



Ngāti Kahungunu Iwi
INCORPORATED

STRATEGIC PLAN FOR THE REVITALISATION OF
TE REO O NGĀTI KAHUNGUNU 2006-2027

HE MAHERE RAUTAKI HĀI HAUMANU I
TE REO O NGĀTI KAHUNGUNU 2006-2027

CONTENTS

HE MIHIMIHI	3
INTRODUCTION	4
TE WAI AHUPUKE – THE VISION	8
TE WĀ KAIKINO NEI - THE CURRENT SITUATION	10
LANGUAGE REVITALISATION DIMENSIONS	15
STRATEGIC PRINCIPLES	16
GOAL SUMMARY	17
TE TŌPUNI TAUWHAINGA - THE STRATEGY	18
OVERVIEW OF STRATEGIC DIRECTION	19
GOALS AND OUTCOMES	21
PATHWAYS FOR FUTURE PROJECT DEVELOPMENT	33
REFERENCES	35
BIBLIOGRAPHY	35
HE MAHERE RAUTAKI HAI HAUMANU I TE REO O NGĀTI KAHUNGUNU 2006 - 2027	40



“E Tama ... kaua hei tukua. Kia mate te ahi e ka mai a. Whakahokia, whakahokia”

These were the words of Hikawera to his son Te Whatuiapiti who was living in Wairarapa while Heretaunga was being taken over by others. “Don’t allow the fires of your enemies to burn to ashes. Go home and put their fires out”, he urged his son.

In this instance, the fires of the other languages, notably English, are burning brightly while our own language is languishing. We need to return to our roots and extinguish the fires of complacency and reignite the fires of our own language.



We cannot rely solely on kohanga reo and kura kaupapa to do this for us. We need to take up the challenge as whanau, hapu and iwi. For as an iwi we have contributed immensely to the cultural bank of knowledge of the country and of the cultural world with “Te Kauae Runga, Te Kauae Raro” and more recently with icons such as “Pokarekare ana” and “Tika Tonu”.

As an iwi we must encourage more frequent use of our reo at home, at work, on the road, at hui, anywhere, everywhere!

Te Rautaki Reo o Ngāti Kahungunu is our opportunity to rekindle the flames within each of us and to keep them burning at all times and in all places

Kia kakama, kia hihiko te ngakau, kia mataara te hinengaro. Ina! Whakaoho! Whakamana! Whakaako! Whakamahi!

AKINA!

HE MIHI

HE TUKEMATA, HE RAU WHAKAOHO

HE TUKEMATA, HE RAU WHAKAAKO

HE TUKEMATA, HE RAU WHAKAMAHI

HE TUKEMATA, HE RAU WHAKAMANA

TĪHEI MAURI ORA!

Ko te tukemata tuatahi ki tō tātau Matua Nui i Te Rangi, te tīmatatanga me te whakamutunga o ngā mea katoa. Ko tōna ingoa i tapu mai, mai rā anō i te mata tāne o Ranginui, tatū noa ki te mata wahine o Papatuānuku. Kei te mihi, kei te mihi.

Tēnā anō hoki koutou te huihuinga o te kahurangi. Ahakoa te hahae o te tau ate, te hotu o te whatumanawa, te pātuki o te tarauma, te mōteatea o mahara - Haere! Haere! Haere atu rā! Nō reira, rātau kua memene atu ki te pō ki a rātau, tātau te hunga ora ki a tātau, tēnā rā tātau katoa.

E te iwi e, haere mai rā i runga i tēnei karanga pōwhiri a te reo - mō te reo, a ngā tikanga - mō ngā tikanga, a te mātauranga - hai tiketike mō te māhunga. Hai konei, ka rau a mahara, ka ui a ngākau. Me pēhea e ora mai anō ai Te Reo o Kahungunu me ngā tikanga o rātau mā kua ngaro atu ki te wai ahupuke? Me pēhea Te Reo o Kahungunu e noho ai hai reo matua, hai reo kōrero mō tōna iwi? Ko te whakautu?

Mā tā tātau mahi tahi! Pakihiwi ki te pakihiwi! Kanohi ki te kanohi!

Tērā me whakaritea e tātau te reo ki te purapura. Ki te āta whakatōngia te purapura nei i runga i te ngākau pono, te tino hiahia me te whakapono anō hoki ki Te Atua, ka whakakahukahu, ka pihi ake, ā, ka tipu matomato. E hika mā, nikā rā te wawata, te manako o ngākau mō te reo nei - ahakoa ngā tūmatakuru, ahakoa ngā taraongaonga ka kaha tonu tātau kia matomato tana tipu. Hai reira, kua kurupākara te wao i te tīhoi o Te Reo o Kahungunu. Mā tērā tonu e tohu - kua tū te Whare Kōrero o Ngāti Kahungunu - i runga i tōna anō Kahungunutanga, tōna anō reo me ōna anō tikanga. Tēnā rā tātau katoa!



Ihaia Hutana,
Poutiri A Reo o Ngāti Kahungunu Iwi Inc

INTRODUCTION

KO TAKITIMU TE WAKA
KO TAMATEA ARIKI NUI TE PŌTIATIA
KO RUAWHARO TE TOHUNGA
KO KAHUNGUNU TE IWI

HISTORICAL BACKGROUND

When the Takitimu waka arrived from Hawaiki it travelled first along parts of the west coast before slowly navigating the east coast. It finally arrived and remained at Te Wai Pounamau. There are many events that have been recorded and handed down about the voyage along the east coast some of which are

- Whare Wānanga were established at Waimapu in Tauranga, Nukutaurua and Te Māhia
- The anchor of the waka, Taupunga was left offshore at Waimārama after which the Whare Puni is named
- The daughter of Ruawharo, Ohinemuhu, was left at Porangahau and a red rock remains as a sign of whether or not kai moana is plentiful.

Kahungunu was born at the Tinotino pā in Ōrongotea (later named Kaitāia). His father subsequently moved to the Tauranga area, where Kahungunu grew to adulthood. Tall and handsome, he was renowned for his charismatic leadership. He supervised the planning and building of entire villages, the irrigation and drainage of cultivations, the gathering of food, and the arts of carving, tattooing, weaving and canoe making.



