Te Rautoki ā-Toi
Ngā Hua o Te Mata Reo Wānanga

Final Report

18 August 2020

Te Whare Wānanga o Awanuiārangi
Allen + Clarke
Taumata Associates

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- *Ko te 'mata' ko ngā mataawaka, ko te mata o te arero e tohu ana ko wai koe, nō hea koe. Arara ko te reo Māori.*

This report details the findings of the overall themes from the Ngā Hua o te Mata Reo wānanga, held across each kāhui in late 2019 and early 2020. The wānanga were engagement and community development mechanisms for Pae Motuhake members and kaitono to come together as a collective and share their stories. Kaitono were invited to present on their particular kaupapa, and share what went well, what changes they saw, and what outcomes they were seeing emerge. One- or two-day wānanga were held in Te Reo Tukutuku, Te Waipounamu, Te Tai Rāwhiti, Te Tai Hau-ā-uru, Te Arawa, Mātaatua, Tainui, and Te Taitokerau, with a Hui ā-Motu wānanga held in Tāmaki Makaurau.

Kaitono presentations

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

1. *An overview of your project*

2. *What worked?*

3. *What didn't work?*

4. *What could be done better?*

5. *What outcomes did you see?*

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

Summary of key findings from the wānanga

The overarching outcomes that kaitono who presented at the wānanga described seeing through their initiative are outlined below:

Use of te reo is becoming normalised in the home

With many kaupapa focussing on 'everyday reo', multiple kaitono are reporting a notable increase and sense of normalised reo use within the home. This is supported by kaupapa ā-reo that focus on usable, functional language that whānau can use within everyday contexts.

There is increasing confidence amongst new and developing reo Māori speakers

Across almost all kāhui, kaitono spoke of seeing increased confidence within their communities amongst new and developing reo Māori speakers. This is galvanised by a broader desire within communities to learn and use te reo in everyday settings, especially for whānau who have not been strongly connected to their reo. Similarly, kaitono noted that whānau already on their reo journeys are continuing into more advanced kaupapa ā-reo, reflecting a conscious shift within communities to progress and develop on that journey.

Reo Māori champions are emerging

Kaitono emphasised that reo champions are key to maintaining the growth of reo within communities. In many kāhui, there is both identification and emergence of reo champions, and a conscious effort to nurture them to develop that capacity and capability.

Revitalising reo is supporting the growth and revitalisation of dialect- and domain-specific reo

Kaitono reported that tikanga- and reo-ā-iwi, ā-hapū is strengthening as the Te Mātāuru investments continue. Similarly, they identified that having local kaupapa reo priorities is supporting the development and transmission of rohe-specific dialects and reo. Domain-specific reo (such as within the home, ngāhere, māra kai, and so forth) is increasing through kaitono activities, as well as the use of hapū and iwi specific waiata tawhito, kīwaha, and kōrero. This, more broadly, is supporting the intergenerational transmission of te reo and kōrero tawhito.

Hapū and iwi identities are being revitalised and developed, and geographically distant whānau are reconnecting to their hau kāinga

Kōrero from kaitono noted that the flaxroots nature of investments is supporting the revitalisation, emergence, and development of local hapū and iwi identity for whānau and kaupapa participants. Similarly, many whānau living at a distance from their hau kāinga are reconnecting with home because of the numerous reo kaupapa in question.

Wānanga has proved to be an effective and well-received forum for kaupapa reo, but online platforms are gaining traction

Kaitono from each kāhui identified the effectiveness of having wānanga as a forum for immersion and teaching in te reo. As a 'tried and true' method, it is relatively straightforward, and kaiwhakahaere are often familiar with what is required (especially if they are held on marae). However, e-learning databases and digital repositories are

also proving effective, both in reo instruction, and storing reo ā-hapū, ā-iwi, and domain-specific reo, onto an online, easily accessible format.

Te Whakarāpopototanga O Te Tāhūhū Tōrangapū

Ngā Hua o Te Mata Reo Wānanga

Ko ngā whakamārama o Te Hua o Te Mata Reo

- *Ko ngā hua i puta mai i ngā tini kaupapa whakatairanga i te reo rangatira kia rangatira ai.*

- *Ko te 'mata' ko ngā mataawaka, ko te mata o te arero e tohu ana ko wai koe, nō hea koe, Arara ko te reo Māori.*

Ka whakaraupapa te pūrongo nei i ngā whakataunga o te nuinga o ngā kaupapa mai i Ngā Hua o te Mata Reo wānanga, i whakaritea mo ia Kāhui i te tau mutunga 2019, nuku atu ki te tau 2020. Ko ngā wānanga he kaupapa kia takatū te hapori me ngā mema o te Pae Motuhake me ngā kaitono hei ohu, kia rongona ngā kōrero me ngā whakaaro o tēnā, o tēnā. I pōwhiritia atu nga kaitono kia whakaari mai i ō rātou ake kaupapa, kia mohiotia ōna painga, he aha pū ōna rerekētanga, he aha ngā putanga e pupū ake ana. Kotahi te rangi, e rua rāngi rānei i whakaritea mo ngā wānanga ki Te Reo Tukutuku, ki Te Waipounamu, ki Te Tairāwhiti, ki Te Tai Hau-ā-uru, ki Te Arawa, ki Mātaatua, ki Tainui, ki Te Taitokerau, me te Hui-ā-Motu wānanga i tū ki Tāmaki Makaurau.

Ngā whakaari a ngā Kaitono

I whakahaua ngā kaitono ki te whakarite he pepa whakaari mo te wānangā e pā ana ki ngā pātai e whai ake nei. Ko te takune kia whai wāhi ngā kaitono ki te whakamōhio atu ki te minenga ō rātou akoranga, ki te whakatairanga i ō rātou mahi i angitū, me te tāutu i ngā wāhanga, ki ō rātou ake whakaaro, ka tāea te whakawhanake kia pai ake.

1. He tirohanga whānui mo tō kaupapa?
2. He aha ngā mahi whaihua?
3. He aha ngā mahi kāore i eke?
4. He aha ngā wāhanga ka tāea te whakapiki kia pai ake?
5. He aha ngā tūtukitanga i kite koe?

Hei tohu whaitanga mo ngā kaitono, e rua tekau mēneti te roanga o ngā kōrero whakaari. He wā anō i tohungia mo ngā patapātai ā-muri i te kōrero.

Te Whakarāpopototanga o ngā whakataunga matua o te wānanga

Ko ngā whakataunga matua mo ō rātou ake kaupapa, nā ngā kaitono i whakaatu i roto i ō rātou kōrero whakaari i te wānanga, e whai ake nei.

Ka tino rangona te reo Māori, hei reo kōrero, i te haukāinga

Nā te tino maha o ngā kaupapa e whai ana i te reo Māori mo ia rā, mo ia rā, ka rahi kē atu ngā kaitono e whakaatu ana kua piki ake, kua waia haere te hunga kōrero i te reo o te haukāinga. Kei te tautoko te kaupapa ā-reo i te reo whai taka kia tāea e te whānau te whakamahi i te reo kōrero mo ō rātou horopaki mo ia rā.

Kua ngākau titikaha ana ngā Māori e ako ana, e whakawhanake ana i tō rātou reo kōrero Māori.

Mai i te nuinga o ngā Kāhui, i kōrero mai ngā kaitono i kite atu rātou i te manawa nui o ngā Māori ki roto i ō rātou hapori, e ako ana, e whakawhanake ana i tō rātou reo kōrero Māori. I whakaū tēnei nā te ngākau nui o ngā hapori ki te ako, me te whakamahi i te reo i roto i ō rātou horopaki mo ia rā, arā, ko ngā whānau kāore tonu he pānga kaha ki tō rātou ake reo. Tērā ano hoki, e ai ki ngā kaitono ko ngā whānau kei runga i te ara reo ako, e piki ana i ngā taumata o te kaupapa ā-reo, ā, e whakaatu ana i te whakaaro o ngā hapori ki te ahu whakamua, i runga i taua ara reo ako.

Te aranga ake o ngā toa reo Māori

I whakapūmau nga kaitono ko ngā toa reo Maori ngā tino kaitiaki ki te whakatipu tonu i te reo i roto i ngā hapori. Ki te maha o ngā Kāhui kei te mōhiotia, kua kitea ko wai ngā toa reo Maori, ā e whakapau kaha ana ki te taute i a rātou, kia whakawhanake tonu i te raukaha me te āheitanga o aua hapori.

Ko te whakarauora i te reo e tautoko ana i te whakatupu me te hanga rauora o te reo ā-iwi, ā-hapū me te reo ā-rohe.

E ai ki nga kaitono, mai i ō rātou pūrongo, ko ngā tikanga, ngā reo ā-iwi, ā-hapū kei te pakari haere nā ngā mahi a Te Mātāuru Investments. Tērā anō hoki, e ai ki ngā kaitono ma te kaupapa reo ā-rohe whakaarotau ka taupuatia te whanake me te whakawhitiwhiti o ngā reo ā-iwi, me te reo. Ko te reo ā-rohe (arā, kei roto i te kāinga, te ngahere, te māra kai, arā noa atu) kei te piki ake, nā ngā kaupapa mahi a ngā kaitono, me te whakamahi anō i ngā waiata tawhito, ngā kiwaha, me ngā kōrero ā-hapu, ā-iwi. Ko tēnei, ko tōna whānuitanga, kei te tautoko i te whakawhitiwhititanga o te reo me ōna kōrero tawhito tuku iho ki tēnā whakatipuranga, ki tēnā whakatipuranga.

Kei te whakarauora, kei te whakawhanake ngā tuakiri o ngā hapū me ngā iwi, ā, ko ngā whānau e noho tawhiti ana kei te kōtui anō ki ō rātou ake haukāinga.

E kī ana ngā kōrero a ngā kaitono ko te āhuatanga whakahaere o ngā kaupapa kei te taupua i te whakarauora, ki te tū kaha, me te whakawhanaketanga o ngā hapū me ngā iwi mo ngā whānau me ngā kaiwhakauru. Anei anō, ko te tini o ngā whānau e noho

matara ana mai i ō rātou ake haukāinga kei te kōtui atu ki te kāinga nā te maha o ngā kaupapa reo e puta ana.

He tino whai tikanga, e kāingakautia ana te wānanga mo te kaupapa reo, engari, kei te piki haere te painga o ngā tūāpapa ā-ipurangi

Ko ngā kaitono nō ia Kāhui i whakaatu i te angitū o ngā wānanga hei wāhi mo te kōrero me te ako i roto i te reo. He tikanga kua whakamātauria, he māmā, kua waia kē ngā kaiwhakahaere ki ngā āhuatanga o te wānanga (mēnā kei runga i te marae). Heoi anō, ko ngā pātengi raraunga ā-rorohiko me ngā pātaka matahiko kei te whai hua ki te whakaako i te reo, ki te whakamau i ngā reo ā-hapū, ā-iwi me ngā reo ā-rohe ki runga i tētahi whakatakotoranga ā-ipurangi, ā, he ngāwari ki te whakahōputu.

