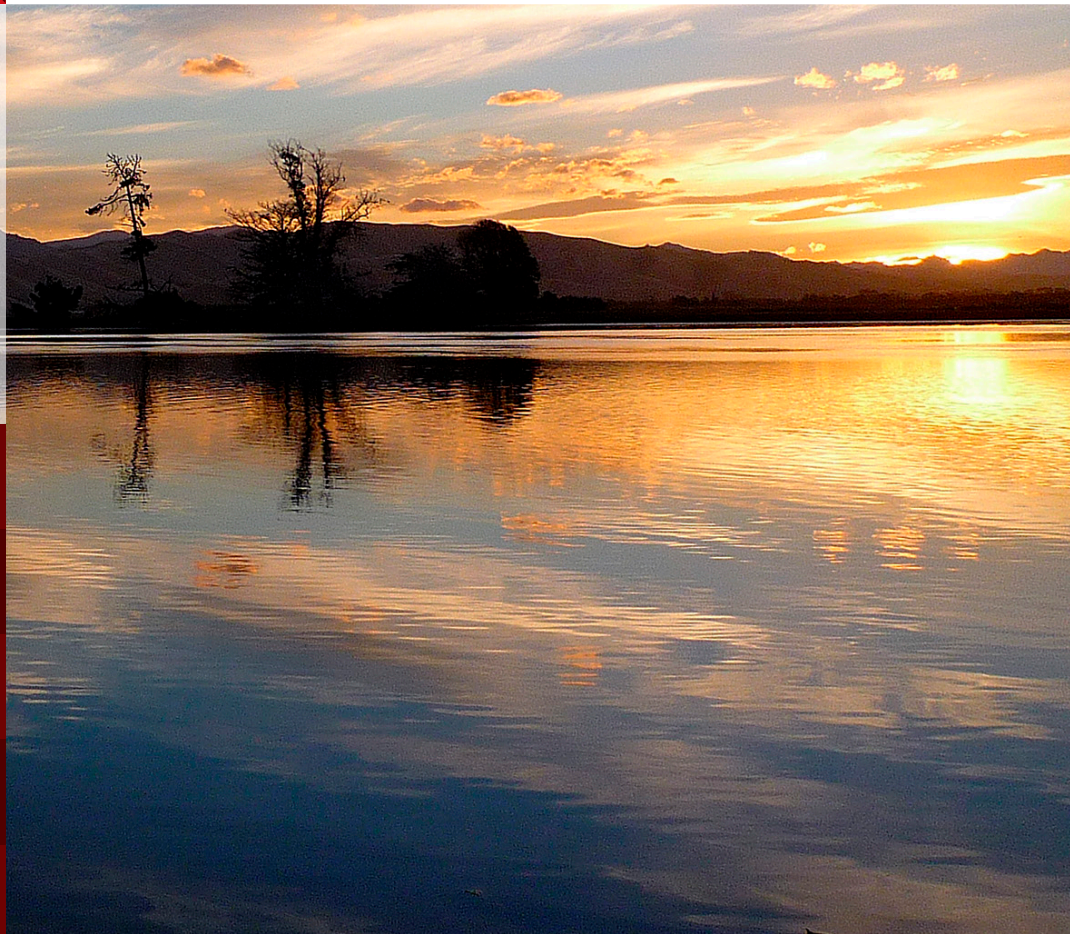


# TANGATA RAU REO KOTAHI

He rautaki whakarauora i te reo Māori me te  
ahurea o Rangitāne o Wairau | 2018-2050



Rangitāne o Wairau Language & Cultural  
Revitalisation Strategic Plan | 2018-2050

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E noho nei au i tōku taumata kōrero, i Te Tapuae-o-Uenuku,

Ka kai ōku mata ki waho, ki a Raukawakawa Moana, te ara tēnā i ū mai ai tōku tupuna ki Anamāhanga,  
e ko Te Huataki ē!

Whakawhiti atu, whakawhiti mai, auraki mai ana ko ngā mana whakatiketike i ahau,  
ko Te Whakamana, ko Tūkauae, ko Te Rerewa, ko Te Heiwī,

Nā te moenga i a Ngāi Tara, i a Ngāti Māmoe, ko noho ko te waikanaetanga, poua ana ko te mana  
o Rangitāne ki Te Taihu-o-te-Waka-a-Māui ē!

Māreparepa mai ana ngā wai-rau o Ruatere, ngā rohe kōreporepo, te wai māhitihiti o ngā mātua tūpuna,  
ko Te Wairau e kōpikopiko ana i te hōkikitanga, te whaonga mai i te whenua ka rere ki te pūruatanga,  
kō ōna pūahatanga kei Te Koko-o-Kupe, kei Te Pokohiwi-o-Kupe.

Kei runga rā ko Parinui-o-Whiti, Te Taumanu-o-Te-Matahourua, ko Te Kopi-o-Kupe,  
kei raro rā ko Kāpara Te Hau!

E hora rā ko Te Pokohiwi-o-Kupe, te taunahanahatanga o te iwi taketake nō raurangi ē!

Ngā wai tuku kiri o Te Ara-o-pipi, o Mataora,

Hoki whakauta au ki te keokeonga ki Rahotia,

Te mana, te ihi, te wehi i a rātau mā heke iho ki ahau ē!

He uri nō te tini whetū ki te rangi,

Ko Rangitāne ki te whenua!

I hōrapa ki te Taihu-o-Te-Waka-a-Māui e takoto nei,

Kei puta Te Wairau! Āhahā!



I sit upon the summit of oratory, Te Tapuae-o-Uenuku,

Gazing outward to Raukawakawa Moana, the path that was traversed by my ancestor who landed at Anamāhanga, 'twas Te Huataki!

After a series of journeys to and fro the North Island, he returned with other revered chiefs, including Te Whakamana, Tūkauae, Te Rerewa and Te Heiwī,

Through inter-marriage with Ngāi Tara and Ngāti Māmoe, peace reigned and the mana of Rangitāne was entrenched across Te Taihu-o-te-Waka-a-Māui,

The hundred waters of Ruatere ripple through wetlands, the glistening streams of the ancestors, Te Wairau that stretches from its headlands, carving through the land to the modern day junction where one outlet flows to Te Koko-o-Kupe, the other to Te Pokohiwi-o-Kupe.

Standing tall is Parinui-o-Whiti, also known as Te Taumanu-o-Te-Matahourua, the cleft of Kupe, below is Kāpara Te Hau!

Laying before me is Te Pokohiwi-o-Kupe, the home of the ancient ones of yesteryear,

The cleansing waters of Te Ara-o-pipi and Mataora,

I return inland to the summit of Rahotia,

The prestige, awe and power that they have bestowed upon me,

The descendant of the multitude of stars in the heavens,

Giving rise to Rangitāne, people of the land,  
whose mana stretches across the top of the South Island,

Behold the glory of Te Wairau!





## Preliminary Investigation

This strategy summarises the findings of our preliminary investigation of the current state of te reo within Rangitāne o Wairau. It summarises the information currently publicly available regarding geographical placement, population and current language ability to begin to build an accurate picture of the state of te reo o Rangitāne o Wairau, an historical account of the decline in population of Rangitāne reo speakers, and a stocktake of the current local service providers for te reo Māori education.

This work has been completed with the understanding that the tribal boundaries commence at the mouth of the Wairau River, extending northwards to Cape Lambert, northwest to d’Urville Island, encompassing Nelson and Waimea. Following the Motupiko River to the Nelson Lakes (Rotoiti and Rotorua) our southernmost boundary follows the Clarence River to its mouth, and then commences a northwards journey through Kēkerengū, Cape Campbell, Lake Grassmere, White Bluffs and Wairau Lagoons.

The initial search on previous publications of te reo o Rangitāne o Wairau provided scant relevant material, leading to an alternative analysis into Benton’s (1991) study which assessed the state of te reo Māori in the 1970s. However, no relevant information could be drawn from this study, as it focused solely on iwi residing in the North Island. Due to the lack of existing data regarding te reo o Rangitāne o Wairau, we have based this report on our comparative analysis of Statistics New Zealand’s Census. In identifying the lack of accurate information about the state of te reo Māori among Rangitāne o Wairau members residing within the tribal district, survey questions have also been developed to assist future research, and a comparison of other effective language revitalisation strategy examples has been completed, to facilitate the construction of a language revitalisation strategy fit to meet the specific aims and needs of Rangitāne o Wairau.