Pāpāwai village, near Greytown in the Kahungunu district of Wairarapa, was an important tribal site in the late 19th century. It was here in the 1860s that the eminent tohunga Te Mātorohanga and two other tohunga, Nēpia Pōhūhū and Okawhare taught the knowledge and ancient lores of Ngāti Kahungunu in the Whare Wānanga.

These ancient teachings were recorded by the scribe Hoani Te Whatahoro Jury and later translated by the ethnologist S. Percy Smith in the book *The lore of the whare wānanga*.

The Māori parliament, known as Te Kotahitanga, met at Waipatu marae in Hastings in 1892 and 1893 and at Pāpāwai marae in 1897.

In the 1800s and early 1900's Kahungunu reo flourished throughout the vast Ngāti Kahungunu tribal rohe. For a number of reasons it has declined rapidly and while there have been a number of positive initiatives to improve the situation such as the work of Canon Wi Huata, the success of Radio Kahungunu and the many education providers who offer te reo courses, Kahungunu reo will be lost forever if a concerted effort is not made now to revitalise it.

The future shock impact was realised when Tohara Mohi visited the Turnbull Library to examine Te Kawa o Ngati Kahungunu which included the arts and te reo. Tohara found a huge bank of information which had been lost over the decades. From that emerged the “Kahungunu - ka moe ka puta exhibitions based on hundreds of photographs of Kahungunu tipuna taken in the late 19th century. Tohara reflected this event with the words “in finding our iwitanga the arts are the soul of the iwi and te reo is the soul of the arts” which is a phrase that we have adopted in the revitalisation of the arts and te reo o Kahungunu.

NGATI KAHUNGUNU STRATEGIC ALIGNMENT

In 2002, Ngāti Kahungunu Iwi Incorporated undertook a marae hikoi, visiting more than 50 marae to develop the Ngāti Kahungunu Strategic Vision 2026. The vision, *ki te whai ao, ki te ao marama*, reflects our collective desire, as Ngāti Kahungunu, “To achieve excellence in the highest order and to be in constant pursuit of excellence in all areas of our lives” .

The Ngāti Kahungunu Iwi Incorporated mission to achieve this is “To enhance the mana and wellbeing of Ngāti Kahungunu” through the empowerment of whānau, hapū and Taiwhenua and to determine and achieve success according to our respective and collective aspirations. The primary principle that underpins the Ngāti Kahungunu Iwi Incorporated strategic vision is whānaungatanga, Te Tuhonohono o Kahungunu, the tapestry of whakapapa that makes us who we are today.

Making our mark as Kahungunu is reflected throughout our strategic vision. Explicit examples of this are:

- Establishing Kahungunu identity as a nation
- Our people as International Iwi ambassadors
- The alignment of government boundaries to reflect our tribal boundaries
- The protection of our cultural landmarks
- Building our cultural strength through Takitimu festivals
- The establishment of a whare wananga
- Ensuring our history and reo is taught in all schools
- Creating and showcasing our cultural heritage in waiata, whakaaro, sports, film and print media
- Relearning our rongoa
- Creating more regional, national and international awareness of who we are as a nation through signposting, speaking our own reo, and establishing our own parliament.

Cultural excellence is a priority for Ngāti Kahungunu whānau and hapū. One of the key strategic goals for Ngāti Kahungunu Iwi Incorporated is to establish a Cultural Centre for the advancement and expression of Kahungunutanga. This centre will become a catalyst to develop

and support programmes and projects that preserve, extend and promote cultural knowledge and practice for and between whānau through wānanga, exhibitions and festivals.

The Maturanga plan 2003-2005, identifies the need for increased Kahungunu reo resources, culturally appropriate curriculum, services, programmes and support. We set a goal for reo to be available in all schools in Kahungunu and an in-homes programme to encourage and support intergenerational transmission.

In 2005, we reaffirmed our goal to reclaim and reflect our cultural skills and strength. A central feature of our whānau education development is the acquisition and transmission of cultural skills. Our iwi Hauora plan 2003-2005 highlights our reo and tikanga as central to our well being and the affirmation of our identity as Kahungunu.

Operational links to our language, whānaungatanga and cultural goals are the funding of community events that promote Kahungunutanga such as Matariki and substantiated through Waitangi day celebrations. Ngati Kahungunu Iwi Incorporated also highlights this priority through its involvement in the planning phase of the Kahungunu cultural centre, the development of Kahungunu cultural standards for schools and contract arrangements for Community Based Language Initiatives. In addition, the establishment of a Kahungunu Taumata, recognizing the living Kahungunutanga expertise and the Kahungunu Kahui Kaumatua goal to address Kahungunu paepae capacity and capability, represent significant investment by Ngati Kahungunu in our cultural heritage and future.

The Community Based Language Initiative programme (funded by the Ministry of Education) is a significant, but short term resource to assist our larger plans of strengthening the development of language and cultural capacity.

THE CURRENT SITUATION

Throughout the rohe of Kahungunu there are approximately 1300 tamariki attending Kohanga Reo, 600 students attending Kura Kaupapa and Whare Kura with 7 major tertiary institutions teaching te reo. Statistics show that for various reasons, approximately 60% of Kohanga Reo tamariki do not continue on to Kura Kaupapa Māori.

While there are a number of tertiary Institutions teaching Te Reo Māori, less than 10% of their students are conversing regularly in Māori at home and less than 20% of kohanga parents are committed to speaking te reo to their tamariki at home.

A major concern highlighted in our literature review is that our kaumātua and tamariki living at home together are not communicating in te reo Māori

The health of te reo o Ngāti Kahungunu is compromised and despite current government initiatives, it remains under serious threat of dying as a spoken language within the next two to three generations.



