



‘E HOKI...’

**An iwi Māori definition of
language dialect and
regional variation**



*Native Voice
Mahuru 2019*



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Acknowledgements

*Mai i te rangi ki te whenua
Tae noa ki ngā mea katoa i waenganui
Haumi e, hui e, tāiki e!*

Native Voice would like to acknowledge and mihi to the interviewees who shared their time, aroha and kōrero with us. We thank the interviewees for the contribution they have made to this work. Their life experiences have played a crucial role in shaping and informing this work. Most importantly, we would like to acknowledge them for their immeasurable contribution to Māori language revitalisation.

We thank the staff at Te Mātāwai for their advice and oversight through the duration of this research process, and project mentors who generously gave their time to review project documentation and findings and to provide valuable feedback.

E mihi ana ki ngā tai e whā.

The title of this report is as an acknowledgement of our ancestors, our tūrangawaewae, our ūkaipō. It is a remembrance of whence we came, to whence we must return. Therefore, 'E hoki' was chosen to convey a sense of returning.



Executive Summary

This report on Māori dialect is prepared for Te Mātāwai by Native Voice Limited. The objectives of this report are to identify a Māori-centric understanding of language dialect and identify tribal revitalisation efforts.

The key outcome of this report is a Reo ā-iwi Tool for revitalising reo ā-iwi at the community level.

Native Voice Limited employed a mix-method research approach using both qualitative and quantitative research methods to conducting this research project. This included a literature review and semi-structured interviews. The framework underpinning this research project is Kaupapa Māori Research.

Focus Questions

The following key questions were used to guide the research with iwi:

1. What does reo ā-iwi mean to you?
2. Do you actively support your dialect?
3. How do you know who is a speaker of your reo ā-iwi?
4. What is the role of reo ā-iwi in whānau and community language revitalisation and micro-planning?

Key Research Outcomes

1. Native Voice defines reo ā-iwi as a language used by a group of people who are linked to a certain place or location. Reo ā-iwi is about people and place. Once people and place are defined, then linguistic features of language are taken into account.
2. Native Voice has developed a tool for revitalising reo ā-iwi. This tool provides a road map for people to follow in order to revitalise their reo ā-iwi.



Key Research Findings

1. Based on the interviews and literature review, iwi are committed and active in their efforts to revive their reo ā-iwi by making this the focus of their language plans. Through their language plans, they envisage language continuity between generations.
2. Iwi are keenly aware of the decline of native speakers and the overall decline of te reo Māori speakers. While Ngāti Hine are a small minority, 30% of their marae still kōrero Māori. The rest of the country, however, struggle to fill their paepae with te reo Māori speakers. These trends are not new, however, based on the interviews, all iwi are now keenly aware of the threat and are no longer complacent in their attitudes to reviving te reo Māori, and their own reo ā-iwi.
3. Iwi are now becoming increasingly aware of the impact of the lack of native te reo Māori speakers at home and on their marae. The loss of the language means the loss of tikanga, the loss of kawa, the loss of taonga tuku iho. The loss of our reo ā-iwi, means the loss of pūrākau and pakiwaitara. The loss of native speakers means the loss of connection to te ao kōhatu. The speakers who are now left to carry te reo Māori hold memories of those native speakers.



Recommendations

Native Voice have **four key recommendations** for consideration.

Recommendation 1:

It is recommended that Te Mātāwai support iwi in developing reo ā-iwi corpus. It is a significant gap missing in all language and reo ā-iwi revitalisation efforts and is a key ingredient in reviving, growing and developing te reo ā-iwi. Reo ā-iwi corpus development is a huge undertaking and requires a lot of people power in collecting, collating, archiving and digitising archival records housed publicly and pri-vately. This will catapult reo ā-iwi accessibility for generations to come.

Purpose: To enable iwi to create a reo ā-iwi mātāpuna, or in Waikato, a manawa ā-whenua. This manawa ā-whenua will be the source from which all reo ā-iwi records can be housed, and sourced to create language resources, language accuracy, and language research. Most importantly, it is the source from which our reo ā-iwi can continue to survive, grow, develop and continue for generations to come.

Outcome: Each iwi develops their own reo ā-iwi corpus by collecting, collating and digitising all ā-iwi archival resources held publicly and privately (at the discretion of the owners). This corpus is owned and controlled by the iwi and used as a source for reo ā-iwi revival, growth, devel-opment and continuity.

Recommendation 2:

It is recommended that Te Mātāwai facilitate engagement with iwi-based language planners and major Māori language stakeholders such as Te Ātaarangi, Ngā Wānanga (Aotearoa, Raukawa, Awanuiāran-gi), Te Taura Whiri i te Reo Māori, Te Māngai Pāho and Te Kura Whakarauora Reo around how revital-isation of te reo ā-iwi can be built into their methodologies and programmes, to reflect the features of dialect revitalisation identified through this project. This engagement may occur in the form of a national hui or series of workshops between key stakeholders in these institutions and will draw on experienced practitioners of iwi language who actively model this language.

Purpose: To socialise with this emerging definition of reo ā-iwi and model for revitalisation with these major stakeholders. The hui kaupapa differs to other hui taumata on revitalisation as it will emphasise dialect and not general Māori language activity, although it may 'piggyback' off existing hui ā-iwi for te reo Māori.

Outcome: For the stakeholders to increase their awareness of the role they have in influencing how Māori language communities engage with dialect. This will allow stakeholders to share their experiences, and their successful practise.



Recommendation 3:

It is recommended that Te Mātāwai bring together key language champions across the country to de-velop a pan-tribal task force, whose sole focus is the revival, growth, development and continuity of reo ā-iwi. Their role is to ensure that reo ā-iwi plays a key role in any language strategies and language re-search coming from the Maihi Māori and the Maihi Karauna. One of the key roles of this pan-tribal task force would be a reo ā-iwi ThinkTank-ActionFirm to serve both Maihi Māori and Maihi Karauna plans. The ThinkTank-ActionFirm is about being strategic whilst being in action to deliver outcomes as deter-mined by the aims and objectives as set out in the Maihi Māori and Maihi Karauna strategies.e.

Purpose: To develop a small pan-tribal task force to be a reo ā-iwi conscience for the Maihi Māori and Maihi Karauna strategies.

Outcome: A pan-tribal ThinkTank-ActionFirm charged with the continuity of reo ā-iwi strategies under the Maihi Māori and the Maihi Karauna strategies

Recommendation 4:

It is recommended that Te Mātāwai support research to explore traditional and non-traditional forms of Māori language, as performed by another indigenous culture. This research should identify the characteristics and factors that influence traditional Māori speech, commonly known as native speech, and non-traditional forms ('modern Māori'). Consideration of other indigenous models may assist Māori to identify 'trad' and 'non-trad' forms of speech in Māori language communities and how the community can understand their dynamics.

Purpose: To document and build our understanding of traditional and non-traditional forms of Māori language.

Outcome: A growing body of knowledge about, and guidance to help Māori language communities to identify language forms and how to connect learners with traditional forms of speech.



Section 1: Introduction

This report on Māori dialect is prepared for Te Mātāwai by Native Voice Limited.

The overall objectives of this report are to:

- (a) identify Māori-centric understanding of language dialect; and
- (b) identify tribal revitalisation efforts.

The key outcome of this report is a reo ā-iwi tool for revitalising reo a-iwi at community levels.

Native Voice Limited employed a mix-method research approach using both qualitative and quantitative research methods to conduct this research project. This included a literature review and semi-structured interviews. The framework underpinning this research project is Kaupapa Māori Research.

Native Voice is a whānau business based in Hamilton that supports the sharing of our Māori narratives in varied mediums for a diverse range of audiences. Native Voice specialises in te reo Māori and provides consultancy services in communications and marketing, public relations, broadcasting and recently diversified into kaupapa Māori research.

The research team are Sharon Jensen and Maruia Jensen (*Ngāpuhi, Ngāti Porou*), Kanapu Rangitauira (*Te Arawa, Ngāti Porou, Te Whakatōhea*), Tauawhi Bonilla (*Ngāpuhi, Ngāti Porou, Honduras*) and Gareth Seymour (*Ngāti Hikairo*) with further information of each researcher listed in **Appendix 1 – Field Researchers**.

The title of this project, 'E hoki' was chosen to convey a sense of returning. As learners of Māori language, we want to return to our ancestral tongue, and more specifically, to our own reo ā-iwi, to the language of our own whānau, marae, hapū and iwi.

'E hoki' is about a physical, mental and spiritual return to your own whenua, rohe, hui to re-connect to the source of your identity, to your language, to your dialect. Return to the ahi kā to keep the home fires burning. E ai te kōrero 'E hoki ki ō maunga kia pūrea koe e ngā hau o Tāwhirimātea'.

The people that participated in this project came from Te Tai Tokerau, Tāmaki Makaurau, Tainui, Tauranga Moana, Te Arawa, Mātaatua, Te Tai Tāwhiti, Taranaki, Whanganui and Te Waipounamu.

We chose 19 speakers from within these rohe to discuss their own understandings of reo ā-iwi.



Each of these 19 speakers were asked to discuss the dialect of their specific iwi and their biographies are listed in **Appendix 2 – Ngā Kaikōrero**:

Anaru Reiper (Te Aupouri), John Paitai and Pareaute Nathan (Te Rarawa), Babe Kapa (Ngāpuhi), Moe Milne (Ngāti Hine), Te Kurataiaho Kapea (Ngāti Whātua), Mamae Takerei (Waikato), Miria Tauariki (Ngāti Maniapoto), Jarred Boon (Ngāti Raukawa), Marama Furlong and Tawharangi Nuku (Ngāti Ranginui), Te Ariki Morehu (Ngāti Pikiao), Te Tokawhakea Temara (Ngāi Tūhoe), Hohipera Williams (Te Whakatōhea), Te Raunikau Stainton (Ngāti Porou), Morehu Nikora and Teina Moetara (Rongowhakaata), Enoke Munro (Ngāti Kahungunu), Mohi Apou (Ngā Rauru), Tipi Wehipeihana (Ngāti Tūkorehe), Piripi Walker (Ngāti Raukawa Te Au ki te Tonga), Paulette Tamati-Eliffe, Komene Cassidy and Kiringāua Cassidy (Kāi Tahu).

Throughout this report, we use ‘native speaker’ and ‘first language speaker’ interchangeably. These terms refer to people who were raised in whānau where te reo Māori was the norm, that is, i tipu i roto i te mātotorutanga o te Māoritanga.

Where kaumātua hold negative associations with the word ‘native speaker’, ‘first language speaker’ is used. Te Taura Whiri i te Reo Māori provides this definition for language proficiency that is akin to a native speaker:

... “An excellent command of communicative strategies, grammar, vocabulary and idiomatic language allows the person to use the language spontaneously, fluently, and appropriately [is] able to convey all of their thoughts, opinions and emotions clearly and appropriately in Māori.” (Te Taura Whiri i te Reo Māori website, 2019).

In the case of Māori language speakers who were not raised with te reo Māori but learnt Māori as a second language, are referred to as ‘second language’ learners or speakers. Where their fluency is on par with a native-speaker, we say this speech is ‘native-like’.

Native Voice has employed the Te Taura Whiri i te Reo Māori orthographic conventions in the writing of this report.



Section 2: Methodology

To identify iwi perspectives of reo ā-iwi, oral interviews were carried out by Native Voice with Māori lan-guage practitioners from around the motu. A kaupapa Māori approach was employed for this work, in-cluding the way that we identified potential participants, how we would achieve balanced representation across rohe, and how we invited individuals to participate.

Relationships played an important role in this work. Native Voice employed a small project team of five researchers who are grounded in Māori language communities. The team could take their shared knowledge of the ‘Māori language nation’ for granted as they understand key players, groups and organisations and initiatives across the motu. Where there were gaps in information the group could reach out to their networks to fill these gaps.

This methodology informed all stages of the project so that the research team acted consistently, taking the same approach for all interviews. The project team checked in regularly to address any questions and concerns and to maintain the momentum of the work.

Native Voice was successful in arranging interviews in most rohe that we planned to engage with, such as Te Tai Tokerau, Tainui, Te Arawa, Mātaatua, Te Tai Rāwhiti, Te Tai Hau-ā-uru and Te Waipounamu. Participants included a balanced gender and age range and brought a wealth of experience from the world of Māori language revitalisation.

Each interviewee brought their insights from decades long involvement in the kaupapa, especially as this relates to reo ā-iwi. These experiences covered activities from the past 50 years of Māori language revitalisation including kōhanga reo, kura kaupapa Māori, rangahau, language planning, learning, wānanga, kapa haka and Māori language activism from the 1970s on.

Interviewees were generous in sharing their mātauranga about te reo Māori among their people, meaning that the kete kōrero gathered from the motu was comprehensive. This allowed Native Voice to pull together the strands that make up the findings of this research.



Identifying and interviewing members of iwi from a range of rohe

To identify iwi perspectives of reo ā-iwi, oral interviews were done by Native Voice with Māori language practitioners from across the motu in a kaupapa Māori way. To engage with iwi, we used this guiding principle for how iwi and Māori language practitioners work in diverse situations:

‘Kei ngā hau e whā ngā iwi Māori me ngā āhuatanga e hia e pā ana ki a tātou’

With this principle Native Voice and Te Mātāwai agreed to a sampling method to identify and interview members of at least fifteen iwi. Native Voice mapped and grouped iwi by waka and or geography, taking into account the clusters that sit under Te Mātāwai.

Native Voice sought to work with a range of iwi, large and small from both urban and rural locations. We worked with iwi who have large numbers of first language speakers as well as iwi with few or no first language speakers. We included iwi who have signed settlements with the Crown and other iwi who are yet to settle. Many of these iwi have strong organisational infrastructure to support large projects; others have a limited capacity to manage language revitalisation.

Identifying and recruiting individual (or group) participants

Native Voice drew on a kaupapa Māori methodology to identify participants to invite into the research programme. We focussed on whānau, hapū, iwi language revitalisation programmes. Our research team of five has strong networks in Māori language communities as kaiako reo and researchers. The team discussed potential participants and considered these three factors for approaching and inviting potential participants:

Ngā tāngata

These are Māori language speakers including current language champions and planners, the sources of local knowledge around language variation and how language is being revived and sustained. Native speakers play an important part in this research. We sought to interview at least five native speakers as their perspectives differ, given the different environments in which language acquisition occurred. We invited the individuals we named and approached to either participate in the research, or to guide us toward other candidates where appropriate.

Ngā wāhi

These are the places that we associate with dialect such as waka and iwi. This reminded us to focus at the micro-level of language planning, on the mana of dialect with whānau, hapū and iwi. It reminded us to represent iwi and rohe equitably and to respect that iwi are the experts in local iwi and hapū identities. We sought their guidance on this.

Ngā hononga

We connected people and places, rekindling awareness of dialect and the ability to sustain it. We engaged with organisations who lead language projects, and connected with individuals within their iwi, other iwi and in te ao Māori. Iwi, hapū and whānau are growing their dialects and we connected with a number of key players.



Inviting participants to the research

The research team used a kaupapa Māori approach to invite participants to be interviewed by us. After brainstorming names, including names of native speakers in different locations, we approached individuals who represent, lead or are involved with language revitalisation initiatives among iwi. We drew on names we knew from attending wānanga, through work, kura, kapa haka, discussion with friends and whānau, or who we knew about through Māori media.

The research team then engaged with potential research participants in te reo Māori and te reo Pākehā, following tikanga Māori. Whanaungatanga was a feature of this work as we connected through myriad Māori networks.

The research team, working with allocated regions, contacted individuals at their workplace, or emailed them or called the landlines of kaumātua, or made contact through Facebook. We introduced our-selves, the kaupapa of the research and asked them if we could interview them about their reo ā-iwi.

If they agreed to be interviewed, we would then arrange a time and place for this. In some cases, alter-native names were given as more qualified or more appropriate individuals to interview, who the re-search team would follow up.

Following this we emailed an overview to the participant, and other documentation, then made a 'follow-up' phone call a few days later to confirm the meeting time and location.

This contact phase occurred from February 2019, so contacts were made during Te Matatini and other tribal events either face to face, or by phone and social media. Participants would meet with one (or more) of the research team for as long as two hours.

For ease and comfort, research team members travelled to iwi locations that suited the interviewee.

The interview style and format was informal to allow for a relaxed and comfortable engagement.

We eventually arranged interviews with members of nineteen iwi, as marked in red in the table below. Iwi whose names are in green were not initially mapped but were added to the interview schedule as the project progressed, and interviews secured with them.



What challenges were experienced in the identification and contact phase?

Identification of individuals relied on the networks and knowledge of the research team and desk research that was weighed up and contact made. At times the group would discuss the requirement to engage with first language speakers of Māori, whether it was unclear if a participant was such a speaker, and how we would define this.

The research team encountered four main factors in contacting potential research participants:

- 1) Canvassing a spectrum of individuals including native speakers, well known learners and language planners from each iwi. With the collective knowledge of the research team, we could identify such individuals in all iwi. In most cases, only a small number of names were identified - it is difficult to name large numbers of native speakers for most iwi discussed. In addition, the number of well-known individuals dedicated to local language revitalisation is relatively small in each iwi, as the same names would be raised in discussions with different people.
- 2) Determining which speakers of an iwi were first language speakers (based on a definition developed for this research), and whether there were any such speakers in that iwi. Where it was difficult to identify native speakers, the team then sought names of fluent speakers of that reo ā-iwi and other people prominent in their reo Māori initiatives.
- 3) Arranging meeting times - due to the busy schedules of some interviewees, it took some time to confirm meeting times. In some cases, meetings were put off two or three times due to unforeseen circumstances. The research team did its best to accommodate interviewees by making it-self available at short notice if required, travelling long distances etc. In at least two cases, several attempts were made to confirm meeting times with individuals but due to delays, or lack of response, no interview was arranged and the research team was unable to include the perspective of that iwi.
- 4) Some iwi members were self-effacing and referred the team to other iwi members. In one case this resulted in a circular process and we were referred back to the original contact. While such circular referrals usually resulted in an interview being secured, it also revealed networks of iwi language leaders, their historical role in language revitalisation for their iwi, and how they perceive the shared leadership of this work.



How successful was the research team?

Native Voice was successful in arranging interviews in most rohe that we planned to engage with. The goal of sampling the experiences of iwi from a range of contexts was achieved, for example, Ngāti Po-rou and Rongowhakaata are large and small iwi from within Te Tai Rāwhiti, as are Ngāpuhi and Te Ra-rawa in Te Tai Tokerau. We engaged with members of iwi with large, multi-million dollar infrastructures and with iwi who have smaller iwi organisations.

We were not successful in securing interviews in the rohe of Hauraki, Whanganui and Te Taihu, and only interviewed one member of Te Arawa. For Hauraki and Whanganui, we are confident that inter-views from neighbouring iwi in Tainui waka and Ngā Rauru respectively help to represent the experiences of the rohe whānui.

The interviewee from Ngā Rauru also affiliated to Whanganui awa and described the ways that as members of Aotea waka, they have collaborated together on language revitalisation matters.

While the omission of these iwi is not ideal, the collective set of data represents a robust sampling of iwi from the motu to enable us to define reo ā-iwi from an iwi perspective.

Te Waipounamu and Rēkohu are not well represented in the data, with one interview being conducted with Kāi Tahu whānau, and no interviews held with Te Taihu or Rēkohu. As these two rohe have unique characteristics, this is a notable gap in the project.

Taking this into account, however, we believe that as the sampling method was not designed to cover all iwi in all rohe, the information provided by interviewees in Kāi Tahu gives a general overview of experiences in a number of rohe of Kāi Tahu. Collectively, the entire project sample meets the objective of engaging with a range of iwi in order to define te reo ā-iwi and how this definition can inform language planning for all iwi.



The interview format

The research team structured an interview sheet with questions about experience and knowledge of dialect. While developing our questionnaires, the team sought to draw on whānau experience as well as wider understanding of the reo ā-iwi in the local iwi, rohe and waka.

The draft interview schedules were trialled among the research team so that we felt familiar with the questions and to test whether they would illicit engaged responses e.g. were the questions easy to answer?

The interviews

Interviews began following the training and familiarisation sessions in March 2019. Our research team have skills in te reo Māori and te reo Pākehā and all information was provided in both languages - project overview, consent form, and question sheet.

This enabled interviewees to engage with us in the language of their choice and some were conducted in groups of two and three.

Having said this, five interviews were conducted in English while the remaining fifteen interviews were in te reo Māori, depending on the preference of the iwi member.

Interviews were either recorded digitally on mobile phones or in hard copy using the question sheet.

Where interviews were recorded digitally a project team member would collate data separately by

The interview sheets and ordering of questions were then changed to follow a more logical flow. While the same questions were asked in each interview, interviews allowed for flexibility - allowing the interviewee to set the pace and context.

For the full interview sheet, please see **Appendix 3 – Interviews**, of this report.

transcribing key points and then summarising these. A similar process was followed for handwritten records of interviews by capturing key points as they were discussed against the question sheet.

All audio recordings are returned to interviewees with one copy provided to the project funder.

Native Voice will continue to hold the recordings centrally in a safe location for a period of two years and will provide additional copies to interviewees upon request. Following two years, the information will be removed so the mana of knowledge shared remains in the care of their whānau, hapū and iwi.

When this data was collated, the project team met in Hamilton to analyse and compare findings across the sample.

Overview of the interviews completed

Meetings were held in a range of locations including cafes, marae, homes and offices.

While confidentiality was offered as an option for participants, that is, non-disclosure of names in the data, no participants opted for this option.

For a full list of interviewees and their biographies and iwi affiliations, please see **Appendix 2 – Ngā Kaikōrero**.



Section 3: Literature Review Summary

Native Voice collected information from a range of sources including published literature, online and social media resources, and audio visual resources. To inform language planning, Native Voice has identified resources that reflect language planning across iwi, principally rautaki reo ā-iwi and operational documentation, and we scoped language resources to increase awareness about where iwi can source such resources, and how to maximise their effectiveness as tools for dialect revival and maintenance.

This was done by canvassing online resources such as iwi-driven language plans, and resources and activities developed and managed by iwi. We canvassed social media sites such as Facebook and Twitter (well-utilised by iwi), and iwi radio, to identify resources such as iwi-focused wānanga reo and archival information online. It is evident that iwi engage with new technologies as they become available.

As the Waikato Tainui Centre for Research and Development has conducted a focused review on academic sources, a limited number of reports and research projects were canvassed to identify additional academic resources. Finally, we canvassed audio visual resources that reflect reo ā-iwi. They will represent a kete kōrero to inform iwi language planning and 'recovering traditional knowledge and storing this knowledge through innovative technology for future generations' (Apperley et al, 2017, pg.30).

Comprehensive collections of audio visual resources that reflect reo ā-iwi are located on YouTube, such as the Waka Huia YouTube page, and at the websites for Ngā Taonga Sound & Vision and Māori Television. For example Māori Television hosts episodes of Ngā Pari Kārangaranga, a large number of television series produced 'by iwi, for iwi,' each reflecting the mita of local speakers.

Series such as these are at an intersection of activity led by iwi members involved in language revitalisation. Methods for reviving reo ā-iwi are 'converging' - it is not uncommon for individuals such as Mātai Smith to be involved in language revitalisation through their roles in rūnanga, media, social media, education institutions etc. Smith supports language revitalisation in his role as television presenter, iwi station manager for Tūranga FM (Paranihi, 2018) as well as kaiako for wānanga reo in Rongowhakaata.



What resources were identified?

This section describes resources that were identified as pertaining to reo ā-iwi.

Academic sources

To avoid duplication, this literature review does not broadly scope academic sources and reports. A literature review conducted by the Waikato-Tainui College for Research and Development, titled Literature Review on Māori Language Dialect and Regional / Iwi Variation (2018) identified numerous sources and provided a linguistic overview of reo ā-iwi that is excluded from the scope of this project. Research that captures iwi views and aspirations for reo ā-iwi include the series of Te Ahu o te Reo reports released by NZCER and Te Taura Whiri i te Reo Māori in 2017.

Iwi-based language strategies

This section outlines the results of desk research reviewing iwi language strategies. Iwi language planning occurs across the motu and the documentation available online is often accompanied with information about the activities used to implement the strategies. More information about these language strategies and the initiatives to support them is located in Section Three.