1.   HUI Ā-MOTU

NGĀ HUA O TE MATA REO HUI Ā-MOTU WĀNANGA

DATE	5 December 2019
VENUE	Vodafone Events Centre, Manukau, Tāmaki-Makaurau
NUMBER OF KAITONO PRESENTERS	6

LIST OF KAITONO AND SUMMARY OF THEIR KAUPAPA

KAITONO NAME	PRESENTER NAME	PROJECT NAME	SUMMARY
Te Rūnanga o Ngāi Te Rangi Trust	Meremaihi Aloua; Te Raania Ormsby-Teki	Te Whare Reo o Te Rangihouhiri	Te Whare Reo o Te Rangihouhiri is the overall unit of Ngāi Te Rangi responsible for the preservation, revitalisation, and sustainability of Ngāi Te Rangi reo, culture, heritage, and identity. The main kaupapa involved wānanga and kura reo; and 'Te Whare Tīrara o Te Rangi Houhiri', the development of online reo, archival resources and mātauranga resources specific to Ngāi Te Rangi.
Piata Winitana-Murray	Piata Winitana-Murray	Karapu Kawhe	Piata Winitana-Murray undertook 'He Kawhe, he Kōrero', a Tūrangi-based kaupapa aimed at supporting parents to learn te reo in the home. Two 'café groups' were established, one for those eager to learn te reo, and another for those proficient

			but without everyday opportunities outside of the home for conversing in te reo.
Toi Ora Initiative Incorporated	Karangawai Marsh	RaRau Mai, Tupu Te Toi, Ora Te Toi	Toi Ora Initiative Incorporated held a variety of wānanga reo, for strengthening and practicing te reo, and developing proficiency in mahi toi.
Maungaharuru Tangitū Trust	Louise Whaanga	Kia Haruru anō te reo Māori	Kia Haruru anō te reo Māori is an ongoing reo whānau and reo paepae initiative. Involving a number of whānau, this kaupapa supports whānau by developing bespoke language plans for them and their tamariki, and holding events and wānanga as opportunities for reo strengthening. A Kaiārahi Reo worked alongside whānau to develop language plans, set goals and support them to achieve their goals.
Te Whānau o Waipareira Trust	Stacey and Scotty Morrison; Hector Kaiwai	Te Reo Matahīapo	With the objective of creating positive reo outcomes for whānau and hapori in Auckland, Te Reo Matahīapo is a reo revitalisation kaupapa delivered through the Manakau Urban Māori Authority, Manurewa Marae, and Te Whānau o Waipareira. In year two of Te Reo Matahīapo the combined strength of these organisations consolidated and further embedded

			genuine reo growth and transformation in communities, led by, and in partnership with their hapori.
Kounga Ltd	Leon Blake	Te Kura Reo ki Ōtaki & Kia Ūkaipō te Reo	Kounga Ltd held kura reo for strengthening reo in Ōtaki, and developed resources to support whānau in speaking te reo within the home and with tamariki. Transmission of reo underpins this kaupapa, and includes a collection of waiata in its resources.

THEMES FROM KAITONO

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

What worked?

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

- Having whānau friendly-designed kaupapa that worked in with day-to-day schedules of whānau with young pēpi.

- Developing language plans for individual whānau in supporting them on their reo journeys.

- Overall, having a wānanga reo format, which often emphasised developing dialect- or domain-specific reo (such as conversational reo for the home).

- Having multiple means of reo engagement, such as through gamification, role play, group work, or internet activities.

- A feeling of 'ownership' and agency by whānau over their kaupapa, in whānau 'taking charge' of their reo journeys.

What didn't work?

Kaitono also shared some of the challenges they faced, largely to do with the financial and administrative dimension of Te Mātāwai. Many spoke of inconsistent and delayed

payments, which shortened timeframes and added stress for kaitono. Other difficulties kaitono noted include:

- The 'round by round' model of funding, which exacerbates long term language and reo revitalisation planning.
- Inconsistent support and communication from Te Mātāwai.
- Some kaupapa were considered better suited to marae, as a domain of te ao Māori, rather than in public spaces.
- Some kaitono found their venues had insufficient size and amenities to accommodate their kaupapa.

What could be done better?

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

- Ensure a consistent and on-time payment schedule, so kaitono are not left to pay for kaupapa in advance.
- Streamline support and communication services for kaitono.
- Consider adopting longer-term contracting for appropriate kaitono, for long-term lanugage planning.
- Ensure kaupapa are responsive to the different learning needs of participants, particularly regarding their level of reo proficiency.
- Ensure kaitono projects have a clear scope and focus, and have sufficient resourcing to mitigate any potential burnout by organisers.

Summary of early outcomes

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

- Intergenerational transmission of te reo, through vehicles such as kīwaha, waiata, and kēmu.
- The development of communities of reo Māori speakers, with a notable increase and sense of normalisation of using te reo in the home and across everyday activities.
- Participants continuing their reo journey by continuing onto more advanced kaupapa reo.
- Increasing confidence in new and developing reo Māori speakers.
- Development of e-learning databases and repositories.

- Intergenerational transmission of knowledge, such as handing down kōrero tawhito.

- Awakening interest, desire, and curiosity about te reo and its use in different domains (at home, in the ngahere, online, etc.).

- The identification, emergence, and nurturing of reo Māori champions.

- Increased knowledge of usable, functional language for whānau to use in everyday contexts.

- Strengthening reo ā-iwi and tuakiri ā-iwi.

KAITONO PROJECTS AND OUTCOMES

Te Rūnanga o Ngāi Te Rangi held a series of marae-based wānanga and kura reo, with an emphasis on strengthening the Ngāi Te Rangi dialect, and developed succession planning based on the dynamic of tuakana-teina. The second kaupapa, Te Whare Tīrara o Te Rangihouhiri, consisted of developing a digital repository of Ngāi Te Rangi cultural knowledge and heritage, through the online platform of 'Te Puna o Te Kī'. This has the capacity to store and distribute knowledge, images, taonga, research, books, Treaty Settlement Reports, waiata and mōteatea, and a lexicon/dictionary of Ngāi Te Rangi words. This, in conjunction with the wānanga and kura reo, have contributed towards a strengthened sense of iwi identity and language distinctiveness. It is important, however, to ensure the reo and identity of Ngāi Te Rangi continues, and so ongoing research is important for this continued development.

Piata Winitana-Murray undertook 'Karapu Kawhe', a mātua-pēpi 'reo coffee' initiative where a group of māmā and pēpi met at a café in Tūrangi over ten weeks. Whānau learned te reo in a relaxed environment, and were encouraged to order their beverages in Māori, with the reward of receiving it for free if they did.

Toi Ora Initiative Incorporated held a series of kaupapa reo. 'RaRau Mai' was a programme of twice-weekly reo programmes over forty weeks for whānau. This also included monthly wānanga for mātua and kaumātua to practise their reo. 'Tupu te Toi' was a noho marae held during school holidays, with a focus on reo and kaupapa toi, and 'Ora te Toi' an exhibition celebrating works by whānau involved in RaRau Mai.

Maungaharuru Tangitū's kaupapa, 'Kia Haruru anō te reo Māori', is an ongoing reo whānau and reo paepae initiative. Driven by the objective of having whānau proficient in te reo by 2040, this kaupapa is anchored by the intergenerational transmission of reo, carefully managed reo immersion domains, and the strengthening of cultural identity. Language plans are developed to support whānau on their reo journeys, with community events and wānanga held for whānau to learn and strengthen their reo. Kia Haruru anō te reo Māori is helping normalise reo use within the home, with one whānau member noting "[the kaupapa has] reignited my energy to implement and normalise te reo at home, and get back on track with our whānau language plan."

Te Whānau o Waipareira Trust held a series of Auckland-based reo revitalisation kaupapa, Te Reo Matahīapo, delivered through the Manakau Urban Māori Authority, Manurewa Marae, and Te Whānau o Waipareira. With the objective of creating positive reo outcomes for whānau and hāpori in Auckland, Te Reo Matahīapo aimed to strengthen reo capability and capacity amongst whānau, normalise te reo in multiple spaces, and nurture and develop reo champions. Weekly reo classes or wānanga were held amongst these providers, accommodating a range of proficiency levels.

Kounga Ltd held a kura reo in July 2019 at Te Wānanga o Raukawa in Ōtaki, which helped strengthen tauira competency in te reo. As an immersion space, tauira spoke reo throughout the kura reo, with reo being used in multiple contexts. Reo resources were developed for whānau, in the form of a booklet containing words, phrases, and waiata (some of which are available on Spotify: https://open.spotify.com/album/42S0MAiiXcAd9uOAin2DOL).
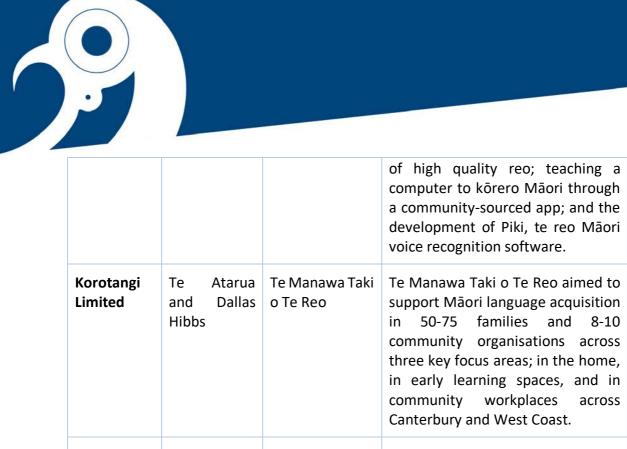
2.   TE REO TUKUTUKU

NGĀ HUA O TE MATA REO WĀNANGA KI TE REO TUKUTUKU

DATE	Friday 27th September 2019
VENUE	Te Whare Wānanga o Awanuiārangi Tamaki Campus
NUMBER OF PAE MOTUHAKE	7
NUMBER OF KAITONO	20 (representing 9 kaitono groups)

LIST OF KAITONO AND SUMMARY OF THEIR KAUPAPA

KAITONO NAME	PRESENTER NAME	PROJECT NAME	SUMMARY
Te Whānau o Waipareira Trust	Kelly Henare, Donna Te Whiu, Rewa Harker	Te Reo Matahiapo	A collaboration of three urban Māori organisations (Manurewa Marae, Manukau Urban Māori Authority and Te Whānau o Waipareira Trust) to deliver te reo Māori immersion activities for whānau.
Hei Tiki Creations	Mamae Takerei	Mokotube	Te reo Māori 'edu-tainment' resources, including interactive books, story-based games and Mokotube (an app which centralises the Māori language content available on YouTube). All book illustrations were animated with the use of digital media and talented local animators from Mataatua rohe.
Te Hiku Media	Peter-Lucas Jones	Te Whakahua o Te Reo	Use of technology to preserve and transmit te reo unique to Te Hiku o te Ika. This includes digitising analogue videos of interviews with kuia and kaumātua to provide learners with digital access to idiomatic expressions and models

			of high quality reo; teaching a computer to kōrero Māori through a community-sourced app; and the development of Piki, te reo Māori voice recognition software.
Korotangi Limited	Te Atarua and Dallas Hibbs	Te Manawa Taki o Te Reo	Te Manawa Taki o Te Reo aimed to support Māori language acquisition in 50-75 families and 8-10 community organisations across three key focus areas; in the home, in early learning spaces, and in community workplaces across Canterbury and West Coast.
Te Ataarangi Trust	Arapine Walker	Te Ataarangi Ohu Reo Pokapū	Creation of Te Tinana, a hub for te reo Māori in Pōneke. This provides a space for whānau to speak Māori, take te reo classes, and participate in activities such as a reo Māori choir.
Kounga Limited	Leon Blake	Te Ukaipo Te Reo	Resources to support whānau to communicate with their tamariki in te reo Māori. Resources include a book of original waiata, supported by audio on CD and via Spotify, and a colouring and activity book.
Cam Swainson	Jean Swainson Foundation	Apollo Personalised Learning	Creation of a digital educational game in te reo Māori. Uses 3D interactive technology to provide immersive gaming in te reo Māori. Targeted at kura and homes.
R & K Consultants Limited	Toni Roberts	Kura Whakarauora	Language planning workshops facilitated by mātanga reo to assist whānau and organisations to create language plans to normalise te reo within their homes and communities.

NZ Māori Golf Association	John Tapiata	Maori Ora Golf	This project was focussed on creating te reo Māori spaces and places within the sport of golf. The endeavour was identified as being important to the distinctiveness of our whānau within the context of golf.

THEMES FROM KAITONO

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

What worked?

Using a range of methods to transmit te reo Māori

Te Reo Tukutuku kaitono have successfully used a wide range of methods to increase whānau awareness, knowledge and use of te reo Māori. This included developing children's activity books, establishing reo social media platforms, composing waiata, and using kaupapa such as golfing to teach te reo expressions.

Many kaitono have harnessed new technology in creative ways. Technology that is already popular and used by tamariki, such as YouTube, Spotify and online interactive games, have been adapted to a reo format. Tamariki are savvy media operators, and capitalising on their interests has been a successful way of engaging them in reo.

Kaitono have also used technology to capture taonga such as interviews with kuia and kaumātua. This has been used as an online resource to support learners to hear the Ngāpuhi dialect from native speakers.