KAHUNGUNU TIKANGA & REO ADVISORY COMMITTEE



AWHINA WAKA

DR. RANGIMARIE TURUKI ROSE PERE

ENOKA MUNRO

HAAMI MOEKE

LIZ HUNKIN

WIREMU PRENTICE

HEKE HUATA

HINEIHAEA MURPHY

HIRIA TŪMOANA

LEE SMITH

BASIL KEANE

TERE MUNRO

BENITA TAHURI



TE WAI AHUPUKE – THE VISION

“NGĀ TUKEMATA RAU WHAKAOHO”

“Capturing and realizing Kahungunu potential”

“By the year 2027 Kahungunu Reo will be the preferred means of communication in all domains for the majority of Kahungunu iwi”

The Ngāti Kahungunu Strategic Vision expresses the need for our people to, “be conversant in Kahungunu reo”. This Strategic Plan extends the vision to include whānau, hapū and all domains in the community. Our people will have an increased awareness of issues relating to te reo Māori and researching, reconstructing, learning and using Kahungunu reo. This requires the establishment and ongoing development of collaborative relationships with other stakeholders.

Ngā Tukemata is a well known Kahungunu expression and the vision here is one of “hundreds of Kahungunu facial expressions having been awoken and delighted at being able to speak and hear Kahungunu reo at any time and in all places”

When we hongi and our tukemata touch we are communicating our oneness with one another and a reawakening takes place as we link in with each other –

Tīhei Mauri Ora!



FOCUS OF STRATEGY

THE FOCUS OF THIS STRATEGY FOR THE PERIOD 2006 - 2009 IS:

- » TO STRENGTHEN THE KAHUNGUNU PAEPAE
- » TO CREATE AND IMPROVE LEARNING OPPORTUNITIES FOR WHĀNAU AND HAPŪ
- » TO ENCOURAGE AN AWARENESS OF ISSUES RELATING TO KAHUNGUNU REO AND TIKANGA
- » TO INCREASE THE AMOUNT OF REO BEING SPOKEN IN THE HOMES AND OTHER DOMAINS
- » TO RESEARCH, RECONSTRUCT KAHUNGUNU REO AND PROVIDE RESOURCES FOR DISTRIBUTION
- » TO DEVELOP SUSTAINABLE RELATIONSHIPS WITH OTHER STAKEHOLDERS

TE WA KAIKINO NEI - THE CURRENT SITUATION



“E PUTA RĀNEI TŌ REO, E TAMA, I TE WĀ KAKINO NEI ”

“My son, will the language of our ancestors survive in these crucial times”

A SUMMARY OF THE ENVIRONMENTAL SCAN

Census 2001 shows:

- » Ngāti Kahungunu has the third largest population of any iwi, and the second largest rohe.
- » 64% of Ngāti Kahungunu live outside the tribal area. 32% live in the Hawkes Bay region, 16% in Wellington and 12% in Auckland
- » 86% of Ngāti Kahungunu live in urban areas while those aged 65 + make up the majority of the rural population.
- » 38% of Ngāti Kahungunu are under 15, while only 3% are 65 and over. The median age is 20.9 years.
- » 54% of Ngāti Kahungunu members are female
- » 28% of Ngāti Kahungunu members are able to have a basic conversation in te reo Māori.

A SUMMARY OF A WHĀNAU SURVEY

In contrast to the 2001 census, a personal whānau survey of 124 whānau members in 2005, learnt that of the four generations born between the 1920's and 2006:-

- » There were no native speakers
- » 14% were able to have a basic conversation in te reo
- » 4% were highly proficient speakers
- » Less than 1% spoke te reo regularly at home

26 CONSULTATION HUI

- » Consultation hui were held over a six month period between October 2005 and March 2006.
- » Hui were held at each of the 6 Taiwhenua, and 3 Taura Here (Kahungunu ki Tamaki Makaurau, Kahungunu ki Kirikiriroa and Kahungunu ki Te Upoko o Te Ika)
- » Other hui were held throughout the rohe to accommodate whānau/hapū/iwi.
- » A survey was also carried out via the Kahungunu Website . Kahungunu members throughout the world were able to contribute their ideas via e-mail and the website survey.

KEY QUESTIONS ASKED WERE:

1. What is required to strengthen te reo me ngā tikanga on Kahungunu marae?
2. What is the state of our language, culture and identity?
3. What vision do you have for Kahungunu reo and what are the barriers to that vision?
4. Why is the reo not being spoken more often at home, at work and in other domains?

Responses confirmed the long term vision is that “By the year 2027 Kahungunu reo will be the preferred means of communication in all domains for the majority of Kahungunu iwi”

ISSUES IMPACTING ON ACHIEVING THE VISION INCLUDE

- » A succession plan for the Kahungunu paepae is needed because the small number of current holders of Kahungunu reo, tikanga and mātauranga is rapidly decreasing
- » There is very little appreciation or awareness of the issues affecting the survival and health of Kahungunu reo
- » The overall percentage of fluent speakers in each Taiwhenua is very low and kawa and tikanga vary from marae to marae
- » Less than 20% of Kohanga Reo/Kura Kaupapa/Whare Kura parents speak regularly in Māori to their tamariki and for a number of various reasons almost 60% of Kohanga tamariki go on to mainstream schools.
- » Te reo is not being spoken at home or in other domains because of attitudes and/or not having someone to talk to.

LITERATURE REVIEW SUMMARY

- KAHUNGUNU LANGUAGE REVITALISATION

As part of the CBLI project, Ngāti Kahungunu commissioned a literature review. This review used Te Oriari o Pinepine Te Kura to make the following recommendations:

Ko te kura nui ~ the noble kura

Kahungunu reo should be recognised as a noble treasure and should be the key focus of Ngāti Kahungunu in language revitalisation.

Pinepine te kura ~ the tiny treasure

This line emphasises the key role that children play in language revitalisation. Intergenerational transmission is when language is passed from parents to children or between family members, across generations.

WHAT SHOULD BE DONE TO ENCOURAGE INTERGENERATIONAL TRANSMISSION?

- » Promote awareness of the importance of te reo being spoken within homes.
- » Language leads play a role in encouraging the use of Kahungunu reo within the whānau.