Native Voice has reviewed rautaki reo ā-iwi for:

- Te Rūnanga o Te Rarawa - Te Rautaki Reo o Te Rarawa
- Ngāti Kuri Trust Board Incorporated, Tohu Reo - Te Rautaki o Ngāti Kurī 2014
- Waikato-Tainui Holdings - Tikanga Ora, Reo Ora (TORO)
- Raukawa - Whakareia te Kakara o te Hinu Raukawa
- Maniapoto Māori Trust Board - Te Rautaki Reo / Reo a te Nehenehenui
- Te Rūnanga o Ngāti Hikairo - Ngā reo o āpōpō rāua ko Ātahirā
- Taranaki - Te Reo o Taranaki
- Te Mana o Ngāti Rangitihī Trust - Te Reo and Education Strategy - Te Ohoohotanga 2013
- Tūhoe Te Uru Taumatua - Tūhoe Economic Development Plan 2015-16
- Te Rūnanganui o Ngāti Porou - Te Reo Ake o Ngāti Porou - Toitū te Reo 2016
- Ngāti Kahungunu Iwi Incorporated - Strategic Plan for the Revitalisation of Te Reo o Ngāti Kahungunu Māori Language Strategy 2006-2027
- Rangitāne o Tāmakinui-a-Rua Incorporated - Rangitāne Tangata Reo, Rangitāne o Tāmakinui-a-Rua - Te Reo Māori Strategy and Implementation Plan 2017-2022
- Rangitāne o Wairau - Tangata Rau Reo Kotahi 2018-2050
- Ngāti Koata Trust - Kia Whakatū te Reo - Te Rautaki Reo o Ngāti Koata 2016
- Te Rūnanganui o Ngāi Tahu - Kotahi Mano Kaika (consecutive plans)



Archival and contemporary audio visual resources

There are several significant audio visual collections that embody te reo ā-iwi. Te reo Māori is represented in many media that capture regional variation, including Waka Huia episodes dating back to 1987, more recent episodes of Waka Huia with reo kaumātua mōrehu, radio and television items addressing revitalisation, archival resources and websites dedicated to sharing reo ā-iwi.

For example, the Ngā Pari Kārangaranga collection consists of 'by iwi, for iwi' series' and documentaries and records large numbers of speakers discussing their iwi and their reo, through that reo.

For this project it is important to scope these collections to grow awareness of how:

- audio visual resources play a role in engaging learners and speakers with the reo of their own people, often their tūpuna and whānau;
- the way that learners and speakers engage with such materials;
- to share strategies on using them as learning tools;
- audio visual resources will assist in the development of corpus and other revitalisation work;

Census results show a steady decline in the number of first language speakers, as older generations pass on. In this context the collections will play a more critical role in supporting learners and speakers to engage with quality spoken dialect. In the 2013 Census, 21.3 percent of all Māori reported that they could hold a conversation in Māori about everyday things. This was a decrease from 23.7 percent in 2006 and 25.2 percent in 2001 (The Social Report, 2016).

Waka Huia

This television series began screening in 1987 and has screened continuously on Television New Zealand. Its impetus for production followed the Te Māori exhibition where kaumātua reflected on the collective knowledge held by those attending the exhibition openings and the risk of loss should an aituā befall them, "ka titiro ... ki te maha o ngā kaumātua Māori i haere ki te kaupapa whakapuare a Te Māori engari ka puta te pātai ... ka pēhea rā mēnā ka totohu te rererangi, ana ka ngaro katoa ngā kōrero" (TVNZ: Waka Huia - Whai Ngata, 11:50mins, 2008).

Since 1987 Waka Huia has captured reo ā-iwi from the entire motu and is a rich and unique collection of their voices. Like other archival resources the collection can inform corpus and analysis of 'te rere o te reo' (rhyme, rhythm and accent) in different takiwā. Episodes played for one hour until 2011 when the broadcast time was reduced to 30 minutes.



Waka Huia at Ngā Taonga Sound & Vision

The entire Waka Huia collection is held by TVNZ and is managed by Ngā Taonga Sound & Vision, the national audio visual archive, on their behalf. Metadata for every episode of the series can be located at the Ngā Taonga online catalogue. Through this search function, iwi researchers and language planners can identify basic metadata about speakers, locations and kaupapa pertaining to their rohe and reo. A 'Ngā Taonga' search for 'Waka Huia TVNZ' on 12 March 2019 resulted in 1560 results. While some episodes of Waka Huia are duplicated due to different capture methods, this represents a significant body of mātauranga about reo ā-iwi to inform language revitalisation.

Many episodes can be viewed onsite at Ngā Taonga in Wellington during business hours. Specific episodes can be sent to clients upon request as limited term, secure, 'drop-box' type files. Fewer than ten episodes of the series have been placed online at the Ngā Taonga website, however the majority of the collection must be sourced through the organisational 'access' processes.

Waka Huia on YouTube

A dedicated Waka Huia YouTube page hosts over 900 videos from the series. Approximately half of these videos are trailers posted alongside each full episode. A small number of legacy episodes are posted at this page, such as a 1992 episode featuring Hamuera Mitchell of Ngāti Whakāue. As the episodes are on YouTube, access is relatively straightforward for language learners and planners. Content can be filtered by searching specific terms at the YouTube page. For example a search for 'Hokianga' on this YouTube page on 12 March 2019 found 14 videos with speakers from the Hokianga talking about Hokianga.

Waka Huia on TVNZ

TVNZ hosts some recent series of Waka Huia on demand. There are limitations to accessing these episodes based on geography and a requirement to register to access on demand content.

Control of Waka Huia

In February 2019 Ngā Aho Whakaari, a representative body for the Māori television and film sector, raised concerns over the commercialisation of rights for Waka Huia in a deal between TVNZ and Getty Images (Waatea news website, 2019). TVNZ responded in March 2019 indicating that management of the collection by Getty Images would be rescinded and that the collection would be handed to a Māori body following the review of the Māori media sector (TVNZ 1NewsNow website, 2019).

Ngā Pari Kārangaranga

This is a broadcast resource funded by Māori Television Service (MTS) that is promoted as being made 'by iwi, for iwi and about iwi.' The kaupapa of the programmes is to reflect reo ā-iwi. Episodes are broadcast initially on the Te Reo channel. They then play on rotation on Te Reo and on Māori Television.

Each episode of each series can be located online on a dedicated page at the MTS website. This list shows the series that have been produced under the umbrella of Ngā Pari Kārangaranga. Each series and episode can be located by scrolling down the 'Ngā Pari Kārangaranga' page at the MTS website.



Ngā Pari Kārangaranga / Series	Iwi / Rohe Focus
He maunga he rangatira he rangatira he kōrero	A range of iwi represented
Hauraki Ngātahi	Hauraki
Ngā Rākau Tūpuna	Kāwhia
Kā Pari Kārakaraka o Ōtepoti	Ngāi Tahu
Ngā Whetū o te Kohu	Ngāi Tūhoe
Te Hokinga Maumahara ki te Urewera	Ngāi Tūhoe
Te Urewera	Ngāi Tūhoe
Te Waikaukau	Ngāi Tūhoe
Ngāti Hine a Hineamaru	Ngāti Hine
E Tū e Maniapoto	Ngāti Maniapoto
Ngā Reo o te Tai Rāwhiti	Ngāti Porou
He Wīwī He Nāti He Whanoke	Ngāti Porou
Ngāti Tahu Ngāti Whaoa te iwi	Ngāti Tahu Ngāti Whaoa
Ngā Awa Whāngai o Tamaoho	Ngāti Tamaoho
Tūwharetoa	Ngāti Tūwharetoa
Te Reo o Ngāti Wai	Ngāti Wai
Ngāti Whakaue Whakanui	Ngāti Whakaue
Te Whare Kōrero o Rongowhaata	Rongowhakaata
Te Kei o te Waka	Tāmaki ki Raro (Tainui)
Ngā Reo o Taranaki	Taranaki
Tuku Reo Tuku Mouri	Taranaki
Ngā Kōhanga Reo ki Tauranga Moana	Tauranga Moana
Tauranga moana	Tauranga Moana
Tauranga moana Tauranga tangata	Tauranga Moana
Mai Maketū ki Tongariro	Te Arawa Waka
Kuaka Wharau	Te Hiku o te Ika
He Kuaka Mārangaranga	Te Hiku o te Ika
Te Reo Irirangi o te Hiku o te Ika	Te Hiku o te Ika
Ngā Kapa Haka o Te Tai Tokerau	Te Tai Tokerau
Te reo o Te Whānau-a-Apanui	Te Whānau-a-Apanui
He Piko he Taniwha	Waikato
Ko Au te Awa ko te Awa ko Au	Whanganui
He Matapihi ki te Awa Tupua	Whanganui
Tuohu Kau	Winitana Whānau



Ngā Taonga Kōrero

The Ngā Taonga Kōrero collection holds over 10,000 audio taonga that are largely untapped in terms of Māori language revitalisation and planning. Like Waka Huia and Ngā Pari Kārangaranga, this collection represents a significant gathering of the voices of first language speakers from the motu.

The collection dates from the early 1960s when a Māori section was set up by the New Zealand Broadcasting Corporation. The unit recorded marae openings, major hui and regional and national festivals in te ao Māori. While te reo had been broadcast as early as 1927, for example songs and items by the Petone Māori Variety Entertainers, the bulk of the collection dates from the 1960s.

Metadata is available for the entire Ngā Taonga Kōrero collection at the Ngā Taonga website, and at March 1, approximately 1,600 of these titles were available online to the public. A large number of items capture voices of kaumātua from the 1960s, 1970s and 1980s speaking candidly about a wide range of kaupapa, people and places, through the medium of high quality, reo ā-iwi:

Te Wiki o te Reo Māori

Online items only listed when searching 'te wiki o te reo', (Ngā Taonga Sound and Vision website, 2019).

Ngāpuhi	Ngā Taonga Sound and Vision website search 'Ngāpuhi', (2019)
Ruatoki	Ngā Taonga Sound and Vision website search 'Rūātoki', (2019)
Te Waipounamu	Ngā Taonga Sound and Vision website search 'Waipounamu', (2019)
Parikaha	Ngā Taonga Sound and Vision website search 'Parihaka', (2019)

Enhancing metadata to increase access to the collections

In 2017 a limited term cataloguing project for this collection engaged three kura kaupapa Māori graduates to develop synopses for titles from Ngā Taonga Kōrero. Three interns were employed to improve the catalogue descriptions of these archived te reo Māori radio programmes.

Finding specific content in te reo Māori can be a challenge for researchers and members of the public, as many of the programmes carry only a brief description in the online database.

Over 700 items were catalogued and the audio files were placed online, making it easier for language planners to access quality recordings of their mātua and tūpuna.

Blog link	Ngā Taonga Sound and Vision website - blog (2019)
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Curating Ngā Taonga Kōrero

In addition, four online exhibitions were curated and released in 2018 to highlight aspects of this collection. The curation process identified excerpts from the collection and presented them in a more accessible way describing the kaikōrero and their kaupapa kōrero:

- The opening of Tūrongo in 1938
- Welcoming the troops after WWII
- Early Māori broadcasters
- Voices of kuia

The sample titles that are scoped in the appendices are grouped by iwi and are representative but not exhaustive.

It was important to scope audio visual collections so that we could illustrate the availability of recordings of fluent speakers of ngā reo ā-iwi.

Social media sites

Social media pages and websites for these reo irirangi Māori were reviewed for this project:

Atiawa Toa FM	Lower Hutt
Awa FM	Whanganui
Kia Ora FM	Palmerston North
Moana Radio	Tauranga
Ngā Iwi Radio	Paeroa
Radio Kahungunu	Hastings
Radio Waatea	Māngere
Tautoko FM	Mangamuka
Te Hiku o te Ika	Kaitaia
Te Korimako o Taranaki	New Plymouth
Te Reo Irirangi o te Mānuka Tūtahi	Whakatāne
Te Upoko o te Ika	Wellington
Tūwharetoa FM	Tūrangi

Iwi have adapted to the social media environment and use the platforms to share reo ā-iwi. The platforms support local language revival in several ways: sources of archival footage (e.g. Radio Ngāti Porou webpage 'He Pātaka Kōrero'), kupu videos for reo ā-iwi (eg. Radio Tainui Facebook page); pānui for wānanga reo ā-iwi (e.g. Te Hiku media Facebook page). Many iwi radio stations lead outside broadcasts of iwi events such as regional kapa haka events that are streamed online and via Facebook. These services offer access by members of iwi to their reo in almost any location.



Gaps in the literature

Due to scope and resource some factors relating to dialect have not been fully explored in this literature review. Each factor warrants further exploration as time and resource allows. The considerations are not listed in any particular sequence or priority:

- What is the potential for current Māori language infrastructure such as Kōhanga Reo and Kura Kaupapa Māori to become hubs for the transmission of reo ā-iwi, does this currently occur, and where? Where do the work of kōhanga and kura align closely with iwi imperatives and is this work successful?
- What role can tertiary institutions play in delivering dialect specific programmes to adult learners either through a specific dialect language course, or by providing information about dialect in generic language programmes?
- Building on the theme of infrastructure, does the Crown have a role under the Crown's Māori Language Strategy Te Maihi Karauna in actively supporting reo ā-iwi? Are there natural pockets of Kāwanatanga work programmes that should inform and lead this work? e.g. Ministry of Education leading local as opposed to national curriculum focus. Delivery of language outputs by local government with a local focus.
- How can we identify successful models of support for reo ā-iwi by media? How are these models socialised among Māori media, what is working well and what is not working well in Māori radio, television and online spaces? How is this practice best shared with language planners? As Māori media funding models are under government review any changes to the model are sitting with government and with the sector.
- Do current funding and delivery models address modern Māori realities e.g. income, educational levels, economic policy - how can we support language and dialect to prosper for sections of the Māori population that are experiencing such stresses? How significant are these factors currently as barriers or enablers for Māori language? What is the current best practice among iwi in relation to the loss of first language speakers through outward migration and how they plan to maintain continuity of language?
- What is the best way to socialise and champion emerging models of dialect revitalisation among Māori language communities such as Kura Whakarauora Reo, Te Panekiretanga, Te Ātaarangi, Ngā Kura Kaupapa Māori?
- How can emerging resources such as audio visual archives be best utilised to complement the learning of te reo o te iwi? How can they best add value to language planning efforts? To what degree do iwi access such resources and what are the barriers and enablers of access?
- What programmes exist to build the capacity of teachers of reo ā-iwi? What teaching pedagogy exists to support this group? How can kaiako and other teachers be brought together to share successful practice and methods of teaching reo ā-iwi to whānau and communities?



Section 4: Findings and Analysis

4.1 How did Native Voice analyse the findings?

At a project team hui in June 2019, the team brought together the findings from the interviews from across the motu. We tested these findings against the recent literature review and brought together the themes identified there with the new data. This section describes these themes.

The interviewees described what their local language looks and sounds like and the Māori language planning happening in their rohe. Whānau identified the challenges, opportunities and success factors that they find in their planning. They described ‘te reo o mua’ and how they understand the state of te reo today among their whānau, hapū and iwi.

‘First language speaker’ is used to describe kaumātua raised in Māori language communities and is used interchangeably with ‘native speaker.’ This does not include fluent speakers raised in English language, although this group can reach a level of fluency that we describe as ‘native-like.’ Some interviewees were not first language speakers but were ‘native-like’ in their level of fluency.

Each of the themes identified by Native Voice Limited is supported by quotes from interviewees that capture the essence of that theme:

- The characteristics of reo ā-iwi
- The role of place in reo ā-iwi
- The role of whanaungatanga, whānau and hapū in te reo ā-iwi
- The role of stories / pūrākau / pakiwaitara in reo ā-iwi
- The decline in the number of native speakers
- The steps iwi are taking to revitalise their reo ā-iwi
- Whether Māori should learn standard Māori language before learning their own reo ā-iwi
- Whether dialect and regional variation is a contributing factor in Māori language revitalisation and what the key success factors or elements are in whānau or micro-planning



4.2 Themes identified during the interviews

4.2.1 The characteristics of reo ā-iwi

The interviewees discussed the language of their elders and how Māori language is changing. The nuance and delivery of te reo today is 'Māori' but it is not the traditional language spoken by their own koro and kuia, the language linked to their Māori identity. Te reo ā-iwi is what the elders said and how they said it with wairua, ihi, wana and wehi. This is the language that defines reo ā-iwi as the group has experienced it. It is perceived as more simple language.

Specific features of language identified include a soft 'wh' in some parts of Te Tai Tokerau and also a 'h' (e.g. hakarongo), others again use a 'wh'; the 'n' sound in Tūhoe where other iwi use 'ng' (e.g. tanata); Ngā Rauru and Whanganui use a glottal stop for 'h' e.g. 'aere and w'ānau; and the 'k' is used in Kāi Tahu in place of the 'ng' used in Te Ika a Māui and Te Taihū (Waitaki vs Waitangi). Waikato and Ngāti Maniapoto use 'ng' and 'wh' in words such as ngaku and whoatu.

In the past, the language was less formal - what we call 'hapa' today were just variations. Perhaps a strict approach to grammar today is influencing how we consider what is correct and what is not. A good example is the way some of the interviewees used what we might consider 'non-standard Māori' such as 'rangonahia' (adding a passive to a passive form). The research team refers to this as 'native licence' i.e. using oral language in a way that is consistent with native or flu-ent speech versus making errors as a result of low fluency, sometimes without knowing. To achieve native-like speech today is to emulate this traditional language.

Regarding native speech, Marama Furlong (personal communication, May 9, 2019) discussed how animated her old people were when speaking Māori "he āhua waiata tonu nei tā rātou whakahuaki tō rātou reo ...[ā] kia mau te ihi kia mau te wana o ngā kōrero ... ko ngā tinana kē." Im-plying that her people would speak with their whole body and the language they spoke was musical, not monotonous. Tawharangi Nuku (personal communication, May 9, 2019) supported Marama in her statement about how animated their people were when they spoke. He mentioned "me kī āhua serious ināianeī, engari i taua wā ka mahara au nei ngā kuia, ngā koroua e katakata haere ana i te wā e tū ana nei ngā koroua. Kua ngaro atu tērā āhuatanga". The fun nature of te reo Māori amongst the kaumātua of Tauranga is a really good thing to note, because it is indicative of the flourishing nature of te reo Māori communities in those days. There was no fear of language loss or deprivation in close knit Māori speaking communities.



4.2.2 The role of place in te reo ā-iwi

Te reo ā-iwi is centred in the places that the language and people belong to, the rohe, and these places have in turn shaped the whānau and hapū there. The interviewees are all centred in their iwi and know places belonging to whānau as well as hapū and iwi. They named the local places they belong to and the people and traditions connected to them. Te reo Māori expresses the centrality of whenua and place in pepeha and origin stories. Each of these elements is shared through reo ā-iwi.

This reference to place is consistent with the concepts of ahi kā and tūrangawaewae, two kaupapa that are intrinsic in te reo ā-iwi. Our reo Māori and our reo ā-iwi connects us to tūrangawaewae in a way that is unique to Aotearoa.

The interviewees centred themselves in their whānau and their pūrākau, just as they centred their kōrero in spaces like their home, village, marae, bays and valleys. Enoka Munro (personal communication, March 23, 2019) described how the world that he knew was very local. He spent his entire life in and around Te Whakakā. He has always known the language of Te Whakakā and this is his main sphere of knowledge. When he speaks te reo Māori, he speaks in te reo o Te Whakakā. Anaru Reiper (personal communication, April 24, 2019) talked about the language of Te Hiku and its connection to the whenua and moana: “Between us and Te Hāpua / Ngāti Kurī, we call a sea anemone ... a ‘kōtore moana’ but they call it a ‘komi moana’ ... in Te Aupouri ... one of our tūpuna’s called [it] ‘Te Ika Nui’ so when we talk about fish, we call it ‘ngohi’ and we got a tūpuna called ‘Kurī’ so when we’re talking about dogs we call them ‘kīrehe.’” This goes to show that word variation for the same thing is closely linked to local place and space, and the word used to describe something like a sea anemone, automatically ties you to a specific location and whakapapa. Moe Milne (personal communication, March 25, 2019) describes the language of the iwi is closely linked to the land in which that iwi inhabits. She states, “Ko Ngāti Hine ki te takutai moana ... ko Ngāti Wai ki te Waoku. ... Āe, ko mātou e kōrero ana mō te ngahere, me ngā tuna. Ko rātou e kōrero ana mō te moana.” The language of the people is focused on everything to do with that environment, that space and the place.

4.2.3 The role of whanaungatanga, whānau and hapū in te reo ā-iwi

This was a strong theme in all rohe. While discussing who taught them te reo, the interviewees shared personal whānau stories about adoption, iwi and hapū connections, waka, whānau relationships, origin stories and stories of the land. It is evident that the topics and the people are in-separable. While talking about land and locations, the interviewees centre themselves in their whānau, marae and hapū identity. Each of these elements weaved seamlessly through the kōrero, from Kaitaia to Ōtepoti.

Dialect is therefore a connection to the tūpuna, a taonga to be handed on to mokopuna. Reo ā-iwi connects us as whānau and is deeply personal. In language planning, dialect can be framed around whānau and hapū identity, unlike how it can be framed in an academic setting that may focus on sentence structures and grammar, devoid of their connection to whānau. Even away from the homelands, Māori find opportunities to reinforce te reo and whanaungatanga. Tradition-ally, te reo ā-iwi was grounded in whānau, it is marae-centric and was relayed through iwi history and whānau pakiwaitara.

The research found that te reo Māori and by extension, te reo ā-iwi, is intrinsically linked to who we are as members of whānau, hapū and iwi. In Ōpōtiki, Hohipera (Bella) Williams (personal communication, April 7, 2019) began the interview by talking to us about the photos on her wall. The starting point of the engagement here was the whānau that belongs to the reo that was being discussed. Tawharangi Nuku (personal communication, May 9, 2019) says his father was raised by his old people and learned reo from ‘te ao kōhatu.’ He was raised by his elders in the 1930s who were in turn born in the 1860s-1870s. Through whāngai, kaumātua bring continuity with te reo o mua, they possess language directly connected to the 1800s. Piripi Walker mentions an-other connection that is really important, and is the connection in workplaces and spaces where whanaungatanga amongst Māori is also extremely important.



Piripi (personal communication, May 28, 2019) stated that as a young man he worked in a freezing works where 80 staff out of 220 were Māori language speakers. The lockers to the left and right of his belonged to John Ta-huparae and John McCorkindale, giving him exposure to the language of future Māori language leaders. In the 1960s and 1970s, workplaces and other locations with large numbers of Māori present had large numbers of Māori speakers who could connect across iwi.

4.2.4 The role of stories / pūrākau / pakiwaitara in reo ā-iwi

While interviews were designed to discuss specific language features, the speakers talked of traditions, tikanga, connections to other tribes. The topics ranged from preparing tūpāpaku to stories of kēhua, and inter-tribal warfare in the early 1800s. While these kaupapa may be seen as 'off-topic' for the kaupapa, they are used without exception as kaumātua share the 'kōrero of their iwi.' Each of these pakiwaitara is rich in the kupu and the identity of the speaker involved.

Stories embody the language of the whānau and hapū, unlike formal settings where many Māori now acquire te reo Māori. Pakiwaitara capture the nuance and vocabulary of reo ā-iwi in a very Māori way. They also ground our kawa by providing precedents in history. This is a natural location for cultural growth and language revitalisation.

Pakiwaitara are a feature across Māori and other indigenous societies. Māori share them in a way that grounds us in the stories of whānau and hapū. Pakiwaitara and pūrākau were shared through the vehicle of reo ā-iwi. When we talked to kaumātua about their language, they told us about their language through the medium of pakiwaitara.

Storytelling plays a very important role in maintaining reo ā-iwi and should be explored as a key tool for acquisition of reo ā-iwi. Storytelling is a method for teaching dialect, immersing the learner in their ancestral tongue, and the stories and whakapapa of their whānau.

Pakiwaitara are an important feature in how the interviewees convey information about their reo ā-iwi. In the same way that their dialect anchors them in their identity, pakiwaitara are the way that they described their people and their lives.

4.2.5 The decline in the number of native speakers

Research participants pointed to a significant decline in the number of native speakers in their iwi. While this result was predictable, given the statistics presented in the Benton's work with NZCER, it is nevertheless sobering. While there are a small number of rohe with a larger number of native speakers, these are the exception and not the rule.

While the interviewees identify that native speaker populations have been severely depleted, they recognise that this should motivate Māori language communities to reverse the decline by growing the number of speakers of this reo.

