard Benton and the New Zealand Council for Educational Research's (NZCER) Māori Research Unit, Te Wāhanga Kaupapa Māori (Benton Report, 1979) conducted a significant survey. The idea was to extrapolate through research the answers to two key questions; 'Who *can* speak Māori?' and 'Who *does* speak Māori?' The survey involved 33,338 individuals and 6,470 whānau throughout the North Island interviewed kanohi ki te kanohi. The result came back in the form of regional numbered Bulletins prepared by Lee Smith and Paula Martin (Martin, 1986) labelled by towns, cities, villages. The data were categorised into four main groups from fluent speakers, to understands easily, limited understanding, through to no knowledge.

For Ngāti Hauā Iwi the relevant Bulletin was the Matamata, Waharoa, and Te Poi, Bulletin 98 (Martin, 1986) (Figure 3.2). In 1978, of the 103 members surveyed from this region, 11% were fluent, 17% understood easily, 22% had limited understanding, and 57% had no knowledge (p.3). Of this group 68 (66% of total group) from Waharoa identified as Ngāti Hauā.

Figure 3.2

Te Tirohanga i te Kōrerotanga o te reo rangatira i roto i ngā kainga Māori me ngā rohe

		Matamata		Waharua		Te Poi	
		No	%	No	%	No	%
Fluent Speakers							
45yrs and over	10	67	9	69	7	100	
25 to 44 years	6	23	1	6	3	33	
15 to 24 years	-	-	-	-	-	-	
2 to 14 years	-	-	-	-	-	-	
Overall	16	16	10	11	10	24	
Understand Easily							
45yrs and over	10	67	10	77	7	100	
25 to 44 years	7	27	3	17	3	33	
15 to 24 years	1	5	3	10	-	-	
2 to 14 years	-	-	-	0	-	-	
Overall	18	17	16	17	10	24	
Limited Understanding							
45yrs and over	3	20	3	23	0	0	
25 to 44 years	11	42	4	24	3	33	
15 to 24 years	7	32	6	20	3	30	
2 to 14 years	8	19	7	21	1	7	
Overall	29	28	20	22	7	17	
No Knowledge							
45yrs and over	2	13	0	0	0	0	
25 to 44 years	8	31	10	59	3	33	
15 to 24 years	14	64	21	70	7	70	
2 to 14 years	34	81	26	79	14	93	
Overall	58	54	57	61	24	59	

(Figures refer to members of households visited; percentages have been rounded to whole numbers)

(Pānui Whakamōhio Information Bulletin 98, NZCER, 1986, pp. 2-3)

In essence, by 1978, of those surveyed in Waharua already 61% of this group had no knowledge of te reo Māori. Although the proportion of those who identified as Ngāti Hauā is not apparent, the trend is clearly one of significant loss compared to the other three categories of fluency through to limited understanding. This is further supported by McCaffery (2016) where he says “the depth of the crisis for te reo can be seen in the drop of language proficiency in the years from 1900 to 1960, when the proportion of Māori fluent in te reo decreased from 95% to 25%. By 1975 it had reduced to 5%” (McCaffery, 2016, p.1). McCaffery was a participant member of Te Wāhanga Kaupapa Māori in 1979 and an active member of Te Rōpū Reo Māori Society.⁵ The degree of reo loss in the 1970’s

⁵ Te Rōpū Reo Māori Society, formed at Victoria University, Wellington in 1969 focused on reo revitalisation.

evidenced through the language surveys undertaken , the NZCER researchers (Benton, 1979). The reasons for the losses are outlined below.

Factors Contributing to the Demise of Te Reo Māori

Native Schools Act 1867: Impact on Our Reo

The early missionary period from 1816 through to the mid-1940's was a period where the missionaries had established the first of the Church missions schools in 1816 at Rangihoua, in which grammar and orthography of reo Māori was formulated. The Gospels were translated into Māori by the missionāries, and Māori went through a period of high interest in schooling (Simons, 1998, p.xv). Following Te Tiriti o Waitangi in 1840, the state became involved in the schooling of Māori.

Education was a significant contributor to the loss of te reo Māori. In 1847 Sir George Grey's Education Ordinance provided State funding for mission schools. The settler government continued this through the Native Schools Act 1858 (Simons, 1998). From the outset the intentions of the state making provisions for the schooling of Māori were out of self-interest. This was made clear in reports by the inspectors of the mission schools which disclosed "that the schools were being supported by the state primarily to further its own interests and those of the settlers rather than those of Māori" (Simons, 1998, p. 7).

Seeking a more effective vehicle for its assimilation policy, the government established its own system of schooling for Māori away from the mission schools. Through a revised Native Schools Act 1867, government set up a system of secular village primary schools known simply as 'Native Schools'. These schools required all teaching in the Native Schools to be conducted in the English Language "as far as practicable." This meant, Simons explains, that under Pope, the first Inspector of Native Schools 1880, (Simonds, 1998, p.13)

provisions were made for the Māori language to be used in junior classes but only as a means of learning English. The Department of Education, established under the 1877 Education Act, with James Pope as the first Organising Inspector of Native Schools, was tasked to help prepare the Native Schools Code, which set down the conditions under which the Native Schools were to operate (Simon, 1998). At this time the Department of Education followed a new method of teaching English – the “direct” or “natural method”. This method resulted in the understanding that a second language (for Māori, this was English) would be learnt more quickly and effectively if the first language was not used at all (Simon, 1998, p. 74). This space for te reo in the curriculum as a medium for teaching, did not last and from the early years of the 20th century the use of the Māori language at school was officially banned (Simon, 1998).

The use of schooling as a means of influencing Māori and contributing to the loss of reo Māori is echoed by Walker (2004) as he asserts education played a major role in the colonisation of Māori and concurs with Simons (1998) that it was a deliberate strategy by Governor Grey to use the Education Ordinance 1847, to assimilate Māori. In this instance, however, Walker was referring to the role of institutions such as the Māori Boarding Schools managed and operated by the churches.

Decades of education under state government resulted in the endemic failure of Māori. Walker refers to this as the ‘*Whakapapa of the gaps*’ (2004, p. 28). Its origins, he explains, began with the opposition encountered by Ngata to include Māori as a subject for the Degree of Bachelor of Arts. This was further reinforced by the Hunn Report of 1960 identifying for the first time the ‘gaps’ between Māori and Pākehā (Walker, 2004, p. 28).

To address the issue that Walker (2004) identified as a ‘statistical blackout’ of Māori in higher education, Māori educators worked to close the gaps with initiatives such as raising

funds for the Māori Education Foundation and adding 'taha Māori' to the school curriculum. It was later found during the 1984 Māori Educational Development conference that these efforts had hardly made any difference because the gaps were structurally entrenched (Walker, 2004, p. 320). The disparities between Māori and Pākehā, Walker reinforces, were still present on most indicators in the 1991 Ka Awatea report and the 1998 Te Puni Kōkiri report "*Progress Towards Closing Social and Economics Gaps Between Māori and Non-Māori*" (Walker, 2004, p. 321).

The following extracts are examples of what Māori pupils and teachers describe as some of the ways this 'understanding' was enforced as recorded by Simon (1998, p. 82):

We knew from the start that we were not allowed to speak Māori. Like, if the big boys got angry and said some Māori words they were brought out and strapped. (Māori pupil at Karetu Nātive School, 1930-7).

At Maketū they used to cane the children – strap the children for talking Māori in the playground. Discipline was quite tough really. (Teacher in the Native Schools, 1940s).

When my little brother started to go to school he couldn't speak Pākehā because he was staying with the koro and kuia and he and my other sister were arguing and one was saying, 'Your nāme is Robert' and the other said, 'Kāore, ko Rato', which was his name. And then the teacher told him to be quiet and then he swore at the teacher. So, the teacher told him he'd better go home until he learned to speak his name in English. He would have been five years old then... (Māori pupil at Maketū Native School, 1930s).

These reflect only some of the stories gathered by Simon which include further examples of similar behaviours telling of the punishments meted out upon our tūpuna, our people for speaking their own language and insisting on their own identity through names given to them, no doubt, with a great deal of whakapapa and thought in the giving. What is truly sad is that this kind of treatment was echoed through the stories shared by kaiwhaiwāhi mai of this kaupapa (participants in this project). Out of love, out of fear, and a determination to protect their own, this is what they had to say:

I was born in the sixties and like many parents, my grandparents were whacked for speaking Māori and their thinking like many people thought, 'No, no, don't teach them Māori' so my parents' generation weren't taught to speak Māori. (T. Hodges, personal communication, 27 Mahuru, 2021).

My father was very learned, both in the Pākeha and Māori world but he was one who was adamant that we were not going to learn the reo, he saw how they were all treated, and he didn't want us to have that treatment as well. (Maaka, T.A.M., personal communication, 3 Poutūterangi, 2022).

It wasn't until I went to school that I started speaking Pākeha and then it was sort of mixed. My mother and father never pushed it. They wanted us to learn Pākeha it was all about getting on in the world. (Thompson, A.T.A., personal communication, 3 Hakihea, 2021).

When my father enrolled me in primary school, they asked for my name, and he said Te Ao Mārama Keene. Because it was too long and difficult for them to pronounce, he told my father 'Oh, no that won't do, we cannot say it,' so my father made up a name right there on the spot, naming me after a famous female

Hollywood actress at the time, Maureen O’Hara. (Maaka, T.A.M., personal communication, 3 Poutūterangi, 2022).

These quotes are from experiences generations apart and yet they faced the same fears of retribution for the use of te reo Māori in schools. The advent of World War 2 coupled with the migration of Māori families to cities also contributed to the demise of our reo Māori. The process of urbanisation precipitated by the need to find work and to make a living for family alienated many from their lands, also taking its toll on the health of te reo Māori.

Post World War 2 and Urbanisation: Impact on Our Reo

The years following World War 2 appeared to herald a change of Pākehā attitudes toward Māori. The exploits of the Māori Battalion during the war appeared to create goodwill towards Māori. In searching for articles on the Māori Battalion and the reason for their success as soldiers, a post on the NZ History Ngā Kōrero a Ipurangi website by Te Ariki Makea Apera Urirau (2019) described a military signaller in the Kiwi Battalion serving in Singapore, who understood the world of code, including encoding and decoding. In his article, Urirau spoke of the inability of the German Army during World War II to decode the Māori Battalion messages, thinking they were code. This of course was not the case, they were merely conversing in reo Māori. This served as an advantage during military procedures to the New Zealand war effort (Urirau, 2019). Despite this heroism, the point Urirau (2019) made was that “with all the good they [Māori Battalion] did during WWII, the language very nearly died” (p. 1).

Examples of the efforts of the Māori people in the World Wars are well documented.

Soutar (2019) in his extensive research of Māori in the World Wars is very explicit in describing the actions that took place between The Māori King Te Rata, Te Puea Herangi,

and politician Dr Maui Pomare. King Te Rata's announcement to his people on Christmas Day at Mercer where he was reported as saying, "We will cease staying out of this war; we will add our support" or as alternatively recalled by Te Tahī Iwikau, "Those of the Māoris who are willing to go, let them go, but those who do not wish to go, do not compel them to go" (Soutar, 2019, p. 233). Māori faced significantly challenging times with post-colonial land confiscations, in particular in the Waikato, yet the leaders of the time allowed the people to choose if they wanted to serve during the War. Te Puea's stance at Te Paina and the conscription and arrest of King Mahuta's youngest son and brother of King Te Rata, Te Rauangaanga Mahuta, saw him go in peace with soldiers, despite misgivings less than 50 years after the Land Wars decimated the Waikato people with the confiscation of their lands.

And what of te reo? In the recruitment process Māori were asked to attest to their health by reading and signing the attestation forms. Sergeant Alfred Cook, a Ngāti Raukawa interpreter, advised the board to print the forms in Māori so the men would know what they were signing. Cook was of the opinion that the proceedings would seem quite unnatural to the recruits "to ask them to take the oath of allegiance in a language foreign to them would be absurd" (p. 263). Cook's advice was not heeded (Soutar, 2019). Despite the trauma suffered by Waikato following the land confiscations, King Te Rata allowed his people to follow their own heart in the matter of a global war effort. Upon returning to New Zealand those who fought arrived home to face other challenges impacting the Māori people.

Evolutionary changes to Māori society following World War 2 were due to the availability of work in the larger towns and cities necessitating movement away from papakāinga in rural areas. Māori moved into urban areas in greater numbers. Before the war, approximately

75% of Māori lived in rural areas. Two decades later 68% lived in urban centres (NZ Race Relations, 2019).

Mainstream Education Impact

Post-war popularity of the word 'Māori' officially replaced 'Native' so the 'Native Schools' then became known as 'Māori Schools'. During the late 1950's and throughout the 1960's Māori Schools were gradually transferred to the public schools system administered by Education Boards. Thus in 1967 all 105 Māori Schools were transferred to Board control and in 1969, the Māori Schools system came to an end (Simons, p. 19). Its replacement, 'mainstream schooling' became the catalyst that devastated and systemically brought about the near death of the reo leading into the 1970s. It was becoming increasingly clear to Māori educators that Māori had to move outside the education system to prevent further loss of reo Māori. There had to be ways to revitalise the language in this time of peril.

McKinley and Smith (2019) speak from a global perspective in saying that for over four decades, the education of Indigenous peoples has become an increasingly central preoccupation in many colonised countries and for international associations. With Indigenous education systems disrupted and often destroyed by colonial invasion and exploitation, the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) brought to the world's attention indigenous peoples' rights to teach indigenous histories, languages, philosophies, and literature; to establish and control their own education systems and institutions; to teach in a manner appropriate to cultural methods of teaching and learning; to provide education in their own languages, and for all Indigenous children to have access to an education in their own culture and language (Kinley & Smith, 2019).

In New Zealand this was the experience for Māori. By working externally of the New Zealand education system Māori were able to bring about transformational change in the delivery of education, in our language, on our terms, in culturally appropriate environments, for the benefit of Māori children. The announcement by the Prime Minister on the 15th September 2019 for compulsory inclusion of NZ Māori history in the school curricula will require extensive input from the iwi holders of those histories. These examples make clear the intention of UNDRIP in supporting Indigenous Peoples' establishment and control of their own education systems (McKinley and Smith, 2019). To bring about the degree of transformation required to address reo loss, Māori had to act. From the era of the 1970s through the 1980s the Māori people, conscious of this imminent loss fought back.

PART THREE: REVITALISATION OF TE REO MĀORI: 1970s and 1980s

Te Rā o Te Reo Māori - Te Wiki o Te Reo Māori

To appreciate the influence of activities known today as Te Wiki o Te Reo Māori, one would have to understand the era from which this emerged. Three key factors contributed to the renaissance of the reo during the 1960s according to McCaffery (2016). The first factor was the publication and use of the first Māori text books written by Hoani Retimanā Waititi of Te Whānāu-a-Apanui, known as Te Rangatahi Series Book 1 and 2, published in 1962 (Waititi, 1962). These books were designed for secondary school level as he was at the time teaching at Queen Victoria School for Māori Girls in Parnell, Auckland. The series of Rangatahi books remained a school text during the 1970's through to the 1980's for students who were fortunate enough to have the reo taught in their schools of that time (Waititi, 1974).

The second factor contributing to the renaissance came with the submission to Parliament of the Māori Language Petition on September 14th 1972 (McCaffery, 2016; Roa, T., personal

communication, 8 May 2023). The petition had over 30,000 signātures (Te Taura Whiri i Te Reo Māori, 2012). Alongside this rōpu were Kaumātua such as Koro Dewes, and his wife Kura, Te Ouenuku Rene of Ngāti Raukawa, Ngāti Toa along with members of Te Reo Māori Society ki Pōneke. These young idealists joined with Ngā Tamatoa leaders Hana Te Hemara and Sydney (Syd) Jackson, Rawiri Paratene, Tame Iti, Taura Eruera, who formed chapters of Ngā Tamatoa in Auckland, Wellington, and Christchurch. They were joined by Ngā Kaiwhakapūmau and the New Zealand Māori Students Association, or alternatively known as 'Te Huinga Rangatahi.' Together these groups became primary catalysts to changing the status of te reo Māori within New Zealand society during the 1970's.

The third factor to support the renaissance of reo Māori happened as a result of the Currie Report 1963 leading to the appointment of Alan Smith as Director of Māori and Pacific Island Education within the Department of Education. Alan Smith, in his position acted quickly and in 1971 *The Report of the National Advisory Committee on Māori Education (NACME)* set out an agenda for the future. This was at a time when the proficiency and fluency of reo Māori had decreased from 95% to 25% and by 1975 had reduced to 5% (McCaffery, 2016, Benton, 1979). Smith brought on board well known Māori personalities, including Tūroa Royal, to work on this report (Walker, 1985). In 1971 Royal produced this report recommending that:

1. Cultural differences be understood, accepted and respected by children and teachers.
2. The school curriculum must find a place for the understanding of Māoritanga (the Māori way of life).
3. Special measures must be taken to achieve the goal of equal opportunity (Codd, Harker, & Nash, 1985, p. 75, cited in Walker, 1985, p. 31).

During the same period, the Benton Report, drawing on research from 1973 to 1978, undertaken by the New Zealand Council for Educational Research (NZCER) was published in 1979. This research provided evidence of the extent of widespread loss of the language in regions throughout New Zealand.

Following pressure from Te Reo Māori Society, and with Matiu Rata as the Minister of Māori Affairs, the Labour Government passed the Māori Affairs Amendment Act 1974, recognising Māori as the official ancestral language of the Māori people (Benton, 1979). The impact at national level was further strengthened when Te Reo Māori Society joined forces with Ngā Kaiwhakapumau i te Reo, led by Huirangi Waikerepuru, (McCaffery, 2016) in lodging a claim for Te Reo Māori with the Waitangi Tribunal. Māori claimants argued “the Crown had historically failed to protect Te Reo Māori...” (McCaffrey, 2016, p.2). The outcome from the Waitangi Tribunal’s *Te Reo Māori Report* (Department of Justice, 1986) was progressive and recommended a variety of legislative and policy remedies to protect te reo Māori as a much valued but endangered cultural resource. The strength of recommendations led to the passage of the Māori Language Act 1987 (Māori Language Act, 1987) making Māori an official language of New Zealand, supporting its widespread use, in particular in legal proceedings. In addition the Act set up Te Taura Whiri i te Reo Māori, the Māori Language Commission, to promote and to guide government in giving practical effect to the new official language (Anderson, Binney & Harris, 2015; Benton, 2015).

This historic piece of legislation affirmed the work of groups such as Ngā Tamatoa, Te Reo Māori Society, Te Huinga Rangatahi, and Ngā Kaiwhakapūmau i Te Reo which were major forces behind the renaissance of te reo Māori from the early 1970s through to the 1987 Māori Language Act (Māori Language Act, 1987). By this time key Māori leaders had already established and developed reo programmes and learning facilities working outside the

existing government controlled educational infrastructures. These facilities became historical groundbreaking opportunities ensuring te reo Māori revitalisation.

Te Ātaarangi

Richard Benton's prediction for the loss of native speakers of reo Māori by the 1980's (Benton, 1979), spurred many Māori into action. Such a person was Katerina Te Heikoko Mataira. A student of Caleb Gattegno, founder of the 'The Silent Way' method, Katerina employed this strategy to stem the imminent loss of the language (Gattegno, 1972). Gattegno encouraged and supported Katerina's vision to use the principles of The Silent Way to broaden and align fully with Māori cultural nuances.

From 1973 to 1980 Mataira's investigation into 'The Silent Way' of teaching language, and its ability to respond and adapt appropriately to the Māori language crisis, provided a valuable methodology which was broadened to align fully with Māori culture and nuances (Paipa, 2010). In quoting Dr Rawinia Higgins (2007) Paipa explains, "Te Ātaarangi is steeped in tikanga Māori and te ao Māori, although it has adopted Gattegno's principles, it is Māori in shape and spirit" (Higgins, 2007, p.25, cited in Paipa, 2010, p. 2).

By the late 1970's Te Ātaarangi movement was born. Developed by Katerina Mataira and Ngoi Pewhairangi this form of teaching the reo focused on language development for adults. This method of teaching uses only Māori as the medium of instruction using volunteer tutors working with small groups (King, 2014). Amidst the turmoil of reo Māori renaissance, Ka'ai (2019) reflects on how Katerina and Ngoingoi, two of our nations outstanding Māori women leaders, recruited fluent speakers of te reo Māori from all walks of life, and slowly, more and more people became part of this movement.

Using Cuisenaire rods, small coloured blocks, the method utilises the rods and three key words to guide students; whakarongo (listen), titiro (look) and kōrero (speak), allowing students to learn through their own internal sense-making processes. The phenomenon spread rapidly through Māori communities throughout the 1980's and has remained a critical revitalisation tool through to the present day (Paipa, 2010). This is echoed by Ka'ai who reiterates "Te Ātaarangi continues to be one of the most successful Māori community initiatives today" (p. 65). Ka'ai described the Hon. Tariana Turia's, Associate Minister of Māori Affairs of the time, success of Te Ātaarangi to a number of critical factors including: flax roots initiatives; developed outside mainstream; informed by mātauranga and Kaupapa Māori, with transformative impact (Ka'ai, 2019).

At home in Waikato-Tainui Te Ātaarangi had a significant impact with approximately 6,500 participants over a 30-year period. Te Ātaarangi programmes included: He Kāinga Kōrerorero; Kura Whānau Reo; Ohu reo; Te Ata Raukura; Community Reo classes and Wānanga Reo (Lee-Morgan et al. 2019).

While Te Ātaarangi provided excellent learning opportunities for adults wanting to learn te reo Māori, the early 1980s became the era for the emergence of te reo Māori revitalisation for our babies and our rangatahi. The Kohanga Reo movement and Kura Kaupapa Māori schools were flourishing throughout the country.

Kohanga Reo Kura Kaupapa Māori Movements 1981 - 1985

Walker (2004) devoted the last chapter of his book '*Ka Whawhai Tonu Mātou*' to Māori and education. "Māori" he asserts, "as subjects of cultural invasion and with the marginalisation of their language in the school curriculum, have inherently radical potential to transform the education system" (p. 344). The transformation he refers to, was the establishment of

Kohanga Reo in 1981 and the emergence of Kura Kaupapa in 1985 (Walker, 2004). The Kōhanga Reo or Language Nest is an immersion-based approach to language revitalisation in early childhood education. This was indeed a time when revival of te reo Māori meant stepping away from education in order to bring about the radical transformation of educating our Māori children in their own language referred to by Walker (2004).

Rei and Hamon (1993) included the work of people such as Iritana Tāwhiwhirangi, later Dame Iritana, in their book *Women Together: A History of Women's Organisation in New Zealand*. They paid tribute to a great woman in Aotearoa who took on the responsibility of becoming the first leader of the Kōhanga Reo Trust when it was established in 1982-1983. The role of Kohanga Reo Trust was to establish [kōhanga reo] throughout the country and work with local trustees. Dame Iritana Tāwhiwhirangi describes the policies of the trust as, "Very simple. First of all, total immersion or kōrero Māori for the whole of the time that the children are there; two, whānau responsibility....And [third] accountability, (a) for the kaupapa and (b) for any funds" (Rei & Hamon, 1993, p. 40).

The Government of the day provided \$45,000 for the first five pilot Kohanga Reo set up that year in Wellington and Auckland. The first Kōhanga Reo were established in 1982 at Pukeatua Wainuiomata, and Waiwhetū, Lower Hutt (Rei & Hamon, 1993) with the support and guidance of Māori educators, Māori administrators, and Government Māori Ministers of the time, Kara Puketapu and Koro Wetere (Walker, 2004).

The natural pathway following a Kohanga Reo pre-school experience was access to schools who could continue the reo experience for these children. In the early 1980's this was a problem. The influence of the Waitangi Tribunal's Te Reo Māori Claim 1986 opened the door to the establishment of Te Runanga o Ngā Kura Kaupapa Māori and Kura Kaupapa Māori schooling which led to their inclusion in the 1989 Education Act. This gained Treasury

and other Government Department support on the grounds that the current Education system could not, or would not, provide the types of language education being demanded by the Maori community (McCaffery, 2016). Walker (R. Walker, cited in Hutchings & Lee-Morgan, 2016) relates the outcome of the 300 delegates from the Māori Educational Development Conference drawing the conclusion:

That the strategy of trying to reform a morally flawed education system to accommodate Māori culture over 25 years was a waste of energy. The conference resolved to establish alternative primary schools modelled on the precedent set by Kohanga reo. Three independent kura kaupapa Māori schools were established: Hoani Waititi Marae in 1985, Te Kura Kaupapa Māori o Waipareira in 1987, and Te Kura Kaupapa Māori o Maungawhau in 1988. (p. 34).

In West Auckland, Dr Peter Sharples and the whānau of Hoani Waititi Marae established the first Kura Kaupapa Māori in the Aotearoa. In 1985 Te Kura Māori o Hoani Waititi was opened and retained the graduates of Te Kōhanga Reo, along with Kōhanga graduates from other centres in Auckland. Outside of Auckland, things were moving as well. In 1986 through the work of Cathy Dewes and Rawiri Rangitauira, the second Kura Kaupapa Māori, Te Kura o Ruamatā in Rotorua was established. In 1988 at the Auckland College of Education the term Kura Kaupapa Māori was used for the first time by Graham and Linda Smith, Tuki Nepe and the whānau of Te Kura Kaupapa Māori o Maugawhau. These schools promoted the objectives of language and cultural maintenance, and trialled the teaching of the primary curriculum in reo Māori (R. Walker, cited in Hutchings & Lee-Morgan, 2016). Te Aho Matua were the six principles underlying kura kaupapa: Te Ira Tangata; Te Reo; Ngā Iwi; Te Ao; Āhukatanga Ako; Ngā Tino Ūaratanga (R. Walker, cited in Hutchings & Lee-Morgan, 2016).

The teaching of Māori children in the medium of reo Māori was made possible through changes of the 1989 Education Act, section 155, (Education Act, 1989) allowing Special Character provisions for Kura Kaupapa Māori to be state funded like all other schools. There was now a pathway transitioning from Kohanga through to primary level schooling. Again Hoani Waititi lead the way to extending this further with the establishment of the first separate secondary level kura kaupapa, Te Wharekura o Hoani Waititi in 1993.

In 1985 in the Waikato Te Wharekura o Rakaumangamanga initiated a Māori Language immersion programme for children ages 5 – 18 (Harrison & Papa, 2005). To include middle and secondary aged students in this model of immersion programme was an insightful move on their part. Distinctively the Wharekura o Rakaumangamanga curricula incorporated a programme based on Waikato-Tainui epistemology. The drive to do so coming from the local community and situated next to Waahi Marae, the Wharekura ensured they followed, not only Waikato-Tainui tikanga but strongly that of the Kīngitanga Movement (Harrison & Papa, 2005).

A significant difference with Te Wharekura o Rakaumangamanga is they did not follow the principles of Te Aho Matua, as Te Kura Wharekura o Hoani Waititi had. By incorporating Waikato-Tainui and Kīngitanga into their programme they became the first of, what was to become a group of Kura, who chose to adhere to the principles and tikanga of their respective Iwi. This collection of Kura now affiliate as 'Ngā Kura-ā-Iwi.' Throughout New Zealand schools today over 100 Kura operate under the auspices of either Te Runanganui o Te Aho Matua or Ngā Kura-ā-Iwi. Kura Kaupapa were legislated in the Education Act 1989 as Sections 155 and 156 Schools, since then this has been updated to Section 111, (Education (update) Amendment Act, 2017).

The strength of conviction and the foresight of those who began the movement of reo Māori revitalisation bore fruit almost two decades later with the amendment to the Education Act 1989 to include both 'Te Aho Matua Kura Kaupapa' and 'Kura-ā-iwi' special character Schools. These kura were embedded in New Zealand law since 1989 and recently updated through the Education and Training Act 2020 (Education and Training Act, 2020) designated in Sections 156 and 155A as Designated Character Schools, so called for their role in the provision of specialised full immersion reo Māori educational curricula.

More recent decades have seen a shift in focus where iwi are returning to their own reo dialect, reo ā-iwi having seen the decimation of their own distinctive tongue throughout this same period of time since the 1970's era. Many are now using their experiences from reo revitalisation to target reo ā-iwi revitalisation. Some of those iwi have already gone some way to restoring this near loss.

PART FOUR: REO Ā-IWI

Reo ā-Iwi

The first sentence of Kāretu and Milroy's *He Kupu Tuku Iho* (2018, p.1) underpins the fundamental purpose of this research. Kāretu begins "To know me, and the world of my upbringing, first you must know my reo." ⁶ The inference is not simply about the ability to speak in reo Māori, it is about speaking in the language they were raised with.

Without diminishing the impact of time on a living language, te reo Māori, has over time evolved into a language at times *not* understandable. Kāretu and Milroy admit that change is inevitable, but what *is* puzzling to them, is the degree of change which renders speech

⁶ The English translations of Kāretu and Milroy's reo writings are my personal interpretations.

incomprehensible. One aim of Te Panekiretanga o Te Reo is to bring about a revitalisation of *kupu* long since absent in the reo today.

As a keynote speaker at *Ka Manukura o te Reo* Critical Awareness forum (2008), Kāretu addressed the issue of not only language loss, but dialect loss as well. In his address Kāretu does not blame the loss on the education system alone. Although acknowledging its contribution, he reminds us the sanctions were limited to time in school, so “why did we not speak the language at home and among ourselves?” (Kāretu, 2008, p. 49).

The reality of reo revitalisation for the past 50 years has differed for each successive generation. As a result Kāretu implores “How do we build language leadership?” His own response being “There is no language where all its speakers have a total command from the esoteric and literary to the mundane realities of life ... but we who are in the front line of the battle are surely language leaders” (2008, p. 50). Kāretu’s key point is, those with the reo, lead it; and to sustain it, take it home!

Mataamua and Temara (2008, Ed) concurred with Kāretu’s entreaty above. The premise of their argument centres on the need to relocate the reo back into the home. The near loss of the reo in the 1970’s, and its subsequent rescue through Kohanga Reo, Kura Kaupapa, Te Ataarangi, Māori radio and television, underpinned the importance of this kind of action at that time. The question Mataamua and Temara ask however, is this, “Is our language now in a better position than say pre 1970?” Seemingly a rhetorical question, but they respond, “It’s not” (p. 44). The implication clearly being “If the language is not spoken in the home, it will dissipate and die” (p. 45).

In spite of Kāretu’s iterations previously, he holds the view that reo, specific to tribal regions, will not survive. It may be so that iwi kīwaha and particular words will prevail,

however, Kāretu explains, “within the next 50 years iwi dialect as originally spoken by the people, will die.” Milroy attributes this loss to the changes of language over time brought about “through a rapidly changing world” (Karetu & Milroy, 2018, p. 144).

A case in point to support the assertions of Kāretu and Milroy (2018). Keegan, Lewis, Roa, and Tarnowska (2014) were part of a Project team working with the University of Waikato’s Innovation Centre, the Māori Department, and the Computer Sciences Department to develop the first Indigenous Language in an E-Learning Interface platform known as PLACE(TM). Referencing this paper demonstrates the extent to which reo Māori can be applied and supports the notion of reo Māori as an evolutionary language responding to an increasingly digitised world of the 21st century.

The written word of te reo Māori has flourished since the first of the Missionaries translation of the Bible (Te Paipera Tapu). Ngāti Hauā use of The New Testament (Te Kawenata Hou) written bi-lingually (The Bible Society, 2008) is a treasured resource in the memory of Tarore, the child who brought Christianity to Ngāti Hauā and who died during the Waikato Land Wars.

The translations into reo Māori of famous books such as *Alice in Wonderland* (Carroll, 2015), and the translation of different religious prayers such as the *Bahá’í Prayers* (The Natural Spirit Assembly of the Bahá’ís of Aotearoa New Zealand, 2018) are both examples where te reo Māori is applied to other languages and contexts. Both of these books translated into te reo Māori by Tom Roa at the request of each respective organisation responsible for the books. The linguistic skill necessary to capture and convey the authenticity of meaning from the original language must have some impact on the type of reo Māori used in the translations. Again does this further assert the predictions of Kāretu

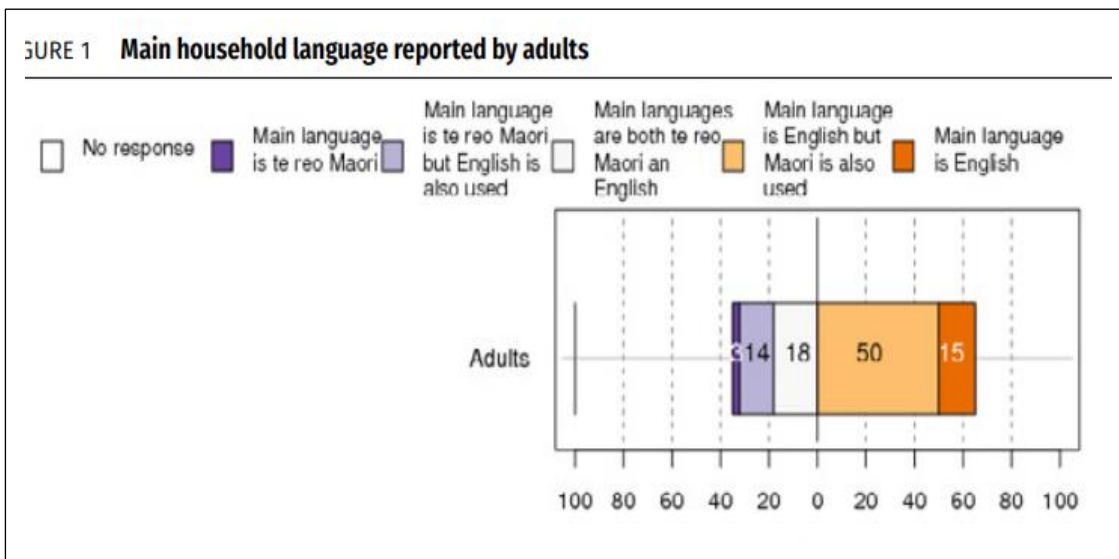
and Milroy (2018) where the death of iwi dialect is inevitable given the imminent and rapid global changes our reo is now exposed to?

In returning to the nexus of reo ā-iwi use in our homes and on our Marae we need to consider the amount of reo currently being used in these highly important places. In 2017 NZCER- Te Wāhanga team and Vini Olsen-Reeder from Victoria University (VUW) undertook a structured series of interviews asking key questions about this very topic. The questions they focused on were; ‘Who is using te reo Māori and who are they using it with?; Where is te reo Māori being used and what is te reo Māori being used for? Some of the questions were from the original 1970s sociolinguistic survey of Māori Language use and Statistics New Zealand’s *Te Kupenga 2013, the Health of the Māori Language and Attitudes to the Māori Language surveys* carried out by Te Puni Kōkiri (Hutchings et al., 2017). Their target participants were from nine regions throughout the country. This did not include any area of Waikato-Tainui.

The outcome from the 448 adults interviewed and in answer to the first question “Who is using te reo Māori and who are they using it with?” found at least 85% were living in households where some te reo Māori was spoken. The range of te reo Māori used within these households ranged from te reo Māori being the main language (3%) to English being the main language (65%) shown below in Figure 3.3 (Hutchings et al., 2017, p.13). In these homes 17% of adults reported reo Māori as a main language. The outcome for the 596 tamariki interviewed revealed tamariki reported greater proportions of reo as the main language in their households. This is evidenced in Figure 3.4 (Hutchings et al., 2017, p. 14) where 26% living in households where reo Māori is the main language.

Figure 3.3

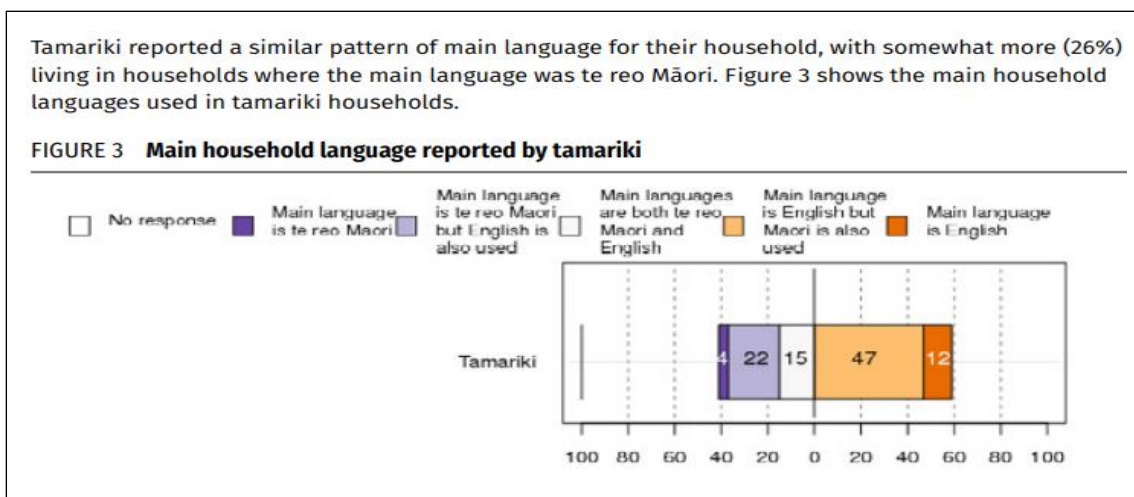
Main Household Language reported by Adults



(Hutchings, J., Higgins, R., Bright, N., Keane, B., Olsen-Reeder, V., Hunia, M., Kearns, R., 2017, p.13)

Figure 3.4:

Main Household Language Reported by Tamariki



(Hutchings, J., Higgins, R., Bright, N., Keane, B., Olsen-Reeder, V., Hunia, M.,Kearns, R., 2017, p.14)

In regard to the second question, “Where is te reo Māori being used and what is te reo Māori being used for?” The responses from adults showed the highest use and places were ‘anywhere and everywhere’ (60%), inside the home (41%) and ‘on the Marae’ (22%),

(Hutchings, et al., 2017). For tamariki 57% showed children used reo Māori most or all of the time where they were also learning te reo Māori or learning through the medium of Māori (p.21-22). It is interesting to note the lower percentage of usage of reo Māori on the Marae. Hutchings et al, found that less than half of the adults (48%) said that hui were conducted entirely in te reo Māori. When observing conversations during meal preparation, only 12% of adults said these were all in te reo Māori while 20% said a little te reo Māori was used (Hutchings et al, 2017, p.22). The significance of this research data leads to the conjecture that this is the case for many Marae. The Household Language data from Hutchings et.al., (2017) and the prediction of iwi dialect loss predicted by Karetu and Milroy (2018) emphasises the urgency for iwi to act. The narratives following shares the efforts of Indigenous peoples abroad and iwi Māori efforts to do just that, revitalise reo ā-iwi.

PART FIVE: REO Ā-IWI REVITALISATION

The research into language revitalisation globally and locally uncovered a wealth of fundamental and sense-making constructs. The notion of Language Ecologies (Grenoble, 2015) is one such example. “The field of language ecologies studies the interrelationships between speakers and their language as situated in their full context...[it] is the fact that language is not isolated from other social, cultural and ecological factors but interacts with them” (p. 30). This is echoed by Walsh (2022) when he describes the statement by an Aboriginal Elder in discussing language revitalisation. Walsh reiterates, “Language is like food...once you get a taste for your Indigenous language, you can’t get enough of it” (p. 5). So simply described yet so powerful an impact on what is empirically a natural state for any Indigenous language speaker. The pride and commitment of those, whether just starting out or whether broadening their language skills, infects a whole community raising iwi confidence and overall positivity to language revival. The following gives an insight into what this has meant for Indigenous peoples worldwide and for Iwi Māori nationwide.

Iwi Taketake – International Experiences of Indigenous Peoples’ Language Revitalisation

The voice of indigenous peoples globally provided a glimpse into the aspirations and challenges iwi taketake faced when revitalising their own language. Gleaning insight into the experiences of other peoples during this study was critical to an investigation of strategies and practices helpful to the revival of reo ā-iwi.

Chehalis, United States

Conwell (2017) provided a comprehensive view of the Chehalis language from the viewpoint of the Confederated Tribes of the Chehalis Reservation, Western Washington State of the United States of America. As with Māori, the impacts of colonisation have been emphatic in its destruction of the language and tikanga of their people. Conwell (2017) says: “By the 1970’s, only the very elderly appeared to be fluent in the Chehalis language, with a residue of tribal member comprehension among those members who were middle-aged adults” (p. 17).

What Conwell (2017) noted in her study were two critical aspects fundamental to reo language survival. Firstly, understanding the importance of preserving some language and cultural information for Chehalis use only; secondly, recognising the risk that cultural and historic knowledge remains embedded in tribal language, therefore the continued loss of language will cause significant risk of loss to cultural and historic practices (Conwell, 2017).

Hawai’i, United States

Matsuda (2018) highlights that the history and knowledge of the Hawaiian people were maintained by memory and transmitted orally from generation to generation. At the introduction of print in the early 1800s, the Kanaka people eagerly learned writing and

sought out this technology as a new form to preserve and perpetuate Hawai'ian knowledge (Chapin, 1996; Silva, 2004; ho'omanawanui, 2017; cited by Matsuda, 2018). Along with the rapid adoption of print, Hawai'ian literacy excelled where in 1834 it was estimated that 91% of Kānaka were literate. Matsuda (2018) quotes Laimana (2011) saying:

By 1832, Hawaiians had surpassed the current literacy rate in the United States, which at the time was barely 78 percent. Comparatively, during the same period of 1820-1824 literacy in the United States grew by only 6 percent, while Hawai'i experienced a break the 90 percent level until 1902— 68 years later, three hundred years after the first settlers landed in Jamestown. (Laimana, 2011, pp. 10-11; cited in Matsuda, 2018).

However, by the late 1890s, this changed. At this time the Hawai'ian indigenous language of 'Ōlelo Hawai'i was banned from schools in 1896 creating a "linguistic genocide" imposed by the federal government to colonise the Kānaka people of Hawai'i (Kana'iaupuni, Ledward, & Malone, 2017, p.311-339; cited in Matsuda, 2018). Having suffered the trauma of indigenous language denial, the Hawai'ian people directed their experiences toward Indigenous scholarship where they sought well-being of their people and their knowledges stored in libraries, archives, and museums (Matsuda, 2018). Taking this to another level, Matsuda (2018) referred to the concept of 'mo'olelo' and 'ike Hawai'i' in print from ho'omanawanui (2017, p.60; cited in Matsuda, 2018, p.26) who explained the expanded meaning of mo'olelo as "a general term for a narrative of any kind...In regard to literature, mo'olelo encompasses all genres of oral tradition (Ha'i waha) and writing (palapala)." From an origin of oral language only, "Kānaka continue to adopt Technologies that perpetuated and propel our mo'lelo forward" (Matsuda, 2018, p.26). The Hawai'ian people rapidly adapted their oral traditions whereby the stories and histories of their people were

recorded in print and protected them ensuring their 'mo'olelo' would endure returning to the people access and the power to use their Hawai'ian ancestral language and knowledge.

Lenape, United States

In relation to the revival of the Lenape language indigenous to Pennsylvania, New Jersey, and New York states, Weinburg and De Korne (2016) discuss the concept of communities of practice as a lens on endangered language education and revitalisation. The concept involves three key characteristics:

Mutual agreement, the multiple ways members of a community of practice interact with each other; joint enterprise, the common goal shared by members of the community of practice; and a shared repertoire, through mutual agreement and working together as a joint enterprise, members develop a shared repertoire which may include common language, styles and routines that express members' belonging to the community. (Weinburg & De Korne, 2016, p. 126).

Additional concepts noted with those working within a community of practice framework are that of reification, referring to the creation of a material form of the group's practices, for example the creation of a dictionary or pedagogical materials reifies linguistic practices, creating a written codification of dialects (Wenger, 1998, p.105, cited by Weinburg & De Korne, 2016). Wenger (1998) describes it that "the products of reification can cross boundaries and enter different practices...we can participate in multiple communities of practice at once" (p.105).

A further concept relevant to this study of language revival is that of legitimization conflict where "Legitimation conflict...brings into question the legitimacy of a participant by other community members" (Harris & Shelswell, 2005, p. 168, cited in Weinburg & De Korne,

2016). The usefulness of this concept for the community of practice is to understand they are defined as much by 'who is excluded' as well 'who is included.' The significance being that at times acts of exclusion are essential to the continued cohesion of the group.

Anishinaabeg, Canada

Brock Pitawanakwat (2018) looked at the way the Anishinaabeg people rekindle and restored their language by promoting, speaking, and teaching Anishinaabemowin throughout their ancestral territory, Canada. The Anishinaabeg launched language-maintenance and revitalisation initiatives including immersion programmes for pre-schools, primary schools, and adult immersion programmes. This method of language learning proving popular among the Anishinaabeg indigenous communities. However, Pitawanakwat (2018) related the experience of Barb Nolan, a teacher of Anishinaabemowin, who had three students say to her, they don't want to learn the verbs and the nouns, they just want to learn to speak the language. This prompted a look at how an approach to second-language learning could become more natural rather than using a structural/grammatical approach to language learning. Barb Nolan's method of teaching changed to become more animated using hands, facial expressions, drawings, and the use of tangible things in the class to convey what she was saying, taking more of a communicative approach to language learning (Pitawanakwat, 2018).

Pueblo Indian and Ojibwe

The revitalisation of the Pueblo Indian language had at its heart the re-establishment of "traditional functions of language use in the context of everyday speaker interactions" (Sims, 2005, p. 104). Although viable tribal language communities still existed among the Pueblo Indian people, it continued to remain a critical factor in terms of maintaining and teaching tribal languages within these communities. Morgan (2005), too, notably saw the

need to address the challenge of language revitalisation as seen through the eyes of the Ojibwe peoples. For Morgan (2005) this was through the re-establishment of tribal languages as a spoken language within families and communities. The goal to do so was not easy, as tribal language initiatives continued to struggle against the tremendous pressures and influences from a mainstream English-speaking society (Morgan, 2005). Sims (2005) and Morgan (2005) both identified the fundamental centrality of revitalising tribal spoken languages in homes and in the communities.

Gamilaraay, Australia

Closer to home, it is easy to see the impacts of the indigenous peoples of Australia who too, were colonised by British settlers as was New Zealand. The Gamilaraay language (Smith, Giacon, & McLean, 2018) New South Wales region of Australia, suffered the same fate as many indigenous people where the language was banned and, in most cases, discouraged through harsh punishment to those who spoke it. This led to many parents and families giving up speaking their language to their children out of fear.

Smith, Giacon, & McLean (2018) discussed efforts to revitalise the Gamilaraay language through the lens of community, linguistic, human, and pedagogical resourcing. They noted a recent increase in interest in the Gamilaraay language programmes through cultural, visual and performance arts and child naming ceremonies. As custodians and ultimate users of the language, community leadership is of critical importance to language revival. In 2003 Ash, Giacon & Lissarrague (2003), produced a dictionary of the Gamilaraay, the Yuwaalaraay, and the Yuwaalyaay languages of the Australian indigenous peoples. The dictionary comprised around 2000 words. For this reason, the creation of neologism by a small group of linguists became necessary for terms which did not exist in the traditional Gamilaraay cultural context. However, according to Cameron (2013) to effectively deliver a

language requires people who are adept at the formal knowledge of the language. In other words, Cameron (2013) asserted those engaging in teaching the language will require second language teaching methodologies enabling the development of classroom materials needed to support the delivery of programmes. As with Indigenous peoples world-wide the Gamilaraay people face the same dilemma of having to counter the significant impact of intergenerational colonisation leading to the loss of their language.

Ainu, Japan

The Ainu people have for a century been encouraged through national regulations to 'Japanisation' the Ainu society and culture (Kerwood, 2017). The aim of the Ainu people was to gain rights and recognition of indigeneity and in 1999 a Sapporo District Court ruling provided an opportunity for change in recognising the Ainu as 'a distinct ethnic group'. This led to the Japanese government being legally bound to consider protective measures for the Ainu within their Article 13 of its constitution which eventually turned to formal recognition in 2008 (Kerwood, 2017).

Bukh (2010) reinforced the attitude of Japan to its socialisation into Western international society. On one hand, Japan aimed to gain the status of a 'civilized' nation and engaged in cordial relations with western powers. At the same time it adopted coercive imperialist policies towards peoples it considered 'uncivilized'. The political imperative was to gain recognition by the western world of Japan as a 'civilized' state (Bukh, 2010, p.36), however, the practice of 'Japanisation' of the Ainu culture could be viewed as contradictory to the notion of civility.

Chickasaw, United States

To conclude this aspect of reviewing the literature of international Indigenous people, it is fitting to relate the story of 'Jerry' an elder fluent in the language of the Chickasaw people, 'Chikashshanonpa,' a man deeply committed to the learning and teaching of his language (McCarty, Nicholas, Chew, Diaz, Leonard, White, 2018). Jerry's scepticism of the younger generations' interest in Chikashshanonpa arose out of his belief that the language was destined to perish with his generation. He would say to those interested, *"If I teach you, who are you going to speak to? There's nobody else that speaks it and I'm not going to live forever?"* (McCarty, et al., 2018, p. 162). Fortunately, with persistence, he relented and began teaching his language. This story of one man's despair at seeing his language die as an elder of his time, in the end provided hope and an inspiration to revive what was 'not yet' lost.

The western imposition on Indigenous peoples clearly mirrored what happened to Māori. There are numerous stories across the globe whose histories emphasise the degree of language trauma suffered by Indigenous Peoples worldwide. What is of interest from these histories is learning about the different layers of challenges people encountered while working to revitalise their language and or dialectal loss.

Having considered the literature on international language revitalisation amongst Indigenous peoples, it is now time to turn to the Aotearoa New Zealand context. Reo Māori revitalisation is increasing, in particular, now focused on recapturing the distinct dialectal reo of different iwi across Aotearoa. Below are the efforts of iwi who have embarked on this journey of reo ā-iwi revival.

Iwi Māori

Taranaki Iwi

In 2005 Taranaki developed their strategic plan 'Te Reo o Taranaki' (Hond, 2005). The ultimate goal of the strategic plan was to 'Whakataranaki atu te tū o te tangata me tōna reo'. For this to become a reality it required a focus on the use of Taranaki karakia, waiata, karanga, whaikōrero along with their own tribal stories and histories (Hond, 2005).

To do this required bringing together those of the generation who grew up with te mita o Taranaki "Ka tōia te pāhake hei kaikōrero...ka tōia mai tēnei hunga arataki i te tū a te rangatahi. Ka tōia kia pā mai te mita, tōkia atu ai ki te hunga e whai reo ana" (Hond, 2008, p. 6). The outcome from wānanga focused on Te Reo o Taranaki. During this time growth was seen in "Ngā mahi o te pae, ko te whanaungatanga kua tupu i waenga i a rātou, me te hokihoki o ngā uri o Taranaki e noho ana ki waho i te rohe ki tō rātou kāinga, tū ake ana i ngā hui" (Hond, 2008, p. 6).

The return of uri home to Taranaki focused on Te Reo o Taranaki is a compelling example of iwi interest in their own respective mita o te reo. Taranaki iwi faced this dilemma almost two decades ago exemplifying the awareness of likely dialectal loss if not addressed through iwi wānanga revival programmes to ensure reo ā-iwi survival.

Kāi Tahu Iwi (1)

The work of White and Rewi (2014) with the Kura Reo o Kāi Tahu brings a whole new perspective to language revival, a perspective that requires genuine consideration by any iwi focused on reo ā-iwi revitalisation. Austin and Sallabank (2011) refer to Muhlhausler (2000) who, as an Ecolinguist, discounts the notion of competition to focus more on the interconnections of languages and their environments. White & Rewi (2014), reinforce this

notion, by quoting Muhlhausler saying “Linguists, to have any impact on reversing diminishing linguistic diversity, they must focus their efforts on preserving language ecologies, not languages” (Austin and Sallabank, 2011 p.31, cited in White & Rewi, 2014). White and Rewi (2014) incorporated Muhlhausler’s (2000) language ecology methodology and the work of sociologist Joshua Fishman’s (1991, 2001) eight-tiered Graded Intergenerational Disruption Scale (GIDS) to devise a tool to support iwi language revitalisation. What was needed was a model from which intergenerational language revitalisation can be achieved if each tier is acquired. Fishman’s GIDS provided a framework to develop Māori language planning at both macro and micro level (Higgins & Rewi, 2014). This led to the ZePA model based on Fishman’s theory of reversing language shift. The ZePA model was later adapted and applied to a Māori context as a means of measuring and monitoring the health and vitality of te reo Māori. The opportunity was taken up to support the preservation of the Kāi Tahu dialect. What is critical to this study is the way in which Kāi Tahu used the findings of people such as Muhlhausler (2000) and Fishman (1991, 2001) to determine people’s attitudes to attending reo events such as kura reo. White and Rewi adapted the ‘ZePA’ (Z = Zero; P = Passive; A = Active) model and devised the ‘KoPa’ model ‘Mai te Kore; ki te Pō; ki te Awatea model incorporating the ecology of the Māori attitudes to the learning environment such as, identifying people’s motivation to attend, the support mechanisms in place enabling attendance, and looking into the relationships between identity and language and how reo ā-iwi influences this.

As with the ‘ZePA’ model, the ‘KoPA’ equivalent (Rewi & Higgins, 2022) focused on three key elements of KoPA and how they impacted reo revitalisation. The model implemented strategies that identified motivational factors for those attending learning opportunities (Mai te Kore), to knowing what support mechanisms enabled attendance, (Ki te Pō), and then understanding the relationship between identity and language, and how reo ā-iwi

influenced this (Ki te Awatea). Recognising where people were positioned provided critical information to the implementation of effective reo strategies.