## Whakatewhanga Tuatahitanga

Ko tā tēnei rautaki he whakarāpopoto i ngā kitenga i puta i tā mātau whakatewhanga tuatahitanga i te āhua o te reo i waenganui i a Rangitāne o Wairau; he whakarāpopoto i ngā pārongo e wātea tūmatanui ana mō te rohe kāinga, mō te taupori me te āheinga ā-reo kia kitea ai te āhua o te reo o Rangitāne o Wairau, kia whakaritea ai tētahi tāhuhu kōrero mō te heke haere o ngā kaikōrero reo Māori o Rangitāne, kia whakaaturia ai hoki ngā ratonga ā-rohe e ako ana i te reo Māori.

I whakaotihia tēnei mahi i runga i te mōhio ka tīmata te rohe ā-iwi i te pūwaha o te awa o Wairau, ka ahu whakateraki i reira ki Ākina, i reira ka ahu whakateraki-mā-uru ki Rangitoto, ā, ka karapoti i a Whakatū me Waimea. Ka whāia te awa o Motupiko ki ngā roto o Whakatū (arā ki Rotoiti me Rotorua), ka whai te rohe ki te tonga i te awa o Waiau-Toa, puta rawa atu ki tōna pūwaha, ā, ka hoki whakateraki i reira mā Kēkerengū, mā Karaka, mā Kāpara Te Hau, mā Parinui-o-Whiti, mā ngā hōpua hoki o Wairau.

He iti noa iho ngā tuhinga e hāngai ana i puta i te rapunga tuatahitanga i ngā tuhinga o mua mō te reo o Rangitāne o Wairau, nā reira i tahuri ai mātau ki te tātari i te rangahau a Benton (1991) i arotake i te āhua o te reo Māori i ngā tau o te tekau tau 1970. Heoi anō, kāore i kitea ētahi kōrero e hāngai ana i tēnei rangahau i te mea i arohia noatia ko ngā iwi o Te Ika-a-Māui. Nā te iti o ngā raraunga e pā ana ki te reo o Rangitāne o Wairau i whakaritea ai tēnei pūrongo i runga i tā mātau tātari whakataurite i te Tatauranga ā-Motu o Aotearoa. Nā te iti o ngā pārongo e tika ana mō te āhua o te reo Māori i waenganui i ngā uri o Rangitāne o Wairau e noho ana i roto i te rohe ā-iwi i whakaritea mai ai ētahi pātai hei āwhina i ngā rangahau e tū mai nei, ā, i whakatauritea hoki ētahi atu rautaki whakarauora reo whaihua hei ārahi i te hanganga mai o tētahi rautaki whakarauora reo hei whakatutuki i ngā whāinga whāiti me ngā hiahia o Rangitāne o Wairau.

What follows is a description of the geographical placement of Rangitāne o Wairau, sites of significance to the survey of language in the rohe and a summary of the current data available describing the distribution of the population of Rangitāne throughout Aotearoa.

## Hapū

The subtribes widely acknowledged as belonging to Rangitāne o Wairau are:

- Ngāti Huataki
- Ngāti Whakamana
- Ngāi Te Heiwī
- Ngāi Te Rerewa
- Ngāi Tūkauae

## Wāhi whakahirahira

The marae within the region are:

- Tuamātene Marae
- Ōmaka Marae
- Wairau Pā

In their national census, Statistics New Zealand divided Rangitāne into 3 separate categories, two of which were based in the North Island, the third covering Te Waipounamu. We have therefore interpreted 'Rangitāne ki te Waipounamu', described by Statistics New Zealand, as most representative of Rangitāne o Wairau. According to Statistics New Zealand, the iwi has 1,215 members (2013). The Nelson region has a Māori population of 4,167, and in the Marlborough region there are 4,776 people who identify as Māori (ibid). Therefore, the majority of Māori within the region are descendants of other iwi.



E whai nei tētahi whakamāramatanga mō te rohe kāinga o Rangitāne o Wairau, mō ngā wāhi whakahirahira ki te uiui mō te reo i roto i te rohe me tētahi whakarāpopototanga o ngā raraunga wātea e whakamārama ana i te mararatanga o te iwi o Rangitāne, puta noa i Aotearoa.

## Ngā Hapū

Ko ngā hapū e mōhiotia nuitia ana nō Rangitāne o Wairau, ko:

- Ngāti Huataki
- Ngāti Whakamana
- Ngāi Te Heiwī
- Ngāi Te Rerewa
- Ngāi Tūkauae

## Wāhi whakahirahira

Ko ngā marae o te rohe, ko:

- Tuamātene
- Ōmaka
- Wairau Pā

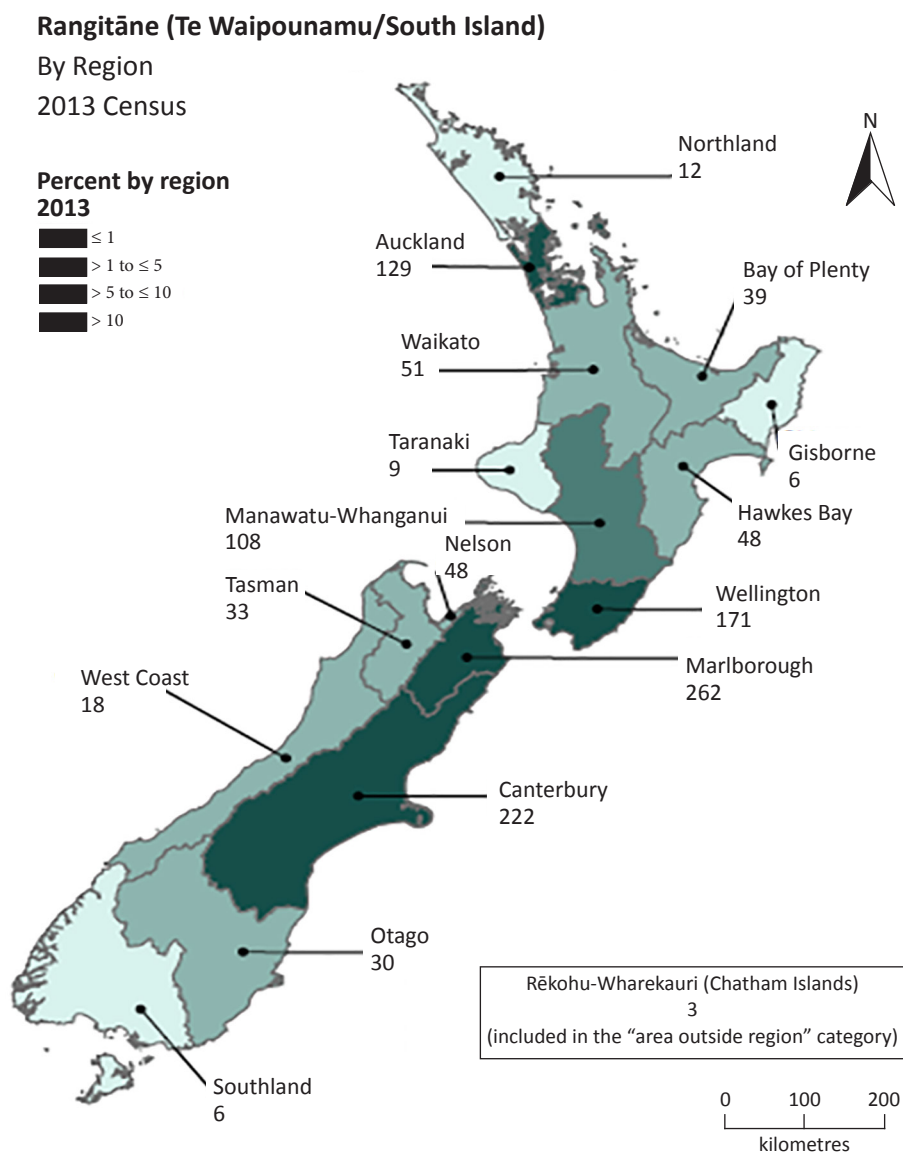
I ngā tauranga ā-motu i wāhia a Rangitāne e Tatauranga Aotearoa ki ngā wāhanga motuhake e toru, e rua kei te Te Ika-a-Māui, ko te tuatoru kei Te Waipounamu. Nā reira, ko 'Rangitāne ki te Waipounamu' i whakamāramahia mai e Tatauranga Aotearoa te iwi hei whakakanohi i a Rangitāne o Wairau. E ai ki a Tatauranga Aotearoa, 1,215 ngā tāngata o te iwi (2013). E 4,167 te nui o te taupori Māori kei Whakatū, ā, e 4,776 ngā tāngata i tohu mai he Māori rātau kei te rohe o Te Taihū-o-Te-Waka-a-Māui e noho ana (ibid). Nā reira, nō iwi kē te nuinga o ngā Māori e noho ana i roto i te rohe.