Identifying and supporting reo champions

Several Kaitono projects which involved kanohi-ki-te-kanohi interaction (such as wānanga, whānau activities) had seen success in identifying people in the community that had a passion for reo to act as champions. These people acted as mentors and motivators for their whānau and community and were valuable in keeping whānau engaged in reo revitalisation.

The tuakana-teina model

Kaitono emphasised the importance of supporting reo learning while avoiding feeling whakamā. Successful techniques to manage this included grouping emergent learners together at wānanga and other reo-based kaupapa and using the tuakana-teina whereby more proficient speakers support those with lesser fluency.

Linking with others doing reo revitalisation mahi

Kaitono reported that whanaungatanga with other organisations and people working in reo revitalisation helped them to deliver successful initiatives. This included having a close relationship with kuia and kaumātua, local iwi historians, iwi radio and media, kura and kōhanga reo, and other Te Reo Tukutuku kaitono.

Building teams of Māori experts

Kaitono noted wider benefits, in that the funding enabled them to employ talented Māori professionals including kaiako reo Māori, reo planners, IT developers, and coders. This provided work opportunities for skilled people, and allowed collective knowledge sharing amongst groups of Māori professionals.

Connecting reo learning to everyday activities

Several successful initiatives focussed on reo that whānau use in their daily lives. This included composing sing-along tunes with lyrics about daily activities and focusing emergent learner reo on vocabulary for use in the home.

What didn't work?

Trying to do too much in a short timeframe

Kaitono often had aspirational goals for their reo revitalisation mahi. A key learning was that organising and delivering events such as wānanga, and engaging rangatahi and whānau in reo takes time. Several kaitono reflected that they had been too ambitious and created plans that were not feasible to deliver in the scheduled timeframes.

Funding and budget issues

Kaitono raised several issues with the funding process. For some it was difficult to determine whether their mahi fit within one of the iwi-based kāhui or under Te Reo Tukutuku. Others did not know whether their proposed initiative met the eligibility criteria, and found it challenging to access advice.

Several kaitono experienced delays with receiving the funding, which compromised their ability to hire kaimahi for their initiative. The short term (one year) contracts were also raised as a challenge, as this limits ability to give kaimahi certainty of employment. Kaitono are reluctant to plan for longer term projects without ongoing funding.

Other kaitono experienced higher demand for their initiative than had been budgeted for. The initiatives could not accommodate growing whānau interest and increasing number of attendees, which was a lost opportunity to engage more whānau in reo.

Challenges finding kaimahi

While kaitono appreciated the ability to create team of Māori professionals, it was challenging to find people that have the required technical skills, are culturally sound, competent in reo and available when needed. This was particularly difficult for organisations located in rural locations.

Practical issues related to initiative delivery

Kaitono identified several challenges related to delivering their programme, project or initiative. These included:

- challenges in facilitating immersion-style delivery when some participants have little reo, but still need to be engaged

- keeping up with rangatahi and whānau interests, for example developing a video streaming site and then finding out that TikTok is the 'latest vibe'

- needing to develop new skills such as marketing and distribution planning

- maintaining momentum to implement language plans and continue on the reo journey after whānau go home.

What could be done better?

Improvement to funding administration processes

The timeframe between being notified of a successful funding application and receiving the funds was lengthy for some kaitono, meaning that initiatives were either delayed or had to be paid for out of pocket. Ensuring funding is provided quickly would assist kaitono to deliver their projects.

Using the Mātāpuna system to communicate with the Te Mātāwai tari does not always result in a timely response. It would be beneficial for the Te Mātāwai tari to investigate how it could be more responsive to kaitono queries.

Connection between kaitono

Kaitono considered that the Hua o te Mata Reo wānanga provided a valuable opportunity to connect with, share stories and learn from other kaitono, and that similar events should continue to be held regularly.

Project-specific improvements

Kaitono identified areas for improvement within their initiatives, including:

- better awareness of dynamics within emergent learner whānau, including disconnection with reo and feeling whakamā

- the need to appropriately recognise and remunerate valued reo experts, kaiako and kuia/koroua, including ensuring that they are not overburdened

- ensuring that initiatives complement, and do not duplicate, what is being offered by other organisations in reo revitalisation

- develop better marketing and promotions so that whānau are aware of the opportunities to learn reo.

Summary of early outcomes

Kaitono were also asked to share the outcomes that they are seeing as a result of their initiative. The early outcomes as shared by kaitono are outlined below.

Increased whānau engagement in te reo Maori

The most common early outcome was increased numbers of whānau engaged in learning reo, and increased motivation amongst whānau, hapū and iwi to revitalise their reo.

Kaitono described seeing rangatahi emerging as reo champions within their whānau and communities; mothers speaking reo with their pēpi; and kaumātua enjoying reo hubs in their community. There were inspiring examples of whānau enjoying language acquisition and increasing their use of te reo Māori in everyday life.

Enhanced reo Māori and reo ā-iwi proficiency and pronunciation

Kaitono reported seeing advancements in reo within their kaimahi and whānau that attended initiatives and used resources. This was largely domain-specific reo (such as kupu related to reo in the home). Kaitono offering ongoing initiatives, such as kura reo, described noticing improvements in attendees' vocabulary and pronunciation over time.

The funding also enabled iwi to capture and preserve exemplars of their reo ā-iwi to provide a resource of idioms and pronunciation for learners.

Capturing hapū and iwi stories

Several of the funded initiatives involved capturing or preserving stories and interviews from kaumātua and kuia, academics and historians. These were used to provide a resource for reo learners (through online platforms, and by creating digital games and books) but also offer a repository of cultural knowledge.

Extending the reach of te reo Māori revitalisation

Kaitono noted that the Te Reo Tukutuku pūtea made it possible to expand and extend their reo revitalisation resources and initiatives, for example by offering more advanced reo classes to those who had been through a beginner course, and by allowing reo resources for tamariki to be available to all kōhanga reo.

3.   TE TAI TOKERAU

NGĀ HUA O TE MATA REO WĀNANGA KI TAI TOKERAU

DATE	7-8 February 2020
VENUE	Kerikeri
NUMBER OF PAE MOTUHAKE	5
NUMBER OF KAITONO	7

LIST OF KAITONO AND SUMMARY OF THEIR KAUPAPA

KAITONO NAME	PRESENTER NAME	PROJECT NAME	SUMMARY
Te Au o Kaipara Reo Limited	Josh Wikiriwhi-Heta, Casey Wikiriwhi, Joseph Kapea, Reno Skipper, Thomaseena Paul	Reo ki te rangi, reo ki te papa	Te Au o Kaipara Limited utilised various strategies to enhance, develop and strengthen te reo Māori within their iwi/hapū: wānanga, establishing a kapa haka group and upskilling their tribal members in te reo Māori.
Te Reo o Ngāti Hine	Koha Aperahama, Tanya Milne, Tukaha Milne, Whaea Moe Milne	Here whenua	Te Reo o Ngāti Hine had three projects which included: wānanga, which aligned directly to the language revitalisation strategy developed by the iwi. They held wānanga waiata and wānanga reo; Herenga tangata, which included printing and providing copies of childrens picture books to preserve the stories of the Ngāti Hine area; and Herenga whenua; an exploration of the Ngāti

			Hine boundaries to share, learn and retain the histories of the area.
Te Taumata	Alana Thomas	Te Taumata 2020	Te Taumata established kura reo to strengthen and develop te reo o Te Tai Tokerau both in the homes and communities. Participants already had a command of te reo Māori.
Rima Projects	Hinewai Pomare	Te Kura Reo ki Whirinaki 2019	Rima Projects established a kura reo to strengthen and develop te reo o Hokianga. They went beyond just learning te reo Māori to include tikanga, hītori and kōrero o te takiwā. Participants had varying levels of te reo Māori.
Ngātiwai Trust Board	Aperahama Kerepeti-Edwards	Te Waka Reo o Ngātiwai	Wānanga focussed on the learning and performing of traditional mōteatea, pao, and haka to preserve those stories and language nuances for future generations. The target market were kaumātua at each of the 14 marae of the Ngātiwai district.
Melanie Huhana Seve	Huhana Lyndon	Te Wānanga o Ngāpuhi	There were six noho marae held which delved into the depths of te reo me ōna tikanga pertaining to the area of Te Tai Tokerau. Utilising those kaumātua who sit on the taumata, participants were able to wānanga into the night and ask questions about why

			things happen a particular way.
iNau Limited	Moana-Aroha Henry	[Pō] Wero Hinengaro	iNau Limited developed a te reo Māori quiz consisting of up to 25 rounds of short games pertaining to different aspects of te reo Māori.

THEMES FROM KAITONO

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

What worked?

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

- The high level of expertise that underpinned the various wānanga reo. This included depth and breadth of knowledge of not only te reo Māori but also tikanga and kōrero hītori about Te Tai Tokerau.

- The positive feedback from participants (whānau, hapū members) reflected the high demand for such projects and initiatives, and the need for their continuity.

- Creating environments for participants to experience things first-hand enhanced the learning experience, and left a lasting imprint on those participants' minds, hearts and bodies.

- Being able to tailor projects to the demographic; for example, having the authority to teach and learn in a 'Te Tai Tokerau/Ngāti Hine/Te Hikutu etc.' way, rather than having to conform to a 'mainstream' way.

- Utilising various social media platforms, such as Facebook, to disperse information and promote the projects.

- Creating adequate and appropriate learning spaces for tamariki as well as pakeke during wānanga.

What didn't work?

- There was no kaitakawaenga (to act as a bridge between kaitono and Te Mātāwai).

- Te Mātāwai website page was not working at all times so there were moments when kaitono had to ring the office directly seeking resolution.

- Kaitono applying for a certain amount of funding and receiving a lower amount with little explanation.

- On occasion the teachers of the wānanga were unavailable, so other strategies had to be used to ensure wānanga could be delivered, which was not always ideal. Some projects weren't able to extend outside of their rohe as they had first hoped.

What could be done better?

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

- Ensure projects have a clear scope and focus so that kaiwhakahaere of the projects are prepared for the unexpected (ie. 50 extra/ unregistered participants at wānanga reo).

- The **KOTA** acronym was developed by one of the kaitono to capture the learning areas for future projects: Kōrero (Communications must be clear and consistent) – Ohu (Have a competent team) – Tahua pūtea (Funding is very helpful) – Akonga (Know your demographic).

- Have solid short term goals which feed adaquately into a project's long terms goals.

- Find more effective methods of promoting and advertising kaitono kaupapa, so kaitono can capture the 'right' people to participate in their projects (ie. descendants from areas in Te Tai Tokerau).

- Maximise the time kaumātua have to share knowledge (so they are going to less hui but have the opportunity to provide valued input).

- Guidance around writing the reports for Te Mātāwai which outline clearly how they align to their needs (what evaluation system do we use, etc.)

- Sustainability/succession planning: how do we measure/capture what happens with our participants after these projects finish.

- Using digital, online platforms to achieve maximum reach.

Summary of early outcomes

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

- Strengthening reo ā-iwi and tuakiri ā-iwi within their respective whānau, hapū, iwi.

- Upskilling not only participants of the various projects but also those kaiwhakahaere who initially were only organisers.

- Revitalising tikanga ā-hapu, ā-iwi; as well as questioning and challenging whether aspects should change (or not).

- Intergenerational transmission of knowledge, such as handing down kōrero tawhito.

- Awakening interest, desire, and curiosity about te reo me ōna tikanga and its use in different domains (hui mate, hui ora etc.).

- The emergence of champions of te reo and we can continue creating these leaders within their whānau, hapū and iwi.

- Increasing confidence in new and developing reo Māori speakers.

- Marae which did not hold wānanga this time around have approached some kaitono with requests to hold wānanga at their marae.

- Creating and nurturing long-term relationships with external stakeholders so te reo me ōna tikanga reviltalisation strategies can continue to flourish within Te Tai Tokerau.

