

NGĀ HUA O TE MATA REO WĀNANGA REPORT

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Number of Pae Motuhake: 5

Number of Kaitono: 16

Date: 15-16 November 2019

Venue: Te Whare Wānanga o Awanuiārangi



Ngā Hua o te Mata Reo wānanga background

Ko ngā whakamārama o Te Hua o te Mata Reo:

- Ko ngā hua i puta mai i nga tini kaupapa whakatairanga i te reo rangatira kia rangatira ai.
- Ko te 'mata' ko ngā mataawaka, ko te mata o te arero e tohu ana ko wai koe, nō hea koe. Arara ko te reo Māori.

Ngā Hua o te Mata Reo wānanga are an engagement and community development mechanism for Pae Motuhake members and Kaitono to come together as a collective and share their stories.

Kaitono were invited to present on their project and share what went well, what changes they saw, what they have learnt, what processes could be improved and to share other insights. The wānanga allowed Pae Motuhake to get a snapshot of early outcomes that have been achieved across their kāhui.

Kaitono presentations

Invited kaitono were asked to prepare a presentation for the wānanga around the following questions. The intention was to create a space where kaitono could share their learnings, celebrate their successes and identify any areas that they believe could be improved.

- An overview of your project
- What worked?
- What didn't work?
- What could be done better?
- What outcomes did you see?

As a general guideline, kaitono presentations were advised to be 20 minutes long. There was also time allocated for questions after presentations.

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List of kaitono and summary of their kaupapa

Kaitono Name	Presenter Name	Project Name
Te Rūnanga o Ngāi Te Rangī Trust	Meremaihi Aloua	Te Whare Reo o Te Rangihouhiri
<p>Te Whare o Te Rangihouhiri comprised two principal kaupapa: Kura Reo for Kaiako based in Tauranga Moana which comprised of 60 participants, and Te Whare Tīrara o Te Rangī Houhiri, the development of online reo, archival resources and mātauranga resources specific to Ngāi Te Rangī.</p>		
TAI Group Solutions	Te Raania Ormsby-Teki	Tūtarakauika Kūao – Ka ea! Mātaatua 2020
<p>Tūtarakauika developed language immersion domains for pakeke of Ngāi Te Rangī, based on kapa haka. This project comprised several day wānanga, held in full immersion reo Māori covered the whakamārama of each discipline within Kapahaka: Whakaeke, Mōteatea, Waiata ā ringa, Poi, Haka, Whakawātea. Intergenerational transmission was the key focus; from Pakeke to Rangatahi, increased engagement, understanding and contribution. Ranga (Kūao) were paired with the fellow experienced Pakeke/Tuākana of the Kapa, and also Kaumātua.</p>		
Tuhoe Tuawhenua Trust	Brenda Tahī	Te Mauri o te Ngahere Academy
<p>Te Whare o Rehua is a kaupapa reconnecting younger generations to the ngahere, and te reo me ngā āhuatanga o te ngahere.</p>		
Te Whakatōhea Trust Board	Danny Paruru and Anita Kurei-Paruru	Te Tohekura
<p>The Trust held two kura reo – Te Tohekura – to embed and strengthen the language and identity of Te Whakatōhea. The kura reo attempted to integrate te reo o Te Whakatōhea back into the community.</p>		
Ngāti Awa Community Development Trust	Noti Belshaw	Kaupapa reo o Ngāti Awa
<p>Ngāti Awa engaged in a number of discrete projects: a series of Wānanga Karanga, to strengthen reo karanga, reo kōrero, reo ā-tuhi, and reo waiata of Ngāti Awa; the development of a marae pepehā resource; collecting kōrero about wāhi tapu; and gathering kōrero from Ngāti Awa kaumatua interviews which have been transcribed and archived. A fifth project, a mobile app to disseminate the the marae pepehā and wāhi tapu, is under construction.</p>		
Tracy Mariu/Rangimaria Mariu	Tracy Mariu	Te Mana Motuhake o Te Whānau
<p>Held whakapapa wānanga which included the development of historical and oral narratives in te reo to help whānau engage, develop and revitalise the reo within their whānau unit, in re-connecting whānau back to their marae and land. Specific activities included garden planting, learning the skill of recycling, composing waiata, and establishing a new kapa haka group – Ngā Pōtiki o Uta.</p>		
Te Rōpū Whakapūmau o Te Whānau ā-Apanui	Tihirau Shepherd	Te Reo auaha i te kāinga
<p>Workbooks were devised to develop the reo auaha i te kāinga during wānanga reo. Six kōwae ako were taught throughout wānanga based on Te Reo whakamoemiti, Te Reo Mihimihi, Te Reo whakatauaki, Te reo whakamōhiohio, Te Reo Pāpaho me Te Reo Mōteatea. This included developing reo community pods. Puna Reo cluster groups were also devised as additional collaborative support, to build reo proficiency within homes and whānau.</p>		
Hei Tiki Creatives Ltd	Maraea Davies	Moko Tube (Mataatua)/ Waiata Mai
<p>Hei Tiki Creatives are a content creator, and educator producing local pūrākau for Ngāti Awa. They are a producer of books, music and video, and mobile apps. Their kaupapa was the development of media and apps around te reo Māori, education, and kaupapa Māori, with storytelling. This approach to te reo is one of innovation and transformation. The main aspiration is to make learning and teaching te reo Māori accessible to and easy for children, whānau and teachers developing, revitalising and engaging in te reo using a digital media platform.</p>		