Engaging a tool such as the KoPA model to the revitalisation language would be extremely useful to the preparation and planning of future reo ā-iwi programmes. Maximising learning attitudes to attendance by iwi members is an essential element of reo ā-iwi revitalisation and acquisition, after all one must engage first before learning can take place. The outcomes from data gathered in a study of this kind can provide invaluable intelligence to mitigating the challenges people face with attending organised iwi reo events.

Kāi Tahu Iwi (2)

For Kāi Tahu, O'Regan (2016) stated that “the status of te reo within Kāi Tahu is indicative of the effect that the social and physical fragmentation of the iwi in the 19th and 20th centuries has had on Kāi Tahu culture” (p. 105). A significant factor that differed from that experienced in the North Island says O'Regan (2016) is “the rate at which colonisation in the South Island took place and the comparative ease with which the communities were displaced” (p. 105). O'Regan explained that the Kāi Tahu language revitalisation gained momentum in 1993 following the attendance of Tahu Pōtiki at an immersion language programme offered by Te Wānanga o Raukawa in Levin (O'Regan, 2016, p. 106). From this Wānanga o Raukawa modelling of immersion reo delivery, the Kāi Tahu Trust Board generated their own evidence-based model *Reo Rumaki* (O'Regan, 2016, p. 107). The first pānui to *Papatipu Rūnaka* was sent on 17 March 1994 as a means of promoting the first *Reo Rumaki* for Kāi Tahu (O'Regan, 2016, pp. 107 – 108). The inaugural *Papatipu Rūnaka* for Kāi Tahu was clearly articulated in the pānui by Koa Marshall (1994) of the Ngai Tahu Māori Trust Board who expressed that:

The intention is that those who attend hui this year will go on to become Kaiako and resource people for Kāi Tahu's own total immersion programme beginning next year...The question that will be asked in making the selection is 'How will Kāi Tahu benefit from your being involved in the Wānaka? (p. 2).

Kāi Tahu, as with Taranaki and Ngāti Raukawa, were well ahead in this journey to the revitalisation of their own reo ā-iwi. The steps undertaken by them providing valuable models for other iwi to engage in.

Ngāti Kahungunu Iwi

It is encouraging to see how other iwi have identified and pursued their respective reo ā-iwi aspirations, when noting that the 2005 launch of Te Rautaki Reo o Ngāti Kahungunu (Hutana, 2008) aligns strongly with key aspects fundamental to this study of Ngāti Hauā reo goals. The three major components of the rautaki identify 'whakaohoho, whakamana and whakamahi' as critical factors to successfully revitalise te reo o Kahungunu. These key terms are explained as:

⁷Whakaohoho: te whakamataara tonu i te iwi ki ngā whakamātautau a te rāwaho i te reo o Kahungunu me ōna tikanga.

Te Whakamana: te rangahau i ngā momo rautaki katoa, hui haumanu i te reo o Kahungunu me te waihanga mai i ngā rauemi hai tautoko.

⁷ Te Reo o Ngāti Kahungunu: Kaupapa Matua – E Oho Kahungunu: Te Reo Māori Use it! Or Lose it! (Hurtana, 2008).

Whakamahi: te whai kia kaha ake ngā whānau ki te kōrero i te reo i te kainga, tae atu hoki ngā rūwāhi katoa o te hapori. (Hutana, 2008, p.7).

From the predominant revitalisation foci and strategies presented above, what is evident, is the similarity of thinking iwi have in common. Those characteristics identified by Ngāti Kahungunu (Hutana, 2008) are critical to generating the conscientization required to transform the actions of people to bring about change so iwi can once again banter, debate, joke with their own people, anywhere, at any time in te reo a-iwi as their parents and grandparents did in the past.

A significant factor identified by Ngāti Kahungunu is that of ‘whakamahi’ where the focus is on building reo capability among whānau, in the home, and throughout the community. The Ngāti Kahungunu Iwi Incorporated included ‘whakamahi’ in their iwi Education Strategy: Te Tōpuni Tauwhāinga (2022) as Goal Four: Whakamahi – Kahungunu Doing (Methodology). In this context ‘whakamahi’ “Represents the trialling and implementation of tools, and training for educators and whānau, thus, within the whakamahi strand are multiple levels of engagement” (Ngāti Kahungunu Iwi Incorporated, 2022, p.1). The value of this approach is to use ‘whakamahi’ in an educational context to improve successful educational outcomes for Ngāti Kahungunu iwi. The Ngāti Kahungunu Education Strategy: Te Tōpuni Tauwhāinga (2022) ‘whakamahi’ affirming the necessity of:

- Demonstrating how our educational institutions can implement teaching and learning content into the curriculum.
- Demonstrating how our educational institutions can implement Ngāti Kahungunu culturally responsive pedagogy in their practice.

- Ensuring our educational institutions are continually empowered and supported to implement Ngāti Kahungunu culture, identity, and language throughout the curriculum, pedagogy, and assessment practices.

(Ngāti Kahungunu Iwi Incorporated, 2022, p.1).

The overall purpose is aimed at strengthening overall iwi aspirations of the Rautaki Reo o Ngāti Kahungunu to build sustainable and iwi-oriented practices among the community where whānau engagement and educational institutions play a significant role as influencers and practitioners (Hutana, 2008).

Ngāti Raukawa Iwi

In 1975 Whatarangi Winiata ascertained that only 100 speakers of te reo Māori existed between Tītahi Bay in Wellington, and the Rangitīkei River. This prompted Whatarangi to establish reo Māori immersion programmes run by the Raukawa Marae Trustees of the time. The programme, called *Whakatupuranga Rua Mano* or Generation 2000 grew so that by 1981 as a 'natural extension' Te Wānanga o Raukawa (1981) was established, and became the first tertiary institution with a 'basis in Māori learning' in New Zealand (Te Wānanga o Raukawa, 1981). From that time Te Wānanga o Raukawa have continued to provide reo Māori based programmes for iwi Māori maintaining the four key principles of Whakatupuranga Rua Mano since 1975:

1. That the marae is our principal home and, and as such, it must be well serviced and maintained and thoroughly respected...
2. That the language, as a deeply treasured taonga...and our activities must guarantee revival.
3. That the people are our wealth...
4. That we will strive to govern ourselves. (Te Wānanga o Raukawa, 1981).

Te Wānanga o Raukawa established a means of reo access and reo learning that many iwi over the past 40 years have engaged with. The success of such a programme leading to an escalation of other iwi establishing their own reo oriented plans and agendas.

Further north still within the Raukawa region Charlie Tepana, Raukawa Reo and Tikanga Lead, carried out a research effort in 2007 to capture the kōrero of kaumātua who grew up with te reo as a first language. From this research came a wealth of different kupu and a different way of speaking that ultimately led to the establishment of reo wānanga in Ngāti Raukawa (C. Tepana, personal communication, 27 July 2023). As a result, the launch of the first Ngāti Raukawa Kura Reo in Tokoroa (Tepana, 2009; Ngāti Raukawa Iwi Trust, 2023) was established generating a further strand of access to reo learning for iwi Māori and te rohe o Ngāti Raukawa.

At the outset Ngāti Raukawa focused on strategies to build capacity on te reo o Ngāti Raukawa. The iwi determined the following strategies to do so:

1. Whakapapa
2. Kōrero Tuku Iho
 - a. Kōrero o Tainui Waka
 - b. Kōrero ā-iwi
 - c. Kōrero ā-hapū / marae / whānau
1. Rerenga kōrero ā-iwi
 - a. Whakataukī/whakatauākī
 - b. Kīwaha
2. Kupu ā-iwi me ngā kupu taurite ki ērā o iwi kē engari pea he rerekē te tikanga
3. Karakia – he reo anō ka mutu he nui hoki ngā tauira o te momo reo o ngā tūpuna

4. Waiata Koroua, Waiata Aroha, Ngeri, Pātere, Mōteatea – he reo anō ka mutu he nui hoki ngā tauria o te momo reo o ngā tūpuna
5. Whaikōrero / Karanga
6. Mahinga Kai
7. Mahi Toi

As a result, Ngāti Raukawa provided reo opportunities for the iwi through kaupapa such as:

1. Te Kura Reo o Raukawa
2. Te Whare Kōrero o Raukawa – he wānanga e aro ana ki te whaikōrero/karanga/tikanga/wāhi tapu
3. Te Uru Raukawa – ngā wānanga ā-marae
4. Te Ūkaipō
 - a. Tohi i ngā pēpi
 - b. Āwhina i ngā Māmā hapū
5. Waihanga Rauemi
 - c. Kōpae Waiata e 4
 - d. Pukapuka mā ngā tamariki
 - e. Te Oriori o Raukawa
6. Te Kāpaukura – kaupapa karakia
7. Ngā Tohu Reo o Raukawa – kaupapa whakanui i te hunga hāpai i te reo
8. Te Wiki o te Reo Māori – whakatairanga tonu i te reo
9. Uiui Kaumātua
10. Kohinga Kōrero – archives collections (C. Tepana, personal communications, 27 July 2023).

The Kura Reo was the means by which total immersion programmes could focus on reo Māori structure and grammar supporting reo comprehension, translation, idiom, and

tikanga. Aspects of the reo component considered “Ngā aronga ki ngā kupu rerenga me ngā kōrero o ngā tupuna, looking at whakapapa, kōrero tuku iho, karakia, waiata, me ngā kupu” (Te Pana, 2023, personal communication, 20 July 2023). By engaging in this way, Ngāti Raukawa Iwi Trust (2023) ensured sustainable revitalisation programmes for te reo o Ngāti Raukawa.

Waikato Reo a-Iwi

At home in the Waikato, the Waikato-Tainui reo strategy *Tikanga Ora Reo Ora* (Waikato-Tainui, 2006) was born out of the Waikato Raupatu Claims Settlement Act 1995 (Waikato Raupatu Claims Settlement, 1995). *Tikanga Ora Reo Ora* is a key strategic objective of the Waikato-Tainui Whakatupuranga 2050 long term iwi strategy. The reo strategy was inspired by the saying of Kīngi Tāwhiao “Maaku anoo hei hanga tooku nei whare encompassing the following key principles”:

- The language echoes in the walls of our houses.
- Cultural practices are held in high regard.
- The language and cultural practices are etched in the hearts of the people in 2050.
- The language and cultural practices are strong within the homes, marae, schools, and communities.
- The Waikato dialect thrives.
- The cultural practices of Waikato are upheld (Waikato-Tainui, 2006, p.16).

The Waikato-Tainui reo strategy (2006) and actions taken by iwi within the rohe were inspirational with its revival of te reo o Waikato-Tainui dialect. The programmes Waikato-Tainui provided gave access to a wide spectrum of reo and tikanga learners. The focus was to build reo capability and tikanga knowledge to support iwi members in their everyday lives. The programme involved face-to face wānanga over a three-year period targeted at:

- Te Reo Uukaipoo: provided tailored reo resource packs to support working with whānau.
- Te Reo Kaakaho: encouraged those starting their reo journey while catering to whānau who came with a range of reo level usage.
- Te Reo Kaapuia: strengthened reo and tikanga of tribal knowledge for Kaiako reo Māori throughout the education sector.
- Te Reo Aratau: focused on rangatahi including school age groups and focused on building rangatahi knowledge around te wai, te reo o te raakau, te reo Whitiara, te reo puoro and te reo Takapaurua.
- Te Pae Kaakaa: worked with upholders of our paepae to grow further knowledge of tribal reo, tikanga, korero tuku iho, and whakapapa (Waikato-Tainui, 2006).

The targeted reo sessions above introduced reo modelling opportunities for members of the tribe and involved a range of mātanga reo from Tainui to deliver the programmes. Te Reo Kaakaho Year 1 Tauira booklet (Te Whakakitenga o Waikato, 2018) for example was “designed for those who have just started on their journey of learning the Maaori Language” (p. 3, 2018). The programme was principled on one of Kīngi Tawhiao’s statements, “⁸Māku anō hei hanga tōku nei whare” (Te Whakakitenga o Waikato, 2018, p. 3). Te Reo Kaakaho began in 2016 and ran for its intended three year period at which time Iwi and Hapū within Waikato, began developing their own reo strategies and implementing their own programmes of kura reo and reo wānanga. A Waikato-Tainui reo initiative that

⁸ Māku anō hei hanga tōku nei whare: Here the phrase is a guiding principle for the Te Reo Kaakaho programme aimed at strengthening the of language of Waikato-Tainui tribal members and says “Let’s stand together to uphold the language and cultural practices that our ancestors have left for us.” (Te Whakakitenga o Waikato, 2018, p. 3).

continues today is that of Te Pae Kaakaa. Lead by Rahui Papa and his sister Pania Papa, this programme was designed to grow and strengthen the paepae of Waikato-Tainui marae.

Ngāti Hauā Reo a-Iwi

It is important at this point to state there is very little difference between Waikato reo ā-iwi and Ngāti Hauā reo ā-iwi, however, it seemed that over time some differences have been identified by highly regarded speakers that there are kupu and phrases which resonate strongly within Ngāti Hauā (R. Papa, 2022 & T. Roa, personal communication, 7 May 2022). Ngāti Hauā have been an accepted part of the Waikato rohe since the time of Wiremu Tamihana and his role as the Pou Whakawahi Kīngi (Stokes, 2018). Ngāti Hauā continues to be a member of the Waikato-Tainui confederation of 68 marae, Te Whakakitenga o Waikato (Waikato-Tainui Tribal Council) since the Waikato Raupatu Claims Settlement Act of 1995.

As part of Te Whakakitenga, Ngāti Hauā share in the vision of Waikato-Tainui stipulated in the *Te Whakaturanga 2050* strategy (Waikato-Tainui, 2006; Mahara, 2015) where it aspires to 80% of Waikato-Tainui people speaking te reo Māori by 2050. To realise this aspiration Waikato-Tainui established *Te Whakarauora reo* initiative encouraging its 68 affiliated marae to develop their own reo strategies. A number of iwi and Marae from within the Waikato-Tainui rohe took up the opportunity to grow reo capacity and strengthen reo capability within their own iwi and marae whānau. Ngāti Hauā was one such iwi.

Ngā Kura Reo o Ngāti Hauā

In 2017 Ngāti Hauā Iwi Trust began developing its own reo ā-iwi revitalisation strategy; *Hauā Reo Hauā Tangata* (Appendix G). The mission was to have 75% of Ngāti Hauā using its

own distinct reo as the principal language of communication by 2040 (Ngāti Hauā Iwi Trust, 2018). The essence of the vision of the Iwi clearly state, “Ko te reo, kia Hauā, Ko te tangata, kia Hauā...” and guiding principles to ensure this are, “Whakaiti (Servant Leadership), Te Whītiki (Innovation), Kotahitanga (Unity), Wairua (Spirituality)” (Ngāti Hauā Iwi Trust, 2018, pp, 2-3).

Starting with a one day reo symposium in 2017, successive four day Iwi Kura Reo were held 2018, 2019, 2020 and 2022, COVID-19 forcing a cancellation of the 2021 Kura Reo. The intent of the kura reo was to revive and teach as much of the Ngāti Hauā tikanga, kawa, kīwaha, kupu, history, karanga, whaikōrero, spoken by earlier generations. To build extensive capability, the kura reo targeted all levels of reo usage, from those with little or no reo through to the more fluent speakers. The kura reo attracted on average more than 100 participants pre-covid, and 70 post-covid (Ngāti Hauā Iwi Trust, 2018, 2019, 2020, 2022).

Specifically included in the resource booklets generated for the Ngāti Hauā kura reo (Ngāti Hauā Tribal Trust, 2018, 2019, 2022) is the contribution by this researcher to revive and reinstate kupu that seem to have been dropped from use by the people of Ngāti Hauā. To consider reviving the reo-ā-iwi of Ngāti Hauā, it is necessary to find the words seemingly lost to the Ngāti Hauā tongue (Ngāti Hauā Tribal Trust, 2019) .

The timely entrance of *He Puna Kupu He Manawa-aa-Whenua* 2019 (Roa, R; Papa, P., Boon, Papa, R., 2019) the first dictionary of Tainui words was published and launched in August of the same year. Born out of a research project commissioned by Waikato-Tainui under the reo Māori strategy Tikanga ora, Reo Ora, the book is premised on six core values that highlight the overall vision of the strategy. The fundamental values focused on Tainui cultural practices, kupu, dialect, and a language strong within homes, marae, schools and

communities. The objective was to revive words commonly used by tūpuna before, to be used again by Tainui speakers today (Roa, R; Papa, P; Boon, Papa, R., 2019).

Te Tumuakitanga

*Te Tumuakitanga*⁹ has the distinction of defining Ngāti Hauā among other Tainui Iwi when Wiremu Tamihana Tarapīpipi Te Waharoa (Wiremu Tamihana) became the inaugural Pou Whakawahi Kīngi. His vision was for 'Māori control of Māori affairs' (Stokes, 2018). Stokes (2018) brought together a collection of writings by Tamihana. The significance of the letters in this research gave tangible evidence to Tamihana's rangatiratanga thinking and strategising. The words and metaphoric phrases used by Tamihana were testimony to his great intelligence and leadership. The language used by Tamihana is an historic authentic resource for Ngāti Hauā kupu revival. Stokes made it very clear that the letters were compiled for Ngāti Hauā (2018, pp.7-8). Having considered the efforts of iwi to revive and restore their own reo ā-iwi it is imperative to address the concepts of what reo ā-iwi involves. The relevance of doing so implicit within the realms of Ngāti Hauā reo ā-iwi revival. Therefore the following section investigates the nature of reo ā-iwi in the context of language registers and dialects.

PART SIX: LANGUAGE REGISTERS AND DIALECTS

Language Registers

Martin Joos (1962) developed the notion of language registers identifying five key areas of registers referred to by Nordquist (2019) below. Adams (2022) defined language register and communication as the conveyed formality of speech determined by the social context of an exchange where the speaker adapts their language to illustrate to the audience how

⁹ The Kingmaker Principles.

formal the exchange is based on their relationship. This aligned with Richard Nordquist's (2019) assertion when saying in linguistics, that the register is defined as the way a speaker uses language differently in different circumstances. These variations in formality are determined by such factors as social occasion, context, purpose, and audience. Nordquist (2019) went on to explain that registers contain a variety of specialised vocabulary and turns of phrases, colloquialisms, jargon, and a difference in intonation and pace used in all forms of communication, including, written, spoken, and signed. Nordquist (2019) outlines the types of registers espoused by Joos (1962) identifying the following five categories:

1. Frozen – where register refers to historic language or communication that is intended to remain unchanged.
2. Formal – here registers are less rigid but still constrained and often used in professional, academic, and legal contexts where communication is expected to be respectful, uninterrupted, and constrained.
3. Consultative – where the registers used are often in conversation when speaking with someone who has specialised knowledge or when offering advice.
4. Casual – a register used with people who share a close relationship with, including, family members, work colleagues, and friends.
5. Intimate – often used on special occasions with people one is intimate with, usually between two people. A husband and wife for example. (Nordquist, 2019).

Hymes (1972) emphasised that linguistic diversity prevalent in speech be grounded in ethnographic study, as opposed to the more formalist, structuralist, and introspective theorising of Chomsky (1957). Halliday (1978) identifies two images of language providing a philosophical-logical view, and a descriptive-ethnographic view. The difference according to Halliday (1978) is that “with Philosophical-logical, linguistics is part of philosophy, and

grammar is part of logic” whereas “with the descriptive-ethnographic view, linguistics is part of anthropology, and grammar is part of culture” (p. 26).

In researching the origins of language registers, theorists referred to the work of Halliday (1978) and his focus on *Systemic Functional Linguistics* (SFL), in which grammar is taught through a functional approach. Halliday’s (1978) notion of SFL is now widely used by linguists globally. Ryan (2011) used SFL in teaching reflective writing in higher education because of its reality to ethnographic language. Symons & Bian (2022) used SFL to teach in a more linguistically responsive way with multilingual youth.

Of interest to this study is the way in which Trinick et.al (2014) and Trinick (2015) generated a specific mathematics register to support the teaching of mathematics in reo Māori to students in Kura Kaupapa settings. The development of such a language register would have served the ethnographic needs of an audience who engage in learning through te reo Māori, in this case, aligning with the Consultative register category because of its specialised nature. The use of a language register linguistically responsive to teaching in an ethnographic context is what Trinick (2015) saw as critical to the teaching of mathematics for Kura Kaupapa Māori tamariki. To be effective, the use of language registers as a teaching methodology, should be appropriate using a variation of formality and style suited to its respective audience and their specific context. As with register, dialect too, is a factor for consideration when studying language use and its appropriateness to the audience.

Dialect and Diversity of Dialect

Nordquist (2019), when explaining dialect described it as a regional or social variety of a language distinguished by pronunciation, grammar, and/or vocabulary. He further expresses that the term dialect is often used to characterise any way of speaking that differs from the standard variety of a language largely considered to be dialect-free. Jane

Hodson (2017) on the other hand considered the English dialect to be “a variety of English which is associated with a particular region and/or social class” (p.2.) Hodson explains that it is a combination of regional and social variation which influences the variety of English that a person speaks based on their respective up-bringing, for example between, “a child born into a wealthy family and attend an expensive private school, the other is born into a less well-off family and attends the local state school, the two are likely to end up speaking rather different varieties of English” (p. 2). This combination of regional and social variation forms what Hodson (2017) refers to collectively as “dialect” (p.2). Akmajian et al, (2017) discuss dialect as a distinct form of a language spoken in a certain geographical area based on the inhabitants of those regions using certain distinct linguistic features that differentiate them from other speakers. Closer to home Szakay (2012) raised the idea of “Māori-English” speakers referring to, what might be considered, two different languages as “two dialects.” The result being a distinctive variety of Māori-English language usage emerging over time from the near loss of fluent Māori speakers and the influence of the dominant English language spoken by almost all Māori (Holmes, 2005).

With reference to te reo Māori, Te Aka (2023), the on-line Māori dictionary defines dialect as ‘reo ā-iwi; tribal dialect’ while Ngata (1993) describes dialect as ‘te tangi o te reo, te mita o te reo’. According to Te Aka (2023) the inclusion of the word ‘mita’ as given in Ngata’s definition, broadens the descriptor of ‘mita’ to include aspects such as rhythm, intonation, pronunciation, sound of a language, its accent, diction, elocution, and register, expanding the scope of dialect considerably. Although this study is primarily focused on te reo ā-iwi from an oral context, the many references alluding to Wiremu Tamihana’s letters in Stokes (2018) raised the important issue of register and dialect used in literature. This is a matter discussed by Callaghan (2023) when referring to the use of dialect in writing. Callaghan (2023) says that “writers can use dialect as a literary device to communicate a character’s

upbringing, educational background, perception of the world and even their attitude towards himself” (p. 1). Callaghan continued by saying that this differs from the ‘writer’s voice’ in that the author may reflect the voice of characters from different places or cultural backgrounds than themselves. An example of this is Hagrid in the J.K. Rowling’s Harry Potter Series, where Hagrid’s character was written a little more phonetically, removing certain letters to imply a cultural connection to the warm and humble personality of the West County people (Callaghan, 2023).

The relevance to this study is the use of register and dialect as shared by participants in their experiences growing up with reo Māori. For example, the language experienced by participants in this study and the language used by Wiremu Tamihana (Stokes, 2018) to government officials, and language used by Winara Hamiora in his interview (Hamiora, 1967) contrasts significantly because of the types of linguistic registers used and their own natural dialect. It is more likely that the language register and dialects used in these circumstances reflect Callaghan’s notion (2023) of a device to communicate the speaker’s own attitude and context at the time.

KUPU WHAKAKAPI

The establishment of the Education Ordinance 1847 and the Native Schools Act 1867 leading to the demise of te reo Māori through the construct of education, have much to answer for in terms of the near loss of our reo for most of the 20th Century New Zealand. The attitude of disregard for the reo embedded throughout New Zealand’s education system exponentially influenced the attitudes of New Zealanders to the reo.

Through the work of groups such as Te Reo Māori Society, Ngā Tamatoa, Te Huinga Rangatahi, Ngā Kāhui Kaumātua, Te Ātaarangi, National Kohanga Reo Trust, Te Rūnanganui o Ngā Kura Kaupapa Māori, Ngā Kura-ā-iwi, and in particular, those individuals who became

the advocates, the campaigners, the implementers, and the drivers of these organisations, must be recognised for their role in the survival and growth of reo Māori today.

The near loss of a language for Iwi and Indigenous peoples worldwide triggered significant action nationally and internationally. The analogies drawn between Indigenous people's challenges and experiences for the past 180 years have provided an astonishing wealth of history and resilience moving toward the revitalisation of language. This is not merely a matter of 'copying' others, but a matter of conscientizing Indigenous peoples to action that created the positionality, criticality, structure, culture, and praxicality to transform (Smith, G.H. & Smith, L.T. 2019, p. 1076).

The importance of being aware of language loss is highlighted by Milroy when he says, ¹⁰*'kua puehu kē, kua haere, kua pūhia e te hau'* (Kāretu & Milroy, 2018, p. 144). As strong a motivation as these words are, it is uplifting to hear one such as Poia Rewi's (2010) statement in the introduction to his book *Whaikōrero: The World of Māori Oratory* when he says, "...this book will provide a means by which the spirit of the older whaikōrero can be reinstated in the modern context and upheld by current and potential orators" (p. 9). Rewi's (2010) encouraging words provided an optimistic outlook to direct and focus this research.

¹⁰ Kua puehu kē, kua haere, kua pūhia e te hau: turned to dust, gone, blown away by the wind.

UPOKO 4: INDIGENOUS RESEARCH

METHODOLOGY AND METHODS

¹¹*“Mahia te mahi hei painga mo te iwi” (Te Paea Herangi)*

KUPU WHAKATAKI

Empirical literature that supported this work considered the contributions of Māori researchers and Kaupapa Māori research epistemologies. For this reason as a Māori researcher it is natural to position oneself within, and to align this research with the concepts and principles inherent in Kaupapa Māori Research Methodology as espoused by Bishop (1996, 1999) and Smith (2012). In saying this, latitude has been given to include the work of other research methodologies similarly aligned to the mana and tikanga of iwi Māori and Indigenous peoples internationally.

PART ONE: RESEARCH METHODOLOGY

Kaupapa Māori Research

The fundamental methodology selected to structure the framework, content, and approach for this thesis was Kaupapa Māori research (Smith, G.H., 2003; Smith, L., 2012; Bishop, 1999). The rationale for selecting Kaupapa Māori research methodology as the most appropriate method to use for this research project is premised on Smith’s assertion “research that involves Māori people...should set out to make a positive difference for the researched” (p. 193). For Māori researchers this remained a fundamental principle when researching one’s own people as outlined by Smith (2012).

¹¹ Mahia te mahi hei painga mo te iwi: A famous saying by Te Paea Herangi renowned for her mantra to “work hard, do good, for the benefit of the people.”

Kaupapa Māori Research was a process of undertaking research in a way that suited Māori grown from a need to operationalise research that was underpinned by the self-determination of the Māori people. Collaborative in its approach it is oriented toward benefiting all the research participants and their collectively determined agendas. In this way defining and acknowledging Māori aspirations for research is achieved while developing and implementing Māori theoretical and methodological preferences and practices for research (Bishop, 1996, 1999). Bishop continues and quotes Māori educationalist Graham Smith (Smith, G.H., 1992b, cited by Bishop, 1999) in describing Kaupapa Māori as “the philosophy and practice of being and acting Māori” (p. 1). It presupposes positions that are committed to a critical analysis of the existing unequal power relations within our society (Bishop, 1999). “Māori can’t cope” as cited in Bishop (1999, p.1) Graham Smith uses this notion to reject hegemonic belittling of Māori attitude, together with a commitment to the power of conscientization and politicisation through struggle for wider community and social freedoms (Smith, 1992a, cited in Bishop 1999, p.1). What comes from this definition and the commitment to be conscientiously and politically savvy, is the freedom to be self-determining within a Kaupapa Māori approach (Bishop, 1999).

Kaupapa Māori research formed the bases from which scaffolded the structure and scope of the methodologies espoused by Māori and Indigenous researchers globally. For this study, the Kaupapa Māori framework served to cultivate and launch a methodology based on tikanga.

PART TWO: MĀORI AND INDIGENOUS METHODOLOGIES

Māori Research Methodologies

The resistance to colonized methodologies and the work of Kaupapa Māori researchers such as Smith, L., (2012); Smith, G., (2003); Bishop, (1999); Berryman, Nevin, Soohoo

(2013); Smith, Pihama, Cameron, Mataki, Morgan & Te Nana (2019); Nepe, (1991); Karetu & Milroy (2018); Mead (2003); Walker (2004); Pohatu (2008); and Irwin (1992) provided substantial direction for this research endeavour. The repressive impact of Westernized methodologies on Indigenous peoples' ability to research the past has escalated the value allowing a sense of freedom to explore Indigenous methodologies openly and without judgement. The opportunity to initiate new or differentiated methodological practices paves the way for 'tikanga-ā-iwi' in becoming a valid form of methodology (Durie, 1998; Simmonds, 2014).

A further affirmation of this decision has come again from Smith, L. (2012) who describes Iwi as "sometimes loosely translated as 'tribe' but is used by Māori people to describe their geopolitical, inter-generational institutions and relationships that are connected to place, history, and shared cultural protocols" (p. 131). This assertion resonates strongly with this research because it describes the who (iwi, hapū), the where (rohe), the when (inter-generational, history), the why (geo-political) and the how (relationships, connected, shared) of a 'tikanga-ā-iwi' approach that will be applied in this thesis.

Tikanga Māori Methodology

As a foundation for thinking beyond the strictures of Western research methodologies, it is difficult to ignore Durie (1998) and his model of holistic health ¹²*Te Whare Tapa Whā.* When engaging in tikanga, no matter who the iwi, one would always be cognizant of *Te Taha Hinengaro* (mental and emotional aspect); *Te Taha Tinana* (the physical aspect); *Te Taha Wairua* (the spiritual aspect); and *Te Taha Whānau* (the people aspect, whakapapa, culture, history, identify). These aspects are innate to the essence of tikanga Māori and as

¹² Te Whare Tapa Whā: The four walls of a house – referring to the 'holistic health' of the body.

such positioned always within te ao Māori. Simmonds (2014) methodological approach integrating mana wahine values and principles with whakawhanaungatanga, manaakitanga, and rangatiratanga in her work on the 'labour of research' is another excellent example of contextualised innovation applying to tikanga Māori methodology. Simmonds (2014) likens the labour of research to "the labour of childbirth," to the "physical and intellectual 'work' of the research process" (p. 64). Feeling the same emotional and spiritual pains and joys of research as one experiences in childbirth is assuaged through the key values and principles that underpin tikanga Māori. Lee's *Pūrākau Methodology*, however, raises the, "...ethical considerations...about our inescapable position as insiders in our communities..., and the nuances in the insider-outside binary" (2019, p. 154). The importance of understanding the position one is in as an insider to research within one's own iwi, is to ensure the values, the principles and the tikanga of doing so is fully adhered to. In this way both Simmonds (2014) and Lee (2008, 2019) touch on the close emotional aspects of insider research ensuring the responsibility to do so is carried out with respect built out of a nurtured familial, "interrelationship between the storyteller, story listener, and story itself" (Archibald, 2008, p. 13, cited by Lee-Morgan, 2019, p. 154). Furthermore, Lee's use of pūrākau as a narrative inquiry purposefully positions it within a methodological context, strengthening those ties to Māori tenets of oral tikanga. This kind of "evidence-based" research Lee (2008, pp. 70-71) validated pūrākau previously mistreated by Western research methodologies. The Māori framed methodologies espoused by Simmonds (2014), Lee-Morgan (2008, 2019), provided scope for insider researchers to explore and apply indigenous concepts as appropriate to the researcher, the researched, and the research kaupapa maintaining ethical protocols while following tikanga Māori.

Bishop (1999) and those involved with *Te Kotahitanga* project espoused the ideals of Kaupapa Māori research. What this project focused on were the issues of power for the

research participants. The concepts intrinsic to Te Kohtahitanga are those of Initiation, Benefits, Representation, Legitimation, and Accountability (IBRLA) (Bishop, 1999, 2011). IBRLA gives mana to the people about whom the research is focused on. Each term is explained below, and with each explanation the inherent Māori perspective is evident ensuring Kaupapa Māori research about Māori, for Māori whether by Māori or not, is legitimated, and valued for the benefit of those participants:

Initiation: ... how the research process begins, and whose concerns, interests and methods of approach determine/define the outcomes...

Benefits: ... who will directly gain from the research and whether anyone will actually be disadvantaged...

Representation: Whose research constitutes an adequate depiction of social reality?...

Legitimacy: ... This issue concerns what authority we claim for our texts...

Accountability: ... This concerns questions who are researchers answerable to? Who has control over the initiation, procedures, evaluations, text constructions and distribution of newly defined knowledge... (Bishop, 2011, pp. 3-4).

The critical difference with IBRLA is that it negates the way in which traditional research had dominated methods by which research was accessed, practiced, misrepresented, undervalued, belittled, benefitted, and privileged Western cultural frameworks (Bishop, 2011). Berryman, Nevin and Soohoo (2013) added the notion of reciprocity as a challenge to the traditional research notions of distance and neutrality as they say, reciprocity opened ways to research that involved engagement through relational discourse. In this way Bishop (1999, 2011) and Berryman's et.al (2013) concepts appeal to a natural sense of 'tikanga' applied to methods of research practices. Pihama (2012) argues that Kaupapa Māori theory is defined and controlled by Māori as grounded within cultural frameworks and epistemologies. Thus, Kaupapa Māori transforms the way in which theory and research

is shaped in Aotearoa. Nepe (1991) argues that Kaupapa Māori is the conceptualisation of Māori knowledge transmitted through te reo Māori. Pihama (2012) and Nepe (1999) acknowledged what is inherently a natural part of Māori practices of 'tikanga.'

Mead (2003) provides an insightful look at tikanga by expressing it in its various forms. From a means of social control of interpersonal relationships, through to the ceremonies of life itself – birth, marriage, sickness, and death, he says these are “firmly embedded in tikanga Māori” (p. 5). In this Mead (2003) finds it difficult to imagine any social situation where tikanga Māori has no place. From this standpoint he views this as “a short step to seeing tikanga Māori generally as a normative system” (pp. 5-6). Taking this to the next step, Mead (2003) makes the natural link between tikanga and ethics aligning the term '*tikanga*' to '*ethics*' where '*ethics*' might be described as, “a system or philosophy of conduct and principles practised by a person or group” (Living Webster 1973, p. 337), and '*Tika*' meaning 'to be right.' Thus, with 'tikanga' Māori focused on “the correct way of doing something” (Mead, 2003, p. 6) as is the practice of '*ethics*.'

Walker (2004) in examining 'tikanga Māori' describes it in its various forms, as Mead (2003) had. Walker (2004) discussed the way in which tikanga applied to our social make-up as whānau, hapū, iwi, social rank, the tohunga, tapu, utu, whenua, warfare, wero, the welcome, tangihanga, hahunga, and hākari. By doing this Walker (2004) discussed the tikanga that applied to each social make-up of te iwi Māori. As an example of tikanga applied to a particular group, Walker (2004) referred to the basic social unit in Māori society as “whānau, an extended family which included three generations. At its head were kaumātua and kuia...they were the storehouses of knowledge, the minders and mentors of children” (p. 63). For each aspect of Māori social make-up Walker (2004) expressed the way

in which tikanga was observed within each group as practiced by iwi Māori. Tikanga applied differed depending on the social grouping, from Whānau through to Hākari (pp. 63-77).

Taina Pohatu integrated the natural way the concepts of *Te Takepū: Āta* are “used by Māori in all aspects of any kaupapa and relationship” (Pohatu & Timata, 2008, p. 241). The principles innate in Takepū are “Āhurutanga, tino rangatiratanga, mauri ora, te whakakoha rangatiratanga, kaitiakitanga, and taukumekume” (Pohatu & Timata, 2008, p. 244). No matter what the kaupapa, these principles shape and guide understandings of inter-relationships and well-being, in essence, describing tikanga Māori in its natural form which ensure relationships and engagement with each other is carried out in a caring and safe manner for all. The practice of applying Takepū: Āta intensifies peoples’ perceptions to quality of time (wā) and space (wāhi), respectfulness, reciprocity, reflection, discipline, effort, and energy to ensure transformative processes (Pohatu & Timata, 2008). In a similar vein, Kathy Irwin characterised Kaupapa Māori Research by considering the *cultural safety* of participants and researchers that involves the mentorship of elders who are a part of the research, “undertaken by a Māori researcher, not a researcher who happens to be Māori” (Irwin, 1992, cited by Smith, L.T., 2012, p. 186). Bishop looked at how a Kaupapa Māori approach to research addressed issues of epistemological racism, and how such considerations impact the Western trained and positioned researcher. Bishop asserts the discursive practice that is Kaupapa Māori positions researchers in an agentic self-determined way. Through cultural practices intrinsic to tikanga Māori the research process is organised and implemented in an appropriate way. Research issues of power, initiation, benefits, representation, legitimation, and accountability are therefore already addressed through this process (Bishop, 1999).

Based on the premise of beneficial research outcomes about Māori for Māori, Kaupapa Māori research embodies the quintessential elements important to this research

endeavour. The agentic process established through cultural practices greatly alleviate the concerns of ethics, power relations and legitimation. These are critical factors when working with one's own Iwi. Linda Smith (2012) asserts Kaupapa Māori approaches 'are based on the assumption that research that involves Māori people as individuals or as communities, should set out to make a positive difference for the researched' (Smith, L.T., 2012, p. 193). This implies researchers understanding the fundamental principle to acknowledge and honour the individual and/or community when researching Māori people. The key point made by Bishop (1999) and G. H. Smith and L. T. Smith (2012) is that western approaches to operationalising agentic positioning must consider the Kaupapa Māori research approach. Traditional research epistemologies and the Western cultural frameworks have in the past precluded Māori cultural forms and processes of initiation, benefits, representation, legitimation and accountability. These tendencies in research by western researchers of Māori resulted in Māori people becoming concerned about who will directly gain from any research. Past efforts have shown that research had served to advance the interests, concerns and methods of the researcher, with the benefits also accruing to the researcher (Bishop, 1999). This methodology is clearly in contradiction to the fundamental principles of Kaupapa Māori research as espoused by Bishop, Smith, G., and Smith, L. (Bishop, 1999; Smith, G.H., 1992a, Smith L.T. 1999).

Linda Smith, in her book *Decolonising Methodologies*, asks the question "What happens to research when the researched become the researchers?" (p. 185). What Smith recognised as a challenge for Māori researchers in this context has been, to retrieve some space - firstly space to convince Māori people of the value of research for Māori; secondly, to convince powerful research communities of a need for greater Māori involvement in research; and thirdly, to develop approaches taking into account the legacies of previous research, and the parameters of both previous and current approaches. Kaupapa Māori

research is an attempt to retrieve that space and to achieve those general aims (Smith, 2012). Cram (1993) contends a Māori view of knowledge is very different to the Western view of knowledge. For Māori the purpose of knowledge is to uphold the interests and the mana of the group and to serve the community. Researchers are not building up their own status; they are fighting for the betterment of their iwi and for Māori people in general. Pihama (2012) views Kaupapa Māori as a transformative way in which theory and research is shaped in Aotearoa as a result of Kaupapa Māori researchers being grounded within Māori cultural frameworks and epistemologies. In other words, it is shaped by the knowledge and experiences of Māori, from a framework of 'mātauranga Māori' (Pihama, 2012). The perspectives both Cram (1993) and Pihama (2012) share make perfect sense within the realm of 'tikanga Māori' when one considers the 'mana' of all those involved in research, and the depth of 'mātauranga Māori' obtained from the research.

Hana O'Regan based part of her research of Kāi Tahu reo revitalisation on a Kāi Tahu *Whakapapa* methodology involving participants "who have Kāi Tahu whakapapa and who are actively engaged within the activities of the iwi" (O'Regan, 2016, p. 14). To establish a research methodology within a Kaupapa Māori framework, as *whakapapa does*, was important in order to explain a "system of tikanga, mātauranga, and mātāpono within the context of a Māori worldview" (O'Regan, 2021, p. 15).

The collective arguments purported by the preceding Māori researchers substantiate the integral connection between 'Kaupapa Māori Methodology' and 'Tikanga Māori Methodology.' From Māori methodology it is critical to provide an insight into the approach International Indigenous Peoples' take to research methodologies and how much this is influenced and shaped by each respective culture and protocols.

International Indigenous Research Methodologies

Billiot and Burnette's approach to research with indigenous communities used critical analysis to reach harmony across mainstream and indigenous research contexts. In this they recognise the necessity to overcome the challenges identified in decolonising research, instead, focusing on its capacity to act as a catalyst for the improved wellbeing and positive social change among indigenous communities (Billiot & Burnette, 2015). In addressing the negative legacies of past researchers, for example, Billiot and Burnette believed it was important to balance the power differentials inherent in research relationships. The ideal, they advocated, was to create synergies in research that lead to harmonious relationships across Indigenous and mainstream communities. In quoting Bishop (2005) and Smith (2012), Billiot and Burnette (2015) agreed that research and power are inextricably intertwined, and argued that the strategies required a thorough understanding of colonising and decolonising research methodologies centred on power relationships.

In contrast, Weaver (2015) discussed the specific case of the 'Native American Anishinaabe People'. The use of assimilation in diluting dark-skinned indigenous communities was a tool to undermine the cultural and linguistic fabric of those peoples, while, at the same time, serving to alienate them from their lands. The Federal Government's introduction of allotment policies undermined the traditional communal ownership principle of the Anishinaabe People. This led to the Federal Government deciding 'who was Indian.' From this grew the presumption that those of lighter colour (*mixed blood*) were more competent to own and control land. The resulting process and outcome Ellinghaus (2008) called the "*White Earth Tragedy*" (pp. 1-15).

The use of the assimilation policy to disempower Anishinaabe (Weaver, 2015) resonates with the assertions of Billiot & Burnette (2015), Bishop (1999), and Smith (2012). These

authors highlighted the critical importance of ensuring that the 'mana' of the researcher and the research participants remain intact through the integrity of reciprocity.

As with Māori oral traditions and ceremonial tikanga, the work of Kovach (2019), Wilson (2008) and Archibald (2008) further reinforced inquiries into methodologies that focus on 'relationality'. That is a relationality of "Indigenous ontology and epistemology focused on my relationship to what is real, and my relationship to what I know" (Wilson, 2008, p. 80). Wilson (2008) sees ceremony as critical for "the purpose...to build stronger relationships...that allows us a raised level of consciousness and insight into our world" (p. 11). Again, a similarity can be drawn to tikanga Māori by Kovach (2019) when she talks of how the conversations and stories of her people "aligns with an Indigenous worldview that honours orality as a means of transmitting knowledge and upholds the relational...collectivist tradition" (p. 127).

Within the field of Indigenous language revitalisation, there are now moves to develop tribal specific research methodologies that are nested in the ways of being of particular Indigenous groups. This ensures that any research endeavours are not only culturally sustaining but also reflective of specific tribal protocols and customs.

Culturally Specific Methodologies

At this point it is timely to introduce the research methodology of Marla De Puis Conwell (2017). Conwell is a recent scholar who explored "the problems and potential solutions associated with indigenous language revitalization" (p. 2) of her people the Chehalis Tribe located in Washington State, USA. In her work Conwell (2017) created a methodology based on a cultural model integral to her peoples' traditions. She entitled it a "*Chehalis basket methodology*" (p. 27). For Conwell (2017) this represents the 'basket' that weaves

strands of the methodology into the practices identified as “‘Tu’pa’, a set of principles to facilitate language learning, development, and support” (p. 28).

Conwell’s (2017) metaphoric use of ‘basketry’ to interweave methodology and tikanga, offers a compelling pathway to explore. Although my research methodology did not stem from a similar metaphoric analogy, what is highlighted here is that Conwell’s (2017) strategy to interweave principles and methodology, was a natural consequence and the principles of tikanga prevailed throughout the methodology applied to this thesis endeavour. Chilisa’s (2012) work on Transformative Participatory Action Research (TPAR) further strengthened this research direction and enabled a process of interwoven methodology and tikanga, positioning this researcher to being a transformative action researcher. When working with tikanga as a methodology it is prudent to acknowledge the work carried out by the Hauora Tāne project, where tikanga is used to guide and protect the research process (Jones, Crengle, McCreanor, 2006). The discussion illustrates how “traditional Māori concepts, values, and practice – such as mana, tapu, he kanohi I kitea, whakawhanaungatanga, manaakitanga, koha and aroha ki te tangata – can safeguard the research process” (p. 60).

It is important at this point to being reminded of **who we are** and **how our stories** are to be nurtured and valued. Battiste’s (2016) discussions of Eurocentrism of Indigenous peoples experiences, thoughts, memories and stories reminds one to be ever vigilant in holding tight to one’s own identity and culture, not merely as a ¹³‘korowai’ of adornment, but a korowai nurturing and valuing all that lies within it.

¹³ Korowai Māori: Māori cloak.

PART THREE: NGĀTI HAUĀ METHODOLOGY

Ngā Tikanga ā-Iwi o Ngāti Hauā Methodology

Inherent in this study and vital to its realisation is the element of personal and respectful relationships between the researcher (myself), those iwi members who participated in the research, and the iwi o Ngāti Hauā. This too is guided by the relationship held with iwi leaders, Te Tumuakitanga, ngā koroheke, ngā rūrūhi, and Te Tarahiti o Ngāti Hauā. This aspect is the key to the study's legitimacy and validity of outcomes as it honours and reflects the voice of the iwi as shared with me in a way that valued these relationships between the iwi of Ngāti Hauā and my position as a Ngāti Hauā researcher.

The opportunity to act on the instinct to revive te reo o Ngāti Hauā presented itself following two years of Ngāti Hauā Kura Reo 2017 and 2018 where the histories, waiata, karanga, and reo were the focus. What was added to the Kura Reo curriculum, was a session on 'te reo o Ngāti Hauā.' As an iwi member and researcher researching within the iwi, it was fundamental to ensure the process followed to undertake this iwi-based kaupapa, was based on 'tikanga Māori' and specifically 'tikanga a-iwi.'

For Ngāti Hauā, the most immediate requirement was to make an initial approach to our Ngāti Hauā rangatira and Tumuaki, Anaru Thompson in 2021. Contact was not to be direct, but was to go through his support Kuia, Te Ao Mārama Maaka, my tuakana. Having made contact I was advised that an appointment was made to meet with Te Tumuaki at his private residence and talk through my proposal of Ngāti Hauā reo ā-iwi research. The meeting took place at his home. Agreeing to this more informal setting I was nonetheless aware of the tikanga still to be followed in seeking his approval first before anything else happened. My existing relationship with Te Tumuaki made this a very personal and natural way of sharing the proposal, and my views on its importance. Sitting around the dining room table discussing what I had in mind such as the likely ways to approach iwi, marae and

whānau members, the different settings this might look like, it felt very natural, 'i tau te wairua ki roto i au'. In turn Te Tumuaki shared stories of his upbringing with reo Māori, adding to the already relaxed ambience in the room.

From the start Te Tumuaki was interested and keen for such a kaupapa to be undertaken for the benefit of the iwi, and as such gave his whole-hearted approval to initiate the process and to make the appropriate approaches to iwi, to marae, and to whānau. Permission to proceed was not a written piece of paper, but a kupu from Te Tumuaki granting me the opportunity to pursue this kaupapa with his blessing. The next step entailed making an approach to the Chief Executive Officer of the Ngāti Hauā Iwi Trust, Lisa Gardiner, to request a time to present my thesis proposal to Ngāti Hauā at the upcoming Hui-ā-iwi.

Hui-ā-Iwi are held quarterly each year and is attended by members of the iwi from all five marae of Ngāti Hauā: Raungaiti Marae (Ngāti Te Oro), Tauwhare Marae (Te Iti o Hauā), Waimakariri Marae, (Ngāti Waenganui), Rukumoana Marae and my own marae of Kai-a-te-mata (Ngāti Werewere). An opening to present my thesis was given and it was to take place at Raungaiti Marae, Waharoa on Saturday, 29th May 2021. A brief oral presentation was made explaining the fundamental aspects of the research focused on reo ā-iwi revitalisation. The personal approach provided an opportunity for people to respond, to query, and to probe further into what the study entailed, and more importantly, what the Iwi will gain from such a study. The support from iwi members at the hui was overwhelming.

The next phase required establishing a system of contact for each Marae through their respective Marae Committee Chairs or Marae Trustee Chairs. It was also vital to ensure that Marae kaumātua be represented at any prospective meeting. The intended process was to

meet with each Marae and from there establish a small group, or a list of individuals interested in participating in the research. However, before any of this was able to be organised the COVID-19 epidemic struck New Zealand and the ensuing issues of regional-wide lockdowns prevented any such contact. This forced a significant strategy change having to work around the COVID-19 pandemic impacting tikanga methodology as originally planned. Having followed Ngāti Hauā tikanga to the point where Te Tumuaki and the iwi had been consulted and informed about the reo ā-iwi research project, it was then possible to proceed with organising contact methods to find participants from within the iwi. As lockdown meant no personal contact, all intended marae visits to recruit participants disappeared. The only pathway possible to remain on track with the research timeframe, was to change methods from face-to-face contact to online facilities such as zoom. Initial contact with key marae personnel became an immediate challenge as I had not yet gathered individual contact details. This left me with one option at the outset and that was to start my research with my own marae whānau. Using existing marae networks of emails, facebook, and website I was able to link with our marae chairperson who helped facilitate an approach to a group of possible participants. From these marae networks an online mode of communication was established and contacting prospective participants became a reality. At this time, the major concern centred on the fact that all anticipated opportunities to work with iwi members was now limited to online facilitation. Aspects of establishing and organising participant groups during the periods of total lockdown to that of the easing of lockdown protocols, are described below in the section *Methods employed to gather iwi voice*.

Despite the changes necessary to accommodate the COVID-19 pandemic, tikanga ā-iwi prevailed throughout. Although an unexpected dilemma, the remote style of interactive gathering of research information proved to be an effective and conducive way to engage

with participants. The practical application of detailed recording was possible and supported later transcription writing. The sense of togetherness and the importance of relational interaction was to some extent intensified because of the COVID-19 situation. There was a natural desire to 'be close' to the person on the other side of the screen as a result of forced isolation. This was especially prevalent for those whom I had never met before while bolstering relationships with those whom I knew well over this period of uncertainty throughout the nation. Fortunately, over the time-period taken to carry out research with Ngāti Hauā iwi members, there were periods where lock-down procedures were relaxed with the traffic-lighting system, meaning other methods of working with iwi directly were made possible.

Methods Employed to Gather Iwi Voice

In essence, the methods selected to utilise in gathering iwi voice were influenced by three major factors: these being the COVID-19 lockdown conditions, an opportunity that arose over the timeframe, and significant iwi related kaupapa.

The Establishment of Participant Groups 1, 2 and 3

The COVID-19 lockdowns brought about the formation of the Participant Group 1, ¹⁴Te Rōpū Ngākau Nui and the resulting method used was an online system of individual interviews. This group was formed with the support of our Kai-a-te-mata marae whānau through our existing communications network. This established a group of 22 members interested in knowing more of the reo ā-iwi kaupapa came from 4 of our 5 Marae whānau.

¹⁴ Te Rōpū Ngākau Nui: Named for their generous hearts in giving up time to support this research effort – 22 individual participants.

Participant Group 2 emerged from an opportunity, where as a member of the Ngāti Hauā 2022 Kura Reo teaching team, I was able to request to undertake a Ngāti Hauā reo ā-iwi research session at this Kura Reo. As a past tutor for Ngāti Hauā Kura Reo 2017, 2018, 2019, and 2021, experience and familiarity with the routine enabled proper research methodology and ethical processes to be adhered to. Acceptance of the reo ā-iwi research endeavour at the 2022 Kura Reo, meant that the method used to gather iwi voice in this instance, was through individual participation, and interviews in a wānanga type setting. This group became Participant Group 2: Te Kura Reo o Ngāti Hauā 2022.

Participant Group 3: Te Whare Kōrero o Ngāti Hauā, was born out of particularly significant happenings within the iwi during 2022. The first was the loss of our Tumuaki, Anaru Tarapīpipi Te Awataia Tamihana (Anaru Thompson) on the 25th of July 2022. His passing was a considerable loss to our iwi and for me, a personal sadness as he was my first point of contact in taking this reo ā-iwi journey for the iwi. An additional sorrow came from the knowledge that Te Tumuaki was instrumental in the establishment of Te Whare Kōrero o Te Tumuaki. Founded in 2020 from a request by Te Tumuaki to address the matter of consistent Ngāti Hauā support of ngā hapū o Tainui Waka and Te Kīngitanga.

To establish such a group Anaru Thompson invited Rahui Papa, a spokesperson for the Māori King, Kīngi Tūheitia Pōtatau te Whereowhero te Tuawhitu, to discuss the matter put before the Tumuaki. The meeting took place at Anaru Thompson's private residence alongside his son Hone Taylor Thompson (Hone Thompson) and whānau. The meeting considered an iwi-wide succession plan, considering the state of the Tumuaki's health at the time. Rahui was given the task to further the concept of succession planning alongside the Ngāti Hauā Iwi Trust Lisa Gardiner, Te Iwi Mana Whakahaere, and Tiare Teinakore, the Pou Whakahaere of the reo strategy. Together this team developed a plan which they

subsequently presented to Ngāti Hauā kaumātua Mokoro Gillett and kuia Te Ao Marama Maaka (R. Papa, personal communication, 28 November 2022).