The loss of native speakers prompted the start of Te Whakatupuranga Rua Mano in 1975. Tipi Wehipeihana (personal communication, May 20, 2019) says "Nō ngā tau 1970 he torutoru ngā kaumātua mōhio ki te reo taketake ... E mahara ana au i a rātou e mātotoru nei te reo i taua wā."

Te Kurataiaho Kapea, (personal communication, May 22, 2019) confirmed the loss of Ngāti Whātua native speakers "Reo tupu taketake nei, kua kore. Atu pea i a Aunty Naida Glavish, i a Haahi Walker, ki a au ko rāua anake kua toe."

Jarred Boon (personal communication, May 10, 2019) discusses the loss of elders in his whānau, "E mōhio ana au, tokoiti. I roto anō i tō mātou whānau whānui, kia kōrero ake au mō tō mātou marae o Mōkai Kāinga ... waimarie mehemea ka eke ki te tekau".

According to Moe Milne, (personal communication, March 25, 2019): "A very high percentage of Ngāti Hine are still te reo speakers ... from Matawaia mostly ... well my sister did a mea survey, and out of each of the ... 14 marae ... about 30% of those places still kōrero Māori." Regarding the sample of rohe and kaikōrero selected for this particular research project, Ngāti Hine would be a minority in terms of the percentage of marae that still kōrero Māori.



4.2.6 The steps iwi are taking to revitalise their reo ā-iwi

The situation for te reo is so dire the interviewees could name very few native speakers in their rohe. The impacts for Māori culture are significant, and the discussions addressed ‘te amorangi ki mua,’ the work to sustain paepae, while acknowledging that ‘te hāpai ō ki muri’ is of equal importance.

All interviewees shared concern for the effects of the loss of dialect and the effect on the ability of the iwi to maintain tikanga on the paepae or taumata. Mohi Apou, (personal communication, May 27, 2019) spoke of Ngā Rauru speakers who go home regularly to carry the paepae for tangihanga. “He tokoiti, ko ngā mea kōrero ka hokihoki ki ngā tangihanga, tokorima pea ... ki ngā hui marae, he kaikawe paepae, tokoono rānei, kei te whāngaihia e tēnei rōpū ētehi atu tāngata.” Mir-ia Tauariki, (personal communication, April 15, 2019) described how koroheke in Ngāti Maniapoto are

holding wānanga to teach younger men because they realise it is ‘crunch time.’ Te Raunika Stainton, (personal communication, May 17, 2019) described a diminishing number of kaikaranga and kaikōrero. There will be a time where ‘ka riro mā ngā wāhine,’ where women will need to take up the whaikōrero role as ‘ko mātou kei te kawē i ngā mea katoa.’ Te Ariki Morehu (personal communication, April 9, 2019) has started training younger men to whaikōrero in different corners of Lake Rotoiti to strengthen the kaikōrero capacity of Ngāti Pīkiao. Pareaute Nathan, (personal communication, March 26, 2019) has taught many wāhine to karanga in her rohe. She is concerned that despite the training, iwi members return to the city and that she and others are left to carry the role of kaikaranga.

4.3 Should Māori learn standard Māori language before learning their own reo ā-iwi?

Standardisation of te reo is understood to be the result of using standard texts in schools and institutions and the structure of programmes such as Te Panekiretanga o te Reo that bring together speakers from many iwi. Such programmes teach ‘standard Māori’ through standard text books, or by using a standard curriculum. Some interviewees identified members of their whānau returning home with ‘outside’ language such as ‘whare wānanga’ language and that they would prefer that they became speakers of their own reo ā-iwi. Another concern was that local idiom is being adopted by the motu, becoming generalised, and the essence of the idiom is being lost. The interviewees appreciate where their people are providing an iwi focus.

With the right conditions in place, Māori language can be acquired through the medium of te reo ā-iwi. Such conditions include: where teachers possess and are able to teach this language, where local language programmes are based on the reo ā-iwi, and where the learner has access to resources like speakers of that reo or archival resources as exemplars.

To achieve these conditions iwi and institutions may consider developing policies that privilege their reo ā-iwi such as employing kaiako who speak their reo and developing curricula and resources that reinforce their own language. This sentiment is reflected in the ‘huarahi’ component of the model presented in this report.



Some interviewees expressed concern for the standardisation of te reo Māori, and the dynamic of whānau returning home speaking reo of another iwi. Iwi are now taking it upon themselves to reinforce te reo ā-iwi at their various kura reo ā-iwi and wānanga initiatives. Hohipera (Bella) Williams, (personal communication, April 7, 2019) shared that all of the kaiako in the local kōhanga reo are from Te Whakatōhea so their local language is taken for granted. In Waikato the Te Reo Kapuia programme gathers kaiako from the rohe to teach them the local dialect. This supports the use and transmission of this language in classrooms in the rohe. At the kura reo in Ōtākou, a number of kaiako use Kāi Tahu reo. This phenomenon is enabled language champions such as Hana O'Regan. Through Kura Reo, Kāi Tahu reo is being normalised and adopted by rangatahi (P.Tamati-Elliffe, personal communication, June 6, 2019).

4.4 Is dialect and regional variation a contributing factor in Māori language revitalisation? What are the key success factors or elements in whānau or micro-planning?

A number of key players were named in different rohe, as well as early revitalisation activities that were adopted and shared among iwi. These players and actions laid the foundation for much Māori language revitalisation that has occurred since. Between them the interviewees shared their understanding of Māori language revitalisation locally, from wānanga in the 1970s to kōhanga reo in the 1980s to mod-ern rautaki reo.

These initiatives convey the successes that Māori have had in reviving our language nationally and lo-cally. The factors that contributed to this success have been built into the model for revitalisation below i.e. the people, the commitment, the understanding, the plan and the resource required to revitalise te reo ā-iwi.

It was important to identify how the interviewees understand initiatives their iwi are undertaking now, or have undertaken in the past, to revitalise their own reo.

Language champions are the driving force behind successful language revitalisation efforts such as Huirangi Waikerepuru assisted Kāi Tahu (P.Tamati-Elliffe, personal communication, June 4, 2019) Ngāti Raukawa (P.Walker, personal communication, May 28, 2019), and worked with John Tahupārae of Whanganui as they established their language revitalisation efforts.

Piripi Walker was active researching and establishing Whakatupuranga Rua Mano, while advocating for Māori broadcasting. Enoka Munro (personal communication, March 23, 2019) acknowledged that ran-gatahi such as Tātere McLeod are at the forefront of language revitalisation in Ngāti Kahungunu. The iwi host a raft of initiatives to support this.

A sustained regional approach is crucial to the success of language revitalisation. Mohi Apou, (personal communication, May 27, 2019) has been in wānanga for several years with Te Reo o Taranaki and worked with Che Wilson, Esther Tinirau and Gerrard Albert to adapt this programme to form 'Te Reo o Whanganui'. Te Reo o Taranaki had its genesis in the 1970s under a kāhui kaumātua.

Rangatahi who learnt under this kaupapa now hold leadership roles for te reo Māori in the rohe of Te Tai Hau-ā-uru. Iwi in Muriwhenua (A.Rieper, personal communication, April 24, 2019) host regular wānanga ā-iwi (P.Nathan & J.Paitai, personal communication, March 26, 2019) each of the five iwi host their own kura e.g. Wānanga Takiura o Te Aupōuri, Reo Wānanga o Te Rarawa.



Rongowhakaata (M.Nikora, personal communication, March 30-31, 2019) has a reo strategy based in Manutuke, reaching to Tūranga. It draws on iwi kaupapa such as wānanga to “interweave the work of Tū Te Manawa Maurea into the reo kaupapa.” The kura in Manutuke has a key role to pass Rongowhakaatatanga to coming generations ...”.

In Tokoroa, Ngāti Raukawa (Native Voice, 2019) manages a Rautaki Reo including a Raukawa curriculum with Raukawa reo and pūrākau “kua puta ... ētehi pukapuka o ā rātou pakiwaitara, pūrākau” Jarred (J.Boon, personal communications, May 10, 2019).

4.5 Is it possible to develop ‘native like’ speech among learners and speakers of te reo Māori?

As a result of disruption through colonisation, te reo Māori is diverging from its origins, away from reo ā-iwi as it is traditionally spoken in the tribal homelands. It is common for grandparents who grew up with Māori language to not always understand their mokopuna who acquired te reo Māori in educational environments.

It is however possible to develop native like speech among new generations of Māori speakers, as evidenced in the language of interviewees in this research project. We ask therefore, should learners and planners include this as a goal in their language planning i.e. for learners and communities to aspire for their Māori language to be native, to sustain the reo of their tūpuna? Some interviewees are in the 40-50 age range and possess a high level of language skills in their reo ā-iwi, and this reo is a strong feature of their spoken language - how would we grow this group?

Key success factors for this group include early grounding in kōhanga reo and kura kaupapa Māori, wānanga reo among their iwi and the efforts of their kaumātua in sowing the seed of te reo in the rangatahi and tamariki. These younger speakers secured this knowledge by pursuing kaumātua and spending time with them. While the numbers in this group are small across the motu, they show that it is possible to develop high levels of fluency in local dialect.

This group is active in modelling this language to learners. It will be useful to the Māori language sector to study the dynamics of this speech, and variations found in Māori language communities such as divergence in whakahua, vocabulary and sentence structures.



4.6 What are the benefits of developing fluency in reo ā-iwi?

The main benefit of becoming a fluent speaker of reo ā-iwi is the continuity that it provides with mātua and tīpuna. As members of robust English-speaking communities, we take it for granted that we are sustaining that language and that culture of our community. When we become speakers of the reo of our marae and whānau, we are able to pass this on to tamariki, mokopuna and learners, and secure its survival. This is the language of the tīpuna who adorn the walls of wharenuī. It is the language of our whakapapa.

Taking these points into account, we updated the recommendations presented in the literature review.

4.7 Summary

Māori speaking communities understand that Māori have local dialects and can describe the features of reo ā-iwi. They relate this language to their whānau, their people and the rohe the language belongs to, to the tūrangawaewae. Te reo ā-iwi is passed on and is embodied in pakiwaitara.

The efforts of kōhanga reo, kura kaupapa Māori and wānanga ā-iwi have been monumental in growing the numbers of Māori speakers. Iwi have made huge efforts to grow the number of speakers of te reo Māori and also reo ā-iwi.

With te reo ā-iwi in a precarious position around Aotearoa we are witnessing changes in our language, however our research has shown us how iwi can address this gap by building continuity between the generations: speakers who have passed (through their descendants and through archival recordings); today's speakers, and; speakers not yet born.

This report seeks to identify how iwi and Māori language communities can provide this continuity of language by linking the generations of āpōpō with the speakers of te reo tūturu of the past. Drawing on this data and analysis we have developed a te ao Māori definition for te reo ā-iwi, and the principles that underpin revitalisation of this language. This definition is described below.



Section 5: A Definition of Te Reo Ā-Iwi

5.1 Te ao Māori definition of te reo ā-iwi - culturally based features

Native Voice defines te reo ā-iwi is a language used by a group of people who are specifically linked to a certain place or location. Reo ā-iwi is first and foremost about people and place. Once people and place are defined, then linguistic features of language are taken into account.

In a literature review developed by Native Voice we identified that when iwi define te reo ā-iwi, they include these two essential components: place, and people. Without a sense of people and place it is impossible to define reo ā-iwi. We tested this theory against the data provided by interviewees to see how well they correlate.

5.1.1 Place - the rohe that the reo ā-iwi belongs to, its geographic home

All reo ā-iwi relate to a tribal homeland where te reo and its people once thrived. In recent history, Māori lived in monolingual communities where the local variants of Māori language were the norm. These rohe are the homelands of dialect where te reo Māori was, and is, spoken in a particular way and moulds our identity as iwi members. This is a cultural factor that Māori embedded in pepeha, tauparapara, mōteatea etc.

5.1.2 How did the interviews reflect the role of place for reo ā-iwi?

The interviewees clearly located themselves in the spaces of whānau, marae, hapū and iwi. 'Place' is central to their definition of reo ā-iwi. All interviewees were 'fluent' in the language of pepeha, relating their kōrero to maunga, awa, valleys, rivers, marae etc. They identified layers of kōrero about place that they relay through Māori language. They spoke of the language of their own area, comparing it with the language of other places - in the next valley, in the next waka, or even comparing North Island and South Island language. They demonstrated an awareness of their place in relation to others.

For the interviewees, place is important in their definition of reo ā-iwi as it is part of the identity of the speaker. On a practical level, it helps us to determine what is said by that iwi and what is not said and is therefore not part of the dialect.



5.1.3 People - the speakers of the reo ā-iwi

This includes the speakers of the dialect who have passed, the mātua and tūpuna, and relates to how our language was handed to us by previous generations. 'People' includes living elders who are first language speakers. 'People' are also emerging, new and future speakers, including tamariki and mokopuna.

When iwi define reo ā-iwi they describe the way te reo Māori is traditionally spoken by their people, and the people that have always spoken it. This element is grounded in whakapapa.

5.1.4 How did the interviews reflect that the role of people for te reo ā-iwi?

In the interviews we discussed language acquisition and other features of reo ā-iwi. In all cases, the whānau of the speaker were central in their understanding of te reo, and in the way that they acquired it. While this is an obvious connection in language acquisition, there are unique elements described to us about how iwi Māori people relate to each other and to our language, such as:

- the whakapapa connection between the individual and their tūpuna (and to their whenua).
- 'taonga tuku iho.' As individuals we provide continuity between our tūpuna and mokopuna.
- The whāngai system that strengthens bonds between iwi and whānau. This featured strongly in the interviews for this project. Not only did the grandparents of our interviewees adopt their mokopuna, they also connected them to their wider whānau, and to the reo of 'te ao kohatu' that they spoke.

The people who speak their reo are central to their identity as whānau, marae and hapū. Their reo and identity as members of whānau could not be separated. Māori language is deeply personal as it was passed to them by their parents, grandparents and great-grandparents.

5.2 Te ao Māori definition of te reo ā-iwi - oral features

A literature review conducted by the Waikato-Tainui College for Research and Development identified the linguistic elements of Māori language and therefore Māori dialect. These were translated into te reo Māori by Native Voice:

*“ngā kupu, ngā oro, ngā kupu moroiti,
te whakatakoto kupu, ngā kīwaha, te rere, te tere, te whakahua
vocabulary/lexicon, phonology, morphology,
grammar/syntax, idiom, rhythm, metre, and accent.”*

(Roq, 2018, pg.10-11)



5.3 Did the interviewees relay these oral features of dialect to us?

Each of these oral features was discussed by the interviewees who have a high level of awareness of the features of Māori language, including the Māori language spoken by their own people. This awareness was demonstrated in the following examples:

Feature	Example
ngā kupu	ngāngara vs ngārara vs kākara vs pihareina
ngā oro	variation in the 'wh' sound within iwi in Muriwhenua, or hakarongo vs whakarongo vs w'akarongo
ngā kupu moroiti	such as the word for moroiti vs paku vs iti (T.Wehipeihana, personal communication, May 20, 2019)
te whakatakoto kupu	'Kai te' vs 'kei te' vs 'e ana,' telling us that iwi have a range of ways of asking 'how are you?'
ngā kiwaha	interviewees identified that ditties and sayings were personal, localised, rich in idiom, whānau specific, and that they are numerous
te rere	te reo was described by one participant as flowing up and down like the hills of her rohe.
te tere	the speed of the speech of native speakers may vary according to the physical environment
te whakahua	whakarongo vs hakarongo vs w'akarongo, or clear differentiation between long and short vowels as a feature of native speakers.

5.4 Te ao Māori definition

In summary, this te ao Māori based definition of reo ā-iwi consists of place, people and the oral features of the language of the iwi.



5.5 The success factors that make up language planning by iwi

We now turn to language planning by iwi and how iwi centre their reo and its role in maintaining tikanga, traditions and iwi world-views. Iwi have identified cultural tools they have at hand to help perpetuate the reo of the iwi:

karanga, kupu, kīwaha, whakataukī, whaikōrero, waiata, mōteatea, karakia, pao, etc.

The following success factors in planning for dialect were identified in the Literature Review completed by Native Voice in May 2019. Interviews with Native Voice confirmed that iwi incorporate these factors into their language planning:

- **He tāngata** - interviewees generously shared with us the background to their whānau, hapū and iwi, to their tribal identity. They informed us who the key players were in their reo Māori journey, and named those that are leading current efforts to revitalise their reo.
- **Kia mārama** - the group that we spoke to are experts in their reo. They are aware of the characteristics of their reo ā-iwi through research and experience and because they know the reo of their whānau. It is unique compared to the language of other whānau or iwi. Māramatanga is important in order to impart this language. Know it. Speak it. Teach it.
- **Kia manawanui** - we became aware of the commitment made to te reo Māori by the pioneers of language revitalisation such as kaiako kōhanga reo and kura kaupapa Māori, or current language teachers, planners, learners and parents. It is a rewarding and enjoyable journey.
- **Te huarahi** - the whānau described the huarahi that their iwi are taking for te reo: formal language plans, immersion wānanga based on their reo ā-iwi, mentoring small groups to be future leaders for the language e.g. kaikaranga and kaiwhaikōrero - all activities based on iwi, hapū or whānau language plans.
- **Ngā āwhina e rere ai te manu** - resourcing for projects was not addressed in great detail because we discussed actual revitalisation work like kura reo. Resourcing of initiatives is implied (e.g. accommodation, travel, kai etc. as costs of wānanga), but wasn't detailed by participants. They described people and resources in their iwi: kaumātua, kaiako, iwi dictionaries, archival re-sources, funding streams available to their iwi.



5.6 Summary: te ao Māori definition of te reo ā-iwi

Definition	<i>The people The place The features</i>
Success Factors for Māori Language Planning	<i>He tāngata Kia mārama Kia manawanui Te huarahi Ngā āwhina e rere ai te manu</i>



Section 6: The Tool

6.1 A tool for revitalising te reo ā-iwi

This section lays out a tool, a road map for revitalising te reo ā-iwi at the community level. It is a summary of the findings of this research project for members of the Māori language community.

It describes how individuals, whānau or iwi may approach te reo ā-iwi centred revitalisation.

The road map describes pathways for the individual or for the broader iwi who are learning or revitalising local dialect.

It is a guide for iwi and individuals to help them develop their plans based on the experiences and successes of others who have paved the way.

We hope that it will provide a clear pathway for whānau who are new to this path, and a useful point of reflection for those that have long been on this path.

6.2 A road map for revitalising te reo ā-iwi

6.2.1 Background

In early 2019 a group of researchers interviewed members of 19 iwi. We asked them to tell us about their dialect, from their iwi point of view, to help us to develop a definition of 'te reo ā-iwi.'

Their kōrero helped us to arrive at a definition of dialect that we are calling 'te reo ā-iwi.'

While the whānau told us that the number of native speakers of our dialects is very low, there is hope, so we have developed a definition here, and a plan for reviving local dialect.



6.3 How do iwi define te reo ā-iwi?

When iwi talk about their reo ā-iwi, they refer to two important components:

- **Place** This is the place the language belongs, its traditional rohe.
- **People** These are the speakers of the reo ā-iwi in the future, the present and the past.

Consider these questions:

- What's the rohe for your dialect?
- Can you name the speakers of your reo ā-iwi?
- How many speakers are there?
- Is the number of speakers growing?
- Do you plan to be a speaker of this language? (if you aren't already)
- How will you pass it on to others?

6.4 What are the building blocks of te reo ā-iwi?

To understand your dialect, think about the building blocks of Māori language:

ngā kupu	ngā oro	ngā kupu moroiti	te whakatakoto	ngā kīwaha	te rere	te tere	te whakahua
vocab/ lexicon	phonology	morphology	grammar/ syntax	idiom	rhythm	metre	accent

(Roa, 2018, pg.10-11)

6.5 Consider these questions:

- What are the building blocks of your own language?
- What specific kupu do you use in your iwi?
- What are the unique sayings?
- How fast do your people speak?
- Which consonants do we use in our reo ā-iwi?

Understanding your reo ā-iwi is a rewarding journey ~ keep learning about these Māori language building blocks as your language grows.



6.6 Five things to include in my plan

Are you developing a language plan?

We asked language planners what was important for them as they revitalised their te reo ā-iwi. What worked for them? They described these 5 important factors to include in any plan:

1) He tāngata ~ The people

These are the kaumātua, teachers, planners, parents, whānau, mentors and the mokopuna. They are the people we meet and join with on the journey reviving our reo ā-iwi.

2) Kia mārama ~ Awareness

To speak your reo, you need to understand what it sounds like. How do you say x, y or zed in your iwi? Do your people 'drop' any letters? What does it mean to be 'native like' in your speech? Know it. Speak it. Teach it.

3) Kia manawanui ~ Commitment

This is the commitment of the individual, the whānau or the iwi to revive this reo ā-iwi. Who's on board to assist? Who's learning it? Who is committed to speaking it?

4) Te huarahi ~ The plan

This is how you will get there as an individual or as a whānau or iwi. Who will teach it? Who are the supporters and leaders for your dialect? How do we recognise our successes?

5) Ngā āwhina ~ Resources

These are the resources needed for the journey - time, learning places, mentors, teachers, books, archival recording, and funding.



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Appendices

Appendix 1 – Field Researchers

Ngā Reo ā-Iwi: Interview Schedules / March - June 2019

The interviews were conducted by five field researchers. All field researchers are fluent in te reo Māori me ōna tikanga and well established in kaupapa Māori research. The field researchers are:

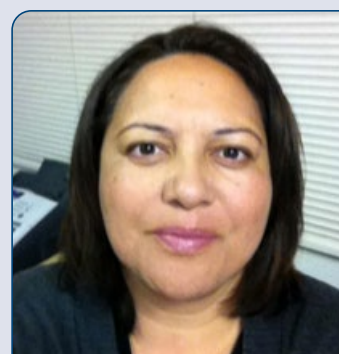
- Sharon Jensen
- Tauawhi Bonilla
- Maruia Jensen
- Kanapu Rangitauira
- Gareth Seymour

The field researchers' profiles are highlighted below.

Sharon Jensen

(ko Ngāpuhi me Ngāti Porou ngā iwi)

Sharon is a kaiako reo Māori in Wharekura has over 20 years of business knowledge, a solid background in administrative and planning skills with experience in both the private and public sectors. She has also undertaken research for prioritising the digitalisation of te reo Māori content in the public sector. Sharon has contributed and participated towards the future development of her local kura kaupapa in Wellington and is a strong advocate of te reo me ōna tikanga for her own iwi, hapū, whānau and local community initiatives.



Sharon was the reserve researcher and supported the main field researchers to attend interviews should they not be available.

Sharon undertook these interviews in these locations:

Te Rā Uui	Mātāwai Kāhui	Iwi	Tangata	Waahi
17 o Mei	Te Tai Rāwhiti	Ngāti Porou	Te Raunikau (Rose) Stainton	Wharekahika
28 o Mei	Te Tai Hau-ā-uru	Ngāti Raukawa te Au ki te Tonga	Piripi Walker	Te Awakairangi
6 o Hune	Tainui	Waikato	Mamae Takerei	Kirikiroa



Tauawhi Bonilla

(ko Ngāpuhi rātou ko Ngāti Porou, ko Honduras ngā iwi)

Tauawhi is a kura kaupapa Māori graduate and features regularly on social media promoting te reo Māori in many contexts such as kapa haka and promotional videos for various wānanga and government departments.

Last year he graduated from Te Pīnakitanga o te Reo at Te Wānanga o Aotearoa in addition to studying and successfully completing year one of his Law and Commerce conjoint degree at the University of Auckland. In 2017, Tauawhi also graduated with a Diploma in Health, Sport and Exercise Science from Te Wānanga o Raukawa where he learned formal interviewing skills and development for the Iwi and Hapū papers.



During his senior years at kura, Tauawhi proudly represented Pei Te Hurunui at Ngā Manu Kōrero regional and national competitions from 2014-17. Tauawhi also participated in Te Tohu Toi Reo Māori 2019 programme.