Kaitono Name	Presenter Name	Project Name
Te Reo Wainene o Tua	Lee Timutimu	Te Moana a Toi Storytelling Events
Held storytelling events for schools to develop and revitalise historical and oral narratives delivered in te reo Māori, utilising local Mātanga reo skilled in the art of storytelling from Mataatua rohe.		
Bryce-Hare Whānau Trust	Teina Boasa-Dean	Te Kura Roa
This Ruātoki-based kaupapa sought to reconnect descendants to their māra kai, and learn of the specific lexicon, lineage, scientific methods and knowledge base that comes with it.		
Tangaroa Aquaculture LTD	Patrick Nicholas	Kohikohinga Kaiāwhā
Kohikohinga Kaiāwhā was the development and delivery of an online app providing access to mātauranga Mātaatua, including waiata, whakapapa, and reo.		
Gaylene Collier	Reko Temoana, John Postlewaite, Brian Takurua	Te Peka o te Haahi Ringatu ki Ruatoki
Te Peka o te Hāhi Ringatū ki Ruatoki held wānanga reo through Hāhi Ringatū practices and teachings. This included learning hīmene, tikanga, and te reo Ringatū.		
Te Waka Reo o Matapihi	Ngareta Timutimu	He Matapihi ki te Ao
He Matapihi ki te Ao held a number of reo initiatives to normalise and strengthen te reo o te papakāinga o Matapihi. The branches of this kaupapa included 'Te Pakeke Kōrero Klub', 'Parakuihi Kōrero Māori', regular reo classes, and the nurturing of reo champions within Matapihi.		
Ōpōtiki Mai Tawhiti	Dawn Hill	Ngā Wānanga o Ōpotiki Mai Tawhiti Kapa Haka
Held wānanga based on teaching the descendants of Whakatōhea Kapa Haka to develop and revitalise te reo within Whakatōhea rohe.		
Te Rōpū Whakarauora Reo a Te Ūpokorehe	Anameka Pirini	Kia Kutarere te reo!
Held wānanga reo to revitalise tikanga and to revitalise reo Māori in its local community. These wānanga consisted of kura pō, kura waiata, wānanga tikanga, wānanga reo, and kura reo.		



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Themes from kaitono

Analysis of the key themes emerging from kaitono, grouped around the questions outlined in the previous section, have provided the following learnings.

What worked?

Kaitono shared what worked for them in their respective kaupapa, which included:

- Overall, having a wānanga reo format, which often emphasised developing dialect- or domain-specific reo (such as reo ā-hāhi, reo ā-ngāhere, etc.)
- A feeling of 'ownership' over their kaupapa, supported by the Pae Motuhake having a broad scope for what projects could be undertaken (and not taking a narrow, prescriptive approach)
- Developing online platforms for engagement, making mātauranga Mātaatua more accessible to youth

What didn't work?

Kaitono also shared the difficulties they faced, largely to do with the financial and administrative dimension of Te Mātāwai. Many spoke of inconsistent and delayed payments, which puts significant stress on kaitono, who do not typically have access to credit facilities for advance payments. Further, the milestone system proved difficult for kaitono that had multiple discrete kaupapa being funded by Te Mātāwai. Similarly, the level of compliance and paperwork was very cumbersome for some kaitono, who noted that the online nature of Te Mātāwai administration disadvantaged older kaitono, or those without digital literacy. Further, many noted difficulties in calling Te Mātāwai for support. Other kaitono emphasised that not having a representative from the tari of Te Mātāwai in Mātaatua was difficult, and they would have liked to have had someone in that capacity to service their region.

