

# Te Mana Motuhake o te Whānau

He wānanga reo mō te  
whānau

*Kāhui: Mātaatua*





## INTRODUCTION

As part of Te Mātāwai's support in revitalising te reo throughout Aotearoa, we are showcasing some of the kaupapa kaitono have been doing in Mātaatua. Rangimāria Māriu sat down with us to kōrero on behalf of her whānau kaupapa reo, and tell us a little bit about what they've been up to.



### HE AHA TE KAUPAPA WHAKARAUORA REO?

Rangimāria and her whānau developed 'Te Mana Motuhake o te Whānau', a reo kaupapa for whānau in Ruatoki, in Te Urewera. Rangimāria and her whānau came together to hui and identified "kei te ngaro haere te reo i ngā tamariki." Out of that critical reflection, Te Mana Motuhake o te Whānau was born. The kaupapa is wānanga-based, with the intent of "bringing everyone home" and building whānau speakers that can stand to speak at events such as the Ahurei. "The outcome for us is seeing the kids stand up and be confident in

te reo." The various wānanga, based at Ōhotu marae in 2019, focused on different kaupapa, spanning whakapapa, waiata, mau rākau, and karanga kai. At Ōhotu, this saw kaumātua of the marae explaining the hononga between all the hapū of Ruatoki.

"Āhua whakamā te nuinga o mātou [ki te kōrero i te reo]", she described, but emphasised how their whānau kaupapa reo was about "using all the whānau skills we have, and bringing these together to showcase the reo, and make it the norm." Rangimāria's Mum



has composed waiata and jingles for Tūmeke FM in Whakatāne, and one of the wānanga saw whānau gathering all of these together “to have something tangible for the tamariki.”

Rangimāria and her whānau applied to Mātaatua Kāhui for funding because of the alignment between their kaupapa and Te Mātāwai’s focus on flaxroots-driven kaupapa whakarauora reo:

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*“We just thought it was achievable. We had it in our minds that this is what we wanted to do. So we applied to see whether our kaupapa would hāngai ki ngā mahi a Te Mātāwai, and it did!”*

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## WHAT ARE THE LESSONS YOU’VE LEARNED?

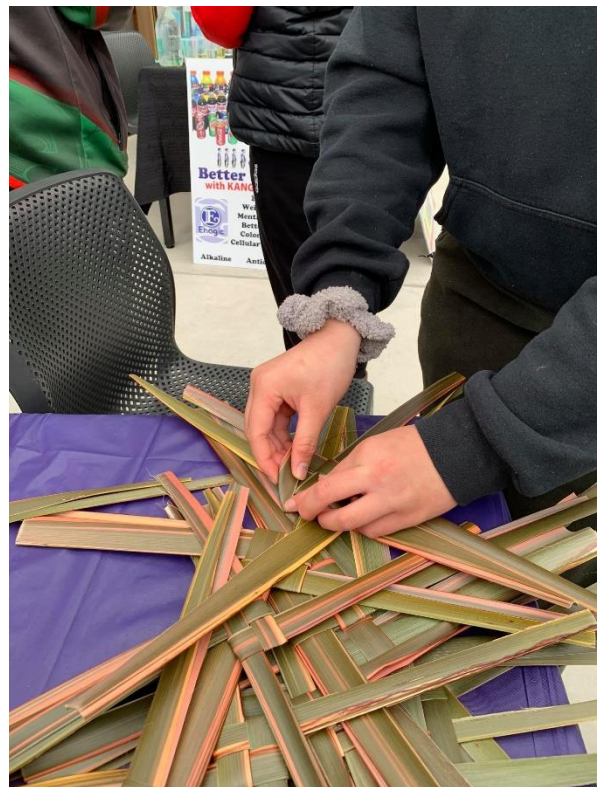
When we asked, “He aha ngā hua e puta mai ana?”, Rangimāria spoke of the increasing numbers of kaikōrero that are emerging: “Rahi ngā kaikōrero e puta mai ana.” She went on to emphasise the confidence in reo her whānau are seeing amongst their tamariki:

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*“It’s making our kids confident. I te wānanga, kua kore rātou e whakamā ki te kōrero Māori. They are being immersed in te reo, and now they’re increasing their aroha ki te reo, and the use of it. Koirā tetahi hua nui.”*

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Alongside this, Rangimāria also described how whānau were learning the “basics” of running marae, which are fundamental skills to holding wānanga, hui, tangi, and so forth:





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*“We looked at basic stuff that our parents knew. Like someone going to get the key at the marae! [And] knowing how to turn the hot water on, [those sorts of things]. People expect you to know – but we’re learning about all these basics. Which is good. And that’s for all our marae too. That was a big learning for us.”*

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Rangimāria and her whānau “definitely want” to continue with Te Mana Motuhake o te Whānau in the future, and are looking at having wānanga on māra kai.

## WHAT CHALLENGES DID YOU FACE?



Logistics proved to be one of the biggest challenges for Te Mana Motuhake o te Whānau, in “...getting everybody there for the start of the wānanga. For us it’s about learning to be more responsible and getting our teenagers to help out.” Good planning is important for any kaupapa reo, and “giving out responsibilities like this [to the teenagers]” helped keep things on track. A significant upshot from this was that younger whānau were learning how to run the marae for future events.

What pushed whānau through when things got challenging was the importance of reo for tamariki and mokopuna. As Rangimāria explained, “it’s just having the whānau together [that’s important]. And the kids! Even our teenagers, they loved it! So they’re probably the ones that pushed us through. Our kids, and seeing the excitement on their faces.”



For potential kaitono looking to apply for funding in their kāhui, she offered the following:

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*“Mēnā whakaponu koe ki tō kaupapa, tono atu! Kei reira wērā pūtea. Mēnā whakapaono koe, ka taea e koe. Ka taea! Ahakoa pakupaku noiho te whakaaro, ka tipu, ka whānui atu. Tono atu!”*

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## WHAT ARE YOUR FUTURE ASPIRATIONS FOR TE REO MĀORI?

Looking to the future, Rangimāria sees te reo being spoken everywhere, and the Tūhoe dialect prominent amongst that:

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*“Rongohia ai i ngā wā katoa, i ngā wāhi katoa. Mō ā mātou tamariki. Ko rātou ngā kaumātua o tērā wā. Kia ōrite ki tā rātou kuia, kaumātua. Kia kōunga te reo. Kia rongohia tonu te mīta o Tūhoe.”*

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As we closed our kōrero, she emphasised how strength at the whānau-level is important to whakarauora reo: “Te tirohanga whānui... ‘Ki te kaha te whānau, ka kaha te hapū; ki te kaha te hapū, ka kaha te iwi.’” (He whakataukāki mai i tētahi waiata nā Te Rurehe Rangihau).