Tauawhi undertook these interviews in these locations:

Te Rā Uiui	Mātāwai Kāhui	Iwi	Tangata	Waahi
23 o Māehe	Te Tai Rāwhiti	Ngāti Kahungunu	Enoka Munroe	Ahuriri
7 o Āperira	Mātaatua	Te Whakatōhea	Hohipera (Bella) Williams	Ōpōtiki
15 o Āperira	Tainui	Ngāti Maniapoto	Miria Tauariki	Waitomo



Maruia Jensen

(ko Ngāpuhi rāua ko Ngāti Porou ngā iwi)

Maruia is a kaiako reo Māori in kura auraki and a staunch advocate for te reo in Te Tai Tokerau where she has been based for the past 15 years. She has also represented the interests of Ngā Kaiako Reo Māori o Te Tai Tokerau as a union member and facilitator for the Far North District region.



Maruia is a graduate of Te Tohu Paetahi and has contributed as a writer in the early years of the Tōku Reo series. She continues to work in the creative media industry and was one of nine emerging filmmakers recently selected for the 2019 South Shorts Mentorship Programme.

Maruia undertook these interviews in these locations:

Te Rā Uiui	Mātāwai Kāhui	Iwi	Tangata	Waahi
25 o Māehe	Te Tai Tokerau	Ngāti Hine	Moe Milne	Whangārei
26 o Māehe	Te Tai Tokerau	Te Rarawa	Pareaute Nathan, John Paitai	Kaitaia
24 o Apireira	Te Tai Tokerau	Te Aupouri	Anaru Rieper	Te Kāo
9 o Mei	Mātaatua	Ngāti Ranginui	Marama Furlong, Tawharangi Nuku	Tauranga
10 o Mei	Tainui	Ngāti Raukawa	Jarred Boon	Tokoroa
15 o Mei	Te Tai Tokerau	Ngāpuhi	Babe Kapa	Kaikohe
22 o Mei	Te Tai Tokerau	Ngāti Whātua	Te Kurataiaho Kapea	Tāmaki Makaurau



Kanapu Rangitauira

(ko Te Arawa, ko Ngāti Porou, ko Te Whakatōhea ngā iwi)

Kanapu is a kura kaupapa Māori graduate and is currently working part-time as a wharekura teacher at Te Kura Kaupapa Māori o Ruamata in Rotorua.

Kanapu has 15 years of teaching experience in high schools overseas (Japan and London), in various total immersion schools around New Zealand (Rotorua, Wellington and Hicks Bay) and was also principal of Te Kura Kaupapa Māori o Ngā Mokopuna.

Kanapu is also a graduate of Te Panekiretanga o te Reo and is a certified translator and interpreter where he works part-time translating a wide range of documents for various organisations.

Currently Kanapu is training as a Te Ātaarangi tutor where he is teaching the Māori language to beginner adult learners. All of these achievements demonstrate his passion and love for te reo Māori.



Kanapu undertook these interviews in these locations:

Te Rā Uiui	Mātāwai Kāhui	Iwi	Tangata	Waahi
9 o Aperira	Te Arawa	Ngāti Pikiao	Te Ariki (Derek) Morehu	Rotorua
20 o Mei	Mātaatua	Ngāi Tūhoe	Te Tokawhakaea (Aubrey) Temara	Ruātoki



Gareth Seymour
(ko Ngāti Hikairo te iwi)

Gareth holds a Level 2 Level Finder Examination administered by Te Taura Whiri i te Reo Māori. In the past fifteen years and in his many roles in the public sector, Gareth has been a staunch advocate for te reo me ōna tikanga projects.

Gareth recently developed a Māori Language Strategy for Ngā Taonga Sound & Vision, the National Film Archive and for his iwi to guide these organisations with their te reo Māori initiatives.

Gareth recently embarked on a transcription project in association with Te Mātāpuna as a way to provide a source of rich information from historical video recordings for Waikato reo planning programmes. This demonstrates his continued commitment to his own personal reo development and contribution to his iwi.



Gareth undertook these interviews in these locations:

Te Rā Uiui	Mātāwai Kāhui	Iwi	Tangata	Waahi
30-31 o Māehe	Te Tai Rāwhiti	Rongowhakaata	Morehu Nikora Teina Moetara	Tūranga Manutuke
20 o Mei	Te Tai Hau-ā-uru	Ngāti Tūkorehe	Tipi Wehipeihana	Kuku
27 o Mei	Te Tai Hau-ā-uru	Ngā Rauru	Mohi Apou	Te Whanganui-a-Tara
4 o Hune	Te Waipounamu	Kāi Tahu	Paulette Tamati-Eliffe Komene Cassidy Kiringāua Cassidy	Ōtepoti



Appendix 2 - Ngā Kaikōrero

Tēpū 1: Ngā Iwi / Hapū o Ngā Kaikōrero i uiuia

REO Ā-IWI	NGĀ KAIKŌRERO	TE WĀHI UIUI
Kāi Tahu	Paulette Tamati-Eliffe, Komene Cassidy and Kiringāua Cassidy	Ōtepoti
Ngāi Tūhoe	Te Tokawhakea (Aubrey) Temara	Ruatāhuna
Ngā Puhī	Babe Kapa	Kaikohe
Ngā Rauru	Mohi Apou	Pōneke
Ngāti Hine	Moe Milne	Whangarei
Ngāti Kahungunu	Enoka Munro	Ahuriri
Ngāti Maniapoto	Miria Tauariki	Waitomo
Ngāti Pīkiao	Te Ariki (Derek) Morehu	Rotoiti
Ngāti Porou	Te Raunikau (Rose) Stainton	Wharekahika
Ngāti Rangīnui	Marama Furlong and Tawharangi Nuku	Tauranga
Ngāti Raukawa	Jarred Boon	Tokoroa
Ngāti Raukawa Te Au ki te Tonga	Piripi Walker	Te Awakairangi
Ngāti Tūkorehe	Tipi Wehipeihana	Kuku
Ngāti Whātua	Te Kurataiaho Kapea	Tāmaki
Rongowhakaata	Morehu Nikora and Teina Moetara	Manutuke
Te Aupōuri	Anaru Rieper	Te Kao
Te Rarawa	John Paitai and Pareaute Nathan	Kaitaia
Te Whakatōhea	Hohipera (Bella) Williams	Ōpōtiki
Waikato	Mamae Takerei	Kirikiriōra



Tēpū 2: Ngā Iwi / Hapū o Ngā Rohe i Uiuia

ROHE	IWI / HAPŪ
ART / Wairarapa	Ngāti Raukawa, Ngāti Toa, Te Āti Awa, Rangitāne, Ngāti Tūkorehe
Hauraki	Ngāti Maru, Ngāti Tara, Ngāti Paoa, Ngāti Tamaterā, Ngāti Porou ki Harataunga, Ngāti Pūkenga
Mātaatua	Ngāti Awa, Ngāi Tūhoe, Te Whakatōhea, Ngāi Tai, Te Whānau-a-Apanui
Tainui	Waikato, Ngāti Maniapoto, Ngāti Raukawa, Ngāti Hauā
Tāmaki Makaurau	Ngāti Whātua
Taranaki	Te Āti Awa, Ngāti Mutunga, Ngā Ruahine, Taranaki, Ngā Raurū, Ngāti Maru, Ngāti Ruanui, Ngāti Tama
Tauranga Moana	Ngāi Te Rangi, Ngāti Ranginui, Ngāti Pūkenga
Te Arawa	Ngāti Tūwharetoa, Ngāti Whakaue, Ngāti Pīkiao, Ngāti Rangiwewehi, Tūhourangi, Ngāti Rangitīhi
Te Tai Rāwhiti	Ngāti Porou, Ngāti Kahungunu, Rongowhakaata, Ngāi Tāmanuhiri, Te Aitanga-a-Māhaki.
Te Tai Tokerau	Muriwhenua, Ngāpuhi, Ngāti Hine, Ngāti Wai, Te Aupōuri, Te Rarawa
Te Taihu	Ngāti Apa, Ngāti Koata, Ngāti Toa, Ngāti Rārua, Ngāti Kuia, Ngāti Tama, Rangitāne, Te Āti Awa
Te Waipounamu / Rēkohu	Kāi Tahu, Ngāti Mamoe, Moriori
Whanganui	Te Āti Haunui-a-Pāpārangi, Ngāti Apa, Ngāti Rangi, Ngāti Uenuku



Brief biographies for the interviewees

Anaru Rieper is an advocate for te reo Māori and welcomes a unified language strategy for Te Hiku. He believes there are not many differences between the tribes when it comes to language. He is a member of Te Pae Motuhake mō Te Tai Tokerau, representing Te Aupōuri.

Babe Kapa is employed at Te Rūnanga o Ngāpuhi and provides a wealth of health, social and educational services to iwi members throughout Te Tai Tokerau. He was a Head of the Māori Language Department at Māori Television.

Enoka Munro is a catalyst for Ngāti Kahungunu and Whakakī and frequented the Kahungunu radio station. He was interviewed on Mātangi Rau and has received awards from his iwi for service to the iwi through education and as a champion for his language and for the coming generations.

Hohipera (Bella) Williams has dedicated her life to the development of her people through Kōhanga Reo and as a kanohi kitea at many hui around Te Whakatōhea. She has been recognised with awards from her iwi for her services to Te Hāhi Ringatū and to language revitalisation in Te Whakatōhea.

Jarred Boon was raised in Tokoroa by his rūuhi from Kāwhia. He is a kaiako reo at Toi Ohomai in Tokoroa and is known as a kaiako kura reo through the motu e.g. Te Kura Reo o Raukawa, o Waimārama, o Ngāti Kahungunu and others. He is a graduate of Te Panekiretanga o te Reo Māori.

John Paitai has served his community and reo revitalisation through education. He has been a teacher since 1970 and recently retired as the Principal of Bay of Islands College. He was a member of the Te Aupōuri and Tai Tokerau Trust Boards and is one of the few kaikōrero in Te Rarawa.

Mamae Takerei is one of many Waikato rūuhi with a life-long commitment to the Kīngitanga including its reo and tikanga. She continues to support at many levels and is currently engaged with a project to develop a puna kupu of 1,000 words for Waikato iwi.

Marama Furlong is from of Ngāti Te Ahi and grew up in Maungatapu, Ranginui and Hairini. A kaiako reo at Te Wānanga o Aotearoa, she is an inspiration for people's reo journeys and through the pathways of health and well-being.

Miria Tauariki is a rūuhi from Ngāti Maniapoto who never takes shortcuts when it comes to her iwi. She grew up in Waitomo and was selected from a young age to be a champion for her people. She trained as a teacher and was a strong advocate for any taura Māori she came across while teaching.

Moe Milne is well known for her advocacy work in hauora across Te Tai Tokerau. Walking alongside this commitment is her love for the reo of her people of Ngāti Hine Amaru, and everything that this entails.

Mohi Apou has held several roles in Te Reo o Taranaki as well as Te Reo o Whanganui as the two kaupapa work closely together. He now works in Te Whanganui-a-Tara. Along with his whanaunga he is close enough to the rohe of Ngā Rauru to return home to support the pae.

Morehu Nikora is a wharekura kaiako in Tūranganui-a-Kiwa and was part of the CBLI project in Tūranga at the time that the iwi was heavily involved with the Waitangi Tribunal claims process. The CBLI project gathered the voices of kaumātua of the time.



Pareaute (Polly) Nathan received the QSM for her services to Māori and education that has spanned over half a century. She played a pivotal role in the establishment of Te Whare Whiri Toi that maintains the art of raranga. In 2003 she retired from teaching and now teaches karanga in Ahipara.

Paulette Tamati-Eliffe and her partner Komene are at the forefront of Māori language revitalisation in Ōtākou. She has been involved with Kotahi Mano Kaika (KMK) since signing the whānau up in 2000. They are on a journey of raising their tamariki, including Kiringāua, in te reo Māori as the language of the home.

Piripi Walker has been active in national and local Māori language initiatives and as member of Ngā Kaiwhakapūmau i te Reo Māori, took the Māori language case to the Waitangi Tribunal. He has been with Whakatupuranga Rua Mano since before its inception and is also a certified translator and interpreter.

Tawharangi Nuku is the Chair of Te Rūnanga o Ngāti Ranginui who provide health, social and educational programmes for their iwi and the wider community. He is a Pouahorangi at Te Wānanga o Aotearoa in Tauranga while juggling his roles and responsibilities to his iwi.

Te Ariki (Derek) Morehu is a Companion of the New Zealand Order of Merit for services to Māori. As an elder of Te Arawa and Mātaatua he spearheaded the retention and revitalisation of the tikanga of these iwi. An esteemed orator, he has been a member of Te Kōhanga Reo National Trust.

Teina Moetara studied te reo Māori through Te Tohu Paetahi in Waikato before returning to his papa kāinga at Manutuke. His life-long involvement in kapa haka has seen him stand on the national stage for Waihīrere and Tū Te Manawa Maungaroa.

Te Kurataiaho Kapea drives Ngāti Whātua reo revitalisation. He's had roles at Te Kura Kaupapa Māori o Hoani Waititi Marae, as pūkenga for Te Pīnakitanga ki te reo Kairangi and he is a graduate of Te Panekiretanga o te Reo Māori and Te Matapūnenga.

Te Raunikau (Rose) Stainton is of the Kaa family from Rangitukia, a native speaker and a kaiārahi reo at Te Kura Kaupapa Māori o Kawakawa Mai Tawhiti. She is a Mihingare minister and attends many hui in the East Coast and contributed to "Wharekahika He Tirohanga Hou" by Lloyd Lawsons (2018).

Te Tokawhakaia (Aubrey) Temara is an elder and leader of Ngāi Tūhoe. He is a former secretary and clerk of Te Aka Puaho and was a chief negotiator for the Tūhoe settlement. Mr Temara has been a member of Te Mana Whakahaere o Te Wānanga o Awanuiārangi since 2004.

Tipi Wehipeihana has been active in the regeneration of te reo Māori in Horowhenua since the 1980s and participated as rangatahi in Whakatupuranga Rua Mano. Among other roles he has been a kaiako reo Māori and television presenter for Waka Huia.



Appendix 3: Interviews of this report

Te Kaupapa Reo ā-iwi: Hōtaka Pātai (Māori)

He whakamāramatanga ā-kupu mō te kaupapa nā te kaiuiui

Mihi

Ka tuku mihi te kaiuiui ki te kaiwhakauru mōna i whakawātea mai i a ia kia tuarīngia ōna mōhiotanga me ōna wheako.

Ka whakamārama te kairangahau he aha ngā whāinga o tēnei kaupapa, ā, he aha hoki tā tātou e mahi nei i tēnei rā.

- E hiahia ana mātou ki te whakamārama i te reo ā-iwi mai i te tirohanga Māori.
- Ka uia koe mō ngā āhuatanga o tō reo ā-iwi.
- Ka uia koe kia whakaarohia ō kaumātua nōu e tamariki ana - ka uia koe kia kōrerohia mai mō tō rātou reo.
- Ka matapakitia he aha ngā mahi kua mahia, kei te mahia rānei e ngā tāngata o tō iwi hei pupuri i te reo ā-iwi i tō rohe.
- Whakaahuatia he aha ngā mahi kua eke i tō rohe.
- Mā ō kōrero e mārama ai Te Mātāwai ki ngā reo ā-iwi, ā, ka tuari pea i ēnei mōhiotanga kia taea ai e ngā whānau, hapū, iwi hoki te whakapakari ake i tō rātou mahere reo.

Matapakitia te pepa whakaae i te taha o te kaiurupare - pānuihia ia wāhanga o te pepa whakaae, ā, tirohia mehemea e mārama ana, e whakaae ana hoki te kaiurupare.

Whakamōhiotia atu ki te kaiurupare, e wātea ana ki te tuku pātai ahakoa te wā, ā, e pai ana hoki te kore urupare ki ngā pātai mehemea kāore i tau pai ki roto i a ia te whakautu i aua pātai.

Uia mehemea he pātai āna?

- Ka pai, ka waitohua e tāua te pepa whakaae, ā, ka kōnaehia mō tēnei wā. Kia hoki atu au ki te kāinga ka mērangia he kape ki a koe.

Ngā pātai / kaupapa matapaki

I tēnei rā kei te hiahia au ki te kōrero ki a koe mō tō reo ā-iwi o tō rohe e mōhiotia ana i te reo Māori, ko te mita, te rangi, 'te reo ā-iwi' rānei.

1. He aha ngā kōrero e mōhio nā koe mō te reo ā-iwi o _____?

He aha ōna āhuatanga motuhake?

[whāngai kupu: he aha ngā kupu me te āhua o te kōrero i te reo ā-iwi

o _____ e tohu ana ki a koe, he (iwi) _____ ahau].



2. Ka pēhea koe e mōhio ai kei te kōrero tētahi i te reo ā-iwi o _____?

3. Tokohia ngā kaikōrero o tō reo ā-iwi ko te reo Māori tō rātou reo tupu?

[ko te whakamāramatanga o te 'kaikōrero ko te reo Māori tōna reo tupu' i te nuinga o te wā he pakeke i tipu ake i tētahi hapori kōrero Māori, engari ka uru mai hoki ko ētahi rangatahi ake mai i hapori iti pērā i a Matawaia, a Ruātoki rānei].

[kātahi uia te kaiwhakauru kia whakaingoatia he iwi, hapū rānei, hei tauira, ko wai te iwi kei te taha uru o konei, o Te Araroa, arā, ko Te Whānau-a-Apanui]

4. I _____ (wāhi/iwi/hapū), ka whakamahi rātou i te reo ōrite ki _____ (wāhi/iwi/hapū piritata)?

5. Ka pēhea e rite ai tō rātou reo ki te reo ā-iwi o _____ (tēnei iwi)?

6. Ka pēhea e rerekē ai tō rātou reo ki te reo ā-iwi o _____ (tēnei iwi)?

7. Nōu e tamariki ana, he aha ētahi o ngā kōrero i kōrerohia e ngā kaumātua kāore e tino rangona i ēnei rā?

8. Ka taea rānei e koe te homai he tauira anō o ngā kōrero i kōrerohia e rātou, te āhua rānei o tā rātou kōrero?

[hei tauira, he aha tā rātou i kī ai i te wā i kohetengia tētahi, i kōrero pūrākau katakata rānei, i ohore rānei, te mea, te mea]

9. He pū reta ka whakamahia, kāore rānei e whakamahia e tō iwi, ka whakamahia e iwi kē?

10. He kupu, he rerenga hoki ka whakamahia i te reo ā-iwi o _____ (tōna iwi/hapū)?

He aha ētahi tauira?

[tirohia te ripanga rarangi kupu reo Ingarihi]

11. Ki ō whakaaro, kei te rerekē haere te reo ā-iwi o _____?

He aha ō whakaaro mō tēnā?

12. He aha tā (iwi/hapū) mahi ki te pupuri i te reo ā-iwi o _____?

13. He aha te tūnga o te reo ā-iwi i roto i tā tō iwi/hapū mahere reo?

i.e. He mea hirahira?

Ka pēhea e whakauru ai ki ngā mahere?

14. Tēnā koe mōu i whakautu i ēnei pātai i tēnei rā - hei whakakapi, he kōrero anō āu hei tāpiri mai?

Whakakapi, tuku mihi.



Ngā reo ā-iwi Project: Question Schedule (Ingarihi)

Verbal description of the project by the interviewer

Mihi

Interviewer acknowledges and thanks the participant in this research project for their time, effort, aroha in sharing their knowledge and experiences.

The researcher describes the aims of the project and what we will be doing today.

- We would like to define dialect from an ao Māori point of view.
- We'll ask you about the features of your reo ā-iwi.
- We will ask you to think of kaumātua from when you were a child - we'll ask you to tell us about their reo.
- We'll discuss what people in your iwi have done / are doing to maintain the reo ā-iwi in your area.
- Describe what works in this rohe.
- Your contribution will help Te Mātāwai to understand dialect and they may share this information so that whānau, hapū and iwi can improve their language planning.

Discuss the consent sheet with the interviewee - read through each section of the consent form and check that the interviewee understands and consents to it.

Note that the interviewee is welcome to ask questions at any time and may refuse to answer any questions they don't feel comfortable answering.

Ask if there are there any questions?

- 'Ok we'll sign the consent form and file this away for now. When I return home, I will mail you a copy.'

Questions / discussion points

I would like to talk with you today about your local dialect which is known in Māori as te mita, te rangi, or 'te reo ā-iwi'.

1. What can you tell me about te reo ā-iwi o _____?

What makes it unique?

[prompt: What are the kupu and ways of saying things in te reo ā-iwi o _____ that tell you, I am (iwi) _____].

2. How do you know that someone is speaking te reo ā-iwi o _____?
3. How many first language speakers are there of your reo?

[definition of 'first language speaker' is usually an older person who grew up in Māori speaking communities, however this can include younger people from smaller communities such as Matawaia or Rūātoki].

[then, ask the participant to name a neighbouring iwi or hapū e.g. who are the iwi to the west of us here in Te Araroa i.e. Te Whānau-a-Apanui].



4. In _____ (place/iwi/hapū), do they use the same language as _____ (neighbouring place/iwi/hapū)?
5. How is their reo similar to te reo ā-iwi o _____ (this tribe)?
6. How is their reo different to te reo ā-iwi o _____ (this tribe)?
7. When you were younger, what were some of the things kaumātua used to say that you don't hear so much anymore?
8. Can you give further examples of things they used to say, or how they would say it?
[e.g what did they say when they scolded someone, or told funny stories, or got a surprise etc]
9. Are there any letters that you use or don't use that other iwi do?
10. Are there any other words and sayings that te reo ā-iwi o _____ (their iwi/hapū) uses?
What are some examples of these?
[refer to English language vocabulary list table]
11. Do you think te reo ā-iwi o _____ is chang-ing?
What do you think about this?
12. What is (iwi/hapū) doing to maintain te reo ā-iwi o _____?
13. What role does dialect have in language planning by your iwi/hapū?
i.e. Is it important?
How is it included in planning?
14. Thank you for answering these questions today - to conclude, is there anything you would like to add to this kōrero?

Close and mihi



English Language Vocabulary List

We've written a list of words in English and would like you to think about how they are said in te reo ā-iwi o _____

In your iwi / hapū how do you say these things? (refers to question 10)

ENGLISH	REO Ā-IWI O
How are you?	
Mother	
Ancestor	
The meeting is tomorrow	
My older/younger brother/ sister/cousin is	
(use same gender as the interviewee)	
Put your jacket on	
Where's your shoes?	
Don't touch!	
I am going to buy some vegetables.	
Mussel	
Scallop	
Fly	
Insect	
Pigeon	
Fantail	



Other words included in the discussion

ENGLISH	REO Ā-IWI O



Appendix 4: Iwi Profiles and Iwi Language Strategies

“While te reo ā-iwi is the term used in this report for iwi dialect, for efficiency we recommend that when referring to the dialect of individual iwi that we use ‘te reo o’ e.g. te reo o Ngāpuhi.”

TE REO O KĀI TAHU

This is a snapshot overview of te reo o Kāi Tahu

Defining te reo o Kāi Tahu
<p>The Place</p> <p>The Kāi Tahu dialect relates to the rohe from Kaikōura south, and covers Te Tai Poutini, the West Coast of Te Waipounamu. Kāi Tahu covers a very large area, larger in land terms than any other iwi. Possibly due to earlier contact with whalers and traders, and due to the relatively large number of Pākehā in the island, there are no remaining first language speakers of te reo o Kāi Tahu as the last speakers passed away in the last 20-25 years.</p>
<p>The People</p> <p>Past speakers of this reo include Te Maiharoa, Te Puoho, Makere Te Whanawhana, Tiki Te Whatuiapiti Te Tau, Rāpata Whaitiri, Mamaru Te Au, Francis Robinson, Wahawaha Stirling, Waitai Tikao, Kukupa Tirikātene, Hēni Manahi, Pita Ruka, Hana Skerrett, Tahu Pōtiki.</p> <p>Current champions for te reo o Kāi Tahu include Tā Tīpene Oregon who has advocated te reo and tikanga of Kāi Tahu for several decades. Hana Oregon is perhaps recognised as the strongest advocate for members of the iwi to speak te reo o Kāi Tahu. Other champions, many of whom have led reo strategies from within Te Rūnanga o Ngāi Tahu, include Eru Tarena, Lisa Tumahai, Henare Te Aika, Whetu Moataane, Paulette Tamati-Eliffe, Ariana Tikao, Harata Te Aika, Charisma Rangipunga, Stacey Morrison, Megan Ellison, Mere Skerrett, Amiria Stirling.</p>
<p>Features of te reo o Kāi Tahu</p> <p>A very well known feature of Kāi Tahu reo is the ‘k’ sound in words such as taki, raki, karaka, mauka and rakatira. These terms are embodied by Kāi Tahu in the title and content of the publication Karaka and of course the ‘k’ is represented in geographical features such as Waitaki, Aoraki, Rarotoka, Te Puka a Māui. Kāi Tahu uses the ‘hai’ and ‘kai’ feature e.g. ‘kai te pai,’ ‘kai te haere,’ and the ‘tipu’ form as in tipuna, tipua, tipu, and ‘Papatipu Rūnaka’, and kupu such as pōua, tāua, weruweu and the kiwaha nāia.</p>



Language revitalisation in Kāi Tahu

He tangata / People

Current champions for te reo o Kāi Tahu include Tā Tīpene Oregon, Hana Oregon, Eru Tarena, Paulette Tamati-Eliffe, Harata Te Aika, Charisa Rangipunga, Stacey Morrison, Megan Ellison, Mere Skerrett, Amiria Stirling with the language network spanning the iwi in kura, kōhanga, marae, Papatipu Rūnaka etc.

