

NGĀ HUA O TE MATA REO WĀNANGA REPORT

TE TAI TOKERAU

Date: 7-9 February 2020
Venue: Kerikeri

Number of Pae Motuhake: Five Number of Kaitono: Seven



Ngā Hua o te Mata Reo wānanga background

Ko ngā whakamārama o Te Hua o te Mata Reo:

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

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

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

Kaitono presentations

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

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

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

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List of kaitono and summary of their kaupapa

Kaitono Name	Presenter Name	Project Name
Te 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.

What could be done better?

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

- Ensure kaitono 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 adequately 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).
- Ensure we maximise the time our kaumātua have to share knowledge in less spaces (so they are going to less hui).
- 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 continuing to create these leaders within whānau, hapū and iwi.
- Increasing confidence in new and developing

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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 revitalisation 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; 'Tumutumuhenua', 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.