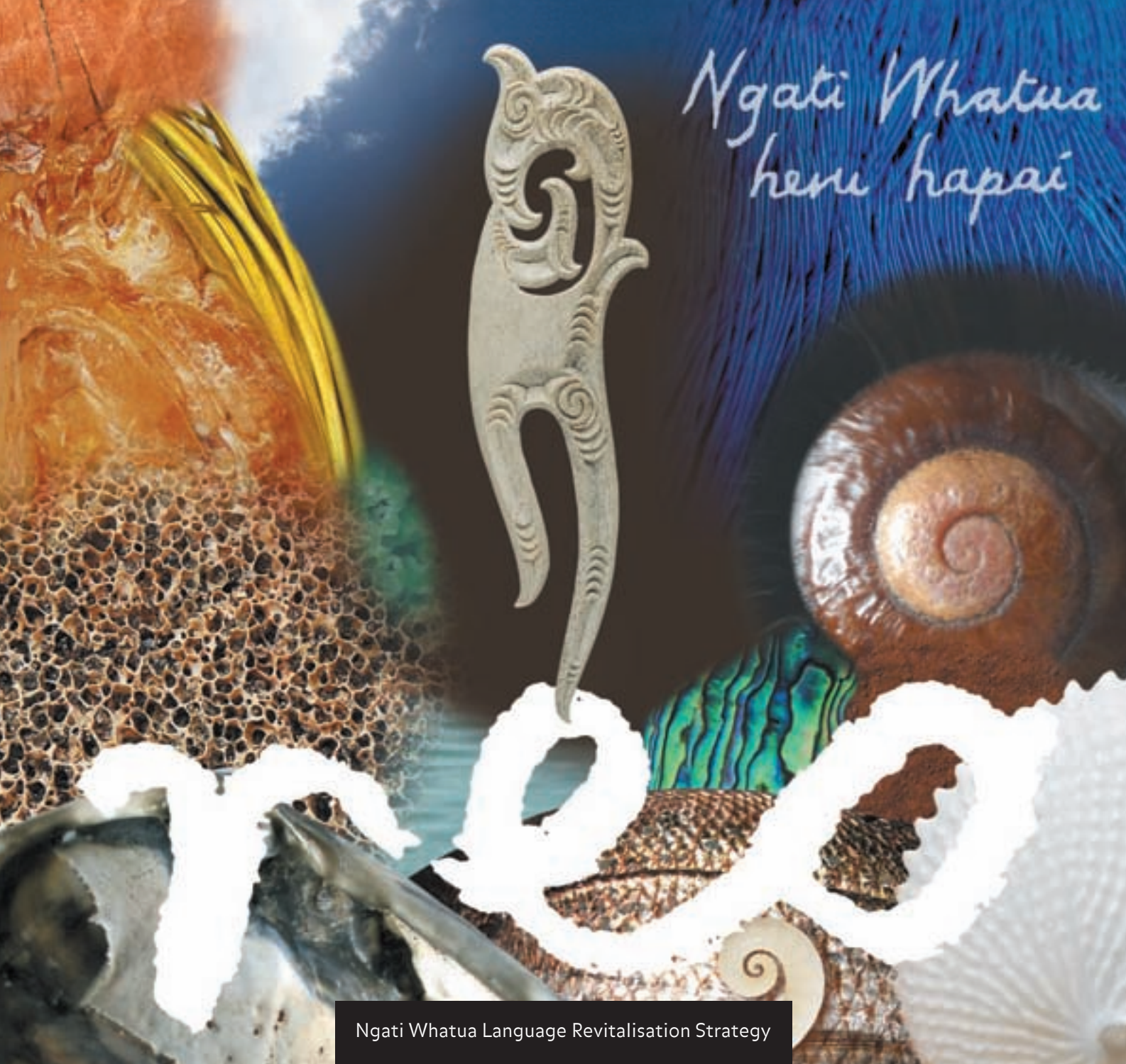


*Ngati Whatua
henu hapai*





WHAKAMARAMA

Explanation about imagery

'Ngati Whatua Heru Hapai' is a kaupapa designed as an initiative of Te Runanga Ngati Whatua. It is intended that this kaupapa support the actions of Runanga representatives, staff, and indeed the people of Ngati Whatua.