Kia mārama / Understanding

With the advocacy of individuals such as Tahu Pōtiki and Hana Oregon, the moutere of Te Waka-a-Māui and the wider Māori language community have become aware of the unique features of te reo o Kāi Tahu. The acceptance and use of this form is evidenced in publications such as MoE resources released in partnership with Kotahi Mano Kāika that are written in te reo o Kāi Tahu, and the consistent use of this reo by kā rakatahi o Kāi Tahu - for example many rakatahi who spoke in the national Manu Kōrero competitions in 2016 used Kāi Tahu reo, which was an emerging feature of their language at this time.

Hana Oregon also discusses how two native speakers of Kāi Tahu reo, Kera Daphne Browne and Jacko Reihana supported kura reo in the mid 1990s and that this contributed to knowledge of this language by providing kupu and kiwaha.

Kia manawanui / Commitment

Te Rūnanga o Ngāi Tahu has long supported revitalisation of te reo among Kāi Tahu whānau through the Kotahi Mano Kāika project that sought to bring te reo to life in 1,000 homes. This strategy has been in place since 2000 with the support of the Rūnanga and the CBLI fund. Through its website, activities like wānanga reo and other projects have been held in the rohe for almost two decades.

Te huarahi / Plan

Kotahi Mano Kāika is one of the longest running iwi language revitalisation programmes. This kaupapa has developed a website presence, has run symposia, run week long wānanga, communicates through social media, and has developed leadership throughout the rohe. Kāi Tahu now supports local language development at the Rūnaka level where marae are supported to tono for and facilitate their own revitalisation strategies while feeding into the broader strategy of the iwi.

A very recent programme to revitalise te reo in Te Waipounamu is the Te Ahu o te Reo programme funded by the Ministry of Education where the Rūnanga delivers training to develop the capacity of staff in schools to use te reo in their school, based on te reo o Kāi Tahu.

Ngā āwhina e rere ai te manu / Resources

Te Mātāwai now supports Kāi Tahu to fund local language initiatives that are often delivered at Papatipu Rūnaka level. It is a contestable fund and supports Papa kāika (Papatipu Rūnaka), Manukura (intermediate level speakers), kāika at the whānau level and a Whānau reo fund to support members of the iwi to attend critical events.

A raft of historical resources exist online through Kotahi Mano Kāika such as sound files and online books, and the iwi rūnanga work innovatively developing iwi resources such as the Kahurumanu mapping site that shares whakapapa and reo through the place names bestowed by the tīpuna.

Week long kura reo are held in Kāi Tahu that bring together experts in Kāi Tahu reo from around the island. Archival resources include audio recordings of kaumātua in the 1940s and kāika focussed Waka Huia episodes with a location focus e.g. Rāpaki, Ōtākou and emerging language leaders at the Rūnanga in 2001.



TE REO O NGĀ RAURU KĪ TAHU

This is a snapshot overview of te reo o Ngā Rauru kī tahi

Defining te reo o Ngā Rauru kī tahi

The Place

The rohe of Ngā Rauru includes the locations of Kai iwi, Waitōtara, Waverley, Nukumarū, Maxwell and Pātea and has 12 marae. The pepeha for Ngā Rauru describes the rohe of the iwi 'Mai i Pātea ki Matemateonga, mai i Matemateonga ki te Kaihau-a-Kupe.'

The People

Wiremu Tahupōtiki Rātana is a well known Māori leader whose mission was carried out through te reo Māori. Ruka Broughton is a known orator of Ngā Rauru reo and led many initiatives to revitalise te reo in the motu. His children carry on this tradition of reviving te reo o Ngā Rauru in the rohe and among the people. Other advocates for Ngā Rauru people and language include Kui Pirikahu, Tom Ngāti, Mohi Apou, Erena Morehu, Esther Tinirau.

Features of te reo o Ngā Rauru kī tahi

Ngā Rauru, Taranaki iwi and Whanganui share the 'w' feature in their reo, using 'w' in words such as w'ānau, w'are and w'akapapa. Ngā Rauru identify the whakapapa and language relationship they have with Whanganui iwi by working together and supporting each other's efforts. Whakapapa transcends boundaries and mandate the iwi to work as one. Indeed, whānau from both iwi have collaborated to establish Te Reo o Whanganui using similar learning models as those used by Te Reo o Taranaki.

A kupu used in Ngā Rauru is 'āna' as an affirmative and the iwi are reviving many colloquialisms and forms that were shared during the interview process e.g. 'Kā'ore a ia' v 'kāore ia' or 'Ka kōrero a ia' v 'Ka kōrero ia', 'mai' is 'kākahu', 'pea nge' is 'tērā pea'.

Language revitalisation in Ngā Rauru kī tahi

He tangata / People

Mohi Apou reports that a group of dedicated reo speakers such as himself and Esther Tinirau support paepae in Ngā Rauru and are building the base of speakers and kaupuri i te paepae. Because they live outside of the rohe this involves regular travel home and fortunately the drive is not too onerous.

Kia mārama / Understanding

The Ngā Rauru strategic plan acknowledges the small number of paheke with the reo and their ability to cover 12 paepae across the rohe. They address this by aiming to increase the number of tāne and wāhine from each marae who are skilled at managing the paepae. The ohu of speakers of Ngā Rauru language demonstrate their knowledge of their mita by speaking it, and this is noticeable for members of iwi kē - a good recent example of the maintenance of this language through use is a 2019 Waka Huia episode featuring Ruta Broughton who talks of her language journey and some of the elders who have supported her and her people in this journey, all through te reo o Ngā Rauru.

Kia manawanui / Commitment

The commitment indicated above is shared by a dedicated group. The iwi authority is also developing a language plan that is well represented by members from across the iwi. Wider Taranaki iwi have a dedicated website for the language of Taranaki named Te Reo o Taranaki.

Ngā Rauru whānau have been involved in Te Reo o Taranaki at the regional level as kaiako and participants and are part of regional reo networks that span Taranaki and Whanganui. This collaboration stretches back to the 1960s and 1970s through regional and national programmes run by Huirangi Waikerepuru (Taranaki), Ruka Broughton (Ngā Rauru) and John Tahuparae (Whanganui). In the mid 1970s Huirangi and others were developing te reo in a generation of Taranaki rangatahi. This is the foundation that the current generation of teachers and kaikōrero continue to carry and honour.



Language revitalisation in Ngā Rauru kī tahi

Te huarahi / Plan

Language planning in Ngā Rauru includes a Paepae 101 kaupapa to develop tāne and wāhine to fulfil the paepae role. This work is complemented by other activities to increase interaction with the marae through history and whakapapa. At the base of the kaupapa is the desire to increase the number of speakers of Ngā Rauru reo, and also to address the ability to carry tikanga on the paepae.

Ngā āwhina e rere ai te manu / Resources

Ruka Broughton published a groundbreaking book on the life Titokowaru that is written entirely in te reo o Ngā Rauru.

There are many recordings of Broughton in a range of genre that capture his exemplary Ngā Rauru reo, such as interview with his two kōtiro kōhungahuna while they were enrolled in Kōhanga reo at Wainuiomata.

These recordings are of great value as they capture the language of a native speaker and all of its nuances, and this resource will inform current efforts to revitalise te reo o Ngā Rauru.

Regular wānanga are held to increase the skills of whānau at all marae in Ngā Rauru in the area of karanga and whaikōrero.

Te Reo o Taranaki is a useful website that provides Taranaki language resources including a comprehensive Taranaki language dictionary.

TE REO O NGĀPUHI

This is a snapshot overview of te reo o Ngāpuhi

Defining te reo o Ngāpuhi

The Place

The pepeha for Ngāpuhi covers the rohe and landmarks from Puhangatohora to Te Ramaroa, Whiria, Panguru, Maungataniwha, Tokerau, Rākaumangamanga, Manaia, Tutamoe, Maunganui, and back to Puhangatohora.

Ngāpuhi is the most numerous of all iwi. There are 10 administrative takiwā located within Te Whare o Puhi. With such a large population the iwi is known as Ngāpuhi kōwhau rau and have numerous marae.

The People

Ngāpuhi Māori language figures include Nuki Aldridge, Taipari Munro, Hirini Henare, Graham Rankin, Eru Pou and Kingi Taurua.

Modern exponents of te reo Māori include Pat Hohepa, Rereata Makiha, Rahera Shortland, Joy Hau Evelyn Tobin, Hone Sadler, Hone Taimona and Nau Epiha. Quinton Hita who has broadcast pro-programmes that exemplify Ngāpuhi reo and runs wānanga reo for Ngāpuhi people, broadcaster Julian Wilcox, Devon Wikaira, Henare Kingi, Rukuwai Allen, Mana Epiha, Anaru Martin, Huhana Lyndon, Joe Everitt, Fred Harrion, Henare Mato, Hone Manukau, Keita Kapa, Matu Ihaka and Eruera Ruwhiu.

This group covers a range of positions in te ao Māori and have collectively made an impact on the development of te reo Māori at local and national level.

Features of te reo o Ngāpuhi

Ngāpuhi use many loan words such as 'no.' A key identifier of Ngāpuhi speakers is the use of the 'h' or soft 'wh' sound as opposed to a harder 'f' sound e.g. hakarongo, hakarite, whānau with a soft wh.

Ngāpuhi use the 'e pēhea ana' form and have distinctive kiwaha and kupu e.g. 'āe marika,' 'no,' 'mete,' 'sure,' 'pakeke' (for difficult), 'pai mutunga' and 'meinga meinga.' Other features include 'rao' and 'mao' for 'rāua' and 'māua' that are used by other iwi. Ngāpuhi uses the 'tupu' form as in 'tu-puna,' 'tupu,' 'tupua.'



Language revitalisation in Ngāpuhi

He tangata / People

Nora Rameka and Deborah Nathan are the current members on te pae motuhake representing Ngāpuhi for Te Tai Tokerau for Te Mātāwai. Quintin Hita has long been advocating for the revitalisation of te mita o Ngāpuhi and his television programmes demonstrate the uniqueness of the reo ā-iwi in the kōrero, the conversations with speakers. The network of Ngāpuhi language champions and teachers is large and spread throughout the Māori language workforce.

Kia mārama / Understanding

Sometimes conscious and sometimes unconscious, te reo of Ngāpuhi is known and remains a strong feature of Ngāpuhi speakers. Ngāpuhi speakers can be identified through the specific words and forms listed above. This awareness of this reo led to Quintin Hita to call for a Te Tai Tokerau specific wānanga to be established under the Te Mātāwai structure.

Ngāpuhi focussed kura reo have been held for several years which reflects the desire of the iwi to maintain their unique language - a recent initiative has travelled to the motu to teach Ngāpuhi waiata, haka and mita led by Joby Hope and Neri Peita. A Tai Tokerau wide wānanga in January 2019 brought many iwi together with the understanding that each of the iwi have their own mita, and these were promulgated during the iwi by experts.

Kia manawanui / Commitment

The presence of Kōhanga, Kura Kaupapa and Wharekura around the north ensures that the following generations are growing up with their tūpuna language.

There have also been wānanga waiata travelling the motu as a roadshow that has given the opportunity for Ngāpuhi who live in cities to learn mōteatea, waiata and haka written in te reo o Ngāpuhi.

Te huarahi / Plan

The resurrection of kura reo in the north has seen a resurgence of interest and the opportunity for many Ngāpuhi people to learn their own language among members of their iwi. The iwi are planning wānanga around Ngāpuhi to create a pathway for tauira to acquire skills in whaikōrero and karanga and managing the pae at the many marae of Ngāpuhi.

Networks of Ngāpuhi language champions are establishing initiatives to share the reo ā-iwi among the members of the iwi including wānanga and social media initiatives, within the rohe and in taura here.

Ngā āwhina e rere ai te manu / Resources

As a large iwi there are many speakers of te reo o Ngāpuhi who are involved in the transmission of te reo in kōhanga, kura kaupapa and tertiary institutions around the motu. The television series Kōhao Rau is a well known television series with kaumātua interviews from Te Tai Tokerau including Ngāpuhi. This is a valuable resource for the student of Ngāpuhi reo to listen to and to acquire the dialect. The Mōteatea series features several Ngāpuhi mōteatea.

Iwi radio stations at Te Hiku and Ngāti Hine are a resource for listening in particular to ngā reo o Te Tai Tokerau and the stations do outside broadcasts that feature te reo o Ngāpuhi including Ngā Manu Kōrero and Waitangi Day.

Te Papakupu o Te Tai Tokerau provides vocabulary and colloquialisms unique to Ngāpuhi.

Ngā Taonga Sound and Vision holds a valuable resource of historical voices of Ngāpuhi reo dating over decades including Ani Tia, Jim Kingi, Te Teira Mac Taylor, Hone Honetana, Te Paea Hau, Te Wini Tana, Wati Erueti, Rama Pou, Huirua Tito, John Harris, Markus Rogers, Te Mata Naera, Paerangi Reihana.



TE REO O NGĀTI HINE

This is a snapshot overview of te reo o Ngāti Hine

Defining te reo o Ngāti Hine

The Place

The rohe of Ngāti Hine is centred in the Waiōmio Valley near Kawakawa in the Northland region, neighbouring their relations of Ngāpuhi. Ngāti Hine has 13 marae and includes the settlements of Waiōmio, Moerewa, Ōtīria, Pipiwai and Matawaia.

The People

Ngāti Hine has well known exponents of te reo including Tā Hēmi Henare who was a Kōhanga Reo Trust leader. His son Erima Henare was also a leader for te reo Māori and headed the board of Te Taura Whiri i te Reo Māori for several years. Other kaikōrero are Kākā Herewini, Hanita Brown, Teparā Waititi, Hone Raetana, Tamati Paraone, Bill Williams, Hare Waiomio.

Contemporary reo champions are Waihoroi Shortland, Moe Milne and Tihi Puanaki are strong voices for Ngāti Hine as are Pita Tipene, Peeni and Tatai Henare, Eli Smith, and Chey Milne who appears regularly on Māori Television, in outside broadcasts for Te Matatini and in other language initiatives.

Features of te reo ā-iwi o Ngāti Hine

Ngāti Hine has a unique language with their own colloquialisms and words, and some loan words such as 'herepe' for 'help' and 'no' for 'no'. Ngāti Hine language is closely connected to their whanaunga in Ngāpuhi so the 'h' sound is evident in words such as 'hakarongo,' 'hakarite' and 'e pēhea ana?' They use the 'tupuna' form as in 'tupuna,' 'tupu,' 'tupua.' Other unique words are transliterations: 'purū' for 'blue,' 'iēro' for 'yellow,' 'kirīni' for 'green.' Ngāti Hine use 'erangi' and 'rānei' for 'but' and 'if.'



Language revitalisation in Ngāti Hine

He tangata / People

Moe Milne and Waihoroi Shortland sit on the pae motuhake for Te Tai Tokerau for Te Mātāwai. In the report for Te Ahu o te Reo, Moe Milne reported that a high number of people in Ngāti Hine speak te reo Māori and that it is imperative that the iwi continue to use te reo as an everyday medium of communication. In the early 2000s Huaki Puanaki released an album of songs that included anthem type lyrics for Ngāti Hine such as Te kauimua, contributing to Ngāti Hine from afar (Puanaki was raised in Ōtautahi).

Kia mārama / Understanding

The iwi understand that they have a relatively high number of speakers and acknowledged this through the Te Ahu o te Reo project - for example it is normal to hear conversations in te reo Māori on marae in Ngāti Hine, in the language of Ngāti Hine. The iwi have expressed the uniqueness of their reo not only as a Tai Tokerau language, but as the language of Ngāti Hine that is unique in its own right.

Kia manawanui / Commitment

Ngāti Hine have several reo initiatives including Te reo o Matariki, a wānanga reo held at Matawaia Marae in June 2018. This wānanga provided an opportunity for iwi to return to Matawaia and to expand their Ngāti Hine reo ā-iwi in a comfortable environment, among their whānau. Ngāti Hine actively support Kōhanga Reo, Kura Kaupapa and Wharekura in and around Te Tai Tokerau, and this forms a puna of future speakers.

Ngāti Hine FM has been operating for several decades with its commitment to promoting te reo o Ngāti Hine. Ngāti Hine have made arrangements with tertiary providers to teach reo programmes through their own dialect.

The Āhuareka Ngāti Hine festival of 2019 had a theme of 'kōrerotia te reo o Ngāti Hine.'

Te huarahi / Plan

Local kura kaupapa within the rohe play a critical role in Ngāti Hine language revitalisation and maintenance. Local wānanga reo focus on Ngāti Hine reo and partnerships with tertiary providers help to grow the pool of speakers.

Ngā āwhina e rere ai te manu / Resources

Te Ahu o te Reo report on Ngāti Hine acknowledged the role that Te Kura o Matawaia has had in maintaining the local dialect and that this role now sits also with Te Kura Kaupapa Māori o Taumārere. The large number of marae combined with a large number of speakers form a strong basis for the ongoing use of te reo o Ngāti Hine.

Ngāti Hine FM is a valuable tool that Ngāti Hine has to provide access to the reo ā-iwi from around the country, and Te Hiku FM also promotes Ngāti Hine and Te Tai Tokerau reo.

Sir James Henare, Arapeta Awatere and Erima Henare are historic speakers from Ngāti Hine and recordings of their kōrero are available at Ngā Tāonga Sound & Vision's website.

A *Ngā Pari Kārangaranga* series with Ngāti Hine speakers is readily available online at the MTS website meaning that learners can engage readily with te reo from anywhere in the world.

In the early 2000s Huaki Puanaki released an album of songs that included anthem type lyrics for Ngāti Hine such as Te kauimua, contributing to Ngāti Hine from afar (Puanaki was raised in Ōtautahi)



TE REO O NGĀTI KAHUNGUNU

This is a snapshot overview of te reo o Ngāti Kahungunu

Defining te reo o Ngāti Kahungunu

The Place

Ngāti Kahungunu Inc covers a very broad area of Te Ika-a-Māui from Wairarapa through to Te Māhia. The iwi has several Taiwhenua that are administrative bodies for the affairs of the iwi in these rohe: Wairarapa; Tāmakinui-a-Rua; Tamatea; Heretaunga, Te Whanganui-a-Ōrotu and Wairoa.

With such a large area there is variation in reo ā-iwi from location to location including whānau of Ngāti Rongomaiwahine of Te Māhia at one end of the rohe and the large area of Wairarapa which in turn has its own make-up e.g. Tāmakinui-a-Rua, Whakaoriori, Rangitāne.

The People

Ngāti Kahungunu Māori language figures include Taanga Tomoana, Te Okanga Aussie Huata, Patu Te Rito, Canon Wi Huata, author Hēmi Pōtatau who released an autobiography in Ngāti Kahungunu language, Arapera Kumeroa, Riria Eriha, Ruruhia Robin, songwriter Tommy Tau-i-rima. Modern exponents of te reo Māori within Ngāti Kahungunu include Sir Timoti Karetu, Minnie Westrupp, Joe Te Rito, Stephanie Pohe, Piri Sciascia, Pita Sharples, Liz Hunkin, Brian Morris, Ngāti Huata, Manahi Paewai, Lee Smith, Orine Gillies, Tātere McLeod, Migoto Eria, Te Orihau Karaitiana, Te Hira Henderson, Petera Hakiwai, Jackie Ham.

Features of te reo o Ngāti Kahungunu

Despite the size of the rohe we can describe some common features of te reo o Kahungunu. Not all features will apply across the entire rohe such as 'kai te pēhea koe?', 'kai te pai.'

The 'h' form as in 'pōhiri,' 'manuhiri,' 'tēhea,' 'e hia' etc. The 'tipu' form as in 'tipu,' 'tipuna,' 'tipua,' and kupu such as 'kāenga,' 'mōhou,' 'wētahi,' 'awau,' 'rātau' and are also features of Ngāti Kahungunu language.

Language revitalisation in Ngāti Kahungunu

He tangata / People

Joe Te Rito and Lee Smith were activists for te reo in the time of the Māori Language Society, paving the way for Māori language revitalisation as we know it today. They are both experts in te reo o Ngāti Kahungunu.

Representatives from this rohe who sit on on the pae motuhake for Te Tai Rāwhiti for Te Mātāwai are Jeremy Tātere MacLeod, Ataneta Paewai and Phillecity Ngarangione. They have a role distributing funding to the haumitanga of Te Tai Rāwhiti. Other champions and speakers include Raina Ferris, Hinewehi Mohi, Joylene Rohe-Karauria, Kitea Tipuna and Raina Ferris through a wide range of ac-tivities in the large area outlined above.

Kia mārama / Understanding

Ngāti Kahungunu have a number of initiatives that reflect and grow understanding of te reo, for ex-ample Radio Kahungunu has hosted and recorded kaumātua interviews for 30 years. Some of these interviews have been transcribed and translated and released in book form, on a CD Rom and in app form. The publications exemplify Kahungunu speakers and the station has a large body of recordings of kaumātua voices that the station identifies as Kahungunu reo. This publication outlines clearly that the nannies are speaking in te reo o Ngāti Kahungunu, and points out nuances related to where they are from in Ngāti Kahungunu.



Language revitalisation in Ngāti Kahungunu

Kia manawanui / Commitment

Kahungunu Iwi Inc has dedicated resource and time to the revitalisation of te reo within Ngāti Kahungunu and host their own te reo Māori Strategy.

The iwi radio station in Taradale is a further signal of the commitment of the iwi to language revitalisation. Whānau within Ngāti Kahungunu have actively supported te reo Māori through setting up kōhanga reo, kura and wharekura with an early bilingual kura being setting up in Pakipaki, one of just three bilingual schools in Aotearoa at the time it was established.

Immersion education is available from Kura Kaupapa Māori from Masterton through to Wairoa.

Te huarahi / Plan

Early examples of revitalisation of te reo in Ngāti Kahungunu include kōhanga reo, the bilingual school at Pakipaki and the iwi radio station.

Kahungunu Iwi Inc has dedicated resource and time to the revitalisation of te reo within Ngāti Kahungunu for several years and host their own Māori language strategy. This is a coordination point for a range of initiatives including kura reo, planning and contribution to national efforts such as the Te Reo ki Tua Symposium hosted under the strategy. These plans now align with the strategic goals of Te Mātāwai through the pae motuhake.

Ngā āwhina e rere ai te manu / Resources

Kahungunu contributions to this kaupapa include the contribution of the people, Pukapuka Kōrero Tahī (a publication of transcripts and audio of native speakers in conversation), short videos promoting a living Kahungunu language, Kahungunu language awards, research on dialect etc.

Te Wānanga o Aotearoa has been a base for the recently closed Panekiretanga programme led by Timoti Karetu of Ngāti Kahungunu, laying the foundations for high level oratory skills.

Te Whakamana i te pae o Huaki-pōuri is a programme that supports the development of paepae skills among the iwi.

The Kura reo model brought forward by Te Taura Whiri i te Reo Māori was modelled in Waimārama who have hosted the kaupapa for over 30 years. It has brought language excellence to the whānau through participation in the kaupapa for a long period.

More than \$450,000 was allocated to Ngāti Kahungunu projects by Te Mātāwai in 2017.

There are many archival recordings of Kahungunu kaumātua in the RNZ audio collection, in Waka Huia dating back to 1987 and more recently Tātere McLeod has hosted television interviews with kaumātua that can be accessed ondemand at Māori Television.

An autobiography by Hēmi Pōtatau is written entirely in te reo o Ngāti Kahungunu.