The map shown below displays where in New Zealand Rangitāne o Wairau descendants are living as stated in the Statistics New Zealand 2013 census:

E whakaatu mai ana te mahere kei raro nei i ngā wāhi o Aotearoa e nōhia ana e ngā uri o Rangitāne o Wairau, hei tā te tauranga ā-motu a Tatauranga Aotearoa i te tau 2013:

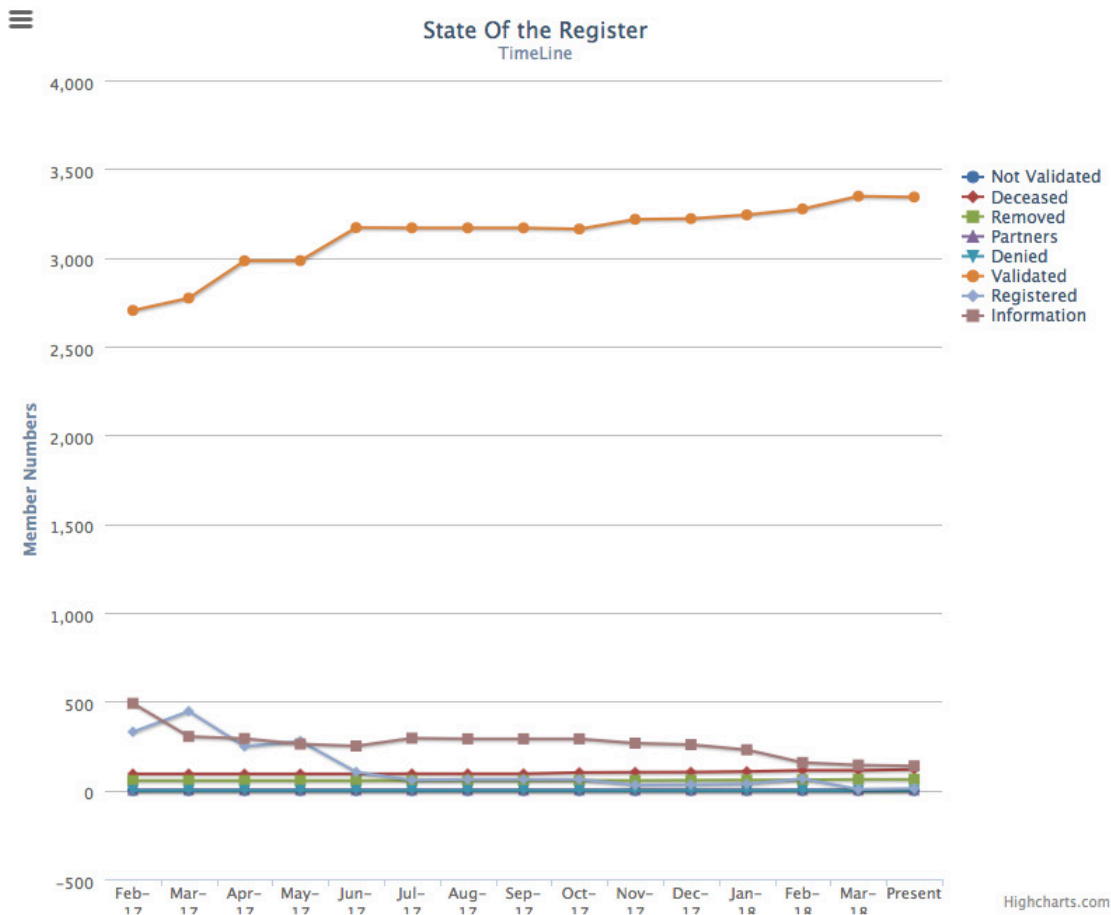
**Figure. 1** Placement of Rangitāne o Te Waipounamu Descendants

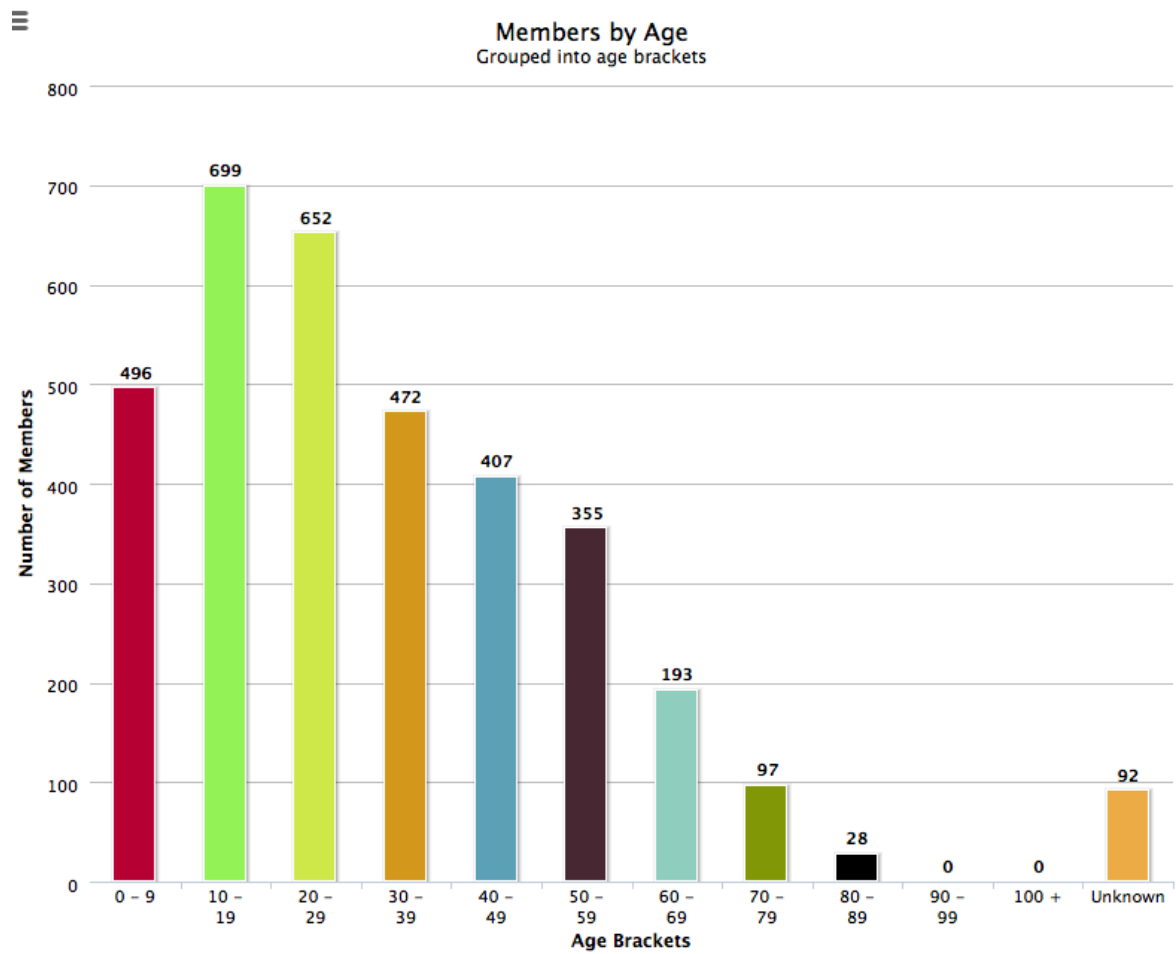
**Hoahoa 1:** Ngā wāhi e noho ana ngā tāngata e kī ana he uri rātau nō Rangitāne ki Te Waipounamu i te Tatauranga ā-Motu o Aotearoa i te tau 2013.