The proposal outlined a series of regular wānanga over a two-year period made up of marae selected participants from each of the five Ngāti Hauā marae. The criteria for inclusion targeted those fluent and knowledgeable in te reo Māori, tikanga and iwi histories, ensure an equitable representation of women and men, with a level of maturity from 30 – 55 years old. Wānanga programming incorporated sessions to deepen and broaden participant knowledge of whaikōrero, karanga, whakapapa, kōrero tuku iho, tikanga, relationships to other Hapū and Iwi, the role of Te Tumuaki within Te Kīngitanga, the role and functions of Te Kīngitanga, and national Māori affairs. The proposal was accepted by kaumātua representatives who then took the kaupapa to the following Hui-ā-iwi. It was here marae were able to nominate representatives to the inaugural group of Te Whare Kōrero o Te Tumuaki. The list of participants went through a process of approval and acceptance by kaumātua and Te Tumuaki. Rahui Papa was appointed the Lead Learning Facilitator, Tiare Teinakore, and later, Raukura Roa, joined as Pou Whakahaere with Lisa Gardiner remaining as the Iwi Mana Whakahaere. The inaugural Te Whare Kōrero o Te Tumuaki was held at Raungaiti Marae, Waharoa, 2020 and from there rotated throughout each of the other Ngāti Hauā Marae (R. Papa, 2022, personal communication).

On 17th September 2022, the Te Whare Kōrero o Te Tumuaki wānanga recommenced. It was at an invitation by Rahui Papa to present my current progress on the reo ā-iwi research that the third participant group was formed; Te Whare Kōrero o Te Tumuaki. As a group of mātanga reo, the opportunity to include their voice in this research project was invaluable. Contributions to reo a-iwi revitalisation by such a skilled group of iwi members provided a unique opportunity to gather different insights into te reo o Ngāti Hauā, one that had not been considered at the outset of this research endeavour.

The different nature of the three participant groups therefore required adapting the research methods to apply to each group as appropriate to their respective context. The different methods applied are explained below

Research Methods: Different Methods Applied to the Three Participant Groups

The use of online interviews and individual voice recording of iwi was the primary method of gathering information from Participant Group 1: Te Rōpū Ngākau Nui. The impact of COVID-19 rendering this the only option available at the time of starting the interview process in mid-2021. For Group 2, Te Kura Reo o Ngāti Hauā 2022 (Ngāti Hauā Iwi Trust, 2022), class sessions determined the participant group method of gathering iwi voice. A notable difference with this group was that the attention was centred on collecting specific data of individual knowledge of Te Puna Reo o Ngāti Hauā (Appendix F). Although a similar activity was given to Te Rōpū Ngākau Nui (Appendix E), the individuals from Te Kura Reo had a time limit within which to carry out the task. The time limit given was to complete within 45 minutes and handed in, whereas Te Rōpū Ngākau Nui could complete within a week and return to me via email as prescribed. A further difference is that Te Rōpū Ngākau Nui had a Puna Kupu consisting of 60 kupu, kīwaha, kīanga, compared to Te Kura Reo o Ngāti Hauā 50-word Puna Kupu. Because of these differences, the Puna Kupu returned to the researcher was analysed separately illustrated in Figures 6.0 and 6.1 in Upoko 6.

The method used to generate information from Participant Group 3: Te Whare Kōrero o Te Tumuaki, differed considerably from the other two participant groups. Primarily because this group were reo specialists and the opportunity to glean something different from this group was exciting and providential. Rather than focus on Te Puna Kupu o Ngāti Hauā, and gather background to their respective reo journeys, this occasion allowed a deeper exploration into the language used by Ngāti Hauā kaumātua-rangatira. In this case, as

alluded to in earlier passages, the writings of Wiremu Tamihana in Stokes (2018), Winara Hamiora, (Hamiora, 1967), and Te Hariru Penetito (R.K. Roa, 1971, personal communications). Doing this allowed for a more erudite approach to the language of the three kaumātua-rangatira selected, given their contrasting contexts, generational differences, and their respective roles within Ngāti Hauā at the time. In this regard the basic method involved was to use the natural wānanga setting of Te Whare Kōrero o Te Tumuaki, explained above, where enrolled members met on predetermined dates as arranged by Te Whare Kōrero o Te Tumuaki Lead Learning facilitator, Rahui Papa and the Ngāti Hauā Iwi Trust board. Each Te Whare Kōrero o Te Tumuaki wānanga were held at respective Ngāti Hauā marae to learn from a range of selected experts in Ngāti Hauā iwi reo, history, Tumuakitanga, and Kīngitanga.

Research Methods: Commonly Applied to the Three Participant Groups

Despite the restrictions of the COVID-19 pandemic face-to-face personal interviews remained the preference for interviewing kaumātua. The relaxation of COVID restrictions over time provided breaks where face-to-face in person interviews were possible for members of participant Group 1. Therefore, 2 of the 22 total Group 1 interviews took place in the homes of those particular iwi members. Although the interviews captured the voice of the individual concerned, whānau sat in to support the process.

A similar individual approach was used with Participant Group 2 at Te Kura Reo o Ngāti Hauā 2022. This occurred because the activity for this group involved individual input focused on iwi knowledge of kupu, kīwaha and kīanga from Te Puna Reo o Ngāti Hauā (Appendix F). Data gathered reflected the input from each of the 39 participants in this group. It was not until research data was collected in that discussion ensued.

There was commonality between Group 2 and Group 3 in the method of convening research sessions. By this time COVID-19 restrictions had been lifted and it was possible to gather research information through wānanga forums. Te Kura Reo o Ngāti Hauā 2022 and Te Whare Kōrero o Te Tumuaki were organised in this way allowing for shared and collaborative thinking around te reo ā-iwi o Ngāti Hauā. The following table provides a summary of the methods used with Participant Groups 1, 2, and 3.

Table 4.0: Data Collection Methods with the Three Participant Groups

Participant Group	Data Collection Methods	Time Frame
Participant Group 1: Te Rōpū Ngākau Nui	<ul style="list-style-type: none"> • Individual participant interviews. • Online or face to face in person. • 22 Individual participants. <p>(NB: COVID-19 protocols prevailing)</p>	<ul style="list-style-type: none"> • Prearranged time as communicated and confirmed with each participant. • Interviews undertaken from 14 September 2021 through to 9 March 2022.
Participant Group 2: Te Kura Reo o Ngāti Hauā 2022	<ul style="list-style-type: none"> • One class grouping at a time organised as 6 levels of reo competency from ‘beginners reo’ through to ‘fluent speakers. • A rotation of 5 class groupings throughout the Kura Reo 3 day sessions (two levels were combined due to low numbers). 	<ul style="list-style-type: none"> • A series of 3 day rotation of classes. • Kura Reo duration: July 21 – July 23, 2022. • 3 hour sessions per class.

	<ul style="list-style-type: none"> • 39 participants in total over the 5 class groupings. 	
Participant Group 3: Te Whare Kōrero o Te Tumuaki	<ul style="list-style-type: none"> • Wānanga type session with all participants engaged in the research activity. • 14 Participants in total for this session. 	<ul style="list-style-type: none"> • 17 September 2022: A one day, 3-hour session.

Although the methods used to undertake research with each of the participant groups outlined above differed, the means by which ethical and consent processes were carried out for each group was more consistently applied. However, there was a time lag involved with gathering consent from participants of Te Rōpū Ngākau Nui, due to the online nature of interview processes.

Processes: Ethics and Consent Confirmation for Participant Groups

As ngā tikanga ā Ngāti Hauā prevailed throughout each participant group setting, every session began with karakia, either by me or a member of the rōpū. Following karakia and general house-keeping messages as appropriate to the occasion, whakawhanaunga session would ensue. This aspect was particularly important as a means of building those critical relationships through knowing their respective whakapapa, and to hear their reasons for participating in the research kaupapa. Once these basic tikanga had been observed, research and ethical processes were established. With online individual, face-to-face individual and wānanga sessions the same process was applied in preparing for the research and data gathering activity. This began with a verbal overview of the research project giving background to the underlying purpose for carrying out research of Ngāti

Hauā reo ā-iwi. The overview included the iwi and its own aspiration for reo revival under the auspices of Hauā Reo Hauā Tangata, of which both Ngā Kura Reo o Ngāti Hauā and Te Whare Kōrero o Te Tumuaki were testament to.

At this point ethical considerations were explained ensuring whānau were fully cognizant of what was being asked of them, and their rights if they participated, and their right to decline (Appendix A). This was followed by explanations of what was being asked of each respective Participant Group (refer to the section above ‘The Establishment of Participant Groups’). Te Rōpū Ngākau Nui and Ngāti Hauā Kura Reo 2022 required the distribution of Activity Sheets. For Te Rōpū Ngākau Nui, this included the Research Information and Ethics documents, the Consent Form, the Rangahau Questions and Te Puna Kupu (60 kupu) (Appendices A, C, D & E). Ngāti Hauā Kura Reo 2022 received the Research Information and Ethics documents, the consent forms, and Ngāti Hauā Kura Reo 2022 Te Puna Kupu (50 kupu) (Appendix A, C & F). Te Wharekōrero o te Tumuaki received the activities which included excerpts of Wiremu Tamihana’s letters to Governor Browne offices (Stokes, 2018) and a 14-minute recorded interview with Winara Hamiora (Hamiora, 1967).

Once participants were informed and questions answered, the Consent forms were handed out (Appendix C). For Participant Groups 2 and 3, the Consent process was immediate and allowing the consent forms to be gathered instantly. This however, differed for Participant Group 1. The online process for gathering consent from participants took more time and required daily monitoring of incoming emails. Despite these challenges, within a week prospective participants were responding to the email invitation. Respondents were a mix of whānau known to me, and whānau whom I had never met before but knew their parentage and whakapapa to Ngāti Hauā. By the third week 15 participants expressed interest in the research. All 15 participants were accepted.

To ensure a broader range of reo users and to lift numbers it became necessary to encourage others to participate, this way providing greater diversity within the group. The goal was to achieve at least 20 participants. To do this required a more personal approach to achieve a group with a range of ages and reo levels of competency. The process became one of identifying appropriate whānau/iwi members, contacting via email and following up with telephone calls to confirm. As a result 22 Ngāti Hauā whānau members consented to participate in the Ngāti Hauā research of reo ā-iwi.

Once consent forms were confirmed for each Participant Group the total number of participants for this research came to 75. Made up of Te Rōpū Ngākau Nui: n=22, Ngāti Hauā Kura Reo 2022: n = 39, and Te Whare Kōrero o Te Tumuaki: n = 14.

Having applied the appropriate methods to implement the research activities, care was necessary in the organisation and codification of the findings from each group of participants. How this was done for each group is explained below.

Processes: Collecting, Collating and Storage of Research Data

Group 1: Te Rōpū Ngākau Nui – Phase One (14 September 2021 – 9 March 2022)

The online individual processing of Group 1: Te Rōpū Ngākau Nui took up to seven months, starting with the first online interview on 14 September 2021 and ending with the final interview of the group on 9 March 2022. Collating the data required phases. Phase One, recording each participants responses to the questions provided (Appendix D) and then transcribing each interview. The format for presenting participant responses followed the Research Question sheet (Appendix D) in order that this would ensure a thematic outcome as prescribed in the research questions. The transcription process took several hours each

as it was intended to be verbatim. All transcriptions have been stored in a Portable Hard Drive, to be kept for the next 7 years.

Group 1: Te Rōpū Ngākau Nui – Phase Two

The second phase required for this group of participants centred on collecting and collating each persons responses to the Puna Kupu (Appendix E) generated for the group. Due to the limitations of online interviews, the process of distributing the Puna Kupu and the time frame to collect the material varied. Participants were given up to 4 weeks to returned their Puna Kupu responses to me. There was a need to follow up with some participants. As a result, 20 of 22 participants returned their Puna Kupu completing this process. Each Puna Kupu was labelled and assessed by me according to my understandings of each kupu, kīanga, kīwaha of the Puna Kupu. There was allowance made for participants whose versions varied when it aligned to the context of the meaning I had applied to that kupu. The Puna Kupu responses for Te Ropu Ngākau Nui are stored physically in a systematic way according to the order of original interview sessions.

Group 2: Te Kura Reo o Ngāti Hauā (21st – 23rd July 2022)

Given that Te Kura Reo o Ngāti Hauā research information gathering process was carried out over a three day period, it was necessary to implement the same research task to each class rotation. For all those who responded to the task of completing the Puna Kupu Activity (Appendix F) the process of collecting and collating their responses became less problematic as the material was there at the time. The class sessions easily facilitated the process of collecting and collating research information because there was only one task to execute, and it was a hands on process. Each participant completed the Puna Kupu (Appendix F) activity within the given timeframe. At the end of this time all participant Puna Kupu responses were collected and collated into Class Sessions labelled according to their

relevant level of reo competency. The completed set of Puna Kupu completed by Te Kura Reo o Ngāti Hauā 2022 is stored physically and in a systematic way in their respective designated category reo levels 1 – 6.

Group 3: Te Whare Kōrero o Te Tumuaki (17 September, 2022)

Once again alluding to the special nature of participants within this forum of Te Whare Kōrero o Te Tumuaki presented a different challenge. As mātanga reo opportunity to take advantage of this groups collective and individual knowledge enabled the research to consider what ‘te tangi o te reo o Ngāti Hauā’ was like during the time of Wiremu Tamihana 1860s (Stokes, 2018), Winana Hamiora in 1960s (Hamiora, 1967) and Te Hariru Penetito 1956– 1984 (Personal communications, from my birth 1956 until her death in 1984).

Collecting this information required the use of a tape-recorder, as a means of transmitting voice recordings to participants as well as gathering discussions that took place during wānanga sessions. Note taking was not predominant but did provide some coherence in tracking the discussions. The recording of participant voices has been stored electronically and notes made during the sessions kept as physical copies along with all other research documents to ensure safe storage and accessibility. All physical copies and electronic recordings of research information and data gathered during this study will be kept in a safe lockable storage for up to 7 years.

KUPU WHAKAKAPI

In summarising methodology and method, it is important to return to Smith (2012) and her explanation of these concepts. Where “a research methodology is a theory and analysis of how research does or should proceed...a research method is a technique for...gathering evidence” (p. 144). Kaupapa Māori methodology provided the foundational principles for

this thesis leading toward an iwi-based methodology. It is prudent to state that Ngāti Hauā tikanga-ā-iwi as the specific methodology applied to this research project, differs from other acknowledged tikanga Māori methodologies. Within Ngāti Hauā, our tikanga process for seeking iwi endorsement for any kaupapa of significance firstly goes through Te Tumuaki before a formal approach is made to the iwi as a whole, thus enabling access to marae whānau and individual iwi members. This is the tikanga I had understood is the right way to embark upon a study involving an iwi-oriented research proposal. From the position of gaining Tumuaki and iwi endorsement, Ngāti Hauā tikanga guided *how* the research should proceed acknowledging the value of kaupapa Māori methodologies in its various forms as established by Simmonds (2014), Lee-Morgan (2009, 2019), O’Regan (2016), Bishop (2001), and Pohatu and Timata (2008). Each respective kaupapa Māori methodology explained how the research would proceed and what this would look like once engagement occurred. Through this research project “Tikanga-ā-iwi” as a methodology was validated because it enhanced relational connections with iwi members resulting in methods of engagement that ultimately generated robust and illuminating data.

The advent of the COVID-19 pandemic created barriers to the initial procedure and process but did not impede the overall goal of connecting with iwi. The methods to gather data necessitated reconsideration but again this did not deter the process, and in fact, facilitated a more manageable way to gather and process data and information.

UPOKO 5: NGĀ HUA 1: TE TUPURANGA O NGĀ

KAIWHAIWĀHI MAI KI TE REO MĀORI

¹⁵*“Kua puehu kē, kua haere, kua pūhia e te hau” (Te Wharehuia Milroy)*

HE KUPU WHAKATAKI

Kei te nui te mihi ki ngā whānau o ngā marae o Ngāti Hauā nāna i whakaae mai kia whakarangahaungia rātou e ahau. Ka rua tekau mā rua ngā kaikōrero. Ko ā rātou kōrero he whakamaumahara, he mamae, he mīharo, he whakahirahira, he rangatira rawa atu.

Kei ngā kupu rangatira a Wiremu Tamihana taua akiaki i a Ngāti Hauā ‘he ako anō rātou mō ō rātou uri...’

Ngā whakaritenga o te uiui

E toru ngā wāhanga o ngā whakaritenga uiui. Ko te wāhanga tuatahi he titiro ki ngā tūāhua o te tupu a ngā kaiwhaiwāhi mai, arā, tokohia o rātou i tupu tūturu i roto i te reo; rātou kāore i tupu i roto i te reo engari nō te pakeketanga ka tīmata ai. Kua kohia ngā kitenga ki ngētehi papa kauwhata.

Kua āta tirohia ngā momo wheako mai i ō ngō rātou tupuranga, ngā tinō rerekētanga, ngā toimahatanga. Nō whea kē ō rātou reo o nāia tonu nei; inā nō te kainga, nō te Marae, nō whea atu rānei?

Ko te wāhanga tuarua, he āta titiro ki ngā huarahi i takahia ai e rātou mai i te tamarikitanga ki te pakeketanga. He aha ngā momo huarahi reo i whāia ai e rātou, me ā rātou whakaaro ki

¹⁵ Kua puehu, kua haere, kua pūhia e te hau: A phrase referencing the loss of kupu/reo...turned to dust, gone, blown away by the wind. (Karetu & Milroy, 2018, p. 144).

ngā hua i puta mai mō rātou. He kitenga hoki mai i tēnei wāhanga i ngā whakaaro a ō rātou mātua me ngā rātou hiahia mō rātou, ngā uri whakatupu. Ka kitea hoki te kaha me te toa o te hunga hiahia ki te reo Māori. Ahakoa pēwhea ngā piki me ngā heke.

Ko te wāhanga tuatoru he whakarāpopoto i ngā kitenga mai i ngā whakawhitiwhitinga kōrero nei.

Wāhanga 1: Te Reo o te tupuranga o Ngā Kaiwhaiwāhi Mai

Whiti Tuatahi: Ngā tūāhuatanga

Kei raro ake nei ngā whakamāramatanga mō ngā tūāhuatanga e rima o te tupuranga o ngā kaiwhaiwāhi me te reo.

Tūāhua 1

Kotahi kē te kaiwhaiwāhi i tupu tuturu i roto i te reo mai tāna whānautanga tae noa ki tōnā koroheketanga, arā, ko ia kē tōnā reo ahakoa ngā whakapātanga o ngā ture o te Kāwanatanga me ngā whakaakoranga o roto o ngā kura o aua wā (Simon, 1998). Ko ia kē te reo ō te kainga, o te hāpori, e mau tuturu ana ki nāia tonu nei. Nō roto o ngā whitiwhitinga kōrero ka rongongia te reo o ngā mātua, tūpuna, inā, e mau nei i a ia te reo tūturu o Ngāti Hauā.

Tūāhua 2

E toru o ngā kaiwhaiwāhi i tupu i roto i te reo mai i te kainga, mai i ngā mātua, mai i te kura kaupapa Māori tae rawa ki te pakeketanga. Ko te reo Māori te reo tuatahi o ngō rātou tūpuna, heoi anō, ko te reo Māori te reo tuarua o ngō rātou mātua, heke iho ki a rātou, te hokinga mai o te reo Māori hei reo tuatahi mō rātou. Nā ngētehi te kōrero nō runga o ngā

pēhitanga i te reo Māori ki ngā kura o aua wā ka pōhēhētia ai he pai kē kia kaua e kōrerotia, kia kaua e pupurutia te reo Māori.

Tūāhua 3

E rua ngā kaiwhaiwāhi i tupu i roto i te reo mai i Te Kohanga Reo me te Kura Kaupapa Māori. Kāore rāua i whāngaingia e ngā mātua ki te reo, heoi anō i reira tonu te kaha o te kaingākau ki te tautoko i a rāua kia mōhio ai rāua ki tō rātou reo rangatira. Nā ngā kohanga me ngā kura kaupapa rāua i akiaki, i poipoi kia mau i a rāua tō rātou reo Māori. Nā te kaha tautoko a te whānau ka riro ai i a rāua taua kaingākau nui ki te reo.

Tūāhua 4

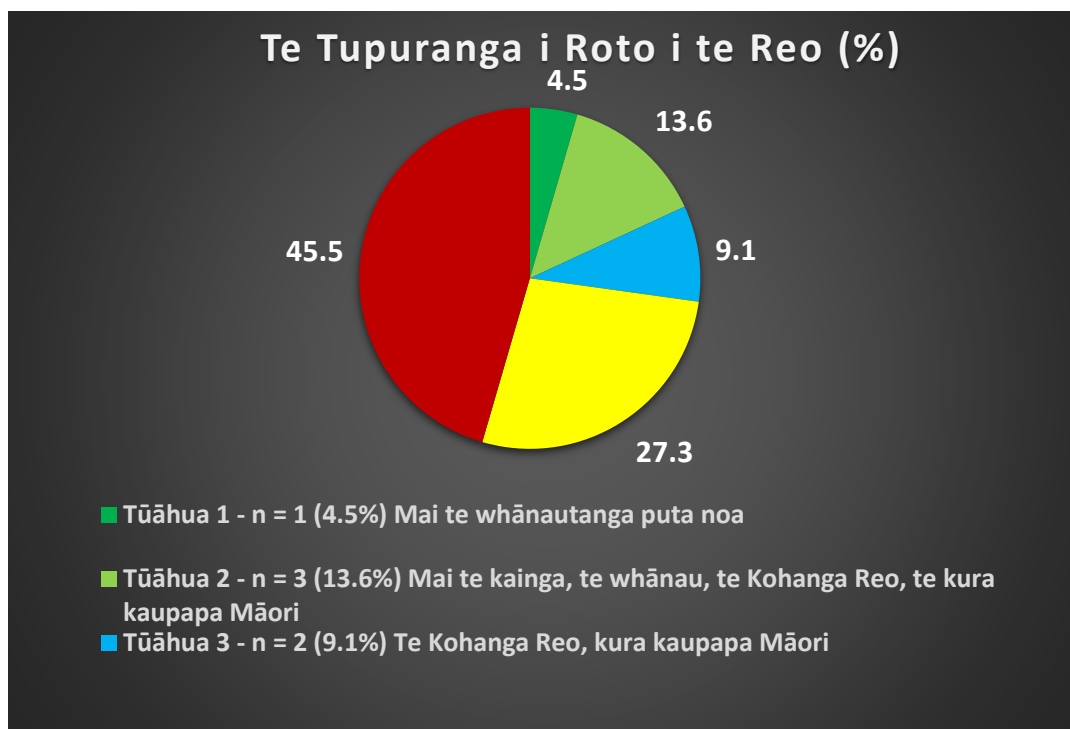
Ko tēnei tokoono nā ō rātou tūpuna i atawhai i roto i te reo mai i te whānautanga, arā, he pātata te noho mai a ngā tūpuna ki te kāinga kotahi noa nei, ki kō tata rānei, ko te reo Māori te reo aunoa, te take koia rā te reo o ngā tūpuna. Ka toru o ngēnei kaiwhaiwāhi he tamariki tonu ka mate ai ngō rātou tūpuna, ā, he pānga nui ki tā rātou tupu ki te reo Māori.

Ka toru o ngā kaiwhaiwāhi, he pakeke haere i te ngaronga o ngō rātou tūpunā. Nō te matenga o ngō rātou tūpunā, ka rerekē te horopaki, ka kaha kē ake te rere aunoa o te reo Ingarihi, ka ngaro haere te reo Māori.

Tūāhua 5

Ko te toenga o ngā kaiwhaiwāhi ka tekau, kāore i tupu i roto i te reo Māori. Karekau ana he reo Māori i te kainga. Ko ngā mātua he matatau tonu ki te reo Māori, kāore i kaha kōrero ki ngā rātou tamariki, mokopuna. Ko ngā mātua mōhio ki te reo he whērā rā anō, kāore i kaha ki te kōrero Māori ki ngā tamariki mokopuna. Ko te take he whakapono nā rātou he oranga mai i te reo Ingarihi, ēngari mō te reo Māori.

Figure 5.0: Te Tupuranga i roto i te Reo



Whiti Tuarua: He whakamārama i ngā Tūāhua 1 - 5

Ko ngēnei ngētehi o ngā kōrero a ngā kaiwhaiwhai mai, hei taunakitanga i ngā whakatauiratanga o runga ake nei. He whakakitenga hoki i ngā rātou ake wheako, hei whai whakaaro mō roto o te whakarauoratanga o te reo.

Tūāhua 1 – Mai i te whānautanga puta noa

Kotahi tonu te kaiwhaiwhai ki tēnei tūāhua. He kaumātua matatau ki te reo tūturu o Ngāti Hauā. Ahakoa kihai i kaha aro mai ki te whakautu i ngā pātai, ka whai kē ia i āna nei maumaharatanga ki ngā āhuatanga o ngōna tūpuna.

“Tirotiro kau ana,

kimihia, rangahaua,

Kei whea koutou e ngaro nei,

Tēnei rā koutou

Kua huri ki Paerau

Te huinga o te Kahurangi”.

(T. Wheki, personal communication, 25 Huitangaru, 2022)

Ei tā te kaumātua nei koinei ngā tohutohu a ngā tūpuna ki tōna whakatupuranga

“...kimihia ngā taonga o te tawhito hei oranga mō ngā whakatupuranga-ā-hapu/ā-iwi”. (T. Wheki, personal communication, 25 Huitangaru, 2022)

I taua wā kare kau he wā ōkawa o te ako i te reo i ngā tikanga hoki:

“Waiho mā te karu hei kite

Waiho mā te taringa hei rangona

Waiho mā te wairua hei arahi”

(T. Wheki, personal communication, 25 Huitangaru, 2022)

Koira tō rātou ao, tōna horopaki. Ka riro mā te tangata hei whai, hei pupuru ki tāna e hiahia ai, ki tōna ake wairua ka mau ai! Engari mō tēnei ao, mō ngēnei wā he horopaki anō. Kua kore ngaua tauira o te tupuranga a te kaumātua nei hei whai ma tēnei whakatupuranga.

Tūāhua 2 – Mai i te kainga, te whānau, te kohanga reo, te kura kaupapa Māori

Mō te hunga i tupu i roto i te reo, ko te ao Māori anō tō rātou ao. Ko te reo Māori te reo rere aunoa o te kainga o te whānau. Ko ngēnei ngētehi o ngā maumaharatanga o ngā kaiwhakawāhi mai i te pātai “I tupu koutou i roto i te reo Māori?”:

“He reo Māori te reo o te kainga, itiiti noa te reo Pākehā i a mātou e tupu ana mai i te whānautanga tae noa ki ngā tau e waru, e iwa rānei ki taku maumahara...ko te

reo Māori kē te reo whakawhitiwhiti, kāore i tua atu kāore i tua mai” (H. Roa, personal communication, 27 Huitangaru, 2022).

“I tupu au i roto i te reo Māori i ahau e tamariki ana. Koinā taku reo tuatahi ahakoa kāore aku karanga māmā karanga pāpā me aku kaihana hoki i mōhio ki te reo, ko ōku tuakanā ōku mātua hoki. Koinā te reo i te kāinga” (A. Roa, personal communication, 24 Huitangaru, 2022).

“Yep, I tupu ake i te kāinga, he kāinga kōrero Māori nō reira koina anake te reo, ko te reo Māori... There was no urgency around te reo Māori... I don’t actually have memories of hearing or using te reo Māori because it was the ‘water we swam in.’ It’s like asking a fish, ‘do you remember swimming in the ocean?’ We just did it. What I remember is having to learn English and I remember teaching myself to read English because I couldn’t. I taught myself to read, but I taught myself to read Māori first and then I taught myself to read English because it wasn’t happening and there was a sense of urgency for us to hurry up and learn it” (R. Roa, personal communication, 9 Poutūterangi, 2022).

He whai kaha te reo Māori ki ngēnei kaiwhaiwāhi mai i a rātou e tamariki ana ahakoa kāore te whānau whānui i matatau ki te reo. Mau ai i a rātou tō rātou tuakiri Māori, tō rātou ao Māori.

Mō Raukura Roa (2022) ko te reo Māori te reo rere aunoa, i te kainga, i te kohanga, i te kura, koira te ao o tōna whakatupuranga. Heoi anō tāna, he hiahia kē ki te ako i te reo Pākehā, te reo o te ao whānui, te reo o waho o tana kainga, o tana kura kaupapa Māori hoki. Ki āna maumahara nā tōna kura te whakapae kia ākona reo Pākehā kia kua rātou ko

āna hoa kura e noho hapa ki ngā reo e rua o Aotearoa, ka tū rangatira ai rātou i roto i ngā ao e rua o Aotearoa.

Tūāhua 3 – Te kohanga reo, kura kaupapa Māori

Mō ngēnei kaiwhaiwāhi mai e rua, nā te kohanga reo, te kura kaupapa Māori, me te marae rāua i whāngaia ai ki te reo. Engari mō te kainga.

“I tupu ake au i roto i te reo engari kāore i te kainga...I tupu au i runga i Tauwhare Pā nei, nā reira nā te hapori, aku koroua, Te Kohanga Reo i aua momo. Engari i te ako a Māmā i te reo Māori i te mea ko ia tētehi kaimahi i te Kohanga Reo...Ki roto i taku kainga ake, kāo, kare kau he reo, atu i aku teina me ōku tuakana, āe, atu i ngā tamariki. Ko mātou noa iho i kōrero Māori ki roto i to mātou whare, i te mea i haere au ki te Kohanga Reo” (M. Hotene, personal communication, 18 Kohitātea, 2022).

I te kōrero a Mandy Hotene (2022) mō ngā kuia, koroua i te Pā i taua wā, nā te reo Māori i whakahoki ki waenganui o te hunga rangatahi ki te Kohanga Reo.

“Nā reira i kaha tautoko te hapori i tō mātou reanga. Ko ngā kuia ko ngā koroua nōa iho e kōrero Māori anā ki a mātou. Kāore ko ngā pakeke” (M. Hotene, personal communication, 18 Kohitātea, 2022).

Ki āna maumahara, ko te nuinga o te wā i a rātou i te pā ko te reo Māori te reo kōwhete, te reo tohutohu,

“...me pēnei ō mahi, ko ēnei ngā tikanga, me mau kākahu pērā... engari puta mai ana ki waho o reira ka rerekē te reo” (M. Hotene, personal communication, 18 Kohitātea, 2022)

Ko tanā he pūaroha ki ōna tuakana, te reanga o mua i a rātou. Mea mahue i a rātou te reo Māori. I kite ia i te rerekē o ngā kuia, ngā koroua ki taua reanga, ko te reo te take pū.

I te wā e tupu ana a Tahau Thompson (16 Mahuru, 2021), e whaikaha kē ana te Kohanga Reo, nā reira ia i waimarie ai:

“I waimarie mātou ko ōku tuakana-teina i te tōnuitanga o te Kōhanga Reo... Ahakoa pai tonu te kaupapa, engari anō te wana mai o te kaupapa i nga tau 80’s, āe, nō reira ka kīia e au, ka whānau mai au i te reo Maori, engari kāore i pērā ai te kaha o te reo i roto i te kāinga. Nā te Kōhanga Reo pea i whakatō mai i tētehi reo Māori...I reira tonu a Granny mā, me tōku kuia ake” (T. Thompson, personal communication, 16 Mahuru, 2021).

Nōna te waimarie i reira te Kohanga Reo hei whakatō te kakanō o te reo ki roto i a ia me te mea i reira tonu ana tūpuna. Nā reira ka pupurutia tonutia tōna reo tae nōa ki tana pakeketanga.

Tūāhua 4 – Mai i ngā tūpuna

Ka ono ngā kaiwhaiwāhi mai nā ngā tūpuna i atawhai, nā reira rātou i mārāma pai ai ki te reo. Engari, he kaumātua rawa, he tere mate, ka whakahokia ki ō rātou koeke tupu ai:

“Ko te reo Māori tōku reo tuatahi. Ko au anake i tupu ai i roto i te reo mai taku pēpitanga i te taha o tōku Kuia... I tōku tau 5, 6 pea, i hinga taku Kuia koira te momo ara whakawhiti ki te Ao Pākehā nō te mea kāore aku mātua i kōrero i te reo” (A. Edmonds, personal communication, 11 Whiringa-ā-nuku, 2021).

“I tupu au i roto i te reo. Me pēnei aku kōrero; i taku whare, i taku kainga te reo. Ko taku Pāpā ko taku Koroua, ā...ko te reo rangatira, ko te reo o Ngāti Hauā to rāua reo. I tupu au i roto, me kī, i tērā taiao o te reo, ka tika tonu. Koira te reo e rere ana. Ko taku Kuia taku Whaea kāore i tinō mōhio ki te reo o tauwi” (M. Gillett, personal communication, 26 Kohitātea, 2022).

“Engari tae atu ki te matenga o taku Koroua i mōkemōke au mō tērā reo nā te mea e rongo ana aku taringa, e mau ana i te ngākau o tōna reo o te mita o tōna reo, tōna tohutohu mai. Koira tō mātou Pāpā, Koroua, he tangata kōrero. Kōrero I ngā kōrero, ngā āhuatanga o Ngāti Hauā” (M. Gillett, personal communication, 26 Kohitātea, 2022).

Mō ngētehi o ngā kaiwhaiwāhi mai, ahakoa he tupu i roto i te reo o ngā tūpuna, ngā mātua, ngā whānau whānui, kāore ngā pakeke i whāngai i a rātou ki te reo. Ahakoa e rere kaha ana te reo i te kainga, ngā whitiwhitinga kōrero, inā ka puta mai ngā tamariki, ka huri ki te reo Pākehā kē.

“I roto te whare te reo, i ōku tupunā...me ōku mātua, me ōku Aunties Uncles, i a rātou te reo. Me kī i kōrero rātou i te reo i ngā wā katoa engari kāore rātou i whāngai i te reo ki a mātou” (T.A.M. Maaka, personal communication, 3 Poutūterangi, 2022).

“The reo was in our houses, it was there constantly, I can remember listening to them, but they really kept it away from us. I think it was more of a protection that they wanted us to learn the Pākehā way and to them there was no use us learning the reo” (T.A.M. Maaka, personal communication, 3 Poutūterangi, 2022).

Ko taua āhua anō he pā ki runga ki ngēnei o ngā kaiwhaiwāhi mai:

“He tamati waimarie ahau nō te mea i to mātou whare hoki a Nanny...me aku whānau, me aku mātua, engari ko rātou ake i korero i roto i te reo...ki a mātou ka huri rātou ki te reo o tauwiwi. Te haerenga ki te kura, te hokinga mai i te kura ka kōrero ki a mātou i roto i te reo o tauwiwi” (K. Tuhakaraina-Clarke, personal communication, 15 Mahuru, 2021).

“I do remember growing up with te reo Māori as a young child as I spent a lot of time growing up with my Nan and Koro, my mōther’s parents...living with them up until I was about 3 because Mum would go off to do whatever it was she had to do and Nan and Koro spoke mostly te reo Māori at home...I understand I went to Kohanga Reo as Koro would take me... when we moved to Whangarei when I was 3, that stopped and so there was a period of time when I didn’t have te reo Māori...and I went to mostly mainstream schools” (S. Clarke, personal communication, 27 Mahuru, 2021).

Nō te matenga o ngā tūpuna, ka kore ai rātou e rongō i te reo, ka mimiti haere ai tō rātou ake reo Māori. Te hokinga ki ngā mātua kare kau he reo Māori i reira. Tua atu ka haere ki ngā kura auraki o aua rā, ka huri kē tō rātou ao Māori ki te ao Pākehā. Ka ngaro haere te reo o tō rātou tupuranga.

Mō te katoa, ko te reo o tō rātou tupuranga, ko te reo māmā o te kainga. Ko te reo ngarengare, te reo tohutohu, he reo ngāwari ki te tamaiti kia mōhio ai ki ngā hiahia a ngā tūpuna. Mea māmā nōa iho te popoto o te whakahoki kōrero ki ō rātou tūpuna engari mō te roa o te noho ki te whakawhitiwhiti kōrero:

“Haere ki te tiki i tētehi mea...tikinā atu tētehi atu mea...haere mai ki konei noho ai...e kai...Kei whea te pukapuka?’ ‘Tikinā atu te pata,’ ‘haria mai te rohi’” (M. Gillett, personal communication, 26 Kohitātea, 2022).

“As I said Mum spoke mostly Māori and we got to understand, we knew what she wanted, what she was talking about, and I got to talk with her, so we conversed a bit. After I started school, I tried to converse with her in Pākehā but predominantly it was Māori. All our whānau around us, we all spoke Māori and it wasn’t hard to do, or for me anyway. We had people like Uncle...they are the ones I remember Mum

being with and so I would say the reo was in our home 90% of the time” (K. Hauraki, personal communication, 3 Huitangaru, 2022).

Tua atu i ngēnei kōrero he whakaaturanga anō e pā anā ki te ‘karakia.’ Ei tā ngā kaiwhaiwāhi he karakia Pai Marire, he karakia karaipiture, he karakia Māori tūturu ngā tūmomo karakia a ngā kaumatua o te whānau:

“...engari te rere o nga karakia mai i a Ganny...ka kore tapahi i anā kōrero...ko tōna reo, kāore i piki, kaore I heke...he karakia Māori. Kāore anō au ka rongō i ngā karakia pērā; e toru e wha ranei ngā wā i mahia i aua mahi” (K. Tuhakaraina-Clarke, personal communication, 15 Mahuru, 2021).

“We’d have karakia Pai Mārire with Granny morning and night and with [Koro] at the Marae or wherever. They would come to each home, and we would have karakia, and that was always in the reo” (T.A.M. Maaka, personal communication, 3 Poutūterangi, 2022).

Ko te reo Māori te reo rere aunoa, te reo karakia hoki ki roto o ngā kainga o ngā kaiwhaiwāhi mai nei. Te āhua nei ka mau tonu te reo Māori ki waenga o ngā pakeke anahe, kāore i tukua iho ki ngā tamariki.

Tūāhua 5 – Kāore i te kainga; mai i te pakeketanga kē

Te nuinga o ngā kaiwhaiwāhi mai (10), kāore i tupu i roto i te reo. Kare kau he reo o te kainga, o ngā koeke, kāore hoki he noho pātata ki ngā tūpuna nā reira ka kore ai ngā rangatahi e rongō i te reo e rere aunoa ana. Mō ngētehi, kia hoki rāno ki ngā marae, ki ngā papakāinga kātahi ka rongō i te reo e rere ana ki waenga i ngā pakeke, ngā tūpuna hoki. Ko te reo Pākehā kē te reo rere aunoa o te hunga rangatahi. Koinei ngā maumaharatanga o ngā kaiwhaiwāhi mai ki te pātai “I tupu reo Māori koe?”:

“Ko te reo Ingarihi tō mātou reo. Ko te reo Ingarihi te reo o tōku māmā anō hoki, ko te reo Māori kē te reo o ōku tūpunā...kāore au i te tinō rata ki tō tātou reo...Kāore mātou i te tinō rongō i te reo, i to mātou whānau whānui, ka pohara kē mātou i taua momo mea, engari koia” (M. Ross, personal communication, 14 Mahuru, 2021).

“Me ponō taku kōrero, ēhara te reo Māori i taku reo tuatahi. I tupu ake i te whare o taku Māmā, i taku pāpā, kāore rāua e kōrero ana i te reo Māori, engari ia rā ia rā haramai ana aku Nānnies me aku Whaea Tūpuna ki tō mātou whare, ā, me te kaha o ngā tokorua nei ki te kōrero Māori. Ahakoa kāore au i te whai māramatanga ki ngā kōrero, miharo ana au ki tō tātou reo rangatira me te mea atu aku Nānnies ki au “ko koe te mea ka kaumatuatia i roto i te reo.” Kāore au i te mārāma i taua wā, kāore au i mārāma ki a rāua kōrero. Ā heoi anō i tupu ake au i roto i ngā kura Pākehā” (M. Wharawhara, personal communication, 13 Kohitātea, 2022).

“Kao. Not at all. Papa didn’t use any reo at all really. Mum probably tried more reo than Dad did. At school [I] didn’t really get the opportunities to be exposed to learn any reo” (N. Paenga, personal communication, 15 Mahuru, 2021).

“For me I didn’t grow up with any te reo Māori and my parents didn’t speak either...we grew up away from home and that’s what I know...so te reo Māori was not really spoken until we came back for tangi and that’s the only time I would really hear ngā kōrero i te reo Māori with my whānāu back home and that really stuck in my head more than anything else” (P. Kingi, 23 Mahuru, 2021).

“Before we were 5 years old my dad used to always speak Te Reo in the house...Mum used to always reply in English, but then Dad used to have Grandma

who used to come and stay with us...and she spoke te reo, she never spoke English. She used to come and stay with us for a couple of weeks... and even though the sentences were simple, we used to know what she was saying. It was either 'come here' 'do that' 'take this' or 'take that' so that was the minimal amount of Te Reo and although we were comfortable with it, we didn't speak it fluently ourselves, we just replied "Āe, Kāo" but Dad used to speak to us a lot in Te Reo" (G. Murray-Mauriohooho, personal communication, 21 Hakihea, 2021).

"Kao, kāore a Mum i te kōrero Māori, kāore ia i te tinō mōhio. A Dad, ētahi wā, ki au nei, I ahua 'mixed up' etehi wā. Kāore au i rongō i a rāua e kōrero ana ki a rāua anō. Ki a mātou, ngā kupu tohutohu, kupu tonotono, kupu mahi ... Kāo, kāore au i rongō" (S.K. Wilson, personal communication, 22 Mahuru, 2021).

"I te wā i nōho au ki te kainga o Nana, i te wā i poipoi māua ko [taku tungāne], āe, engari i te wā noho ki te taha o ōku mātua, kāo" (R. Morrison, personal communication, 28 Mahuru, 2021).

"No, it was around me, but when the old people talked, we were told to leave the room... When they'd speak Māori, or when kaumatua and kuia came over we'd have to go out of the room" (A.T.A. Thompson, personal communication, 3 Hakihea, 2021).

"I au e tupu ana kare kau he reo Māori i te kainga...I tērā wā kāore tonu mātou i rongō ki te reo Māori ki te kainga...I tīmata tōku Whaea i te Kohanga Reo, engari kāore mātou i te Kohanga Reo. I te wā o te Kohungahunga, ehake i te Kohanga Reo i tērā wā. I mahi mātou i te marae, i roto i te wharekai i reira ka rongō i te reo, engari kāore mātou i aro atu. Kāore he nui te aro atu, ko ngā waiata, ko ngā Whaea

e kōrero Māori ana. Kāore mātou ngā tamariki i aro atu, he iti, he poto noa te wā”

(H. Gillett, personal communication, 26 Kohitātea, 2022).

“Kāo, i te wā i kōrero Māori ōku Nannies, Koroua, i te wā i kōrero rātou kāore rātou e pirangi kia mōhio ai ngā tamariki ki a rātou kōrero, a rātou whakaaro” (T. Hodges, personal communication, 27 Mahuru, 2021).

Whiti Tuatoru: He aha ngā take i puta mai?

Ahakoia he rerekē te tupuranga o ngā kaiwhaiwāhi mai, i rangona ai te reo i a rātou e tupu ana. Mō ngētehi mai te kāinga, mai i ngā mātua tūpuna, i ngā Kohanga, Kura Kaupapa, tae noa ki ngā marae o te hau kāinga. Ko te pātai nui rawa, he aha te take i tata hemo ai te reo Māori, i ngaro haere ai te reo ki waenganui o te nuinga o ngā iwi o Aotearoa, otirā, ki roto o Ngāti Hauā.

Take 1 - Ko te matenga o ngā tūpuna

Tērā pea ko te matenga o ngā tūpuna tētehi o ngā tino take i ngaro ai te reo.

“I do remember growing up with te reo Māori as a young child so I spent a lot of time growing up with my Nan and Koro...[who] spoke mostly te reo Māori at home...When we moved to Whangārei, when I was three, that stopped” (S. Clarke, personal communication, 27 Mahuru, 2021).

“Grandma was the one who helped while she was there, and we were more fluent in responding in Te Reo than in Pākehā and this was before we were 5. Once she left, we sort of settled back into Te Reo Pākehā again” (G. Murray-Mauriohooho, personal communication, 21 Hakihea, 2021).

“Although my Mum was brought up by [her] Kuia with reo Māori for her first 6 years, but then when she came back to her family, they didn’t speak Māori” (T. Hodges, personal communication, 27 Mahuru, 2021).

Take 2 - Ko te tāmitanga o te reo Māori

Rongongia ai ngā āwangawanga i pā ki runga ki ngā kaiwhaiwāhi mai i a rātou e whakapuaki ana i ā rātou maumaharatanga.

“I was born in the sixties and like many, my parents, my grandparents were whacked for speaking Māori and their thinking, like many people thought, no, no, don’t teach them Māori, so my parents’ generation weren’t taught to speak Māori” (T. Hodges, personal communication, 27 Mahuru, 2021).

“So that is my recollection. My father was very learned, both in the Pākehā and Māori world but he was one who was adamant that we were not going to learn the reo, he saw how they were all treated, and he didn’t want us to have that same treatment” (T.A.M. Maaka, personal communication, 3 Poutūterangi, 2022).

“When I did the reo at High School, I was advised by one of my Guidance Teachers that doing the reo was more of a ‘hobby’, yeah, so not much [good] at all” (N. Paenga, personal communication, 15 Mahuru, 2021).

“When my parents spoke Māori, we had to go into another room...when I think about it...they wanted us to learn Pākehā...we lived in two worlds in our house” (A.T.A. Thompson, personal communication, 3 Hakihea, 2021).

Koira rā te āhuatanga o ngā kura o roto o te rohe o Ngāti Hauā i taua wā, te take i whēnei hoki ngā whakautu ā ngā kaiwhaiwāhi mai. Kare kau he mana o te reo Māori, o te ao Māori!

Take 3 - Ko te reo rere aunoa!

Ko te reo e kaha mau ana ki ngā kaiwhaiwāhi mai nei, ko te reo ōpaki, arā, te reo riri, te reo tohutohu, te reo ngarengare, te reo rere aunoa o te kainga Māori. Ei tā te nuinga koinei te reo e mau tonu ana ki roto i a rātou. E kore e warewaretia ngā kupu i karawhiua noatia e ō rātou tūpuna. Engari mō ngā kōrero hōhonu, kōrero whānui, kōrero pakeke hoki, kāore kē i mau.

“Haere ki te tiki i tētehi mea...tikinā atu tētehi atu mea...haere mai ki konei nōho mai...e kai’ ngērā mōmō, he tonotono, he tohutohu te nuinga o te wā, nā i āhua māmā ki te whakahoki kōrero ki a ia...Kāore au i te matatau ki te kōrero tētehi kōrero roa” (M. Gillett, personal communication, 26 Kohitātea, 2022).

“Ki runga i te marae, ko te nuinga o te wā he kōwhete...kaua haere ki reira, kaua mahi pēnei, kaua mahi pēnā. Engari ka puta mātou ki waho he rerekē te āhuatanga atawhai i a mātou...’me pēnei ō mahi, ko ēnei ngā tikanga, me mau kākahu pērā’. Āe, i tinō poipoi rātou i a mātou. Ēhara i te kōwhete kinō engari he tohutohu, me pēwhea ai, koinā aku maumahara mō ngā kuia” (M. Hotene, personal communication, 18 Kohitātea, 2022).

“I āhua marama ki a rātou e kōrero Māori ana. I whai au i te ia o te kōrero. Kāore au i mōhio ki ia kupu ia kupu, te rerenga kōrero engari i marama au ki te tika o te kōrero i puta...Whēra ngā Nannies katoa, engari ko te mea pai ki ahau, ehara ko te reo...ko te kōrero o te tinana hoki, ka marama au inā e riri anā, e hari koa anā, āe” (M. Wharawhara, personal communication, 13 Kohitātea, 2022).

“Grandma used to come and stay with us, and she spoke te reo, she never spoke English. She used to speak te reo even though the sentences were simple, we used to know what she was saying. It was either ‘come here’ ‘do that’ ‘take this’ or ‘take that’ so that was the minimal amount of te reo and although we were comfortable with it, we didn’t speak it fluently ourselves, we just replied “Āe, Kāo” (G. Murray-Mauriohooho, personal communication, 21 Hakihea, 2021).

Take 4 - Ko te tāreretanga o te reo engari ko ngā hapa

Ko te tinō kaupapa o tētehi kaiwhaiwāhi mai, ahakoa te tāreretanga o te reo o ngētehi o ngā pakeke, he nui ngā hapa o roto. Ei tāna, ko te nuinga, ko mātou o te reanga kaumātua o ngēnei wā tonu, arā, ngā tau 50 – 70s:

“He pai taku noho, engari, koirā te noho o te mokopuna, ēhara i te mea, ki au nei ahakoa koirā te rautaki o te kāuta, me āta whangai i te reo ki o mokopuna. Ēhara i te mea ka noho ki te kōrero i te whānui o te reo, ko te kōrero o ia rā tāku e whakaaro nei, ā, me pēwhea te whakatenatena i te tamaiti, whakatika i te tamaiti, whakahau i te tamaiti, koirā ngā reo i whakamahia e aku rūruhi i au e tamariki ana...Ko te whiu o te kupu he poto, engari ka rongu tonu au i te aroha, ēhara i te mea i whakamahia te reo hei kowhete noa iho i ngā tamaiti haututū nei” (T.

Thompson, personal communication, 16 Mahuru, 2021).

“My fluency comes from home; my accuracy comes from school... Rere ana te reo Māori, ngāwari te mārāma, ngāwari te whakarongo engari mō te whakatakotoranga, he nui ngā hapa...I think the other one to add...from Kura...[ko] ngā whakanikoniko; he taumata anō, he taumata ōkawa nō te kura” (R. Roa, personal communication, 9 Poutūterangi, 2022).

“I remember just listening and I remember how they used to speak. And that’s why I try to speak like that today...Sometimes my grammar goes up the tree” (K. Hauraki, personal communication, 3 Huitangaru, 2022).

Heoi anō he pātai nui me pēwhea te whakatika i te whakatakotoranga o te reo? Kua matemate haere ngā koroheke, rūruhi, kōeke e matatau ana ki te reo o Ngāti Hauā. Kei reira te kōrero a te kaumātua *“Waiho ma te karu hei kite, waiho ma te taringa hei rangona, waiho ma te wairua hei arahi”* (T. Wheki, personal communication, 25 Huitangaru, 2022). Engari kei whea kē rātou? Kua nui te korekore o te tauira hei whai mā tēnei reanga.

Take 5 - He tauārai i pā mai

I te wā whānau mai ā māua tamariki mātāmua e rua, i te Mahuru o te tau 1982, nā Tom me ngētehi tino hoa o te Kohanga Reo Te Rāhuitanga ki Ōtara i tīmata ai. I taua wā he torutoru noa iho ngā Kohanga Reo o te motu, ko tā mātou te Kohanga Reo tētehi o aua Kohanga Reo puta noa. Nā reira mai te kainga tae noa ki te Kohanga Reo te reo o ā māua kōtiro e rua i taua wā. Kua kitea te torutoru noa o te marea, otirā o te hunga tamariki e matatau ana ki te reo. Mō ngētehi o ngēnei kaiwhaiwāhi mai he tino take tēnā, he tino tauārai ki tā rātou whai i te reo Māori.

“There were barriers in communicating with our whānau members who were the ones looking after us, but it was only the older Aunties and Uncles, especially on the Hauā side there was Uncle Werewere...he was the one who always seemed to understand what I was on about and he would have to explain things. Nana [Mum’s side] and them were gone before I remember speaking and then on Dad’s side, I think it was Nana who was trying to relay what we were trying to say and what our

needs were because the Aunties didn't understand, but again, i mate i mua i taku pakeketanga” (H. Roa, personal communication, 27 Huitangaru, 2022).

“I tupu au ki roto i te reo i roto i te reo Māori i ahau e tamariki anā. Koinā taku reo tuatahi ahakoa kāore aku karanga māmā karanga pāpā me aku kaihana hoki e mōhio ana. Ko āku tuakana, āku mātua noa iho i mōhiohia i te reo. Koinā te reo i roto i te kainga... i a mātou i te marae koinā hoki te reo i roto i te wharenuī engari i te kīhini, te kāuta kāore i tino rongō i te reo. Kāore au i kōrero ki aku kaihana, ko te nuīngā o te wā ko te reo Pākehā te reo tuatahi” (A. Roa, personal communication, 24 Huitangaru, 2022).

“He whakapono nō rātou ka ora tonu te reo, ahakoa te aha. Engari te tokoiti o mātou i putaputa i te kāinga...he rerekē ngā whakaaro o ngā kaumātua nei ki te āta whakaako, kāore i te āta whakaako. Ko tā rātou, e aro noa ana ki tō rātou reanga, kei te reo e whakamahi ana ki runga i te Marae, engari mā te aha inā kore whai wāhi, whai mai mātou ko ngā mokopuna ki tērā ao?” (T. Thompson, personal communication, 16 Mahuru, 2021).

Take 6 - Ko te take pū o te kaupapa nei

He whai tēnei i te pātai nui whakaharahara nei: He aha kē te take pū o tētehi kōrero. Ei tā tētehi o ngā kaiwhaiwāhi mai, mē he tino take tā te kaikōrero, me mārama pai ki te hunga e whakarongo mai ana. Maumau taima noa iho inā te kōrero i roto i te reo, kāore i te mārama ki te kaiwhakarongo.