Central to the focus of this kaupapa is the concept of 'Heru Hapainga' or the proudly held comb of Ngati Whatua which is carved in whalebone and appears throughout.

This traditional Ngati Whatua phrase embodies pride, identity and self determination – the underlying values of this kaupapa.

Elements of the natural environment represent another vibrant element of identity.

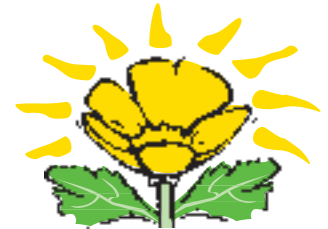
Images of toheroa, kapia, pupurangi, paraoa, pingao, unahi tamure, huruhuru pakura, kokowai, pounamu, puputarakihi, totara are framed in this kaupapa within the domains of Papa-tu-a-nuku, te moana and Rangi-nui-e-tu-nei, to celebrate Ngati Whatua mana and mana whenua.

Compiled by Bernard Makoare on behalf of
Te Runanga o Ngati Whatua

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For more information contact 09 438 2870

Te Runanga o
Ngati Whatua



Whakapakari
Grow Forth

HE RARANGI KAUPAPA

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heru hapaiinga

pride & identity

purangiaho

clarity

mana

power & authority

external vision

tumatararahi

internal vision

revitalisation

haumanutia

tumataririki

reo

communicating voices

kovero

conversations

aspirations

wawata

tino rangatiratanga

self determination

MIHIMIHI

E nga reo, e nga mana, e nga hau e wha, tena koutou, tena koutou, tena koutou katoa.

E nga mate, haere koutou, haere koutou, haere koutou. Haere ki tua o Paerau, haere ki tua o te arai, hoki atu ki to tatou Kai Hanga, ki te kainga tuturu mo tatou mo te tangata.

Anei te kaupapa o Ngati Whatua Heru Hapai, a MUA hoki me ona rarangi tikanga, a AKO, a REO, a TOI e tuku ake nei e Ngati Whatua hei oranga mo te katoa e noho kainga ana i roto i te rohe o Ngati Whatua no reira, tena koutou, tena koutou, tena koutou katoa.

“Whakapakari ki te hua o te kawariki – grow forth and never give in!”

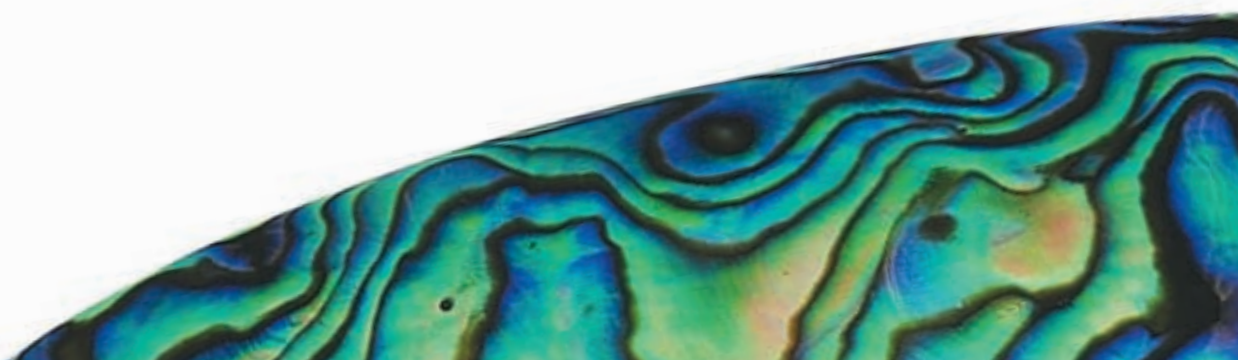
This is the guiding principle of Te Runanga o Ngati Whatua which has pioneered the development of a series of strategies we are collectively calling “Ngati Whatua Heru Hapai”.

I would like to present this language revitalisation strategy as one in this series.

It has been designed to commence a process aimed to rediscover, recover and protect te reo as a spoken language. Special emphasis will be given to quality, correctness and promotion of the distinct language of Ngati Whatua – te reo o Ngati Whatua-ake. A key to the success of this strategy will be the promotion of the use of te reo within the homes of Ngati Whatua whanau.

Kia ora mai ano tatou katoa.