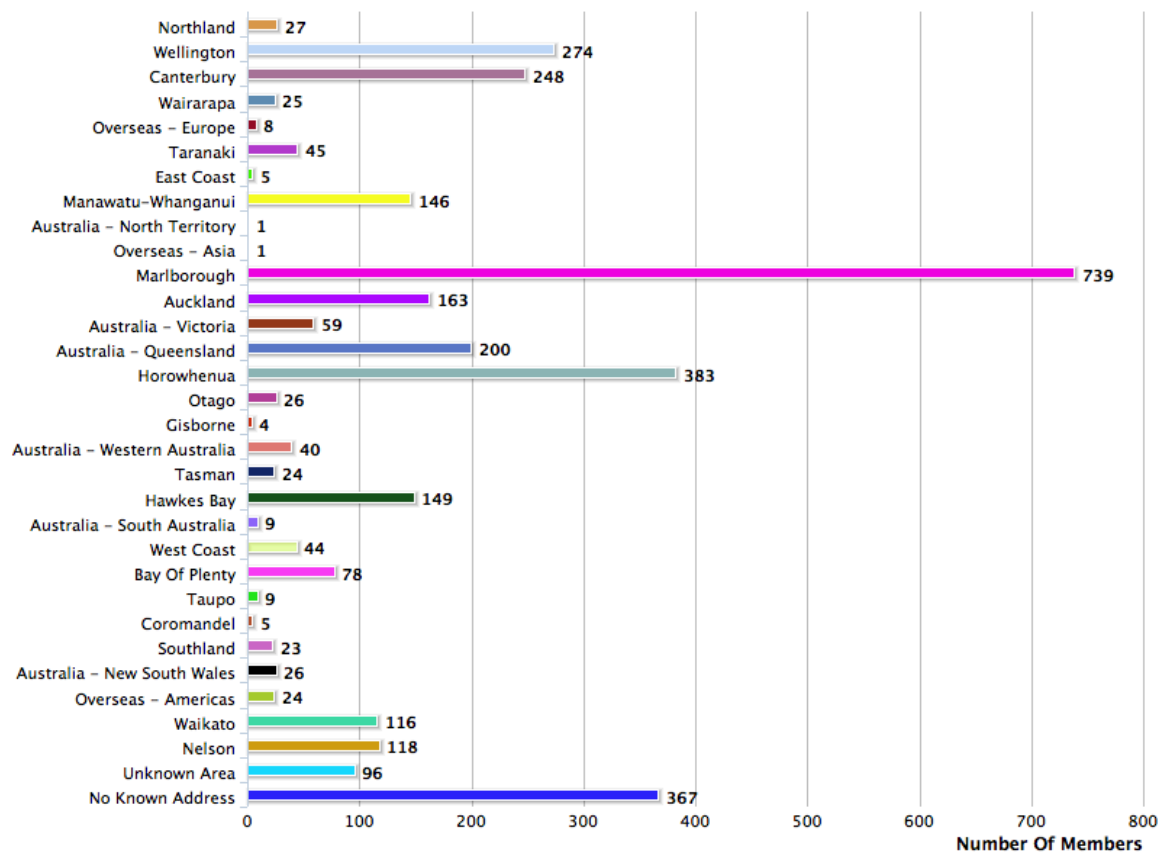
Ngā raraunga e pā ana ki ngā mema o Te Rūnanga a Rangitāne o Wairau







**Members By Geographic Location**  
As at 28/03/2018 4:29:33 p.m.





The following provides a preliminary stocktake of the various Māori language service providers throughout the region, from preschool through to adult education. Listed below are all local providers of Māori language education, categorised by level in the education sector.

## **Local Māori language learning opportunities**

### *Early Childhood Centres*

#### Kōhanga Reo - Māori Medium Preschools

- Te Kōhanga Reo o Ngā Puawai in Blenheim
- Te Kōhanga Reo o Te Kahurangi in Blenheim
- Te Kōhanga Reo o Waikawa in Picton
- Te Kōhanga Reo o Waimeha in Nelson
- Te Kōhanga Reo o Kōpūāwai in Nelson
- Te Kōhanga Reo o Kia Tau Te Rangimārie in Nelson

#### Mainstream

- The Bays Montessori School
- Te Pā Wānanga

### *Primary Institutions*

#### Mainstream

- Nelson Central School
- Victory Primary School

#### Kura Kaupapa

- Te Kura Kaupapa Māori o Tuia te Matangi (Year 0 - Year 13)

### *Intermediate*

#### Mainstream

- Bohally Intermediate
- Offers a full immersion Te Reo class, held once a week
- Nelson Intermediate

E whai ake nei ngā ratonga reo Māori o te rohe, kā tīmata mai i ngā kura kōhungahunga tae atu ki ngā kura pakeke. E rārangi mai ana i raro nei ngā ratonga ā-rohe e whakaako ana i te reo Māori, e hāngai ana ngā wāhanga ki te taumata ā-rāngai mātauranga.

## Ngā huarahi ā-rohe hei ako i te reo Māori

### *Ngā Kura Kōhungahunga*

#### Ngā Kōhanga Reo

- Te Kōhanga Reo o Ngā Puawai ki Waiharakeke
- Te Kōhanga Reo o Te Kahurangi ki Waiharakeke
- Te Kōhanga Reo o Waikawa ki Waitohi
- Te Kōhanga Reo o Waimeha ki Whakatū
- Te Kōhanga Reo o Kōpūāwai ki Whakatū
- Te Kōhanga Reo o Kia Tau Te Rangimārie ki Whakatū

#### Ngā Kura Auraki

- The Bays Montessori School
- Te Pā Wānanga

### *Ngā Kura Tuatahi*

#### Ngā Kura Auraki

- Te Kura o Nelson Central
- Te Kura Tuatahi o Victory

#### Ngā Kura Kaupapa

- Te Kura Kaupapa Māori o Tuia te Matangi (Tau 0 - Tau 13)

### *Ngā Kura Waenganui*

#### Ngā Kura Auraki

- Te Kura Waenganui o Bohally
- Kotahi te akoranga rumaki reo i te wiki
- Te Kura Waenganui o Whakatū

## Secondary Schooling

The secondary schools that provide Māori language education are shown in the table below, with the respective levels and programmes in which te reo is available. All of these schools provide opportunities to learn te reo from Year 9-13. None of them offer bilingual units.

**Table 1:** Table of secondary school Māori language providers

| SCHOOL                                  | IMMERSION-BASED | COMPULSORY |
|-----------------------------------------|-----------------|------------|
| Marlborough Boys' College               | x               | ✓ (Year 9) |
| Marlborough Girls' College              | x               | x          |
| Nayland College                         | x               | x          |
| Nelson College                          | x               | x          |
| Nelson College for Girls                | x               | x          |
| Te Kura Kaupapa Māori o Tuia te Matangi | ✓               | ✓          |
| Queen Charlotte College                 | x               | x          |

## Adult Education

The providers of Māori language education for adults are detailed in the table below, with the respective levels of programmes available. All of these programmes offer beginner level programmes.

**Table 2:** Table of adult education Māori language providers

| INSTITUTION                                       | BEGINNERS | INTERMEDIATE | ADVANCED | FULL IMMERSION |
|---------------------------------------------------|-----------|--------------|----------|----------------|
| Nelson Marlborough Institute of Technology (NMIT) | ✓         | ✓            | ✓        | x              |
| Te Wānanga o Aotearoa                             | ✓         | ✓            | ✓        | ✓              |
| Rural Education Activities Programme (REAP)       | ✓         | x            | x        | x              |
| Waimea Community Education                        | ✓         | x            | x        | x              |
| Te Ataarangi                                      | ✓         | ✓            | ✓        | ✓              |



### Ngā Kura Tuarua

E whakaatuhia ana i te ripanga i raro nei ngā kura tuarua e whakarato ana i ngā akoranga reo Māori, ā, e tāpiri ana ngā taumata me ngā hōtaka e whakaako ana i te reo. Katoa ēnei kura ka whakatakoto huarahi hei ako i te reo mai i te tau 9 ki te tau 13. Kāore he akoranga reorua i tētahi o ēnei kura.

**Ripanga 1:** He ripanga o ngā kura tuarua e whakarato ana i te reo Māori

| KURA                                    | TE NOHO RUMAKI | KAUPAPA HERE |
|-----------------------------------------|----------------|--------------|
| Te Kāreti Tamatāne o Marlborough        | x              | ✓ (Year 9)   |
| Te Kāreti Tamawahine o Marlborough      | x              | x            |
| Te Kāreti o Nayland                     | x              | x            |
| Te Kāreti o Whakatū                     | x              | x            |
| Te Kāreti Tamawahine o Whakatū          | x              | x            |
| Te Kura Kaupapa Māori o Tuia te Matangi | ✓              | ✓            |
| Te Kāreti o Queen Charlotte             | x              | x            |

### Ngā Kura Pakeke

Kei te ripanga i raro nei ngā ratonga ako reo Māori mā te pakeke, ā, me ngā taumata o ngā hōtaka e wātea ana. Katoa ēnei akoranga e whakarato ana i tētahi akoranga mā te hunga kātahi anō ka tīmata.

**Ripanga 2:** He ripanga o ngā kura pakeke e whakarato ana i te reo Māori

| KURA                                                       | KĀTAHI ANŌ<br>KA TĪMATA | KEI<br>WAENGANUI | E MŌHIO<br>ANA | RUMAKI REO |
|------------------------------------------------------------|-------------------------|------------------|----------------|------------|
| Te Whare Wānanga o Te<br>Tauihu-o-Te-Waka-a-Māui<br>(NMIT) | ✓                       | ✓                | ✓              | x          |
| Te Wānanga o Aotearoa                                      | ✓                       | ✓                | ✓              | ✓          |
| Rural Education Activities<br>Programme (REAP)             | ✓                       | x                | x              | x          |
| Waimea Community Education                                 | ✓                       | x                | x              | x          |
| Te Ataarangi                                               | ✓                       | ✓                | ✓              | ✓          |

In 2016 the Ministry of Education produced a regional data analysis, titled Te Rāngai Kāhui Ako ā-Iwi, presenting key information regarding aspects of life that directly affect education. This was completed so that iwi could utilise the information for the implementation of iwi-led educational initiatives. Information has been drawn from the Marlborough, Nelson, and West Coast regions section. This data informs the descriptions below.