KAITONO PROJECTS AND OUTCOMES

Te Au o Kaipara Reo Limited had three objectives: to increase the number of te reo Māori speakers of the Kaipara district to 600 (no matter what generation), to have and nurture reciprocal working relationships with other groups (such as Te Mātāwai, Ngāti Whātua Ōrakei, Te Hā Oranga) and that those speakers of te reo Māori can all become teachers of te reo Māori, mau rākau etc. for their people. They initiated projects including: 'Whatua te rangatahi', which involved 13-18 year old young people who affiliated to any marae of Ngāti Whātua in order to prepare them to be well-equipped when they need to be in terms of hosting manuhiri etc. not only speaking on the taumata, or doing the karanga; 'Tumutumuwhenua', whose purpose was to develop and strengthen the kapa haka skills within the iwi; and held various wānanga reo, adopting a Plus Minus Improvement (PMI) evaluation system to gather feedback from participants. These wānanga focussed on developing all areas of not only the individual but the whole whānau (i.e. kaumātua, tamariki). In future, they hope to develop a language revitalisation strategy for the iwi, secondly when the kura kaupapa moves to Kaiwaka (which may happen in 3-5 years) that the town becomes a te reo Māori speaking town.

Te Reo o Ngāti Hine held a number of reo-based kaupapa. 'Wānanga Waiata' and 'Wānanga reo' were targeted at getting Ngāti Hine whānau from the area to come together and learn together. They held several of each type of wānanga; the first wānanga was delivered mainly in English, by the second they had made delivery bilingual and by the third/fourth wānanga they were mainly delivered in te reo Māori

with English used sparingly. 'Herenga tangata' was the name coined to the printing and dispersing of children's picture books authored and illustrated by a well-known teacher of the Ngāti Hine area (Mrs Martin). These books were originally hand printed by Mrs Martin and she would meet the demand herself (not having access to a photocopier etc.). As time went on te reo o Ngāti Hine endeavoured to have these printed professionally and shared out to children of Ngāti Hine descent to retain the histories of the Ngāti Hine area. 'Herenga whenua' was a project developed by this organisation to remind and teach their children about the importance of 'kaitiakitanga'. What started as a simple walk ended up being valuable journeys as the whānau of Ngāti Hine were able to understand and experience first-hand the damage being done to their whenua. Outcomes of this experience were that now whānau are having conversations about conservation and how best to preserve and look after the whenua for future generations.

Te Taumata Kura Reo – Te Taumata 2020 – were successful at establishing a foundation to work from in preserving and transmitting the dialect of Te Tai Tokerau. Strong Te Tai Tokerau reo leaders from across the country were brought together for Te Taumata, to reconnect descendants of Te Tai Tokerau (most of whom live in Te Tai Tokerau) to their unique cultural and tribal heritage, knowledge, and tikanga of Te Tai Tokerau. Te Taumata also produced a workbook with knowledge and waiata. They have run two successful kura reo and look to making these kura reo occur twice in a year rather than only annually.

Rima Projects Kura Reo – Te Kura Reo ki Whirinaki 2019 – were successful at establishing a foundation to work from in preserving and transmitting the dialect of Hokianga. Strong Hokianga reo leaders from across the country were brought together for Te Kura Reo ki Whirinaki to reconnect descendants of Hokianga (most of whom live in Hokianga/Te Hikutu or Te Tai Tokerau) to their unique cultural and tribal heritage, knowledge, and tikanga of Hokianga. Te Kura Reo ki Whirinaki also want to be able to draw more of their descendants home to these wānanga.

Ngātiwai Trust Board had a two-fold project which was targeted at enhancing the level of te reo Māori within the kaumātua generation of Ngātiwai descendants. Utilising the Ngātiwai tupuna, Tukaiaia, as the figurehead for their project and the information gathered in a previous project 'Kupenga Reo' (which identified the needs and gaps of the kaumātua, namely lack of te reo Māori me ōna tikanga) they established 'Waka reo' wānanga which were held at each of the 14 marae in the Ngātiwai area. Kaumātua were invited to participate and learn waiata, mōteatea and haka that were historically used on the marae by tūpuna of Ngātiwai. The aim was to teach not only the words and stories behind the compositions but also to learn the way in which those compositions should be performed (as their tūpuna did). The kaumātua who attended the wānanga knew how to sing the waiata. There were moments of difficulty though as we have become accustomed to the western way of hearing music. Every Tuesday the same group of kaumātua and kaiwhakahaere would gather at the offices and learn these waiata/haka. There was also a Facebook page established as a digital repository for

these compositions accessible to Ngātiwai descendants. They can listen and watch recordings of Ngātiwai tūpuna performing mōteatea, pao, karanga and embrace the nuances of te reo o Ngātiwai. Ngātiwai had 29 people attend in the morning every week, 12 people attend in the afternoon every week and 18 people attend the noho marae. Ngātiwai Trust Board hope that these wānanga will continue, so their iwi can preserve their reo so it will live.

Te Wānanga o Ngāpuhi was a collection of six wānanga (two held in the Ngāti Whātua region and four held within Ngāpuhi boundaries) that established a space to ask questions, share knowledge, learn mōteatea, whaikōrero, karanga alongside the kaumātua who fulfil the roles on the taumata currently. The organisers incorporated components that had participants walking in the footsteps of those tūpuna who fought in land battles before the New Zealand land wars (Ngāpuhi against Ngāti Whātua for example). Sessions included: learning mōteatea after dinner until midnight (incorporating the idea that these compositions were learnt best at night with limited/no lighting which heightened the senses especially the aural sense; research shows the retention rate is high); time for male and female participants to wānanga on topics specific to each gender and ask questions when they arose. They had a total of 15 participants.

As this group look towards the future, they are considering decreasing the number of noho marae but increasing the duration of each noho. They would also like to widen their scope of venues and travel to other regions (ie. Hauraki, Waikato) to experience the connections to those lands first-hand. Some challenges which were encountered during the project include: those who lived at home (within the region) were the most challenging to motivate to participate in these noho marae versus those living outside the area (vans were made available from the funding received), although many of the participants were proficient in te reo Māori, they were disconnected from their Mātauranga Māori and the kaupapa provided them a way to reconnect. Future endeavours: create an online repository to store and preserve the knowledge for future generations in a safe, confidential way.

iNau Limited developed a quiz in te reo Māori pertaining to aspects of te reo Māori. There can be up to 25 rounds of short games which are played in smaller teams. They have been running these quiz events for five years, held 16 events over that time (6 of which were funded by Te Mātāwai) and have had 500+ attendees. The initiative was a way to bring te reo Māori and technology together, to bring together people who love and want to learn te reo Māori in a fun environment. They also partnered up with another Te Mātāwai funded project 'Te Kura reo ki Whirinaki' and ran a 'Pō Wero Hinengaro' there too.

Other projects which were supported by Te Mātāwai funding include: 'Ara Ngāpuhi' which are wānanga to revive the traditional waiata tawhito and haka tawhito of Te Tai Tokerau. They also aim to create a space where attendees learn the correct ways of performing those compositions (actions, words, intonation) and in coming together can strengthen the ties between the hapū of Te Tai Tokerau. Attendees at the most recent

wānanga was estimated at 2000 people. Secondly, 'Te reo i Kupe' is an initiative where iNau Limited (namely 'Ngā hoia reo Māori') work with 10 whānau to normalise the use of te reo Māori in the home.

4. TAINUI

NGĀ HUA O TE MATA REO WĀNANGA KI TAINUI

DATE	1 March 2020
VENUE	Distinction Hotel, Kirikiriroa
NUMBER OF PAE MANU O TAINUI	5
NUMBER OF KAITONO	5

LIST OF KAITONO AND SUMMARY OF THEIR KAUPAPA

KAITONO NAME	PRESENTER NAME	PROJECT NAME	SUMMARY
Te Whare Tāhuhu Kōrero o Hauraki Charitable Trust	Te Puna Moanaroa	Kura Reo - Hauraki Kotahi!	Ko te whainga matua o tēnei kaitono kia ora ai te reo me ngā tikanga o Hauraki. Kua tupu te hunga kaikaranga, te hunga kaikōrero hoki. E whātoro atu ana te kaupapa ki ngā uri o Hauraki, ki ngā kura hoki o Hauraki. Kua tupu te matemate-ā-one, he puna waiata, te taumata reo, me te noho marae.
Gareth Seymour	Gareth Seymour	Transcribe te reo o Tainui	Transcription Project Ko te kaupapa o tēnei kaitono ko te whakahurireo me te tuhinga reo (ara, ko te 'transcription') o ngā kōrero o neherā e pā ana ki Kawhia me te Waikato.
Raukawa Charitable Trust	Charlie Te Pana	Ngā Kaupapa Whakarauora Reo a Raukawa 2018-19	E whā ngā kaupapa matua e whakahaerehia e tēnei kaitono.

			(1) Te Kura Reo o Raukawa
			E 5 rā, rumaki reo Māori
			14-18 Paenga-whā-whā 2019
			152 ngā tāngata
			E 8 ngā kaiako kaupapa reo
			Hōtaka tamariki
			(2) Te Whare Kōrero o Raukawa
			E 5 rā, kaupapa reo rua
			29 Mahuru ki te 3 o Whiringa ā-nuku 2019
			119 ngā tāngata
			E 8 ngā kaiako
			Hōtaka Tamariki
			Te reo, tikanga, whakapapa, kōrero tuku iho, waiata, karakia, whaikōrero, karanga, tirotiro whenua – hōtaka rerekē
			(3) Te Uru Raukawa
			E 8 ngā wānanga reo (kotahi Rāhoroi i ia marama – hāunga anō te kirihimete)
			He karaehe tīmatatanga, he karaehe rumaki hoki
			25-45 tāngata
			Kaiako rerekē i ia marama, kaupapa reo rerekē, kaupapa tikanga hoki
			(4) Hei Māpuna
			Reo – Karaehe pō, 5-7 karaka
			Rāhina ki Putaruru, 10-20 tauira

			Rāapa ki Tokoroa, 25-30 tauira Taumata tīmatatanga 40 ngā karaehe ki ia tāone
Te Ara Tupu Limited	Herearoha Skipper	Te Kāhu Kōrako	Ko te kaupapa matua o tēnei kaitono, he kaupapa ā whānau, a, Te Kāhu Kōrako – Whānau Reo Wānanga. He hōtaka hei whakangungu i ngā whānau e ngākaunui ana ki te reo. E whā ngā wānanga ia te tau, ka haere ki ngā marae o Pare Hauraki. E whā ngā kāhui – Te Kōhungahunga, Te Pōkere, Te Pīrere, Te Kārearea. He uri rātou nā Wharenikau Peeke rāua ko Ngāraima Honetua.
Ngati Haua Iwi Trust	Tiare Teinakore	Hauā Reo, Hauā Tangata - Kura Reo	Ko tēnei kaupapa ko te 'Hāpaitia Te Reo'. Ko ngā whainga matua o tēnei kaitono ko te: tautoko i ngā pakeke kia kōrero reo Māori ki ō rātou tamariki; te awhi whānau ki te hanga ara reo Māori; te puta i ngā whānau, hāpori hoki e kōrero reo Māori ana; me te tautoko i ngā whānau mā te rongo i te kōrero, te wheako hoki mai Stacey me Scotty Morrison, Kirsten Henare hoki.

THEMES FROM KAITONO

Analysis of the key themes emerging from kaitono, grouped around the questions outlined in the previous section, have provided the following learnings. Ko ngā arotakengā kōrero matua e whakapuaki ana i te rautaki pātai i mua rā, ā, he mea ka whakaatu ana i ngā hua me ngā wāhi hei whakapai ake.

What worked?

Ko te whakatairanga i ngā pukenga hei waihanga/whakatīnana i ngā rautaki whakarauora reo

- Helping whānau create their own wānanga reo.
- Te Arotake Rautaki whakarauora reo.
- Te Arotake i ngā whāinga, huarahi, e kokiri ai ki te anamata.
- Te mahi ngātahi ki ētahi mātanga o te ao tuhi/tā pukapuka.
- Te noho ngātahi te reo me te matauranga taiao.
- Te ako i ngā pukenga hōu i te ao tono pūtea toa pukapuka.
- Creating active language plans for each whānau.

He hua nui e puāwai mai ana ki te marae/te iwi/te hapū/te whānau

- Kua tupu te hunga kaikaranga, te hunga kaikōrero hoki.
- Te noho marae.
- Kua tupu te matemate-a-one.
- Te tatau haere i te rahi o ngā kaumātua kei ngā paepae.
- Ngā mahingatahi- Rangatahi, kaumātua, tamariki.
- Composing waiata for each marae supported and sped up reo retention.
- Visiting significant sites to instill sense of identity in reo development.
- An improved understanding about tribal historical narratives.
- Learning together as a whānau.
- Whānau sharing skills and knowledge throughout wānanga.
- Learning whakapapa connections between and amongst marae.
- Whānau enrolling in other local wānanga reo to strengthen their reo more broadly.
- I tū ngā wānanga reo o Te Nehenehenui mō ngā tau e rua (2017/18).