Karokaro i te tāhuri o tō taringa kia areare ai ~ clean the wax from your ears, so that you may hear

This is an exhortation for the iwi to listen to our living taonga who are native speakers. It is just as important to identify Kahungunu speakers as it is to promote intergenerational awareness. A cornerstone of the language revitalisation project within Ngāti Kahungunu should therefore involve identifying, interviewing and recording native speakers of Kahungunu Reo.

E kai ō mata ki te kohu e tatao ~ feast your eyes on the close pressing mist

For many Kahungunu iwi members, it is as though Kahungunu reo is concealed behind a cloaking mist. In clearing away this mist, it is recommended that:

- » Steps are taken to identify and bring together those iwi members who have been working with and analysing Kahungunu reo. This group could wānanga what Kahungunu reo is, based on their knowledge and experience. From this wānanga, it should be possible to begin to put together a framework for researching Kahungunu reo.
- » Part of the research should involve cataloguing audio/visual recordings of Kahungunu reo as well as written sources.



Hau te kura ~ the kura of renown

In this phrase, the kura is known far and wide. This is what needs to happen with Kahungunu reo, that it once again becomes known far and wide by iwi members.

Options to do this include:

- » Website development
- » Ngāti Kahungunu already have a website. Initially, at least, this could be used to make this information available. This is an ideal medium for those Kahungunu members not living in Aotearoa.
- » Books, CD-roms
- » Mōteatea, recordings of kaumātua and instructional resources can be provided in a simple book/CD format.
- » Te Reo Irirangi o Kahungunu.
- » Radio Kahungunu has taken a significant role in revitalising Kahungunu. It is vital therefore that Ngāti Kahungunu Iwi Incorporated secures the support of Kahungunu radio in promoting Kahungunu reo.
- » Hōea Rā - Iwi Newsletter
- » The newsletter can be used in a number of ways e.g. promoting various te reo courses available providing for the need of intergenerational transmission by promoting Kahungunu reo.

These options will be used to promote:

- » Strategies for language use, e.g. practical tips on how people can increase their use of te reo; how they can get support or establish their own support networks; how they can make te reo Māori a part of their daily lives.
- » Language of the home, of children, of parents and of other domains – giving practical, relevant examples of how to say everyday things in different domains
- » Practical examples of Te Reo o Kahungunu for everyday phrases
- » Key messages about language, language issues and motivational type messages to change attitudes and gain buy in at a very local level, i.e. from individuals and families.



Tēnei te tira hōu ~ here is the new group

Increasingly, Kahungunu speakers are second language learners trying to acquire te reo. Ngāti Kahungunu should not focus on teaching the language but should promote opportunities for learning by:

- » Promoting existing courses.
- » Promoting any package which identifies Kahungunu reo to the institutions and groups who teach Māori within the Kahungunu rohe.
- » Promoting immersion courses and Kura Reo throughout the year.
- » Promoting other learning options such as Kōrero Mai, on Māori Television, and via the website www.koreroMāori.co.nz.



Whanake tekura i raro i Awarua ~ the kura which arise up from Awarua

This refers to the cultural treasures from Hawaiki. Te reo is one of those treasures so let the reo rise up again and grow. That is, let it be used more often, in more places.

Ngā Tairo a Kupe ~ the obstructions of Kupe

Ngāti Kahungunu has a number of difficulties to overcome in promoting Kahungunu reo. e.g. the lack of statistics which accurately identify the health of te reo within the Kahungunu region.

Also Ngāti Kahungunu is one of the largest iwi, both in terms of population and the size of its rohe which means that language revitalisation will be more difficult for Ngāti Kahungunu than most other iwi.



LANGUAGE REVITALISATION DIMENSIONS

In summary, the issues and needs can now be categorised in line with the four dimensions of language restoration identified by Joshua Fishman, an eminent socio-linguistic writer.

WHAKAOHO ~ STATUS, CRITICAL AWARENESS

- » The awakening of our people
- » Promotion of language issues and strategies for language use
- » Promotion and marketing of Kahungunu reo

WHAKAMANA ~ CORPUS, PAEPAE AND RESEARCH

- » Research and reconstruction of Kahungunu reo
- » Quality of reo on the paepae

WHAKAAKO ~ ACQUISITION, KNOWLEDGE

- » Course promotion
- » Promoting Kahungunu reo to institutions
- » Development and delivery of whānau reo and tikanga programmes
- » Training of community leads

WHAKAMAHI ~ WHĀNAU USE

- » Intergenerational transmission
- » Language leads
- » Whānau use in homes and other domains

A fifth critical dimension that Ngāti Kahungunu has identified is:

WHAKAWHĀNAUNGATANGA ~ BUILDING RELATIONSHIPS

- » Whānau, hapū, iwi
- » Local, regional and national groups and institutions
- » Capacity building

This addition reflects our roles and responsibilities as a kinship group, seeking to revitalise tribal language and traditions, rather than a national language.

STRATEGIC PRINCIPLES

From the Strategic Vision Statement the following principles for our language and cultural revitalisation have been determined:

TŪHONOHONO

1. Participation – A focus on whānau and community, rather than iwi led participation. A strategy for all whānau and hapu within Kahungunu.
2. Whānau centred – Recognizing that revitalisation of our language and culture across generations and within families is the key.

TE HONONGA MAREIKURA

3. Influence – Recognizing that revitalising our language and cultural traditions will require significant influence over the dominant language and culture – English/ mainstream.
4. Integration – The revitalisation of our language and culture as Ngati Kahungunu will require a range of strategies and approaches that will be integrated with our long and medium term goals.

TE KOTAHITANGA

5. Sustainability – Te reo and tikanga outcomes pertaining to this plan must be sustainable beyond government funding and the leadership and direction of any individual, group or organization.
6. Quality – To ensure that the quality of Kahungunu reo and tikanga is in place.

TE TIRITI O WAITANGI

7. Protection – The intellectual property rights and responsibilities of whānau, marae, hapu and iwi are paramount.
8. Partnership – To establish equitable and collaborative relationships with stakeholders who will support the revitalisation of Kahungunu reo and tikanga.