According to Te Rāngai Kāhui Ako ā-Iwi, all kōhanga in the region are actively owned and managed by whānau. As of 2016 there were 70 Māori language learners in Māori Medium Education (MME) early learning environments. This is only 6% of the population of young children who could attend kōhanga in the region.

Te Rāngai Kāhui Ako ā-Iwi found that the percentage of learners enrolled in MME settings steadily declines as they got older, and retention of Māori MME learners from Year 8 to Year 9 is particularly poor. In 2014, 312 local Māori learners were in MME Primary settings. 24 Year 8 MME learners were enrolled in MME Primary settings in the region, but only two of them enrolled in an MME Secondary secondary school as Year 9 learners the following year. According to Te Rāngai Kāhui Ako ā-Iwi, in the same year there were only seven Māori learners in MME secondary settings. Additionally, there is poor retention of MME learners who continue to learn te reo up to NCEA level. Only 67% of MME learners in Year 10 continued on to learn te reo at Level 1, and 0% of those who completed Level 1 NCEA Te Reo returned to continue learning te reo at Level 2 NCEA.

**There are a number of educational institutions in the region offering learners at all levels the opportunity to learn te reo. However, low enrolment at early childhood level and steadily declining rates of learner retention in MME settings is concerning for the state and continuation of Rangitāne o Wairau reo in particular.**



I te tau 2016 ka puta i Te Tāhuhu o Te Mātauranga tētahi tātaritanga raraunga ā-rohe e kīia ana ko Te Rāngai Kāhui Ako ā-Iwi. Ko tāna, he whakaatu i ētahi pārongo matua mō ngā āhuatanga o ia rā ka pā ki te mātauranga. I mahia tēnei kia taea ai e ngā iwi te whakamahi ngā pārongo i te whakatinanatanga o ngā kaupapa mātauranga ā-iwi. Kua tangohia mai ētahi pārongo i ngā wāhanga o te rohe o Te Tauihu-o-Te-Waka-a-Māui, o Whakatū me Te Tai-o-Poutini. I puta ngā whakamārama kei raro nei i ēnei raraunga.

Hei tā Te Rāngai Kāhui Ako ā-Iwi, ko ngā whānau ngā rangatira me ngā kaiwhakahaere o ngā Kōhanga Reo katoa o te rohe. I te tau 2016, e 70 ngā ākonga o te reo Māori i roto i ngā kura kōhungahunga Rumaki Reo. E 6% anahe tēnei o ngā tamariki pakupaku e āhei ana ki te haere ki te Kōhanga Reo i roto i te rohe.

Hei tā Te Rāngai Kāhui Ako ā-Iwi ka kaha heke te ōrau o ngā ākonga i roto i ngā kura Rumaki Reo ka pakeke ana rātau, ā, kāore e kaha puritia ana ngā ākonga Māori i roto i ngā kura Rumaki Reo mai i te Tau 8 ki te Tau 9. I te tau 2014, e 312 ngā ākonga Māori ā-rohe i roto i ngā kura Rumaki Reo tuatahi. E 24 ngā ākonga Rumaki Reo Tau 8 i whakaurua ki ngā kura tuatahi Rumaki Reo i roto i te rohe, engari tokorua anahe o ērā i uru atu ki tētahi kura tuarua Rumaki Reo hei Tau 9 i te tau o muri atu. Hei tā Te Rāngai Kāhui Ako ā-Iwi, i taua tau tonu tokowhitu anahe ngā ākonga Māori i roto i ngā kura tuarua Rumaki Reo. Waihoki, kāore e kaha ana te puritia o ngā ākonga Rumaki Reo ka whai haere i te reo ki te taumata o te NCEA. E 67% o ngā ākonga Rumaki Reo i te Tau 10 i whai tonu i te reo i te Taumata 1, ā, 0% o ērā i whakatutuki i te Taumata 1 o Te Reo NCEA i hoki ki te ako tonu i te reo i te Taumata 2 NCEA.

**Arā ētahi whare mātauranga i roto i te rohe e whakaako ana i te reo Māori ki ngā ākonga o ngā taumata reo rerekē. Heoi anō, e māharaharatia ana te āhua me te oranga tonutanga o te reo o Rangitāne o Wairau i te tokoiti e uru ana ki ngā kura kōhungahunga me te kaha o te puta o ngā ākonga i ngā kura Rumaki Reo.**



## Data Sources

The following section is a statistical analysis of the reo Māori ability of descendants of Rangitāne o Wairau based on the data collected in the 2001, 2006, and 2013 Censuses, and Te Kupenga 2013, all collated by Statistics New Zealand. All Census data collected regarding one's reo Māori ability was rated based on whether the respondent reported they could converse in te reo Māori or not. No further details were provided on defining the ability to converse.

Statistics New Zealand undertook a detailed analysis of Māori well-being in 2013, Te Kupenga. It gives an overall picture of the social, cultural, and economic well-being of Māori in New Zealand, inclusive of the Māori language. This was the first data which broke down levels of reo ability, providing a clearer picture of the health of the language within iwi, differentiating those who could speak just a few words and phrases from those who could feasibly use te reo Māori as a primary means of communication. However, this survey only gathered information from 5000 Māori and therefore its representativeness of the population of either Māori in general, or of Rangitāne o Wairau Māori is questionable. Whilst the statistics provided by Te Kupenga do provide a clearer image of the current state of the language, the conclusions drawn from this data are estimates, extrapolated from a relatively small sample size to make generalisations about Māori language proficiency throughout Aotearoa. The resulting impression of the overall health of te reo is likely to be inaccurate, and does not align with anecdotal evidence about the state of the language for Rangitāne o Wairau in particular.

Furthermore, the geographical positioning of Rangitāne o Wairau Māori is not accounted for in Te Kupenga and the Census. As previously mentioned, the 2013 Census identified a large proportion of Rangitāne ki te Waipounamu as living outside of the tribal area. While Te Kupenga does provide a basic understanding as to the general reo ability amongst the tribe's descendants, given the significant proportion of the iwi living elsewhere in Aotearoa, the statistics gathered via Te Kupenga and the Census do not accurately depict or describe the current state of the reo of Rangitāne o Wairau within the tribal area itself.

As illustrated in Table 3 below, despite a dip in 2006, there has been no notable movement overall between 2003 and 2013 in the percentage of Rangitāne o Wairau descendants who can speak Māori. This is consistent with the statistics for the wider Māori population.



## Ngā Puna Raraunga

He tātaritanga tatauranga te wāhanga e whai nei mō te āheinga ā-reo o ngā uri o Rangitāne o Wairau i puta mai i ngā raraunga i kohia e te Tatauranga ā-Motu i te tau 2001, i te tau 2006 me te tau 2013, i kohia hoki e Te Kupenga i te tau 2013, katoa he mea whakakao e Tatauranga Aotearoa. I whakaritea ngā raraunga i kohia e te Tatauranga ā-Motu mō te āheinga ā-reo Māori i runga i te kī ake a te kaiwhakautu mēnā ka taea, kāore rānei e taea e ia te whakawhitiwhiti kōrero ki te reo Māori. Kāore ētahi atu whakamārama i āpitihia mō te kaha o te āheinga ōna ki te whakawhitiwhiti kōrero.

I te tau 2013 ka āta tātarihia e Tatauranga Aotearoa te oranga o te Māori, ko Te Kupenga te ingoa o taua rangahau. Nā taua rangahau i kitea ai te āhua whānui o te oranga ā-pāpori, ā-ahurea, ā-ōhanga anō hoki o te Māori i Aotearoa, tae atu anō hoki ki te āhua o te reo Māori. Koinei te rangahau tuatahi i wāwāhi i ngā taumata āheinga ā-reo, nā reira i mārama ake ai te āhua o te oranga o te reo i waenganui i ngā iwi mā te wewehe i ērā e mōhio ana ki te kōrero i ētahi kupu me ētahi kīanga, me ērā e matatau ana ki te kōrero i te reo Māori hei reo whakawhitiwhiti matua. Heoi anō, e 5000 anahe ngā tāngata Māori i whai wāhi ki tēnei uiuinga, nā reira ka pātaitia pea te āhua o te whakakanohitanga mai o te iwi Māori whānui, o te iwi rānei o Rangitāne o Wairau. Ahakoa e mārama ake ana te āhua o te reo i ngā tatauranga i puta i a Te Kupenga, he matapae tonu ngā whakatau i puta mai i ēnei raraunga, he mea tango i tētahi tatauranga āhua iti nei kia puta mai ai he whakatau whānui mō te mōhio ki te reo Māori, puta noa i Aotearoa. Nā reira, e hē ana pea te āhua o te oranga o te reo i hua ake, ā, kāore hoki e rite ana ki ngā taunakitanga paki mō te āhua o te reo o Rangitāne o Wairau.