Ngā āpititanga kaupapa e taka tonu ana

- Te whakaputa i ngā korero Maungatautari i whakatū te whārangi ipurangi 'Te Reo o Te Nehenehenui' hei pātaka mō ngā kōrero o Ngāti Maniapoto me ōna hapū maha.
- E whatoro atu ana te kaupapa ki ngā uri o Hauraki, ki nga kura hoki o Hauraki.

- I tutuki pai ngā whakaritenga (kirimana, pūrongo) Mā Te Reo Irirangi o Maniapoto e kawe tonu ana i ēnei kaupapa.

What didn't work?

- I tutuki pai te whakaputa rauemi, engari, kāore ano kia tino whai waahi ahau ki te whakamahi hei rauemi whakaako.

- Ngā taumahatanga o te tono.

- Te whakakotahi i te iwi, whānau kei tēnā rohe kia ngakaunui, kia whai mai i ngā mahi rauora reo a puta noa.

- Ko nga tahua pūtea, ka whakaae kia whakamahi he wānanga hei utu i te kaiwhakahaere o te rautaki reo, ohu reo māori, ngā kimiti?

- Once the kaupapa has ended, continuing what has been covered at home remains a challenge.

- Some whānau don't have the capacity to enact their language plans.

What could be done better?

- Kia whakaaro ake pea te rautaki/reo hei kokiri tonu i te rauemi nei, hei hoa haere hoki te rauemi nei i ētahi wānanga taiao.

- He huinga tangata e kōkiri ai i ngā mahi whakarauora reo, kāore anō kia kitea i ngā tau e toru

- He huinga whakamahere i ngā rā e tū ai ngā wānanga reo o ngā iwi o Tainui rauemi ā-iwi.

- Kia kaha ake ngā whakawhiti kōrero ki ngā hapori (arā, ko ngā 'comms').

- Provide support to those struggling i.e. 1-on-1, extra classes.

- Professional development for kaiako.

- Feedback from whānau have requested more wānanga.

- Keeping the younger generation enthusiastic – making it fun!

Summary of early outcomes

I whakapuakina ēnei kōrero e ngā kaitono mō ngā āhuatanga e pā ana ki tā rātou ake kaupapa. I whakatauiratia e rātou ngā hua mata i puta mai, pēnā i te whakapakaritanga o te reo i waenganui i te whānau tae atu rā ki ngā wāhi hei tirotiro anō, hei whakapaipai ake. Kia tāhuri ake ki ngā whakarāpopoto o ēnei kōrero ki ēnei wāhanga matua.

- **Ko te whakatairanga i ngā hapū, i ngā iwi kia waihangahia he rautaki whakarauora reo hei painga mā rātou.** E puāwai ana ngā rautaki wharauora reo ki tēnā hapū, ki tēnā hapū. Te mutunga iho, e whai wāhi ana ki te tautoko

ētahi kia waihanga tā rātou ake rautaki whakarauora reo, ā, e tū ana ngā wānanga reo i roto i ngā tau kua pā hemo atu tae atu rā ki te akoako ētahi pukenga hōu mō te tono pūtea.

- **Whakaputa/Whātorohanga o ngā kaupapa ki ngā uri.** E whakaputa ana, e whātoro ana ngā kaupapa ki ngā uri whānui, anā, ko te whai i ngā tapuwae o rātou ki runga ō rātou ake whenua tētahi kaupapa e hua mai ana. Ko te tito waiata hei rauemi akoako te reo. Ko te whakarauora anō te mita o te reo o tēnā wāhi, o tēnā wāhi.

- **Ko te whakakīkī i ngā whāruarua.** E tupu ana te hunga kaikaranga, te hunga kaikōrero ki ngā marae, te mutunga iho e tatau haere ana i te rahi o ngā kaumatua kei ngā paepae. E mahi ngatahi ana hoki ngā tamariki, ngā rangatahi me ngā kaumātua, tamariki, anā, kua tupu te matemate-a-one.

5.   MĀTAATUA

NGĀ HUA O TE MATA REO WĀNANGA KI MĀTAATUA

DATE	15-16 November 2019
VENUE	Te Whare Wānanga o Awanuiārangi
NUMBER OF PAE MOTUHAKE	5
NUMBER OF KAITONO	16

LIST OF KAITONO AND SUMMARY OF THEIR KAUPAPA

KAITONO NAME	PRESENTER NAME	PROJECT NAME	SUMMARY
Te Rūnanga o Ngāi Te Rangi Trust	Meremaihi Aloua	Te Whare Reo o Te Rangihouhiri	Te Whare o Te Rangihouhiri comprised two principal kaupapa: Kura Reo for Kaiako based in Tauranga Moana which comprised of 60 participants, and Te Whare Tīrara o Te Rangi Houhiri, the development of online reo, archival resources and mātauranga resources specific to Ngāi Te Rangi.
TAI Group Solutions	Te Raania Ormsby-Teki	Tūtarakauika Kūao – Ka ea! Mātaatua 2020	Tūtarakauika developed language immersion domains for pakeke of Ngāi Te Rangi, based on kapa haka. This project comprised several day wānanga, held in full immersion reo Māori covered the whakamārama of each discipline within Kapahaka: Whakaeke,

| | | | Mōteatea, Waiata ā ringa, Poi, Haka, Whakawātea.

Intergenerational transmission was the key focus; from Pakeke to Rangatahi, increased engagement, understanding and contribution. Ranga (Kūao) were paired with the fellow experienced Pakeke/Tuākana of the Kapa, and also Kaumātua. |
|---|---|---|---|
| **Tuhoe Tuawhenua Trust** | Brenda Tahi | Te Mauri o te Ngahere Academy | Te Whare o Rehua is a kaupapa reconnecting younger generations to the ngahere, and te reo me ngā āhuatanga o te ngahere. |
| **Te Whakatōhea Trust Board** | Danny Paruru and Anita Kurei-Paruru | Te Tohekura | The Trust held two kura reo – Te Tohekura – to embed and strengthen the language and identity of Te Whakatōhea. The kura reo attempted to integrate te reo o Te Whakatōhea back into the community. |
| **Ngāti Awa Community Development Trust** | Noti Belshaw | Kaupapa reo o Ngāti Awa | Ngāti Awa engaged in a number of discrete projects: a series of Wānanga Karanga, to strengthen reo karanga, reo kōrero, reo ā-tuhi, and reo waiata of Ngāti Awa; the development of a marae pepehā resource; collecting kōrero about wāhi tapu; and gathering kōrero from Ngāti Awa kaumatua interviews which have been transcribed and archived. A |

			fifth project, a mobile app to disseminate the the marae pepehā and wāhi tapu, is under construction.
Tracy Mariu/Rangimaria Mariu	Tracy Mariu	Te Mana Motuhake o Te Whānau	Held whakapapa wānanga which included the development of historical and oral narratives in te reo to help whānau engage, develop and revitalise the reo within their whānau unit, in re-connecting whānau back to their marae and land. Specific activities included garden planting, learning the skill of recycling, composing waiata, and establishing a new kapa haka group – Ngā Pōtiki o Uta.
Te Rōpū Whakapūmau o Te Whānau ā-Apanui	Tihirau Shepherd	Te Reo auaha i te kāinga	Workbooks were devised to develop the reo auaha i te kāinga during wānanga reo. Six kōwae ako were taught throughout wānanga based on Te Reo whakamoemiti, Te Reo Mihimihi, Te Reo whakatauaki, Te reo whakamōhiohio, Te Reo Pāpaho me Te Reo Mōteatea. This included developing reo community pods. Puna Reo cluster groups were also devised as additional collaborative support, to build reo proficiency within homes and whānau.

Hei Tiki Creatives Ltd	Maraea Davies	Moko Tube (Mataatua)/ Waiata Mai	Hei Tiki Creatives are a content creator, and educator producing local pūrākau for Ngāti Awa. They are a producer of books, music and video, and mobile apps. Their kaupapa was the development of media and apps around te reo Māori, education, and kaupapa Māori, with storytelling. This approach to te reo is one of innovation and transformation. The main aspiration is to make learning and teaching te reo Māori accessible to and easy for children, whānau and teachers developing, revitalising and engaging in te reo using a digital media platform.
Te Reo Wainene o Tua	Lee Timutimu	Te Moana a Toi Storytelling Events	Held storytelling events for schools to develop and revitalise historical and oral narratives delivered in te reo Māori, utilising local Mātanga reo skilled in the art of storytelling from Mataatua rohe.
Bryce-Hare Whānau Trust	Teina Boasa-Dean	Te Kura Roa	This Ruātoki-based kaupapa sought to reconnect descendants to their māra kai, and learn of the specific lexicon, lineage, scientific methods and knowledge base that comes with it.

Tangaroa Aquaculture LTD	Patrick Nicholas	Kohikohinga Kaiāwhā	Kohikohinga Kaiāwhā was the development and delivery of an online app providing access to mātauranga Mātaatua, including waiata, whakapapa, and reo.
Gaylene Collier	Reko Temoana, John Postlewaite, Brian Takurua	Te Peka o te Haahi Ringatū ki Ruātoki	Te Peka o te Hāhi Ringatū ki Ruātoki held wānanga reo through Hāhi Ringatū practices and teachings. This included learning hīmene, tikanga, and te reo Ringatū.
Te Waka Reo o Matapihi	Ngareta Timutimu	He Matapihi ki te Ao	He Matapihi ki te Ao held a number of reo initiatives to normalise and strengthen te reo o te papakāinga o Matapihi. The branches of this kaupapa included 'Te Pakeke Kōrero Klub', 'Parakuihi Kōrero Māori', regular reo classes, and the nurturing of reo champions within Matapihi.
Ōpōtiki Mai Tawhiti	Dawn Hill	Ngā Wānanga o Ōpotiki Mai Tawhiti Kapa Haka	Held wānanga based on teaching the descendants of Whakatōhea Kapa Haka to develop and revitalise te reo within Whakatōhea rohe.
Te Rōpū Whakarauora Reo a Te Ūpokorehe	Anameka Pirini	Kia Kutarere te reo!	Held wānanga reo to revitalise tikanga and to revitalise reo Māori in its local community. These wānanga consisted of kura pō, kura waiata, wānanga tikanga, wānanga reo, and kura reo.

THEMES FROM KAITONO

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

What worked?

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

- Overall, having a wānanga reo format, which often emphasised developing dialect- or domain-specific reo (such as reo ā-hāhi, reo ā-ngāhere, etc.).

- A feeling of 'ownership' over their kaupapa, supported by the Pae Motuhake having a broad scope for what projects could be undertaken (and not taking a narrow, prescriptive approach).

- Developing online platforms for engagement, making mātauranga Mātaatua more accessible to youth.

What didn't work?

Kaitono also shared the difficulties they faced, largely to do with the financial and administrative dimension of Te Mātāwai. Many spoke of inconsistent and delayed payments, which puts significant stress on kaitono, who do not typically have access to credit facilities for advance payments. Further, the milestone system proved difficult for kaitono that had multiple discrete kaupapa being funded by Te Mātāwai.

Similarly, the level of compliance and paperwork was very cumbersome for some kaitono, who noted that the online nature of Te Mātāwai administration disadvantaged older kaitono, or those without digital literacy. Many noted difficulties in calling Te Mātāwai for support.

Other kaitono emphasised that not having a representative from the tari of Te Mātāwai in Mātaatua was difficult, and they would have liked to have had someone in that capacity to service their region.

What could be done better?

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

- Te Mātāwai administrative compliance on kaitono should be minimised, with alternatives for those who are not digitally-literate.

- It may be useful to adapt/learn from comparable Mā Te Reo funding processes, which some kaitono considered more straightforward.

- Ensuring a consistent and on-time payment schedule, so kaitono are not left to pay for kaupapa in advance.