GOAL SUMMARY

SHORT TERM 1-5 YEARS

MEDIUM TERM 5-15 YEARS

LONG TERM 15-25 YEARS

WHAKAOHO	Encourage an awareness of the issues affecting Kahungunu reo.	Promote Kahungunu events and activities.	Continue encouraging an awareness of any remaining issues. Sustain and increase number of activities and events. Ngāti Kahungunu will be regularly expressing and celebrating our Kahungunu reo, culture and identity.
WHAKAMANA	Identify and revitalise unique Kahungunu reo and tikanga. Create and distribute Kahungunu reo resources. Strengthen paepae.	Kahungunu corpus of te reo resources are accessible by whānau, hapū, marae, iwi, teachers, performers, artists.	Kahungunu whānau, hapū, iwi and marae are confident in Kahungunu reo and tikanga.
WHAKAAKO	Create and improve Te reo learning opportunities and experiences.	Sustainable learning opportunities. A larger pool of quality Kahungunu reo teachers	Kahungunu whānau are using Kahungunu reo. Kahungunu teachers are teaching Kahungunu reo.
WHAKAMAHI	Improve and increase the quality and quantity of Kahungunu reo.	Increase and sustain te reo projects, programs and events such as He Hoa Kōrero.	The majority of Kahungunu homes/ domains are using Kahungunu reo.
WHAKAWHĀNAUNGATANGA	Encourage and establish positive relationships with whānau, hapū, iwi and all stakeholders.	By the year 2020 the positive impact of relationships with all stakeholders will be evident.	Sustainable relationships with all stakeholders will be in place to support our reo and tikanga.

TE TOPUNI TAU WHAINGA - THE STRATEGY

WHAKAOHO | WHAKAMANA | WHAKAAKO | WHAKAMAHI | WHAKAWHANAUNGATANGA



“KIA WETEA MAI KO TE TŌPUNI TAUWHAINGA
HEI KAHU MŌHOU KI TE WHAKAREWANGA TAUA”

The strategy for revitalising Kahungunu reo and tikanga will be unravelled by the use of the 5 strands of the tōpuni tauwhainga – **whakaoho, whakamana, whakaako, whakamahi and whakawhanaungatanga.**

While Fishman provides us with these strands of corpus, critical awareness, status, use and acquisition, the consultation with iwi and the input of the Iwi Advisory Group enhances this with the binding element of whakawhanaungatanga.

“NĀHANA TE KAHU I WHATU, MĀ TE IWI E TĀNIKONIKO”

OVERVIEW OF STRATEGIC DIRECTION

1. WHAKAOHO I TE IWI KI TE REO

- a) The promotion and marketing of te reo through print media and promotional material
- b) The utilisation of local and national radio, television, networks and the internet.
- c) Organising and promoting events, activities, festivals and wānanga that promote Kahungunu reo and revitalisation issues.

Promotion and marketing will include language issues, key messages and strategies for language use.

“KŌRERO MĀORI, KIA KAHA AKE”



2. WHAKAMANA I TE PAE TAPU O HUAKI POURI

- a) Preservation and research into Kahungunu reo, tikanga and mātauranga needs to occur to ensure that this knowledge is not lost.
- b) Opportunities created for Kahungunu speakers and kaikaranga to access this information and specialised training opportunities to ensure that this mātauranga is passed on.
- c) Implementation of a succession strategy that ensures our knowledge continues to be passed on to future generations of Kahungunu speakers.

It is essential that whanau, marae and hapū in each taiwhenua are awakened and supported to set their own goals and plans. This is likely to require identifying a key/lead person or roopu that will promote this initiative and initiate action for other marae and groups.



3. WHAKAMANA I TE REO O KAHUNGUNU

- a) Wānanga of key Kahungunu reo speakers build a research for Kahungunu reo.
- b) Kahungunu reo will be researched, analysed and documented as audio, visual and printed resources to be distributed

4. WHAKAAKO I TE REO

- a) Strategic relationships will be developed with the reo providers in the Kahungunu rohe, to ensure there are synergies between the Kahungunu reo vision and current provision of reo services in the Kahungunu rohe. This will enable Kahungunu to have representation and a voice within these institutions as well as input into curriculum and service delivery.
- b) Supporting the training and up skilling of Kahungunu teachers.

5. WHAKAMAHI I TE REO

- a) Encourage and promote the use of Kahungunu reo in the homes.
- b) Increase the number of domains that use Kahungunu reo.
- c) Support current environments where Kahungunu reo is spoken and heard. This will include extending current initiatives and good models of use and creating new initiatives.
- d) Remove barriers that prevent or limit the use of te reo

6. WHAKAWHANAUNGATANGA

- a) Formal relationships are established and developed with education providers, business and community organisations and other iwi - Rangitane and Rongomaiwahine
- b) The other important stakeholder relationships will be between native, fluent, moderate speakers and new and second language speaking parents, children and kaumātua.

GOALS AND OUTCOMES

IN 2027 KAHUNGUNU WILL STAND STRONG AND PROUD IN OUR KAHUNGUNUTANGA, REO AND TIKANGA AND THERE WILL BE AMPLE OPPORTUNITIES AND RESOURCES AVAILABLE TO US TO ACCESS, EXPRESS, EXHIBIT AND CELEBRATE ALL ELEMENTS OF OUR CULTURE AND IDENTITY AS NGATI KAHUNGUNU IN LOCAL, NATIONAL AND INTERNATIONAL FORUMS



WHAKAHO

Whakaoho – the Awakening, the dreaming, the awareness, the motivation of all our people, systems and structures to revitalise te reo and our unique Kahungunutanga. Our challenge is to INFORM, INVITE and INSPIRE our people’s hearts and minds to take action. Key activities will include the promoting and marketing of language issues, key messages and strategies for language use. We will be opening up debate and discussion around some of these questions:

“Why is my reo, and in particular Kahungunu reo important?”

“What’s in it for my iwi, for my hapū, for my whānau and ultimately for me?”