TE REO O NGĀTI MANIAPOTO

This is a snapshot overview of te reo o Ngāti Maniapoto

Defining te reo o Maniapoto
The Place Ngāti Maniapoto's lands encompass Te Rohe Pōtae which was traditionally known as Te Nehenehenui. The Maniapoto boundaries stretch from south of Te Awamutu at the Pūniu river to the Waipīngao Stream (south of the Tongaporutu River) and Taumarunui in the south. Major settlements include Te Kūiti, Taumarunui, Ōtorohanga, Piopio and Mōkau with Te Tokanganui-a-noho being the largest marae in the iwi.
The People Historical speakers of te reo o Ngāti Maniapoto include: Rewi Maniapoto, Raureti Te Huia, Pei Te Hurinui Jones, Rangimarie Hetet, Henare Tūwhāngai, Kore Crown, Nora Pikia, Wiremu Barton, Professor Bruce Biggs, Naki Kino, Bob Emery, Rua Anderson, Tui Adams, Roimata Turner, Te Aue Davis, Koro Wetere, Peti Manawaiti, Ringiringi Manawaiti. Current language leaders and champions for Ngāti Maniapoto include: Rovina Maniapoto, Miria Tauariki, Te Miri Takerei, Raniera Winikerei, Shane Te Ruki, Tuti Hinekahukura Aranui, Hēni Grant, Kingi Turner, Okeroa Manawaiti, Raymond Kaiki, Tom Roa, Keith Ikin, Jenny May Coffin, Doug Ruki, Mahia Green, Teiria Davis and Kiritahanga Hona.
Features of te reo ā-iwi o Ngāti Maniapoto Some areas in Ngāti Maniapoto use the 'ng' as in 'ngēnei,' 'ngaku' and 'ngō.' The 'wh' features in Maniapoto reo e.g. 'manuwhiri,' 'pōwhiri,' 'tēwhea' and 'e whia.' Like Te Tai Tokerau and Waikato, Ngāti Maniapoto use the 'e ana' form i.e. 'e pēwhea ana koe?' 'E pai ana.' An interesting feature of te reo of Ngāti Maniapoto is the 'kei' form as in 'kei āpōpō' indicating a future event, or a personal position e.g. 'kei a au' (in my view). They use kupu such as 'matara,' 'utauta' and 'moroiti' which are not commonly used in other rohe. Other terms used are 'Wēneti,' 'ēneti,' 'ēneki,' 'pēneki'.
Language revitalisation in Maniapoto
He tangata / People Raniera Winikerei currently leads the reo strategy that was also led by Doug Ruki. The strategy is supported by kaiako who facilitate wānanga and share their puna kupu. Rovina Maniapoto has been a strong advocate of Ngāti Maniapototanga and has shared her knowledge of te reo and tikanga for several decades. Shane Te Ruki has produced publications about te reo o Ngāti Maniapoto, whakapapa and waiata mōteatea of Tainui and continues to support the paepae of the iwi. Ngāti Maniapoto is represented on the pae motuhake for Tainui for Te Mātawai by Jacqui Ngāwaka.
Kia mārama / Understanding The weekend wānanga run by Ngāti Maniapoto at Ōtorohanga College demonstrate that the iwi seek to share their puna kupu with learners and speakers. Maniapoto FM demonstrates the use of this reo in their broadcasting and social media and publications such as <i>He Wai Kōwharawhara</i> demonstrate an awareness and detailed description of reo.



Language revitalisation in Maniapoto

Kia manawanui / Commitment

Ngāti Maniapoto hold kura reo and wānanga to develop the language of younger generations. There are Kōhanga Reo in Te Kūiti and Taumarunui as well as Kura Kaupapa Māori and Wharekura with a Maniapoto focus. Ngāti Maniapoto hosted wānanga reo called Te Waihōpuapua Wānanga Reo 2019 ki Te Nehenehenui in Ōtorohanga this year which gave participants a 'reinvigorated' approach to revitalise their language, culture and identity.

Te huarahi / Plan

The reo Māori strategy for Ngāti Maniapoto is Te Rautaki Reo a Te Nehenehenui 2010-2070. The short term vision from 2010 to 2030 is for te reo Māori to be normalised for Maniapoto iwi. This language plan is led by the reo irirangi in partnership with the Trust Board.

Under this plan monthly wānanga are held at Ōtorohanga College and are open to members of the iwi.

Ngā āwhina e rere ai te manu / Resources

The *Wai Kōwharawhara* book / papa kupu and waiata mōteatea publication were a collaboration between Shane Te Ruki and the then New Zealand Film Archive who provided audio of kaumātua sing-ing mōteatea. The Kura Kaupapa Māori o Ōparure and at Taumarunui are critical in developing a new generation of Māori speakers.

The podcast Taringa has an episode dedicated to Ngāti Maniapoto and an overview of its history. There are recordings of Maniapoto kaumātua listed above in many archival records, such as lengthy Raureti Te Huia interviews in which he describes the land wars and Tainui waka history in te reo o Ngāti Maniapoto.

The Ngāti Maniapoto iwi radio station is Maniapoto FM and provides an opportunity to broadcast Maniapoto reo to the motu and overseas through their live feed. They run a range of language initiatives under the tribal strategy.

Taniwha Rau (television) was hosted by Paraone Gloyne and he interviewed kaumātua from the rohe, as did the series *E Tū e Maniapoto* which is accessible on Māori Television on demand and has played for ten series, another resource covering many kaumātua reo. Voices of Ngāti Maniapoto kaumātua are also available on the YouTube page for Waka Huia e.g. Hēni Grant and Tuti Aranui.



TE REO O NGĀTI PIKIAO

This is a snapshot overview of te reo o Ngāti Pikiao

Defining te reo o Ngāti Pikiao
<p>The Place</p> <p>The marae of Ngāti Pikiao are centred around Rotoiti. The Ngāti Pikiao rohe extends out to the Moana-a-Toi with connections to Maketū, for example the Te Awhe meeting house was carved by a Ngāti Pikiao carver. There are eight hapū of Ngāti Pikiao mainly centred around Lake Rotoiti that form communities in different areas of the lake, for example at Mourea, and the Uenuku-mai-Rarotonga meeting house at Punawhakareia that once stood at Maketū.</p>
<p>The People</p> <p>Earlier speakers of te reo o Ngāti Pikiao include Raiha Sergeant, Maraea Emery, Te Aka Rapana, Mata Morehu, Irirangi Tahuriorangi Tiakiawa, Kawana Nepia, Haare Wiikingi, Ngawhakawairangi Hohepa, Albie Tahana, Te Pere Mana, Dan Te Whata.</p> <p>Well known speakers and champions of the reo today include Te Hikorangi Hohepa, Tawhiri Morehu, Toby Curtis, Joe Te Poroa Malcolm, Muriwai Ihakara, Piki Thomas, Wetini Mitai Ngatai, Tukiterangi Curtis, George Haimona, Sean Vercoe, Tame McClausen, Kingi Biddle, Iraia Kiel.</p>
<p>Features of te reo o Ngāti Pikiao</p> <p>There has been a recent resurgence of te reo o Ngāti Pikiao used by its community of. They use 'waku', 'wērā' for possessives as well as its 'ō' counterpart e.g. 'ko wai wō mātua?' They use 'kai' for 'kei' and 'taina' for 'teina.' Ngāti Pikiao use the 'tupu' form as in 'tupuna,' 'tupu,' 'tupua' and 'wha-katupuranga.' One Ngāti Pikaio whakatauki is 'Pikitia te pikitanga i Turāwaru'.</p>

Language revitalisation in Ngāti Pikiao
<p>He tangata / People</p> <p>Taati Williams represents Ngāti Pikiao on the Te Arawa pae motuhake for Te Mātāwai. Muriwai Ihakara is the Te Arawa board member for Te Mātāwai.</p> <p>Anaha Hiini through his business Kōtihi Reo Consultants Ltd offers reo classes and has developed his own Māori language resources.</p> <p>Taati Williams works He Kāinga mo te Reo that offers Te Ātaarangi programmes in Rotorua. Kristen Ross and Hohepa Tuahine promote the reo through their Pipi Mā dolls. Rereata Makiha and Jade Kameta promote the Maramataka.</p> <p>Upcoming next generation Matene Simon, Waata Cribb, Raimona Peni, Te Te Taeapa Kameta, Ke-mara Kennedy.</p>
<p>Kia mārama / Understanding</p> <p>There are kaumātua still around who maintain the reo o Ngāti Pikiao and who are very much involved in their community. This form of transmission of reo through kohanga and kura within the rohe of Ngāti Pikiao and the wider Te Arawa iwi initiatives demonstrating an understanding for their reo.</p>



Language revitalisation in Ngāti Pīkiao

Kia manawanui / Commitment

With the establishment of Te Ahurei o Ngāti Pīkiao every two years that brings hapū and marae re-reflects the acceptance of the wider Te Arawa iwi for the uniqueness of Ngāti Pīkiaotanga.

Te Kura ā iwi o Rongomai also demonstrates the level of consistency for the maintenance of Ngāti Pīkiao reo me ona tikanga for generations to come.

Te huarahi / Plan

Ngāti Pīkiao host Te Ahurei o Ngāti Pīkiao every two years that celebrates their hapū and marae through kapa haka. Te Kura ā iwi o Rongomai is also an initiative developed to teach Ngāti Pīkiao mātauranga to younger generations as part of their succession planning. In addition, regular wānanga ā hapū and whaikōrero have been established to support the preservation of Ngāti Pīkiaotanga.

Ngā āwhina e rere ai te manu / Resources

Te Arawa FM is the tribe's radio station that has the capability to promote and share the Te Arawa dialect. There are also many documentaries, recordings and videos done about Te Arawa with Te Arawa native speakers who have been recorded and broadcasted on Māori Television through Waka Huia, Ngā Tāonga, and many other programmes that have been shown on Māori Television.

Te Haumihiata Mason recently released the book Kupu Mareikura a translation of Anne Franks Diary in te reo.

Various published material provide a rich resource of Ngāti Pīkiao reo. Joe Te Poroa Malcolm's PhD thesis 'Te Hua o te Pōkeka'. A valuable resource are the kaumātua of Ngāti Pīkiao.



TE REO O NGĀTI POROU

This is a snapshot overview of te reo o Ngāti Porou

Defining te reo o Ngāti Porou
The Place <p>The homeland of Ngāti Porou is the East Coast of the North Island. It runs north along the coast from Te Toka-a-Taiau in Tūranga to Pōtikirua, inland from Wharekahika. Hikurangi is the best known maunga, and the most prominent river is Waiapu. The bays and villages of Ngāti Porou host a large number of marae forming hapū with their own local traditions and identities. The landscape is mountainous and drops to the moana so that the iwi are distant from the large cities, are close to nature and form iwi communities.</p>
The People <p>There have been many Ngāti Porou stalwarts of Māori language including Tā Apirana Ngata in his efforts to unite Māori at a national level. Kahurangi Katerina Te Heikoko Mataira and Ngoingoi Pewhairangi helped to establish Te Ātaarangi. Katerina continued on to co-author the foundation guidelines for kura kaupapa immersion called Te Aho Matua. Te Kapunga (Koro) Dewes, Ngoi Pewhairangi, Henrietta Maxwell, Tā Amster Reedy, Iritana Tāwhiwhirangi, Tamati Reedy, Tilly Reedy and Dr Wayne Ngata have all contributed to Māori language revitalisation and were at the forefront of early teaching programmes for Māori teachers, the petition for Māori language and in supporting Māori to establish kōhanga reo and the Tū Tangata programme.</p> <p>Whai Ngata was a leader in Māori broadcasting, helping to establish Waka Huia at TVNZ as he realised during Te Māori that te ao Māori was at risk of losing the mātauranga held by the kaumātua involved in the exhibitions.</p> <p>Current Ngāti Porou language leaders, champions and speakers include Herewini Parata, Wayne Ngata, Ngahiwi Apanui who heads Te Taura Whiri i te Reo Māori, Cathy Dewes, Rhonda Tibble, Erana Reedy, Ani Pahuru, Sista Waitoa (broadcaster), Te Kuru-o-te-mārama Dewes etc.</p>
Features of te reo o Ngāti Porou <p>Ngāti Porou have unique vocabulary and this was recently exemplified in the television programme <i>He aha tō say</i>. The programme combines humour and storytelling while exemplifying the rangi of Ngāti Porou reo.</p> <p>Forms of the reo ā-iwi include: 'Kei te aha?' or 'How are you?' and kīwaha such as 'Ka mau te wehi' which has been adopted outside of Ngāti Porou.</p> <p>The iwi have distinctive kupu such as 'kāenga,' 'unu,' 'tāewa,' 'kōkā,' 'tieki,' 'mōhou,' 'wētahi' and 'awau.' The 'h' form is used as in 'pōhiri,' 'manuhiri,' 'tēhea,' 'e hia' etc. The 'tipu' form is used as as in 'tipu,' 'tipuna,' 'tipua.'</p>
Language revitalisation in Ngāti Porou
He tangata / People <p>The Ngāti Porou representative on the pae motuhake for Te Tai Rāwhiti for Te Mātāwai is Phil Heeney and Kylie Brown is a representative for Te Pāpāho / media. They have a role distributing funding to the haumitanga o Te Tai Rāwhiti. Reo advocates presenting at a symposium for te reo o Ngāti Porou in September 2019 draw from the upcoming puna of speakers including Makere Henare, Ngarimu Parata, Tumanako Kururangi and Rawiri Waititi. The Ngāti Porou language strategy supports champions to embed the reo at a community level.</p>



Language revitalisation in Ngāti Porou

Kia mārama / Understanding

Ngāti Porou demonstrates māramatanga of their reo through their practice and by living it. The speakers listed here, and the initiatives provided demonstrate that language leaders know their language and emulate it in broadcasting, on the marae, in kura, in whānau etc.

A recent example of showing how te reo o Ngāti Porou lives is the *He aha tō say* programme that captures conversational reo. It demonstrates the kupu, rere, tere, and humour of the reo and the people.

Kia manawanui / Commitment

The Ngāti Porou reo strategy was published in 2015 - 'Te Reo Ake o Ngāti Porou - Toitū Te Reo,' and was developed by Dr Wayne Ngata. Ngāti Porou have many Kura Kaupapa Māori, Kōhanga Reo and Wharekura that enable younger generations to speak their language and learn about the history of their iwi and specific areas from around the coast. Many of the kura and kōhanga have a strong hapū focus so that they learn te reo o Rangitukia of te reo o Ūawa.

Another form of commitment to te reo o Ngāti Porou is the strength of the taura here who manage their own revitalisation initiatives such as Ngāti Porou ki Pōneke running wānanga reo with Tāmāti and Tilly Reedy.

Te huarahi / Plan

The strategy provides initiatives such as Ngā Pū Whakahā i te Reo i.e. reo champions nominated by hapū and marae collectives. This group encourages whānau, marae and hapū to achieve their language goals through reo action plans.

Hāpai i te Reo is a grants programme to support taura here led language initiatives in locations such as Te Whanganui-a-Tara and Kirikiriroa.

Puaki te Reo i te Kāenga provides grants to increase understanding, proficiency and use of Ngāti Porou reo.

Whakapakari i te Reo Ako is a grant designed to upskill Ngāti Porou teachers' knowledge, reo proficiency and use of Ngāti Porou reo.

Ngā Puna Rauemi Reo are grants for accessing and creating Ngāti Porou Reo resources.

Ngā āwhina e rere ai te manu / Resources

Radio Ngāti Porou FM provides an opportunity to listen to Ngāti Porou reo and manages local initiatives such as archival recordings which can only be accessed by members of Ngāti Porou, titled Rongomaiāwhio - He pātaka kōrero.

There are television series such as *Ngā Pari Kārangaranga*, *Koroua* and *Waka Huia* that feature many kaumātua from Ngāti Porou.

Many publications reflect te reo ā-iwi including *Rauru-nui-ā-Toi* and *Ngā Mōteatea* by Apirana Ngata, *Ngā tama toa* by Monty Soutar and the *Ngata Dictionary of ngā kupu o Ngāti Porou*.

There are recordings on of Ngāti Porou kaumātua, waiata and hui in the *Ngā Tāonga Sound & Vision* collection with Apirana Ngata, Ngoi Pewhairangi and other Ngāti Porou rangatira.

Under the language strategy there are several initiatives such as wānanga reo, a Ngāti Porou Reo Symposium, and reo networks facilitated by local champions.

Ngā waiata a Tuini Ngāwai and Ngoi Pewhairangi provide Ngāti Porou with a stable of waiata.

Approximately \$150,000 was secured for Ngāti Porou language initiatives in the 2017-2018 funding round for Te Tai Rāwhiti, provided by Te Mātāwai.



TE REO O NGĀTI RANGINUI

This is a snapshot overview of te reo o Ngāti Ranginui

Defining te reo o Ngāti Ranginui

The Place

The Ngāti Ranginui region covers from Katikati its most northern area, through to Tauranga city. The most northern marae is Tuapiro and the rohe stretches to Hairini in the south, there are ten Ngāti Ranginui marae. The rohe goes from the takutai moana through to the top of the Kaimai range.

The People

Earlier language champions include Kihī Ngatai, Huikakahu Kawe, Te Aouru Ruby Smith, Tui Rolleston, Ben Tawhiti, Te Iria Whiu, Awanuiārangi Black.

Modern champions and speakers of te reo o Ngāti Ranginui include Hauata Palmer, Ngairo Eruera, Tawharangi Nuku, Marama Furlong, Reweti Te Mete, Teraania Ormsby-Teki. Aniwa Nicholas represents Ngāti Ranginui on the pae motuhake for Te Mātāwai and Te Ataarangi Whiu has been the CE of Te Mātāwai since it was established.

Features of te reo o Ngāti Ranginui

Ngāti Ranginui reo use kupu such as 'tētehi,' 'kohatu' and traditionally use the term 'kei whea' not 'kei hea'. There are certain words that distinguish the marae and rohe in Tauranga Moana such as 'hei' as in 'hei āpōpō' and the 'tupu' form of words such as 'tupuna,' 'tupu' and 'tupua' and 'tō,' 'taku' and 'tāu' (v 'tāhau'). A standard answer when asked how you are is 'heoi anō.'

Language revitalisation in Ngāti Ranginui

He tangata / People

Māori language initiatives in Ngāti Ranginui are led by Ngairo Eruera, Tawharangi Nuku, Marama Furlong, Reweti Te Mete, Teraania Ormsby-Teki as current champions of te reo Māori for Tauranga Moana. Aniwa Nicholas represents Ngāti Ranginui on the pae motuhake for Te Mātāwai and Te Ataarangi Whiu has been the CE of Te Mātāwai since it was established.

Kia mārama / Understanding

32% of Ngāti Ranginui people can hold basic conversations in Māori which is significantly higher than the rest of the motu at 18%. Ngāti Ranginui has expressed that it will teach its own reo and tikanga through its reo strategy. Ngāti Ranginui people interviewed in the Te Ahu o te Reo project were aware that they were speakers of te reo Ngāti Ranginui but they acknowledged that the number of speakers of Ngāti Ranginui dialect was diminishing as the elders have passed away.



Language revitalisation in Ngāti Ranginui

Kia manawanui / Commitment

Ngāti Ranginui are contributors to the *Tauranga Moana, Tauranga Tangata* festival that sees iwi from around Tauranga get together to perform and compete against one another. This event provides the opportunity to review Tauranga's commitment to language revitalisation.

There are many initiatives like kaumātua club, reo classes in Matapihi, and kapa haka events that promote Ngāti Ranginui reo. There are senior and secondary kapa haka competitions that take place every year in Tauranga which provide a platform for storytelling and to promote Ngāti Ranginui reo.

Te huarahi / Plan

In the 2000s, Ngāti Ranginui was part of a CBLI project led by Reweti Te Mete, to research the needs and status of te reo o Tauranga moana, in partnership with Ngāi Te Rangī and Ngāti Pūkenga. This report laid out in great detail what the status of te reo was and what the factors were that would support the growth of te reo in the rohe.

Tangi te Titi, Tangi te Kaka is a Ngāti Ranginui Kaumātua Tāne Forum that was formed in September 2010 to grow the number of older speakers. At the time, Morehu Ngatoko called a hui out of concern for the state of the nohonga tapu on Ranginui marae.

An education strategy for Ngāti Ranginui addresses general educational goals for the iwi.

Ngā āwhina e rere ai te manu / Resources

Moana Radio is the shared radio station for all iwi members living in Tauranga.

Tauranga is served by Kura Kaupapa and a Wharekura in which tamariki are raised with te reo as a language of instruction.

An episode on the Taringa podcast was dedicated to Ngāti Ranginui and gave an overview of its history and language.

There are interviews of kaumātua and speakers of Ngāti Ranginui on programmes such as Waka Huia. An early episode of Waka Huia in 1988 interviewed Ngāti Ranginui kaumātua Te Mau Pere Pomare, Dave Mathews, Matiti Watene, Henare Te Koari and Te Akau Kohu. Taia Ririnui, Rangimauata Tawa, Morehu Ngatoko, Tamati Tata, Merewhiua Bennett and Amy Williams have also been captured through this series. Each interview will provide a valuable resource for Ngāti Ranginui language learners and researchers in the future as they are all native speakers.



TE REO O NGĀTI RAUKAWA

This is a snapshot overview of te reo o Ngāti Raukawa

Defining te reo o Ngāti Raukawa

The Place

Ngāti Raukawa homelands are in the southern Waikato and northern Taupō districts and include Maungatautari. The rohe is expansive and includes Ngāti Raukawa ki Wharepūhanga - south east of Te Awamutu between Maungatautari and Waipapa, Te Kaokaoroa o Pātetere - the mountain ranges stretching north of Lake Taupō around Mōkai towards the Kaimai ranges and Panehakua. Names of whareniui in the rohe reflect Raukawa tūpuna and their connections such as Whaitā at Ōngāroto, Hoturoa at Aotearoa and Huri at Pikitū marae, Waotū.

The People

Speakers of te reo o Ngāti Raukawa of the past include Haki Thompson of Ngātira who travelled widely on behalf of the iwi. Other kaupupuri i te reo are Fraser Te Hiko, Waea Mauriohooho (a kaikōrero for the Kīngitanga), Emare Nikora, George Rangitutia, Rangī Ha, Emily Ha, Sam Rangikataua, June Rangī. Current language champions for Ngāti Raukawa include Louis Armstrong, Charlie Tepana, Tangiwai Tepana, Taihakoā Maui, Melvina Gray and Chris McKenzie who have had instrumental roles leading the Raukawa strategy. Paraone Gloyne is well known in the western portion of Raukawa and has key strategic roles for te reo at Te Wānanga o Aotearoa and leads the Taringa podcast that has a large national audience. With a large 'immigrant' population te reo in Raukawa has been supported by non-Raukawa whānau such as Mānga Ormsby, Moe Kutia, Bob Grey, Homai Uerata, Bella Roycroft, Willie Barrett, Jared Boon, etc.

Features of te reo o Ngāti Raukawa

As Ngāti Raukawa is bordered by Te Arawa, Tūwharetoa, Waikato and Maniapoto, and covers such a broad area, te reo will vary across the rohe with some areas using the 'wh' and others 'h', some using 'e pēwhea ana koe' and others using 'kei te pēhea koe'.

The area bordering Ngāti Maniapoto around Parawera and Aotearoa pā has the 'ng' and 'wh' form in common with them e.g. 'ngaku tamariki'. There are also similarities to the whanaunga of Tainui waka that share the same words such as 'ētehi', 'tētehi', 'whēnei', 'whēna', 'whēnei', 'ngēnei' 'ngēna', 'ngēra', 'tēneki', 'tēnaka', 'tēraka', 'whēneki', 'whēnaka', 'whēraka'.

Language revitalisation in Ngāti Raukawa

He tangata / People

The Raukawa reo strategy has been led for more than a decade by a dedicated team at the Raukawa Trust board including Louis Armstrong, Charlie Tepana, Chris McKenzie and Melvina Gray, as well as Ngahuia Kopa, Taihakoā Maui and others. Charlie Tepana sits as the representative for the iwi on the Paemanu for Tainui for Te Mātāwai.

Kia mārama / Understanding

The level of planning and implementation for Raukawa reo programmes indicates that the iwi have a high level of awareness of Māori language revitalisation. Another way that this manifests is in local marae planning for te reo which provides micro-planning at the hapū and whānau level.