Tom Parore QSO ACA ACIS ANZIM DPA
Chairman Te Runanga o Ngati Whatua



NGA WAWATA

Strategic Vision

He Wawata

Ko te tumanako kia hau te reo hei reo korero
puta noa i te rohe whanui o Ngati Whatua.

*We want te reo to be used more often as a spoken
language within the rohe of Ngati Whatua.*

Ngati Whatua-ake

“Ko au ko Ngati Whatua!”¹

“A strong and distinctive Ngati Whatua identity”.

He kaupapa hanga mahi

Nga mahi whakahaumanu i te reo motuhake o Ngati Whatua
hei reo korero, hei heru hapainga mo nga uri whakatupu.

*To revitalise te reo to be a living language within the hearts
and minds of the people and the rohe of Ngati Whatua.*

*To assist the creative expression of a strong, vibrant and
distinctive Ngati Whatua identity using the distinct language
and stories of Ngati Whatua – te reo me nga korero motuhake
o Ngati Whatua.*

The focus will be on...

- 1 Correct and quality use ie. pronunciation; spelling etc...
- 2 Promoting Ngati Whatua reo

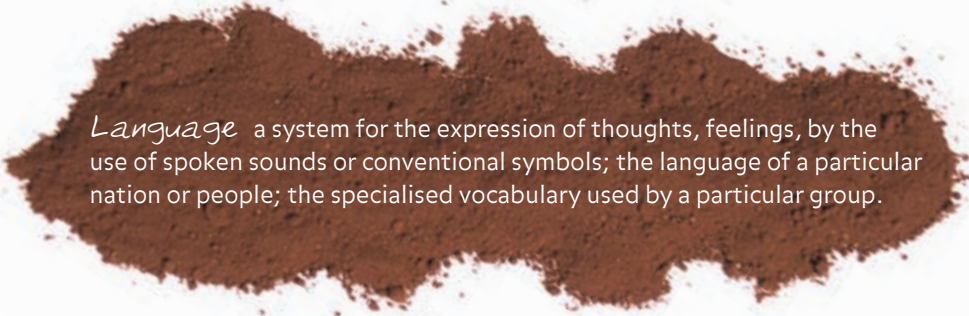
¹ Paora Tuhaere: ...a quote from his manuscript entitled “He Pukapuka Whakapapa o Ngati Whatua” (Grey MSS collection, Auckland City Libraries)

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PURANGIAHO

About language



Language a system for the expression of thoughts, feelings, by the use of spoken sounds or conventional symbols; the language of a particular nation or people; the specialised vocabulary used by a particular group.

- 🗣️ Language is essential for the survival of our unique culture
- 🗣️ Language is essential to the wellbeing of our people
- 🗣️ Language enables us to express ourselves
- 🗣️ Language enables us to communicate
- 🗣️ Language helps us to know who we are and how we should relate to others

It is widely held that te reo is a taonga and this is upheld by the Maori Language Act that declares te reo to be an official language of Aotearoa-New Zealand. It is also accepted that language is essential for the discussion, debate and resolution of cultural issues. The maintenance and necessary evolution of a culture therefore rests upon language.

Traditional Maori understandings of language extend also into the environment. The elements; the lands and seas; the animals, birds and insects; and spirits are understood to possess a voice.

These things are all directly related to our cultural identity and therefore are vital to our language. The language of our culture is vital to us!



TUMATARIRIKI

Identity

Just as language is essential to culture it is also crucial to identity. Central to this is the understanding of who we are – where we have come from and where we are headed.

Identity is comprised of relationships between people and other people, and people and their environments. People and places are the key elements of identity. Whakapapa and language provides identity with depth and perspective.

The Maori Language Strategy produced by Te Puni Kokiri and Te Taura Whiri i te Reo Maori, reviews the past twenty-five years. The emphasis over this period was on Maori Language teaching and learning and rebuilding a critical mass of speakers particularly through formal education. It recognises that while this must continue, emphasis should now shift to increased Maori language use in communities and normalising the use of te reo in whanau settings.

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The *Ako: Ngati Whatua Education Strategy* looks to maintain and enhance the momentum of formal education issues related to te reo. This strategy, on the other hand, looks to connect or reconnect as the case may be, people with te reo within the context of cultural identity and the natural environment.

Whanau, whanautanga, haputanga, iwitanga are key to the preservation and revitalisation of te reo within Ngati Whatua.