“Ko te pātai, e hāngai ana ki te ‘communication’ ki te reo ‘rānei’ because I think that can be something that’s not necessarily one in the same especially with te reo Māori and the revitalisation of it. I think as an ‘ASPIRATION’ it being a tool of

communication is certainly an aspiration, but at the moment it's not the most efficient way of communicating so it's not the default for communication. Ka kōrero Pākehā ahau kia mārama pai ki āku whakaaro, because I don't want it to be misinterpreted in translation because in terms of communicating there was a lot lost in translation for me and I think that's just in terms of schooling” (H. Roa, personal communication, 27 Huitangaru, 2022)

“Because my Mum couldn't speak English properly, she only spoke the reo... and we got to understand, we knew what she wanted, what she was talking about, and I got to talk with her, so we conversed a bit... I remember going shopping with her and I would have to talk to the shopkeeper, and tell them what she wanted, and where she wants to go, you know, like telling the [local taxi driver] ... she would get really angry at the doctors because they would go to treat her and she wouldn't let them...she wouldn't let the doctors near her until I told her what the doctors wanted to do” (K. Hauraki, personal communication, 3 Huitangaru, 2022).

“Understanding the reo growing up; for me it was about picking up little things, and through expression and body language...I think I did because some things still stick with me right through even now” (P. Kingi, personal communication, 23 Mahuru, 2021)

Ko te reo mai i te kori-o-te tinana hoki tētehi take ki konei. Ahakoa te hapa iti pea o te reo o ngā kaiwhaiwāhi mai i te wete reo me te tika o te kupu, i reira tonu ngā tohutohu-a-tinana ka mārama ake ai te ia o te kōrero ki te kaiwhakarongo mai. Whērā rā anō te tangi o te reo o te kaikōrero, inā he tangi ngāwari, he tangi riri, he aha rānei, he tangi pūaroa hoki, mā reira te kaiwhakarongo mai te ngako o te kōrero e mau ai. Koa rā ko te kupu anahe.

Take 7 - Ko te Karakia

Nā ngētehi o ngā kaiwhaiwāhi mai ngētehi kōrero mō ngā karakia i rere haere i roto i ō rātou kainga. He tikanga nō te whānau. He karakia Māori, whērā me te ‘Paimārire’; te karakia tawhito o ngā tohunga tūturu rānei. Tua atu ko te tino karakia o aua wā ki roto o Ngāti Hauā, ko te karakia o Te Hāhi Mihingare.

“Karakia was very strong. Granny had karakia, Pai Mārire morning and night and so prior to that, prior to having church 7.00am in morning and 7.00pm at night he would call us altogether and it would be in the reo. That was everyday morning and night” (T.A.M., Maaka, personal communication, 3 Poutūterangi, 2022).

“Ko Ganny..., kei a ia te mōhiotanga o te tohunga whakaora tinana ... Ahakoa kāore mātou i te kōrero...ooooh, te reka o te rangi o rātou mā. I hono ringaringa ngā Kuia, ko ngā Tohunga...I tū pērā a te tāne, engari te ngāwari o ā rātou kōrero. I karakia rāua. Inā mutu a Ganny [tuatahi] ka timata a Ganny [tuarua] i huri haere rāua. He reka ki te whakarongo. Mahana taku tinana i te maumaharatanga o taua wā. Ahakoa nohinohi tonu au i maumahara tonu au ki aua mahi rā” (K. Tuhakaraina-Clarke, personal communication, 15 Mahuru, 2021).

“We’d have karakia Pai Mārire with Granny morning and night, and [again] with Te Karira, my tupuna Anglican Minister from the North who raised my father, at the Marae or wherever; they [Te Karira and Granny Hoki] would come to each home, and we would have karakia, and that was always in the reo” (T.A.M., personal communication, 3 Poutūterangi, 2022).

“Te nuinga o te wā i ako ai māua ko Arama [i te reo] i te wā haere atu māua ki ngā whare karakia mō te wā roa i te taha o Nana, i te taha o ngā [Minita Mihingare] me

ngā [kuia, kaumātua] o taua wā” (R. Morrison, personal communication, 28 Mahuru, 2022).

“Ko taua rōpū nā ko ngā mea pakari mai i roto i te Ātaarangi. Ko te ingoa o te rōpu ko te “Pūaotanga o te reo” ko mātou ka ruku hōhonu ki te reo, ko ta mātou pukapuka “Ko Te Kauae Runga ko te Kauae Raro” ... I whakapau wā mātou i te whakamahi i te pukapuka nei. I taua wā i kite ahau i te hohonutanga o te reo. Ngā karakia ki ngā Atua ngērā momo, ngā karakia mō ngā wānanga. I rukuhia katoatia mai e mātou taua pukapuka” (M. Gillett, personal communication, 26 Kohitātea, 2022).

Ahakoā he karakia nō te ao Māori, nō te ao Pākehā rānei, he wheako nui ki ngā kaiwhaiwāhi mai. He tino tikanga nui whakaharahara ki a Ngāti Hauā, he tohutohu nā tōna tino rangatira nā Wiremu Tamihana, he mea pā ki ōna kaupapa katoa ahakoā iti noa, whānui kē ake rānei, he mea kawē ki te reo Māori, te reo tūturu o Ngāti Hauā.

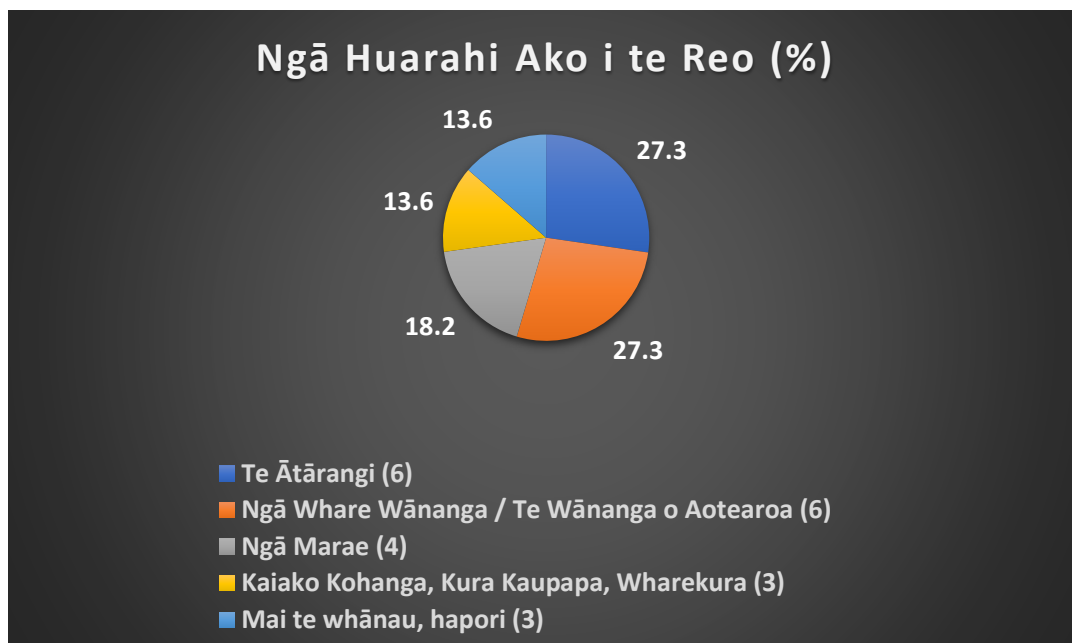
Wāhanga 2: Ngā huarahi ako a te pakeke

Ahakoā pēwhea ngā wheako o te tupuranga o te kaiwhaiwāhi mai i kitea te kaha o te kaingākau nui ki te reo mai i te whai huarahi ki te ako i te reo. I te tīmatatanga kāore he āta whakaaro ki te whai i te reo o Ngāti Hauā. Ko te mea nui kē, he whai i te reo Māori motuhake!

Ka rima ngā huarahi i whāia ai: (Figure 5.1): Ko Te Ātārangi (6); Ngā Whare Wānanga, (me Te Wānanga o Aotearoa) (6); Ngā Marae (4); Ngā Kohanga, Kura Kaupapa/Wharekura (3); Ko te whānau, te hapori o te kaiwhaiwāhi mai (3). Nō roto o ngā kōrero e whai ake nei ngētehi whitiwhitinga whakaaro e rongongia ai te kaha o te kaingākau nui, te wairua, otirā te kino o te whakapaunga o te ngoi kia ora tonu te reo.

Figure 5.1

Ngā Huarahi Ako i te Reo



Ko Ngā Wheako

Whiti 1: He wheako whakapiki wairua

Nō roto o ngēnei uiui ka rongongia ai te koanga, te hīkaka, te mīharo o te ngākau whakapono kia whāia te reo o te tūākiri, te reo Māori. Taihoa pea te reo o te haukāinga.

“I tērā wā i tino rongu ahau ki te ātaahuatanga o te reo o Te Ātaarangi. Pūrena tonu tōku ngākau i te aroha mō te reo i tērā wā. Nō te mea i noho ā whānau, i ako ā whānau . I tino rongu ahau i te wairua o te reo. Nā reira i noho ahau ki Te Ātaarangi mō ngā tau e rua” (H. Gillett, personal communication, 26 Kohitātea, 2022).

“Most of my reo comes from going on courses and programmes, but the context of it has come from home and my upbringing. For me the reo doesn’t come by itself, there are the values and the tikanga things that you do and don’t do provide a context for the reo and I think being brought up with those things e.g:

karakia...gives a combination of the context. Values and tikanga being taught from my whānau” (T. Hodges, personal communication, 27 Mahuru, 2021).

“Kei Poneke kē au e nōho ana nā reira kāore au i tino rongō i ngā kōrero o te kāinga engari i au e timata i taua whai i te reo, ahakoa nō whea te tangata whakaako ana he painga mo ngā mea timata. Ko te mea nui kia ako mai ngā kupu māmā, nga whakatakotoranga māmā me era momo. Ka mahi taua mahi ka hokihoki ki te kainga, whakarongo ki nga kōrero i te kainga aua āhuratanga, nō reira, ka mōhio au nō ngā hau e wha tōku reo” (M. Ross, personal communication, 14 Mahuru, 2021).

“Nā Te Ātaarangi mātou i whakapakari i te reo, kare kau ana he reo i mua atu, engari nā Te Ātaarangi tērā, me te whakatō kakano mō te aroha ki te reo, kia arohaina te reo nō runga i te kaupapa me noho ā whānau, te mahi ā whānau, te ako ā whānau. Nā reira koinā tāku, he ngāwari, he rerekē ki tā mātou whakatupuranga, tō mātou reanga. Ehake i te mea i ako i te kainga engari i ako i Te Ātaarangi, ā whānau nei i Te Ātaarangi” (H. Gillett, personal communication, 26 Kohitātea, 2022).

“E rua aku pouako i Te Ātaarangi, ko tētehi nō Tūhoe, tērā atu nō Taranaki nā reira i kaha whai atu ahau i o rātou āhuratanga reo, i ngō rātou kupu. Hoki mai ki te kainga ngāwari noa atu te kite atu i te rerekētanga. Engari ko tētehi āhua i te ako i Te Ātaarangi, ko te mea nui ko te kōrero. Kāore rātou i tino aro atu ki te tika o te reo. Ko te mea nui kia Māori ai te reo, kia kōrero Māori” (M. Gillett, personal communication, 26 Kohitātea. 2022).

Kātahi te harikoa o te ngākau o te hunga i haere ki Te Ātaarangi ako ai i te reo. Ko te mea nui i puta mai ko te tūāhua o ngā kaiako o Te Ātaarangi. Ko te matatau ki te reo, te

kaingākau nui ki te reo, mai i e te kaha o ngā kaiako ki te whāngai i te wairua, te hinengaro, te tuakiritanga o te tangata. Katahi anō rātou ka kite i tēnei tūāhua ako - kare kau he pepa, kare kau he pene tuhi. Ko ngā taringa, ko te arero kē te taonga hāpai i te ako a te tangata. I reira ka puāwai te wairua, te mauri o te hunga ākongā.

Whiti 2: He wheako whakaohore, whakaheke wairua rānei

Nō te hokinga mai ki te kāinga me te whakaputa ki reira i te reo i ākona, ka rongongia e ngētehi o ngā kaiwhaiwāhi mai te whakatakariri o ngētehi o ngā pakeke o te hau kainga ki aua reo rerekē:

“I au i te Ātaarangi, i taku hokinga mai ki te kainga...i tērā wā, i te ora tonu a Nānā Weta. I whakarerekē taku reo, nā te mea ko tā rātou ake reo o Te Ātaarangi ko te reo o Ngāti Porou...heoi anō i taku hokinga atu ki te kainga i tutaki au ki a Nana Weta i te Marae, i ki mai ia ki au “Pēwhea anā koe?” I whakahoki au “Ā, kei te pai” I riri mai ia, i mea mai ia “Nō whea tō reo?” I mea mai ia “Anei kē te whakautu mo tēnā...’e pai ana ahau”. Tino maumahara au ki tērā. I taku hokinga atu ki te kainga ka noho piri au ki a rātou, ko Nanny Weta, Nanny Kiri mā” (M. Gillett, personal communication, 26 Kohitātea, 2022).

“I can remember getting told off in a hui-ā-iwi by Granny because when I went to Ātaarangi and we wanted to learn the reo...she had heard that we had gone to Ātaarangi, and she called us in. She said ‘He aha ai koutou haere ki kona te ako i te reo, kei konei tā koutou reo me hoki mai koutou ki te hau kainga ako i tou ake reo o Ngāti Hauā’ this is what was said” (T.A.M., Maaka, personal communication, 3 Poutūterangi, 2022).

“Tinō maumahara au ki tērā. Mōku ake kāore he rerekē, ko te reo Māori te reo Māori, āhua rite ki te reo i āku i te kainga. Engari i taku hokinga atu ki te kainga ka tino riri mai ahau i a Nana Weta. Ēhara koia anake, ko ia, Ko Nanny Kiri. Ko ētehi o ngā kupu i tango mai i Te Ātaarangi, maumahara tonu au ki tētehi rerenga, i mea atu au ki a Nanny Kiri...I ngā rā taha ake nei’...ka mea mai ia ‘Kāo, ko tātou...I ngā rā kua pāhure atu nei” (M. Gillett, personal communication, 26 Kohitātea, 2022).

Ka ohore ngā kaiwhaiwāhi mai ki te riri a ngā koroheke, rūruhi, ka pāpouri. He kōrero tohutohu nā ngā kaumātua, he whakahau kia hoki rātou ki te kainga whakarongo ai ki te mita o te reo o te hau kainga. Engari! Mea uaua kē te hoki ki ia kaupapa, ki ia tangihanga, ki ia hui-ā-marae. I wāhi kē rātou e noho ana.

Waihoki, ka rongongia ai te karanga a ngā koroheke, a ngā rūruhi; me te kaha o te ongeonge, o te mokemoke ki te ngakau, ā, ka hokihoki haere ngētehi ki te kainga kia noho pātata atu ki ngā kaumātua:

“He rerekē, e pai ana ki a rātou i te ako au i te reo, he pai tērā taha, he mea āwhina i te iwi, i te Marae rānei engari ko te mea awangawanga ki a rātou, anā, ko te mita o taku kōrero, me ta rātou i whakatika i au “anei, anei”. Ko te tino kura o te mita o te reo o Ngāti Hauā, ko te Marae o te kainga. I reira au e ako anā” (M.

Wharawhara, personal communication, 13 Kohitātea, 2022).

“I grew up away from home and so te reo Māori was not really spoken until we came back and we were coming back for tangi and that’s the only time I would really hear ngā kōrero i te reo Māori with my whānau back home and that really stuck in my head more than anything else” (P. Kingi, personal communication, 23 Mahuru, 2021).

“When I talk about my reo from home, I mean my reo from [Mum and Dad] koinā, te reo o te kainga. Kāore i tupu ake ki te whenua ki te ūkaipo o te wā kainga...I think if I had have grown up in either Maniapoto or Hauā we probably would have maintained more of that ‘twang’” (H. Roa, personal communication, 27 Huitangaru, 2022).

Mō ngētehi kaiwhaiwāhi mai nō te kainga anahe te reo, ehara nō te marae. He poto noa iho te wā i tupu i raro i te reo o ngā tūpuna, ka mate ngā tūpuna, ka ngaro taua reo tawhito. Nā ka hoki anō ki ngā kōrero nei *‘tiro tiro kau ana, kimihia, rangahaua, kei whea koutou e ngaro nei?’* (T. Wheki, personal communication, 2022).

HE KUPU WHAKAKAPI

I te wāhanga tuatahi ka kitea ngā tūāhua tupuranga a ngā kaiwhaiwāhi mai. E rima kē ngā tūāhua tupuranga, kei te Figure 5.0 e takoto ana. Mai i te whānautanga te rere o te reo Māori puta noa, tae atu ana ki a te hunga kāore i tupu i roto i te reo, engari nō te pakeketanga kē, taua rere o te reo.

I te wāhanga tuarua ka kitea ngā huarahi ako i whaia ai e ngā kaiwhaiwāhi mai, ngā momo wheako i pā ki tā rātou takahī i aua huarahi. Mo ngētehi he wheako whakapiki wairua, mo ngētehi anō, he wheako whakaohore, whakaheke wairua rā anō hoki.

Ahakoia ngā wheako rerekē o ngā kaiwhaiwāhi mai, i rongongia, i kitea te koanga, te hīkaka, te mīharo o te ngākau whakapono kia tuturu whāia te reo o te tūākiri, te reo Māori.

UPOKO 6: NGĀ HUA 2: TE WHAKARAUORA REO Ā-IWI

¹⁶E kore ahau e ngawhere i a koe; whakarae tonu au he maire i te wao

(Wiremu Tamihana)

KUPU WHAKATAKI

Nā te kaha o te pono o ngā kōrero a ngā kaiwhaiwāhi i tō rātou kaingākau nui ki te reo Māori i whai whakaaro ai au ki ngā kupu a Wiremu Tamihana me tāna whakakaha i a Ngāti Hauā kia whawhai tonu, kia kaua e ngāwhere! I roto ngēnei tūāhua o ngā ngākau o ia kaiwhaiwāhi mai me te whakapono o taua hunga kia haere tonu, kia anga whakamua, kia whakapau kaha; mō te reo te take.

Mai i ngētehi te kaha o te whai i te reo hei aha koa ko tēwhea. Ko te mea nui ki a rātou ko te ako i te reo Māori. Kāore he whakaaro ki te reo o te hau kāinga. Nā wai rā nō runga i ngā tohutohu a ngā koroheke me ngā rūruhi o te kāinga ka āhua hoki mai ngā whakaaro ki te reo e rere ana i te kāinga.

Koinei te tino pūtake o te tuhinga nei. He rangahau nāku i te hiahia a te iwi ki te whakarauora i te reo tūturu o Ngāti Hauā. Inā i reira te hemokai ki te reo o Ngāti Hauā, ā, me pēwhea e ngata ai taua hemokai.

¹⁶ E kore i ahau e ngāwhere i a koe; whakarae tonu au he maire i te wao: I will not be wrenched asunder by you; I will maintain a bold front, like a Maire tree of the forest (Stokes, 2018, p.182).

Ngā Kaupapa Rangahau

Kei te whiti tuatahi o tēnei wāhanga te āwangawanga me reo Māori rānei me reo ā-iwi rānei. Ko te tino take he whakarauora i te reo ā-iwi. Te āhua nei e rangirua ana ngā kaiwhaiwāhi mai i tēnei wā.

Tērā tērā. Heoi anō te take tuarua me kaha rānei te whai i te reo ōpaki, i te reo ōkawa ranei? Nō reira, kei te whiti tuarua te āta tiro tiro i ngā mahi a Te Tarahiti o Ngāti Hauā, me te kaha rawa o te iwi ki te whakaū i ngā kaupapa reo ōpaki, reo ōkawa mō Ngāti Hauā. Ki konei hoki te āta whai i ngā āhuatanga o te reo o Ngāti Hauā, arā, te tangi, te mita, te rerenga, me te tiro tiro a ngētehi ki ngā ōritenga me ngā rerekētanga o te reo o Ngāti Hauā ki ngō iwi kē.

Mō muri ake, kei te whiti tuatoru, tuawhā hoki te āta titiro ki ngā kupu me ngā kīwaha reo ōpaki o ngā koeke, ngā mātua tūpuna, he puna kupu, ka ono tekau (60) ngā kupu, kīwaha rānei. He kimi i te tokomaha o ngā kaiwhaiwāhi mai e mōhio ana ki aua kupu, kīwaha hoki.

Kei te whiti tuarima he tirohanga ki te Kura Reo o Ngāti Hauā o te tau 2022. He whakapae nā ngētehi mō te ngaro haere o te reo tūturu o Ngāti Hauā. Arā, ko taua reo o te kainga, o te kāuta, i te kōrerotia ia rā ia rā i a au e tamariki ana. Nō reira te whakaaro he pai pea te whakamahia anō o taua puna kupu ki ngā ākongā o te kura reo o Ngāti Hauā, tau 2022. He whakakitenga ka hia o ngā kaiwhaiwāhi mai ngēnei kura reo e mōhio ana ki ngā kupu o roto o te puna kupu nei.

Me te tahuri ki te tangi o te reo, te tārere o te reo me ōna rerekētanga ki te reo o iwi kē. Kei te whiti tuaono te whakakitenga o ngā whakaaro a ngā kaiwhaiwāhi mai me a rātou ake wheako mō te reo o Ngāti Hauā.

Ko ngā whiti tuawhitu, tuawaru rā anō, he whakahokinga ki ngā kaiwhaiwāhi mai me a rātou ake whakaaro ki ā rātou hiahia mō te reo o Ngāti Hauā. Arā, kei whea a Ngāti Hauā ināianeī, e ahu ana ki whea, ā, ko ā rātou whakaaro mō te whakarauoratia o te reo o Ngāti Haua.

Hei te whakamutunga te tuituitanga o ngā whenu katoa e pā ana ki te reo o Ngāti Hauā. Mō reira pea te whai hua, te whai huarahi e ahu tōtika ai te hau kainga kia hoki anō ki te reo tūturu o Ngāti Hauā.

WĀHANGA 1: TE REO Ā-IWI O NGĀTI HAUĀ

Whiti 1: Te reo Māori; Te Reo ā-Iwi

Koinei ngā whakaaro a ngā kaiwhaiwāhi mai ki te pātai, “He aha te mea nui o te reo o Ngāti Hauā ki a koutou? He aha kei roto i ō koutou ngākau mō te reo ā-iwi o Ngāti Hauā?”

“I love that little bit of identity that gives a little bit of their tuakiritanga yeah, you know, that’s it, that’s what makes me, what makes my reo Ngāti Hauā” (N. Paenga, personal communication, 15 Mahuru, 2021).

“He kaupapa tino whakahirahira kia ora ai tō tātou reo. Ngā kupu me ngā mita o Ngāti Hauā” (S. K. Wilson, personal communication, 22 Mahuru, 2021).

“I think it is really important because of its uniqueness...the different kupu you heard when growing up and I think that’s a uniqueness of us being us...the uniqueness of the mita, the kupu, different is really important. And for me it’s important not to say that one is better than the other...I have many different whakapapa so to me it is important to embellish the uniqueness of all of them

rather than just one. It doesn't have to be an 'either or' it can be an 'and' and 'and.'
*I think it really important that we uphold the reo of Ngāti Hauā” (T. Hodges,
 personal communication, 27 Mahuru, 2021).*

*“It is important for our mokopuna to maintain our reo. With the dialect, te tangi,
 how do we do that? Maybe we need to do something about that in the schools...I
 think it is important for Ngāti Hauā to maintain our mana, whether that's being the
 reo, the tikanga” (A.T.A. Thompson, personal communication, 3 Hakihea, 2021).*

*“Inaiānei ko te reo o Ngāti Hauā. Koina taku tohu ki ngā kura me kimi kaiako nō te
 hau kainga nā te mea tokomaha ngā tamariki e puta mai ana i Te Wharekura e kimi
 mahi ana kei a rātou te reo, nā, ka taea te whakaako i te reo” (M. Wharawhara,
 personal communication, 13 Kohitātea, 2022).*

*“Ae, it is who I am, it is who my mokopuna are, and I'd like to see it, but it is nice
 when we hear people talking, like Uncle..., so nice to hear that flow and fluency of
 Ngāti Hauā. I'd love to hear that again, the reo from all those kaumātua, kuia,
 that's how they were...It was something different... I'd like to see [when] we can sit
 around and just be Ngāti Hauā” (T.A.M. Maaka, personal communication, 3
 Poutūterangi, 2022).*

*“Koina ngā taonga ka whakaatungia mō ngā whakatupuranga o āpōpō” (T. Wheki,
 personal communication, 25 Huitangaru, 2022).*

*“Ki au he mea nui te reo Māori ahakoa te iwi, ko te mea nui kia reo Māori te
 tuatahi, tuarua however any sort of grouping defines their reo to be, that's even
 better than identity and asserting that in ourselves and that might be the biggest*

part in this kaupapa is that in terms in of a dialect, it's not a dialect to exclude or be divisive but to be clear in ourselves on who we are how that is and why that is and what that looks like" (H. Roa, personal communication, 27 Huitangaru, 2022).

"Ē ngākau nui ana ki te reo ā-iwi...maybe not in a way I would study the differences, but definitely in a way, and I think this is from teachings where learning te reo o te iwi adds a depth to the way you communicate...and I agree, I can understand that. I do think it's important from the perspective of being able to communicate" (A. Roa, personal communication, 24 Huitangaru, 2022).

"It is very important. No matter what iwi or what you are, your reo is your being. So, to me our Ngāti Hauā reo is unique to us as Ngāti Hauā. When you listen to people from Taranaki, they have their way of speaking and they don't use the letters we use, but that's them, and that's how we should be about our reo, it should be unique to us" (K. Hauraki, personal communication, 3 Huitangaru, 2022).

"E ngākau nui ana ki te reo Māori. Ngāti Hauā mai, Maniapoto mai, Tūhoe mai, Waikato mai, ngākau ana ki te reo Māori. I'm not too [worried] about dialect because we can all still communicate. But what I think is unique and beautiful about Ngāti Hauā is how the speakers can weave in te reo karaipiture" (R. Roa, personal communication, 9 Poutūterangi, 2022).

"I rongō au I tō tātou reo o Tainui tō tātou reo o Ngāti Hauā. Ko te mea nui kia whakaako tonu, kia waea ai a tātou tamariki a tātou whanaunga ki te reo o ngā tupuna. Nō rātou tērā reo" (M. Gillett, personal communication, 26 Kohitātea, 2022).

“Kei runga noa atu te hirahira o te reo o Ngāti Hauā i te whakarerekē tātou i a tātou...he rangatiratanga kei roto i aua rerekētanga o te reo. He pai tērā ki ōku whakaaro...Ki ōku whakaaro ko te mita o tō reo nō tēhea iwi he tohu rangatiratanga ma taua iwi kia mōhio te katoa ko wai rātou” (A. Edmonds, personal communication, 11 Whiringa-ā-nuku, 2021).

Kua kitea ngā whakaaro a ngā kaiwhaiwāhi mai. Kua tautoko katoatia kia Ngāti Hauā te reo, engari ko te tino poutūmārō i puta mai i ngā kōrero nei me whai whakaaro tonu ki te reo Māori, ahakoa nō whea, ahakoa te reo ā-iwi. Koira te mea nui! He mana anō tō tēnā tō tēnā o ngā iwi katoa. Nā reira mō te iwi e hiahia ana ki te whai tūturu i tōna ake reo me kimi rautaki kia eke ki te taumata e hiahia ana te iwi. Koira pea te whāinga tika mō Ngāti Hauā.

Whiti 2: Kei te Reo Ōkawa Reo Ōpaki ranei te Oranga o te Reo ā-iwi o Ngāti Hauā?

Mō te nuinga o ngā kaiwhaiwāhi mai ko te reo o te kāinga, o te kāuta hoki, arā, ko te reo ōpaki te reo i rongongia ai i a rātou e tamariki tonu ana. Mō te hunga rātou i tupu me ngā mātua tūpuna, otirā te kōhanga reo, kura kaupapa hoki, ko te reo ōpaki te tūāpapa o ngā rerenga kōrero i roto i te whare, i te akomanga rānei. Nā reira ko ngā wheako tupuranga o te nuinga ko te reo ōpaki:

“Engari koira te noho a te mokopuna...ki au nei ahakoa koirā te rautaki o te kāuta, me āta whangai te reo ki āu mokopuna, ehara i te mea ka noho ki te kōrero i te whānui o te reo, ko te kōrero o ia rā tāku e whakaaro nei, ā me pēwhea te whakatenatena i te tamaiti, whakatika i te tamaiti, whakahau i te tamaiti, koirā ngā reo i whakamahia e āku rūruhi nōku e wenoweno ana” (T. Thompson, personal communication, 16 Mahuru, 2021).

“Tētehi Kaupapa kāore ano kia timata (mātou e tokoiti nei e taea e te kōrero Māori) ko tētehi o ngā huarahi e ngana ana ki te whai, kia rāhui te kīhini me te wharekai me kōrero noa iho mātou e taea e te kōrero Māori. Kia kaua e kōrero Pākeha” (M. Hotene, personal communication, 18 Kohitātea, 2022).

Ki ngētehi atu ko te reo ngarengare, te reo o te kainga kē te reo e maumahara tonutia ana. Te ngāwari o ngā kōrero a te kuia ki āna mokopuna kia tīkina atu tēnei mea, tērā mea, ā, ka tere mau te mokopuna ki āna kōero. Nā wai rā ka taunga haere te mokopuna ki te tangi o tōna reo. Koinei te momo reo i pupuru tonutia ki te hinengaro o te mokopuna, ā, tae noa ki tōna pakeketanga:

“Haere ki te tiki i tētehi mea...tīkina atu tētehi atu mea...haere mai ki konei noho ai...e kai” ērā momo, he tonotono, he tohutohu te nuīnga o te wā, na i āhua māmā ki te whakahoki kōrero ki a ia. Whēnei i te ‘e aha ana koe?’ Kāore au i te matatau ki te kōrero tētehi kōrero roa ēngari ki te whakautu kōrero, āe, e ahei ana au te whakahoki kōrero ki a ia no te mea he māmā noa iho tana kōrero.’ Kei whea te pukapuka?’ ‘Tīkina atu te pata’ ‘haria mai te rohi’ ērā momo kōrero i a ia, māmā noa iho” (M. Gillett, personal communication, 26 Kohitātea, 2022).

He tikanga hoki i te puta mai o te reo ki te wā ka whakaritea ai ngā mokopuna i mua i te kaukau ki roto o te awa o Waikato. He riringi ki te wai, he karakia, kātahi ngā mokopuna ka tukuna kia kaukau. Koinei ngā momo reo ka mau tonu ki aua mokopuna:

“Koro would hold the baby while she blessed us and it was in ‘sevens’ at the time (I don’t know why) and when she had blessed us we could go and play and splash

around, and she would just sit in the water with us” (S. Clarke, personal communication, 27 Mahuru, 2021).

Mō tēnei kaiwhaiwāhi mai ko te reo o te kāinga, me te reo rerekē o tōna māmā te reo i mau tonu i a ia:

“I aku maumahara...[mum’s] reo was the most distinctive [she] certainly spoke with a distinction, whereas dad often sounded like everybody else...but...I remember most of the kupu, that I didn’t hear at Kura came from [mum]” (H. Roa, personal communication, 27 Huitangaru, 2022).

Koinei ngētehi maumaharatanga mai i ngā kōrero o ngā kaiwhaiwāhi mai. Ko te reo o te kāinga, koirā te reo i rere tūturu ki roto o te whare. Pakeke haere ana ngētehi kaiwhaiwāhi mai ko tā rātou he kimi huarahi hei whakapiki, whakawhānui, whakahōhonu ake i ō rātou reo. Koira te take i uru atu ai ngētehi ki ngā whare wānanga, ki Te Ātaarangi hoki, ako ai.

Tērā rā anō te hiahia a Ngāi Māori ki te ako i ngā tikanga o te paepae, arā, ko ngā mahi karanga, waiata, whaikōrero, karakia hoki. Kua whakaritengia e Ngāti Hauā he kura reo hei whakautu i ngā tono a te iwi. He take tika tērā nō runga i te korekore haere o ngā mātanga reo o te hau kāinga hei whakamahana i ngā paepae, hei tiaki i ngā tikanga o reira. He tino kaha te hiahia a te hunga nei ki te ako i ngā reo teitei, reo hōhonu, reo tauparapara, arā, hei whakakaha ake i te reo ōkawa te āhua nei. He huarahi anō tēnei hei oranga mō te hiahia a iwi kia mau tonu ki te kawa me ngā tikanga o te iwi.

Whiti 3: Te Puna Kupu: Kupu, Kīwaha, Kīanga

Nō te Kura Reo o 2017 - 2019 i whakaritea e au tētehi puna kupu o ngā kupu i rere haere ia ra ia rā i te kāinga i ahau e tamariki ana. Ka tukua ngēnei kupu, kīwaha, kīanga ki mua i ngā

tāngata o aua kura reo hei tiro tiro mā rātou. Kei raro nei taua puna kupu, arā, Ngāti Hauā

Kura Reo 2019: Puna Kupu (Table 6.0).

He Kōrero Whakatūpato

Ehara i te mea nō Ngāti Hauā anahe ngā kupu, ngā kīwaha, me ngā kīanga nei, engari koinei te reo o te kainga i a au e tamariki ana.

Nāku noa ngā whakamāramatanga.

Ka kōrerotia ngā horopaki

Table 6.0

Ngāti Hauā Kura Reo 2019: Puna Kupu

(R.K. Roa, Ngāti Hauā Kura Reo 2019: Hei Mahi Kīwaha)

	Ngā Kupu	Kupu Pākeha	Ngā Momo Horopaki
1	Moroiti		Small, smaller
2	Ririki		Very small
3	Tango/hoko		Buy or purchase
4	Whakatakariri		Frustrated! Hōhā
5	Kore ngata taku hiahia		Never satisfy my need
6	Kakama		On to it, quick, agile
7	Ngētehi		Some of these
8	E huna ana		Hiding away; hidden
9	Te Piha		The Butcher
10	E kō	Usually to someone known well to speaker/and younger	Hey you! (Male or female)
11	Toa Hoko Kai		Grocery store/supermarket
12	Hemokai		Hungry, starving
13	Aiare!		You don't say,
14	Hei aha tāu		Never mind yours!
15	Hurahura	As in drawers or places	Rummage, search
16	Kokekoke		Roamer, traveller
17	Ee tau ana!		Wow – you look great!
18	Porohutihuti		You look ragged/untidy/messy
19	Hurirore		Mind is spinning, churning
20	Whawhewhawhe		Gossiper, talker, chatterbox

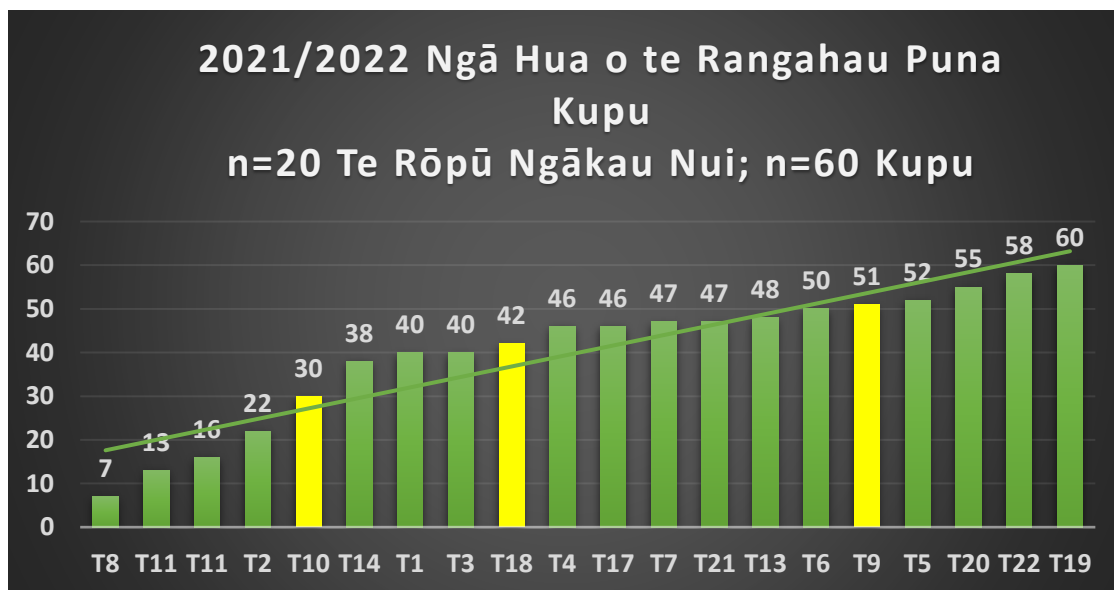
21	Kātahi rawa atu	A range of compliments given	Wow – that’s unbelievable
22	Rorirori		Silly, stupid
23	Kore hamumu	A person who may be non-communicative	Silent, non-speaking
24	Kaokao		Armpit
25	Haratee/taretare		Bedraggled looking, ugly, raggedy
26	Takataka ana	As in tautau ana ngā kākahu	Falling out of/falling down...
27	Hoihoitahi	To one or to the masses	Shut up, shshsh
28	Hei aha tāu!		Never mind yours!
29	Ē kī Ē kī!		You don’t say!
30	Ngarengare	Often rangatahi for kaumatua etc but not always	Go for...errand person
31	Tō roke!	The literal as well...	You’re full of it!
32	Kōrau/kōraurau	Leafy vegetable	Watercress/puha/turnip etc
33	Tiraurau	Taken from the original tea leaves before tea bags existed	Tea bags
34	Mātao	A state for objects that get cold; usually not applied to humans unless no longer living	Cold
35	Hōpane	Saucepans	Pots and pans
36	Utauta		Plates, cups, cutlery
37	Hora te tēpu		Set of the table
38	Hūhure	Laziness in a listless way, the way a person operates	Lazy, careless, non-thinking ways
29	Panani	Wonderful in kai penupenu	Baby kamokamo
40	Ngangā te waha	Usually of babies but not always...can allude to the widened opening of the mouth	Crying, screaming, howling
41	Hūtia	In arguments etc.	Pulling of hair
42	Aroha atu!	An apology; or an expression of sorrow for a reason. The sense is that the sorrow is given to someone else.	To apologise to someone for your misdoings; expressing a sorrow for another person.
43	Whakanehe		To tease, to cheek, to goad
44	Ee nge		Good job! Serves you right!
45	Hūene	Usually children, but not necessarily so	Grizzle, moan, whinge, whine

46	Kia kino mai hoki!	Modern context has changed this to “Che neat alright!” but not when I was growing up. It only meant silly behaviour back then	Silly, stupid behaviors
47	Wēneti		Wednesday, Wēnerēi
48	Wīare!		Really?? My goodness me!
49	Koretake		Useless! Good for nothing
50	Hāmama		To yell or shout
51	Moroiti		Small, smaller
52	Ririki		Very small
53	Tango/hoko		Buy or purchase
54	Whakatakariri		Frustrated! Hōhā
55	Kore ngata taku hiahia		Never satisfy my need
56	Kakama		On to it, quick, agile
57	Ngētehi		Some of these
58	E huna ana		Hiding away; hidden
59	Te Piha		The Butcher
60	E kō	Usually to someone known well to speaker/and younger	Hey you! (Male or female)

Mai i te kitenga o ngā hua i puta mai i Te Kura Reo o 2019 ka pupū ake te hiahia kia tirohia tētehi huarahi tautoko i ngā whakaaro a te iwi mō tōna reo, me te whakatutuki hoki i tōku ake wawata. Ko te puna kupu kei runga ake (Table 6.0) te tīmatatanga, me te kimi i ngā tāngata mōhio ki aua momo kupu. Ko tētehi patai i taua wā, ka hia o aua kupu i te rere haere ki roto o ngā kāinga, whānau hoki i a rātou e tamariki ana.

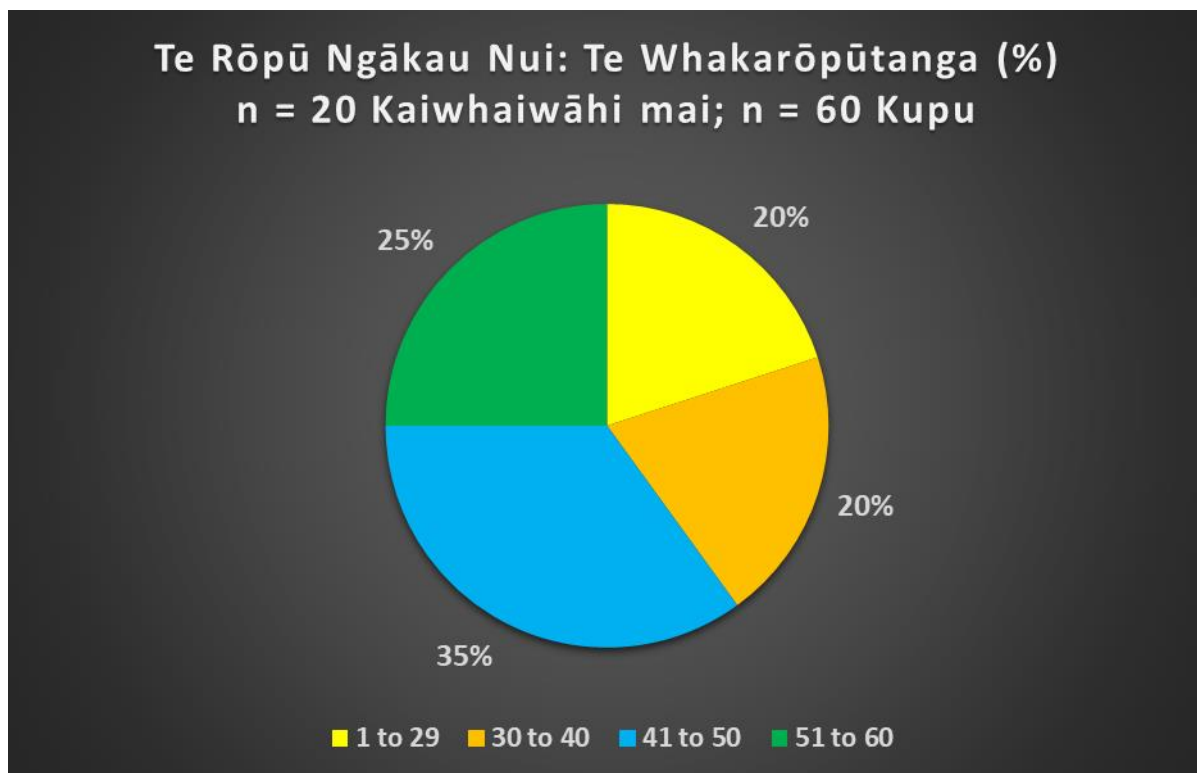
Ko te tono ki ngā kaiwhaiwāhi mai, arā, Te Rōpū Ngākau Nui tau 2021-2022, me whakakī e rātou te puna kupu ki ngā kiwaha, kīanga e maumaharatia ana me te whakamārama i aua kupu, kiwaha, kīanga, ki te reo Māori, reo Pākehā rānei. He pērā rā te whakahaere i te tau 2019. Kei raro ake nei ngā hua o ngā Te Rōpū Ngākau Nui (Figure 6.0).

Figure 6.0: Ngā Hua o te Rangahau Puna Kupu – Te Rōpū Ngākau Nui



Kei te taha maui te kaute o ngā kupu, 0 ki te 70, i kitea e ngā kaiwhaiwāhi mai. Ko ā raro ngā kaiwhaiwāhi mai. Ko ia nei ngā hua o tā tēnā tā tēnā whakamōhio mai i o rātou maumaharatanga.

Figure 6.1: Te Rōpū Ngākau Nui: Te Whakarōpūtanga



Kua kitea ngā takiwātanga o ngā hua o te Figure 6.0. Ka waru tekau ōrau (80%) o ngā kaiwhaiwāhi mai he mōhio ki ngā momo kupu eke atu i te toru tekau kupu (30), arā, rahi ake i te rima tekau ōrau (50%) o ngā kupu katoa. Nā, whitu tekau (70%) i eke atu ki ngā whā tekau (40) kupu. Ahakoa rua tekau (20) noa iho ngā kaiwhaiwāhi mai he whakamahi i te puna kupu nei, ko te nuinga o rātou e mōhio ana ki ngā kupu, kīwaha, kīanga o te hau kainga.

Heoi anō, kāore kau rātou katoa i mārāma ki te katoa o ngā kupu, kīwaha, kīanga.

Whiti 4: Te Puna Kupu o Ngāti Hauā Kura Reo 2022

Whai muri nei i tū te Kura Reo o Ngāti Hauā mo 2022. Ko te tino kaupapa i riro māku he whakaako, i ngā kupu, kīwaha, kīanga o Ngāti Hauā. Nō te 21 – 23 o Hōngongoi ka tū ai te Kura Reo tuarima o Ngāti Hāua ki te rohe o Ngāti Te Oro, ki Raungaiti Marae, me te

Wharekura o Te Rau Aroha. I reira ka tirohia anō aua kupu, kīwaha, kīanga. He tirohanga tērā pea kua rahi haere te tokomaha o te tāngata mōhio ki tēnei rārangi kupu. Ko te whakaritenga o te kura reo nei ka whakarōpūtia ngā ākonga. Ka hurihuri haere ngā rōpū ki ia Kaiako tae noa ki te mutunga o te rā tuatoru. Nā reira ko te katoa o ngā ākonga ka kite i te puna kupu nei.

Nō runga i ngā tikanga matatika ka tonoa ai te kaiwhakahaere o te kura reo te whakaae i te rangahau nei. Nō te timatatanga o ia wā ako ka tonoa ngā ākonga te tautoko i te rangahau nei mō te painga o te reo o Ngāti Hauā, me te whakakī pepa whakaaetanga. Toru tekau mā iwa rātou, i whakaae katoa mai. Ko te rerekētanga, he rima tekau (50) noa iho Te Puna Kupu nei, ko te poto o te wā mō ia rōpū te take. E whai ake nei ngā hua o aua rangahau.

Figure 6.2: Ngāti Hauā Kura Reo 2022: Ngā Hua o Te Rangahau

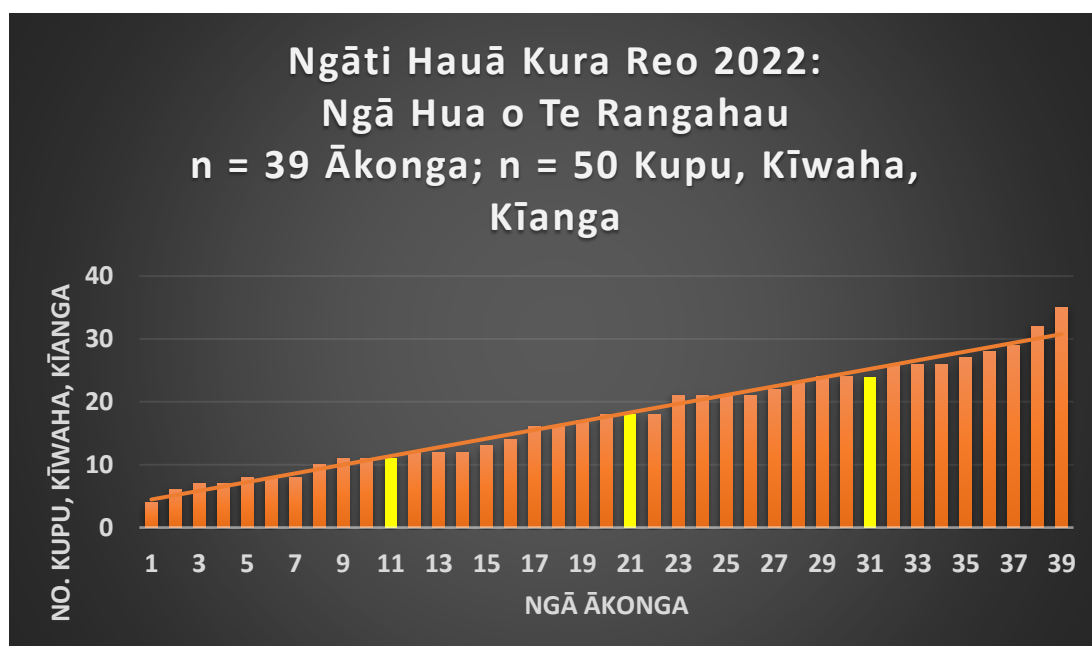
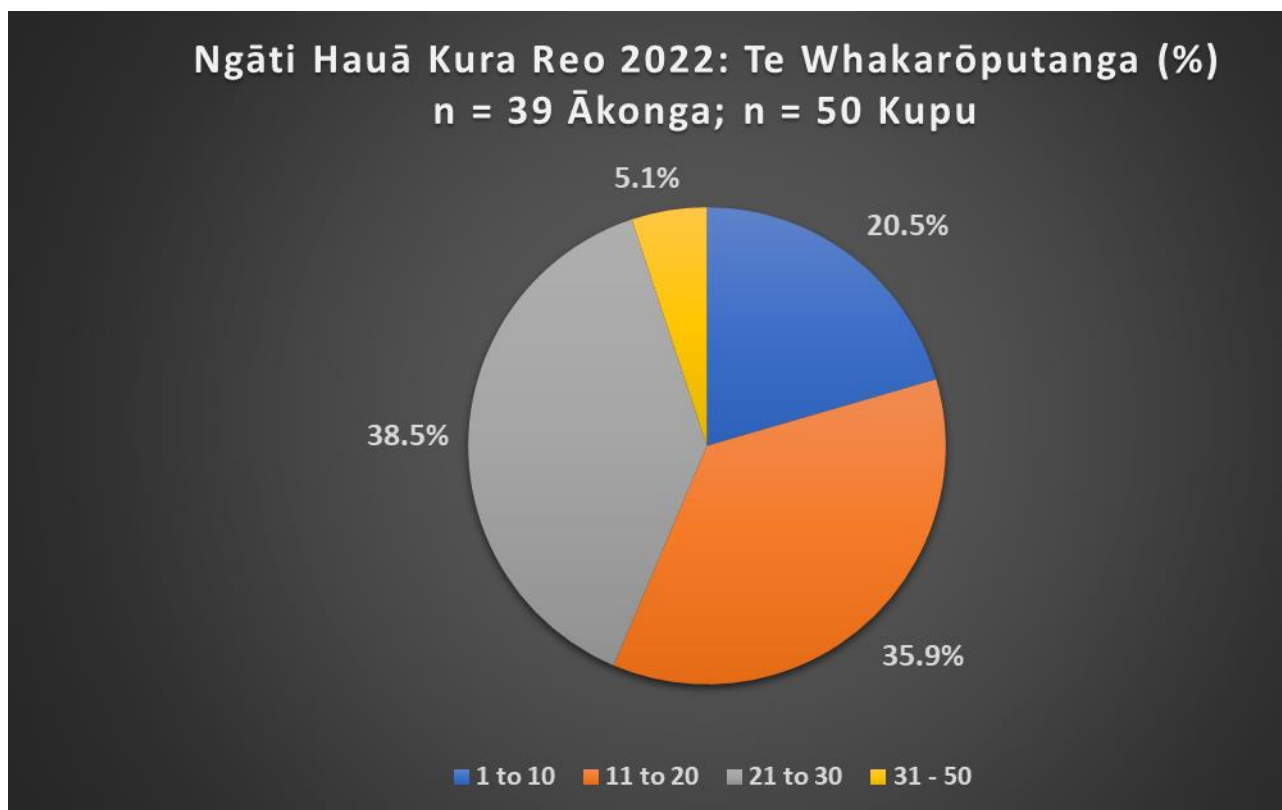


Figure 6.3 Ngāti Hauā Kura Reo 2022: Te Whakarōputanga

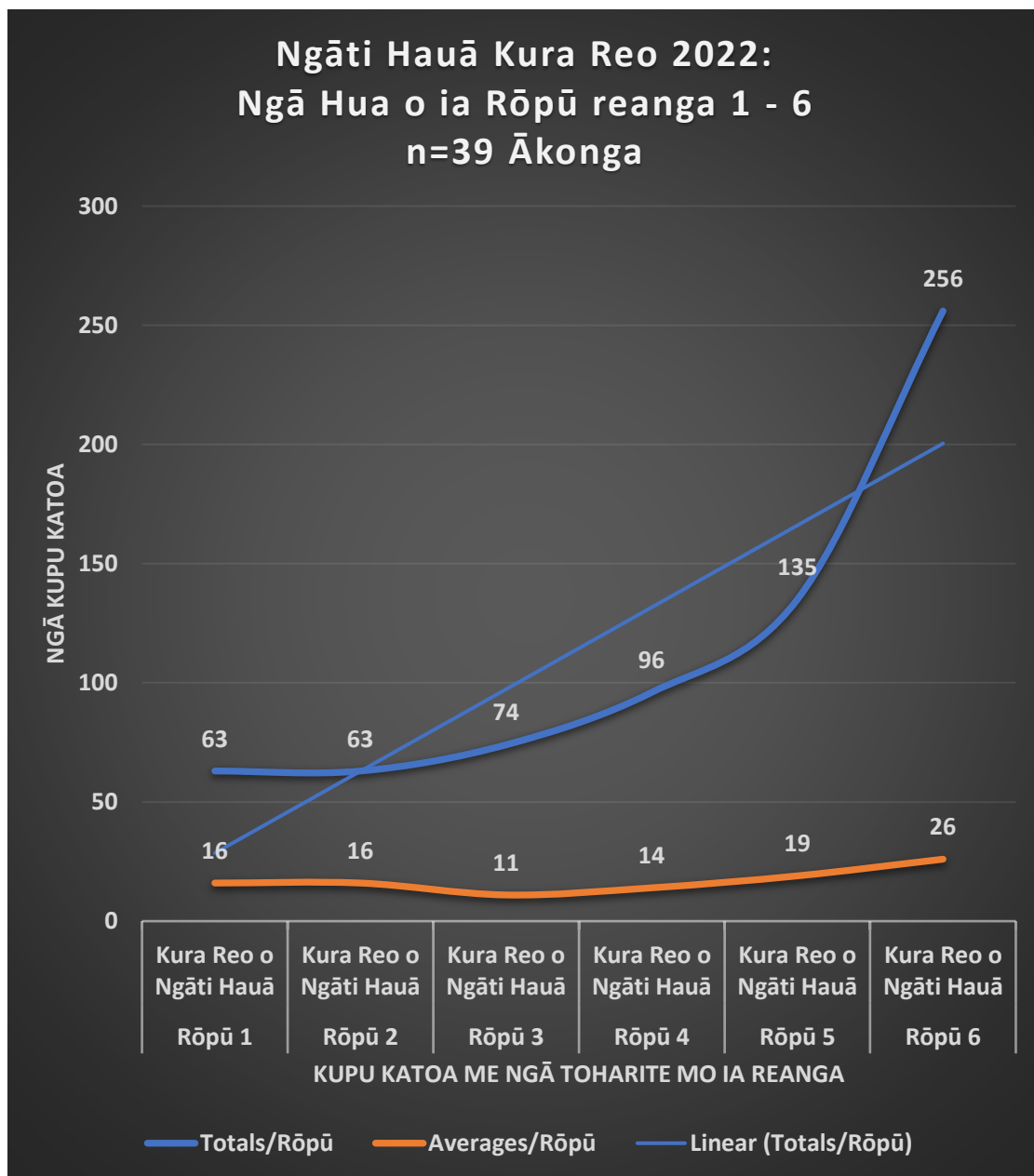


Ngā hua

Ko te tuatahi, na rātou anō a rātou mōhiotanga. I a rātou tuhi ana, ka hoki mai ngā maharatanga o ngā kupu ki a rātou.