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

Summary of early outcomes

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

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

KAITONO PROJECTS AND OUTCOMES

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

Te Rōpū Whakapūmau o Te Whānau ā-Apanui's kaupapa anchored around the medium of virtual learning. They developed a digital platform to support whānau learning in the home, drawing from the efforts of whānau to develop strategies and sustain language acquisition through virtual media. Wānanga were held in the development of these plans, which strengthened the personal and professional skills of those present. Six language domains were emphasised, including spiritual material,

greetings, proverbs, media, general knoweldge, and traditional laments and waiata. Having te reo as a spoken language and living language was the overall committment of this project.

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

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

Ōpōtiki Mai Tawhiti held kapa haka wānanga embedded in tikanga of Whakatōhea. Kapa haka proved a successful medium in sharing history, knowledge, and reo, and the wānanga was an opportunity for urban whānau and the hau kāinga to strengthen their whanaungatanga and knowledge base simultaneously. This kaupapa emphasised how the art of kapa haka is a connector from land to sea, and between and amongst kin, all the while revitalising te reo.

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

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

Te Whakatōhea Trust Board's Kura Reo – Tohekura – were successful at establishing a foundation to work from in preserving and transmitting the dialect of Te Whakatōhea. Strong Te Whakatōhea reo leaders from across the country were brought together for the Tohekura, to reconnect descendants of Te Whakatōhea (most of whom live in other

areas) to their unique cultural and tribal heritage, knowledge, and tikanga of Te Whakatōhea. Tohekura also produced a workbook with knowledge and waiata.

Te Rūnanga o Ngāti Awa's series of Wānanga Karanga saw 96 whānau registering to attend, with the aim of strengthening Ngāti Awa's distinctive reo karanga, reo kōrero, reo ā-tuhi, and reo waiata. A major intent of the wānanga was to support wāhine to stand confidently upon the marae as kaikaranga. The second project, the marae pepehā resource, is an online repository of pepehā related to each marae for those who do not know much about their tribal or marae heritage. The repository also provides direction for correct pronunciation of kupu and ingoa Māori specific to each marae. The third and fourth projects are still ongoing: these include collecting stories and knowledge about wāhi tapu within Ngāti Awa, as well as transcribing kōrero from various Ngāti Awa kaumātua.

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

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

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

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

He Matapihi ki te Ao held a number of reo-based kaupapa. 'Te Pakeke Kōrero Klub' are regular hui with pakeke, kuia and koroua at a café in Matapihi to converse in te reo.

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

6.   TE ARAWA

NGĀ HUA O TE MATA REO WĀNANGA KI TE ARAWA

DATE	Saturday 19th October 2019
VENUE	He Kainga Mō Te Reo, Rotorua
NUMBER OF PAE MOTUHAKE	9
NUMBER OF KAITONO	9

LIST OF KAITONO AND SUMMARY OF THEIR KAUPAPA

KAITONO NAME	PRESENTER NAME	PROJECT NAME	SUMMARY
Te Ataarangi ki Waiariki	Rukuwai Daniel	Te Reo Taketake Kura Rūmaki 2	Two kura reo, widely advertised to whānau of Te Arawa. Kura reo spanned four days, and were designed to cater for beginner, intermediate, and advanced reo speakers. Course content included domain-specific reo (i.e., reo in a marae context); pepehā; stories of tūpuna; grammar; waiata mōteatea and ā-ringa; whakataukī; kīwaha; and hīmene.
Tūhourangi Tribal Authority	Hakopa Tapiata	Te Whare Kōrero o Tūhourangi	Held a series of wānanga reo. The first was an immersive reo wānanga held at Mātaatua marae in Ruatāhuna. It explored the shared histories between Tūhourangi and Tūhoe. The second set of wānanga were held at Apumoana, Te Pākira, and Hinemihi marae, and focussed on learning ancestral stories, waiata composition, and haka. An immersion wānanga held at Te Pākira marae focussed on whakapapa and kōrero of

			Tūhourangi, Mātaatua, and Te Arawa.
Rākai, Māori Art & Language Services	Ruihapounamu Ruwhiu	Wānanga Reo	Held a wānanga reo, with a focus on mōteatea, karakia, kīwaha and whakataukī, and so forth. Six kaiako facilitated the wānanga.
Kōtihi Reo Consultants Ltd	Anaha Hiini	He Rerenga Kōrero eBook, Ngā Pepeha o Te Ihu	This kaupapa involved developing an eBook version – 'ePuka' – of a hardcopy reo Māori grammar resource, and developing a resource containing pepehā of Te Tauihu/Te Arawa.
Velvet Stone Media	Wetini Mitai-Ngatai	Toka Tū Moana	Wānanga on the art of mau rākau and the art of te reo o Tūmatauenga. Incorporated tikanga related to Tūmatauenga and te reo Māori transmission.
Piata Winitana-Murray	Piata Winitana-Murray	He Kawhe, He Kōrero	Ko tā Karapu Kawhe he whakahuihui i ngā whaea mē ā rātou kōhungahunga ki tētahi wāhi pāroherohe e tautokona ai te reo Māori i waho atu o te kāinga mō te haora kotahi i te wiki, mō tētahi 10 wiki. E rua ngā rōpū motuhake o Karapu Kawhe kei Tūrangi nei tōna tūāpapa, e tautoko ana i tēnā me tēnā taumata o te matatau ki te reo.
Tūwharetoa ki Kawerau	Johnathan Te Rire	Te reo me ōna tikanga o te marae	The project involved having six marae-based wānanga. All wānanga were in Te Reo Māori or at a level of understanding for learners. 2019 wānanga focused on ngā mahi o Te Whare Tāpere – waiata, mōteatea, haka and contemporary waiata. Wānanga also focused on nurturing understanding of local tikanga relevant to Tūwharetoa ki Kawerau.

Tapuika Iwi Authority	Ngaire Dinsdale & Maika Te Amo	Reo Revitalisation Project	This kaupapa involved three projects. Whakaohoohotia Whakamanahia Te Reo Taketake o Tapuika held nine wānanga reo. Whakatakotoria Te Reo Taketake o Tapuika held four wānanga tikanga. Whakaohoohotia te reo i roto i tō tātou whare kainga me ngā whare whakapakari tinana me te mahinga ā-rēhia i runga i ngā marae e whā o Tapuika - Te Reo i roto i te Kāinga, Te Waahi Mahi, Te Papa Tākaro, Te Atamira.
Ko Tūwharetoa te Iwi Charitable Trust	Trish Otimi	Tuku Whakarere Iho Project	The Tuku Whakarere Iho project is to support te reo o Tūwharetoa to take flight amongst whānau, hapū and hāpori. The project focused on two key activity areas: Hui Whakaoho, reo stimulation events across the rohe; and Hui Taumata, kura reo and a te reo o Tūwharetoa summit.

THEMES FROM KAITONO

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

What worked?

Aspects of their initiatives that worked well for kaitono included:

- Aligning initiatives with existing events in the whānau, hapū or iwi calendar. For example, one kaitono incorporated reo wānanga into noho marae that were already being run for tamariki. This made it easier for mātua and whānau to attend reo wānanga to learn alongside their tamariki.

- Using social media, both to promote kaupapa to whānau, and to capture video, photos and live streaming to share amongst the wider whānau who couldn't attend.

- Transmitting te reo Māori in enjoyable ways, such as by using kapa haka, waiata, and kēmu. This engaged participants in familiar activities and enabled them to pick up te reo and kupu hou outside a formal learning environment.

- Ensuring that attendees of wānanga reo and kura reo were grouped with others of a similar level. This avoided feelings of whakamā, enabled participants to learn at their own pace, and support each other.

- Having a carefully organised timetable, maximising opportunities for attendees to speak te reo.

- Learning reo in a context-based setting (such as marae, mau rākau or café), in which learners could grasp the nuances of words and their associated usages in specific contexts. For example, tasks related to running marae such as washing dishes, preparing the wharekai, and putting linen away were undertaken using te reo, giving participants a grasp of reo associated within these domains. Other initiatives used a parent kawhe group to learn reo specific to māmā and pepi interactions, and mau rākau to transmit te reo o Tūmatauenga.

- Having 'short, sharp and snappy' sessions, rather than overly long components in wānanga reo and other hui ā-reo. Knowing the finite duration of the hui made it easier for whānau to commit to attending.

- Taking time to find the right facilitators and kaiako. This varied depending on the situation. Some kaitono used experts such as kapa haka practitioners and qualified kura kaupapa or tertiary kaiako. Others supported kaumātua and other whānau members to use their own pūkenga to tutor and facilitate wānanga.

- Working collaboratively with other whanaunga that are facilitating hui ā-reo in the rohe, to ensure that events complement other offerings, as well as providing mātanga reo support.

- What didn't work?

Challenges highlighted by kaitono included:

- Trying to find a suitable date to hold wānanga and other hui, particularly as key kaiako that are active in reo revitalisation tend to be busy with a range of other kaupapa. Similarly, many attendees also have other commitments, are time-poor or have practical issues such as childcare or transport, which presents a challenge in terms of ensuring attendance and maintaining participation.

- Delays receiving the Te Mātāwai funding. This was often held up due to administrative issues such as small errors in the milestone reports. Late payment meant that kaitono needed to pay for resources out of pocket.

- Overcoming anxiety and feelings of whakamā in participants that were new to te reo Māori, or who did not feel confident in speaking te reo.

- Difficultly communicating and 'spreading the word' of the kaupapa to the broader community. Attendees tended to be those who were already engaged in te reo Māori, and it was challenging to reach and engage a wider group.

What could be done better?

Kaitono identified several points that could have been done better:

- Ensuring that there is a clear pathway which supports new reo speakers on a targeted trajectory as they progress on their reo journey – such as with the goal of undertaking karanga or whaikōrero as a milestone of their reo journey.

- Offering opportunities for attendees to practice and reinforce their learnings between the kanohi-ki-te-kanohi learning events, such as through kōrero on social media, or providing recorded or written materials.

- Tailoring wānanga to consider the challenges beginner reo speakers face, including using images and practical use of context-specific reo to ensure understanding.

- Developing ways to encourage interaction between kaitono. This would enable sharing knowlege on applying for funding (such as how to write an idea into the Te Mātāwai template), collaboration on similar initiatives, and mutual support and learning. Te Hua o te Mata Reo Wānanga was a valuable opportunity to connect with other kaitono.

- Having greater certainty around Te Mātāwai funding processes, including when rounds open, when kaitono can expect to hear back about their application, and payment dates. This would assist kaitono to plan their initiatives.

Summary of early outcomes

Emerging outcomes identified by kaitono include:

- Several kaitono stated that they had observed an increase in confidence in whānau who attended events and initiatives. Many whānau were initially shy to speak, especially if their level was lower than others. These whānau increased their confidence over time and were now able to kōrero in basic reo.

- Kaitono reported increased engagement in te reo Māori. This was evidenced through increased attendance numbers at hui ā-reo, whānau undertaking further study, and whānau using more reo in the home.

- Initiatives had increased participant knowledge of te reo me ōnā tikanga, and domain-specific reo, such as mau rākau, marae, kapa haka.

- Through learning their reo, participants increased knowledge about themselves through their whakapapa, pepeha and hītoria.

- Strengthening reo and tuakiri ā-iwi, succession planning for marae, through whaikōrero, karanga, waiata, mōteatea, haka and whakapapa.

7.   TE TAI RĀWHITI

NGĀ HUA O TE MATA REO WĀNANGA KI TE TAI RĀWHITI

GISBORNE

DATE	**28 September 2019**
VENUE	Portside Hotel, 2 Reads Quay, Gisborne
NUMBER OF PAE MOTUHAKE	3
NUMBER OF KAITONO	5

HASTINGS

DATE	29 September 2019
VENUE	Te Taiwhenua o Heretaunga, Heretaunga
NUMBER OF PAE MOTUHAKE	3
NUMBER OF KAITONO	5

Tekau mā toru te katoa o ngā kaitono i uiuia e mātou ki ēnei wāhi e rua o te Tairāwhiti. Ko ētahi he kaitono, ko ētahi he mema pae motuhake. I tae mai hoki ētahi hei whakakanohi i te Mātāwai, anā, ko te CEO me ngā kaimahi tokorua o te Mātāuru. Āpiti atu ki tēnei, he kaimahi nō Allen + Clarke i whai wāhi motuhake ki te uiui i ngā kaitono/pae motuhake e ono.

