

# NGĀ HUA O TE MATA REO WĀNANGA REPORT

## TE ARAWA

Number of Pae Motuhake: Nine    Number of Kaitono: Nine

**Date:** 19 October 2019

**Venue:** Te Whare o Te He Kainga Mō Te Reo,  
Rotorua



### Ngā Hua o te Mata Reo wānanga background

Ko ngā whakamārama o Te Hua o te Mata Reo:

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

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

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

### Kaitono presentations

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

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

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

# TE ARAWA

## List of kaitono and summary of their kaupapa

| Kaitono Name   | Presenter Name                 | Project Name                                 |
|--|--------------------------------|--|
| Te Ataarangi ki Waiariki   | Rukuwai Daniel                 | Te Reo Taketake Kura Rūmaki 2                |
| <p>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-ringā; whakataukī; kīwaha; and hīmene.</p>   |                                |  |
| Tūhourangi Tribal Authority  | Hakopa Tapiata                 | Te Whare Kōrero o Tūhourangi                 |
| <p>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.</p> |                                |  |
| Rākai, Māori Art & Language Services   | Ruihapounamu Ruwhiu            | Wānanga Reo                                  |
| <p>Held a wānanga reo, with a focus on mōteatea, karakia, kīwaha and whakataukī, and so forth. Six kaiako facilitated the wānanga.</p>   |                                |  |
| Kōtihi Reo Consultants Ltd   | Anaha Hiini                    | He Rerenga Kōrero eBook, Ngā Pepeha o Te Ihu |
| <p>This kaupapa involved developing an eBook version – ‘ePuka’ – of a hardcopy reo Māori grammar resource, and developing a resource containing pepehā of Te Taihū/Te Arawa.</p>   |                                |  |
| Velvet Stone Media   | Wetini Mitai-Ngatai            | Toka Tū Moana                                |
| <p>Wānanga on the art of mau rākau and the art of te reo o Tūmataunga. Incorporated tikanga related to Tūmataunga and te reo Māori transmission.</p>   |                                |  |
| Piata Winitana-Murray  | Piata Winitana-Murray          | He Kawhe, He Kōrero                          |
| <p>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.</p>   |                                |  |
| Tūwharetoa ki Kawerau  | Johnathan Te Rire              | Te reo me ōna tikanga o te marae             |
| <p>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.</p>   |                                |  |
| Tapuika Iwi Authority  | Ngairi Dinsdale & Maika Te Amo | Reo Revitalisation Project                   |
| <p>This kaupapa involved three projects. Whakaohohotia Whakamanahia Te Reo Taketake o Tapuika held nine wānanga reo. Whakatakotoria Te Reo Taketake o Tapuika held four wānanga tikanga. Whakaohohotia 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.</p>   |                                |  |
| Ko Tūwharetoa te Iwi Charitable Trust  | Trish Otimi                    | Tuku Whakarere Iho Project                   |
| <p>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.</p>   |                                |  |

## 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 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

## TE ARAWA

to ensure understanding.

- Developing ways to encourage interaction between kaitono. This would enable sharing knowledge 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.