Hei whakamārama i te kauwhata 6.0: Rua tekau mā toru ōrau (23.0%) e mōhio ana ki ngā kupu neke atu i te rima tekau ōrau (50%) o ngā kupu katoa. Te nuinga, whitu tekau mā whitu ōrau (77.0%) kāore i neke atu i te rua tekau mā rima (25) kupu. Engari he momo reanga o roto o ngā kaiwhaiwāhi mai. Hei whakamārama i te kauwhata 6.1: Te nuinga o rātou, iwa tekau mā iwa ōrau (94.9%) i neke atu i te toru tekau (30) kupu.

Figure 6.4: Ngāti Hauā Kura Reo 2022: Ngā Hua o ia Rōpū reanga 1 – 6



E kitea ana kei runga ake te Rōpū 5 me te Rōpū 6 mō te katoa o ngā kupu e mōhiotia ana, ā, kei runga ake tā rātou toharite. Ka tika rā tērā momo hua ma rātou. Mō te Rōpū 1 me te Rōpū 2, kei runga kē atu te toharite i tō te Rōpū 3 me te Rōpū 4. Ko ngā ākongā pakeke ake, āhua kaumātua, he maha kē atu ngā kupu e mōhiotia ana.

Whiti 5: Te ora, te aha rānei o te reo o Ngāti Hauā?

Ko ngēnei ngā kōrero a ngā Kaiwhaiwāhi mai i tēnei pātai. Ka whā pea ngā tūmomo whakaaro. Tuatahi he kore mōhio; tuarua he kore e eke ki te taumata; tuatoru, he ora anō nō te reo engari me kaha tonu te tangata; tuawhā, he kaha ora nō te reo mai i ngā whakatupuranga:

Tuatahi: He Kore Mōhio

“Kāore au i te tino mōhio engari ko tāku kia kōrero tātou, āe, koia te mea nui” (M. Ross, personal communication, 14 Mahuru, 2021).

“Kāore au i te mōhio. It depends on how you look at it. When I think of some of the whānau of Ngāti Hauā and they speak Māori all the time and I think, ‘kei te ora te reo’...Reflective of the times. I wouldn’t say that everyone who is Ngāti Hauā is competent in the reo o Ngāti Hauā” (T. Hodges, personal communication, 27 Mahuru, 2021).

“To be perfectly honest, I couldn’t say...I started thinking well...hang on...it just opened my eyes, to I think it’s there, I don’t think it’s gone, IT’S JUST NOT OUT THERE!” (N. Paenga, personal communication, 15 Mahuru, 2021).

Tuarua: E kore e eke ki te taumata

“Kāore anō kia ora” (K. Tuhakaraina-Clarke, personal communication, 15 Mahuru, 2021).

“Kāore anō mātou i tino matatau ki te reo o Ngāti Hauā. Ko ngā taiohi o ngēnei rā kua ako mai i ngā whare wānanga, kua ako mai i Te Panekiretanga i haere ki ngērā akoranga...e mau ana i tō rātou reo... Ko te raruraru kē mō te reo o Ngāti Hauā kāore he tokomaha o tātou e mōhio ana ki a tātou kupu, ki ngā kiwaha, ki ngā kōrero me ngā whakaaro o rātou mā, he rerekē” (M. Gillett, personal communication, 26 Kohitātea, 2022).

“He aha te reo o Ngāti Hauā? Kei te ngaro haere ki āku whakaaro...me kaha ki te whakahou i tō tātou reo o Ngāti Hauā” (T.A.M. Maaka, personal communication, 3 Poutūterangi, 2022).

“He tauira tēnei. Te Hui-ā iwi, katahi ka hui mātou. Te nuinga o te wā i roto i te reo a tau iwi, kāore anō mātou kia taea te kōrero i roto i te reo rangatira i ngā wā katoa” (K. Tuhakaraina-Clarke, personal communication, 15 Mahuru, 2021).

“I am reminded that people come from other cultures and notice that our tribe has their own reo. I say my tribe has its own reo but many of us don’t know it” (S. Clarke, personal communication, 27 Mahuru, 2021).

“Yes, if you don’t use it, we’ll lose it...I know our different dialects ‘tētehi, ngētehi’ and Ngāti Hauā did have their own. We need to get back to using those again I believe” (K. Hauraki, personal communication, 3 Huitangaru, 2022).

Tuatoru: He ora anō nō te reo, engari me kaha tonu te tangata

“Ko te reo o Ngāti Hauā e ora tonu ana. He nui ngā tohetohe i waenga i a mātou mō te reo o Ngāti Hauā” (T. Thompson, personal communication, 16 Mahuru, 2021).

“We are on the waka and on the river” (S. Clarke, personal communication, 27 Mahuru, 2021).

“The state of Ngāti Hauā reo is on the improve. Ten years ago I wouldn’t know how to answer this question” (G. Murray-Mauriohooho, personal communication, 21 Hakihea, 2021).

“Kei te ora te reo me te kaha ki te kōrero Māori. Pai te kite i ngā wānanga reo kua mahia e te iwi. Kāore au i te tino mōhio he aha te reo o Ngāti Hauā” (R. Morrison, personal communication, 28 Mahuru, 2021).

“Kei te pakari engari kāore i te tino ora” (R. Roa, personal communication, 9 Poutūterangi, 2022).

“Āe, e whakapono ana au e ora tonu ana te reo o Ngāti Hauā” (H. Roa, personal communication, 27 Huitangaru, 2022).

“Koirā te tino aronga, te reo o Tainui, te reo o Ngāti Hauā!” (H. Gillett, personal communication, 26 Kohitātea, 2022).

“I don’t see the decline in Waikato, but I do think there is a decline around certain Marae. I think it is dependent on the Marae, and I don’t think we’re going to lose

it...I see...amazing personalities of the people...who are managing the reo at the Marae” (G. Murray-Mauriohooho, personal communication, 21 Hakihea, 2021).

“E whakaae ana au...e heke ana te mana, e ngāro haere ana te mita o ngā reo-ā-iwi i runga i ngā āhuatanga maha. Ko ngā kaupapa whērā i Te Panekiretanga, anā, ka rongu i ngā reo i ngā kupu reka rawa atu ka mau. Kāore tētehi i te paku whakaaro nō whea mai tērā kupu, ka rongu i tētehi kupu rerekē, ka mau” (H. Gillett, personal communication, 26 Kohitātea, 2022).

“My understanding of [our Panekiretanga tutor’s] take was he didn’t want [to lose reo-ā-iwi]. He always said ‘Go back home, go back home, and learn your reo. It’s one thing to learn [other’s reo] but it’s another thing to know our own reo and hold on to what is ours” (A. Roa, personal communication, 24 Huitangaru, 2022).

“I think that’s a product of a different context such as geographical removal, urban drift, e mōhio ana koe i te taha ki ngā kaupapa o Ngāti Hauā there is a big degree of withhold, which didn’t allow certain generations access to mātauranga and te reo. There is that gap of strata that didn’t allow the tuku ihotanga o te reo and especially te reo that would have been Nana’s reo. There are some there but only in little pockets and even those pockets kei te matemate haere” (H. Roa, personal communication, 27 Huitangaru, 2022).

“Ngāti Hauā have always been a people who are seen and not heard...It’s our upbringing, you couldn’t put yourself forward...you had to wait for your time. And it’s the same as our reo, we have been too passive for too long. And it’s because of how we are...But people these days, they want to learn now, whereas us in our

upbringing, it was all in good time because it was all about discipline. You were disciplined to when your time is right” (T.A.M. Maaka, personal communication, 3 Poutūterangi, 2022).

“Kei te ngaro haere’ yes, for sure and it’s pretty much basic evolution. The language that survives is the language that’s spoken and the language that’s heard...Ko te reo o Ngāti Porou i te horapa i te whenua (R. Roa, personal communication, 9 Poutūterangi, 2022).

Tuawhā: He kaha ora nō te reo mai ngā whakatupuranga.

“I ēnei rā kaha kē te reo o Ngāti Hauā...e titiro ana ki ngā tamariki e haere ana ki ngā Kōhanga reo, Kura Kaupapa Māori. [Engari] ko te reo o ngā Kōhanga me ngā kura kaupapa ko te reo Māori” (M. Wharawhara, personal communication, 13 Kohitātea, 2022).

“I te mea ka whakaako au ki tētehi kura Māori, ki reira ka kite ai, āe, kei te ora!” (M. Hotene, personal communication, 18 Kohitātea, 2022).

“Kei te ora pea? Kāore au i rongō i [ngā pakeke] e kōrero ana i roto i te reo, engari kei a tātou tamariki te reo” (A. Edmonds, personal communication, 11 Whiringa-ā-nuku, 2021).

Kua kitea kāore te nuinga i te mārāma kei whea kē te kōeketanga o te iwi me tōna reo, ko tā rātou he kaha tautoko i ngā kaupapa reo o te iwi.

Whiti 6: Te tangi, te rerenga o te reo o Ngāti Hauā me ngā rerekētanga ki iwi kē?

He reo motuhake nō tēnā iwi, nō tēnā iwi. He whai tēnei wāhanga i ngā whakaaro a ngā kaiwhakawāhi mai ki taua motuhaketanga.

Te tangi, te rerenga o te reo o Ngāti Hauā

“Te mea pai ki au, taku maumahara ki te rongō...te ngāwari o te reo, ngāwari o te tangi o te reo...he mea uaua mōku ake ētehi wa te whakarongo mai i aua āhuatanga, nā te mea ko taku mahi he kai whakaako nō reira, ko tētehi o ngā mea nui, kia mātou ngā kaiwhakaako, kia pai te whakahua i te kupu kia hopu ngā taurira i aua kupu. Māmā taua momo mea, engari te whakarongo ki nga korero a nga mea pēnā i a Winara, taku maumahara ki te kuia, i āhua ngāwari te rere o te reo, ā, he tangi pai...kaore pēnei i ēnei rangi, he āhua totitoti te tangi o te reo. I ēnei rangi ka kaha whakahua mai i era āhuatanga, ko te ‘ngō’ ko te ‘ngāna’ ērā momo kupu, engari taku rongō i a rātou e korero ana ka ngāwari aua momo. Kātahi ka hoki anō, ka kī nei, ‘ēnei’ ko’ ngēnei’ rānei...engari, ēnei rangi ko tātou e kaha piri ki aua āhuatanga” (M. Ross, personal communication, 14 Mahuru, 2021).

“It kind of means to me the rhythm, the way we talk I suppose...the tangi...the rhythm and the tone of the way we talk” (N. Paenga, personal communication, 15 Mahuru, 2021).

“Kei te kōrero mō te ‘oro’ o te reo, kei te kōrero mō te piki me te heke o te reo rānei? Ki au nei kei te kōrero mō te ‘taki’ o te reo. He kaha anō mātou te āta whakahuatia, he kaha nō te ‘oro’ kei roto; mōku ake kua ngaro haere” (T. Thompson, personal communication, 16 Mahuru, 2021).

“The thing that comes to mind is it’s gentler, more softer, when I hear people speak and the rere o te reo, te tangi o te reo, te mita, to me it’s a reflection of the āhua of the people” (T. Hodges, personal communication, 27 Mahuru, 2021).

“The way my grandmother speaks her reo is tau utu, it’s like listening to poetry or looking at the world through the eyes of an old wizard, like being transported into a whole new realm of consciousness and its simple. It’s easy on the ears, easy to understand...It’s like an auditory version of watching the river flow” (S. Clarke, personal communication, 27 Mahuru, 2021).

“Te mita, ka rongo i te kaha o ngā kupu i puta mai” (R. Morrison, personal communication, 28 Mahuru, 2021).

“I don’t have any trouble with the dialects here...to tell you the truth I think the different reo like Tūhoe, Tairāwhiti, Tai Tokerau, Te Arawa, they’re all beautiful to listen to” (A.T.A. Thompson, personal communication, 3 Hakihea, 2021).

“The familiarity, the warmth because you are familiar with the words and know what they mean...Like I see the word ‘rorirori’ and I use that quite often because Mum used to call us that as kids. It’s the essence of being comfortable and warm because you know those words and you know how to use them and what they mean” (G. Murray-Mauriohooho, personal communication, 21 Hakihea, 2021).

“Ko te mea tuatahi ko te ‘mita’ o te reo. Engari pērā anō i a koe i au e au e tupu ana, ka rongo i ngā kaumatua e kōrero ana, e rere ana. Inanahi i haere mātou ki Waikamakariri, i reira a tātou Pāpā a Tom Wheki. Ko ia tētehi o aua Kura, me kī. Ko te rere o tōna reo he tino rerekē ki te katoa. He reo kaumatua tōna, ko tōna reo

tuatahi ko te reo Māori. He rerekē te rere o te wairua o tana reo. Koia te rerekētanga i kite au” (M. Wharawhara, personal communication, 13 Kohitātea, 2022).

“O naianeī, aua, i te mea na te nui o Ngāi Tūhoe ki konei, i roto i a Tauwhare ake, ko Ngāti Kahungunu na reira kua tino rerekē te reo ki roto i a Tauwhare... Te nuinga o te wā ka marama pai au ki te rerekētanga o te reo o rohe kē. Ko ngētehi o tātou o Ngāti Hauā ka āhua Ngāpuhi hoki... Mo tātou o Tainui/Waikato he ahua uaua mōku ake, āe kāore au e taea” (M. Hotene, personal communication, 18 Kohitātea, 2022).

“Ko te tangi o te reo ki au nei e whakaatu ana te āhua o te tangata, ne? Whēnei i te tangata pukumahi, he tangata ringa raupā, ka rongu koe i tōna reo ka mōhio he tangata puku mahi te tangata nei. Ko tana reo ko te reo o te kāuta, o te ao ringa raupā no reira ko te tangi o te reo e whakaatu ana i te āhua o te tangata...Ko te tangi o te reo te mea nui, kei roto i te tangi o te reo te wairua o te tangata ki au nei. Ngētehi o ngā tāngata ka rongu i tana reo mōhio tonu koe he tangata āhua māro, he tangata āhua kōwhetewhete, anā, mei te aha, mei te tangi o tōna reo. Na reira he mea whakahirahira tērā kia mōhio tātou. Ko te tangi o te reo anō ki ahau nei he wairua tōna e rere ana. Ka rongu koe i te tangi o te reo o te tangata ka huri koe, ka āe, ka ‘kia ora’ ki taua tangata. Mei te aha, mei te tangi o tōna reo” (M. Gillett, personal communication, 26 Kohitātea, 2022).

“It’s so hard to compare because I haven’t thought about it. I don’t actually know the differences. I think because it was my exposure to te reo o Ngāti Hauā at an early age, it’s at home with you, it’s at the marae I can’t think about it like that, because it was normal” (A. Roa, personal communication, 24 Huitangaru, 2022).

“I can’t hear a different tangi between Ngāti Hauā and Waikato. I don’t know if it’s a tangi, I think it’s that Ngāti Hauā and Waikato have a softer manner and I can’t hear a difference between Ngāti Hauā and Ngāti Korokī. Waikato and Ngāti Hauā have a softer manner in the way they speak” (R. Roa, personal communication, 9 Poutūterangi, 2022).

Ngā rerekētanga ki te reo o iwi kē

“...pēnā te kōrero mō te ‘fish’ you can’t see the water. Ka noho tonu te tangata i tana āhuatanga, kāore mōhio ai he rerekē, he rite rānei ngā tāngata katoa, engari puta atu i taua wāhi kī a nei, he rerekē te reo, te tangi o te reo o tēnā, o tēnā” (M. Ross, personal communication, 14 Mahuru, 2021).

“Yeah, I think so, like that I would, but if I’m comparing anyone with our own whanaunga close, I can’t...but I definitely notice the difference between Wanganui, Ngāpuhi, Tūhoe, definitely the South. I’m hearing more geographical area difference other than iwi base difference I suppose” (N. Paenga, personal communication, 15 Mahuru, 2021).

“Ko tāku, kei a mātou te paipera tapu, he mahi tino hohonu tena mā mātou. Ko tāku ko te wairua kei roto i te reo, na te mea kaha au ki te whai atu i te kupu o te Atua me ērā mea. He iwi tino waimarie tātou” (K. Tuhakaraina-Clarke, personal communication, 15 Mahuru, 2021).

“Ko ngā mita, kua kōrero kē, ko ngētehi o ngā kupu” (S.K. Wilson, personal communication, 22 Mahuru, 2021).

“I think it’s the dialects. I can definitely tell if someone is from Ngāti Porou, they speak very fast...Back home it’s nice, it’s very beautiful, the flow...I can’t explain it. I definitely pick up the different flow, and again the different kupu people use...distinguishing where we are from” (P. Kingi, personal communication, 23 Mahuru, 2021).

“There are some similarities if you look across the waka, like how we go ‘e...ana’. Unless you’ve been brought up with the reo at home or at wānanga with Ngāti Hauā you wouldn’t know those things if you had learned Māori through programmes and courses. When you are able to distinguish, that’s the richness of the reo ā-iwi” (T. Hodges, personal communication, 27 Mahuru, 2021).

“Ko ngā pronunciation, sometimes we hold kupu longer than another iwi. I noticed that. Ngāti Porou is tino tere, they speak quickly, Kāi Tahu have the ‘k’ and they speak quickly, Taranaki with their ‘h’ and even from Ngā Puhi and the choice and use of kupu they use. Ngāti Porou reo is kind of everywhere because of Te Ātaarangi and Te Wānanga o Aotearoa and their programmes. But our mita we have different prefixes, where we have like ‘pēhea is pēwhea”” (A. Edmonds, personal communication, 11 Whiringa-ā-nuku, 2021).

“With all the intermarriage...our mokopuna and tamariki brought up in that area they will learn the reo from there...They are starting to ask about being from Ngāti Hauā” (A.T.A. Thompson, personal communication, 3 Hakihea, 2021).

“I can pick up the dialect. Tūhoe is easy cause they somethings miss out the ‘ng’ and it flows and it’s quite harsh when they speak, or I find it quite harsh, very clipped. I can pick up who is Tūhoe by of the way they speak...like listening on the Marae, you can tell who’s Tūhoe, you can hear it in their voices, and I can also tell those that come from Whanganui and Taranaki, their dialect. Can tell by the way they speak. Sometimes Ngāpuhi and the other ones, Tai Rāwhiti” (G. Murray-Mauriohooho, personal communication, 21 Hakihea, 2021).

“Mō Ngāti Hauā he wairua anō to te reo, he wairua Karaitiana mai a tātou tūpuna. Ko te nuinga o a tātou kōrero i roto i te Karaitianatanga. Na ka mōhio ai te tangata, me te mea he iwi whakapono tātou o Ngāti Hauā, he rerekē te whakaaro ka puta i ngā kaikōrero o Ngāti Hauā ki te ao” (M. Wharawhara, personal communication, 13 Kohitātea, 2022).

“He toimaha tēnei taonga [te rerekētanga o ngā reo-ā-iwi]. He mana tōna, he mana tāu, he mana tōku. Kāore he ōritenga, e wehewehe kauana, kua whakamana i a koe!” (T. Wheki, personal communication, 25 Huitangaru, 2022).

“Each iwi have got their own mana, their own tangi, dialect...You go down the South Island, to Taranaki the difference is evident. Even Waikato is slightly different to us. With Ngāpuhi I can relate to their reo because of [my Koro and Nana] and also because it is in the Bible, the dialect in the Bible, so I do like listening to Ngāpuhi reo” (T.A.M. Maaka, personal communication, 3 Poutūterangi, 2022).

“Ngāti Manaipoto I find are a bit more assertive and a bit more aggressive and that’s comparing women and women and men and men. But there is definitely a

difference between Ngāti Hauā and Tūhoe, like Ngāti Hauā and Ngāti Porou, Ngāti Hauā and Ngāpuhi for sure so yeah, we have a softer tangi and a softer manner and it flows more like the flow of a river, as opposed to up North...aish e mara...the up and down...haere atu au ki te nāhere, whakamau poaka...that Tūhoe sound. There is definitely a difference between tribes beyond Tainui, but within Tainui I can't really hear a difference" (R. Roa, personal communication, 9 Poutūterangi, 2022).

Inā rā, puta atu ana te tangata ki roto o iwi kē ka kitea, ka rongongia ai te rerekē.

WĀHANGA 2: TE WHAKARAUORA O TE REO O NGĀTI HAUĀ

Ko te pātai ki te hunga kaiwhaiwāhi mai ko tēnei; “Ka tautoko koe i te whakarauoratanga o te reo o Ngāti Hauā? Āe, kāore rānei?” Ko tā te katoa he kaha nō te whakaāe! Hei aha koa mō āwhea, mā wai, hei aha koa he aha te aha, me whakahoki mai te reo ā-iwi o Ngāti Hauā.

Ko te pātai o muri mai “He aha kē ngā take e hiahia ana kia whakarauoratia tō tātou reo o Ngāti Hauā?” Anei ngā whakautu:

“...he oranga mō o tatou iwi o Ngāti Hauā. Whakamana i a tātou te tangata, i a Ngati Haua, i te mana o te Marae, te mana o te tangata. Ehara i te mea me whakaiti tetehi atu, ka kī a nei he nui atu te tangata i tetehi atu tangata, engari ka tūa maia te tangata i runga i tōna ake tuakiri, ka mohio ia ki a ia ano” (M. Ross, personal communication, 14 Mahuru, 2021).

“For the next generation. That would be why? I’m only one person with one set of experiences so I just think how much joy and sadness learning te reo brings and how much connection is felt, you know, the big picture stuff that comes with it...I think if

we can continue to improve things the generations of our [babies will not know] the hurt we feel, or that I feel” (N. Paenga, personal communication, 15 Mahuru, 2021).

“Ko te wairua rerekē o rātou mā, o ngā tūpuna o mua” (K. Tuhakaraina-Clarke, personal communication, 15 Mahuru, 2021).

Kei roto i te reo o Ngāti Hauā, ko te tūmanako, kei reira tētehi matapihi ki te ao i noho ai o tātou tūpuna. Tē taea e tātou te hoki atu ki tērā reo marere noa iho i te reo. Kāore rātou i te mate” (T. Thompson, personal communication, 16 Mahuru, 2021).

“Ki au nei, whakarauora ai i ngā tupuna mātua, ngā taonga tuku iho o ngā tupuna mātua. Ki au nei kia ora ai tō rātou reo” (S.K. Wilson, personal communication, 22 Mahuru, 2021).

It is important to me that I can learn te reo Māori, but for me if I can learn te reo Māori from home that is another journey [which] is part of me, so reviving it is really important...I’m learning the reo from where I come from, that we all speak, the reo from our tupuna back home...And people would know where I am from hopefully if they hear it” (P. Kingi, personal communication, 23 Mahuru, 2021).

“We still hear stories of people who don’t know who they are or where they’re from, so for me the reo needs to be a part of te oranga o ngai tātou. There’s no reason not to...We can’t keep blaming someone for not having it” (T. Hodges, personal communication, 27 Mahuru, 2021).

“Just to heal my own heart. I think this is an access to our tupuna through our language. To pass on to my tamariki and mokopuna” (S. Clarke, personal communication, 27 Mahuru, 2021).

“Kei te hiahia au ki te whakaora ai i te reo, me te ako i to tātou reo...ko te reo ka tāpiri, ka hono atu ki ngā tikanga, ka haere ngātahi kia hoe te waka i runga i ngā tikanga. Ka kore ngaro, ka taea e Ngāti Hauā te tū ki runga i tā tātou ake mana. He mea nui tēnā” (R. Morrison, personal communication, 28 Mahuru, 2021).

“Ko te tino kaupapa mō te iwi Māori kia ora tonu te reo. Ko te hiahia a te whānau kia mau te reo, na te mea he uri whakaheke rātou...kei reira tonu aua whānau [e] tuku iho ana i te reo...succession planning mō te reo” (A. Edmonds, personal communication, 11 Whiringa-ā-nuku, 2021).

“It is important for our mokopuna to maintain our reo. With the dialect, te tangi, how do we do that? Maybe we need to do something about that in the schools...I think it is important for Ngāti Hauā to maintain our mana, whether that’s about our reo or our tikanga” (A.T.A. Thompson, personal communication, 3 Hakihea, 2021).

“To keep the Marae alive, to keep tikanga going. I’m seeing it now and what brings us back is hui and pōwhiri...I do believe the reo is the main thing that keeps our Marae alive. That’s why our Marae are there...they both depend on each other” (G. Murray-Mauriohooho, personal communication, 21 Hakihea, 2021).

“Koirā tētehi wāhanga o tō tātou whakapapa, mena ka ngaro tērā pātai ka ngaro tētehi wāhanga tangata. Na ka mate te tangata, ka ngoikore te tū a te tangata.

Mena kei a ia te reo, anā, ka katoa mai te tangata. Koia tōku nei whakaaro” (M. Wharawhara, personal communication, 13 Kohitātea, 2022).

“Ki au nei ka hoki mai ngā tāngata o te taone, o whea rānei ki te kainga...ka pirangi koe te hoki ki te kainga ki te ako i tō whakapapa i tō marae tō aha rānei. Tērā tētehi huarahi kia hoki mai te whānau ki te kainga ki te awahi i te marae. Koira tētehi hua pai, me te mea hoki ka tau pai koe ki a koe anō ki ērā āhukatanga, āe, tērā wairua Māori...Ngētehi he rawa to rātou reo ēngari kāore i te hoki ki te kainga. Koira tētehi āhukatanga pai [atu], kia hoki mai ki te kainga a tōna wā kia hoki mai i mua o tō rātou matenga...koira te wawata...Mōhio pai au mena kei a koe to reo me tō tuakiritanga ka tau pai koe ki roto i tēnei ao” (M. Hotene, personal communication, 18 Kohitātea, 2022).

“Āe, nā [te wā] puta atu ki a Waikato, ka rongu au i tō tātou reo o Tainui tō tātou reo o Ngāti Hauā. Ko te mea nui kia whakaako tonu, kia waea ai a tātou tamariki a tātou whanaunga ki te reo o ngā tupuna. Nō rātou tērā reo...Mehemea ka haere koe ki Tūhoe ka mōhio koe no Tūhoe tērā tangata, nō reira i a tātou e puta atu ana me rongu [hoki] rātou ki a tātou...arā, nō Ngāti Hauā tēnei tangata e tū mai ana” (M. Gillett, personal communication, 26 Kohitātea, 2022).

“I kite hoki mātou i ngā hua o te kainga me te mea hoki, i heke te mana o te reo, tata whakakore nei te reo i runga i ngā tāmiatanga o kaupapa kē, o iwi kē. Engari no muri i āhua huri te whakaaro mō tō tātou reo ake i te mea i te kore tātou i āta poipoi, kōrero i ō tātou ake kupu, ka ngaro. Koina pea te take i whakawhāiti ki te mau, ki te kawē, ki te whakapuaki i ngō tātou kupu ake a Ngāti Hauā. Ki te kore

tātou, mā wai ake? Kare kau ana” (H. Gillett, personal communication, 26 Kohitātea, 2022).

“I do believe we should. For me when we speak people will say ‘oh, that’s Ngāti Hauā’ and the way people speak they don’t have to introduce themselves. People know their reo so they know only Ngāti Hauā speak like that, so that if our reo was revived, we ourselves would know and visitors will know too. People just know by your reo ‘you are Ngāti Hauā’” (K. Hauraki, personal communication, 3 Huitangaru, 2022).

“Kāore i te pirangi kia warewaretia...i mimiti haere te reo o Ngāti Hauā...kei whea kē ngā pakeke inaianei hei taura mō ngā rangatahi...this might be a little off topic but I was having a conversation with an American friend of mine over names, and he doesn’t like his African American name he goes by so he uses his English name...because it’s easier for people to pronounce, but for me I realised how important a name is to me, compared to him, and I think how important the meaning that comes with that name and the meaning of it in our language and how we refer to people. We use the language to remember people...to remember my grandmother...and my Aunty” (A. Roa, personal communication, 24 Huitangaru, 2022).

“Koina ngā taonga ka whakaatungia mo ngā whakatipuranga mō āpōpō” (T. Wheki, personal communication, 25 Huitangaru, 2022).

“The reason for reviving a reo-ā-iwi, if I think about it this way...that sense of identity and for iwi not to show necessarily how different they are from other iwi in

terms of dialect, but be able to show or assert within themselves who they are and what they look like and how they do what they do but in that that's probably a baseline for a reason of reviving it, that sense of identity...But I think too, around having an end goal of a communicative function that next level a Hauā reo normalized and communicative in that way is what will keep it authentic within ourselves. I think for me that would be a baseline for really reviving it...it will keep us true to ourselves and acting and behaving in a way that is authentic to who we are" (H. Roa, personal communication, 27 Huitangaru, 2022).

"It is who we are, first and foremost. Not putting any other reo down you hear other people's dialect and that's fine, you respect other people but our Ngāti Hauā reo just identifies who we are" (T.A.M. Maaka, personal communication, 3 Poutūterangi, 2022).

"Kia kōrero Māori te katoa o Ngāti Hauā. Because then it actually becomes a choice to speak Māori, it becomes a choice to speak English. Right now, they don't have the freedom to choose, all they have is English" (R. Roa, personal communication, 9 Poutūterangi, 2022).

Koinei ngā whakaaro i puta mai i nga Kaiwhakawāhi mai mō te reo ā-iwi o Ngāti Hauā.

WĀHANGA 3: ME TŪTURU NGĀTI HAUĀ TE RERE O TE REO

"E tino hiahia ki te ako i tōku ake reo o Ngāti Hauā. I ako au i ngā reo o ērā rohe, inaiane hiahia ana kia ako i te reo o te kainga hei tuku iho" (S.K. Wilson, personal communication, 22 Mahuru, 2021).

“Our reo-ā-iwi for me growing up and learning, I got lost because I didn’t know. If we don’t do something it probably could get lost. I truly believe if we don’t be part of that change, it could get lost. But we have to go back to that question of ‘how can we contribute’ so if I don’t share it with my mokopuna it could get lost” (P. Kingi, personal communication, 25 Mahuru, 2021).

“I think it is important to revive our reo dialect because diversity adds to growth and transformation. If you only have one reo, then you only have one way of thinking” (T. Hodges, personal communication, 27 Mahuru, 2021).

“I’m inspired by other cultures who keep their reo alive” (S. Clarke, personal communication, 27 Mahuru, 2021).

“Kāore pai kia waihotia kia ngaro, ēngari kāore te reo o Ngāti Hauā kei te ngaro. He maha ngā hui kua whārikihia, kua wānangahia e tātou...I ngā tau kua pahure nō reira he timatanga tērā mō tātou...I te wā kaumatua ahau, ka haere tonu, ka whanake tonu mai i ngā tau e rima o mua” (R. Morrison, personal communication, 28 Mahuru, 2021).

“Āe. Ma tātou te uri whakaheke hei kawē i tō tātou rangatiratanga mō te reo, mehemea kāore tātou kōrero i tō tātou reo, ka kōrero te reo o iwi kē, kātahi anō ka mate. Ka rangona i tētehi atu, kāore i o tūpuna” (A. Edmonds, personal communication, 11 Whiringa-ā-nuku, 2021).

“Ngā reo ā iwi. Ngētehi e ngana ana ki te whakarauora i to rātou ake reo ēngari mō mātou o Ngāti Hauā kua kaha mikirapu...ina ka pai ki te taringa, pai ki te arero ngā

reo o Ngāpuhi na ka whakamahia e au i ērā kupu. Ka māngere pea?” (M. Hotene, personal communication, 18 Kohitātea, 2022).

“He haepapa nui o tātou, mehemea e kī ana e aroha ana ki te reo arohaina hoki ngā reo ngā kupu nā koutou ake, nā tātou ake nā o tātou tūpuna ake. Mā iwi kē e manaaki i o rātou kupu. He aha tērā kōrero i te paipera tapu, tērā kōrero mo te tangata i tiaki i te māra o tētehi atu ēngari ko tāna māra ake kāore ia i tiakina atu ia, ka whērā. Ki te kore tātou ake e tiaki ka raru ko tātou hei te mutunga a tōku māra ake” (H. Gillett, personal communication, 26 Kohitātea, 2022).

“As I say you have our Kura Kaupapa...so if they can revive our reo, as the majority of their children are Ngāti Hauā, so maybe we could revive our reo through our kura” (K. Hauraki, personal communication, 3 Huitangaru, 2022).

“He toimaha tēnei taonga [te rerekētanga o ngā reo-ā-iwi]. He mana tōna. He mana tāu. He mana tōku. Kāore he ōritenga e wehewehe kauana. Kaua whakamana i a koe!” (T. Wheki, personal communication, 25 Huitangaru, 2022).

He aha ngā momo kōrero ka puta i ngā kaikōrero... listening out for the metaphors they use, the kinds of whakatauki they use. Go to Te Whakatōhea and it’s very Ringatū. Not just karakia, but in the whaikōrero you can hear Ringatū phrases and that’s how you can access the worldview of that iwi. It’s good to focus on the specific kupu and the ngētehi and ētehi but doesn’t give you an access to the worldview of that tribe. The phrases do; the kinds of kupu whakaari, tongikura, whakatauki and pepehea that get used, that gives you an access to the worldview of that iwi” (R. Roa, personal communication, 9 Poutūterangi, 2022).

Kei ia kaiwhakawāhi mai āna nei whakaaro mo te rere o te reo o Ngāti Hauā.

HE KUPU WHAKAKAPI

“E kore i ahau e ngāwhere i a koe; whakarae tonu au he maire i te wao” (Stokes, 2018, p.182). He tika ngēnei kupu a Wiremu Tamihana. Ahakoa ngā tauārai kei mua i a tātou, ahakoa te aha, ko te mea nui kia puta pai te ihu, arā, ka whakarae tonu atu!

Ko ngā whakaaro a ngā kaiwhaiwāhi mai e pā ana ki te ngā momo āhuatanga o te reo ā-iwi te ia o Te Ūpoko 6 nei. Ko te reo ā-iwi, te reo Māori, te reo ōpaki, reo ōkawa. Kei roto ko ngā tatauranga, momo kauwhata e pā ana ki ngā puna kupu, ngā kīwaha, kīanga a Ngāti Hauā. He kaupapa nui anō hoki, ko te tangi, ko te rerenga o te reo o te hau kainga! Kua titiro hoki ki ngā rerekētanga o tō mātou reo ki tō iwi kē.

Ko te wāhanga whakamutunga o te Upoko nei he huri ki te whakarauoratanga o te reo o Ngāti Hauā kia tūturu.

UPOKO 7: NGĀ HUA 3: REO Ā-IWI O NGĀTI HAUĀ

¹⁷*“Huna e mate, whākina e mate” (Wiremu Tamihana)*

KUPU WHAKATAKI

Hei whakapuaretanga i te upoko nei me haere tō tika ki ngā whakaaro a Te Wharehuia Milroy (2018) mō te reo ā-iwi.

Kua uaua kia mau tonu i ngā iwi ō rātau ake mita, ō rātau ake reo. E uaua ana nā te mea kei te mōhio katoa tātau, ko te reo i haere mai ai ō tātau mātua, ō tātau tipuna i te wā i haere mai ai ngā waka, he reo kē anō tērā i te reo e korerotia nei tātau i tēnei wā. Āe, kei te mōhio ki ētahi o ngā kupu, engari ko ētahi anō “kua puehu kē, kua haere, kua pūhia e te hau”. (Karetu & Milroy, 2018, p.144)

He totika ēnei whakaaro mō te reo ā-iwi o Ngāti Hauā. Ko taua āhua kei waenga o te iwi nei kua pūhia ngā kupu e te hau. Kua puehu, pea kua ngaro. Heoi anō tā te rangahau nei he kimi, he hurahura kia kitea ngā mea e huna ana. Kia whakaputaina ki te Whai-ao ki te Ao Mārama. Heoi anō mā te iwi tonu hei kite, hei tūhura.

Kei te wāhanga tuatahi he whakataki i ngā āhuatanga o te rautaki reo o Ngāti Haua, ‘Hauā reo, Hauā tangata. He whakamārama i te mahi ki ngā kura reo; te kaupapa-ā-iwi o ‘Te Whare Kōrero o Te Tumuaki’; me ngā wānanga waiata o te iwi. Arā ko ngētehi o ngā hua mai i te rautaki reo hei whakarauora i te reo Māori, he oti rā te reo o Ngāti Hauā.

¹⁷ Huna e mate, whākina e mate: Whether you divulge or whether you conceal the matter, the result will be the same – death (Stokes, 2018, p. 181).

Kei te wāhanga tuarua he tiro tiro i ngā reo o ngētehi tauira mai i ngā tūpuna. Arā ko ngā tuhinga reta a Wiremu Tamihana ki ngā rangatira o te kāwanatanga i te rautau 19; tahi ka tahuri ki ngā rerenga kōrero a Koro Winara Hamiora, he kaumātua rongonui nō Ngāti Haua i te rautau 20. Ko āna kōrero he tuku iho i tana pāpā ki a ia, he mea hopu e tētehi kairangahau o Ngāti Hauā. Ka mutu ka tahuri ki te reo o tōku whakatupuranga, arā te reo o tōku māmā he aratohu ki te reo o tēnei rautau 21.

Mea nui te āta tiro tiro ki tēnei wāhanga ngā āhuetanga o te reo: ko te tūmomo reo; ko ngā horopaki, ko ngā kaupapa o taua wā. Inā te tiro tiro i ngā kupu; i ngā kupu whakarite; i ngā kīanga, ngā whakataukī; ngā waiata; me te mita o te reo. Ka mutu ko ngā whakaaro a 'Te Whare Kōrero o te Tumuaki', arā te rōpū mātanga reo mai i te rautaki reo o Ngāti Hauā.

Ko te wāhanga tuatoru, he āta whiriwhiri i ngā tūmomo reo: te reo karakia; te reo o ngā waiata; me ngā tumomo karanga; e rangona ana ki tēnā ki tēnā o ngā marae o Ngāti Hauā hei aha koa te kaupapa.

WĀHANGA 1: NGĀTI HAUĀ RAUTAKI REO

Kaupapa 1: Hauā Reo Hauā Tangata 2018

Nō te tuawhā o Poutū-te-rangi 2018 ka whakarewa e te Tarahitī o Ngāti Hauā tōna rautaki reo Māori 'Hauā Reo Hauā Tangata' (Appendix G) ki te Hui-ā-iwi o Ngāti Hauā. Ko tōna

¹⁸Whaingā Matua mō te tau 2040 kia whitu tekau mā rima ōrau (75%) o te iwi he kōrero i te reo Māori, i te reo o Ngāti Hauā.

¹⁸ Whaingā Matua: Mission Statement – By 2040 Te Reo Māori along with its Ngāti Hauā distinctions will be a principal language of communication for at least 75% of Ngāti Hauā Uri.

Ko te ¹⁹Tauāki Matua:

1. Ko te reo, kia Hauā
2. Ko te tangata, kia Hauā
3. Ko Hauā reo, ko Hauā tangata tonu
4. Inā Hauā te reo, ka Hauā te tangata

Ko Ngā Mātāpono ko:

1. Te Whītiki
2. Whakaiti
3. Kotahitanga
4. Wairua

Ko ngā ²⁰Kaupapa Mātua ko:

- Whakatupu Tangata
- Whakatupu Rangahau Data and Research
- Whakatupu Hangarau Technologies and Resources
- Whakatupu Hononga, working together
- Whakatupu Mātua, Parents and Tamariki

Kei raro nei ngā tikanga me ngā kaupapa e mau tonu ana i te iwi o Ngāti Hauā.

¹⁹ Tauāki Matua: Vision Statement.

²⁰ Kaupapa Matua: Strategic Objectives – Developing People; Developing Learning Resources and Technologies; Developing Relationships; Developing Inter-generational learning.

Kaupapa 1: Kura Reo o Ngāti Hauā

Tae ki tēnei wā kua whai kaha te iwi ki te whakakīki haere i ngā paepae o ngā marae katoa o Ngāti Hauā. Mai i te rautaki 'Hauā Reo Hauā Tangata' (Ngāti Hauā Iwi Trust, 2018) te whakahaere kaupapa reo whēnei me te whakatū kura reo ia tau ia tau he mea wātea ki a Ngāti Hauā katoa ahakoa pēwhea te kaha te ngoikore rānei o te reo. Whakarōpūtia ai ia reanga ki te akomanga e tika ana mōna ki tōna kaha, ki tōna ngoikore rānei ki te reo. Kei ia kaiako tāna ake kaupapa ako. Ko tā ia rōpū he haerere ki tēnā ki tēnā o ngā kaiako ā, ko ngēnei ngā momo kaupapa:

- Whaikōrero: He tiroiro i te whaikōrero; Tā te wahine tāna tūmomo whaikōrero, tā te tāne tāna nei; ko te mea nui me mārama ki te kaupapa o te whaikōrero, me mauri tau te kaikōrero, me koi te hinengaro, me tika te reo.
- Te reo whakataukī: He toronga ki ngā whakaaro o ngā tūpuna. Ko ngā tikanga tuku iho mō te oranga tangata; oranga whānau, hapū, iwi. He whai i ngā tini āhuetanga i te taiao; i te ngangare, i te hohou o te rongō. Mā te mārama ka kōrero mā te kōrero e ora ai (Ngāti Hauā Iwi Trust, 2022, p. 33).
- Karanga: Ki te Pōwhiri (kaupapa ora); ki te Tangihanga; i te Koha; ki te Taupokinga o te tūpāpaku; ki te Urupā; ki te Takahi Whare; ki te whakapikinga me te whakahekenga o te Kara (Haki); ki Te Hāora; ngā Pao mō te kai; ki te Kawe Mate (Ngāti Hauā Iwi Trust, 2020, p. 22).
- Waiata: mōteatea; tangi; waiata-ā-ringa; waiata ngahau; titonga waiata - ko ngētehi ka tīmata ki ngā kupu, ko ngētehi ka tīmata ki te rangi, he rerekē tā ia tangata. (Ngāti Hauā Iwi Trust, 2022, p. 27).
- Hītori: Te Kīngitanga; Te Tumuakitanga; ngā rangatira; ngā wāhi tapu, ngā wāhi rongonui o te iwi.

- Ngā Kēmu/Pukapuka/ Rauemi Māori: Aiare E Kare! (pukapuka me te kēmu); Ngā panga
- Te reo ā-iwi o Ngāti Hauā: Kōrero reo ōpaki; ngā kupu; ngā kīwaha, kīanga; te mita, te rere, te tangi o te reo.
- Kaupapa rangatahi: Ka whakaritea hoki he kaupapa anō mō te hunga tamariki.

I te whakamutunga o te kaupapa, arā, te pō tuatoru, ka hui te katoa o ngā hunga ākongā, ka mahi ngētehi mahi whakahirahira, whakangahau. I tētehi tau ko te pō whakamutunga he momo tautohetohe i waenga o ngā kaiako me ngētehi o ngā ākongā. Ko te reo Māori katoa e rere ana. I te tū 2022 ko te kaupapa o te pō whakamutunga, he mahi whakaari, he waiata hoki i tētehi waiata nā tēnā nā tēnā o ngā rōpū anō i tito. He whakaatu i ngā mea katoa i akongia e rātou i roto i ngā rā e toru. Ka kitea te rangatira rawa o ngā hua - te ihi, te wana, te wehi, te koanga ngākau o te katoa. He hātekēhi te nuinga o te wā, ka pakaru te kata i a rātou mahi. Ka rangona te pūkaha o te rere haere o te reo o Ngāti Hauā me te kaingākau nui ki te reo motuhake o Ngāti Hauā mō waenga o ngā rōpū katoa ahakoa mātanga reo, ahakoa tangata kātahi anō ia ka ki te whai i tōna reo.

Kaupapa 2: Te Whare Kōrero o Te Tumuaki

Nō te takahinga o te ao Pākehā i ngā tikanga Maori, reo hoki, ka pāngia ai te iwi ki te toimaha, me te hemo haere o te reo me ngā tikanga. Nāwai rā ā, ka kitea ko tētehi huarahi hei whakarauora i te reo me ngā tikanga kei te hunga rangatahi. Mō roto o te rautaki reo o Ngāti Hauā kei reira te whakakīngā o ngā paepae o Ngāti Hauā. I roto i ngā kura reo kua kitea ko te hunga rangatahi te hunga mōhio ki te reo. Ko te nuinga nō ngā Kura Kaupapa Māori me ngā Wharekura, tae atu ana ki ngā Whare Wānanga Pākehā. He korekore noa nō ngā whānau e kōrero Māori ana ki te kāinga. Ko ngā rātou mātua tūpuna kē te hunga e hapa ana ki te ngoikore o te reo. Kei raro ake nei ngā whakamārama i te take i whakatūria ai te kaupapa o 'Te Whare Kōrero o Te Tumuaki'.

Ka tū tētehi hui i waenga i a Kīngi Tūheitia Potatau Te Wherowhero VII me tana Tumuaki a Anaru Tarapīpipi Wiripoai Te Awataia Thompson. Mai i taua hui te rere o te pātai me pēwhea e Ngāti Hauā kia kaha ake ai te tautoko i te Tumuakitanga me te Kīngitanga i ngā wā kei te heke mai? Ka tukua e Te Tumuaki, e Anaru, te tono ki a Rahui Papa. Ko tā Te Tumuaki mā Rahui te kaupapa nei hei whakarite, hei whakatinana. Nō muri mai ka whakapā atu ai a Rahui ki Te Tumu Whakarae o Ngāti Hauā, ki a Lisa Gardiner, me te Pou Whakahaere Rautaki Reo o Ngāti Hauā a Tiare Teinakore. Te take he whai i te Rautaki Reo o te iwi 'Hauā Reo Hauā Tangata,' he tono hoki ki te Tarahiti o Ngāti Hauā te whakaae mai. Ko tā Rahui rāua ko Te Tumuaki whakarite he whakahaere wānanga reo ia marama, ia ruamarama rānei mā reira ngā ākongā o roto o te rōpū nei Te Whare Kōrero o Te Tumuaki e āta tiroiro i te whaikōrero, te karanga, te whakapapa, otirā ngā kōrero tuku iho, ngā tikanga o Ngāti Hauā me ngā whanaungatanga ki roto o Hapū, o iwi kē. Me te whai whakaaro otirā te whiriwhiri i ngā āhuatanga o ngā mahi a te Tumuaki mō roto o ngā kaupapa Kīngitanga kaupapa Māori hoki.

Ko tā te hunga whakarite me tuku tono ki ngā marae e rima o Ngāti Hauā mā rātou hei whakaingoa mai ngā tāngata e tika ana mō te kaupapa reo ōkawa. Arā ko te hunga e matatau ana ki te reo; tāne mai, wāhine mai kia ōrite; kia 30 tekau tau ki te 55 tau te pakeke. Ka riro mā te iwi, mā ngā kaumātua, mā te Tumuaki te kaupapa o 'Te Whare Kōrero o Te Tumuaki' hei tautoko hei manaaki. Ko te kaiwhakahaere o te kaupapa nei ko Rahui Papa.

Ka tū te wānanga tuatahi ki Raungaiti Marae, Waharoa i te tau 2020. Nō te marama o Hongongoi 2022 ka mate ai Te Tumuaki a Anaru Thompson, ka riro mā tana tamaiti a Hone Thompson hei hiki i te kaupapa o te Tumuaki mō Te Kīngitanga. Mai i te hiahia a te iwi, me haere tonu te kaupapa o Te Whare Kōrero o Te Tumuaki.

Nō te ūhunga o Te Tumuaki, ka kitea ai ngā hua o tāna moemoea! I rongō ngā iwi katoa i te reo o Te Whare Kōrero o Te Tumuaki. I tū tū mai te hunga rangatahi te mihi ki te iwi ki ngā rangatira o te motu whānui. Ka kitea te koanga ngākau, te pupūnga o te whakahīhī o Ngāti Hauā ki te takitaki, te tūpekepeke, te kauwhau a te hunga rangatahi nei i runga o te marae o Rukumoana, i roto o te tupuna ā-whare a Werewere. He tutukitanga o te kaupapa whakarauora i te reo ōkawa o Ngāti Hauā i waenga o te hunga rangatahi nei, Te Whare Kōrero o Te Tumuaki.

Mō te tau 2023 ka puta ai te ihu o te kāhui tuatahi ka whakapōtaetia rātou. Mō muri te hoki anō ki ngā marae māna te rapu tāngata matatau ki te reo ka haere tonu ai te kaupapa o Te Whare Kōrero o Te Tumuaki.

Kaupapa 3: He Taonga Kākaho

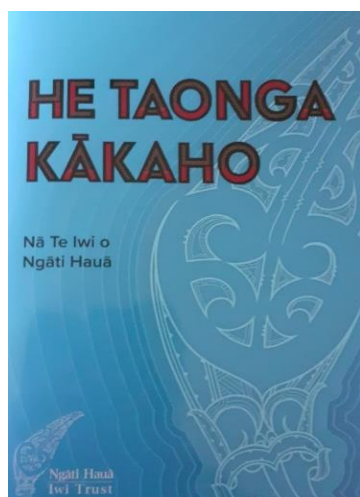
Ko ia tēnei tētahi kohinga waiata, kohinga mōteatea, kohinga hīmene o Ngāti Hauā. Kua tīkina mai i te rārangi whakamutunga o te mōteatea *Tērā te marama ka mahuta i te pae* tōna ingoa. Ko ngā waiata katoa o roto he taonga i tuku iho i ngā mātua tūpuna, he taonga hoki hei tuku iho ki ngā uri whakatupu. Ko te taonga nei he mea raranga e te iwi ki ngā waiata me ngā kōrero anō nei he tukutuku kua tuia ki te harakeke me te kākaho. (Ngāti Hauā Iwi Trust, 2022, p. 3).

Ko tā te iwi he purutia o ngēnei momo taonga mō ake tonu atu. Me te mōhio ki te kore e pupurutia ki tētehi mīhini rekoata ka ngaro! Nō te tau 2022 ka whakaritea ai e Te Tarahitī tētehi kaupapa kohikohi i ngā waiata o Ngāti Hauā: he mōteatea; he hīmene; hei ako māna, hei rekoata hoki. Ka riro mā tēnā marae mā tēnā marae ki tāna e hiahia ai ngētehi waiata hei ako māna. Te mutunga iho ka hui tahi ngā marae katoa ki te whakakotahi i ngā reo waiata o tēnā marae o tēnā marae, ka mau ai ki ngā mīhini rekoata. Nō te Rāhoroi te 4 o

Pīpiri 2022 ka hui ai ngā reo waiata o te iwi ki te marae o Te Iti o Hauā rekoata ai i ngā mōteatea, ngā hīmene nāna i kōhi. Nō te Rātapu 5 o Pīpiri 2022 ka hui mai ai te hunga waiata ngahau, haka hoki ki te rekoata i aua tūmomo waiata. Ko te rongō kōrero e tau ana te tū o te hunga hakahaka. Kātahi rawa atu! Te mutunga iho ka tukua ai rekoata ki runga o ‘Spotify’! Kei raro nei te pukapuka waiata, mōteatea mō Ngāti Hauā, arā ngā hua o te mahi nei (Figure 7.0). Nō te 22 o Whiringa-ā-nuku ka whakarewatia ai e Ngāti Hauā te kaupapa nei ki tētehi pō whakamihi a Ngāti Hauā i ōna kaumātua me ā rātou takohatanga ki te iwi.