Waihoki, kāore te rohe o Rangitāne o Wairau i whakaurua ki te rangahau o Te Kupenga me te Tatauranga ā-Motu. I kīia atu rā i mua, i te tau 2013 ka tautuhia e te Tatauranga ā-Motu kei waho atu i te rohe ā-iwi ētahi tāngata tokomaha o Rangitāne ki te Waipounamu e noho ana. Ahakoa te whakamārama mai a Te Kupenga e pā ana ki te āheinga ā-reo whānui i waenganui i ngā uri o te iwi, ahakoa kei wāhi kē i Aotearoa ētahi tāngata tokomaha o te iwi e noho ana, kāore e tika te whakaatuhia mai, te whakamāramahia mai rānei o te āhua o te reo o Rangitāne o Wairau i roto i tōna rohe ake e ngā tatauranga i kohia e Te Kupenga me te Tatauranga ā-motu.

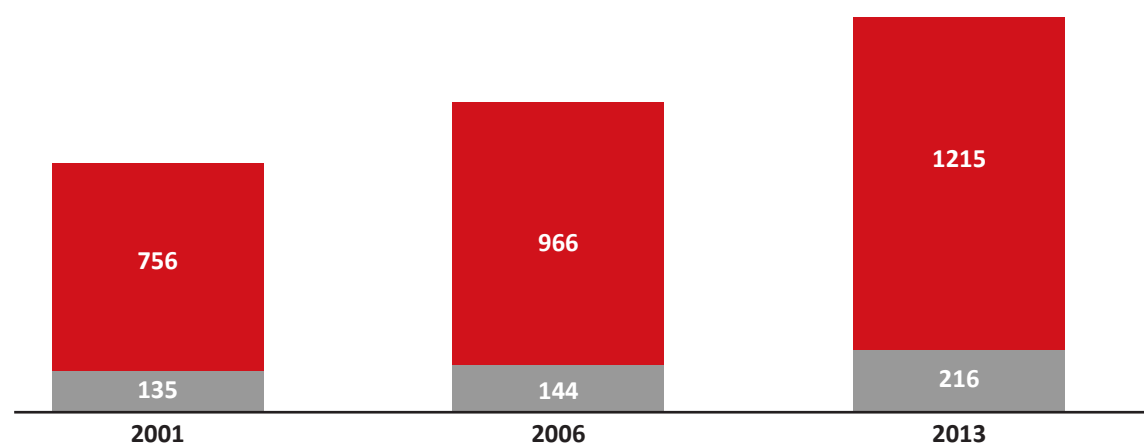
Hei tā te Ripanga 3 kei raro nei, hāunga te hekenga i te tau 2006, kāore i tino nui te piki, te heke rānei mai i te tau 2003 ki te tau 2013 o te ōrau o ngā uri o Rangitāne o Wairau e mōhio ana ki te kōrero Māori. E hāngai ana tēnei ki ngā tatauranga e pā ana ki te iwi Māori whānui.

**Table 3:** Proportion of Māori speakers in Rangitāne (Te Waipounamu)

| YEAR       | 2001   | 2006   | 2013   |
|------------|--------|--------|--------|
| Percentage | 17.50% | 15.20% | 17.90% |

In the bar graph below, formed using information from Statistics NZ, the population of Rangitāne speakers of Māori in Te Waipounamu is compared with the population of non-reo speakers from 2001 onwards. As shown in Table 3 above, the percentage of Māori speakers in Rangitāne ki Te Waipounamu remains virtually the same between 2001 and 2013. Figure 2 below shows the numbers of reo speakers (grey in the graph below) versus non-speakers (red) for each census year. When addressing the raw numbers in Figure 2 below it appears there has been an increase in the total number of reo Māori speakers, from 135 in 2001 to 216 in 2013. However, as previously mentioned, the proportion of Māori speakers in the Rangitāne ki Te Waipounamu remains virtually the same between 2001 and 2013, and what's more, the geographical location of these 216 speakers is not accounted for. It therefore remains to be determined how many of these speakers reside in the tribal district of Rangitāne o Wairau, while anecdotal reports suggest that the vast majority of these reo speakers live outside of the tribal district.

**Figure 2:** Rangitāne ki Te Waipounamu Reo ability



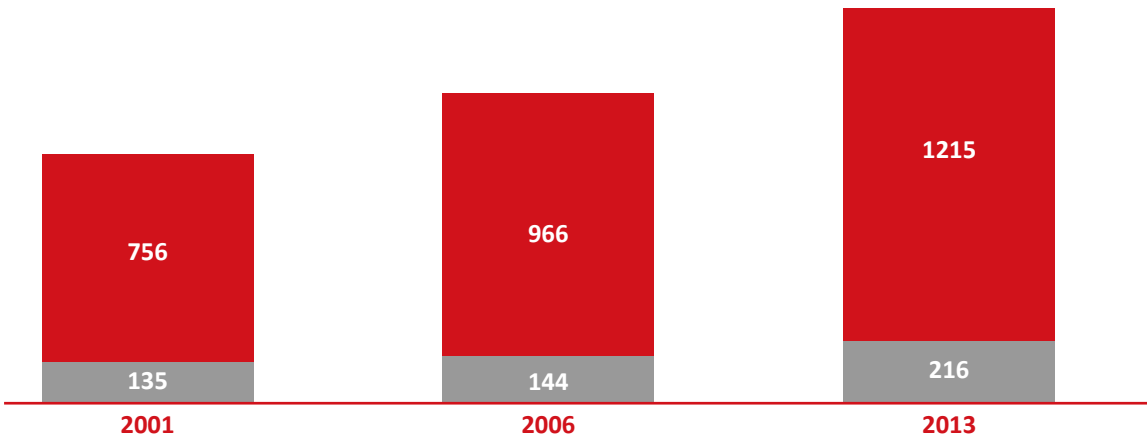
The statistics gathered regarding language proficiency of Rangitāne ki Te Waipounamu appear at first glance to be consistent with self-rated language proficiency throughout Aotearoa, as shown in Figure 3 on the next page.

**Ripanga 3:** Ngā kaikōrero Māori i roto i a Rangitāne (Te Waipounamu)

| TAU  | 2001   | 2006   | 2013   |
|------|--------|--------|--------|
| Ōrau | 17.50% | 15.20% | 17.90% |