Publications have been provided by this team for use in schools, showcasing traditions and language of Raukawa, showing that te reo o Ngāti Raukawa is front of mind for the iwi.



Language revitalisation in Ngāti Raukawa

Kia manawanui / Commitment

Ngāti Raukawa has a language revitalisation strategy that was launched in 2006 called *Whakareira te Kakara o te Hinu Raukawa*, and is currently being reviewed. This strategy points to the commitment of the Board, as well as the project team who have been working consistently for the kaupapa since its inception.

Te huarahi / Plan

The Raukawa reo strategy has run a large number of initiatives over several years including an annual showcase awards ceremony that celebrates language champions and initiatives. Raukawa has supported its marae to develop their own language plans which means a level of planning at a micro-community level, and allows marae communities to determine their path. In addition, Raukawa holds a central week long wānanga reo and marae are supported to hold their own weekend wānanga.

Raukawa has developed curriculum resources for schools to tell Raukawa stories in Raukawa reo.

Ngā āwhina e rere ai te manu / Resources

Reo strategies outlined above in the Raukawa plan for te reo Māori reflect huge effort supporting te reo across the rohe. Funding for these activities have been provided by CBLI, Te Taura Whiri i te Reo Māori, and Te Mātāwai.

The Taringa podcasts provide a dynamic and regular overview of the tribes' history and stories. The iwi radio station is Raukawa FM and has promoted the Raukawa dialect for almost 30 years. Television programmes such as *Waka Huia* (e.g. Waea Mauriohooho talking at Rukumoana marae) and *Taniwha Rau* capture the voices of Raukawa kaumātua and the iwi have also undertaken oral interviews for their claims process, which will be a rich resource for future generations who have not known native speakers.



TE REO O NGĀTI RAUKAWA TE AU KI TE TONGA

This is a snapshot overview of te reo o Ngāti Raukawa te Au ki te Tonga

Defining te reo o Ngāti Raukawa te Au ki te Tonga

The Place

The rohe of Ngāti Raukawa te Au ki te Tonga is from the Rangitīkei River to Kukutauaki Stream near Waikanae. Ngāti Raukawa migrated to this area in the early decades of the 19th century. All of Ngāti Raukawa come from the ancestor Raukawa the son of Tūrongo of Kāwhia and Mahinārangī of Kahotea in the Hawkes Bay. They are from Tainui waka and the rohe has its distinctive marae and karangarangatanga within the rohe. The largest settlement in the iwi is Ōtaki.

The People

Earlier speakers of te reo o Ngāti Raukawa te Au ki te Tonga include Tira Putu, Rangiamohia Parata, Hōri Ngāpukapuka Kereama, Tākuta Darcy Kereama, Taylor Brown, Milton Rauhihi, Tūroa Royal, Pikikotuku Kereama, Iwi Nicholson, Sean Ogden.

Current language champions for the iwi include Whatarangi Winitana who was one of the instigators for the Whakatupuranga Rua Mano programme in the 1970s and who was a driver in the fight to secure rights for Māori broadcasting. Other champions include Te Kenehi Teira, Pakake Winiata, Petina Winiata, Charles Royal, Maru Karatea Goddard, Awhina Gray, Te Waari Carkeek, Puhiwāhine Tibble, Pāora Tibble, Hēmi Te Peeti, Hone Davis, Huia Winiata, Haunui Royal, Keelan Ransfield and Kimo Winiata (of the band iwi who popularised Māori in rap form), Natasha Ropata, Nina Pilkington Lani Ketu, Mereana Selby-Rickit and Roimata Kereama. Te Huinga Reo Selby-Rickit and Te Paea Selby-Rickit are known for playing netball at the national level while being champions for te reo, evidenced by the increased focus on te reo by Netball NZ.

Features of te reo o Ngāti Raukawa te Au ki te Tonga

Ngāti Raukawa te Au ki te Tonga language has some similarities with its whanaunga in Tainui waka such as the question 'E pēwhea ana koe?', 'tupuna' v 'tipuna', 'tētehi' v 'tētahi' and 'tō', 'taku' and 'tāu' (v 'tāhau'). They use 'kei' as in 'kei taka,' the 'tupu' form as in 'tupuna,' 'tupu,' 'tupua.' Other terms are 'teina,' 'moroiti' and 'rātou.'

Piripi Walker explains that Ngāti Raukawa te Au ki te Tonga has a unique intonation and rhythm that is their distinctive accent. This language is captured well in the Tira Putu interviews held by Ngā T-onga Sound & Vision on behalf of RNZ, for example he uses the 'pēwhea' form.

Language revitalisation in Ngāti Raukawa te Au ki te Tonga

He tangata / People

Leadership of te reo in Ngāti Raukawa te Au ki te Tonga is expressed through the many kura kaupapa Māori in the rohe, and Te Wānanga o Raukawa is a centre for the growth of te reo, represented by its many kaiako. The language leadership described above is ongoing through local initiatives and through leadership at a national level, for example Charles Royal's leadership role at Te Papa with Pakake Winiata in a leadership revitalisation role at the Ministry of Education.

Kia mārama / Understanding

Ngāti Raukawa is aware of the history of the decline of their reo. According to Piripi Walker, in 1976 there were approximately 86 native speakers of Ngāti Raukawa te Au ki te Tonga and this dropped to around 60 in 1981.

With the establishment of kura rūmaki reo in the wider rohe of Ngāti Raukawa te Au ki te Tonga, Piripi believes that through the implementation of *Te Whakatupuranga Rua Mano*, the iwi has over 3,000 native speakers of their language.



Language revitalisation in Ngāti Raukawa te Au ki te Tonga

Kia manawanui / Commitment

Ngāti Raukawa te Au ki te Tonga are well known for their language revitalisation strategy called *Whakatupuranga Rua Mano* which envisioned a new generation of Raukawa reo speakers that would eventually spread throughout the whole community, which is evident in Ōtaki as a small town with a large number of Māori speakers. It is normal to hear te reo Māori being spoken in the street in Ōtaki. The efforts of the iwi were brought together in 1975 and continue today through intergenerational transmission and through the strong infrastructure that exists for te reo in the form of kōhanga reo, kura kaupapa Māori, wharekura, the wānanga, and other activities.

Te huarahi / Plan

Whakatupu Rua Mano was a ground breaking programme that brought three iwi together from Horowhenua to Paekākāriki / Pōneke to revitalise te reo Māori. The work done from 1975 in bridging the gap between the elders of 1975 with the rangatahi of the time has built the language leadership of today for the iwi.

Whakatupuranga Rua Mano modelled week long wānanga reo in an immersion environment that are now a staple of most iwi language programmes - and immersion programmes are now a regular feature of life in Ōtaki, principally through Te Wānanga o Raukawa.

A very recent programme to revitalise te reo in Ngāti Raukawa (and also the reo of Paraparaumu and Porirua) is the Te Ahu o te Reo programme funded by the Ministry of Education where training is delivered to develop the capacity of staff in schools to use te reo in their school, based on local language and tikanga.

Ngā āwhina e rere ai te manu / Resources

One significant achievement of Whakatupuranga Rua Mano is the establishment of Te Wānanga o Raukawa. The wānanga develops a puna of local speakers and draws Māori speakers to the area as a site of learning. The wānanga has developed reo leaders and is a valuable institution for a regional town.

Ōtaki and the rohe generally are rich in providing immersion environments for tamariki - there are two wharekura in Ōtaki.

Language revitalisation and resources have manifested in many ways in Ngāti Raukawa through the waiata of the bands of Tauira, Iwi and Takitoru.

Archival resources captures voices of Ngāti Raukawa people for example a series of audio interviews with Tira Putu in 1967 and recordings of the opening of Parewahawaha marae in the same year.



TE REO Ā-IWI O NGĀTI TŪKOREHE

This is a snapshot overview of te reo o Ngāti Tūkorohe

Defining te reo ā-iwi o Ngāti Tūkorohe

The Place

The rohe of Ngāti Tūkorohe is centred on Ōhau, Kuku, ko Tikorangi, ko Mangananao Me ngā hapū o te whenua, ko Te Mateawa, ko Te Rangitāwhia, ko Ngāti Manu, ko Ngāti Kapumanawawhiti o te rohe ki te Iwi nei o Ngāti Tūkorohe.

The People

Ngāti Tūkorohe whānau have played an important role in the development of Whakatapuranga Rua Mano. While this initiative involves Ngāti Raukawa, Ngāti Toa and Te Āti Awa, kaumātua from Kuku played a large support role in its infancy: Tumeke Wehipeihana, Tira Putu, Jim Poutama, Kairāwaho, Rangiuunu, Whareao.

The rangatahi at the time that have gone on to become reo leaders include Sean Bennett-Ogden, whose passing was a great loss for the iwi. Tipi Wehipeihana, Natasha Ropata, Keelan Ransfield are now language leaders for the iwi. Emma Espiner is a well known reo advocate from the iwi.

Features of te reo ā-iwi o Ngāti Tūkorohe

Ngāti Tūkorohe share similar reo to their whanaunga from Tainui waka as well as their closest whānau within the wider rohe of Raukawa te Au ki te Tonga. Terms such as 'E pēwhea ana koe?', 'tupuna' v 'tipuna', 'tētehi' v 'tētahi' and 'tō', 'taku' and 'tāu' (v 'tāhau'). They use 'kei' as in 'kei taka,' the 'tupu' form as in 'tupuna,' 'tupu,' 'tupua.' Also 'moroiti', 'tāroaroa', 'uhunga', 'unuhia', 'mau', are adopted as opposed to other popular terms.

Language revitalisation in Ngāti Tūkorohe

He tangata / People

The inception of the rangatahi wānanga held in and around Ōtaki in the 1980s for leadership of te reo in Ngāti Raukawa te Au ki te Tonga is expressed through the many kura kaupapa Māori in the rohe, and Te Wānanga o Raukawa is a centre for the growth of te reo, represented by its many kaiako. The language leadership is shared within the wider whānau of Ngāti Tūkorohe where Tipi Wehipeihana, Natasha Ropata, Keelan Ransfield uphold these roles and responsibilities within their iwi.

Kia mārama / Understanding

Since the time of *Whakatapuranga Rua Mano*, Ngāti Tūkorohe people have been gathering their archival information and passing the reo from kaumātua to rangatahi in the early hui reo rumaki and hui rangatahi.



Language revitalisation in Ngāti Tūkorehe

Kia manawanui / Commitment

The language revitalisation strategy, *Whakatupuranga Rua Mano* which envisioned a new generation of Ngāti Raukawa te Au ki te Tonga reo speakers has benefited Ngāti Tūkorehe in the establishment of the kohanga, kura and wharekura that support the development of large numbers of Māori speakers in the rohe. It is normal to hear te reo Māori being spoken on their marae and continued efforts of the iwi for intergenerational transmission through the strong infrastructure that exists for te reo in the form of wānanga, and other activities that are regularly held at their marae and rohe.

Te huarahi / Plan

Language revitalisation for Ngāti Tūkorohe is embodied in initiatives such as the tertiary education provider at Kuku marae, Patumakuku. Here, students can be immersed in this local language.

Ngā āwhina e rere ai te manu / Resources

The iwi have a marae based tertiary provider that provides Tūkorehe reo programmes such as Te Aupikitanga ki te Reo Kairangi.

There are several recordings of Tira Putu held by Ngā Taonga Sound & Vision.



TE REO O NGĀTI WHĀTUA

This is a snapshot overview of te reo o Ngāti Whātua

Defining te reo o Ngāti Whātua

The Place

Te Rohe of Ngāti Whātua is traditionally expressed as Tāmaki ki Maunganui i te Tai Hau-a-uru and Tāmaki ki Manaia i te Rāwhiti. The whenua of Ngāti Whātua border four harbours - Hokianga, Kai-para, Waitemātā and Manukau. Ngāti Whātua is a confederation comprising Te Roroa, Te Uri-o-Hau, Te Taoū and Ngāti Whātua-o-Ōrākei. The common tupuna is Tuputupuwhenua, and they affiliate to Māhuhu-ki-te-rangi waka.

The People

Older speakers of Ngāti Whātua reo include Hēmi Pāora, Wiremu Reweti, Henare Sutherland and Lou Paul, a pioneer Māori language broadcaster, Tahī and Te Aohou Ashby along with Takutai Wikiriwhi were prominent speakers of te reo o Ngāti Whātua and Takutai officiated at the opening of Whakaata Māori in 2004. Ruby Grey was a well known reo speaker for the people.

Piringa Kaka is a kaumātua that was from Pouto, Haahi Walker was from Kaipara while Hugh Kāwharu was a prominent academic, Charlie Connelly, Te Whāngō Matiu and Ben DeThierry also spoke te reo o Ngāti Whātua.

Features of te reo o Ngāti Whātua

Ngāti Whātua borders Ngāpuhi to their north and Waikato to the south which both influence the language of Ngāti Whātua in the Tāmaki and Kaipara areas. Ngāti Whātua identify these forms in their reo: 'mātu', 'tātu', 'rātu' for 'mātou', 'tātou', 'rātou' and other words such as 'whātu' and not 'hoatu', 'mara' and not 'tua', and the preferred use of 'hika' over 'hoa'. Other forms include the 'tupu' form for 'tupuna', 'tupua' and 'tupu' and 'taku', 'tō' and 'tāu' v 'tāhau'. An interview with Mātene Te Whāngō Matiu in 1977 uses the terms 'hakaaro', 'āinanei nā', 'raini' and 'kāhore' which reflects the relationship of te reo o Ngāti Whātua with other reo of Te Tai Tokerau.

Language revitalisation in Ngāti Whātua

He tangata / People

There are several language leaders and champions in Ngāti Whātua including the well-known case of Naida Glavish who was sacked by the Post Office in 1984 for using 'kia ora' as a greeting. This was a watershed moment in the history of te reo Māori.

Other reo champions are Taiaha Hawke, Majic Pāora, Joe Pihema, Te Kurataiaho Kapea and his whānau who are kaiako reo Māori and have been closely involved in language revitalisation in Kai-para. Glen Wilcox and Taiaha Hawke are the Ngāti Whātua representatives on the pae motuhake for Te Tai Tokerau for Te Mātāwai and help to set the strategic direction for te reo Māori.

Kia mārama / Understanding

The tākina reo programme is delivered by Ropata Paora and has a focus on te reo o Ngāti Whātua. Paora has undertaken other initiatives in Ngāti Whātua and is a reo champion for the iwi. With his understanding of Ngāti Whātua reo, and by delivering programmes in te reo o Ngāti Whātua, Paora is increasing the awareness of his iwi of the sounds and forms of their language.



Language revitalisation in Ngāti Whātua

Kia manawanui / Commitment

The language revitalisation strategy for Ngāti Whātua has begun a process to rediscover, recover and protect te reo as a spoken language. The focus is on te reo o Ngāti Whātua-ake. Promotion through te reo used in homes of the Ngāti Whātua iwi will determine the success of this strategy.

They have a senior kapa haka team that will stand at the Tāmaki Makaurau regional kapa haka competition in January 2020, as a further form of commitment to te reo and tikanga o Ngāti Whātua.

The iwi plan to start an iwi Kura Kaupapa which will follow the principles of Te Aho Matua while speaking Ngāti Whātua reo and Ngāti Whātua history, passing the customs to the next generations.

Te huarahi / Plan

With the treaty settlement in place, Ngāti Whātua have funded language revitalisation strategies and initiatives including wānanga reo and Ngāti Whātua pīnakitanga. The language revitalisation strategy for Ngāti Whātua has begun a process to rediscover, recover and protect te reo as a spoken language. The focus is on te reo o Ngāti Whātua-ake. The iwi developed a language app which helps whānau engage with te reo Māori through Māori language phrases.

Ngā āwhina e rere ai te manu / Resources

Ngāti Whātua developed an app that enables whānau members to use everyday sentences and words. They have also developed a children's book called *Tōku Pepeha* that describes the lineage of Ngāti Whātua for tamariki.

Ngāti Whātua kaumātua have featured in television programmes like *Waka Huia*, *Marae* and this material has been archived: for example *Paikea Toka* is recorded doing a *whaikōrero* in 1941. There are other recordings dating from the 1960s and 1970s of kaumātua at a range of events.

Correspondence of Paora Tūhaere, Hauraki Kāwharu and Haami Tawawai are valuable resources held in various archival institutions.



TE REO O RONGOWHAKAATA

This is a snapshot overview of te reo o Rongowhakaata

Defining te reo o Rongowhakaata
The Place The rohe of Rongowhakaata is centred on the settlement of Manutuke. The five marae of the iwi are also located here i.e. Ōhako, Manutuke, Whakatō, Pāhou and Te Kurī-a-Tuatai. Because the rohe of Rongowhakaata extends to Tūranga and with the city so close, many Rongowhakaata whānau live in Manutuke and Tūranga and have access to their tribal base.
The People Past speakers of te reo o Rongowhakaata include Hēni Sunderland, Rutene Irwin, Taharākau Stew-art Snr, Darcy Ria, Te Ohomauri Stewart, Lewis Moeau. Current well known advocates for te reo of this rohe are Rongowhakaata Halbert, Temple Isaacs, Maude Brown, Taharākau Stewart Jnr, Thelma Karaitiana, Chrissie Moetara, Teina Moetara, Morehu Nikora, Mātai Smith, David Jones, Te Kuiti Stewart, Petera Hakiwai.
Features of te reo o Rongowhakaata Te reo o Rongowhakaata has been researched by the iwi and they have a range of oral interviews from kaumātua in the early 2000s. Rongowhakaata uses the east coast form of the question 'Kei te pēhea koe? And 'Kei te pai' and use the 'tipu' form as in tipuna, tipu and whakatipu. They use the h in words such as manuhiri, pōhiri, e hia and i hea, and use 'tāhau,' māhau' and 'mōhau.'

Language revitalisation in Rongowhakaata
He tangata / People Bud Te Kurapa led the development of the Rongowhakaata reo strategy. She also sits on the Kāhui for Te Tai Rāwhiti and influences the strategic direction of this group. As a local kaiako she is a key champion for the development / maintenance of te reo o Rongowhakaata. Supporters of this kaupapa include Chrissie and Teina Moetara who are involved in Tu Te Manawa Maurea. Morehu Nikora has historically undertaken research with kaumātua and recently translated a publication in association with the Te Papa exhibition. Mātai Smith is involved in many language activities in support of the iwi such as teaching weekly night classes and managing Tūranga FM, the local iwi radio station.
Kia mārama / Understanding CBLI funding in the early 2000s funded Rongowhakaata iwi to research their reo in depth. This included the development of wordlists, and interviews with kaumātua which means that the iwi have a robust archival starting point to further develop corpus. One team member for this project, Morehu Nikora, recently translated a Rongowhakaata publication into Māori and utilised this experience to use te reo o Rongowhakaata as the language of translation.



Language revitalisation in Rongowhakaata

Kia manawanui / Commitment

Locally based activities under Te Rautaki Reo a Rongowhakaata are led by a committed group who are based in Manutuke and in Tūranga. As a home base with many members of the iwi living at home at Manutuke, the commitment is expressed through kapa haka, through the kura and a recent hub of cultural expression has been through the Rongowhakaata exhibition at Te Papa which has brought the people together on many occasions. Collectively, the initiatives reflect the commitment of language leaders, and the whānau who continually support the initiatives on a weekly basis in evening classes, or where iwi are hosting other iwi such as pōwhiri in association with the Rongowhakaata exhibition at Te Papa.

Te huarahi / Plan

The strategy for te reo o Rongowhakaata has a strong focus on incorporating their reo learning goals into the broader activities of the iwi that iwi are engaged with such as kapa haka, the local kura with kaiako and tamariki from the kāinga, and complementing these with learning activities such as wānanga reo at marae during weeknights.

Ngā āwhina e rere ai te manu / Resources

The iwi have developed wordlist resources through research and have a strong home base with a kōhanga reo and Te Kura o Manutuke.

The current Rongowhakaata exhibition at Te Papa has been a hub for research and expression of Rongowhakaatatanga including a reo Māori publication about the exhibition in te reo o Rongowhakaata. Another manifestation of the people developing their skills were regular waiata and reo sessions for the taura here in Te Whanganui-a-Tara in preparation for the exhibition opening.

Rongowhakaata iwi receive some funding from Te Mātāwai to support wānanga.

Some kaumātua are represented in archival collections such as Hēni Sunderland in an early Waka Huia episode. Haare Williams is well represented through archival collections through his career at RNZ and an early Rongowhakaata kaupapa is an audio report with Rutene Irwin outlining the history of the Horouta waka in 1984.



TE REO Ā-IWI O TE AUPŌURI

This is a snapshot overview of te reo o Te Aupōuri

Defining te reo ā-iwi o Te Aupōuri

The Place

The rohe of Te Aupōuri goes from from Te Wharau (at North Cape) west to Te Reinga; then south to Puketutu (a hill north of the Kaitaia Golf Course) on to Te Oneroa-a-Tōhē then east to Tangonge (below Pukepoto) to Kaitaia along the Rangitāne stream, then north along its western banks to Ngāku-raiti, and to the western head of the Rangaunu Harbour, continuing along the east coast to Houhora, Pārengarenga and then back to Te Wharau.

The People

Earlier speakers of te reo o Te Aupōuri include Māori Marsden, Kingi Ihaka, Meremere Paitai, Don Selwyn, Muru Walters, Hone Tuwhare. Kingi Matutaera Ihaka was a famous reo and cultural advocate for the language and chaired Te Matatini in the early 1990s.

More recent speakers and champions of te reo o Te Aupōuri are Shane Jones, Hone Harawira, Hēmi Dale, Hilda Halkyard, Eli Smith, Peter Lucas Jones, Anton Matthews, Kylie Brown. Hone Harawira managed Te Hiku media during its expansion phase while Peter Lucas Jones is the current manager.

Features of te reo o Te Aupouri

Te Aupōuri share a northern sound with those of their neighbours. Te Aupouri pronounce 'wh' as in 'whisper' but much softer, while the vowels 'a + e' are pronounced 'e + i' so 'paraoa parai' would sound like 'paraoa pere'i' and 'food' sounds like 'kei.' Other aspects of te reo o Te Aupouri are 'kāhore', 'heere' (not haere), and Te Aupouri uses 'koro' for 'boy', 'ko' for 'girl', 'kara' for 'old man'. Some sentences seem to roll kupu together, for example 'mahitikana koe' represents 'e mahi tika ana koe.'

Slang words include 'pasore' for 'patore' i.e. where something has broken down - 'taringa pisai' is another informal Te Aupouri term.

Another characteristic is the use of alternate words where they coincide with tupuna names e.g. 'mānuka' is called 'kahikātoa' because a tupuna has the name 'Mānuka.' The word for a cat is 'tori' due to a tupuna having the name 'Ngeru.' The word for fish is 'ngohi' due a tupuna being called 'Te Ika Nui.' Because of the tupuna named 'Kuri' the Te Aupōuri word for dog is 'kīrehe.'

Language revitalisation in Te Aupōuri

He tangata / People

Te Aupōuri reo champions gathered at the Te Hui Tamata Reo o Te Hiku o Te Ika in 2018 which brought together the confederation of tribes in Muriwhenua to discuss the state of the language in the far north, and to seek opportunities to collaborate on language revitalisation.

Anaru Rieper is a te reo Māori advocate that represented Te Aupōuri at this event.

Peter Lucas Jones manages Te Hiku o te Ika which reaches the entire Hiku region.

Hilda Halkyard has played a critical role establishing Te Kura Kaupapa Māori o Te Rangī Āniwaniwa that is a hub for revitalisation of te reo in Te Aupōuri.

Anton Matthews has recently been sharing te reo broadly with communities in Te Waipounamu through the 'Fush' initiative that began as an offer to run classes through his fish shop in Ōtautahi and has expanded to a road show to feed the hunger for the reo in Te Waipounamu.



Language revitalisation in Te Aupōuri

Kia mārama / Understanding

One way that the iwi shares their unique language is to archive and place kaumātua interviews online through Ngā Piringa Kōrero at Te Hiku media. The website plays audio of interviews gathered over 30 years, alongside a quality transcript and aims to share 'tō mātou momo kōrero Māori' with its uniqueness. Through this mechanism learners can connect with the reo of Te Aupōuri and can acquire it through listening and immersion.

Educational institutions such as Te Kura o Te Kāo require kaiako with knowledge of te reo and tikanga of Te Aupōuri which indicates attention to this reo in the curriculum and the goals of the community.