Figure 7.0

He Taonga Kākaho



(Ngāti Hauā Iwi Trust, 2022)

WĀHANGA 2: KO NGĀ REO TAWHITO O NGĀTI HAUĀ

Wiremu Tamihana - Te Tau 1861

Ko Dame Evelyn Stokes te kaituhi o te pukapuka *Wiremu Tamihana Rangatira*, he kohikohinga nā Stokes (2018) o ngā reta a Wiremu Tamihana Tarapīpipi Te Waharoa me ngā kōrero mōna, te Pouwhakawahi Kīngi tuatahi. Ko tā Stokes (2018) he tino tauria ia o te rangatira, me te tangata ū ki te whakapono:

Wiremu Tamihana Tarapīpipi Te Waharoa stood at the interface of nineteenth-century encounter, culture contact and conflict between Māori and Pākehā in New Zealand. As an early convert to the Christianity preached by Church Missionary Society (CMS) missionaries, and with his thinking augmented by his own study of the Bible, Tarapīpipi endeavoured to put into practice Christian precepts. But did this in a Māori way, became a leader in Māori terms, and played a significant role as peacemaker among the tribes of the central North Island. His vision was one of Māori control of Māori affairs within traditional leadership structures, strengthened by the confederation of tribes in support of the Kīngitanga. (2018, p. 7)

Kei te nui te mihi a Ngāti Hauā ki a Stokes, he koanga ngākau, he pupūnga whakahihi nō āna whakapuaki me āna whakamārama i te rangatiratanga o tō mātou tupuna a Wiremu Tamihana. Nāna hoki te whakaaturanga o te whakaaronui, te matatau, te koi, engari rawa ia mō te ngākau hūmārire o Wiremu ki āna reta ki ngā mana kāwanatanga Pākehā, me ngā tino rangatiratanga o te ao Māori o tōna wā mō te Kīngitanga, mō Waikato, mō Tainui, he oti noa mō Ngāti Hauā. E kitea ana hoki mai i ngēnei tuhinga a Wiremu tōna mākohakoha, ōna pukengatanga ki te reo Māori, he tauira o te reo ōkawa hei whai mā Ngāti Hauā ki tōna reo ā-iwi. Ko ngēnei ngētehi o āna kupu ki *Te Kāwana Gore Browne* Kō Paraone i te 24 o Kohi-tātea 1861 mō tana āwangawanga e pā ana ngā tūngārahu a te Pākehā:

E koro Kāwana Paraone – Tēnā koe he kupu tāku kia koe, huna e mate, whākina e mate. Tēnei ano au te mahara ana ki tāu kupu i kī ai kua e whakarangona ngā kupu a ngā Pākehā a ngā Māori e kōrero hori ana kia mātou arā taku patai he rongo nōku ki te tini o te tangata e ki ana ka nui te tohe o te Rangatira hoia kia whakwhaitia a Waikato, koia taku pātai atu, huna e mate, whākina e mate. E koro whakaatua mai

he tika whakina mai kua e huna mai he hori whakina mai kia noho mōhio ai mātou ka pā huna atu e ngaro te tangata āe, ko tēnei. E koro kei huna mai koe. (Stokes, 2018, p. 181)

Mai i ngēnei kupu a Wīremu e kitea ana tana mārama ki ngā horihori, ngā māminga, ngā tinihanga a te Kāwanatanga Pākehā. Ko tētehi whakataukī nui whakaharahara ki a Ngāti Hauā mai i ana tuhinga ko tēnei; ‘Huna e mate, whākina e mate’. Hei aha koa te huna rānei, te whāki rānei a te Kāwananga ko tōna mutunga iho ko te iwi Māori kē ka mate.

Kei te ia o tēnā o tēnā o āna kupu, o āna kīanga, o āna rerenga kōrero te wairua pāihi o Wīremu. Me te haratau o āna tohutohu, o āna whakatūpato, o tāna matakite. He mārama ki a ia te raweke, te māminga, te mahi kaiponu, he oti rā te ngutu-kau a te Kāwanatanga Pākehā. He whakatakoto anō nāna aua māramatanga ki Te Kāwana. He tino tauira hei whai mā ōna uri, mā Ngāti Hauā.

Nō taua rā, te 24 o Kohi-tātea 1861 ka tuhia ai e ia (Stokes, 2018) tāna reta tuarua ki te Tumuaki o te Rūnanga o te Kāwana:

Tēnā koe; kua tae mai tāu reta i tūhia mai i a Oketopa, 1860, i mea koe kia haere atu au ki kona. Tēnei te waiata:-

Ki kona i a koe mahuki atu ai, e kore i ahau e ngāwhere i a koe; whakarae tonu au he maire i te wao; nāku koe i tuku atu i te whitiki nei ka kite; mara koe te rohenga o te tara; ko te tuahiwi au ki Raukawa rā ia.

E hoa he aha te pai kia kōrero tāua i muri o te kino? Engari me i tuhi mai koe i te itinga e pai ana, ka haere atu au; tēnā kua ratautia te kino, he aha te pai? Titiro ki te

tunginga o te ahi; I te itinga ka tineia ka mate, ka nui e kore e mate; waihoki i te itinga o te tai ka whiti, tēnā kia tutuki te tai e kore e whiti; me te pō hoki, i te awatea e haere ana te tangata, tēnā ki te pō e kore e haere: koia ano te rite o te kupu a to tāua Ariki a te Karaiti, Hoani 11, 9-10. (Stokes, 2018, p. 182)

Ahakoia te wairua tōrangapū o te ia o tāna reta tuarua, he whakataukī, he kupu whakarite, he huahuatau kei tēnā rārangi, kei tēnei rerenga kōrero Hei tauira: “E kore i ahau e ngāwhere i a koe; whakarae tonu au he maire i te wao...” (Stokes, 2018, p. 182). Ehara kē ko tāna he whakatakoto kupu tō tika, engari he pāooronga nō ia kiānga, he whakaohohonga i te hinengaro, he tarahaenga i te ngākau. Ko tāna mō te ‘tunginga o te ahi’ kia kaua e tukua mō tona rahinga; ko te ‘te itinga o te tai.’ Kia kaua e whangainga ki tōna whakawhitinga; ko ‘te tangata ‘haere i te awatea’ kāore mō te pō’; ko ngēnei momo kupu he tino tauira o te tohungatanga o te tuhi i te reo, me te mākohakoha o te tohutohu a te rangatira ki te rangatira. Te mutunga iho he whakahoki anō nāna i te kaipānui o tāna reta ki te Paipera Tapu hei whakakapinga māna me tāna whai kia hohou te rongō i waenga i te Kāwanatanga Pākehā me te mana rangatiratanga o tana iwi a Ngāti Hauā. He tino tauira ngēnei hei whakaaroaro, hei whai mā Ngāti Hauā mai i ngā tuhinga a Wiremu Tamihana Rangatira (Stokes, 2018).

Nō te whakapuakitanga a Kāwana Kō-Pāraone i ngā ture a Te Kāwanatanga i te tau 1861, ka pupū ake ai te riri a Wiremu. Ko tā Te Kāwanatanga me noho te Māori i raro i te mana o ngā ture a te Karauna Pākehā. Ko te tīmatanga o tāna whakautu he waiata, ko tōna pūtaketanga he tohe ki te ngākau rua o te Kāwanatanga:

Kāore te kī patu te makere noa i te ngutu

Te puhoru wai hoe ia Te Rehu i runga.

E manatū ana roto i te hau kōrero.
 Nāku i tū oma ki te wakewake mā roto,
 Ware noa i au te maru o ngā motu.
 Ko tō tinana rā te waiho atu i te hoa.
 Ko te pai waewae ka tuku mai ki ahau,
 Kia hua ia atu e aro tau ana mai,
 Ka te tiriwa te ripa ki Kinikini,
 Kua puāwhea te ripa ki Hikurangi...
 (Stokes, 2018, p. 212)

Inā ko tāna: “Taku waiata mo te hunga ngākau rua, ko ngā ngutu ka tukua mai ki tēnei taha, ko te ngākau ki tētehi taha, koia tēnā” (Stokes, 2018, p. 212).

He tino tauira a Wiremu o te rangatira, he koi nō te hinengaro, he matatau ki te tōrangapū, he kaha hoki ki te whai i Ngā Karaipiture. Mea nui ki tēnei tuhingaroa ko te tauira i waihotia mai o te reo tūturu o tōna wā, me tāna ki te whakamahi i taua reo inā ko tāna, i te mutunga iho ko te iwi Māori te papa: “Huna e mate, whākina e mate!” (Stokes, 2018, p. 181).

Ko tētehi painga ki tēnei tuhingaroa te mārama o te whakatakotoria e Stokes mā te reo o Wīremu. He whai tōtika i te reo o āna reta. He tino tauira o te reo ōkawa hei whakaaro, hei whai, hei whakamahi pea mā Ngāti hauā.

Winara Hamiora – Te Tau 1966

Ko ngā kōrero e whai ake nei he mea kapo i te rīpene o te whakawhitiwhitinga kōrero i waenga i te tino kaumātua o Ngāti Hauā i taua wā a Winara Hāmiora me tētehi kairangahau o Ngāti Hauā a Pōnui Jim Nicholls i te 2 o Here-turi-kōkā 1966 (Hamiora, 1967). He tūmomo

reo anō tēnei hei whakaaro mā tēnei reanga o Ngāti Hauā me tāna whai i tōna reo ake. Me ngētehi kupu whakatūpato:

- He mea patopato mai i te rīpene nā Mike Ross i tukua mai i te tau 2022 – he hapa pea o roto o te patopatotanga (Hamiora, 1967).
- Tērā pea nā te tārere o te kōrero, me tē taea o te āta rongō i ngā kōrero aua hapa anō o roto o te patopatotanga.
- He kūware rā pea ki te horopaki pū o te kōrero a te kaumātua, ki ngā ingoa hoki.
- Kua kōtiti rā pea ngā whakamārama o raro ake nei mai i taua kūware ki te reo o te kaumātua.
- He ōpaki te reo, nō reira ko ētehi o ngā kōrero a te kaumātua he whakapono e mārama ana tāna tamaiti ki te horopaki, nō reira i kore ia e āta whakamārama. Ka mutu nā te tārewa o aua kōrero he hapa anō o roto o te patopatotanga.
- Nō taua ōpaki, me te tārere o te reo o te kōrero a te kaumātua tērā pea he hapa ā-wetereo, mā te kaipānui, otirā mā Ngāti Hauā anō hei tātari hei .

Kei raro nei ngā tuhinga o te uiui a Winara Hamiora rauā ko Pōnui Jim Nicholls (Jim Nicholls) (Hamiora, 1967).

Winara: Me kōrero tonu au ki a koe nē? Te haerenga o Wiremu Tamihana ki te tuku i a Ngāti Hauā ki raro te mana o te Kuini nē? I haere a Wiremu te tuku i tana iwi o Ngāti Hauā ki raro te mana o te kuini kia riro ai mā ngā hoia te Kuini hei tiaki hei āwhina i a Ngāti Hauā nē?

Jim: Te Kuini o Ingarangi?

Winara: Āe, te Kuini o Ingarangi, a Wikitoria nē?

Jim: I tana hokinga mai i Ingarangi ne?

Winara: Kāore ia i haere ki Ingarangi, i tana haerenga te tuku i tana iwi ki raro i te mana o te Kuini Pākehā kia kore ai ia e patu i ngā iwi o Waikato nē? Te take ko Waikato te iwi i haere mai te patu i a Ngāti Hauā. Ko tētehi o ngā pakanga ka mate te tuahine a Pōtatau i roto i ngā pakanga a Ngāti Hauā, ka mate, nā kāore anō Pōtatau kia Kīngi engari ko ngā iwi katoa o te motu kua tīmata te kōrero haere nē? Ka whakatū hui ki tēnā wāhi ka kōrero kīngi, me whakatū hei kīngi, ā nā ka hiki ki naka ka tīmata i Taranaki ka huri haere, nā Ngā Puhi i tīmata ki Taranaki ki Taupo. E mōhio ana koe te hītori o tērā nē? Ka tūtū haere. Nā kua tīmata te kōrero haere o te whakatūtū kīngi, nā i roto i ēnei wā ka haere nei a Wiremu ki te tuku i tana iwi ki raro i a Te Kuini ko te take, ka patu a Waikato, nā ko Ngāti Hauā hei...Waikato a tīmata tonu i a Waipā neki puta noa ki Te Pūaha o Waikato, he iwi nui. Ka matakū a Wiremu ...ka mate tana iwi, nā taenga atu kia Ākarana te tangata ki reira, kua riro kē a Kāwana Kerei (Grey), ko Te Kōhi (Gore Browne) ko Te Kōhi te Kāwana, te tangata tū te Kāwana ki reira; ko te pātai te kitenga mai a te Pākehā na ka pātai kia Wiremu, “Ha! Tawhiti ana tāu i haere mai i te kainga?” Ka utu a Wiremu “Āe”, ka pātai atu “He aha tō take” ka utua a Wiremu “E haere nei te tuku i taku iwi hei maru taku iwi ki raro i te Kuini” “nē?” Nā i mea mai te [Pākehā] “He aha te take? He iwi [ngātahi hoki] koutou e kuhu ana koutou i raro i te kuini” ...”ā e haere ana au ki te kōrero kia koutou”...e ki mai te Pākehā, “ā kua, hei aha, kua kuhuna ki raro i te kuini, he iwi rangatira noa atu koutou, he Māori nē?” A te mutunga, i te tohe o Wiremu nā ka kī mai te Pākehā, “āe, ā tēnā, katahi ka uru te Pākehā i tana tarau, ā, te utu i te pūawaitanga māna...nā tēnā kōrua” te tironga atu a Wiremu i te rua...nā

kua tika. Kāore i whērā ki raro i te Pākehā mena ka whērā rawa...Kare kau ana he kōrerotiatanga?

Kāore i ki mai i kōnā, haere atu, haere hoki, kua tū i a koe he kīngi mōu; mōu anō, katahi ka puta tana mahara, ka tika. Ko Pōtatau, me whakatū ia hei Kīngi. Tirohia e ia i roto i ngā rangatira o Waikato. Ko Pōtatau te rangatira o roto o Waikato i pā katoa i ngā waka katoa, i ngā waka e whitu, koina anake te rangatira o roto i a Waikato i eke i ngā waka katoa...ka tūtaki ki a Porokoru i Ākarana haere mai, katahi ka ngare i a Porokoru, ka meatia atu, “E hoa, haere ki Māngere, haere, ki atu ki a Pōtatau e hoki ki Mangatāwhiri, whakahoki i ana wheua... whakahoki ki Taupiri...koina te kōrero a Wiremu.” Ka haere a Porokoru ki a Pōtatau i Māngere. Taenga atu ki reira...ka pātai a Pōtatau “E Poro he aha atu te kōrero o Ākarana?” Katahi ka utua e Porokoru “I kite au i a Wiremu, i tūtaki kia Wiremu”, “Ā, āe,” “I ki mai nā a Wiremu te ki atu ki a koe haere ake ki Mangatāwhiri whakahoki o wheua ki Taupiri” nā, katahi, e toru ngā whakahuanga a tēnei te kōrero a Wiremu. Ka ngunguru a Pōtatau, tahi ka ngunguru, i a ia e ngunguru ana katahi ka karanga kia haria mai he wai mōna, kia haria mai he wai, katahi ka horoi i ana ringaringa, ka mutu katahi a Porokoru ka hoki. Taenga atu kia Wiremu, katahi ka kī atu, koia tērā, i horoia āna ringaringa; kua mōhio a Wiremu, ā, katahi ka hoki mai a Wiremu ki [Pēria]. Āe, ki Matamata, ka noho. Te rongo kua hoki mai a [Pōtatau] ki Taupiri Ngāruawāhia, katahi ka haere. Kāore au e mōhio ina i ki ai ko mea ko mea rātou i haere.

Kia mōhio koe...ko tēnei taonga i kōrerotia mai tēnei kōrero ki au, ko tōku matua ake. Mehemea ki te rongo ahau i tēnei kōrero a wai tangata, a wai te tangata e kī ana “o ngā mea rangatira a Wiremu i ngare te whakatū a Pōtatau hei Kīngi,” taihoa,

kaua tuku atu he whakaāetūtanga. Ehara a Wiremu i te tangata i ngare kia tuku a Pōtatau hei Kīngi, nana ake anō tōna tohu. Kua oti te motu katoa i te tohu kē ki Waikato....engari kāore te motu e kī nā Pōtatau hei Kīngi, e nā Wiremu e tohu i a Pōtatau, take i roto i tana tirohanga koinei te rangatira o roto o Waikato i eke katoa i ngā waka katoa. I tō mai tēnā o tōna hara ki a Pōtatau tōna ki a Hauā, nā koia tēneki hei hono i tēnei mea i te rangimārie, kia tau ai te rangimārie ki runga te mata o te whenua kia mutu ai te pakanga i waenganui i te iwi Māori i te iwi Pākehā kia mau ai te maungārongo.

Nā ko tēnā taonga te maungārongo me te rangimārie i mōhio ai e Tamihana i tuku mai ki roto i tēnei mea o te whakapono mā runga i tana mōhio i tēnei taonga o te whakapono ka kitea e ia ngā kōrero i tēnei mea o te karaipiture i ngā tohutohu a te Atua ka mōhio ia koira he kaupapa e mau ai te rongō i waenga i tēnā iwi i tēnā iwi a tēnā iwi. Tēnā ka kotahi tangata ai te iwi Māori i raro i tēnei mea i te kaupapa Atua.

Koina te huarahi tangata nāna i ngare, koira he mahi māna. He hohou i tēnei mea te maungārongo nē? Nā ka mau te maungārongo ki waenga i ngā Māori tae noa ki ngā Pākehā tana mahi. Koira tana mahi nui, mahi e, nā, ka tūnga, nā te whakatūnga katahi ka uru mai ētehi atu, a Te Weteni, a wai ake tangata, ngā tāngata tokomaha noa iho; Taiporutu, ka tū ngā tāngata i haere ki te whakatūnga a tāua Kīngi...mōhio ana koe ki te tūnga o Pōtatau?

Jim: Kāo

Winara: Hā, i te wā i whakawahi hei Kīngi? Haere i Ngāruawāhia i kona whakatūnga...e ki ana a Pōtatau he tēneti tōna i Ngāruawāhia, i roto i te tēneti. Ka

tae ki te rā i tohungia e ia ka whakaae a Pōtatau te haerenga o ngā tāngata kia whakatū hei Kīngi, whakaāe. Katahi ka hui mai ki Ngāruawāhia, i meatia i kona ki Ngāruawāhia. Kāore au e mōhio ko tēwhea wāhi engari ki Ngāruawāhia whakawahi hei Kīngi. Taenga atu a Wiremu ko wai hei Kīngi? He maha ngā kōrero... (Hamiora, 1967, 14.54 min).

He wāhanga poto noa iho tēnei o ngā kōrero a te kaumātua nei a Winara Hamiora i taua wā, 1966. Kei te kitea te rerekē o ngāna rerenga kōrero ki tā ngā reta a Wiremu Tamihana, 1861. He horopaki anō nō ngā whakawhitiwhitinga kōrero a Winara me tāna tamaiti a Pōnui Jim Nichols. He ōpaki rawa te reo.

Ko ngēnei ngētehi tauira hei whakaaro, hei whai pea mā tēnei reanga o Ngāti Hauā ki tēnei rautau 21:

- **I haere a Wiremu te tuku i tana iwi o Ngāti Hauā ki raro te mana o te kuini kia riro ai ā ngā hoia te Kuini hei tiaki hei āwhina i a Ngāti Hauā nē?** (Refer to p.179 above).

Ki te whāia te wetereo āhua ōkawa e akongia ana ki te kura, ki te Whare Wānanga hoki me whēnei kē pea:

Ka haere a Wiremu ki te tuku i tana iwi o Ngāti Hauā ki raro i te mana o Te Kuini ka riro ai mā ngā hoia a Te Kuini hei tiaki, hei āwhina i a Ngāti Hauā nē?

Ko te whakamarama a te kaumātua ki tāna tamaiti kei whakaarikingia a Ngāti Hauā e Waikato, he ngaki i te mate o te tuahine o Pōtatau. Nō te tārere o tāna kōrero me te ōpaki o te horopaki, ehara pea ngēnei i te 'hapa', tērā pea ko ia tēnei te reo tūturu o Ngāti Hauā!

E whakamahia ana ki tēnei tuhinga hei tauira noa. He mahi nui te whai tauira anō. Mō tōna wā pea tērā e whaia ai:

I ki mai nā a Wiremu te ki atu ki a koe haere ake ki Mangatawhiri whakahoki o wheua ki Taupiri. (Refer to p.181 above).

Kei konei anō ngētehi pātai hei whakaaro mā Ngāti Hauā me ōna mātanga reo, otirā te hunga e whai ana i te reo tūturu o Ngāti Hauā. Me he hapa rānei, me he reo tūturu o Ngāti Hauā rānei, te rerenga kōrero nei:

Mehemea ki te rongu ahau i tēnei kōrero a wai tangata, a wai te tangata e kī ana “o ngā mea rangatira a Wiremu i ngare te whakatū a Pōtatau hei Kīngi, taihoa, kaua tuku atu he whakaāetūtanga. (Refer to p.181 above).

Ko taua āhua anō o te reo ōpaki. Ko te kupu ‘mehemea’ he ōrite ki ngā kupu ‘ki te’. Tērā pea ko tā te kaumātua he whakakaha ake i tāna whakapae. ‘A wai tangata, a wai te tangata’ he kīanga, tērā pea he kīwaha nō Ngāti Hauā. Ko ēnei anō hei whakaaro, hei whai pea mā Ngāti Hauā ki tāna whakarauora i tōna reo ā-iwi, tae atu ki te kupu whakamutunga te ‘whakaāetūtanga’, ko tona tikanga he whakaae atutānga rā pea.

Koia tēneki hei hono i tēnei mea i te rangimārie... (Refer to p.182 above).

Hei whakaaro rā anō te whakamahinga a te kaumātua nei i te ‘tēneki’ me te ‘tēnei’, me he take pū rānei, me he whai rānei i te ōpaki o āna kōrero.

Kāore te motu e kī, nā Pōtatau hei Kīngi, e nā Wiremu i tohu i a Pōtatau. (Refer to p.182 above).

Ki te wetereo e whakaakongia ana ki roto o ngā kura, kā whēnei pea te kōrero: ‘Kāore te motu i kī mai ko Pōtatau hei kīngi, engari, nā Wiremu a Pōtatau i tohu’. Te āhua nei kei tēnei rerenga kōrero te reo tūturu o Ngāti Hauā. Heoi anō mā ōna mātanga reo anō hei wetewete hei wherawhera, hei kimi tauira anō e taea ai te kī koia tēnei te wetereo hei whai mā Ngāti Hauā:

A nā ka hiki ki naka ka tīmata i Taranaki ka huri haere... (refer to p.180 above).

Ko taua āhua anō ki tēnei o ngā rerenga kōrero a te kaumātua. Ki te wetereo o te kura: ‘Ā, nā reira ka hiki ki kōnā, ka tīmata mai i Taranaki kātahi ka huri haere’. He maha ngā tauira o te reo ōpaki whēnei o roto o te kōrero a te kaumātua nei, me te pātai he hapa noa iho rānei, ko te reo tūturu rānei o Ngāti Hauā. He pātai nui hei whai ki tōna wā, heoi anō ka waihotia tēnei wetewete i te reo o tēnei rīpene ki reira.

Te Hariru Penetito – Ngā tau 1960 ki 1972

Ko taku whaea tēnei. Ko ia te Tino Rangatira, te ruahine, o tō mātou kāinga i au e tupu ana. Ko tā Pāpā he noho puku, kore hamumu, ā ko Māmā kē te mea whakariterite i ngā āhuetanga o te kainga. Ko tana reo tūturu i te kainga ko te reo Māori, ko te reo o Ngāti Hauā. Ahakoa he kōrero Pākehā i ngētehi wā ko te tino whai o tōna arero ko tōna reo Māori. Koira te reo kaha i te kainga. Engari mō mātou ā rāua tamariki ko te reo Pākehā kē te tino whai o ngō mātou arero. Ko te āhua o ngērā tau, ka tukuna atu mātou ki te kura, ā, ko te reo Pākehā kē te reo mā te rangatahi e whai wāhi ai rātou i roto i te ao o te Pākehā. Koira te whakapono a ngā kōeke ēngari!

Tērā tērā ki tō mātou kāinga, he kaha tonu taku whaea ki te kōrero Māori ki a mātou āna tamariki. Hui tahi ai rātou o tōna whakatupuranga rūruhi mai, koroheke mai, ko te reo o te

whakawhitiwhiti whakaaro, whakawhiriwhiri kōrero ko te reo Māori, te reo tūturu o Ngāti Hauā. I taua wā kāore he aha ki a mātou o tō mātou reanga.

Mōku ake, ahakoa te aha, ahakoa pēwhea, he mārama pai ki ahau ā rātou kōrero Māori. He ngāwari noa iho te whakarongo ki ā rātou whakawhitiwhitinga kōrero ahakoa he whawhewhawhe ōpaki noa, he riri rānei, he ngahau rānei, he whaikōrero kaupapa hōhonu rānei. Ko ngētehi o ngā kupu, ko ngētehi o ngā rerenga kōrero he hōhonu rawa. Ēngari i mau i ahau te horopaki, me te ia o ā rātou whakawhitiwhitinga kōrero.

Kāore au e mōhio ana he aha ai, engari mai i te wā e tamariki tonu ana ahau, kāore kau i warewaretia te reo o taku whaea. I te nuinga o te wā he reo ngāwari, ngētehi wā he reo whakatakariri, whakatika rānei, ko aua āhuatanga o te māmā ki te kōtiro, te nuinga o te wā he whakarongo tā te kōtiro, i ngētehi wā he haututu, heoi anō. Kei raro nei ngētehi momo kōrero i puta mai i a ia:

E kō! Haere mai koa. E pirangi ana ahau kia haere koe ki ngā toa utuutu i ngā nama. Anei rā ngā moni hei utu. Kei konei ngā toa e rarangi mai ana, nā, me haere koe ki ia toa utua ngā nama. Me timata i te toa kai, kia Barkers, nā he whā tekau taara te utu. Kia mutu ki kō, me haere tō tika ki te Piha utua ngā nama mīti; ko te rua tekau taara ki reira. Hoki mai rā ki te Poutāpeta utua te nama mō te whōnu. Ka mutu ki reira haere atu ki te toa uira utua taua nama. Kei a koe ngā moni katoa, whakahoki mai he rihīti mai i aua toa katoa (T.H. Penetito, personal communication, 1971).

Ia marama koinā taku mahi mōna he hikoi ki ngā toa katoa ki te utu i ngā nama o te whānau. He whakaako nāna i ahau ki ngērā tūāhua o te tiaki pūtea, o te utu nama, o te

wetewete i ngā momo nama kia ea ai te katoa. Ka mutu ko taku tohu paetahi ko te Tohu Pākihi mai i te Whare Wānanga o Massey. Ko te reo Māori tētehi wāhanga iti o taua tohu.

Ko āna kōrero ki a mātou ko ōku tungāne i te nuinga o te wā he ngarengare, he tohutohu, he whakakaha, he reo hei poipoi i a mātou:

E Kui, e mōhio ana koe e haere ana mātou ki Whāngarei āpōpō, na reira me tunu kai koe. He roa rawa te haerenga nā reira kia reri mai te kai kia hoki mai mātou. Kei roto te whirīti ngā wheua poaka, ngā kōrau, ā, kei te kāpata ngā riwai. Kua warewaretia te katokato! (T. H. Penetito, personal communication, 1972).

Wiare! Tō hōhā hoki, hei aha te ngangare kōruatahi ko tō tungāne, kore roa ka tangi koe, nā, ē ngē! E Kui, titiro ki ngō kākahu e tautau ana tō panekoti. Aiare! Tō porohutihuti hoki, haere ki te tīni kākahu, inaiā tonu nei! (T. H. Penetito, personal communication, 1965).

Kei roto o ngā kōrero nei ngētehi kupu kaore i te rangona ināiane. Mai i aua kōrero a taku māmā ka whakaritea ai e au taku puna kupu (tirohia te Upoko 6). Te āhua nei kua memeha pea inā ko tā Karetu me Milroy “... kua puehu, kua pūhia e te hau.” (2018, p. 144).

Kei te Ūpoko 6 ngā kitenga o te tokoiti o ngā tāngata o te hau kainga e mōhio ana, e whakamahi ana, e whakahua ana i ngēnei kupu a tōku whaea. Tērā te kite i te nui o ngā kupu he mea tango mai i te reo Ingarihi, whērā me ‘te piha – butcher’, te ‘tīraurau – tea leaves, te ‘Wēneti – Wednesday’, te ‘pūrere parāoa – flour’.

Mea whai mai i aua whakamāoritanga ngēnei whakawhitiwhitinga kōrero i waenga i te kuia me tāna mokopuna, a Raukura, ka toru noa iho ngā tau. Ko tā tana Nana ki a ia “E moko,

kuhuna te miraka ki roto i te 'whirīti koa', ko tā Raukura ki tana Nana, "Nana. Ko te 'kāpata makariri' tēnā'. Me te ohore a tana Nana ki te tino mōhio o tana mokopuna e toru tau noa iho. Tērā tētehi tangihanga i te marae o Kaiatemata. I te taha a Raukura o tana Nana i te tēneti wharemate. I te mau a Raukura ana hiripā, he 'shocking pink'. Ko tā tētehi o ana hoa rūruhi whawhewhawhe ki te nana o Raukura, "E Hari, tau ana hoki ngā hiripa o tō mokopuna!" Ko tā tētehi anō, 'He aha te kupu Māori mō te 'pink'?' 'Ko tā te Nana o Raukura, 'E aua hoki! Ko te 'piniki pea'. Rongongia ana e te pēpē kōtiro nei ngā kōrero a ngā rāuruhi ka kiia atu, "E Nana mā - he 'māwhero kē, kāore koutou e mōhio?'" Ohore katoa mai ngā rūruhi me te tino mīharo ki ngā kōrero a te mokopuna nei me tāna whakaako i a rātou ki tēnei kupu hou. Heoi anō tā rātou he whakauru i te kupu Pākehā ki ā rātou rerenga kōrero, inā te pātai 'He aha te kupu Māori mō te 'pink'?' He 'whakamāori' noa i te oro o te kupu whēnei me te 'piniki' mai i te kupu Pākehā.

He tino rerekē ki ngēnei wā ki te ao o Te Panekiretanga, Te Pae Kākā, Te Whare Kōrero a te Tumuaiki me ngā wānanga Kura Reo o te iwi, me hui wānanga i te kupu pai hei whakamahi mā te iwi, te rōpū rānei. Kei ngēnei āhua te whakarauora o te reo o Ngāti Hauā: o ngōna tikanga, o ngōna tūmomo karanga, whaikōrero; me ngā waiata mōteatea. He whai anō hoki i te hītori o Ngāti Hauā, koia te horopaki o ngēnei āhuatanga. Ko ngēnā hoki ngā momo kaupapa kei te rautaki reo o Ngāti Hauā, arā, Hauā Reo, Hauā Tangata, me te whakapikitanga ake o te kōrero i te reo Māori otirā te reo ā-iwi o te hau kainga.

He hokinga mahara ki te tekautau 1980. Nō taua wā ka whakaritea ai e taku hoa tāne e Tom Te Kohanga Reo Rāhuitanga ki Otara. Nō te whakatūnga o tēnei kōhanga reo ka tonoa mātou kia haere ki tētehi hui Kohanga Reo ki Whātāpaka Marae. Ka tae mai ngā tino rangatira o Te Kohanga Reo o tērā wa. Mō roto o ngā whakawhitiwhitinga kōrero mō te kaupapa me ngā take whānui o te whakatū Kohanga Reo he whakawhiriwhiri kōrero i

waenga i ngā mātanga reo ki ngā kupu hou e puta mai ana i te ao hangarau. Ko Katerina Mataira tētehi me tāna whakaaro ki te kupu Māori mō te ‘computer’, inā ko tāna he ‘rorohiko’. Ko tā Katerina he mau ki te ngako o te kupu me te mārama pai ki te ‘computer’ otirā, he ‘roro’, ko te hiko te kaikawe, te kaitaraiwa i a ia. Ko ia rā te whai i te tino kaupapa o te kupu, ēngari mō tōna oro noa iho whēnei me te ‘tēpu’ mō te ‘table’.

WĀHANGA 2: HE WETEWETENGA REO

Te reo o ngā mātanga reo e toru

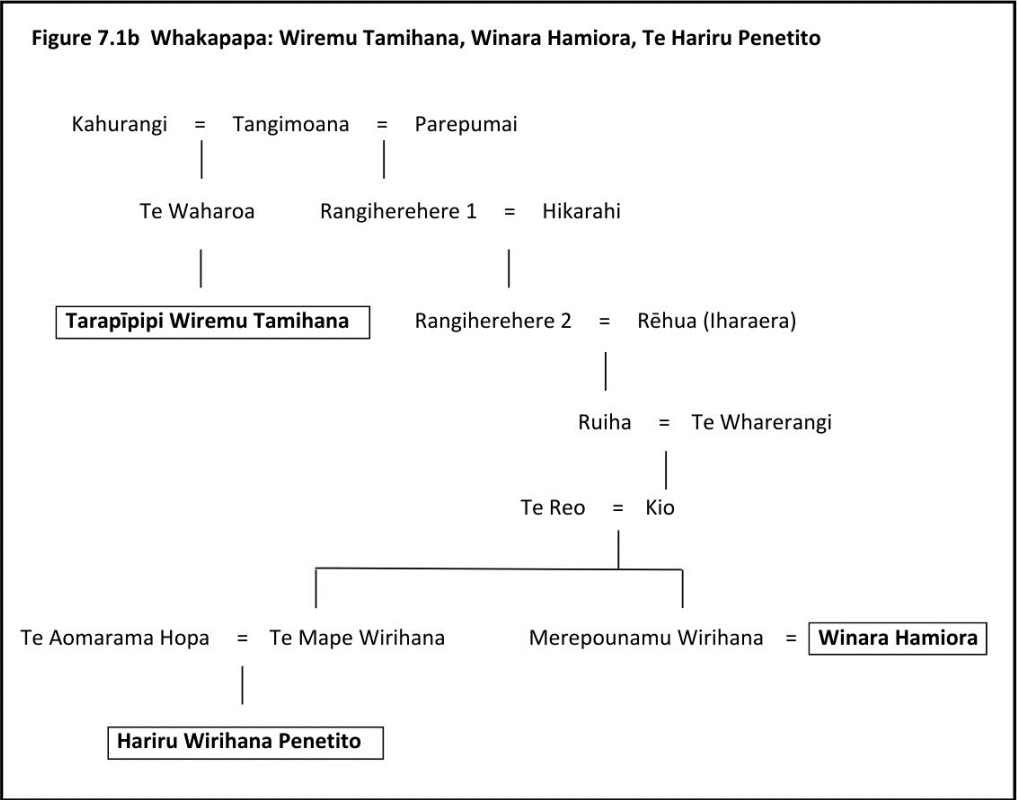
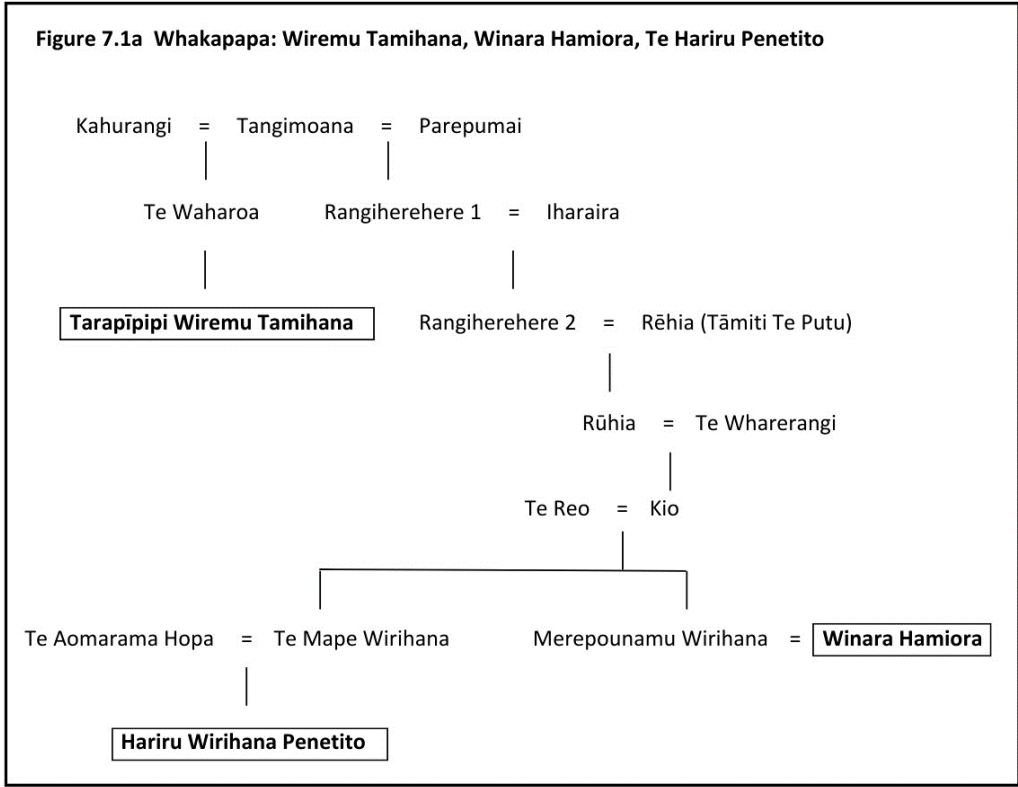
Kei runga ake nei ngētahi wetewetenga o ngā kōrero a Wiremu Tamehana, a Wīnara Hamiora, a Te Hariru Penetito. Kei tēnei wāhanga he tiro tiro i ngā tūmomo reo, te reo ā-whakatupuranga; te reo ā-horopaki, te reo ōkawa; me te reo ōpaki, otirā te ‘rehita’ o te reo.

Nō te rautau 19 a Wiremu, he tupuna ki a Wīnara rāua ko Te Hariru. He matua a Wīnara ki a Te Hariru. Kei raro e whai ake nei he whakapapa hononga ki ngā kaumātua tokotoru. Ā, kei tēnā, kei tēnā āna whakamārama ki tēnei mea te whakapapa. Ko ngēnei ngētehi whakamārama mai i a Papa, rauā ko Ross, he rerekē ki tā Gillett.

Figure 7.1

He Whakapapa mō Wiremu Tamihana, Wīnana Hamiora, Te Hariru Penetito

(Figure 7.1a: M. Gillett, personal communication, 27 July 2023)



(Figure 7.1b: R. Papa, M. Ross, personal communications, 25 July 2023)

He kaikawe rātou i te reo o Ngāti Hauā. Mō roto o ngēnei wetewetanga ngētehi tauira hei whakaaro, hei whai pea, mā Ngāti Hauā ki te whakarauora i tōna reo.

He kupu whakatūpato ki tēnei mea te ‘rehita’. Ko tōna whakamārama ngāwari noa iho, ko te rere kē tērā o te reo ōpaki, me te reo ōkawa. Engari he ngāwari rawa taua whakamārama. E ai ki a Martin Joos (1962), nā Richard Nordquist (2019) i tautoko, ka rima pea ngā tūmomo rēhita: he toka (frozen), he ōkawa (formal), he whai mahi ngātahi (consultative), he ōpaki noa (casual), me te tāpui (intimate). Ko ia rā tētehi ariā e meangia ana ko ngā tūāhua o te whakapuaki i ngētehi whakaaro he āhua rite tonu engari he rerekē nō te whakapuakitanga ki aua tūāhua nei, arā, te toka, te ōkawa, te whai mahi ngātahi, te ōpaki noa, me te tāpui rānei. Nō roto o te rangahau me te wetewete i ngā kōrero a te tokotoru kaumātua nei te whakapae, me whakaako pea tēnei mea te rēhita ki roto o ngā kura reo.

He Tauira o te Tūmomo Rēhita

Table 7.0

Ngā Tūmomo Rēhita o ngā Kaumātua tokotoru

Wiremu Tamihana	
Te Toka	Ka taea te kī ko te nuinga o ngā tuhituhi a Wiremu he ōkawa. He whai nā Wiremu i te Kāwanatanga, he tohe nāna kia tika mai ngā mahi a te Kāwana, a Paraone. Heoi anō, kei roto o āna kōrero he tauira o ngā tūmomo rēhita arā:
	<p><i>‘Huna e mate, whākina e mate’</i></p> <p>Kua toka tēnei rerenga kōrero a Wiremu hei kupu whakataukī mā Ngāti Hauā. Kī pai ana āna reta ki tēnei rēhita, taea noatia</p>

Te ōkawa	<p><i>‘E Koro Kāwana Parāone – tēnā koe he kupu tāku ki a koe’</i></p> <p>He mana nui nō te ‘kupu’ a Wiremu, he kupu nā te rangatira ki te rangatira, nō reira me ōkawa te rēhita o te reo.</p>
Te Whai mahi ngātahi’	<p><i>‘E koro whakaatua mai he tika whakina mai kaua e huna mai he hori whakina mai kia noho mōhio ai mātou’</i></p> <p>Kei te kimi huarahi a Wiremu e mahi ngātahi ai te Kāwanatanga Pākehā me Ngāti Haua. Ko te hā, te wairua, me te oro o tōna reo he rapu huarahi ki te hohou i te rongo.</p>
Te ōpaki	<p>I te mea he kōrero tēnei o waenga o tētehi rangatira ki tētehi anō, he uaua te kite i tētehi tauira o tēnei mea te ōpaki. Ko te kīanga tata rā pea:</p> <p><i>‘Tēnei te waiata’</i></p> <p>Ki tā te wetereo e akongia ana ki te kura me kī pea ‘Anei te waiata’, ‘Ko tēnei te waiata’ rānei Engari he whakamahi nā Wiremu i te ‘Tēnei’ kē, he tauira o te reo ā-iwi o Ngāti Hauā.</p>
Te Tāpui	<p>He whērā rā anō, mea uaua te kite i tētehi tauira o te tāpui, te take he reta ōkawa, he kupu a te rangatira ki te rangatira. Ko te kīanga tata rā pea:</p> <p><i>‘E koro kei huna mai koe’</i></p> <p>He taporetanga anō nō te reo o Wiremu, he reo ngāwari. Ko tāna he kupu whakatūpato i tōna hoa koroua kei takahia e te Kāwana te hūmārire, te hoahoa o waenga i a rāua.</p>
Winara Hamiora	
Te Toka	<p>Ka taea te kī ko te nuinga o ngā whakawhitinga kōrero a Winara he ōpaki. Arā, he whakawhitiwhitinga kōrero o waenga o te koroheke me tāna karanga tamaiti. Heoi anō, kei roto hoki o āna kōrero he tauira anō o ngā tūmomo rēhita. I te mea he whakawhitinga kōrero i waenga i te koroua me tāna karanga tamaiti he nui te tāpui o te kōrero, he ōpaki. Heoi anō tētehi tauira pea o te rēhita nei:</p> <p><i>‘...a wai tangata, a wai te tangata e kī ana’</i></p>

	<p>He kīanga tēnei kua toka hei kīwaha mā Ngāti Hauā, ko te ia o te kōrero ‘ ahakoa ko wai te tangata.’</p>
Te ōkawa	<p>‘... e hoki ki Mangatāwhiri, whakahoki i āna wheua ... whakahoki ki Taupiri’</p> <p>He kaupapa nui whakaharahara te whakatū Kingi, a, ko Wiremu tētehi mō te whakatū a Potatau hei Kīngi Māori. Engari nō te matenga o te tuahine o Potatau mai i tētehi pakanga o waenga i a Ngati Hauā, te iwi o Wiremu, me Waikato, te iwi o Potatau, kīhai a Potatau i rata mai ki a Wiremu. Nō tana tūtakitanga i te whanaaunga o Potatau ka puta mai ai tēnei rerenga kōrero, he kupu nā te rangatira ki tētehi rangatira, hei whai mai mā Wiremu. Kua noho tēnei rerenga hei kīanga, he rerenga kōrero kei te whakamahia e Ngāti Hauā tae noa ki tēnei rā, he kimi hohounga o te rongo o waenga i a Ngāti Hauā me Waikato.</p>
Te Whai mahi ngātahi	<p>‘...mā ngā hoia te Kuini hei tiaki hei āwhina i a Ngāti Hauā nē?’</p> <p>He mawhiti anō i te kupu iti noa nei te ‘i’. Kei te kupu me te pātai ‘nē?’ he tono kia kotahi te whakaaro, kia whai whakaaro ngātahi rāua mai i ngā kōrero a te kaumātua ki tana karanga tamaiti.</p>
Te ōpaki	<p>Kī pai ana te kōrero a Winara i te tauira o tēnei rēhita te ōpaki, mai i te tīmatanga o te kōrero nei:</p> <p>‘Te haerenga o Wiremu Tamihana ki te tuku i a Ngāti Hauā ki raro te mana o te Kuini nē?’</p> <p>... tae noa ki te:</p> <p>‘Taenga atu a Wiremu ko wai hei Kīngi? He maha ngā kōrero...’</p> <p>Kāore i te whai i te wetereo e akongia ana ki te kura, he aukati, he mawhiti i ngētehi kupu iti pēnei me te ‘ko’, te ‘i’, me te whakamahinga o te ‘nē’, ko ngēnei ngētehi tauira o te reo ōpaki hei whakaaro hei whai pea mā ngā akonga o te reo tūturu o Ngāti Hauā.</p>

<p>Te Tāpui</p>	<p><i>‘Jim: Te Kuini o Ingarangi?’</i></p> <p><i>Winara: Āe, te Kuini o Ingarangi, a Wikitoria nē?</i></p> <p><i>Jim: I tana hokinga mai i Ingarangi ne?</i></p> <p><i>Winara: Kāore ia i haere ki Ingarangi’</i></p> <p>He whakawhitiwhitinga kōrero tēnei o waenga o te karanga tamaiti me tana koroua. Pātai ana te pātai a Jim, whakahokia ana e Winara me te whakamutunga a tāna whakahoki ki te ‘nē?’ Kātahi ka hē te kōrero a Jim, ko tā Winara he āta whakatika, ki tana reo ngāwari.</p>
<p>Te Hariru Penetito</p>	
<p>Te Toka</p>	<p>Ka taea te kī ko te nuinga o ngā whakawhitinga kōrero a Hariru he tāpui. Arā he whakawhitiwhinga whakaaro o waenga o te whaea me tana kōtiro. Heoi anō, kei roto hoki o āna kōrero he tauira anō o ngā tūmomo rēhita arā:</p> <p><i>‘Haere mai koa?’</i></p> <p>Kāore tēnei whakamahinga o te ‘koa’ i te rongongia ki waho o Tainui waka, tērā te kōrero kāore he kupu Māori mō te ‘please’, mā te ngāwari o te reo hei whakaatu i te pono o te tono. Ēngari kei te rongongia tēnei rerenga kōrero, kua toka, i waenganui tonu o Ngāti Hauā, o Tainui Waka whānui, he tūmomo ‘please’. Ko tētehi tauira anō:</p> <p><i>‘Wiare! Tō hōhā hoki, ... kore roa ka tangi koe, nā, ē ngē!’</i></p> <p>Ko ēnei rerenga kōrero whēnei me te ‘Tō hōhā hoki!’ me te ‘...e ngē ...’ kua toka ki roto o te reo tūturu o Ngāti Hauā. He kīwaha e whakamahingia ana tae noa ki tēnei rā.</p>
<p>Te ōkawa</p>	<p>Kī pai ana te reo o Hariru ki te opaki me te tāpui, te take he kōrero nāna ki tana pēpē kōtiro. Mea uaua te kite i tētehi rēhita ōkawa ki āna kōrero, heoi anō ko tētehi e pātata ana pea ko tēnei:</p> <p><i>‘Anei rā ngā moni hei utu. Kei konei ngā toa e rarangi mai ana, nā, me haere koe ki ia toa...’</i></p> <p>He mahi nui tēnei hei mahi mā te kōtiro, he tukua e te whaea kia utu i ngā nama o te whānau. Nō reira te ōkawa o</p>

	tēnei rerenga kōrero, me mārama te kōtiro ki te nui o te utu nama, me te toimaha e uta ana ki runga i a ia.
Te Whai mahi ngātahi	<i>‘Haere mai koa’</i> Nō te tāpiritanga o te ‘koa’ ki te ‘haere mai’ he tono o roto o te rerenga kōrero kia ngāwari mai te whakaaro a te kōtiro ki te karanga a te whaea, he tono kia whāia, kia mahi tahi te kōtiro rāua ko te whaea.
Te ōpaki	<i>‘Wiare! Tō hōhā hoki, ... kore roa ka tangi koe, nā, ē ngē!’</i> He whakapuakinga tēnei o te hōhā o te whaea ki te ngangare a te kōtiro me tana tungāne, te mutunga iho he tangi nā te kōtiro, me te whakaaro a te whaea, kaitoa! He ōpaki ngēnei rerenga kōrero, te ‘tō hōhā hoki’, me te ‘e ngē’.
Te Tāpui	Katoa o te kōrero a te whaea ki te kōtiro he kī pai i te rēhita tāpui. Mai i te tīmatatanga ki te <i>‘Haere mai koa’</i> tae noa ki te whakamutunga ki te <i>‘Tō parahutihuti hoki, haere ki te tīni kākahu ināia tonu nei!’</i> He reo tohutohu nō te whaea ki te pēpe kōtiro, he rerekē rawa atu ki ngā tino rēhita o roto o ngā kōrero a tana matua a Winara rāua ko tana tupuna a Wiremu.

Kupu hou, kīanga; kīwaha, kupu whakarite, whakatuākī

E whai ake nei ngētehi tauria anō o ngētehi o ngā kupu me te kīanga, kīwaha, kupu whakarite, whakataukī rā anō hoki mai i ā rātou kōrero (Tables 7.1, 7.2, 7.3). Ko ēnei tauria anō hei whakaaro, hei whai pea mā ngā akonga o te reo tūturu o Ngāti Hauā.

Table 7.1

Wiremu Tamihana: Kupu hou, kīanga, kīwaha, whakataukī, kupu whakarite

Kupu	Hei Whakamāramatanga
Ngāwhere	He kupu hou (to crumble; breakup)
Whakarae	He kupu hou (to look someone directly in the eye)
Tūnginga (o te ahi)	He kupu hou (size, strength of the flame)
Maire	He kupu hou (tall forests; horn/antler; to sing)
Pūhoru	He kupu hou (splash or jump up in water; basoon)
Pūawhe	He kupu hou (blow out; blow about)
Whakanehe	Ko te whakatoi tētehi ki tētehi, whērā i taku tungāne ki ahau i a māua e tamariki tonu ana
Kupu Whakarite/Whakataukī	
Huna e mate, whākina e mate	Ahakoā te aha, ka mate te tangata
E kore i ahau e ngāwhere i a koe; whakarae tonu au he maire i te wao;	Ka kore au e tūohu ki mua i a koe, ka tū rangatira tonu
Titiro ki te tūnginga o te ahi; I te itinga ka tineia ka mate, ka nui e kore e mate;	Kaua whangaa atu kia kino rawa atu te kaupapa, engari me whakatika i te wā ka taea e te tangata
Waihoki i te itinga o te tai ka whiti, tēnā kia tutuki te tai e kore e whiti;	
Hunga ngākau rua	Ko te arero rua o te tangata, he hori, he tito.

Table 7.2

Winara Hamiora: Kupu hou, kīanga, kīwaha, whakataukī, kupu whakarite

Kupu/Mita o te reo	Hei Whakamāramatanga
Ngare	Tonotono; kaitono
Tēwhea	Tēhea (te whakahua i te 'wh')
Ētehi	Ētehi (kare kau he 'ng' he 'w' rānei ka rongo ai i ngēnei rā o roto o Ngāti Hauā)

Tēneti	Te Whakamāoritanga o te kupu Pākehā 'Tent'
"I haere a Wiremu te tuku i tana iwi o Ngāti Hauā ki raro te mana o te kuini kia riro ai mā ngā hoia te Kuini hei tiaki hei āwhina i a Ngāti Hauā nē?" "Āe, te Kuini o Ingarangi, a Wikitoria nē?"	Kaha rawa a Winara ki te whakaoti i ana kōrero i te kupu 'nē?' Ko aku whakaaro pea, e kimi tautoko ana te kaumātua nei nō runga i te pōhēhē e mōhio pai ana te kai rangahau ki ngā kōrero hītori o te iwi. Koira tāna e mea ana 'ne?'
Ka hiki kinaka	Ko te tāpiri atu o ngā kupu whakamutunga whēnei i te 'naka,' te 'neki,' 'heki' ki ngētehi o āna kupu. Ko te āhua nei kia whakakaha ai taua kupu pea (for emphasis) kia rere pai te kōrero rānei (for fluidity)?
Timata i a Waipā neki puta noa...	
Koia tēneki...	
Ka tūngaheki, nā...	

Table 7.3

Te Hariru Penetito: Kupu, kīwaha, kīanga, kupu whakamāori

Kupu/Kīwaha/Kīanga	Hei Whakamāramatanga
E Kō	He karanga tāpui nā te whaea ki te kōtiro, he whakarāpopototanga pea o te kupu 'kōtiro' engari ka kōrero whērā ki ngā tama tāne hoki.
Haere ki kō	He tohu kia haere te kōtiro ki tētehi wāhi nā te whaea i whakaatu.
Wiare!	He ōrite ki te 'auē'
E ngē	He `ōrite ki te 'kaitoa'
Aiare!	He ōrite ki te 'wiare'
Ngō	Ko te reo tēnei o Tainui, kei ētehi atu iwi ko te 'wō'
Porohutihuti	He pōrohe, he mahora, kāore i te tau
Katokato	Motumotu; kinikini; taupoai
Kōrau	Ko nga rau o ngētehi huawhenua whēnei me te pūhā me te pōhata
Kupu mai i te oro o te reo Ingarihi	Kupu Pākehā

Moni	Money
Toa kai	Store; shop
Taara	Dollar
Te Piha	The Butcher
Mīti	Meat
Poutāpeta	Post Office
Whōnu	Phone; telephone
Rihīti	Receipt
Pūtea Pēnihana	The Pension
Kia reri mai	When it's ready
Whirīti	Fridge
Kāpata	Cupboard
Tini kākahu	Change of clothing
Panekoti	Petticoat; skirt
Tīraurau	Tea leaves; tea bags
Wēneti	Wednesday

WĀHANGA 3: TE WHARE KŌRERO O TE TUMUAKI – 17 MAHURU 2022

Kōrero Whakataki

Nō muri o te ūhunga o te tino rangatira o Ngāti Hauā, te Tumuaki o Te Kīngitanga, te Pouwhakawahi Kīngi, a Anaru Tarapīpipi Wiripoi Te Awaitaia Thompson, ka huitahi ai Te Whare Kōrero o Te Tumuaki ki te karakia, ki te whakanui i a ia me ōna whakaaro, otirā āna mahi rangatira me te whakawhitiwhiti whakaro me pēwhea te anga whakamua o tana Whare Kōrero, arā te hunga nā ō rātou marae i tohu hei mātanga reo, hei whakatinana hoki i ngā wawata a Anaru mō ngā paepae o tēnā o tēnā o ngā marae o Ngāti Hauā.