What could be done better?

Kaitono felt lessons could be learned in a number of areas:

- Te Mātāwai administrative compliance on kaitono should be minimised, with alternatives for those who are not digitally-literate
- It may be useful to adapt/learn from comparable Mā Te Reo funding processes, which some kaitono considered more straightforward
- Ensuring a consistent and on-time payment schedule, so kaitono are not left to pay for kaupapa in advance

- Ensure kaitono projects have a clear scope and focus, with more targeted audiences and outcomes
- Draw as much from the pool of kaumātua knowledge as possible

Summary of early outcomes

Kaitono were also asked to share the outcomes that they are seeing as a result of their initiative. The early high-level outcomes are bulleted below, with a more detailed description of some of the kaitono projects and outcomes thereafter:

- Strengthening reo ā-iwi and tuakiri ā-iwi
- Strengthening language specific to particular activities (such as ngāhere, or māra kai)
- Development of e-learning databases and repositories
- Reconnecting whānau to their rohe, iwitanga and hapūtanga
- Revitalising tikanga ā-hapu, ā-iwi
- Intergenerational transmission of knowledge, such as handing down kōrero tawhito
- Awakening interest, desire, and curiosity about te reo and its use in different domains (at home, in the ngāhere, online, etc.)
- The emergence of champions of te reo
- Increasing confidence in new and developing reo Māori speakers

Kaitono projects and outcomes

Tūtarakauika held a series of total immersion, rūmaki style wānanga with pakeke, with the aim of revitalising te reo o Ngāi Te Rangi. Urban whānau appreciated engaging at the grassroots levels with ahikā and papakāinga, and strengthening relationships through whakawhanaungatanga. The wānanga also offered opportunities for urban whānau to share kōrero and experiences of living in the cities with the hau kāinga, and kapa haka and whakapapa were as platforms to stimulate and encourage kōrero. The wānanga identified that ongoing surveys and data collection on efforts to revitalise te reo o Ngāi Te Rangi are critical to rauora reo for Ngāi Te Rangi.

Te Rōpū Whakapūmau o Te Whānau ā-Apanui's kaupapa anchored around the medium of virtual learning. They developed a digital platform to support whānau learning in the home, drawing from the efforts of whānau to develop strategies and sustain language acquisition through virtual media. Wānanga were held in the development of these plans, which strengthened the personal and professional skills of those present. Six language domains were emphasised, including spiritual material, greetings, proverbs, media, general knowledge, and traditional laments and waiata. Having te reo as a spoken language and living language was the overall commitment of this project.

Hei Tiki Creatives Ltd developed a series of digital media platforms, including 'Mokotube', 'Taiohi-tube' and an online reo learning initiative. This included animated early childhood narratives, with an adaptive level of te reo for both adults and children, in interactive, musical, and entertaining settings. This kaupapa sought to establish safe learning environments for beginner and intermediate reo whānau. Hei Tiki Creatives recognises the role that animation and digital technologies can play in developing child creativity and fostering whānau kōrerorero.

Te Reo Wainene o Tua's kaupapa anchored around the art of story telling for tamariki, particularly through the use of Māori theatre. The intent here was to forge connections with pakiwaitara, kōrero wainene, and so forth, in fostering and nurturing creativity amongst tamariki. The aim of this project is to build communities of story tellers in Māori communities in revitalising te reo.

Ōpōtiki Mai Tawhiti held kapa haka wānanga embedded in tikanga of Whakatōhea. Kapa haka proved a successful medium in sharing history, knowledge, and reo, and the wānanga was an

opportunity for urban whānau and the hau kāinga to strengthen their whanaungatanga and knowledge base simultaneously. This kaupapa emphasised how the art of kapa haka is a connector from land to sea, and between and amongst kin, all the while revitalising te reo.

Te Rōpū Whakarauora Reo a Te Ūpokorehe held wānanga whakarauora reo, and had attendance of whānau passionate in te reo. The wānanga whakarauora has encouraged rangatahi and pakeke to lift their reo use in the community, while also identifying the need for whānau to speak reo and kōrero in the domain of the home.