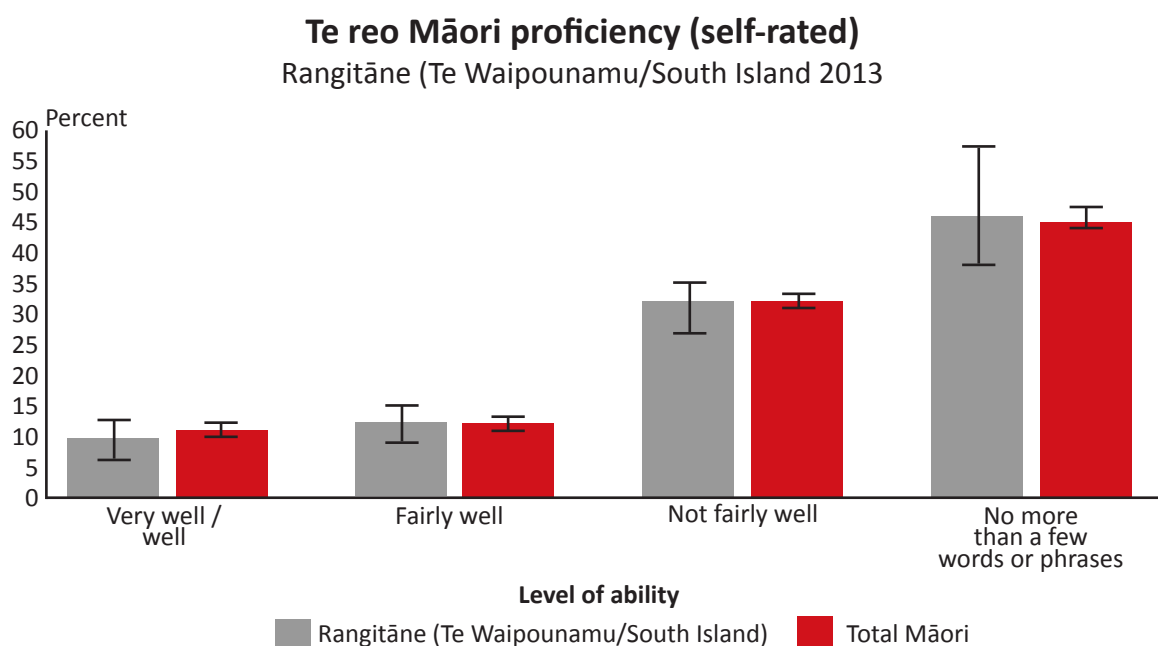
I auahatia mai te kauwhata pou i raro nei i runga i ngā pārongo a Tatauranga Aotearoa, ā, e whakatauritea ana ngā kaikōrero Māori o Rangitāne i Te Waipounamu ki ngā tāngata kore reo mai i te tau 2001, ahu ake. Hei tā te Ripanga 3 i runga nei, e rite tonu ana te nui o ngā kaikōrero Māori i roto i a Rangitāne ki Te Waipounamu i waenganui i te tau 2001 me te tau 2013. E whakakite mai ana te Hoahoa 2 i te nui o ngā kaikōrero reo Māori (te tae kiwikiwi i te kauwhata kei raro) me te nui o te hunga kore reo (whero) i ia tau i kawea ai te tatauranga ā-motu. Ina tirohia ēnei tatauranga i te Hoahoa 2 i raro nei, te āhua nei kua piki te nui o ngā kaikōrero reo Māori mai i te 135 i te tau 2001 ki te 216 i te tau 2013. Heoi anō, i kīia atu i mua rā, e rite tonu ana te nui o ngā kaikōrero Māori i roto i a Rangitāne ki Te Waipounamu i waenganui i te tau 2001 me te tau 2013, waihoki, kāore e whakamāramahia mai ana ngā wāhi e noho nei ēnei kaikōrero e 216. Nā reira, kāore anō kia whakatauhia tokohia ēnei kaikōrero e noho ana i te rohe ā-iwi o Rangitāne o Wairau, hei tā ngā pūrongo paki kei waho atu i te rohe ā-iwi te nuinga o ēnei kaikōrero reo Māori.

**Hoahoa 2:** Te āheinga ā-reo o Rangitāne ki Te Waipounamu



Te āhua nei e rite ana ngā tatauranga i kohia e pā ana ki tō Rangitāne ki Te Waipounamu mōhio ki te reo ki te aromatawai whaiaro a te tangata mō te mōhio ki te reo, puta noa i Aotearoa, e whakakitea mai ana i te Hoahoa 3 i te whārangi e whai ake nei.

**Figure 3:** Graph Comparing Rangitāne ki Te Waipounamu and National Reo Ability



Source: Statistics New Zealand

Figure 3 presents data from the sample that was surveyed for Te Kupenga. When singularly analysing the survey data it would seem that the tribe's statistics are virtually the same as the total population of Māori. However, as only a sample of Rangitāne were surveyed, it is important to also consider the confidence intervals indicated for each data set, depicted by the lines atop the Rangitāne and Total Māori bars. These intervals tell us that it is 95% likely that, of the total population of Rangitāne ki Te Waipounamu descendants throughout Aotearoa:

- Between 6%-13% know te reo very well
- Between 9%-15% know te reo fairly well
- Between 27%-35% know some te reo, but not very well
- Between 38%-57% know no more than a few words or phrases in te reo

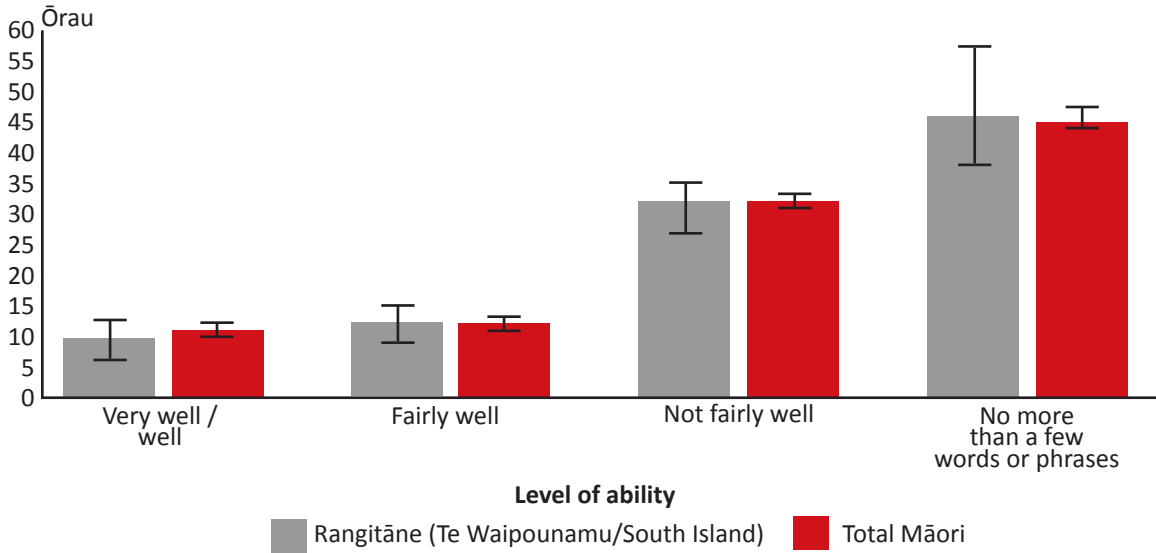
It is therefore clear that, as of 2013, the vast majority of Rangitāne ki Te Waipounamu are not confident users of te reo Māori. What is not clear is what proportion of Rangitāne ki Te Waipounamu descendants living within the tribal district are reo speakers.

Te Rāngai Kāhui Ako ā-Iwi also provides us with more information regarding te reo and its usage throughout Te Tau Ihu o te Waka a Māui. The following provides the key findings from this report that speak to the health of te reo in the tribal district of Rangitāne o Wairau. However, it is important to note that this data describes the situation for local residents of all tribal affiliations, and is not exclusive to Rangitāne o Wairau descendants.



**Hoahoa 3:** He kauwhata Whakataurite i a Rangitāne ki Te Waipounamu me te Āheinga Reo ā-Motu

**Te reo Māori proficiency (self-rated)**  
Rangitāne (Te Waipounamu/South Island 2013)



Source: Statistics New Zealand

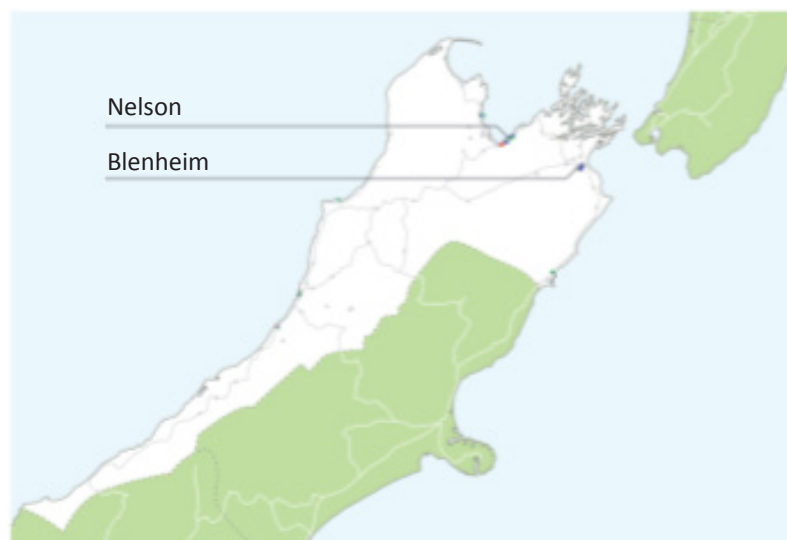
E whakaatu mai ana te Hoahoa 3 i ngā raraunga i puta mai i te tatauranga o te uiuinga a Te Kupenga. Ki te tātarihia takitahitia ngā raraunga o te uiuinga e rite ana ngā tatauranga ā-iwi ki ērā o te iwi Māori whānui. Heoi anō, i te mea i uiuitia noatia tētahi wāhanga o Rangitāne, me whakaaro anō ngā āputa matapae e piri ana ki ia huinga raraunga e tohua mai ana e ngā rārangi kei runga ake i ngā pou o Rangitāne me ō te Māori Whānui. E ai ki ēnei āputa, o ngā uri katoa o Rangitāne ki Te Waipounamu, huri noa i Aotearoa, kei te 95% te tūponotanga:

- Kei waenganui i te 6%-13% e tino matatau ana ki te reo
- Kei waenganui i te 9%-15% e āhua mōhio ana ki te reo
- Kei waenganui i te 27%-35% e mōhio ana ki ētahi āhuatanga o te reo, engari kāore e pakari ana
- Kei waenganui i te 38%-57% e mōhio noa iho ana ki ētahi kupu me ētahi kīanga i roto i te reo

Nā reira, e mārama ana te kitea, i te tau 2013 kāore te nuinga o Rangitāne ki Te Waipounamu e māia ana ki te kōrero i te reo Māori. Engari, ko te mea kāore e mārama ana ko te nui o ngā kaikōrero nō Rangitāne ki Te Waipounamu e noho ana i roto i te rohe ā-iwi.