Kia manawanui / Commitment

Te Aupōuri have held many hui for Te Aupōuri reo and language revitalisation. Te Aupōuri have supported Kōhanga Reo and have Kura Kaupapa Māori and Wharekura within the region such as Te Āniwaniwa north of Kaitiāia.

Their location as an iwi isolates them from some influences from other reo ā-iwi which gives them an advantage in raising a new generation of Te Aupōuri reo speaking tamariki.

The Te Aupōuri iwi have funded educational scholarships that support iwi members to develop their reo.

Te huarahi / Plan

The Reo and Education strategy for Te Aupōuri is Te Kōrito and *Ohanga Reo* prioritises the commitment Te Aupōuri have to their unique reo as an expression of their Te Aupōuritanga.

Ngā āwhina e rere ai te manu / Resources

Te Hiku FM continues to be a valuable tool to promote and capture Te Aupōuri dialect.

There are many interviews and recording of native Te Aupōuri speakers that have been featured on programmes like Waka Huia e.g. an interview with Toro Ihaka in 1992 about the iwi and its history or the Waimirirangi episode in 1995 that visits and records the kōrero of Te Kāo. An early episode of Waka Huia features Nicky Conrad in 1987 meaning that there are rich recordings of traditional Te Aupōuri language.



TE REO O TE RARAWA

This is a snapshot overview of te reo o Te Rarawa

Defining te reo o Te Rarawa

The Place

The boundary of the iwi is from Hokianga and heads to the east along the Hokianga River to Mangataipa at the base of Maungataniwha, then progresses north along the ranges of Raetea to Takahue and along the Pamapurua River to Maimaru across to Awanui. It turns west to Hukatere and Te Oneroa-a-Tōhē, then to Ahipara before heading south to the coast at Tauroa, Ōwhata and Whangapē. The southern boundary ends at Mitimiti. There are 23 Te Rarawa marae.

The People

Earlier speakers of te reo o Te Rarawa were Dame Whina Cooper, Haimona Snowden, Muru Walters, Hone Tuwhare, Te Kai Makiha.

Current advocates of Te Rarawa reo are Pareaute Nathan, Hilda Halkyard, Haami Piripi, Tainui Stephens, Pāpārangi Reid, Wikitōria Makiha, Deborah Nathan, Mike Te Wake, Hēmi Dale, Raniera McGrath, Nellie Abraham, Eli Smith and Anton Matthews.

Features of te reo o Te Rarawa

Te reo o Te Rarawa has similarities to their neighbours of Muriwhenua and use an 'h' as in 'hakarongo,' 'hakamārama' and 'hakarite.' Te Rarawa reo often sounds like it runs words together, so that 'e mahi tika ana' may sound like 'mahitekaana'. Other terms like 'āe mārika' and 'āini' are used, and the iwi use 'e pēhea ana' when asking how you are, and 'hei' as in 'hei āpōpō.' They use the 'tupu' form as in 'tupuna,' 'tupuna' and 'tupu' and use 'tō,' 'taku' and 'tāu' as opposed to 'tāhau,' and 'wāku nei kōrero.' The original name for Whangatauatia maunga is an example of te reo o Te Rarawa in action i.e. 'Te Harakeke Hakaraupā ā Hā.'

Language revitalisation in Te Rarawa

He tangata / People

Deborah Nathan is a current member of te pae motuhake for Te Mātāwai on behalf of the kāhui Te Tai Tokerau. Haami Piripi maintains his role as the Chairman at Te Rūnanga o Te Rarawa and also led Te Taura Whiri i te Reo Māori in the mid 2000s. Mike Te Wake is the Te Reo Consultant for the rūnanga while Wayne Te Tai is joined by Whina Te Whiu, Kim Campbell, Wiki Mare and Rāwhitiroa Heke-Laupa to manage the reo strategy for Te Rarawa which stretches over three generations.

Hilda Halkyard has played a critical role establishing Te Kura Kaupapa Māori o Te Rangī Āniwaniwa that is a hub for revitalisation of te reo o Te Rarawa.



Language revitalisation in Te Rarawa

Kia mārama / Understanding

One way that the iwi shares their unique language is to archive and place kaumātua interviews online through Ngā Piringa Kōrero at Te Hiku media. The website plays audio of interviews gathered over 30 years, alongside a quality transcript and aims to share 'tō mātou momo kōrero Māori' with its uniqueness. Through this mechanism learners can connect with the reo of Te Rarawa and can acquire it through listening and immersion.

The wānanga reo that are held under the language strategy focus on te reo o Te Rarawa and have Te Rarawa teachers.

Kia manawanui / Commitment

Te Rarawa have had many initiatives through their language revitalisation strategy *Te Rautaki Reo o Te Rarawa* and are committed to their tribal language through Te Rarawa Wānanga Reo at local marae and the Tātai Hono Wānanga Series.

Kōhanga Reo, Kura Kaupapa and their Wharekura support the next generation as well as utilising the facilities for the iwi's benefit in terms of language revitalisation and achieving their aspirations.

Te huarahi / Plan

The Rautaki Reo o Te Rarawa acknowledges the locations that language can be acquired - the kāinga, in classrooms, and in wānanga. The strategy has a vision of Te Rarawa people to express their iwi identity through their language.

Wayne Te Tai is joined in on this language strategy team by Whina Te Whiu, Kim Campbell, Wiki Mare and Rāwhitiroa Heke-Laupa to manage the strategy.

Ngā āwhina e rere ai te manu / Resources

The rūnanga funds marae to run ngā wānanga reo o Te Rarawa.

Te Hiku FM continues to be a valuable tool to promote and capture Te Rarawa dialect and has been since its inception.

Te Rarawa have also developed He Manu Rongo - Ngā Waiata o Te Rarawa book and CD a compilation of Te Rarawa waiata.

There are many interviews and recordings of native speakers of Te Rarawa that have been featured on programmes such as Waka Huia, and are currently available on platforms like Ngā Tāonga and the Waka Huia YouTube page. Archival recordings exist of te reo o Te Rarawa including audio recordings of Whina Cooper speaking Māori at the hīkoi whenua in 1975 and at other events. The Waka Huia collection captures valuable recordings of speakers of Te Rarawa which will become increasingly valuable for learners seeking exemplary recordings of the language as far back as 1987: Haimona Snowden, Eparaima Te Paa, Charlie Dunn, Selwyn Muru.

Anton Matthews is supporting the movement to normalise te reo through his Everyday Te Reo Fush YouTube channel.



TE REO O TE WHAKATŌHEA

This is a snapshot overview of te reo o Te Whakatōhea

Defining te reo o Te Whakatōhea
The Place <p>The rohe encompasses Ōpōtiki, Ōhiwa, and eastwards to Ōpape and south toward Matawai on the Gisborne Road. There are nine marae in Te Whakatōhea located toward the coast end of the rohe. The rohe of the iwi extends into Te Moana-a-Toi. From the west the marae are Roimata, Kutarere, Maromahue, Pakowhai, Ōpeke, Te Rere, Ōmarumutu, Waiaua and Ōpape.</p> <p>Te Whakatōhea was significantly impacted by the raupatu of the 1800s with a huge area of the rohe confiscated.</p>
The People <p>Historic figures in Te Whakatōhea reo include Te Karauna Whakamoe, Charlie Aramoana, Pita Bid-dle, Poai Biddle, Katerina Maxwell, Bobette Papuni, Aroha Hata, Tawhiro Maxwell.</p> <p>Modern exponents of Te Reo o Te Whakatōhea are Te Riaki Amoamo, Hohipera (Bella) Williams, Te Kāhautu Maxwell, Kiwi Biddle, Sharon Campbell, Tama Hata, Tracy Gilmer, Anita Kurei, Robyn Hata, Ricky Mitai, Paora Brosnan, Anameka Paenga, Danny Paruru, Robert Edwards, Roger Rakuraku. Te Kahautu Maxwell currently chairs the Kāhui for Mātaatua rohe for Te Mātāwai.</p>
Features of te reo o Te Whakatōhea <p>Features of te reo o Te Whakatōhea include the 'kai' and 'hai' feature e.g. hai āpōpō, kāi te pai. Te Whakatōhea use the 'h' form in words such as 'manuhiri,' 'pōhiri,' 'e hia,' 'kai hea,' 'nō hea.' They use 'koi' as in 'koi taka' and the 'tipu' form as in 'tīpuna,' 'tipu,' 'tipua.' Other terms are 'nā reira,' 'nā te mea,' 'waku,' 'rātau,' 'tāina,' 'tāhau,' 'heri' and 'wētahi.'</p>

Language revitalisation in Te Whakatōhea
He tangata / People <p>Language revitalisation is supported by Te Kura Kaupapa Māori o Waioeka and by several kōhanga reo who promote this reo ā-iwi.</p> <p>Te kapa haka o Ōpōtiki-mai-tawhiti and Waioeka are rōpū that maintain and transmit the reo and ka-wa of Te Whakatōhea by bringing whānau home and by holding frequent 'kaupapa Whakatōhea' wānanga. Their placings in national competitions helps to raise the profile of the reo and tikanga of Te Whakatōhea.</p> <p>Te Riaki Amoamo is a stable hand through his consistent approach to kaupapa reo within the iwi while Te Kāhautū Maxwell is perhaps the best known Te Whakatōhea orator at a national level through his role on the Te Kaumārua of the Kīngitanga. Wānanga reo and kapa haka wānanga are perhaps the most visible current activities led by language champions in Te Whakatōhea such as Danny Paruru.</p>
Kia mārama / Understanding <p>'Ko te kai hoki i Waiaua' - this whakataukī has been adopted as a metaphor for the development of the people, including language revitalisation.</p> <p>The wānanga held by Te Whakatōhea such as the one held in July 2019 modelled Te Whakatōhea reo. In a discussion with Te Riaki Amoamo on Waka Huia, Amoamo points out that members of the iwi may pick up different mita from other iwi when they study at other institutions. He will point out to them where that reo is different to Whakatōhea reo - 'nā mea iwi kē tērā kupu,' and will point out the Whakatōhea kupu to them to learn.</p>



Language revitalisation in Te Whakatōhea

Kia manawanui / Commitment

Te Whakatōhea ran a wānanga in July 2019 under the banner of Tohekura, teaching te reo o Te Whakatōhea. The wānanga catered for three levels of learner.

Another location of commitment to reo and tikanga within the iwi was established in 1995 - Ōpōtiki-mai-tawhiti, who believe in nurturing the younger generation in Te Whakatōhea tikanga, kawa and whakapono through kapa haka. Like many kapa, Ōpōtiki-mai-tawhiti dedicate months of planning and practice to achieve their goals, and te reo is central to this.

Te huarahi / Plan

The Strategic Plan for Te Whakatōhea recognises the importance of the history of cultural identity, language and heritage of being Whakatōhea. A Cultural Development Strategy outlines the goal of Whakatōhea people speaking their language and knowing their whakapapa, tikanga and Te Whakatōhea stories.

Ngā āwhina e rere ai te manu / Resources

Te Hāhi Ringatū is an organisation in Te Whakatōhea where te reo and tikanga are prioritised. Regular hāhi on the 'twelfth' provide an immersion environment of tradition, karakia and waiata that all generations participate in.

A key resource for te reo in Te Whakatōhea are the kōhanga reo. There are five kōhanga in and around Ōpōtiki, three of whom are marae based. The kura kaupapa at Waioeka provides immersion education within the rohe.

Kapa haka such as Ōpōtiki-mai-tawhiti and Waioeka provide lyrics and opportunities for rangatahi of the iwi to gather and wānanga in a pro-Whakatōhea environment.

Waka Huia episodes about Whakatōhea kaupapa date back to the 1980s and include reo related to whakamaroke pipi as well as historical records relating to the raupatu whenua. These are valuable resources that capture the reo of kaumātua that will be of value to future generations who seek to en-gage with te reo o ngā tīpuna o Te Whakatōhea.



TE REO O NGĀI TŪHOE

This is a snapshot overview of te reo o Ngāi Tūhoe

Defining te reo o Tūhoe
The Place The Tūhoe rohe covers an expansive area from inland Whakatāne on its northern boundaries, toward Waiotaha on its eastern boundaries, and stretches south to Waikaremoana encompassing Te Urewera and Kāingaroa on its western front. Scattered within this vast region are the communities of Tūhoe: Waikaremoana, Ruatāhuna, Ruātoki, Tāneatua, Tāwera, Waiohau and Waimana. The tribal authorities for Tūhoe are Tūhoe Manawarū, Te Komiti o Runa, Te Waimana Kaaku, Waikaremoana, Te Uru Taumatua and Ngā Hapū o Tūhoe.
The People Ngāi Tūhoe have produced many language revitalisation champions such as Te Uru McGarvey, Rangipuke Tari, Tuhitaare Nohotima, Te Kaari Waaka, John Rangihau, Te Wharehuia Milroy. Kaumātua who continue this role include Te Haumihiata Mason, Pou Temara, Hokimoana Hekerangi, Anituatua Black, Taiarahia Black, Timoti Karetū, Kaa Williams, Te Ripowai Higgins, Whirimako Black.
Features of te reo o Tūhoe The distinct feature of Ngāi Tūhoe is the use of 'n' where other iwi use 'ng.' Documentation on the Tūhoe website models this form of the language, for example a 'Tūhoe kawa' document in Māori uses this 'n' consistently as in 'tanata,' 'tani,' 'whakaronō' and 'tikana.' The iwi have many examples of Tūhoe forms such as 'kai te pēhea' and 'kai te pai,' and use the 'tipu' form as in 'tipuna,' 'tipu,' 'tipua' etc. They use the 'h' form in words such as 'manuhiri,' 'pōhiri,' 'e hia,' 'nō hea,' and 'i hea.' Other distinctive terms are 'waku,' 'taina,' 'rātau,' 'nā te mea,' 'tāhau,' 'wētahi,' 'heri,' 'wenei,' 'wērā' and the use of 'wa' in 'wa mātou.'

Language revitalisation in Ngāi Tūhoe
He tangata / People Some well known members of the Tūhoe reo community have held influential roles e.g. Te Haumihiata led the development of the first reo Māori only dictionary, He Pātaka Kupu. Mason also translated the diary of Anne Franks. Timoti Karetu, Pou Temara and Te Wharehuia established Te Panekiretanga o te Reo Māori and Timoti Karetu managed Te Taura Whiri i te Reo Māori for several years from its establishment. Taiarahia Black runs a weekly radio programme called Te Reo Ran-gahau that covers a broad range of topics. A network of kaiako and speakers maintain the wellbeing of te reo o ngā kāinga o Tūhoe on the ground.
Kia mārama / Understanding Ngāi Tūhoe is well known for using the 'n' form and this is a feature that identifies many speakers of Ngāi Tūhoe. This reflects awareness of te reo Māori by Ngāi Tūhoe, and of their own dialect. One way that Ngāi Tūhoe embodies their awareness of their reo as an iwi is through Te Ahureo o Tūhoe, a biannual tribal festival where the iwi return and exemplify their language and culture. The festival includes debates, wero, kapa haka etc as a way of bringing this reo to life. Another form of leadership of te reo Māori in Ngāi Tūhoe is the network of kura kaupapa Māori teachers in the home rohe, and the leaders of kapa haka in the home rohe and in taura here who bring their people together to create environments for their reo to be sustained such as wānanga reo and wānanga for the kapa haka.



Language revitalisation in Ngāi Tūhoe

Kia manawanui / Commitment

One of the first three bilingual schools in Aotearoa was at Ruātoki which paved the way for kōhanga reo and for changing kura systems to immersion - kura kaupapa Māori and wharekura. As an early bilingual school, the efforts of whānau laid the foundations for a strong language infrastructure in Ruātoki. This model has been replicated around the motu, and the rohe of Tūhoe.

Wānanga like Te Panekiretanga and Te Matapunenga were championed by three Tūhoe koroua and this encouraged a new wave of reo exponents from many iwi who in turn, give service back to their own iwi. A further manifestation of commitment of Ngāi Tūhoe whānau, hapū and iwi to language revitalisation is their representation as teachers and lecturers in schools, wānanga and other tertiary institutions both at home and around the motu.

Te huarahi / Plan

Te Hui Ahurei a Tūhoe is the biggest hui associated with Ngāi Tūhoe. Te Hui Ahurei began more than 40 years ago and embodies the vision of John Rangihau and others to instil the values of Tūhoetanga through the culture and the language. It includes sporting, kapa haka and competitions that attract thousands of Tūhoe and non-Tūhoe people. It's an opportunity to unite members of Tūhoe from around the country. It provides a platform to exercise cultural practices like kapa haka and storytelling in te reo o Ngāi Tūhoe, or the wero showcase where one of the performers must lay down a wero during the performance of each kapa.

A Community Based Language Initiative project managed by Ngāi Tūhoe in the mid-2000s identified that 40% of Ngāi Tūhoe are speakers of Māori language and set six key goals around the education system to; strengthen Tūhoetanga; strengthen organisation efficiency and effectiveness in schools; strengthen school governance and management; strengthen the professional capability of boards and staff; implement assessment systems for learners; strengthen curriculum development and delivery.

In Ruātoki there is a focus on marae based language and wānanga are held at marae that focus on the reo of that marae.

Ngā āwhina e rere ai te manu / Resources

Ngāi Tūhoe has a rich people resource of language speakers, kaiako etc that learners may engage with, for example Pou Temara has taught te reo at tertiary level and at Te Panekiratanga for several years, as has Hokimoana Tawa been a supporter of Te Ātaarangi programmes for decades.

Associated with Te Hui Ahurei are the many kapa haka based in the home rohe and in taura here that maintain te reo and tikanga communities of Ngāi Tūhoe people - a member of Ngāi Tūhoe for example, may join speakers of te reo o Tūhoe in their taura here in Kirikiriroa, maintaining continuity with this reo. Te Mātāwai has a focus on ahi kā roa projects in the Mātaatua rohe, aligning well with efforts in Ngāi Tūhoe to develop te reo Māori at marae level.

The Ngā Tāngata Taumata Rau series *Ngā Tamariki o te Kohu* represents a strong collection of Ngāi Tūhoe voices today that will be of value to future generations of Tūhoe speakers.

Te Wharepuri is an iwi archive in Tāneatua that holds collections of the tribal traditions of Tūhoe.



TE REO O WAIKATO

This is a snapshot overview of te reo o Waikato.

Defining te reo o Waikato

The Place

The region of Waikato extends from the Pūniu river near Te Awamutu through to the southern end of Tāmaki Makaurau around Māngere. The western coastline forms the boundary and to the east the rohe borders Hauraki, Tauranga, Ngāti Hauā and Ngāti Raukawa.

The People

Waikato Māori language figures include kaumātua such as Tāwhiao, Te Puea Hērangi, Marae Edwards, Rōre Edwards, Ngākahikatea Wirihana, Tiaki Hira, Whati Tāmati, Herepō Rongo, Henare Tūwhāngai, Rua Cooper, Iti Rāwiri, Nora Pikia, Maurice Wilson, Bea Barclay-Kerr, Tuaiwa Hautai Eva Rickard, Waiapu Haru, Ngahinaturae Te Uira, Tau Morgan, Hone Haunui. Current advocates for te reo Māori o Waikato, planners, and chamions include Mamae Tākerei, Te Ātaarangi Poutapu, Hinekahukura Te Kanawa, Pita Te Ngaru, Tukoroirangi Morgan, Hoturoa Kerr, Warena Taua, Pania Papa, Haki Tuapiki, Rāhui Papa, Rangimarie Tahana, Dr Raukura Roa, Hineitimoana Greensill, Charity Edwards, Brad Totorewa.

Features of te reo o Waikato

A distinctive feature of Waikato reo is the use of 'ng' in plurals such as 'ngō', 'ngaku' and 'ngaua' (plu-ral of tō, aku and taua). Waikato also uses the 'wh' in words such as 'pōwhiri,' 'tēwhea' and 'manuwhiri.' Like Te Tai Tokerau and Ngāti Maniapoto, Waikato use the 'e ana' form i.e. 'e pēwhea ana koe?' 'E pai ana.'

An interesting feature of te reo of Waikato is the 'kei' form as in 'kei āpōpō' indicating a future event, or a personal position e.g. 'kei a au' (in my view).

Language revitalisation in Waikato

He tangata / People

As a large iwi, Waikato have many language champions and emerging speakers across a range of contexts such as education, broadcasting, hākinakina and Kīngitanga. Rāhui Papa is a māngai for the Kīngitanga while Pania Papa represents the rohe on Te Mātāwai. The dedicated language team at Hopuhopu lead the TORO strategy with a range of initiatives such as wānanga reo and resource development.

Kia mārama / Understanding

The leadership of the reo team at Waikato (based at Hopuhopu) demonstrate increased awareness among Waikato iwi of the features of their language and the desire to maintain it.

The release of an iwi language dictionary at the Koroneihana in 2019 embodies the understanding and ongoing learning of te reo ā-iwi, located in one resource. The publication sold well at Koronei-hana, bringing this puna kupu and understanding of the reo into the homes of many Waikato people. Through research and wānanga, a critical mass of speakers of Waikato reo is emerging.



Language revitalisation in Waikato

Kia manawanui / Commitment

Te Paea Hērangi was a Waikato rangatira who revitalised the people of Waikato through waiata, tikanga, poukai etc, all underpinned by te reo o Waikato. She mentored a generation of people who in turn were the kaumātua who carried on the traditions of the iwi. As the generation of her atawhai / adoptees has passed, the mantle is now passing to a new generation who dedicate their lives to the Kīngitanga and in revitalising te reo o te iwi.

Tikanga Ora, Reo Ora is the name of Waikato's language revitalisation strategy. It was initiated by Waikato iwi. The higher aim of the strategy is for the language and cultural practices to be developed amongst the people and used effectively, and for the Waikato dialect to thrive.

Te huarahi / Plan

Planning for Waikato reo is addressed under the Waikato reo strategy. A range of reo programmes are managed under this mantle and are funded by Te Mātāwai - a comprehensive approach to revitalisation is being taken: Te Reo Kākāho for the iwi, Te Reo Kāpuia (for kaiako), He Reo Aratau and Taiohi Kākaho for taiohi, the local mahere ā-iwi etc. Waikato iwi recently published a comprehensive Waikato dictionary, He Manawa ā-whenua. Another publication on kiwaha of Waikato was published by Pania Papa.

A very recent programme to revitalise te reo in Waikato is the Te Ahu o te Reo programme funded by the Ministry of Education where local group TupuOra will deliver training to develop the capacity of staff in schools to use te reo in their school, based on te reo o Waikato.

Ngā āwhina e rere ai te manu / Resources

The Kīngitanga has played a critical role for the maintenance of Waikato reo and tikanga for more than a century. Poukai and Koroneihana are traditions that serve to bring the people together and have maintained a Waikato language community that maintains regular contact with each other.

A range of reo programmes are funded by Te Mātāwai that make a comprehensive approach to revitalisation: Te Reo Kākāho for the iwi, Te Reo Kāpuia (for kaiako), He Reo Aratau and Taiohi Kākaho for taiohi, the local mahere ā-iwi etc. Waikato iwi recently published a comprehensive Waikato dictionary, He Manawa ā-whenua. Another publication on kiwaha of Waikato was published by Pania Papa.

The Ngā Iwi o Tainui publication by Biggs is a comprehensive publication written in te reo o Waikato. Waikato feature strongly in the Taringa podcast as it is Waikato based and led by Paraone Gloyne. Radio Tainui is the iwi radio station that provides a platform of learning for Waikato people.

The *Taniwha Rau* series was hosted by Paraone Gloyne, with many Waikato speakers that can be viewed on demand at Māori Television. Waikato is well represented in archival collections such as Waka Huia and radio collections featuring kaumātua such as Henare Tūwhāngai, Rua Cooper and Iti Rāwiri.

Another snapshot of Waikato reo, and Waikato iwi holding onto ngā tikanga, is the *Tangata Whenua* series of the early 1970s that captures the Waikato reo of Ngākahikatea Wirihana who was born in the mid 1800s, and Herepō Rongo of Whāingaroa.

Kura Kaupapa Māori at Port Waikato, Huntly, Ngāruawāhia, Te Awamutu and in Kirikiriroa support the maintenance of te reo o Waikato, and kapa haka have been a visible feature of language maintenance since at least the time of Te Paea and Te Pou-o-Mangatāwhiri.