Whakamana – Promotion of iwi pride. Pride in being Kahungunu and how Kahungunu reo and tikanga is an intrinsic part of this, our rights and responsibilities to normalise the use of our language and culture.

Whanaungatanga – Promotion of our kinship as part of the solution to achieving our goals, recognizing, identifying and connecting the different levels of learners and knowledge givers within our whānau, hapu and iwi

Whakaako - Learning about the issues, threats and opportunities that impact on revitalization of Kahungunutanga

Whakamahi – Sharing our knowledge and building critical awareness, contributions and responsibility towards Kahungunutanga revitalisation

- » By 2009 – A communications strategy will reach all Kahungunu whānau to alert them to the issues, threats, opportunities and solutions to the maintenance of Kahungunutanga – our reo and our tikanga
- » By 2013 – Increased numbers of whānau will be registered and involved in Kahungunu wananga and mātauranga.
- » By 2020 – Kahungunu place names, boundary pou pou and history will be visible throughout our rohe.
- » By 2027 - Kahungunu whānau will be living ‘Te Tuhonohono o Kahungunu’.



WHAKAMANA

Whakamana – The corpus of our language and culture – preserving, protecting and promoting our unique kupu, kīwaha, reo and kawa – Kahungunu reo and tikanga

Whakaoho - Developing a communications strategy/plan that provides factual information regarding Kahungunu reo/tikanga to encourage kaumātua to be part of helping to preserve our reo/tikanga by participating in a digitization project

Whakawhanaungatanga - Facilitating relationships to lead local projects to collect and collate relevant stories, kupu, kiwaha, tikanga, history, whakapapa, events, marae information from our living taonga, our kaumatua.

Whakaako – Developing learning resources to revive our Kahungunutanga, supporting learning opportunities that contribute to developing and sharing Kahungunutanga

Whakamahi - Organising and promoting wananga, events, resources and programmes that showcase our Kahungunutanga.

- » By 2009 Digitization projects to preserve, protect and promote Kahungunutanga, focusing on our living taonga will be completed within each taiwhenua rohe.
- » By 2013 – Kahungunu resources will be used by whānau and education institutions as the local curriculum.
- » By 2020 – Our reo, history and whakapapa from the past 1000 years will be preserved.



WHAKA KAHUNGUNU

Whakaako – Improving and creating whānau learning opportunities and experiences that empower the whole whānau and create speaking opportunities and more interaction in te reo – conversational reo through to te reo used by native speakers – removing and overcoming barriers to learning – time, money, transport.

Whakaoho – Promotion of learning opportunities to revitalise our Kahungunutanga

Whakamana – Learning opportunities revive our corpus and unique tikanga, kupu, kīwaha etc as Kahungunu.

Whanaungatanga – Creating more opportunities for whānau to take control of their learning through greater informal opportunities for interfamilial and intergenerational transmission and learning

Whakamahi – Engagement of whānau, hapū and iwi in learning opportunities that have speaking and listening as a focus, while not ignoring the need for reading and writing skills. Creating or adapting ‘learning’ programmes that meet the need of the whole whānau, rather than the adult learner or the teacher.

- » By 2009 – New whānau programmes of learning and teaching Kahungunutanga will be established in each taiwhenua rohe, including the reo in homes.
- » By 2013 – Resources used by all reo providers in the Kahungunu rohe will include Kahungunutanga. Takitimu history will be taught in all schools.
- » By 2020 – Kahungunu distance learning programmes will be available for all whānau throughout the country and the world.
- » By 2027 – Through concentrated effort and celebration Ngati Kahungunu traditional and contemporary culture and language will survive and achieve national recognition.



WHAKAMAHĪ

Whakamahi – Use it or lose it! Just do it! Kimihia he hoa kōrero. It is being used in homes, families and communities, for praising, reprimanding, gossiping, shopping, buying petrol, at local and national events and ever increasing domains

Whakaoho – Overcoming our fears to use the reo we have with our whānau and friends

Whakamana – Using Kahungunu reo and pūrakau to give life to being Kahungunu

Whanaungatanga – Creating supportive relationships within our whānau to improve our use of reo and tikanga Kahungunu.

Whakaako – Growing our reo as whānau, hapu and iwi.

- » By 2009 – Language surveys and research will show an increase in the number of whānau using te reo
- » By 2013 – Census and language surveys will show that there is an increase in the number of Ngāti Kahungunu
- » By 2020 – Census and language surveys will show that there is an increase in the number of Ngāti Kahungunu people using te reo
- » By 2027 – Our people will be bilingual in te reo o Ngāti Kahungunu and English.



WHAKAWHANAUNGATANGA

Whakawhanaungatanga – Awakening and mobilising our people, systems and structures to support/live our reo and tikanga goals. The development and mobilization of communities, other groups and businesses to help us realize our goals.