LIST OF KAITONO AND SUMMARY OF THEIR KAUPAPA

KAITONO NAME	PRESENTER NAME	PROJECT NAME	SUMMARY
YMP Netball Association	Moera Brown	YMP reo in Poitarawhiti	Ko tā rātou kaupapa he whakapākari, he whakamahi i te reo Māori ki wāhi hākinakina, anā, ki tētahi tima poitarawhiti.
Kathryn Te Kurapa	Kathy Te Kurapa	TK - Ria Whānau	Ko tā rātou kaupapa he kaupapa ā-whānau, he whakawhānaunga mā te reo

			Māori kia whai oranga te whānau.
Radio Ngāti Porou Charitable Trust	Erana Keelan-Reedy	Kei te aha/Radio Ngāti Porou Internship Project	He kaupapa tēnei nō te teihana reo irirangi o Ngāti Pōrou. Ko te kaupapa ko te whakapiki, whakapakari i te reo i waenganui i te whānau, hapū, iwi o te Tairāwhiti, anā, o Ngāti Pōrou.
Te Kurawānanga o Kawakawa mai Tawhiti	Campbell and Makere Dewes	Whiua te reo	He kaupapa tēnei e ngata ai te hia kai ki te reo Māori o ngā whānau, hapū e honohono ana ki ngā kura kaupapa Māori taiawhio te Tairāwhiti.
Rongowhakaata Iwi Trust	Mātai Smith	Rongowhakaata Rautaki Reo (Whakatinanahia ngā whāinga)	He kaupapa ā-iwi tēnei. He whakakotahi i ngā hapū o Rongowhakaata kia whakatinana i tō rātou rautaki reo Māori.
Te Taiwhenua o Heretaunga Trust	Putiputi Te Wake Munro	Te Toi Huarewa	He kaupapa tēnei e whāngai ana i te reo ki tētahi whare hauora ā iwi.
Rangitane Tu Mai Ra	Jade Moses/Yvette Grace	Te Reo Revitalisation Strategy	He kaupapa ā-iwi tēnei, anā. o Rangitane he kaupapa e whakatinana ana i te rautaki reo Māori o tēnei iwi.
Tiwana Aranui	Hinekura Maniapoto	Te Whakawhitinga	The project targeted descendants of Hector Aranui (Ngāti Pāhauwera, Ngāti Kahungunu) and Te Awetoroa Aranui (nee Rangihuna) (Ngāti Porou, Ngāti Whawhakia). A series of wānanga aimed to build the capacity and capability of the whānau in te reo me ōna tikanga.

Mahi Kāinga Limited	Anaru Ratapu	Mahi Kainga	Established 3 digital marae hubs and a physical hub in the suburb of Camberley to deliver Mahi Kāinga courses. This is an eight-week Te Reo Māori course delivered online and to marae and the community in Heretaunga and Te Wairoa.
Maungaharuru-Tangitū Trust	Louise Whanga	Kia haruru anō te reo Māori	A kaiārahi reo works alongside 10 whānau to develop language plans, set goals and support them to achieve their goals. Whānau meet regularly as a group to learn and share te reo Māori.

THEMES FROM KAITONO

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

Ko ngā arotakengā kōrero matua e whakapuaki ana i te rautaki pātai i mua rā, ā, he mea e whakaatu ana i ngā hua me ngā wāhi hei whakapai ake.

What worked?

Kaitono shared what worked for them, with a particular focus on their project and the things that were positive aspects of their journey. Successful aspects of kaitono initiatives included:

- Allowing small groups to further develop reo competency within the whānau concept.
- Hāneanea te noho ki te hunga e pērā anō te taumata o te reo.
- Kua whai wā mātou te wāwahi i ētahi o ngā whakaahua ki te hanga 'promo's mō te reo mō runga i a mātou papa whakapāoho whakapaho/papa ipurangi hoki.
- Opportunities to kōrero kanohi ki te kanohi – kawhe kōrero.

Kaitono described examples of success that they had seen through their initiatives:

- Kaitono projects were successful in sparking a strong interest in whakarauora reo in whānau and iwi.

- Whānau had become more relaxed in tikanga, te reo tikanga whakawhanaungatanga.

- Te nuinga, ko te hunga pīkoko, te hunga hiakai ki te reo, kāhore anō kia tīmata ki te ako i te reo.

- Te reo me ōna tikanga is vital for whānau survival (emphasis on pūtea).

- Kaitono observed a resurgence in te reo, for example developing situation-specific reo; one kaitono reported that whānau were now confident to use reo at poitarawhiti.

- Reo which gives greater integrity to this group as a reo community.

What didn't work?

Kaitono also described challenges in their kaupapa, which related to Te Mātāwai funding application processes, delivery issues, and challenges for future planning.

Te Mātāwai application process

- Kaitono found it difficult to complete the application form.

- There was some confusion regarding the opening/closing dates of the application website.

- Kaitono also noted that there were some challenges with the reporting requirements.

Delivery issues

- Several practical issues were raised by kaitono, including being unable to access their venue, and the venue having hard, uncomfortable chairs.

- Administration.

- Kaiwhakahaere.

- It was challenging to achieve consistent attendance of participants.

Future planning

- Kaitono noted that "we're preaching to converted" and that is was difficult to find a way to access and engage those who were not yet 'converted' to reo.

- Language planning and evaluations are a struggle.

- Next steps for whānau: where to once whānau have some reo capacity?

- The need to re-apply for funding every year made it difficult to plan long term.

What could be done better?

Kaitono provided suggestions for enhancing the Te Mātāwai funding process. These were related to communications and the application process.

Communication

- The web-based application is very hard to use and could be enhanced. It would be good to make available a 'personal' contact in Te Mātāwai to assist.

- Communication with Te Mātāwai needs improving. Support is hard to get a hold of as there is limited ability to contact Te Mātāwai via phone or email. For example, one kaitono tried to contact Te Mātāwai five times on the status of their application but was not able to get an answer.

- One kaitono had no communication that an application was declined, and another received no feedback on the declined application. It would be beneficial to provide feedback to help kaitono improve subsequent applications.

Application process

- Kia māmā ake te whakahaere o te punaha rorohiko kia ata tiro atu ki ngā wā aukati i ngā taha e rua.

- He uaua te whakakī i te tono mō ngā whānau iti.

- It would be beneficial for Te Mātāwai to provide support for those who have difficulty in completing the application.

- There needs to be greater clarity regarding the closing date for applications.

- Kaitono would like a better reporting system.

Sharing knowledge

- At the local level, a support group to help kaitono share knowledge and collaborate on reo revitalisation initiatives would be beneficial.

Summary of early outcomes

I whakapuakina ēnei kōrero e ngā kaitono mō ngā āhuatanga e pā ana ki tā rātou ake kaupapa. I whakatauiratia e rātou ngā hua mata i puta mai, pēnā i te whakapakaritanga o te reo i waengaui i te whānau tae atu rā ki ngā wāhi hei tirotiro anō, hei whakapaipai ake. Kia tāhuri ake rā ki ngā whakarāpopoto o ēnei kōrero, kua kōpakina ki ēnei kaupapa matua.

- **Whakapakaritanga o te reo.** E whakapiki ana, e whakapakari ana te reo i waenganui i ngā whānau i ngā hapū i ngā iwi.

- **Whakatinanatanga o te rautaki reo Māori.** I oti i ētahi te whakatinanatanga o tā rātou rautaki reo he whainga mā te iwi, mā te hapū.

- **Whakarauoratanga.** Ko te whakarauoratanga o te reo i waenganui i ngā roopū pāku pēnā i te whānau, i ngā tima poitarawhiti.

- **Ngākau Titikaha.** Kua kitea, kua rangona ētahi o te whānau e noho mū ana e kaha ana ki te kōrero i te reo Māori. Kua tāhuri hoki ki te reo me ōna tikanga. Te mutunga iho kua whakamanawa, kua ngākau titikaha ki te whakamahi i te reo Māori.

- **Whai Wāhi Haumaru.** Kua whai wāhi ētahi ki te whakaputa kōrero, ki te whakatakoto whakaaro ki ētahi wāhi haumaru pēnā i waenganui i te whānau i ngā wāhi inu kawhe, ki ngā wāhi purei poitarawhiti.

8.   TE TAI HAU-Ā-URU

NGĀ HUA O TE MATA REO WĀNANGA KI TE TAI HAU-Ā-URU

DATE	1 November 2019
VENUE	Te Awahou Nieuwe Stroom, Foxton
NUMBER OF TE WHĀITI	Five
NUMBER OF KAITONO	Five

LIST OF KAITONO AND SUMMARY OF THEIR KAUPAPA

KAITONO NAME	PRESENTER NAME	PROJECT NAME	SUMMARY
R & K Consultants Limited	Toni Roberts	Kura Whakarauora	Language planning workshops facilitated by matanga reo to assist whānau and organisations to create te reo Māori plans to normalise te reo within their homes and communities.
Gareth Kahui	Gareth Kahui	Keeping it Reo	Creation of more avenues for bringing te reo speakers and learners together in the wider New Plymouth community to normalise reo usage. Activities have included website development and te reo events.
TOI (Toi Ora Initiative Inc.)	Karangawai Marsh Te Tau	RaRau Mai 2	Delivery of innovative Māori medium mahi toi programmes through which kaimahi toi enhance their capacity for provision of activities in te reo. RaRau Mai is a no-cost reo Māori whānau art programme delivered in Palmerston North twice-weekly for tamariki/whānau and once a month for mātua and kaumātua.

			Other initiatives include noho marae and Ora Te Toi art exhibitions.
Mata Rau Limited	Nick Fonotoe	Te Reo Mata Rau – Te Whānau Hautapu	A whānau-focussed project to strengthen whānau reo (most members were reo speakers), to ensure that te reo remained the reo matua of the whānau, and to strengthen links to Muaupoko heritage. The project was delivered through monthly wānanga run at the grandparents' home.
Ōtaki Waka Hoe Charitable Trust	Roimata Baker	He Waka mō te Reo	Creation of strategies and resources to normalise te reo Māori in waka ama activities, on and off the water, in the Otaki region. The kaupapa involves supporting tutors to build their reo capacity, as many of the kaihoe are te reo speakers.

THEMES FROM KAITONO

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

What worked?

- The involvement of highly skilled individuals with experience in their own communities in the delivery of kaupapa (e.g. the Kura Whakarauora team included experienced language planners; facilitators with real life experience; in combination members with the required range of skills, experience and background in language revitalisation – both theory and practice).

- Facilitators of success for the Kura Whakarauora included - content delivered is relevant, understandable and practical; fun is mixed in with delivery of that content; real life case studies are presented; rotational workshops enable participants to have access to all facilitators and quickly distributes content.

- Partnering with iwi, other Māori community groups and community champions to engage whānau and other community stakeholders.

- Kaitono working with skilled mentors.

- Kaitono develop a track record and are thereby able to refine their content over time.

- For appropriate activities charge only a nominal registration fee (commitment fee to help ensure attendance) but offer free participation for those who cannot afford any fee.

- Using venues appropriate to activities and sourcing venues that provide facilities and are also a source of participants.

- Having quality resources to support delivery that are provided at no or low cost to participants, such as workbooks and the text 'Māori at Home' by Scotty and Stacey Morrison.

- Use of the tuakana-teina model whereby more proficient speakers support those with lesser fluency.

- Supporting those in leadership roles (e.g. waka ama tutors) to develop their reo capacity.

- Development of tailored community resources to support activities (e.g. resource kits for waka ama tutors that could be worn and used on the water).

- Sport merchandise developed that doubled as te reo resources.

- Focussing initiatives on the things whānau need to speak te reo every day.

What didn't work?

- Many of those participating in initiatives have substantial commitments, are time poor or have difficulties organising which presents a challenge for kaitono in terms of ensuring attendance and maintaining full and active participation. Examples of the ways that these issues were addressed included keeping learning sessions short and relaxed, and facilitators taking kaupapa to whānau (rather than expecting participation at wānanga).

- Activities that didn't take account of the developmental stage of tamariki and their need for short duration and play-based activities.