Ko tētehi wāhanga o tā rātou hui he tiroiro i ngā tuinga a Wiremu Tamihana, me ngā kōrero a Winara Hamiora. Ko ēnei e whai ake nei tētehi wāhanga o ā rātou whakawhitiwhitinga kōrero.

Ngā Whakaritenga

Ka whakaritea, ka whakaaturia ngētehi kōrero o roto o ngā reta a Wiremu Tamihana ki ngā rangatira Pākehā o tōna wā, me tētehi kōrero a Winara Hamiora ki tana karanga tamaiti. Ko te kaupapa ko ngā kōrero a Winara he pā ki te whakatūnga o Te Kīngi Māori tuatahi. Ko ngenei e whai ake nei ngā pātai hei whakaaro mā te hunga mātanga reo nei, me te whai i te kaupapa o tēnei rangahau, he kimi huarahi hei āwhina i te hunga ākongā o te reo tuturu o Ngāti Hauā mai i ngā tauria nā Wiremu i tuhi, nā Wīnara i kōrero.

1. Kōrerotia mai te horopaki o te wā o ā Wiremu tuhinga, o ā Winara kōrero; me ngā rerekētanga?
2. Whakaarotia ngā momo rehitā o te reo, otirā, reo ōkawa, reo ōpaki rānei; ngā kupu tawhito; kupu hou; ngā kiwaha, kiānga, whakataukī, waiata o roto i a rāua kōrero?
3. Tirohia mē ka taea, te āhua o te tangi, te rere o te reo ā-tuhi, te reo ā-waha hoki?
4. He aha ngā whakamōhiotanga hou hei whai mā Ngāti Hauā?

Pātai 1: Kōrerotia mai te horopaki o te we o ā Wiremu tuhinga, o ā Winara kōrero; me ngā rerekētanga?

“Ko te tuatahi, he reta. he reta kia Paraone [Gore Browne] ka mutu he momo tohutohu kei roto i tēnā reta; te mea a Winara he momo pakiwaitara he kōrero...kōira rā tētehi rerekētanga, he kōrero tuku iho ngā kōrero a Winara, engari anō ko ngā kōrero a Wiremu, he tohutohu kē” (R. Roa, personal communication, 17 Mahuru, 2022).

“Ko te kōrero a Wiremu...ka tuku mai pea ki te rangatira, nō reira ka kōrero rangatira ki te rangatira, na reira ka rangatira ngā kōrero. Ki tonu i ngā kupu whakarite, ngā waiata, whakataukī ērā momo kōrero. Ko tā te kōrero a Winara, he

kōrero ki te whanaunga nō reira he ahua rerekē tēnā, ehara te rangatira ki te rangatira, ko te koroua ki te irāmutu na reira he rerekē” (M. Ross, personal communication, 17 Mahuru, 2022).

“Ngā reta a Wiremu kia Kāwana Gore [Browne] e whakatakoto ana te kōrero āna mō te huna e mate, whākina e mate. Te āhua nei he kōrero i runga engari he raru āna kei raro, nā e pātai ana te pātai ki ngā [rangatira hoia]...i runga te kōrero ko te rangatira hoia e mea ana ka whakawhāiti ngā whenua o Waikato-Tainui, koia tāna e kōrero ana te pātai, huna e mate, whākina e mate!” (A. Whauwhau, personal communication, 17 Mahuru, 2022).

“I te māmā ngā kupu, ehake i te mea he whakararuraru i te kōrero; ‘ko mea te rangatira, ko ia te rangatira...engari he māmā te puta a Winara mā, ātaahua te whakarongo atu. Ināianei ka whakaaro atu ai tātou ko te roa o te kupu te hohonutanga o te reo engari ki a rātou he iti te kupu he hohonu te whakaaro kei muri” (R. Papa, personal communication, 17 Mahuru, 2022).

Ko Te Whare Kōrero o Te Tumuaki ngā kaiwhaikōrero o nāianei o tēnā marae, o tēnā marae. Mai i ā rātou whakawhitiwhitinga kōrero he tauira hei whakaaro, hei whai pea mā te hunga akonga o te reo tūturu o Ngāti Hauā.

Pātai 2: Whakaarotia ngā momo rehita o te reo, otirā, te reo ōkawa, te reo ōpaki rānei; ngā kupu tawhito; kupu hou; ngā kīwaha, kīanga, whakataukī, waiata o roto i a rāua kōrero?

Kihai i āta whakautua te katoa o tēnei pātai, heoi anō, ko ēnei ngētehi o ngā whakautu, he whai i te ia o te tuhinga a Wiremu, me tā Winara kōrero, he whai māramatanga mai i reira. Kei runga ake nei kē ngētehi tauira anō hei whakautu pea i te ngako o te pātai.

“Ka pērā tonu a Te Wherowhero mā, ko rātou o aua whakatupuranga, ngā rangatira ki taku mōhio. Ka pātaitia atu a Te Wherowhero ‘ko koe te tino rangatira? Ka kī atu “e kore te kai e whai i te tua-o-hekamaru” ka kī atu “he mōtai nohonga iti”. Māu hei kimi te whakamārama o roto o tērā kōrero?” (R. Papa, personal communication, 17 Mahuru, 2022).

Mai i te kōrero a Winara ko ēnei whakaaro a ngētehi o te hunga mātanga reo nei:

“So the Pākehā took off his pants “kō te utu ko te puāwaitanga māna...a tēnā kōrua” so Wiremu saw ‘the hole’” (T. Roa, personal communication, 17 Mahuru, 2022).

“A step too far, ka unu katoa i tōna mana...ka noho mai te mana kē atu i runga i atu i a Wiremu Tamihana. Ka kore he kōrero a Wiremu Tamihana o muri mai o tērā, ka noho mai he mana kōrero rangatira kē atu...a step too far mō te tohutohu pēnā i a Wiremu Tamihana, ka hoki mai ka whiu tana kaha ki te whakatū a Te Wherowhero i runga i tana mōhio kia tū a Te Wherowhero hei Kīngi, ka kore e taea e ia te muru ki te hara. Nō reira he ‘clever’ he tino rautaki. Ka kore nei taea ki konei anei anō he huarahi hei kōkiri” (R. Papa, personal communication, 17 Mahuru, 2022).

“Nō reira ko te mea a Tamihana, ka mutu i reira ka hoki ki te kainga ka uru ki te kaupapa whakatū Kīngi” (M. Ross, personal communication, 17 Mahuru, 2022).

Ko tā Winara he kore nō Wiremu Tamihana te whakautu i te mahi ngākau kino a te āpiha Pākeha ki a ia. He kimi tonu nāna i te huarahi tika mōna mō tana iwi, ā, ka hoki ki te kainga, ka huri ana whakaaro ki te whakatū i a Pōtatau Te Wherowhero hei Kīngi mō te iwi Māori. Ko te whakatūpato a ngā mātanga reo he ōpaki rawa te kōrero a te kaumātua nei a Winara, ā, tērā pea he hapa o roto ki te tika tuturu o te hītori me te tika tuturu o te wetereo:

“Engari i te kōrero nei, a kua wehe atu a Kerei (Grey) ka tū mai a Te Kōhi (Gorst/Gore Browne) nō reira tēnā pea ka hē te kōrero a te kaumātua nei, a koira te kupu mōna, e āhua raruraru ana mō ‘Te Kōhi’ ko Gore Browne, ko John Gorst rānei, koira te kōrero ā-waha ētehi tāima kāore i te tino tuitui” (M. Ross, personal communication, 17 Mahuru, 2022).

“Kei wareware hoki ko te māngai o te Kāwana i roto o Waikato i Te Awamutu ko John Gorst, ana ko ‘Te Kōhitanga anō’. Koia te māngai i noho ki Te Awamutu, te māngai a te Kāwanatanga, a te kāwana” (R. Papa, personal communication, 17 Mahuru, 2022).

Pātai 3: Tirohia mē ka taea, te āhua o te tangi, te rere o te reo ā-tuhi, te reo ā-waha hoki?

Te taea ai e te hunga nei te āta whakautu i te pātai nei, ki ngā tuhinga a Wiremu, engari he whakaaro tonu nā rātou ki te ia me te horopaki o te tuhinga a Wiremu. Heoi anō mai i te whakarongo ki te rīpene o te reo o Winara. Nō ngēnei whiriwhiringa kōrero ka puta mai ai tētehi raru o roto i ngā tuhinga me ngā kōrero i puta mai i te tokorua nei: ko te noho tārewa o ngētehi kōrero, anō nei he whakapono nā te kaikōrero he mārama nō te kaiwhakarongo ki te take pū o te kōrero. Engari rā pea mō te kaipānui, me te hunga akonga o te reo o Ngāti Hauā.

Pātai 4: He aha ngā whakamōhiotanga hou hei whai mā Ngāti Hauā?

“I ētehi wā kei wareware tātou te pai a Wiremu i a Pōtatau ka whērā hoki. Kāore rātou i whakapoua kei a rātou a rātou kupu. Ka meatia atu māu hei kōkiri te tikanga o a rātou kōrero a rātou waiata, a ka mutu he tikanga rua, he tikanga toru, he tikanga whā, heoi anō. Nō reira kāore rātou e kī, ‘kāo, āe, i tēnei rā ka haere,’ ka kōrerohia ake ā, ‘kei te anga mai o Poutū-te-rangi ka kitea te huarahi e tuwhera mai ana..’ tērā momo whakatau kōrero...Ka pērā tonu a Te Wherowhero mā, ko rātou o aua whakatupuranga, ngā rangatira ki taku mōhio. Ka pātaitia atu a Te Wherowhero ‘ko koe te tino rangatira?’ Ka kīa atu “e kore te kai e whai i te tua-o-Hekemaru” ka kī atu “he Mōtai nohonga iti”. Māu hei kimi i te whakamārama i roto o tērā kōrero?” (R. Papa, personal communication, 17 Mahuru 2022).

He aha koa ehara kē i te mea he whakamōhiotanga hou mai i a Wiremu mā. Kei te ia o te whakautu nei he whakamōhiotanga hou me te whakapae he mana nui nō te kupu a te rangatira he oti rā tōna reo. Tērā pea, mā te kaiwhakarongo, te kaipānui ranei, taea noatia te hunga ākongā o te reo o Ngāti Hauā hei whakaaro, hei whai hoki te whakautu nei. Ko te tino ia o te whakautu, me mau e Ngāti Hauā tōna whakaiti. Me whai e ia kaikōrero e ia kaikaranga, e ia kaiwaiata te tauira whakaiti a Wiremu, he whakaiti, he ngākau māhaki, mō tōna iwi te take.

WĀHANGA 4: NGĀ MOMO KARAKIA, WAIATA, KARANGA A NGĀTI HAUĀ

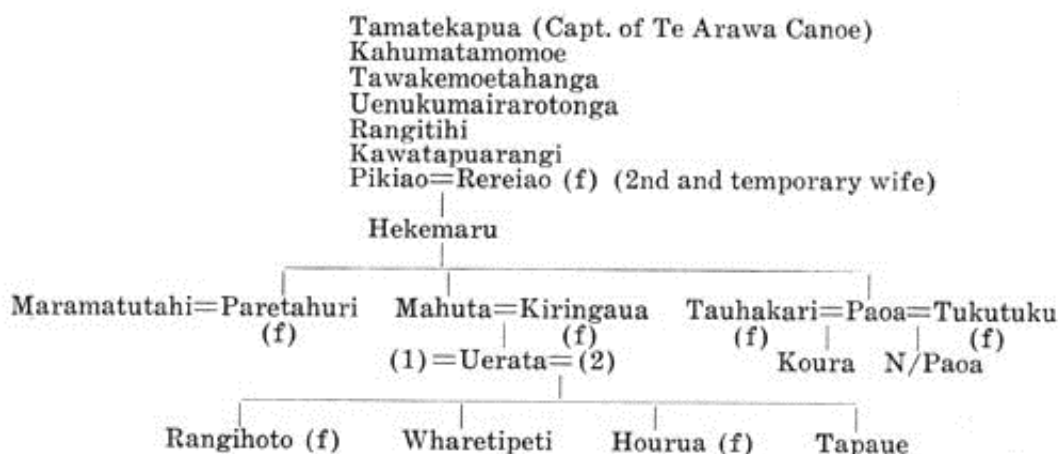
Mai i tāna ōhākī otira te mana o Wiremu he iwi Karaitiana a Ngāti Hauā, heoi anō he pupuru tonu i ngā waiata me ngā karanga a ngā tūpuna. Kei tēnei wāhanga te āta tiroiro i ngā tikanga, ngā whakaritenga a Ngāti Hauā ki te reo o tōna Karaitianatanga, o roto hoki o

ngētehi o ngā mōteatea e waiatatia nei mai anō; me te reo o ngā momo karanga, mō reira te reo ā-iwi o Ngāti Hauā e rangona ai.

Mai i tōna Karaitianatanga, he kaha nō Ngāti Hauā te whai i te reo o ngā karaipiture. Tērā e pōhēhētia kua whakarērēa e Ngāti Hauā ngā whakaakoranga mai i te hunga pērā me te pāpā o Wiremu, a Te Waharoa, he kore nōna te whai i te Karaitianatanga, he ū tonu ki ōna Atua Māori. Ēngari, kei te mōhio te iwi he akoranga hei whai māna, pērā me te whakautu a Rahui Papa o runga ake nei. Ko Hekemaru tētehi tupuna o Tainui waka, arā o Waikato, o Ngāti Hauā. He mana nui nōna, he tangata tino tapu. Toro ana ia ki Taupiri, ki te kainga o tana teina a Paoa, tē taea ai e Paoa te whāngai i tana tuakana ki ngā kai e tika ana mō te tangata mana nui whērā me tana tuakana, ka whakamā, ka riro a Paoa ki roto o Hauraki (Robertson, 1958). Kei tua o Hekemaru, he whakaiti!

Figure 7.2

Te Whakapapa o Hekemaru

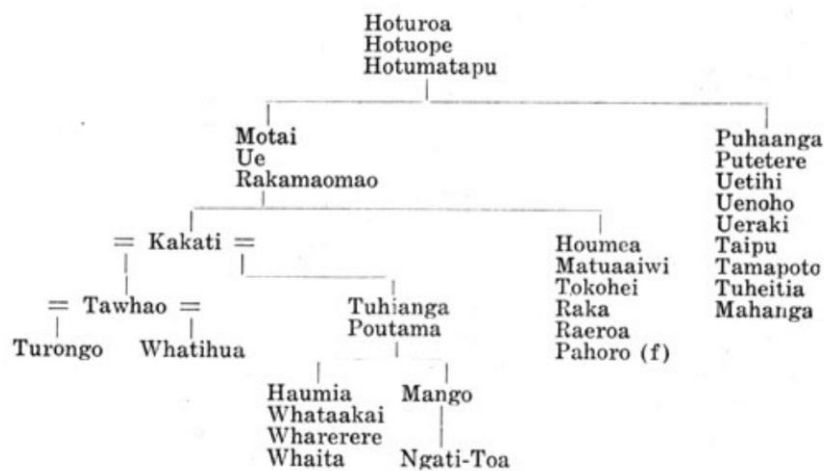


(Robertson, 1958, *The Journal of the Polynesian Society*, 67, pp. 39-57)

He whērā rā anō mo Mōtai. He tupuna anō nō ngā iwi o Tainui Waka, arā nō Pōtatau rāua ko Wiremu. He tino tangata, mana nui, ā, he tini nō ana uri engari he tangata whakaiti, ka kīa ai ōna uri ‘He iti nā Mōtai’ (Robertson, 1958).

Figure 7.3

Te Whakapapa o Mōtai



(Robertson, 1958, *The Journal of the Polynesian Society*, 67, pp. 39-57)

Kaupapa 1: Te taha hāhī: Mihingare

Mai te wā i whakatakotoria ai e Wiremu i tāna taiaha ki Tamahere 1865 ko te whakapono ki te Atua tōnā piringa. Ko tāna, ko te huarahi pai mō tōnā iwi ko te huarahi o te karaipiture. Ko tēnei kawenata hohou i te rongu, i whai hua ai i ngā tuhituhinga maha a Wiremu Tamihana ki a Kawana Kerei me tētehi pētihana ki te Pirimia Pitiroi i te 5 o Paengawhāwhā 1865. Ko tana reta ki a Kawana Kērei he whakamārama i ngā take o te wā me te whakatakoto whakaaro mō te anga whakamua. Ka whakakapia tāna reta ki te karaipiture mai i te pukapuka o Rōmana 12:10, e mea ana; “Ka arohaina ngā teina, kia tino pono te aroha o tētehi ki tētehi, kia whakahōnoretia, kia whakanuia tētehi i tētehi.”

Mea nui anō te whakahokinga mahara ki a Tārore (Cowley, 2016). Nō Ngāti Hauā tēnei kaiwhakapuaki i te karaipiture Karaitiana ki tana iwi, me te nui o tana kaingākau ki Te Rongopai. Hei aha koa tōna pakeke – he kōtiro noa iho. I a ia tētehi kape o te Pukapuka a Ruka, ka whakamaua e ia ki tana kakī, anō nei he māpihi maurea, he tino taonga ki a ia. Ka mate ia ki tētehi whawhai o waenga o Ngāti Hauā me Te Arawa. Ka riro te taonga a te kōtiro ne i te toa nāna a Tārore i kōhuru. Nō te hokinga atu ki tana kainga ka kitea ai e te toa nei i ngā kupu o te karaipiture o Rūka “*Arohaina ō koutou hoa whawhai*” (Cowley, 2016, p.8). Kātahi te tangata nei ka pāngia ki te kino o te pāpourī. Nō reira tāna haere tōtika ki te pāpā o Tārore me te tono tohu aroha mai ki tana hē (Cowley, 2016).

Mai i ngēnei hitori he kaha nō Ngāti Hauā ki te whai i ngā tohutohu o ngā karaipiture. Mō runga o ngōna paepae ko tā te kaikōrero tuatahi he whakatūwhera i āna kōrero ki tētehi karaipiture e pā ana ki te kaupapa o te rā. Mea nui tē nei hei whakaaro hei whai hoki mā te hunga akonga e aru ana i te reo tūturu o Ngāti Hauā.

Ko tētehi tikanga a ngā mātua tupuna o Ngāti Hauā he karakia ia whitu karaka i te ata, i te pō ki ō rātou kainga. Ki tēnei wā kāore te nuinga e whai i tēnei tikanga ki ō rātou kāinga engari he whai tonu i a ia ki ngā hui o runga o ngā marae katoa o Ngāti Hauā. Inā rā ko te reo Māori te reo o te karakia, ā, he aha koa ko te reo o te karaipiture nō Ngāpuhi, mā te reo o Ngāti Haua ngā whakamaramatanga me ngā whakawhitiwhitinga kōrero hei kawē.

Kei raro nei te pou i whakatū hei whakamaumaharatanga mō te whakatakotoranga a Wiremu i tana taiaha i mua i a Brigadier General G.J. Carey i te rā 27 o Haratua, 1865 (Figure 7.1). E tāna ki te iwi ‘Kua moe, kua pare te ihu o te patu’ (Stokes, 2018, p.453).

Figure 7.4*Wiremu Tamihana Memorial Plaque, Tamahere 2022*

(R.K. Roa, private collection, 2022)

Kaupapa 2: Ko ngā momo waiata a Ngāti Hauā: He Taonga Kākaho***Waiata Hīmene***

He iwi kaha rawa a Ngāti Hauā ki te waiata ahakoa pēwhea te momo! Ko te nuinga o ngā hīmene o te iwi, nō te Hāhī Mihingare. He hīmene mō ngā kaupapa katoa i te marae; i ngā akoranga o te Paipera Tapu; i ngā karakia o ia Rātapu; i ngā tangihanga, i ngā hura kōwhatu, te aha noa! Ahakoa pēwhea te take o te hui he kaha nō Ngāti Hauā ki te waiata i te hīmene reo Māori. Kei tāna pukapuka He Taonga Kākaho ēnei whakamārama, te whakarārangitanga o ngā hīmene, me ngā kupu, reo Māori katoa (Ngati Hauā Iwi Trust, 2022, p.4). Ko ia tēnei tētehi o aua hīmene kei te waiatatia whānui, heoi anō, e waiatatia ana e Ngāti Hauā ki ōna uhunga, he waiata tuku i te tūpāpaku kia haere ki te urupā tōna moenga tē whakaarahia.

Piko nei te mātenga

Tau mai ko te pōuri nui

E te Tama a Te Atua

Tēnei arohaina mai

Ngaro nei o mātou hoa

Riro atu ki te pō

Tangihia i muri nei

Tēnei arohaina mai

Tēnā koe kua taunga noa

Ki ngā mate o te ao

Nōu te mate tino nui

Tēnei arohaina mai

Whakapīkau ana koe

I ngā hara o te ao

Nāu katoa i whakaea

Tēnei arohaina mai

(Ngāti Hauā Iwi Trust, 2022, p. 28)

I ngā rā o mua he tangi anō nō te reo waiata. Ko te nuinga o nāianeī e ako tonu ana i te reo, e ako tonu ana i ngā kupu o ngā waiata hoki. Nā te kaha o te reo Ingarihi, kei ētehi he reo rerekē ki tērā o ngā mātua tupuna. Ko tētehi o ngā whaingā i te whakatikatikatanga o te pukapuka me tōna rīpene, me mau ki taua reo waiata, reo hīmene nō rātou mā, ngā tupuna e ngaro nei i te tirohanga kanohi. Ko te pukapuka nei me tōna rīpene he ‘taonga kākaho’ hei rauemi mō te hunga ākongā o te reo waiata, reo hīmene o Ngāti Hauā.

Waiata Mōteatea

Ko tā Ngāti Hauā he kaha tonu ki te tautoko i ngā kaiwhaikōrero o runga o ngā paepae, he pupuru ki ngā tūmomo mōteatea, ā, ki ngā tangihanga ko ngā waiata tangi a te iwi. Ko tētehi tino mōteatea ko ‘E pā to hau.’ Ahakoa nō Ngāti Apakura, nā Te Rangiamoa i tito, he tino waiata ki a Ngāti Hauā. Ko ngētehi atu e kawē ana i te reo tūturu o Ngāti Hauā kei roto o te pukapuka nei ‘He taonga Kākaho’ ngā kupu, kei runga o te rīpene te oro, te waiatatia e ngā tino kaiwaiata o Ngāti Hauā.

Ko tētehi o aua mōteatea kawē i te reo tūturu o Ngāti Hauā ko tēnei, nō tana rārangi whakamutunga te ingoa o te pukapuka me te rīpene (Ngāti Hauā, 2022, p.4):

Tērā te marama ka mahuta i te pae o Tahu e tama e

E tū ai koe te kura tātai puni te kawau mārō e

Haere rā koutou i te apu hau i te apu a paoa

I te tira wairua e

Takahia e koe ngā toka taniwharau ka tere rua mano e

Ka paea kei uta kei te whakahekeka iho

Ko te wairua tapu e

Hei ara mōhau e uia mai koe māu e kī atu nō Wharekura toetoe e,

Ngā nunui e

Tēnei anō rā ngā whakataukī i waiho ake ai te hahu e tonga e

He taonga Kākaho...!!!! (Ngāti Hauā Iwi Trust, 2022, p.18).

Nō te tau 2002 ka hui ngā kaumātua o Ngāti Hauā ki te wānanga i ngā mōteatea a Ngāti Hauā, hei āwhina hoki i a Te Raukura Roa ki tana Tohu Paerua (Roa, 2003, pp.67 -71). Ei tāna mō te waiata *Tērā te marama ka mahuta i te pae o Tahu, e tama e...* “The rising moon is a symbol of death, one that occurs in the majority of waiata *tangi* included in Ngāta’s collection...” (Ngāta, 1959, cited by Roa, 2003, p.67). Ko ngā kupu o te waiata nei he mea āta wānanga e te ohu kaumātua nei. Te mutunga iho, he whakamārama i ngā kupu katoa, me tā Ngāti Hauā titiro ki te horopaki o ia mōteatea mai i te Tohu Paerua nei, inā rā:

Table 7.4

Tērā te marama ka mahuta ki te pae o Tahu

Ngā Kupu	Whakapākehātanga	Ngā whakmāramatanga
Tērā te marama ka mahuta...	The rising moon	A symbol of death (Roa, 2003, p. 67)
...kura tātai puni...	The beloved one’s genealogy	<i>Tātai puni</i> translated as genealogy so to capture the human reference, it was determined those words would represent the ‘beloved one’ (Roa, 2003, p. 68).
...i te apu hau i te apu a Paoa...	...as you take your journey with the gathering winds and the questing souls to join the spirit people...	It is possible some of the original text has been incorrectly transcribed as Pei Te Hurinui Jones (Te Tuhi Mareikura Manuscript, 1949) references Ropu-hau (gathering winds) and Te Apu-tahi-a Pawa (the questing soul). It is likely words have been dropped to fit the rhythm and cadence of the waiata. The translation

		provided is the one agreed to by the ohu (Roa, 2003, p. 68)
Tēnei anō rā ngā whakatauki i waiho ake ai e hahu (hau) e tonga e, he taonga kākaho e...	These are the ancient sayings handed down for you to use, a precious lattice work...	It was decided that the reference is symbolic, the latticework <i>kākaho</i> or <i>tukutuku</i> (Mead & Grove (2001) representing the interacting references in speech construction. Thus, the teachings of the School of Learning (kura) would support the deceased in addressing the ancestors (Roa, 2003, p. 71).
NB: I mōhiokētia te ohu kaumātua kāore kore he māramatanga anō tā tētehi atu, engari nā ratou ngēnei whakamāramatanga i whakatau.		

Ko tēnei Tohu Paerua he tino rauemi mō te hunga ākongā o te reo o Ngāti Hauā, nā te whakamārama i ngā mōteatea o roto ki te reo Ingarihi.

Waiata Ngahau

He maha ngā waiata ngahau kei te titoa hei waiata mō ngā kapa hak o tēnei wā. Kei roto o te pukapuka nei ngētehi, me te whakamārama i te horopaki o tēnā waiata o tēnā waiata.

Ko tētehi ko *'Te rangi e tū nei.'* Nō te tau 1966 ko titoa te waiata nei e Turuhira

Whauwhaurāua ko Queenie Walker o Tauwhare Pā. He rite tonu te haere a Te Arikiniui Te

Ātairangikaahu ki te noho ki tō Turuhira whare, whakawhitiwhiti kōrero ai. Nō reira te

titonga o tēnei waiata. He whakanui i a Te Arikiniui me āna haerenga maha ki roto o

Tauwhare:

Te rangi e tū nei

Te papa e tau nei, hī aue

Te marae awahi i ngā iwi o te motu

Kia wehi au ki te Atua (Hī! Hi! Hi! Ha!)

Te timatanga o ngā mea katoa

Kia whakahōnoretia te Kuini

Te Ātairangikahu tēnā rā koe

Ngā hapū, ngā reo, ngā iwi o te motu

Nau mai rā, kia ora rā, koutou katoa

E āwhina nei te reo karanga o Waikato

Nō reira rā, kia ora rā koutou katoa

(Ngāti Hauā Iwi Trust, 2022, p. 46)

I āhua ngaro tēnei waiata me ngētehi atu heoi anō engari nā te kaupapa whakarauora reo a Ngāti Hauā Trust ngēnei waiata i whakahokia mai ai ki te iwi.

Tua atu o te pukapuka ‘He Taonga Kākaho’ (Ngāti Hauā Iwi Trust, 2022), ko te tino ūara ko ngā wānanga i ngā waiata, me ngā whakamārama, he koanga ngākau, ā, he whakahokinga mahara, he whakapikinga wairua. Ko ngā waiata katoa he nui ki te rautaki o te reo o Ngāti Hauā otirā tōna whakarauoura!

Karanga

Ko te reo o te wahine te reo tuatahi o runga o te marae. Ko ia nā tētehi kaupapa rangatira rawa hei ako mā te hunga wāhine ki ngā Kura Reo me ngā Wānanga a Ngāti Hauā. Nō te

maha o ngā Kaupapa rere kē a te iwi, he maha ngā karanga rerekē. Heoi anō te whakahau a ngā kaiako o te karanga, me tika te reo, me hāngai tonu ki te kaupapa, me tau ngā kupu.

Ko te tikanga o Ngāti Hauā, o Waikato hoki, ko te mahi tuatahi o runga o te marae, ahakoa pēwhea te kaupapa, ko te whakahikinga o te kara o Kīngi Tuheitia Potatau VII. He mea whakahiki mai i te tīmatanga o te hui, heoi anō mō te ahiahi pō ka whakaheke ai. He karanga nā te hunga wāhine hei whakahiki i te kara, hei whakaheke hoki; he karakia nā te hunga tāne:

E Rangi e...kia piki atu ki tō taumata hei pōwhiri, hei manaaki i ō manuwhiri otirā tō iwi e hui nei i raro i te Kaupapa o te rā nei e ... whakapiki ake rā e..

Ki tōna whakahekenga he āhua rite, heoi anō he karanga kia heke iho:

E Rangi e...kia heke iho rā i tō taumata. Nāu te pōwhiri, te manaaki i ō manuwhiri otirā tō iwi kua hui nei i raro i te Kaupapa o te rā nei e ... heke iho rā e i ...

Mē he whakahaere kaupapa kia rua, kia toru ngā rā, neke atu mō te rā tuarua me ngā rā o muri he whēnei te karanga whakahiki i te kara:

E Rangi e...kia piki atu ki tō taumata hei manaaki i ō manuwhiri otirā tō iwi e hui nei i raro i te Kaupapa o te rā nei e ... whakapiki ake rā e...

Inā, mō te whakahekenga whakamutunga o te hui:

E Rangi e...kia heke iho i tō taumata, heke iho rā. Kua ea, kua tika tō pōwhiri, tō manaaki i ō manuwhiri otirā tō iwi e hui nei i raro i te Kaupapa o ngā rā kua pahure tata nei e ... whakaheke iho rā e i...

Nō te tau 2020 ka tū tētehi Kura Reo a Ngāti Hauā. Ko ia nei te whai ake nei he kauwhata mai i taua Kura Reo hei whakaatu i ngā momo karanga, me te horopaki o aua karanga. Nō roto o te Kura Reo me ngā whakawhitiwhitinga whakaaro ka whakawhānuitia ai ngā karanga, heoi anō ngēnei he tauira ngāwari hei whai mā te hunga akonga o te reo o Ngāti Hauā.

Table 7.5

Ngā Momo Karanga me ngā Horopaki

Te Horopaki	He Puna Karanga
<p>Pōwhiri: mō te whakaeke ki runga o te marae, me te kuhu ki roto o te whare. He Kaupapa ora nō te hui.</p>	<p><i>Haere mai rā e te manuwhiri tūārangi, ngā waewae tapu, ngā kārangaranga tanga maha, haere mai rā!</i></p> <p><i>Haere mai rā ... kawea mai rā ngā mate o te tau, o te marama, o te wiki, o te rā nei ē ...</i></p> <p><i>Haere mai rā!</i></p> <p><i>Haere mai i runga i te kaupapa o te rā nei e ... haere mai, haere mai, haere mai rā!</i></p> <p>Mō roto o te whareniui:</p> <p><i>Tomo mai rā ki roto o te pohu o te tupuna ā-whare e tū nei ... whakatau mai rā, whakatau mai rā, whakatau ake rā!</i></p>
<p>Koha: he karanga hei mihi ki te whakatakatoranga o tāna koha e te manuwhiri.</p>	<p><i>Tēnā koutou e whāriki nei i tō koutou aroha ki te Kaupapa o te rā nei e ... tēnā koutou!</i></p>
<p>Tangihanga: He maha ngā momo karanga e pā ana ki tēnei mea te tangihanga: Te Taenga mai o te tūpāpaku, me te hunga nāna ia i whakahoki mai ki tōna marae.</p>	<p>Te tuku wairua, aroha, roimata whakawātea o te ara; tangi apakura; tangiwai; tangi hakū; whānau pani; kawenga o ngā mate huhua o te tau.</p>

<p>Te kuhu ki roto o te whare</p> <p>Te whakatau i te tūpāpaku, otirā ngā kaimanaaki i a ia me te whakahoki mai ki tōna marae.</p> <p>Mō muri o te whakatau i te tūpāpaku me te hunga nāna ia i whakahoki mai, he pōwhiri ki ngā manuhiri te whakaeke mai ki te tangi me te mihi ki te tūpāpaku, taea noatia tana whānau, tana iwi hoki.</p>	
<p>Kia tae rawa ki te wā e taupokina ai te kāwhena o te tūpāpaku.</p>	<p><i>Moe mai rā e...i roto i tō waka whakamutunga o te tangata e...moe mai rā, whakahoki atu ra, whakangaro atu rā...</i></p>
<p>Ki te urupā</p> <p>Me te tae atu ki te urupā;</p> <p>Me te nehunga</p>	<p>Te Kaikaranga kawē i te mate:</p> <p><i>Ngā iwi o te pō maranga mai rā...tēnei te whānau pani e kawē nei i tāna...te whakahokia ki waenga i te rua kōiwi o ngā mātua tupuna e...karanga mai rā...</i></p> <p><i>Ngā iwi o te pō maranga mai rā...karanga mai rā ki tēnei kua hoki rā ki waenga i nga kōiwi o ngā mātua tupuna e...ki tōna whakatakotoranga whakamutunga e...karanga mai rā...</i></p> <p><i>Moe mai rā e...i roto i te rua kōiwi o ngā mātua tupuna...mā rātou hei manaaki, hei tiaki i a koe, moe mai rā</i></p>
<p>Ko tā Ngāti Hauā tikanga. Me whanga te hunga i haere ki te urupā ki te kēti o te marae kia reri mai te whānau pani, ā, he karanga hei whakahoki mai i a ia ki roto o te tupuna ā-whare.</p>	<p>I te hokinga mai i te urupā ka whanga atu te whānau pani kia eke ki runga i te marae. Ka karanga mai te whare kia hoki mai...kia whakaotia te taha wairua ki roto i te tupuna whare...arā kia hikina atu te tapu o te mau</p>

	<p>kākāhu taratara o te whānau pani...ā ko te 'huritakapou' te kai hakari nō muri ka tuturu tutuki taua whaingā.</p>
<p>He tikanga anō nā Ngāti Hauā, otirā ngā iwi o Tainui Waka, ko te takahi whare. He whakahoki tēnei i te whānau pani ki tōna kāinga – he karakia hei whakatau i a ia ki tōna whare, hei karo hoki i te wairua kino kia tau te rangimārie ki runga o te whare, o te whānau, me ngana manuwhiri.</p>	<p>Ko te takahī whare tēnei. Ka hoki ngētehi o te whānau, kaumātua, kaikarakia kia tukuna atu te tapu o roto o te whare. Ka waerea, ka karakia, ka hikoi ngā tāngata katoa ki ia wāhanga o te whare kia pā ringa ki ngā tahataha o te whare, kia whaka noa ai ngā tapu.</p> <p>Ka mutu, ka karakia, ka mihimihi, ā, ka wātea ai te whare mo te hunga ora.</p>
<p>Kei a Ngāti Hauā, me ētehi o ngā iwi e noho pātata ana ki a ia, tētehi tikanga kāore i te whāia e te nuinga o te ao Māori, ko te Hāora Wairua tērā. Ka huri te tau, nō te haora i mate ai te tūpāpaku ka tū ai tētehi karakia mōna, mō te whānau, mō te hunga kei te maumahara ki a ia. I ētehi wa ka tū te Haora ki te kāinga o te whānau pani, i ētehi wā ki te marae. Ko tētehi tikanga anō o Ngāti Hauā, kāore i te whakaaetia te whakaatu whakaahua o te tūpāpaku, mō tōna Haora te whakaahua e huraina, ā he karanga mō te kaupapa, he karanga hoki mō te hurahanga o te whakaahua.</p>	<p>Te Rā Whakamaumaharatanga: 12 marama tū atu</p> <p>Karanga o te haora: ko te wā tūturu i hē te manawa o te tangata –</p> <p><i>Hoki wairua mai rā e...ki tō iwi/whānau mo te wā poto e...roa nei koe e ngāro ana e...hoki wairua mai rā...</i></p> <p>Ko tēnei te wā ka huraina te whakaahua o te tangata:</p> <p><i>Whakaatu atu rā ki to iwi, ki tō whānau e...na te 12 marama kaore mātou kite i tō kanohi...whakaatu mai rā...</i></p> <p>Ka mutu ngā karanga me ngā karakia ka whakahokia te wairua:</p> <p><i>Whakahoki atu rā kia rātou mā e iriiri nei i te whare, ki roto i te ao wairua o rātou mā, haere atu rā, whakangaro atu rā...</i></p>
<p>He tikanga nō roto o Tainui Waka me ngētehi atu iwi ko te pao mō te kai, he karanga kia haere mai te iwi ki te kai.</p>	<p><i>E rau rangatira rā mā kua hora rā te tēpu, hikoi hikoi mai rā kia tere tere rā!</i></p>

<p>Ko te tikanga o te kawē mate he tikanga huri no ate ao Māori. Mō Ngāti Hauā, mate ana te tangata, ko tana pouaru he noho ki ngā whare mate tae noa ki te huringa o te tau. He tūmomo karanga ki te whakaekenga o te kawē mate ki runga o te marae, he tūmomo karanga anō mō te kawenga o te mate ki wāhi kē atu.</p>	<p>He Karanga kawē atu he mate:</p> <p><i>Karanga mai rā e te tupuna whare kia mātou e kawē ana i ngā mate huhua o te tau, te marama, te wiki, te rā nei e...karanga mai rā...Tēnei mātou e kawē ana i ngā parekawakawa kei runga i a mātou kia wharikingia ki mua i a koutou te rā nei e...karanga mai rā...</i></p> <p>He Karanga ki ngā kawē mate e tau mai ana:</p> <p><i>E te iwi e...mauria mai rā ō koutou parekawakawa o tēnā o tēnā o ngā marae maha e...mauria mai rā...</i></p> <p><i>Kawea mai ou koutou mate tūhonotia mai ki ō mātou nei, haere ngā mate...</i></p>
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(Source: T.A.M. Maaka, 10 July 2023)

I raro i te hūmārietanga ka tuku mihi ki Te Tarahiti o Ngāti Hauā, nā rātou ngā rauemi tautoko, ā, ka huri ki ngā tāngata huhua, nā rātou ahau i whāngai i ngā momo kōrero, ngā momo tauira, ngā momo mōhiotanga o runga ake. Te mutunga iho o ngā whitiwhitinga kōrero, o ngā hua o te rangahau nei, ko te mea nui i puta mai ki au nei, ko te ngākau manawa pā o te iwi, o ngā tāngata katoa i awahi mai i te kaupapa reo ā-iwi nei.

KUPU WHAKAKAPI

Ka hoki anō ki te kōrero a Te Wharehuia Milroy (2008) “Kua uaua kia mau tonu i ngā iwi ō rātau ake mita, ō rātau ake reo...Āe, kei te mōhio ki ētahi o ngā kupu, engari ko ētahi anō ‘kua puehu kē, kua haere, kua pūhia e te hau’” (Karetu & Milroy, 2018, p. 144). Mai e ai ki ngā kaiwhaiwāhi mai ki tēnei rangahau me haere tonu te reo ā-iwi o Ngāti Hauā ahakoa pēwhea. Nō reira ko te rautauki Hauā Reo Hauā Tangata he kaupapa nui whakaharahara ki

a Ngāti Hauā. Nō roto o ngā kura reo, ngā kura waiata, me ngā wānanga a Ngāti Hauā taua whakamau ki tōna reo ake. Ko te reo ā-iwi te tūāpapa o te upoko tuawhitu nei.

Kua whārikihia ngā kaupapa e whā e mahi tonutia ana e te iwi kia pakari haere te reo o te iwi mō waenga i a ia anō, otirā, mō waho rā anō hoki. Kua kōrerotia te rautaki reo a te iwi, arā, Hauā Reo Hauā Tangata me ngā kaupapa e whakahaeretia ana e te iwi mai i a ia, ko te tino whaingā he haere tonu ia tau ia tau o ngā hōtaka kia taea ai e te iwi te ako i tōna ake reo.

Kua tirohia ngētehi tauira o te reo o Ngāti Hauā mai i ngētehi tuhinga a te tupuna nei a Wiremu Tamihana; i ngētehi kōrero a Winara Hamiora, taea noatia mai i ngētehi o ngā rerenga kōrero a Te Hariru Penetito. Nō roto o aua tirohanga kua kitea ngētehi o ngā ōritetanga me ngā rerekētanga o te reo o aua wā ki te reo o naia tonu nei.

Mea nui te tiro tiro i te rēhita, me te whakaaro tērā pea me ako tōna kaupapa e te hunga ākongā e whai ana i te reo o Ngāti Hauā me te wakamahinga o taua reo ki tōna horopaki.

Kei te nui te mihi ki Te Whare Kōrero o Te Tumuaki me te koi o ā rātou wetewetenga o ngā tuhinga a Wiremu Tamihana, me ngā kōrero a Winara Hamiora. Nō te poto o te wā tē taea ai e rātou te wetewete i ngā rerenga kōrero me ngā kupu a Te Hariru Penetito me he kaha rawa nō tā rātou wetewete i ā Wiremu tuhinga, me ngā Winara kōrero.

E toru ngā rōpū kaiwhaiwāhi mai ki tēnei rangahau; tuatahi ka rua tekau mā rua ngā tangata i hui mai ko tēnā ki tōna kotahi, ko tēnā ki tōna kotahi: tuarua ko te rōpū i tae ki te Kura Reo o Ngāti Hauā 2022; tuatoru ko Te Whare Kōrero o Te Tumuaki. Kei te nui ko taua karamihi anō ki a rātou katoa.

Nō roto o ngā wetewetenga, ka tirohia hoki ngā horopaki, ngā tikanga – ko ngētehi he mea motuhake ki a Ngāti Hauā - te reo o ngā karakia, o ngā waiata, o ngā karanga. Ko tētehi anō o ngā hua nui mai i te rangahau nei he whakahau i te hunga akonga o te reo o Ngāti Hauā kia tirohia mai ngēnei wetewetenga i tōna reo.

Hei kōrero whakakapinga i te wāhanga nei ka hoki anō ki te wawata o te iwi, arā, te whainga mō te tau 2040, kia whitu tekau mā rima ōrau (75%), rahi ake rānei o te iwi ka taea te kōrero i te reo Māori, te reo o Ngāti Hauā hoki.

UPOKO 8: KŌRERO WHAKAMUTUNGA

²¹“Hei kai maa te mata, hei kai maa te hinengaro, hei kai maa te rangatira”

(Roa, R., 2019)

KUPU WHAKATAKI

The critical drivers for this research endeavour were the personal and genuine sense of loss for the language of my youth and the knowledge that Māoridom celebrated 50 years of the Te Reo Māori revitalisation era on September 14, 2022. These drivers combined with the current iwi-wide focus on reo revival provided the impetus to refine this study to concentrate on reo ā-iwi by considering examples of the kupu, kīanga, kīwaha, whakataukī, waiata, and karakia used by past generations.

This final chapter summarises the research questions, the findings and the implications for Ngāti Hauā moving into the future. It also provides a brief summary of the methodologies applied and methods undertaken to gather participant data. Future opportunities and recommendations are proposed with a view to liaising and working with Ngāti Hauā Iwi Trust to consider iwi-wide strategies and access to reo ā-iwi focused revitalisation.

The research questions, the findings, the implications, and the possible actions to progress Ngāti Hauā reo ā-iwi aspirations are presented in Table 8.0 below providing a succinct overview of the thesis outcomes.

²¹ Hei kai maa te mata, hei kai maa te hinengaro, hei kai maa te rangatira: A feast for the eyes, a feast for the mind, a feast for the noble. (Roa, R., 2019).

KUPU WHAKARĀPOPOTO

Upoko 1 acknowledges all those who participated and supported this research project. In particular, Te Tumuaki Whakawahi Kīngi Māori a Anaru Thompson who sadly passed away on 25 July 2022. Instrumental to this work was his belief in the importance of research to Ngāti Hauā reo revitalisation. Moe mai rā e te rangatira!

The chapter continues with a brief initial introduction to my personal experiences with te reo Māori growing up in the 1960s – 1970s.

Upoko 2 gives a background to my immediate family's reo journey, influenced by our whānau, hapū and iwi; Ngāti Hauā and Ngāti Maniapoto. The relevance of the stories shared presenting a contextualised framework that underpins the fundamental premise for this research endeavour of reo ā-iwi revitalisation.

Upoko 3 provides a review of literature that takes us through the demise of Te Reo Māori in Aotearoa from the 1970's through to the 1980's. The chapter examined critical factors that impacted reo Māori use and the detrimental impacts of Government Statutes, global occurrences such as the two World Wars, and mass urbanisation of Māori. From this ominous position Upoko 3 profiles the actions taken by Māori to act through a movement of reo revitalisation. Here the efforts of significant individuals and groups critical to the revitalisation movement was founded. The actions of groups such as Te Rōpū Reo Māori Society, Ngā Tamatoa, Te Rōpū Whakapūmau, Te Huinga Rangatahi, and Te Kaunihera Kaumātua are described. This includes pivotal and transformative events such as the Māori Language Petition, 1972 and its subsequent affirmation through legislature with the Māori Language Act, 1987 (2016). These historical occasions leading to the landmark

establishment of Te Kohanga Reo and Kura Kaupapa Māori educational facilitation (Gattegno, 1972; King, 2014; Rei & Hamon, 1993; Walker, 2004).

Upoko Four covers research methodology and methods used in this study. The chapter focuses on the fundamental elements of Kaupapa Māori and International Indigenous peoples methodologies. Kaupapa Māori research methodology is the most natural conduit to proposing a Ngāti Hauā iwi-based tikanga approach which this study uses. The chapter considers the importance of context for Indigenous peoples and iwi Māori when applying a research methodology. Aspects discussed in this study reflect methodologies and methods that legitimate and authenticate iwi-based tikanga and knowledge emphasising the 'by iwi, with iwi, for iwi' mantra.

The international health crisis with the arrival of the COVID-19 pandemic impacted the original methodological process planned, however, through marae and iwi support this was managed without too much difficulty throughout the period of participant research engagement.

Upoko Five presents a summary of participant stories and experiences growing up with, or without, te reo Māori. Participants reflected and shared what had impacted them the most and how this shaped their lives of reo growth, confidence, and aspirations toward ongoing access, capability building, and ensuring sustainability of reo usage. Key themes that emerged from participant input are presented in Figures 5.0. and 5.1. Chapter 5, and the outcomes summarised in Table 8.0 below.

Upoko Six investigates participant views toward reo revitalisation considering the value and importance of aspects such as a reo Māori compared to reo ā-iwi focus and reo ōkawa

versus reo ōpaki emphasis. The chapter further explores participant attitudes and opinions towards the health of the reo ā-iwi within Ngāti Hauā and whether this should become a focus for the iwi. At this point language features were looked at that included characteristics such as ‘te tangi o te reo me te mita o te reo.’ A significant part of Upoko 6, however, centres on surveys undertaken investigating participant knowledge and experience in the use of Ngāti Hauā kupu, kīwaha, and kīanga. The results of which are displayed in Figures 6.0 and 6.1 (Puna Kupu: Te Rōpū Ngākau Nui), and 6.2 and 6.3 (Puna Kupu: Te Kura Reo o Ngāti Hauā, 2022) in Chapter 6. Summarised outcomes are also provided in Table 8.0 below.

Upoko Seven diverges somewhat from the flow of the previous chapters to take advantage of an opportunity engaging Te Whare Kōrero o Te Tumuaki participants in accessing their considerable knowledge and experiences of reo, tikanga, and hītori Māori. As mātanga reo representing Ngāti Hauā five marae, this group of participants were ideal to review and analyse the writings of Wiremu Tamihana (Stokes, 2018), the interview with Winara Samuels (Hamiora, 1967), and te reo ōpaki dialogue of Te Hariru Penetito. The intent being to study their respective reo Māori usage and perceived language changes over the period from the late 19th century through to the current day 21st century. The outcomes from this piece of work are represented by Figures 7.0, 7.1 and 7.2. in Chapter 7, with a summary of questions and responses from this specific group of participants given in Table 8.0 below.

To complete Upoko Seven, different aspects of Ngāti Hauā reo and tikanga as expressed through karakia, waiata, and karanga are discussed. Much of this emanating from Ngāti Hauā Kura Reo and participant experiences with reo, waiata, and karanga revival. Examples examining specific waiata and karanga are provided in Tables 7.0 and 7.1.

Summarised Thesis Inquiry and Outcomes

It is important now to return to the research questions posed to research participants and review the overall outcomes from this research effort. At the outset research questions were developed for the purpose of answering the primary intention of eliciting Ngāti Hauā voice to the revitalisation of Ngāti Hauā reo ā-iwi “He rangahau i te reo o Ngāti Hauā me te hiahia rānei o tōna whakarauora hei reo ā-iwi”. The questions generated to bring about responses to this inquiry resulted in a range of four areas of ‘te hiahia rānei o te reo’ (the level of desire for the reo) with a number of sub-questions to explore each area (Appendix D). However, due to changed circumstances I was presented with an opportunity to include in this research endeavour, a group of participants for whom I had not anticipated having access to. This presented an opportunity to explore an aspect of te reo o Ngāti Hauā looking at the language registers used by three kaumātua rangatira who came from three different generations. For this particular research session, I was able to access the knowledge and skills of language and history experts in te ao Māori. Table 8.0 provides a summarised overview of the questions and outcomes from the research undertaken with all three research groups; Te Rōpū Ngākau Nui (Group 1), Te Kura Reo o Ngāti Hauā 2022 (Group 2) and Te Whare Kōrero o Te Tumuaki (Group 3).