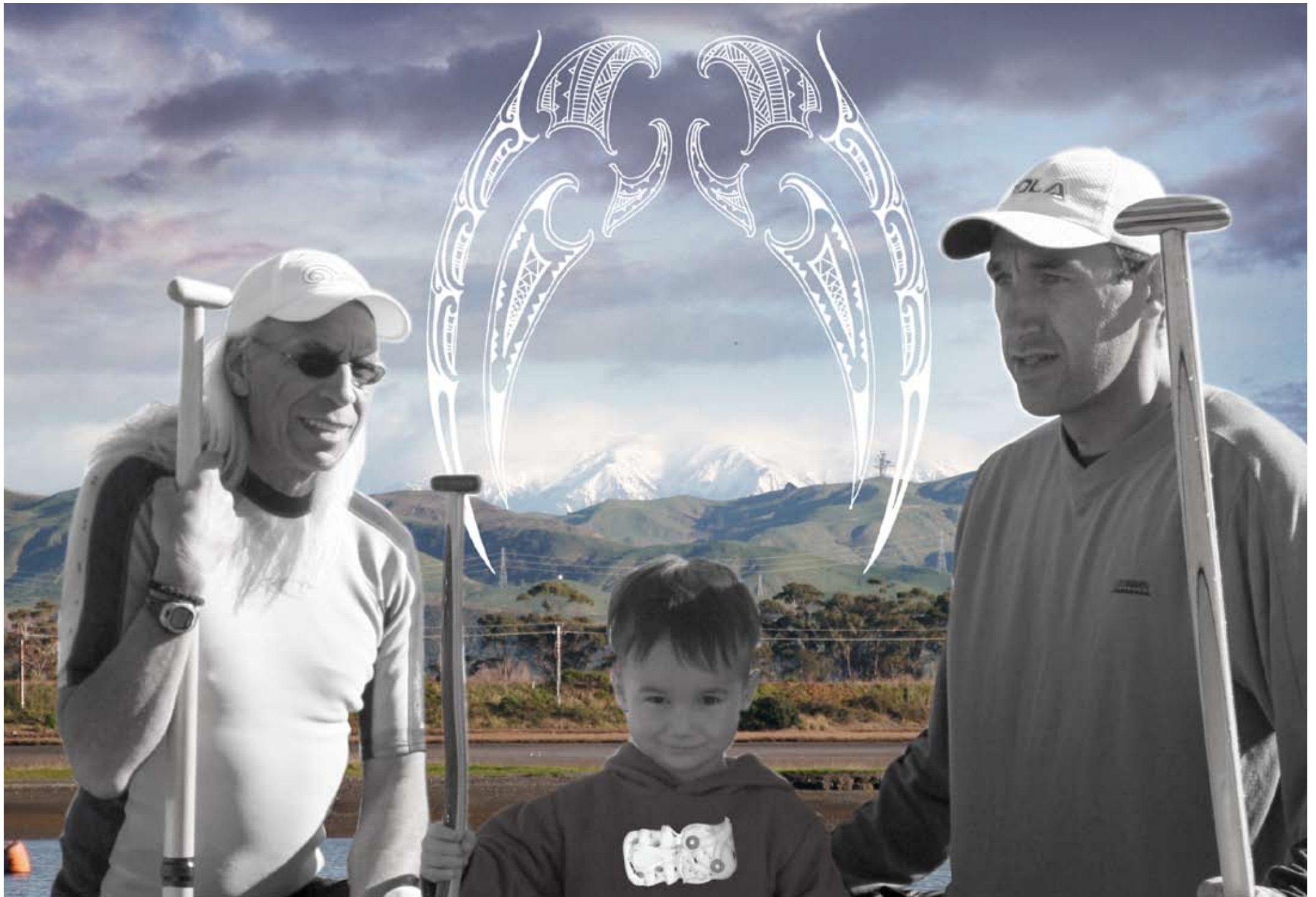
Whakaoho – Knowing who in our whānau, community, country, world can help us advance our dreams and aspirations for the revitalisation of Kahungunutanga.

Whakamana – Understanding the importance of our shared kinship to our tipuna and eponymous ancestor, Kahungunu. Retaining our reo and tikanga in ways that epitomize our relationships as an iwi/ kinship group, unique and distinct from all others.

Whakaako – Learning more about who we are and our relationships as Kahungunu, within our communities and with those agencies who can support us (TPK, Taurawhiri). Sharing this information with others.

Whakamahi – Working together as a critical mass of whānau, hapu and iwi to develop and strengthen the relationships that will support us to revitalise our language and culture.

- » By 2009 – Key groups and people will be identified and accessible to promote and lead our reo and tikanga revitalisation within all Taiwhenua rohe.
- » By 2013 – The sanctity and strength of our Whakapapa will be known and will strengthen our relationships as families and across generations.
- » By 2020 – The relearning and practice of our tikanga will be accessible to all whānau.
- » By 2027 – Marae and papakainga will flourish and emanate Kahungunutanga.



PATHWAYS FOR FUTURE PROJECT DEVELOPMENT

Our strategy acknowledges the need for projects and programmes that are innovative, relevant and effective. This means that we will need to continuously monitor and review:

1. Our target groups
2. Whether or not projects are meeting their needs. If so, how, and if not, why not?
3. If this is the best way to achieve the outcomes and goals?
4. A framework or criteria that supports innovation and sustainability

One suggestion is to use an 'inform, invite, inspire' approach across the strands

PROJECT INFORM≈INVITE≈INSPIRE

WHAKAOHO

WHAKAMANA

WHAKAAKO

WHAKAMAHI

WHAKAWHANAUNGATANGA

What are the key messages that address attitudes? What information are we providing about te reo and what kind of language skills are we promoting?

Who do we need to be sharing our messages with? Who are we inviting and does the project invite them to take action? How are we inviting them and where are we inviting them to? How will this project inspire our people and the wider community culturally, intellectually and spiritually?



REFERENCES

26 Consultation hui held.

Kahungunu Kohanga Reo Wānanga, Te Wānanga o Raukawa,
Kura Kaupapa and Whare Kura o Tamaki-nui-a-Rua, Staff of Regional Te Puni Kōkiri and
Kahungunu Mātauranga Board, Te Wānanga o Awanuiarangi, Central Hawke's Bay College
Māori Teachers, Te Wānanga o Aotearoa, Te Aute College, EIT Hawke's Bay, Taradale,
Massey University, Te Ataarangi Whānau, Wairarapa Te Reo and Health Providers,
Tamatea Taiwhenua, Heretaunga Taiwhenua, Ngāti Kahungunu Iwi Incorporated Hui a Tau,
Kirikiriroa Taurahere, Whanganui-a-Orotu and Heretaunga Reo Students, Wairoa Providers
and Kaumātua, Teachers and Kaumātua from all Taiwhenua and Taura Here at EIT Hawke's
Bay, Whanganui-a Orotu Taiwhenua, Te Upoko o Te Ika Taurahere, Tamaki Makaurau Taura
Here, Wairoa Taiwhenua, Te Ataarangi Students and Staff, Tānenuiārangi Marae, Wairarapa
Taiwhenua