Te Rūnanga o Ngāi Te Rangi held a wānanga reo for teachers: Kura Reo Kaiako. The wānanga, held at Whareroa marae, supported kaiako who were eager to further develop their reo skills. Many kaiako came from schools that did not have resources or established structures to support reo development, with roughly 17 schools sending teachers to participate (from all backgrounds and whakapapa). The second kaupapa, Te Whare Tīrara o Te Rangihouhiri, consisted of developing a digital repository of Ngāi Te Rangi cultural knowledge and heritage, through the online platform of 'Te Puna o Te Kī'. This has the capacity to store and distribute knowledge, images, taonga, research, and a lexicon/dictionary of Ngāi Te Rangi words. This, in conjunction with the Kura Reo Kaiako, have contributed towards a strengthened sense of iwi identity and language distinctiveness. It is important, however, to ensure the reo and identity of Ngāi Te Rangi continues, and so ongoing research is important for this continued development.

Te Whakatōhea Trust Board's Kura Reo – Tohekura – were successful at establishing a foundation to work from in preserving and transmitting the dialect of Te Whakatōhea. Strong Te Whakatōhea reo leaders from across the country were brought together for the Tohekura, to reconnect descendants of Te Whakatōhea (most of whom live in other areas) to their unique cultural and tribal heritage, knowledge, and tikanga of Te Whakatōhea. Tohekura also produced a workbook with knowledge and waiata.

Te Rūnanga o Ngāti Awa's series of Wānanga Karanga saw 96 whānau registering to attend, with the aim of strengthening Ngāti Awa's distinctive reo karanga, reo kōrero, reo ā-tuhi, and reo waiata. A major intent of the wānanga was to support wāhine to stand confidently upon the marae as kaikaranga. The second project, the marae pepehā resource, is an online repository of pepehā related to each

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marae for those who do not know much about their tribal or marae heritage. The repository also provides direction for correct pronunciation of kupu and ingoa Māori specific to each marae. The third and fourth projects are still ongoing; these include collecting stories and knowledge about wāhi tapu within Ngāti Awa, as well as transcribing kōrero from various Ngāti Awa kaumātua.

Kohikohinga Kaiāwhā is an online platform bringing together reo, whakapapa, mātauranga, and waiata of Mātaatua for descendants to engage with. The platform includes over 1000 videos, 200 photo albums, and 120 downloadable files. The platform receives 2000 member visits each day, with the largest recorded weekly visit at 17,000. The app is still under development.

Te Whare o Rehua is a ngahere-based learning and mātauranga programme, reconnecting younger generations to the ngahere. Camps are held in the bush and teach rangatahi about the kōrero of the area, kupu related to the ngahere, breaking in horses, the history of places, prominent manu such as kererū, plants, trees, and so forth. Major outcomes from this kaupapa included reconnecting with the ngahere and seeing the strengthening of te reo o te ngahere. However, much more effort is needed to use te reo as the language of instruction, as many of the rangatahi were unfamiliar with the kupu and reo being used.

The Bryce-Hare Whānau Trust's kaupapa was based on a māra kai in Ruātoki, near Te Māhurehure hapū marae Te Rewarewa. Māra kai have a specific lexicon, and wānanga were held to learn the history of the land, and stories of kai like kūmara and rīwai. The kaupapa saw significant interest from whānau, with rangatahi seeing value in learning the scientific elements of māra kai. The overall aim of the kaupapa was to strengthen the connection between whānau and Te Urewera, and to this end, brought in a number of facilitators and experts to explain the different cultural and historic dimensions of mahinga māra.

Te Peka o te Haahi Ringatū ki Ruātoki held a number of wānanga based on te reo and tikanga of Ringatū. These wānanga included learning himene, tikanga, and kupu of Ringatū. The final wānanga focused on compiling karakia from the bible, and ensuring all kupu were spelled correctly. The significant outcome from this kaupapa is the strengthening of Ringatūtanga, and the significant interest and uptake in Ringatū kōrero, mātauranga, and taonga tuku iho by whānau and hapū.

He Matapihi ki te Ao held a number of reo-based kaupapa. 'Te Pakeke Kōrero Klub' are regular hui with pakeke, kuia and koroua at a café in Matapihi to converse in te reo. Roughly 15 people attend these one to two hour sessions, and has seen increased confidence in reo speakers. 'Parakuihi Kōrero Māori' is a similar kaupapa, with four breakfast reo sessions held at Matapihi marae. Karaehe reo are regularly held twice weekly, with an emphasis on texting in te reo. Overall, the combined projects of He Matapihi ki te Ao are contributing to uplifting the spirits of kuia, kaumātua, and younger generations; the distinctiveness of Matapihi reo is developing, and reo use amongst whānau is increasing.