Table 8.0: Research questions and findings

Research Questions	Research Findings
<p>Upoko 5: Figure 5.0 Te whakatupuranga reo</p> <p>Te reo o tō whakatupuranga (Your language growing up)</p>	<p>Tupuranga i roto i te reo (reo Māori growing up) (%)</p> <ul style="list-style-type: none"> • 4.5%: From birth to now • 13.6%: From home, whānau, Kohanga & Kura Kaupapa • 9.1%: Kohanga Reo and Kura Kaupapa • 27.3% From Grandparents • 45.4%: Not from home but learned as adults

<p>Figure 5.1</p> <p>Ngā huarahi ako i te reo (learning pathways of te reo)</p>	<p>Total number surveyed: 22 (Te Rōpū Ngākau Nui)</p> <p>Learning pathways: (no's)</p> <ul style="list-style-type: none"> • Te Ātaarangi: 6 • Ngā Whare Wānanga/Te Wānanga o Aotearoa: 6 • Ngā marae: 4 • Kaiako Kohanga, Kura Kaupapa, Wharekura (3) • Mai te whānau, hapori (3) <p>Total number surveyed: 22 (Te Rōpū Ngākau Nui)</p>
<p>Upoko 6: Te reo o Ngāti Hauā:</p> <p>Te ora, te aha rānei o te reo o Ngāti Hauā? The state of te Ngāti Hauā reo today?</p> <p>Importance of te reo o Ngāti Hauā?</p>	<p>Four trains of thought emerged from the question of the state of te reo ā-iwi o Ngāti Haua:</p> <ol style="list-style-type: none"> 1. Those who did not know: 3 2. Those who believed the state of reo ā-iwi is not strong: 5 3. Those who believed reo ā-iwi is there, but requires people to make greater efforts: 11 4. Those who believed te reo ā-iwi is alive and well: 3 <p>Total participant responses: 22</p>
<p>Upoko 6: Te whakarauora reo ā-iwi</p> <p>Te reo Māori, Te reo ā-iwi rānei? (Generic reo Māori or Ngāti Hauā dialect?)</p> <p>Reo ōpaki, reo ōkawa rānei? (Everyday language or the more formal language used by speech makers?)</p>	<p>Should we focus on reo Māori or reo ā-iwi?</p> <ul style="list-style-type: none"> • All 22 participants agreed that the focus should be on revitalising te reo o Ngāti Hauā (100%) • However, there were several who expressed the need to continue supporting te reo Māori generally and that of other iwi dialects. • For participants who grew up with te reo Māori in the home or who attended Kohanga Reo Kura Kaupapa, te reo ōpaki was the most common language used and the language they were most comfortable with. • What has emerged however, is the desire from participants to learn the protocols and language used on our paepae. This includes learning karanga, waiata, whaikōrero, and karakia.
<p>Upoko 6: He Puna Kupu Activity:</p> <p>Te Rōpū Ngākau Nui</p>	<p>Participant Knowledge of Puna Kupu (60 words): Appendix E</p> <p>NB: Only 20 of the 22 participants completed this survey</p> <ul style="list-style-type: none"> • The range of kupu known: From 7/60 to 58/60

	<ul style="list-style-type: none"> • The groupings of kupu known: <ul style="list-style-type: none"> ○ Between 1 - 29: 20% $n = 4$ ○ Between 30 – 39: 10% $n = 4$ ○ Between 40 – 49: 40% $n = 7$ ○ Between 50 – 60: <u>30%</u> $n = \underline{5}$ 100% 20
<p>Upoko 6:</p> <p>Te Kura Reo o Ngāti Hauā 2022</p>	<p>Participant knowledge of Puna Kupu (50 words): Appendix F</p> <p>NB: 39 participants in total</p> <ul style="list-style-type: none"> • The range of kupu known: From 4/50 – 35/50 • The groupings of kupu known: <ul style="list-style-type: none"> ○ Between 1 – 10: 20.5% $n = 8$ ○ Between 11 – 20: 35.9% $n = 14$ ○ Between 21 – 30: 38.4% $n = 15$ ○ Between 31 – 50: <u>0.05%</u> $n = \underline{2}$ 100.0% 39
<p>Upoko 6:</p> <p>Te Tangi o te reo o Ngāti Hauā:</p> <p>Te Āhua o te reo ki ngētehi? What does te reo o Ngāti Hauā sound like?</p> <p>Ngā rerekētanga ki iwi kē? How easy is it to distinguish between Ngāti Hauā and the language of other iwi?</p> <p>He aha ngā take me whakarauoratia te reo ā-iwi? Why revive reo ā-iwi?</p>	<ul style="list-style-type: none"> • At least 10 participants used the following descriptors for te tangi o te reo: soft, gentle, rhythmic, like poetry, resonating, warm, spiritual, easy dialectual to follow. • A number of participants found it difficult to distinguish Ngāti Hauā reo from that of Waikato and wider Tainui rohe. • The majority of participants could easily distinguish te reo o Ngāti Hauā from rohe outside of Tainui. • All participants responded strongly to the mission of revitalisation. Each persons was highly motivated to ensure our reo ā-iwi survives for the following critical reasons: <ul style="list-style-type: none"> ○ Ensure our identity ○ To maintain and access the language of the past, and ensure the spirit of our tūpuna live on in us ○ To treasure as a taonga passed down ○ To nourish and strengthen the reo of our mokopuna, the future of our people ○ To keep our marae living ○ A repository of reo ā-iwi for those who live away ○ To give all a choice in reo usage ○ To never go through the pains of losing something as special as our reo ā-iwi, reo Māori.
<p>Upoko 6:</p> <p>Kei te ngaro haere te reo ā-iwi?</p>	<ul style="list-style-type: none"> • There are those who believe our Ngāti Hauā reo ā-iwi has been in decline, however, there is much greater hope in

<p>Is te reo ā-iwi declining?</p>	<p>their voice as they responded to the notion of revitalisation of reo ā-iwi (see responses immediately above)</p>
<p>Upoko 7: Te Whare Kōrero o Te Tumuaki: Wiremu Tamihana’s (Wiremu) letters and Winara Hamiora’s (Winara) audio discourse.</p> <ul style="list-style-type: none"> • Talk to me about the context of Wiremu’s writings, Winara’s discourse and the differences in their written and spoken language? • Consider the different registers, formal, informal, old and new words, idioms, proverbial sayings, phrasings and song in their respective discourse? • If its possible, give examples of dialect from Wiremu Tamihana and Winana Hamiora? • What new learnings can Ngāti Hauā glean from these findings? <p>Translations provided by Tom Roa (Personal communications, 30 August 2023)</p>	<p>Responses from participants (Summarised):</p> <ul style="list-style-type: none"> • The language and the contexts used by both Wiremu and Winara provided contextualised material for Ngāti Hauā reo learners to think about and consider when pursuing ā-iwi reo dialect. For Wiremu, the context related to communications to Government officials so was strongly formal given it was a leader to leader communication involving political issues. Whereas, for Winara, his discourse was with a whānau member and although the kaupapa was formal, the language used more informal using simpler phrasings as one would use between whānau. • As an example, the language used by leaders such as Te Wherowhero, was full of metaphoric inuendos that required or expected the audience to be fully aware of specific context and therefore understand the message implicitly. With Winara’s story, this involved a relationship with the interviewer that implied contextualised historical knowledge, and he used an example of non-verbal communication between key people in his story, to convey how the message was given. • No specific examples of dialect were provided for this questions, instead participants focused on context and language registers for Wiremu and Winara. • The most prevalent outcome for Ngāti Hauā to learn from and to take forward into planning for future reo ā-iwi actions, was that the leaders, kaumātua of the past, did not always use language literally. They often used metaphors to allude to a point they wanted to make, or composed ditties or songs to express feelings, aware that the audience may take more than one meaning from the words uttered or written.

Table 8.1: The Implications and Possible Actions to move forward

	Implications	Possible Actions
1	The 100% interest in reo ā-iwi will require more programmes of delivery to satisfy current demand	<ul style="list-style-type: none"> • Year round availability of reo learning opportunities • Greater access for those local, those outside the rohe, and those abroad.
2	The development of reo programmes to suit all levels of reo learning designed for marae settings, home settings, and online settings.	<ul style="list-style-type: none"> • This to include reo ōpaki, reo ōkawa that is available for ALL iwi members to access. • To include learning the language of the past, building, as an iwi, the language of the future. • Resource development to service the programmes, including a Puna Rerenga Kōrero for Ngāti Hauā that will hold our kupu, kīwaha, kīanga, and whakataukī.
3	The ongoing building of iwi reo capacity and capability from paepae speakers to growing our pool of mātanga reo and future teachers.	<ul style="list-style-type: none"> • Adding to the function of Te Whare Kōrero o Te Tumuaki. • Network with other iwi.
4	Reo research/rangahau.	<ul style="list-style-type: none"> • For the iwi to research ‘What te reo ā-iwi o Ngāti Hauā’ looks like and sounds like’ today? • Knowing what needs to come from the past to better inform the future?

RESEARCH APPROACH: NGĀ TIKANGA A NGĀTI HAUĀ

With Kaupapa Māori the overarching research methodology for this study, it was natural to refine this further and develop an iwi-centric research methodology. From this perspective came the notion to designate iwi tikanga as a base methodology knowing the obligation upon me to follow Ngāti Hauā protocols, firstly, to gain iwi consent, and secondly, to carry out an investigation based on Ngāti Hauā reo.

As an insider carrying out research with my iwi required of me a humble attitude of service to the people, to the marae, to the iwi of Ngāti Hauā. Initiating the study meant necessarily applying Ngāti Hauā tikanga. The process to do this was strongly entrenched in me fully aware of the importance of tikanga if I was to gain iwi co-operation, iwi willingness to share, and iwi perspectives on reo ā-iwi revitalisation.

Having satisfied this at an iwi-wide level (Ngāti Hauā Hui ā-Iwi, 2021), it was then possible to begin planning for participant engagement at marae level, linking with all five Ngāti Hauā Marae. The arrival of the COVID-19 Pandemic in 2021 changed everything. Government protocols in managing COVID-19 provided both a challenge and an opportunity in applying tikanga ā-iwi. This required a change of tactics in making approaches to marae, and therefore to possible research participants. The entire process of maintaining iwi tikanga and satisfying Government Pandemic protocols meant an overhaul of **how** to carryout research within the ‘Traffic Lights’ systems of the COVID pandemic.

Ultimately, this was overcome with the support of Ngāti Hauā whānau members who helped by using marae based networks to contact possible research candidates. As a result engagement with research participants was accomplished. It eventuated that groups of research participants were founded. The methods employed to undertake investigative research protocols ranged from individual interviews (Te Rōpu Ngākau Nui), grouped surveys and activities (Te Kura Reo o Ngāti Hauā 2022) and finally a wānanga based approach with highly competent reo speakers (Te Whare Kōrero o Te Tumuaki). The different methods of gathering research information and data presented other aspects important to consider when looking at Ngāti Hauā reo. The majority of individual interviews were carried out online, while grouped and wānanga research participants were face-to-face encounters.

In summary, the application of Ngā Tikanga a Ngāti Hauā proved to be the most appropriate methodology to use as it honoured the iwi for whom the study is intended.

This process made connecting with people at all levels of engagement, easy and manageable while accomplishing aspects such as whanaungatanga, stewardship, trust, and authenticity whilst maintaining ethical practices. By Ngāti Hauā, with Ngāti Hauā, for Ngāti Hauā.

NGĀTI HAUĀ: MOVING FORWARD INTO THE FUTURE

Limitations and Challenges

The most significant challenge faced was the advent of COVID-19 occurring at a time preparations were being made to engage with marae and iwi members to participate in this reo ā-iwi investigation. The original plan to undertake face-to-face individual, group, and wānanga research sessions could not proceed under COVID-19 protocols. The lockdowns imposed by Government and subsequent colour-coded traffic lighting systems meant research methods had to change given the state of the nation at this time. Although challenging at the time, this did not impede progress in gathering participant information and data over the six month period taken to carry out the research.

What did the Research tell us?

As already identified, it is clear Ngāti Hauā Iwi are already on the pathway to reo ā-iwi revitalisation, in both reo Māori and te reo o Ngāti Hauā. However, an aspect that arose from in-depth discussions with participants in this study revealed that perhaps Ngāti Hauā need to focus on the question of 'Me tūturu Ngāti Hauā te rere o te reo?' (Should language expression be truly Ngāti Hauā?).

In answering these questions, it is poignant to return to the words of Kāretu (2018) who said, "To know me, and the world of my upbringing, first you must know my reo" (p.1). This

is a powerful statement in this context as it is implied that to know a person you need to know the language of that persons upbringing. The challenge for iwi in this day and age is that the language our current generations were raised with, is more than likely, significantly varied. For those of todays generation this may range from those in their 80s plus growing up with te reo o te hau kainga and fluent speaking parents, grandparents and iwi. For those of us in our 50s, 60s and perhaps 70s, it is more likely to be we are second-language learners, if we speak te reo Māori at all. For our children, 40's down to our tamariki moroiti, the scene again is very different. Our children were the era who grew up with access to Kohanga Reo, Kura Kaupapa, and Wharekura as a result of 50 years of reo revitalisation since the 1970s efforts. Inherent in this spectrum of language access and learning is the added predicament of 'who's reo and what reo' is being captured? This brings us back to the original question posed here, 'Me tūturu Ngāti Hauā te rere o te reo?'

For those iwi members raised at home, learning te reo has varied depending upon their generation's particular access to reo at home. Often this was through grandparents for short periods of time, Te Ātaarangi classes as these became available for adult learners, and schools. who taught reo Māori via the New Zealand curriculum. For those fortunate enough, there was access to Kohanga Reo, Kura Kaupapa Māori and Wharekura. The realities, however, are far different for many Ngāti Hauā whānau as they are located throughout Aotearoa and others dispersed throughout the world. For those involved with reo learning they can only access reo opportunities if it becomes available to them remotely. These were the experiences for some of the participants in this study. So given the diversity of reo learning opportunities for iwi members, or lack thereof, when posed with the question 'Me tūturu te reo o Ngāti Hauā?' their responses may provide insights into the realistic challenge facing reo ā-iwi revitalisation and sustainability.

The point being, is a return to te reo o Ngāti Hauā going to mean returning fully to the language of our tūpuna or will the language today be different? There is no doubt as iterated by Kāretu and Milroy (2018), that over time language evolves. This is a reality enabling the survival of language, including te reo o Ngāti Hauā. Therefore, how best can Haua Reo Hauā Tangata serve Ngāti Hauā to respond to the question posed above? Efforts to raise iwi reo usage is ongoing through initiatives such as Kura Reo, Marae reo activities, Te Whare Kōrero o Te Tumuaki and our Kura Kaupapa Wharekura, so is this enough to fulfil the iwi goal of 75% reo usage by 2040?

The study considered both reo ōpaki and reo ōkawa, but with little evidence to determine the level of participant aptitude in either register of the language. Rather the survey evidence, as reflected in Upoko 5 and 6, showed level of knowledge for phrases and words within the puna kupu provided. The revival of those kupu our tūpuna used daily, learning the beautiful language of Wiremu Tamihana and Winara Hamiora and the metaphorical genre used to convey meaning, more significantly, ensuring quality of language is exposed to our people at every opportunity. Most critically, encouraging reo use in the home! To do this requires strategic collaborative measures and reo advocates working closely with iwi and the Ngāti Hauā Iwi Trust.

KUPU WHAKAKAPI

The limitations and implications for the revival and survival of te reo ā-iwi o Ngāti Hauā have been explored and researched. The concluding Māori paragraph which follows is an exhortation to Ngāti Hauā using phrases and metaphorical utterances from the 19th through to the 21st century.

In closing it is fitting to quote the famous words of the Ngāti Maniapoto tupuna, Manga (Rewi Maniapoto) and contemporary of Wiremu Tamihana, “Ka whawhai tonu mātou ki a koe ake ake ake: Struggle without end” (Walker, 2004; Roa, T., personal communications, 20 July 2023) as iwi Māori continue the fight to revive te reo Māori and te reo ā-iwi in perpetuity.

He kōrero whakamutunga:

Kua moe te patu o Wiremu; nāna i kī mā te kāheru te oranga inaianei, nō reira, māku te whatu, māu te tātiko e rau rangatira mā, i te kore ka pūehu, ka haere, ka pūhia e te hau! Maranga mai e te iwi, kua huna, me whākina atu ngā painga, nō te mea e kore ahau e ngawhere i a koe; whakarae tonu atu he maire i te wao...Whakaohoho e te iwi, tātou katoa, mahia te mahi, hei kai maa te mata, hei kai maa te hinengaro, hei kai maa te rangatira!

Mā te Atua tātou katoa hei tiaki hei manaaki, Pai Mārire.

APPENDICES

APPENDIX A: Participant Information Sheet and Ethics Protocols

<p>Hauā Reo, Hauā Tangata</p> <p>– A Reo Revitalisation Strategy for Ngāti Hauā</p>  <p>Ngāti Hauā Iwi Trust</p>	<p>He rangahau i te Reo o Ngāti Hauā</p> <p>me te hiahia rānei o tōna whakarauora hei reo-ā-iwi</p> <p><i>(An investigation into te Reo o Ngāti Hauā and whether there is a perceived need to revive it)</i></p>
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INFORMATION SHEET FOR NGĀTI HAUĀ REO-Ā-IWI PARTICIPANTS

Kupu Whakataki

This research will look primarily into our Ngāti Hauā reo-ā-iwi with a specific view to determining the level of interest among our people to revive the reo for use as the fundamental language in everyday conversation. Furthermore, it is hoped that through the contributions of participants in this study, we will be able to provide a future thinking sustainable strategic plan to deliver an effective reo-ā-iwi revival language programme for our people.

As a researcher born and raised Ngāti Hauā it is with the utmost humility and respect that I now seek the support of my iwi in this quest for further knowledge of our reo-ā-iwi. The inherent underpinning purpose for this research endeavour is to once again hear the language of my upbringing flow naturally from our iwi in any setting.

“Hei kai maa te mata, hei kai maa te hinengaro, hei kai maa te rangatira” (Roa, R., et al., 2019(Ed))

(A feast for the eyes, a feast for the mind, a feast fit for the noble)

What being involved in this Research Project will involve?

For those already on the path to learning reo Māori and those who want to begin that journey to learn, this is an opportunity to consider how you could contribute to the revival of our own Ngāti Hauā reo-ā-iwi. Your experiences in learning reo and your passion to learn reo Māori are who I would be privileged to INVITE to take part in this research.

What this may look like?

You may elect to be a part of any of the three types of research groups below. It is important to me that you feel comfortable during the research wānanga/uiui process:

- Wānanga – up to 20 participants (Marae setting)
- Small focus groups – up to 10 participants (Marae setting/ or other as appropriate)
- Individual – online, at home or wherever best suits participant

If you choose to participate, the following procedures will apply:

- You will be provided with a “Consent to Participate” form to complete (provided on the day or emailed for online participants).
- If you consent to participate in a “small focus group” setting, then you will join a group of others from the iwi for up to 2 hours, which may involve a follow-up focus group hui.
- If you consent to participate in a “wānanga” type setting then this will most likely take place at one of our 5 Ngāti Hauā Marae, and may take up to between 3 – 4 hours.
- For online participants, this process will be as for all individual options, and will take place as and when agreed to by the participant. This may take up to 1 – 1 ½ hours. A transcript (or recording) will be made available to all participants should this be requested.
- Notes and/or recordings will be taken by the researcher during wānanga sessions. Each participant will be offered a summary of the wānanga session should this be requested.

- For this purpose, contact details will be required from those participants who request copies of interviews/wānanga sessions.
- Individuals will not be identifiable in the final thesis, unless this is specifically requested to by you as the participant. Documentation of this will be included during the research process.
- All participants will be 18 years and older.
- The Researcher will take responsibility for “te taha manaaki” in terms of all participants and for Marae who facilitate this research process; this extends to include any reimbursement costs incurred by participants to attend focus group or wānanga processes.

Participants’ Rights

This “Statement of Rights” provides an inherent mechanism to protect the participant and includes:

The right to:

- Decline to participate at any time prior or during the research process (your participation is voluntary).
- You have the right to decline to answer any particular question or participate in any research activity.
- Withdraw your data at any point prior to analysis.
- Withdraw from the study (up to three at least months following provision of information via the research process).
- Ask any questions about the study at any time during participation.
- Seek independent advice about your participation in the study.
- Provide information on the understanding that your name will not be use unless you give permission to the researcher;
- To be given access to a summary of the project finding when it is concluded.
- To ask for any recording to be turned off at any time during the interview.

Project Procedures and Storage

Information and data gathered will be stored by the researcher in written form then transcribed electronically to be kept along with live recordings of participant engagement sessions on a mini hard-drive. Information will be removed from my computer following the conclusion of the project onto the hard-drive to be stored in a locked cabinet for a period of 7 years at 684 Horotiu Road, RD8, HAMILTON, 3288.

A summary of the project findings will be made available to all participant groups and individual participants at the conclusion of the project. Preservation of confidential material and anonymity of participants will be assured, unless a participant has agreed to being identified in the thesis.

Support Processes

- Should a participant require further support as a result of participation in this research, you may contact the research immediately on the email address and contact mobile number provided again here:

- Robyn Roa: robynroa@gmail.com; 0278915101.
- Should the support be required from a person other than the researcher, the Supervisor will be available to provide support if this is more comfortable.

Project Contacts

- Participants are welcome to contact me and/or my supervisor if they have any questions about the project. Refer to contact details above.

Ethics Committee Approval Statement

- This project has been reviewed and approved by Te Whare Wānanga o Awanuiārangī Ethics Committee, ECA # eg. 09/001. If you have any concerns about the conduct of this research, please contact the Ethics Committee administrator as named below.

Video Recording Support Person

- Any additional support person brought in by the researcher to video/photograph, or record interview sessions will sign a 'confidentiality letter' to ensure the confidentiality and anonymity of participants as per the contents of the consent process.
- The researcher agrees to keep confidentiality of co-participants during wānanga and/or small focus group confidential and anonymous as per the consents provided by those individuals.

Contact Details for **Ethics Committee Secretary**: Kahukura.epiha@wananga.ac.nz

Ethics Consent Ref: EC2021.25



APPENDIX B: Ethics Approval Letter



TE WHARE WĀNANGA O
AWANUIĀRANGI

24/08/2021

Student ID: 2073218

Robyn Roa
684 Horotiu Road
RD8
HAMILTON 3288

Tēnā koe Robyn,

Tēnā koe i roto i ngā tini āhuatanga o te wā.

Ethics Research Committee Application EC2021.25 Outcome: Approved subject to minor modifications

The Ethics Research Committee met on the 12th of August 2021. We are pleased to inform you that your ethics application has been approved subject to some minor modifications being made as per the feedback on the following page.

The Chair of the Ethics Committee will fully approve your ethics application after they are satisfied that the changes made or responses to the feedback have been addressed. The committee commends you on your hard work to this point and wishes you well with your research.

Please contact your supervisors, Professor Mera Penehira and Dr Rae Siilata so that they can answer any questions you may have regarding the below feedback from the committee.

Once you have worked with your supervisor to respond to the changes or questions, please send the application responses to your supervisor to sign and then forward to ethics@wananga.ac.nz.

If you have any queries in the interim, please let me know.

Nāku noa, nā

Shonelle Wana, BMM, MIS
Ethics Research Committee Administrator
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In this document, any reference to "we" or "our" refers to the institution as a whole, unless otherwise stated.

Feedback from Ethics Committee

The aim of this study is to determine the current status of te reo-ā-iwi o Ngāti Hauā, to gauge the level of interest to revive te reo o Ngāti Hauā, and to conscientize our people into using reo-ā-iwi as their everyday means of communication.

The research question replace language with 'Ngāti Hauā reo'. See below.

Research Questions:

- How has the evolution of language over time impacted 'te tangi o te reo o Ngāti Hauā'?

Recommendation: Approve pending minor changes – Chairs Action

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APPENDIX C: Participant Consent Form



He rangahau i te Reo o Ngāti Hauā me te hiahia rānei o tōna whakarauora hei reo-ā-iwi:

(An investigation into te Reo o Ngāti Hauā and whether there is a perceived need to revive it).

CONSENT FORM

(EC2021.25)

THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF FIVE (5) YEARS

I have read the Information Sheet and have had the details of the study explained to me. Yes /No

My questions have been answered to my satisfaction, and I understand

that I may ask further questions at any time. Yes /No

I agree to the interview being video-taped/recorded Yes / No

If asked to be quoted, I agree to being named or to being quoted. Yes / No

I agree to participate in this study under the conditions as set out 12 July 2021

in the Information Sheet, but may withdraw my consent at any given time. Yes / No

I understand my rights as articulated in the Information Sheet Yes / No

I _____ give consent to being a participant in the thesis document Yes/ No

Signature _____ Date: _____

APPENDIX D: Ngā Patapātai Rangahau: Te Rōpū Ngākau Nui

Ngā Patapātai Rangahau

(EC2021.25)

“He rangahau i te Reo o Ngāti Hauā me te hiahia rānei o te whakarauora hei reo ā-iwi”

1. Primary Research Aims and Objectives:

The aim of this study is to determine the current status of te reo ā-iwi o Ngāti Hauā, to gauge the level of interest to revive te reo o Ngāti Hauā, and to conscientize our people into using reo ā-iwi as their everyday means of communication.

Research Questions:

- What is the current state of te reo ā-iwi o Ngāti Hauā?
- What is the level of interest in reo ā-iwi revival?
- How has the evolution of te Reo Māori over time impacted ‘te tangi o te reo o Ngāti Hauā?
- When/if reviving reo-ā-iwi, how might a framework be generated to support the development of a reo-ā-iwi delivery plan to iwi?

The key objective is to grow and sustain the use of Ngāti Hauā reo at conversational level (reo ōpaki).

Appendix D: Ngā patapaatai rangahau

Part A	Te Reo o tō Whakatupuranga
1	Did you grow up with reo Māori in your home? <i>(I tupu koe i roto i te reo Māori?)</i>
2	Can you tell me about particular memories you have of hearing or using the reo in your home or with others when you were young? <i>(He aha ō mahara, ō maumahara mō te reo o tō whānau, o tō kāinga, i a koe e tamariki tonu ana?)</i>
3	In speaking reo Māori today, how much of this reo is from home? <i>(Ko tō reo inaianei, he reo nō te kāinga? Whakamārama mai.)</i>
4	Has your knowledge (or lack thereof) of reo Māori from your upbringing, helped with your level of fluency today? <i>(??)</i> If ‘Yes’ please explain how? <i>(He aha ai?)</i>
Part B	Te Reo ā-Iwi o Ngāti Hauā

5	What do you consider to be the state of the Ngāti Hauā reo-ā-iwi today? (<i>Ki ōu whakaaro, e pēwhea ana te ora o te reo o Ngāti Hauā?</i>)
6	How do you know? (<i>Na te aha koe i mōhio ai?</i>)
7	How important is te reo o Ngāti Hauā to you? Why? (<i>Ki ōu whakaaro anō, ka pēwhea te hirahira o tō tātou reo-ā-iwi? He aha ai?</i>)
Part C	Te Whakarauora Reo
8	What does a healthy te reo o Ngāti Hauā sound like, look like, feel like?
9	What would be your reason for reviving te reo o Ngāti Hauā?
10	Would you be willing to support the revitalisation of Te reo o Ngāti Hauā? Yes / No If 'yes' in, what way do you think you could contribute to the development of such a programme?
Part D	Te Tangi o te reo o Ngāti Hauā
11	He aha kē te tangi o te reo o Ngāti Hauā ki a koe? From your viewpoint, what makes Ngāti Hauā reo different to other reo Māori? Can you think of any examples of where our reo is very different to other reo? (<i>Ki ōu whakaaro, he aha te rerekē o te reo o Ngāti Hauā ki ngō ngētehi atu iwi? He aha ngētehi o aua rerekētanga?</i>)
12	It is said that Māori dialects are declining and will be lost to future generations. Do you believe this to be the case? Does it matter? Explain why it does or doesn't. (<i>E kī ana kei te ngaro haere ngā reo-ā-iwi, ka kore e tukua ki ngā uri whakatupu. E tika ana ngēnei kōrero ki ou whakaaro?</i>)
Part E	Participant Stories of reo loss/reo revival
13	Language loss/revival – what is your story? Kōrero mai?

APPENDIX E: Participant Activity: Puna Kupu for Te Rōpū Ngākau Nui

Participant Activity (Appendix E) PUNA KUPU	
14	<p>Te Puna Kupu: 60 words - An activity to gauge participants knowledge/familiarity of kupu often heard growing up in a home predominantly reo Māori.</p> <p>Horopaki: It is not claimed that these are kupu are specifically Ngāti Hauā, however, the common use of these kupu now and context in which they are used is of interest to this study.</p> <p>Ehara ngēnei kupu no Ngāti Hauā anahe, na reira ko te whakahua, me ngā horopaki, he rerekē pea ki iwi kē?</p>
NB:	<p>Aspects of the questions posed above may be presented differently to participants depending upon the type of forum involved. For example, wānanga may involve kōrerorero (group discussions) before determining outcomes (if any). Some may require a brief survey type process.</p>

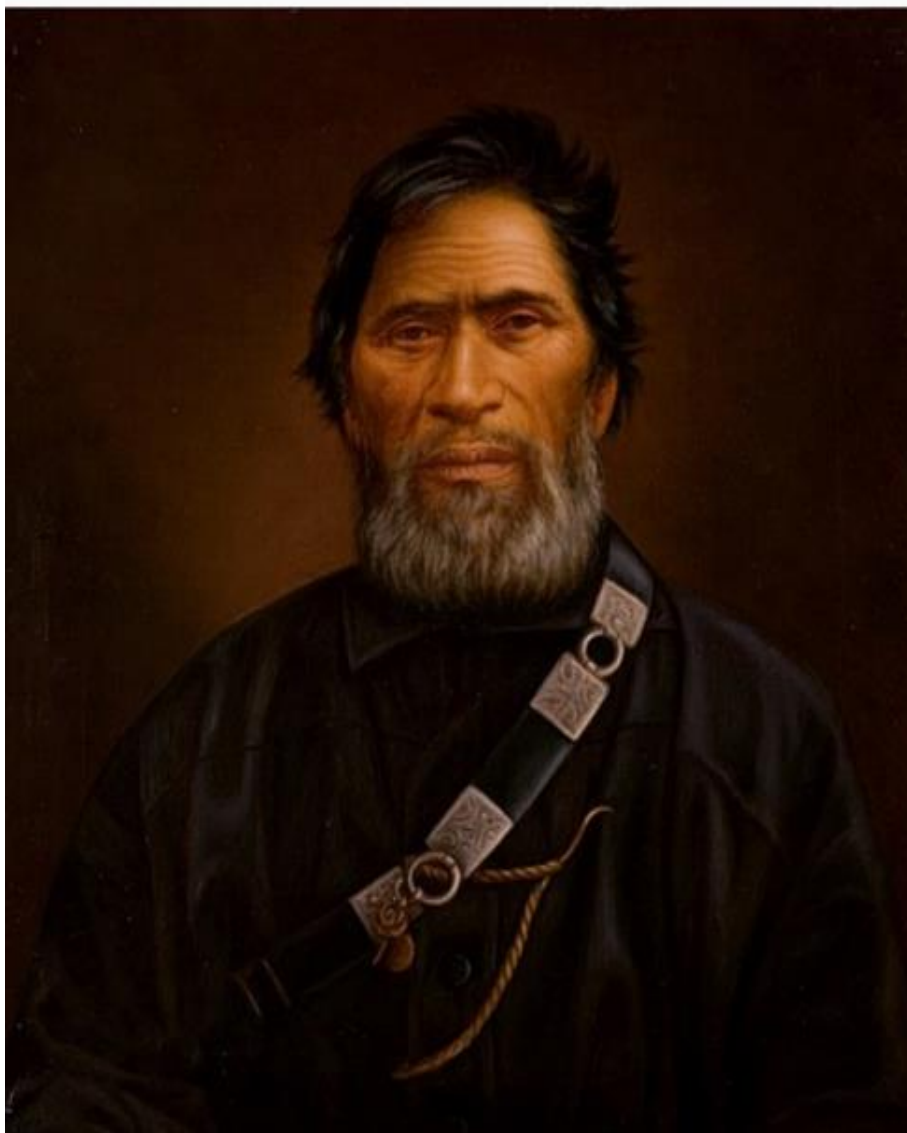
Appendix E: Te Puna Kupu o Ngāti Hauā used in everyday conversation (reo o-paki)

NB: It cannot be claimed that all these kupu/phrases/kīwaha are exclusively Ngāti Hauā. In addition, the Puna Kupu contains transliterations used by the elders to express vocabulary of English words new to our people of that time. This is an activity to gauge participants knowledge of kupu commonly used by my parents' generation that I consider are hardly used, if at all, by our reo speakers of today. How familiar are you with each kupu and the context in which they were used?

	Puna Kupu	Horopaki	Kupu/whakaaro Pākeha
1	Moroiti		
2	Ririki		
3	Tango/hoko		
4	Whakatakariri		
5	Kore ngata taku hiahia		
6	Kakama		
7	Ngētehi/ētehi		
8	E huna ana		
9	Te Piha		
10	E kō!		
11	Toa Hoko Kai		
12	Hemokai		
13	Aiare!		
14	Hei aha tāu!		
15	Hurahura		

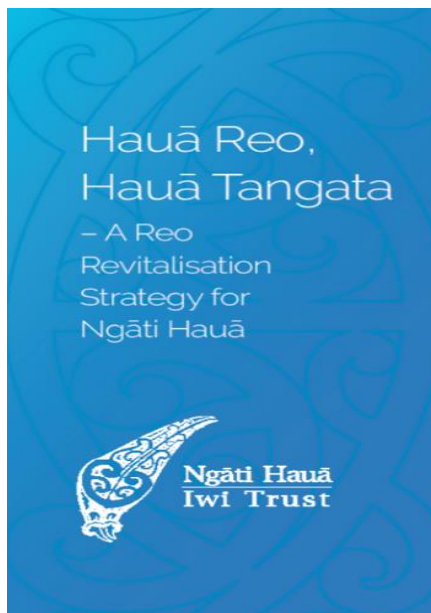
16	Kokekoke		
17	Ee tau ana!		
18	Porohutihuti		
19	Hurirore		
20	Whawhewhawhe		
21	Kātahi rawa atu		
22	Rorirori		
23	Kore hamumu		
24	Kaokao		
25	Haratee/taretare		
26	Takataka ana		
27	Hoihoitahi		
28	Kunanu		
29	Ē kī Ē kī!		
30	Ngarengare		
31	Tō roke!		
32	Kōrau/kōraurau		
33	Tīraurau		
34	Mātao		
35	Hōpane		
36	Utauta		
37	Hora te tēpu		
38	Hūhure		
39	Panani		
40	Ngangā te waha		
41	Hutia		
42	Aroha atu		
43	Whakanehe		
44	Ee nge!		
45	Hūene		
46	Kia kino mai hoki!		
47	Wēneti		
48	Wīare!		
49	Koretake		
50	Hāmama		
51	Tōhihi		
52	Kai penupenu		
53	Kaiponu		
54	Ongeonge		
55	Mokemoke		
56	Tahitahi (riwai)		
57	Kaitoa/E ngē/Āna		
58	Pīnono		
59	Pūrere parāoa		
60	Rohi		

Wiremu Tamihana



TE KURA REO O NGĀTI HAUĀ

21 – 23 HŌNGONGOI 2022

“TE REO-ŌPAKI O NGĀTI HAUĀ”

KAUPAPA MAHI

1. Wāhanga 1: Mihimihi/whakawhanaungatanga.....	3
2. Wāhanga 2: Ngā whakaritenga kaupapa/Tono rangahau.....	4
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7. Wāhanga 7: He kupu whakakapi.....	9

WĀHANGA 1: MIHIMIHI/WHAKAWHANAUNGA

Ko te Atua tō tātou piringa

Ka puta ka ora

Ka tuku whakamoemiti ki a ia

Kia pā mai ana ringa manaaki ki runga ki a mātou e whai nei i ngā kaupapa o Ngāti

Hauā, arā, te reo me ōna tikanga kia ora tonu mō ā tātou tamariki o āpopō

Rire rire hau

Paimārire

Ko Maungakawa, Maungatautari ngā maunga

Ko Piako Iti, Ko Waikato ngā awa

Ko Kai-a-te-mata, Ko Maungatautari ngā marae

Ko Pōtatau, Ko Wiremu Tamihana ngā tāngata

Ko Ngāti Hauā, Ngāti Korokī-Kahukura ngā iwi

Ko Robyn Roa tēnei e tū ana ki mua i a koutou.



Ka tukuna atu te rākau ki te minenga...

WĀHANGA 2: NGĀ WHAKARITENGA KAUPAPA***“Te reo-ōpaki o Ngāti Hauā”***

Ka tirohia e tātou ngētehi kīwaha, kīanga, me ngētehi kupu i kōrerohia e te reanga o ōku mātua i ahau e tupu ana. Kua āhua ngarongaro haere ngā kupu nei o roto i te reo ō nāiane!

Nā reira, ko te kaupapa nei, he kaupapa mā tātou hei whakarauora i aua kīwaha, kīanga, kupu hoki.

“He tono rangahau: He rārangi uiui”

I te tuatahi he tono tēnei ki a koutou kia whakaae mai ki te tautoko i aku mahi rangahau e pā ana ki tō tātou kaupapa reo-ōpaki...arā ko ngā kīwaha, kīanga, me ngā kupu o ō tātou mātua tūpuna.

Ina e pai ana ki a koe, ka whoatu he pepa whakaae (consent form) kia hainatia e koe. Kāore he raru ki te kore koe e whakaae. He pai noa iho.

Ka mahi tonu tātou katoa i ngā mahi o te wā nei.

Koutou kāore e whakaae, kāore ō whakautu e uru atu ki taku rangahau.

Ina he pātai, tukuna mai ō pātai.

WĀHANGA 3: NGĒTEHI KĪWAHA, KĪANGA O NGĀTI HAUĀ

Hei mahi:

1. I roto i te 15 mēneti, whakamāramahia mai, whakapākehatia rānei ngā tikanga o ngēnei kīwaha, kīanga e mōhio nei koe. He mahi takitahi tēnei.
2. Kia takirua ngā mahi ināiane. Kōrerotia ki tō hoa ngā whakautu e rerekē ana, e ōrite ana, e hapa ana, e ngaro ana rānei. Kia kaha te whakawhitiwhiti whakaaro.
3. Whakamau ki tō hinengaro kia 10 o ngēnei kīwaha, kīanga!

1	Aiare! Aiare e kare!	
2	Hei aha tāu	
3	Ē tau ana!	
4	Kātahi rawa atu!	
5	He tangata kore hamumu...	
6	Hoihoitahi!	
7	Kua pāhemo	
8	Aroha atu...	
9	Taihoa pea?	
10	Kia pai mai hoki	
11	Wīare!	
12	Kaitoa!	
13	E nge	
14	E kī, e kī!	
15	Tō roke!	
16	E Kō!	
17	Tō hanga porohutihuti!	
18	Kā aroha rānei	
19	Kia kino mai hoki!	
20	Tō āweke!	
21	Tō kaha pākiki hoki!	
22	He kōtiro hūkiki!	
23	Kore taea te aha!	
24	E huna ana	
25	Harihari Kōrero	

WĀHANGA 4: NGĒTEHI KUPU O NGĀTI HAUĀ

Hei mahi:

1. I roto i te 15 mēneti, whakamāramahia mai, whakapākehatia rānei ngā tikanga o ngēnei kupu e mōhio nei koe. He mahi takitahi tēnei.
2. Kia takirua ngā mahi ināiane. Kōrerotia ki tō hoa ngā whakautu e rerekē ana, e ōrite ana, e hapa ana, e ngaro ana rānei. Kia kaha te whakawhitiwhiti whakaaro.
3. Whakamau ki tō hinengaro kia 10 o ngēnei kupu!

1	Hurirore	
2	Whawhewhawhe	
3	Kunanu	
4	Rorirori	
5	Whakatariri	
6	Kakama	
7	Ngarengare	
8	Pūrere paraoa	
9	Hurahura	
10	Kokekoke	
11	Hemokai	
12	Tīraurau	
13	Hūhure	
14	Whakanehe	
15	Hūene	
16	Kaiponu	
17	Mātao	
18	Māeke	
19	Ongeonge	
20	Mokemoke	
21	Whakakeke	
22	Koretake!	
23	Pīnono	
24	Toretore	
25	Pīkako	

WĀHANGA 5: HE KAUPAPA TAUTOHETOHE

Ko ngā pātai:

Kaupapa 1: “I ROTO I NGĀ TIKANGA O TE KŌWHIORI, KUA TŪ NGĀ TANGIHANGA KI NGĀ KĀINGA; KĀORE HE TAKE MŌ TE HAERE KI TE MARAE.”

Kaupapa 2: “I ROTO I NGĀ TIKANGA O TE KŌWHIORI, KUA TŪ NGĀ TINI KAUPAPA KI RUNGA I TE ‘ZOOM’ (HUI TOPA); KĀORE HE TAKE MŌ TE HAERE KI TE MARAE.”

Ko ngā whakaritenga:

1. Māku koutou e whakarōpu. Māku hoki e hoatu i te kaupapa me te taha (whakaae/whakahē rānei) ki ia rōpu.
2. I roto i ō koutou rōpu, whakaarohia te rautaki tautohetohe kia toa ai tō rōpu.
3. Whakaritengia hoki ngā kīwaha, kīanga, kupu o Ngāti Hauā kua tirohia kētia e tātou ki roto i tō rautaki.
4. Karawhiua ngā tautohetohe!
5. Kia kaha te whakamahi i ngā kīwaha, kīanga, kupu o Ngāti Hauā!

WĀHANGA 6: HE WHAKAARO ANGA WHAKAMUA

- 1. HE AHA NGĒTEHI TŪĀHUA ME WHAI KIA RERE PAI, KIA RERE TIKA, TE REO O NGĀTI HAUĀ?**
- 2. HE WHAKAARO ANO ŌU?**

APPENDIX G: Hauā Reo Hauā Tangata Reo Strategy

**Hauā Reo
Hauā Tangata**

A Reo Revitalization Strategy
for Ngāti Hauā


Ngāti Hauā
Iwi Trust

Whāinga Matua (mission)

By 2040, Te Reo Māori along with its Ngāti Hauā distinctions will be a principal language of communication for at least 75% of Ngāti Hauā uri.

This mission is in keeping with the objectives set out in Ngāti Hauā's long-term strategy, 'E hoki ana ki te toonuitanga'. The strategy includes success metrics specifically for Te Reo, with associated timeframes, which the Trust will use to measure the effectiveness of Hauā Reo, Hauā Tangata. The success metrics are as follows:

2016 (current)	38% fluent speakers
2021	45% fluent speakers
2031	61% fluent speakers
2036	69% fluent speakers
2040	75% fluent speakers

Tauāki Matua (vision)

HAUĀ REO, HAUĀ TANGATA

- 1. Ko te reo, kia Hauā**
- 2. Ko te tangata, kia Hauā**
- 3. Ko Hauā reo, ko Hauā tangata tonu**
- 4. Inā hauā te reo, ka hauā hoki te tangata**

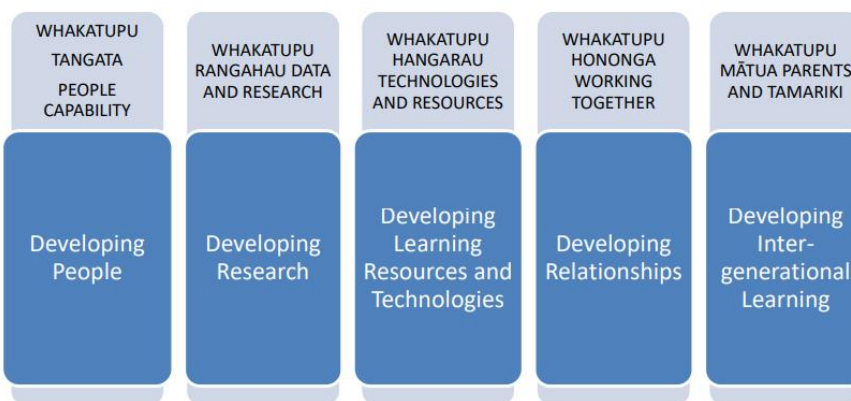
Ngā Mātāpono

Principles



Kaupapa Matua

STRATEGIC OBJECTIVES



Abridged Version of Hauā Reo Hauā Tangata

WHAKATUPU HANGARAU (TECHNOLOGY AND RESOURCES)

A theme which featured strongly in the Te Ora Te Ora Report was the call for more opportunities and resources to learn Te Reo. This is underscored by the overwhelming vote of attendees to the symposium Kōwhiri E Aia who signalled that they would attend another reo initiative to the iwi.

Furthermore, Te Ora Te Ora sees huge potential in investing in the development of technologies that support the teaching, learning, and transmission of Te Reo, as this is currently an area where investment, particularly by iwi, is marginal.

Expected Outcomes:

- Increased opportunities to learn and share Te Reo Māori.
- Increased resource output and technologies to support learning, transmission and preservation of Te Reo Māori.
- Increased capacity for all being able to engage with the iwi, their marae, and their iwi, particularly through training delivered at home in Ngāti Hauā.

Proposed Activities:

- Stocktake of current resources and learning opportunities, both internal and external, so as to avoid reinventing the wheel.
- Mapping plan for all resources and learning opportunities.
- Scoping document for learning technology infrastructure, all learning technologies available, technologies to invest in, timeframes for development and delivery etc.
- Online portal or repository with open access to wāhāri, whākiwhāki, history writings, and recordings as they relate to Te Reo and language of Ngāti Hauā.
- Annual Te Reo week programme including, but not limited to, Kura Reo Wānanga (Whākiwhāki/Karanga, Kura Whākiwhāki, Te Reo symposium, Wānanga Te Reo te Hāhau and Te Reo te Kaunuku, and Kura Pō.

WHAKATUPU HONONGA (RELATIONSHIPS)

As an iwi that is currently developing in the language planning space, and also one that is relatively small with huge planning capability in neighbouring rohe (Te Whare Kōwhiri o Hauāki, Whākiwhāki-Taru etc.) a key success factor for Hauā Reo, Hauā Tangata will be our ability to leverage the skill, experience and developments of other iwi and Te Reo stakeholders. Likewise, maintaining strong relational intensity between marae, whānau and hapū will be equally as important in ensuring the strategy has widespread support and is therefore delivered successfully.

Hence the focus here on building and maintaining relationships.

Expected Outcomes:

- Increased collaboration with iwi and agencies who maintain high-level capability in Te Reo revitalisation planning and/or delivery.
- Increased awareness of and access to Te Reo revitalisation initiatives.
- Increased Te Reo planning and revitalisation capacity and capability.
- Consistent and up-to-date approaches to revitalising Te Reo Māori.
- Strong internal support for and uptake of Hauā Reo, Hauā Tangata strategy.

Proposed Activities:

- Formalise relationship with Whākiwhāki-Taru, with a particular focus on increasing the participation of Ngāti Hauā in the following areas:
 - Te Reo strategy development funding for Marae and hapū.
 - Mātauranga Māori grants.
 - Te Reo Uāpō – learning resources for the home (hā)
 - He Reo Arāhu – focused on future leaders of Te Reo (ages 13 with high-level fluency).
 - Te Reo Kōwhiri – for tāuira 13 yrs up with low-intermediate fluency. Initiative runs like a Kura Reo in different levels, 2-year programme. Full immersion.
 - Te Reo Kōwhiri – for teachers, primary to tertiary, with varying levels of fluency. Runs like Kura Reo in different levels. Activity based with one-on-one provision.
 - Tāwhiri Kōwhiri – entry to He Reo Arāhu.
 - Te Reo Kōwhiri (Māori) – Te Reo equivalent to Te Pihikete/Te O Te Reo, to launch in 2018.
 - Mana Mātauranga Grants – \$500 per tangatahau, nominated by schools. These are for tāuira who exhibit leadership in Te Reo and bring a, have set, pathways into higher education, and who are iwi-connected.

- Formalise relationship with Te Whare Kōwhiri o Hauāki, with a particular focus on developing a similar Te Reo leadership model for Ngāti Hauā.
- Formalise direct relationships with key agencies such as Te Māhira, Te Kaitiaki, Ministry of Education, and all local education providers, to promote delivery of Te Reo and/orNgāiwa of Hauā Reo, Hauā Tangata within Ngāti Hauā.
- Establishment of reo advocates/champions for each marae to drive delivery of key revitalisation initiatives, and to keep marae informed of all relevant Te Reo activity.
- Engagement plan to support the participation of rangatahi under 20 and marae in Te Reo revitalisation (akaapa recommendation in Te Ora Te Ora, Te Ora Te Ora Report).

WHAKATUPU MĀTUA (PARENTS AND THEIR TAMARIKI)

A key observation of Te Reo leaders and teachers who participated in the consultation process for this project, was the high number of parents with tamariki enrolled in Māori-medium settings, whose low Te Reo proficiency restricted their ability to converse and therefore normalise Te Reo for their tamariki. This is significant, particularly given that tamariki aged 15 years are already under represented in the number of fluent Ngāti Hauā speakers by over two thirds.

Hence, there is a need to normalise and grow Te Reo amongst tamariki, particularly through increasing the Te Reo capability of their parents, and opportunities for intergenerational transmission of Te Reo within social settings and the home.

Expected Outcomes:

- Increased Te Reo usage in the home.
- Increased Te Reo fluency and conversational ability of parents.
- Increased engagement in Te Reo between Ngāti Hauā parents and their tamariki.
- Increased environments where Te Reo is normalised.

Proposed Activities:

- Seed funding for the development of whānau language plans.
- Establishment of Mātauranga initiative for parents of tamariki enrolled in Ngāti Hauā kura, both English-medium and Māori-medium, to highlight the importance of intergenerational transmission of Te Reo.
- Kura Whākiwhāki to support parents with Te Reo strategies for the home.
- Scoping document for the development of Te Reo learning opportunities and resources, specifically for parents, in most appropriate resources/programmes, timeframes for development and delivery etc.



Ngāti Hauā Iwi Trust

APPENDIX H: Māori: The Language of the complete New Zealander

TE MAORI

11

MAORI: The language of the complete New Zealander*"Tera a te atua e patai mai ki a tatau 'I pewheatia e koutou te reo rangatira e hoatungia na e au ki a koutou'" (Te Ouenuku Rene, 1969).*

Years after having conceived the idea, Wellington has finally given birth to a Maori Language Society, at present known as "Te Reo Maori". The baby has looked around a bit, but it is as yet uncertain exactly in which direction it will set its sights. Since the moment of truth in March 1970 it has been nursed along by several able hands, and after a lot of coughing and spluttering it is starting to produce its first intelligible sounds. However, coordination of thought and movement is not the best at this early stage, and the baby cannot be held entirely responsible for the violent twitching of its big toe.

Set up by a handful of Maori Language students at Victoria University, Te Reo Maori's main aims are to bring about the fullest appreciation of the language by its members, and to promote Maori generally in the wider NZ community. Membership is open to all who share its aims, irrespective of whether or not they are students, Maori or Pakeha. In fact our members are from all walks of life, and this is how it should be.

There are weekly meetings, usually in the early evening at a central site, where for about an hour the air is filled with various sounds, hopefully approaching Maori conversation, informal or around a theme, singing, speechmaking, and activities associated with the reception of visitors. The Society has also joined with other organisations in presenting informal concerts at schools, and in welcoming visitors, such as the candidates for the Young Maori of the Year Award. Much experimentation with programme is still being carried on, and in this the participation of visitors and senior members has played a major role.

There is no reason why similar clubs should not be set up all over New Zealand, with a programme tailored to the local situation. The teaching of Maori language could be a core activity in areas where there is little scope for learning or speaking Maori, especially in the South Island. Te Reo Maori in Wellington would be very keen to assist people interested in starting such a club.

It is said by some that Maori is a dying language or that it is a hindrance to life in the Pakeha world, so why promote it? There are many reasons for doing so, and not a single genuine reason for downgrading Maori. Its promotion is as valid as the promotion of Malay language in Malaysia, of the African languages in the African countries, and of the Welsh in Wales and Gaelic in Scotland.

The views expressed here by the Secretary of Te Reo Maori, a Dutchman with a multilingual background, may not represent the views of the club as a whole, but they are gleaned from discussions with a wide range of people and from enquiries about Maori Language in reply to circulars and letters to the newspapers on this topic. Maybe Maori is a dying language.

But its death is by no means inevitable, nor is it due to natural causes. Native New Zealanders are well aware of the methods employed to downgrade the language and bring about its death, even if there is confusion over the rationale behind such a policy. The theory that a person will be in a better position to learn a foreign language (e.g. English) if his native language is forcibly suppressed, is as preposterous as an education system which is designed to cater for children, not as they are, but as they ideally might be.

Similarly the theory that Maori language is inferior to English, because it does not contain all the technological terms of modern society, is absurd. Just like English has done, Maori can borrow virtually all its technological terms from foreign languages, like Greek and Latin. Language reflects culture, and if the culture changes so should the language. If we adopt new things and new ideas, we should also adopt new words to describe them, whenever the old words prove inadequate. This is standard practice in every living language. Maori is the language of the complete New Zealander. It is the language of the people who lived here when the Dutch first landed and the English first settled here. Without a knowledge of the language the Maori cannot adequately grasp his own identity and dignity in his own country. Nor can the non-Maori adequately understand the Maori or communicate with him on equal terms. Healthy interpersonal relations between people of different cultures are impossible in the long run without a knowledge of both cultures by both parties.

One could write volumes on the beauty of Maori language; on the beauty of its sound, of its expression of human feelings and emotions, of its wealth of oral literature in books or in the minds of men. One can mention its role on ceremonial occasions; or the fact that a thorough study of New Zealand history is impossible without a knowledge of Maori language. But in the final analysis the language is important to New Zealand because deep down it is important to the Maori people.

One of the functions of an organisation promoting a language is to provide information on the avenues for learning it. Te Reo Maori has published a circular outlining some of the main courses available. This is free on request. It is undoubtedly best to learn Maori at home and at school at an early age, and hence Maori should be taught at all levels of the education system. While adults find it more difficult than young children to master a new language there are nevertheless a number of courses available to them.

Providing there are at least twelve adults willing to form a class, representations for the setting up of an evening class in Maori Language can be made at the end of each year to the principal of the local secondary school. Enrolment cost is about three dollars,

and further details can be obtained from the District Senior Inspectors of Secondary Schools, at the Education Departments in Auckland, Hamilton, Wellington and Christchurch. Details for similar classes may also be obtained from the Extension Departments of the Universities. In fact a number of these classes are already operating.

For those unable to attend evening classes the Correspondence School, Clifton Terrace, Wellington provides courses in Maori from form three to six inclusive. The School caters for both secondary school pupils and adult part-time students. The main restrictions on adults were lifted in 1968 and anyone can now apply. Tuition is thorough and in most cases free. For full details contact the School.

It is possible, and indeed desirable, that pupils at schools where Maori is not taught should apply to their headmaster for permission to study Maori through the Correspondence School. There can be no legitimate reason for refusal as it does not affect timetabling or staffing. Enrolments for such pupils must be approved by the District Senior Inspector of Secondary Schools. If parents or pupils strike any problems in obtaining permission they should contact the Secretary of Te Reo Maori or their local Members of Parliament. Every New Zealander has as much right to study Maori at school, as he has a right to study English.

Other courses in Maori are offered at several universities. Auckland has three stages of Maori Studies, a course of language, society and culture. There is also a one year preliminary course for beginners. In Hamilton, Waikato University has only one stage of Maori, and Canterbury University will introduce a general unit in 1972.

Victoria University of Wellington offers three stages of Maori, a language course with a strong emphasis on the study of oral literature. Victoria offers two intensive preliminary courses for beginners; one for two weeks from January 18th, and the other for three weeks from February 8th. For details on all these courses one should contact the Universities concerned.

Some may think that the baby is trying to run before it can walk. However, we are living in an age where an infant prodigy can still make a lot of impact. When it is a matter of life and death, as in the case of Maori Language, it is important to think fast and think big. Yet, even an infant prodigy needs plenty of assistance or he will fall flat on his face. We welcome the interest, assistance and ideas from people everywhere and are very keen to assist anyone interested in knowing more about the appreciation of Maori Language in New Zealand, and about ways of learning Maori. Our contact address is, Secretary, Te Reo Maori, c/- Victoria University, Wellington.

Kia ora,
Arjen van der Schaaf.

(Source: Te Māori: A. van der Schaaf, 1969)

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