BIBLIOGRAPHY

Websites

www.bwrdd-yr-iaith.org.uk (Welsh Language Board)

www.kotahimanokaika.com (Ngāi Tahu)

www.jan.ucc.nau.edu (Language revitalisation website)

www.stats.govt.nz (Statistics New Zealand)

www.tetaurawhiri.govt.nz (Te Taura Whiri i te Reo Māori)

www.tpk.govt.nz (Te Puni Kōkiri)

www.taranakireo.co.nz (Te Reo-o-Taranaki)

www.teara.govt.nz (NZ Encyclopedia)

www.kahungunu.iwi.nz (Ngāti Kahungunu Iwi Incorporated)

PUBLICATIONS

- Benton, R. & Benton N., 'RLS in Aotearoa/New Zealand 1989-1999' in Fishman, J. A. (ed.) *Reversing Language Shift. Multilingual Matters*. Clevedon.
- Biggs, B. 1989. 'Towards the Study of Māori Dialects' in Harlow, R.B. & R. Hooper (eds.) in *VICAL 1: Oceanic languages. Papers from the Fifth International Conference on Austronesian Linguistics*. Auckland: New Zealand Linguistic Society. Pp. 61-75.
- Chrisp, S. 1997a. Diglossia: A Theoretical Framework for the Revitalisation of the Māori Language. *He Pukenga Korero* 2(2):35–42.
- Chrisp, S. 1997. Home and Community Language Development, in *New Zealand Studies in Applied Linguistics* (3):1-20.
- Fishman, J. 1991. *Reversing Language Shift. Multilingual Matters*. Clevedon.
- Fishman, J. 2000. *Can Threatened Languages be Saved? Multilingual Matters*. Clevedon.
- Francois Grin & Francois Vailancourt *Language Revitalisation Policy, An Analytical Survey*. Treasury Working Paper 98/6
- Hond, R., and Sundgren, H. (2003) *Towards a Strategic Development Plan for Taranaki Māori Language*, Report 1, Te Reo-o-Taranaki Charitable Trust, Taranaki.
- Kahui Tautoko, 2005. *Healing our Spirits. Ngāti Kahungunu Iwi Health Plan*. Kahui Tautoko, Wellington
- Te Puni Kōkiri. 2002a. *The Health of the Māori Language in 2001*. Te Puni Kōkiri. Wellington.
- Te Puni Kōkiri. 2002b. *The Use of Māori in the Family*. Te Puni Kōkiri. Wellington.
- Te Puni Kōkiri. 2003. *Speakers of Māori in the Māori Population*. Te Puni Kōkiri. Wellington.
- Te Puni Kōkiri, 2002. *The Health of the Māori Language in Te Taihauuru*. Wellington: Te Puni Kōkiri, Ministry of Māori Development.
- Te Puni Kōkiri, 2002. *The Health of the Māori Language in Te Tairāwhiti*. Wellington: Te Puni Kōkiri, Ministry of Māori Development.
- Te Puni Kōkiri, 2003. *The Health of the Māori Language in Te Upoko o te Ika me Te Taihū*, Wellington: Te Puni Kōkiri, Ministry of Māori Development.
- Te Puni Kōkiri. 2004. *Te Reo Māori i te Hapori – The Māori Language in the Community*. Te Puni Kōkiri. Wellington.
- Te Rito, J. S. 1999. *Revitalizing the Māori Language – Some Lessons From Abroad*, A Report for the Winston Churchill Memorial Trust. Unpublished Report.
- Tomlins Jahnke, H. *Ko te Amorangi ki mua... Ngāti Kahungunu Iwi Mātauranga Plan 2003-2005 Hastings, VKA Advertising*, 2003.
- Tomoana, Joy. 2005. *Ngāti Kahungunu Education Profile*
- Waite, J. 1992. *Aotearoa: Speaking for Ourselves. Learning Media*. Wellington.

ACKNOWLEDGEMENTS

Charisma Rangapuna – Strategic Plan assistance

Piri SciaScia – Kaupapa Kahungunu

Doug Ferris, Bruce Wakefield, Sally Rye, Roseanne Jones, Hawkes Bay Today – photos

Basil Keane and Sara Reo – Literature Review

Ngahiwi Tomoana – Philosophical and historical content

Kahungunu Mātauranga Board – Quality assurance

Ngāti Kahungunu Iwi Incorporated Staff and Board, project support and strategic sign off

Tūranganui-a-kiwa, Raukawa, Tauranga Moana, Whanganui CBLI workers -
Whanaungatanga

Te Tau Ihu, Ministry of Education - Project funding

Materoa Haenga, Lee Smith and Te Manga Māori o Te Whare Takiura o Kahungunu - Māori
translation

GLOSSARY

CBLI – Community Based Language Initiatives

Intergenerational transmission - kaumātua and rangatahi communicating in te reo with each other

Interfamilial transmission – families communicating in te reo with each other

Domains – the different places where te reo Māori could and should be spoken

Acquisition – acquiring and learning te reo

Corpus – an iwi dialect or how a threatened language acquires new vocabulary for new phenomena

Status – the value people place on a threatened language

Critical awareness – the need for speakers of the threatened language to be aware of the threatened state of te reo and the consequences if they don't speak it to others in their whānau

Language leads – people who will take responsibility within their whānau and community to initiate opportunities for te reo to be used

IMAGES

1. Wairoa River, pg 1
2. Te Pania, Ahuriri, pg 2
3. Te Reo and Tikanga Advisory Committee, pg 4
4. Tamatea Ariki Nui o Takitimu Waka traveling to Wairoa, pg 5
5. Paora Winitana and Richmond School students, pg 7
6. Te Whakapono o Te Pou Herenga Waka Kohanga Reo, pg 13
7. Te Ataarangi, Wairoa, pg 14
8. Topuni touwhainga, Muriwhenua, pg 18
9. Whenuaroa whanau & Te Kura Kaupapa O Wairarapa, pg 19
10. Kahurangi, pg 22
11. Hukarere, pg 24
12. Nga Waka/Tamatea Arikiniui, pg26
13. Whanau Gillies, pg 28
14. Whanau Whenuaroa, pg 30
15. Whanau Nuku, pg 32
16. Tararua, pg 34
17. Carving Pg 39