Based on statistical data from the 2001 census we can make some initial assessments about people in Ngati Whatua lands and the use of te reo.

i. People in Ngati Whatua lands

- a.* People who affiliate as Ngati Whatua are a minority within Ngati Whatua lands.
- b.* The highest concentrations of people who affiliate with Ngati Whatua are in Manukau City, Auckland City, Waitakere City, Whangarei district, Kaipara and Rodney.
- c.* Ngati Whatua has a very young age structure.
- d.* There are slightly more females than males.

ii. People and te reo

- a.* There are slightly more people who “can have a conversation about everyday things in te reo”, that is speak te reo, than in other tribal areas.
- b.* There are more people affiliated with Ngati Whatua that live outside of Ngati Whatua lands who can speak te reo.
- c.* There are more women than men (especially those outside Ngati Whatua lands) who can speak te reo.
- d.* Statistics suggest that the older the age group the higher the proportion of those can speak te reo.

These conclusions are based on census analysis which looks at tribal affiliation rather than individual or personal data (a person may affiliate with more than one iwi). Anecdotal evidence would suggest that these conclusions are not entirely accurate and do not adequately assess proficiency or usage. Whereas this analysis is useful as a starting point, it is obvious that more reliable cultural mapping statistical evidence is required about our people and te reo.



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TUMATARARAHĪ

About this strategy

These simple questions and answers will help to explain this strategy and how it might be used to potential.

What is this?

- i. A strategic compilation of information and principles about language, language revitalisation; Ngati Whatua identity, people and environment and culture.

Why has it been done?

- i. To strategise the revitalisation of a distinctive Ngati Whatua reo and to increase the correct and quality use of te reo within Ngati Whatua lands and communities.
- ii. To identify priorities and principles related to te reo.
- iii. To assist people's initiatives to revitalise te reo.

Who is it for?

- i. This strategy is designed to reflect and be useful for...
 - a. The people of Ngati Whatua (individuals, whanau, hapu) within their own places.
 - b. The people who reside within Ngati Whatua lands who have interest in te reo.
- ii. This strategy has also been designed for the current and future strategic partners of Ngati Whatua to inform relationships in terms of the priorities and principles of te reo.

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How has it been done?

- i. The Community Based Language Initiative programme of the Ministry of Education has provided the opportunity to commence a reo strategy.
- ii. A consultation process called “tohatoha korero atu kohikohi korero mai” consisting of focus groups, hui and personal interviews was held throughout Ngati Whatua takiwa to start discussions and gather feedback about te reo issues.

How do I use this strategy?

- i. It is laid out in a logical sequence that helps the reader to understand the things of importance, priority and how conclusions might be drawn.

What exactly is Ngati Whatua reo?

- i. The distinctive words, phrases and sayings unique to Ngati Whatua heritage and cultural identity.



Where can Ngati Whatua reo be found?

- i. Living native or first language speakers.
- ii. Heritage records of native language eg. manuscripts, books, recordings, film and audio.
- iii. Archives, libraries, museums.

How can Ngati Whatua reo be revitalised?

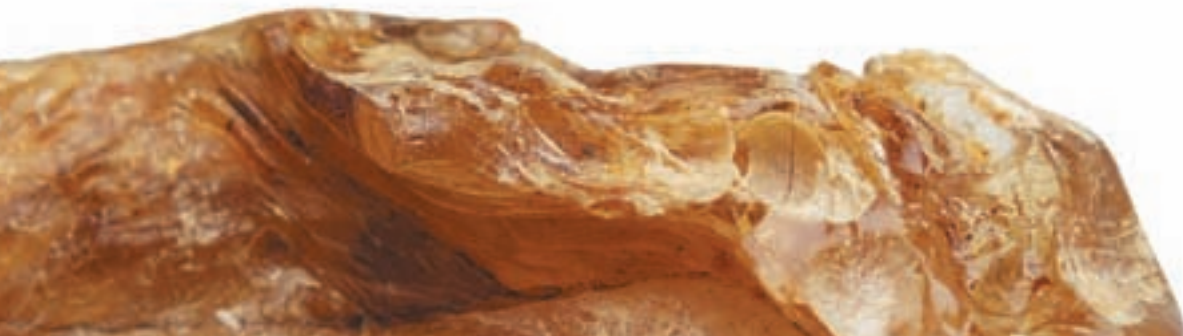
- i. Encouraging and supporting our families, relatives and friends or colleagues to learn and use te reo more often and correctly in their lives and homes.
- ii. A strong and well designed strategy.
- iii. Inspiring leadership.
- iv. Effective and efficient administration.
- ✓ The actions of language revitalisation and management employed by Te Runanga o Ngati Whatua should support, enhance and reflect the actions of individuals, whanau, marae, hapu, and communities of Ngati Whatua.
- ✓i. There should also be recognition of the authorities and values of these groups of people and the places in which they can be found or have need to frequent.