- Difficulties in maintaining momentum when there are extended periods between delivery (e.g. wānanga held only monthly) or at completion of an initiative.

- There are challenges in facilitating immersion-style delivery when some participants have little reo, but still need to be engaged.

What could be done better?

- There is a need to grow the numbers of language planning practitioners and facilitators who are readily available. A workforce development plan is required to provide and strengthen a pipeline using initiatives such as train the trainers.

- Further work is required in order to maintain the momentum generated through initiatives funded to date. For example, there is huge demand for more Kura Whakarauora that is currently unmet and one on one mentoring (e.g. kaiarahi positions) would be of high value to support whānau to implement their plans when they return home. More follow-up is required.

- Greater opportunities for kaitono and whānau to participate in Kura Whakarauora so that everyone is working towards a clear shared vision.

- Kaitono expressed aspirations for longer term research and evaluation into the impact of Kura Whakarauora in terms of language use.

- Ensuring that delivery for tamariki is developmentally appropriate, and includes, for example, play-based activities.

- Opportunities to reinforce learnings between face-to-face delivery where required.

- Providing online access to resources so they are more accessible, and creating templates for resources so they can be adapted for use by other groups (e.g. resources used more widely in waka ama sports code and by other sports codes)

Summary of early outcomes

Kaitono were also asked to share the outcomes that they are seeing as a result of their initiative. The early outcomes as shared by kaitono are outlined below.

- Stimulating a desire and motivation among a diversity of community members, including tamariki, to speak Māori more often and increased confidence and proficiency.

- Generating a desire among whānau to have a language plan that reflects their realities and is not too ambitious, and whānau developing and implementing their plans.

- Participants influencing their own whānau to start using te reo.

- Building networks with other participants in their communities to grow communities of support for using te reo.

- Enrolment in te reo courses as a direct result of participation.

- Increased language use in the home and in other places such as schools.

- Increased participation in Māori community settings such as marae.

- Greater critical awareness in relation to te reo, the impacts of colonisation and in wider aspects of participants' lives has been generated through Kura Whakarauora.

- Strengthened whānau cohesion.

- Creation of networks to share whānau-developed outputs, such as language plans.

- A focus of Kura Whakarauora is raising critical awareness, and it has been observed that kaitono who attend the Kura Whakarauora are able to submit higher quality tono than those who have not.

9. TE WAIPOUNAMU

NGĀ HUA O TE MATA REO WĀNANGA KI TE WAIPOUNAMU

DATE	18 February 2020
VENUE	Te Whare o Te Waipounamu, Ōtautahi
NUMBER OF PAE MOTUHAKE	2
NUMBER OF KAITONO	7

LIST OF KAITONO AND SUMMARY OF THEIR KAUPAPA

KAITONO NAME	PRESENTER NAME	PROJECT NAME	SUMMARY
Te Herenga Tahi	Jane du Feu	Taiohi Te Reo Enhancement and Development Project	Co-ordinated two wānanga reo for rangatahi from three area schools and nine secondary schools in the Tauihu region, which used kapa haka as an entry point or gateway to te reo Māori.
Ngāti Tama ki Te Waipounamu	Jaqui Ngawaka	Torokaha te ahi o te reo Māori	Completed a scoping report as a prelude to establishing a te reo Māori strategy for Ngāti Tama. Established a pāhake/kaumātua advisory board and facilitated various workshops and classes.
Te Rūnanga o Ngāi Tahu	Sheree Waitoa Dee Henry	Hoea te waka	Tahu FM focused on rangatahi by creating a te reo Māori superhero resource for schools around Te Waipounamu and hosting a waiata competition for Ngāi Tahu rangatahi to showcase their talents using te reo Māori as the vehicle.

Te Rūnanga o Ngāi Tahu	Victoria Campbell	Kotahi mano kāika (KMK) Kura reo rakatahi	KMK facilitated several te reo Māori-focused programmes (wānanga/kura) with the aim of enhancing the intergenerational transfer of te reo ake o Ngāi Tahu. Some of these were: Hai reo tuku iho, Kura reo Kāi Tahu, Kura reo ki Te Waipounamu and Kura reo rakatahi.
Te Ataarangi ki Te Tauihu	Chrissy Piper	He waka rāpoi	Hosted three wānanga reo across their rohe aimed at all members of the whānau and across all levels of te reo. Marae-based learning in a non-threatening environment was the focus.
Rangitāne ki Wairau	Jeremy Tātere McLeod	Te Rautaki Whakarauora i te reo me te ahurea o Rangitāne o Wairau	Established a pou reo and a te reo strategy 2018-2030. The three focus areas are: mā te ahikā (for those based in the rohe), mā te ahiteretere (for those who live away but return home regularly), mā te ahimātao (for those who are disconnected from home).
Reo Māori Mai	Ariana Stevens	Aho Mai / Pīwari / Hei Reo Tuku Iho ki Te Tai Poutini	Reo Māori Mai organised three projects under the same banner. One focused on developing te reo on the West Coast, while another created a series of kiriata (film).

THEMES FROM KAITONO

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

What worked?

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

- Creating spaces to bring uri (descendants) together for a common cause.
- Opportunities to learn waiata tawhito and kōrero o nehe.
- Engaging with iwi to hear their desires for te reo Māori.
- All kaupapa had good uptake, in most cases kaitono exceeded their expectations of participants in attendance.

What didn't work?

Kaitono noted that the late arrival of the funding impacted the delivery of their kaupapa. In some cases, they had to reschedule, and found that venues, kaiako etc. were difficult to reorganise. Along the same vein, late responses from Te Mātāwai about applications meant kaupapa started prior to receiving a response and processes were dragged out. The general feeling was that the administration was arduous, especially if there were several small kaupapa under the same kaitono.

What could be done better?

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

- The timeline for application decisions should be made clear for kaitono at the start of the process.
- Communication needs to improve, with kaitono being made aware of the who to contact and how.
- Multi year funding should be available for successful kaupapa.
- Bring the iwi of the rohe together for a symposium (Te Tauihu).
- There is a desire for Māori performing arts, whakaari and puoro Māori, and perhaps consideration is needed around how this can be met .
- Te Pūtahitanga (Whānau ora) provide a contract advisor to support with reporting and ensuring applicants meet their administrative obligations. Te Mātāwai could consider adapting some of these processes, which some kaitono believe are easier.
- Consideration be given to the fact that Te Waipounamu is a whole island so that creates unique challenges and logistical issues.
- Ensure payments are made in a timely manner to prevent rescheduling of kaupapa.

- Where the contracts include more than one project, clear reporting guidelines need to be provided to kaitono as to how the information about each project should be reported.

- Kaitono felt participation would be increased if options for the whole whānau to attend were available.

Summary of early outcomes

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

- Empowering those pou ako to take 'ownership' of the programme and become kaiwhakahaere (where they have the skill/space to run their own versions of the programmes/projects) in their own whānau, marae, hapū etc.

- Strengthening reo ā-iwi.

- Reconnecting whānau to their rohe, hapū and iwi.

- Revitalising waiata tawhito.

- Intergenerational transmission of knowledge, such as handing down kōrero tawhito.

- Awakening interest, desire, and curiosity about te reo Māori and its use.

- Increasing confidence in new and developing reo Māori speakers.

KAITONO PROJECTS AND OUTCOMES

Te Herenga Tahi facilitated two wānanga reo for rangatahi from three area schools and nine secondary schools in their rohe. The number of attendees exceeded their expectations and although the second wānanga was shortened due to pūtea (funding) issues and then the flow on effects of rescheduling, these were both a success. Kapa haka was used as the entry point or gateway to attract the tauira. Reo development activities were dispersed throughout the wānanga to maintain engagement. This also acted as an opportunity to build whanaungatanga among the future reo and kapa haka leaders of the rohe.

Ngāti Tama altered their initial application as time evolved. Their iwi is made up of 560 members and they had around 80 people engaged in their various workshops. Although they initially aimed to write a te reo Māori strategy, they instead completed a scoping report in Auckland, Wellington, Christchurch and Nelson. This enabled them to establish iwi desires for te reo. Ngāti Tama also established a pāhake advisory panel, a te puna pānui quarterly newsletter with te reo bites and completed a literature review

which included a Tauihu te reo strategy from 15 years ago (in attempting to find Ngāti Tama reo resources).

Te Rūnanga o Ngāi Tahu, specifically Tahu FM, coordinated two projects over a nine-month period. The first, Kura Rakatahi, developed a reo resource for schools throughout the Te Waipounamu. 3000 resources were printed and targeted towards those with a basic level of proficiency. The theme was te reo superheroes and the resource included puzzles, games and activities. The second kaupapa was Kaitoa Reo, an 8-week waiata competition for Ngāi Tahu descendants from across Te Waipounamu that encouraged the use of te reo Māori in creative ways.

Te Rūnanga o Ngāi Tahu has a department called Kotahi Mano Kaika who focus on te reo Māori revitalisation within Kāi Tahu. One of their aims for these projects is to enhance intergenerational language transfer between whānau, hapū and iwi. There are four programmes which are outlined below.

1. Hai reo tuku iho – was a 12-week programme run in Christchurch, West Coast and Dunedin involving 10 whānau. The format included a home visit by Pou Reo (who were either Te Panekiretanga o te reo graduates or a mother raising her children in te reo Māori that have all been to Kura Whakarauora) to talk about language planning, followed by weekly classes, and a one day wānanga and/or whānau haereka which allowed reo to be used in different contexts. Following on, the whole cohort went to another wānanga called 'Kia Kurapa' (aimed at beginner to intermediate level speakers), and the programme concluded with a final home visit to wrap up.

2. Kura reo Kāi Tahu - an intermediate to advanced level total immersion 5-day wānanga in Arowhenua. This is open to everyone though priority goes to registered Kāi Tahu members. The Pou Reo are all of Kāi Tahu descent with a focus on Kāi Tahu dialectual differences/preferences and kōrero tuku iho etc. There is a tamariki programme incorporated into this kaupapa which has seen about 50 tamariki participate (all of whom speak te reo Māori). They play and fight with one another preparing them for when they sit around the tribal meeting table.

3. Kura reo ki Te Waipounamu – an intermediate to advanced level total immersion 5-day wānanga. Pou reo are not only local but also national te reo Māori champions. The main objective is to create a wider community of learning, this is where most of the te reo Māori kaiako from Te Waipounamu come to network and upskill.

4. Kura reo rakatahi Titirei – participants are rangatahi who speak te reo māori and these kura nurture intra-iwi networking over 5 days hosted in rural places such as Kaikoura or Awarua. They are facilitated by tuakana (18-25 year olds) who have been through the Kotahi Mano Kaika programmes (which encourages succession planning). They are supported by Pou Reo. There are formal wete reo sessions, but most learning is outside of the classroom (ie. hunting, visiting pā sites, mahika

kai, mau rākau, hīkoi etc.). Participants are immersed in the environment, all in te reo Māori.

Te Ataarangi ki Te Tauihu held three wānanga reo at three different marae in the Te Tauihu area (Onetahua, Motueka and Whakatū) for all members of the whānau. This programme was created to immerse participants in the culture and lifestyle of marae living while learning in an all-encompassing and non-threatening environment amongst all levels of te reo Māori speakers. It was important that all members of the whānau participate to develop and enhance the reo Māori being spoken naturally between the generations every day, even at home. Participants of these wānanga wore coloured wrist bands to represent their level of te reo Māori competency, to identify everyone either as peers, tuakana or teina. It also gave participants something to strive towards, as they wanted to ascend to the next colour (or level). Overall, it was successful, the number of whānau in attendance was good, though the timing around promotion of these wānanga could be improved for next time as the feedback suggested that there was short notice.

Rangitāne ki Wairau were able to establish a Pou Reo and establish a te reo strategy 2018-2030. The three focus areas are as follows, mā te ahikā (for those based in the rohe), mā te ahiteretere (for those who live away but return home regularly), mā te ahimātao (for those who are disconnected from home).

Reo Māori Mai organised three projects under the same banner; one focused on developing te reo on the West Coast; another created a series of kiriata. These have all sparked some other endeavours and grown interest and capacity. On the West Coast, for example, people are more engaged with the marae and the paepae has been strengthened. Unfortunately, some aspects of the kaupapa have not reached maturity due to the application process and delays in funding.