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How can our efforts be evaluated?

- i. By establishing and applying an index to assess the vitality of the language based on the values of Ngati Whatua culture.



MAHERE MANAWA

An overview of revitalisation

ISSUES

Te reo is not used as the primary Language of communication by Ngati Whatua or within Ngati Whatua ancestral lands.

The numbers of native speakers of te reo is declining rapidly.

Taumata reo on Ngati Whatua marae are at risk.

The distinctive reo of Ngati Whatua is nearly obsolete.

Increasingly te reo is being taught and used badly – language of poor quality.

Threats to Ngati Whatua Reo also threaten mana and mana whenua.

Maori Language Strategy

STATUS
People's attitude towards te reo.

CORPUS
A central body of language resources.

CRITICAL AWARENESS
What people know about the revitalisation of language.

ACQUISITION
Ways people acquire te reo.

USE
How te reo is used and where it is used.

Areas of strategic Concern

Phase one

Leadership.

Infrastructure.

Rediscovery.

Recovery
...promotions.

Recovery
...learning & teaching te reo
...new initiatives
...enhancing existing activities.

Protection.

TUAPAPA Ngati Whatua-ake

Phase two

Taumata reo o Ngati Whatua.

Strategic Plan

Support/Admin. infrastructure.

Heritage projects
...researching & collecting unique Ngati Whatua language examples.

Consolidated Ngati Whatua reo.

...the basis for recovery and protection actions.

NGA MAHI

Phase three

Promotions.

Learning & teaching te reo.

New initiatives.

Enhancing existing activities.

Protection.

HAUMANU

Assessment & evaluation of revitalisation efforts based on Maori values.

Alive & Active

Healthy & Growing

Contributing & Expressive.

Belonging & Empowering.

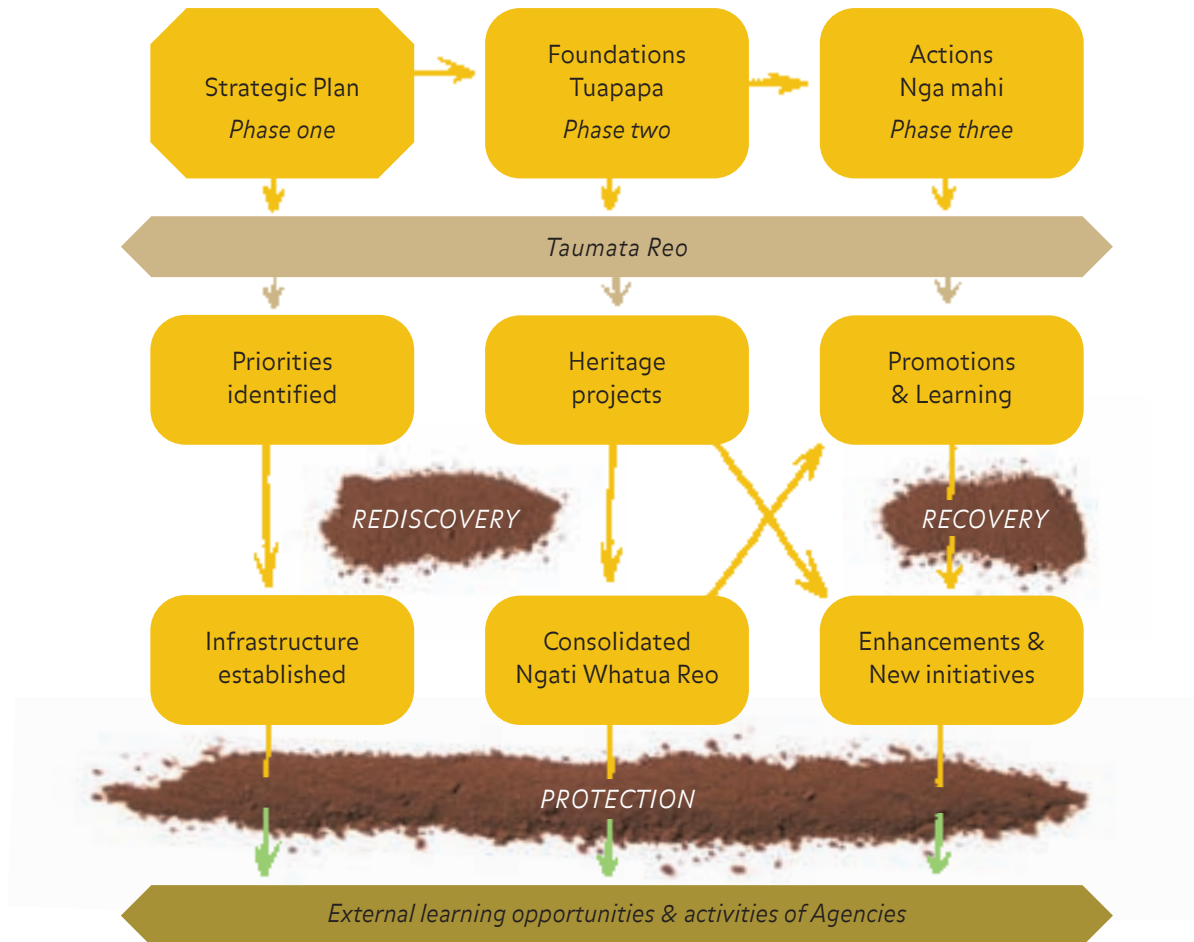
Te Reo o Ngati Whatua-ake

Hei heru hapainga



WHAKAMUA

Strategic overview



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WHAKAHAUMANU

Revitalising te reo

People have different motivations, opportunities and understandings about the value of learning and using te reo.

The key to revitalising te reo within the Ngati Whatua rohe is to recognise people and their languages needs.

The key to revitalising te reo for Ngati Whatua is to consolidate the distinctive language unique to the Ngati Whatua cultural identity and initiate actions which build on this language by utilising whanau or community networks. It is important to consolidate that which is within Ngati Whatua authority or Rangatiratanga and in turn use this as the foundation of all future te reo revitalisation actions and planning. This will ensure that language revitalisation initiatives enhance and not undermine Ngati Whatua identity. Also it will provide the substance for resource/materials development and a contribution to strategic relationships.



NGA WAHANGA WHAKAHAUMANU

Revitalisation strategy

Receive information, technologies and advice about language and language revitalisation.

National & International

Strategic relationships and agreements

The Ngati Whatua language revitalisation strategy
rediscovery : recovery : protection

- 🔄 Improve what already exists
- 🌱 Enhance what already exists
- 🛠️ Create new initiatives; activities; resources
- 👥 Support whanau & community initiatives

Te Reo o Ngati Whatua-ake

Reflective of and relevant to Ngati Whatua communities – whanau, marae, hapu, takiwa

Reflective of and relevant to people who work or reside within the Ngati Whatua rohe.

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NGA TUMANAKO MO TE REO

Language revitalisation targets

In summary this Ngati Whatua heru hapai strategy for the revitalisation of te reo aims to target the following key areas.

- 1. Mana motuhake – te reo o Ngati Whatua-ake
 - 2. Increase use of te reo
- 3. Raise awareness and profile of te reo
 - 4. Improve fluency and quality of te reo
- 5. Resources for whanau
 - 6. Effective teaching and learning experiences of te reo
- 7. Effective strategic relationships which promote, use and value te reo and te reo o Ngati Whatua-ake
 - 8. Te Taumata reo o Ngati Whatua
- 9. Access to reo cultural heritage information

The result of addressing these key target areas is expected to incrementally revitalise te reo as a spoken language throughout the rohe of Ngati Whatua.



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NGA MIHI WHAKAMUTUNGA

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Paora Tuhaere, Grey MSS, Auckland City Libraries

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Nga mihi marika ki nga tautoko katoa

Taita Marae & Northern Wairoa takiwa
Whangarei Terenga Paraoa Marae & Whangarei Takiwa
Reweti Marae & Kaipara ki te Tonga Takiwa
Orakei Marae & Education committee

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Cayti Whitton

Design by Paradigm



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