Kua puta mai ētahi atu pārongo i Te Rāngai Kāhui Ako ā-Iwi mō te reo me tōna whakamahinga i Te Tauihu-o-Te-Waka-a-Māui. E whai ake nei ngā kitenga matua i puta i tēnei pūrongo mō te oranga o te reo i te rohe ā-iwi o Rangitāne o Wairau. Heoi anō, e hāngai ana ngā raraunga ki ngā tāngata katoa e noho ana i te rohe ahakoa nō tēhea iwi, ā, kāore e whāiti mai ana ki ngā uri o Rangitāne o Wairau.

**Figure 4:** The map shown below displays the areas in which the Ministry of Education surveyed for Te Rāngai Kāhui Ako ā-iwi.



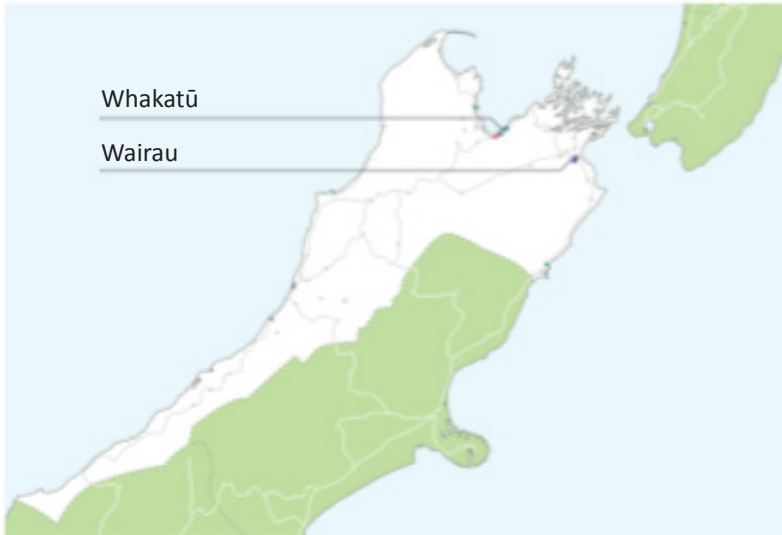
According to this study, only 13% of Māori in the Rangitāne ki Te Waipounamu region used te reo regularly at home. Part of the research conducted by Te Rāngai Kāhui Ako ā-iwi asked Māori in the region to identify who they consider as immediate whānau members.

- 37% reported that whānau included aunts, uncles, cousins, and nephews/nieces.
- 37% also reported that whānau includes grandparents and grandchildren.

Not all whānau consider grandparents and grandchildren as apart of the immediate family unit. This may contribute to intergenerational Māori language transmission within the whānau being less frequent within the region than national averages elsewhere in Aotearoa.

Alongside the lower than average intergenerational transmission of te reo in the region, the steadily diminishing retention of MME learners from kōhanga through to NCEA as discussed in the previous section is reflected in the decreased percentage of young people who can use te reo as a means of communication.

**Hoahoa 4:** E whakaatu mai ana te mahere i raro nei i ngā wāhi i uiuitia e Te Tāhuhu o Te Mātauranga mō Te Rāngai Kāhui Ako ā-Iwi.



E ai ki tēnei rangahau, 13% anahe o ngā Māori e noho ana i te rohe o Rangitāne ki Te Waipounamu e rite tonu ana te whakamahi i te reo i roto i te kāinga. I pātaitia ngā Māori o te rohe e tētahi wāhanga o te rangahau i whakahaerehia e Te Rāngai Kāhui Ako ā-Iwi ki te tautuhi i ngā mea e whakaarotia ana e rātau nō te whānau tata.

- 37% i kī ake kei roto i te whānau tata ngā whaea kēkē, ngā matua kēkē, ngā huānga, me ngā irāmutu.
- 37% i kī ake kei roto i te whānau tata ngā tūpuna me ngā mokopuna.

Kāore ngā whānau katoa e whakaaro ake nō te whānau tata tonu ngā tūpuna me ngā mokopuna. Nā konā pea i kore ai e rite ki ētahi atu rohe i Aotearoa te kaha o te tukunga ihotanga o te reo Māori i tētahi reanga ki tētahi i roto i te whānau i roto i te rohe.

Pērā anō i te pūhore o te tuku i te reo i tētahi reanga ki tētahi i roto i te rohe, e kitea ana te heke haeretanga o ngā ākonga Rumaki Reo o te Kōhanga tae atu ki te NCEA i kōrerotia i te wāhanga i mua ake nei i te hekenga o te nui o te rangatahi e mōhio ana ki te kōrero i te reo Māori hei reo whakawhitiwhiti.

In summary, the available statistics indicate that the percentage of Rangitāne o Wairau Māori able to speak Māori well or very well is lower than the national average.

According to current census data, the iwi has approximately 216 reo speakers throughout New Zealand. According to Te Kupenga, 22% of the tribe (approximately 260 people) are able to either converse fluently in te reo or can engage fairly well with the language. Therefore taking these two figures provided by Te Kupenga and the censuses there are between 216 and 267 people from Rangitāne o Wairau who are able to engage either fairly well or very well with te reo. These statistics however are in stark contrast with anecdotal evidence which suggests that there are far fewer people from Rangitāne o Wairau that are proficient in te reo.

Research has been carried out via Te Kupenga to investigate the state of te reo in Aotearoa with more detail than the Census provides, but there is a distinct lack of data from Te Kupenga that pertains to Rangitāne o Wairau descendants in particular. The generalisations drawn from the 5000 Māori surveyed indicate an overall improvement in the health of te reo throughout Aotearoa. However, these conclusions contradict anecdotal reports from the region, which in fact note the opposite: that te reo is in steady decline within Rangitāne ki Te Waipounamu.

Furthermore, while the research gathered via Te Rāngai Kāhui Ako ā-Iwi provides information specific to language habits of Māori living in the region of Rangitāne o Wairau, it does not differentiate between Māori of Rangitāne descent and other Māori living in the district. The data extrapolated from this research is therefore unhelpful when considering the language usage and aspirations of Rangitāne o Wairau in particular.

The paucity of current Rangitāne o Wairau-specific data from Censuses and Te Kupenga, and the conglomeration of language data from all Māori in the district under Te Rāngai Kāhui Ako ā-Iwi, mean that current information regarding the language habits of Rangitāne is highly unreliable. In fact, the conclusions drawn from these bodies of research contradict anecdotal reports from the region that te reo has been actively deteriorating there over many generations in all but a small handful of families. It is imperative that the Rangitāne iwi trust board leads targeted research regarding the true state of te reo ability and usage among Rangitāne o Wairau within its tribal districts. Without accurate data, it will be very difficult to implement an effective language revitalisation strategy specific to the particular needs and aspirations of Rangitāne o Wairau, and importantly, to be able to measure the success and effectiveness of language revitalisation efforts within the district. Determining the numbers of speakers within the rohe and their confidence in te reo Māori should therefore be prioritised in this research.

Hei whakarāpopoto ake, e tūtohu mai ana ngā tatauranga kei raro iho i te tau wawaenga ā-motu te ōrau o ngā Māori o Rangitāne o Wairau e matatau ana, e tino matatau ana rānei ki te kōrero Māori.

E ai ki ngā raraunga o te tatauranga ā-motu o nāianei, kei te takiwā o te 216 te nui o ngā kaikōrero o te iwi, puta noa i Aotearoa. E ai ki a Te Kupenga, e 22% o te iwi (kei te takiwā o te 260 tāngata) e matatau ana ki te whakawhitiwhiti kōrero i te reo, e āhua pai ana rānei ki te kōrero i te reo. Nā reira, i runga i ēnei tau e rua i puta mai i a Te Kupenga me ngā tatauranga ā-motu kei waenganui i te 216 ki te 267 ngā tāngata nō Rangitāne o Wairau e matatau ana, e tino matatau ana rānei ki te kōrero i te reo Māori. Engari e tino rerekē ana ēnei tatauranga i ngā taunakitanga paki e mea ana he tokoiti noa ake ngā tāngata nō Rangitāne o Wairau e matatau ana ki te kōrero i te reo Māori.

Kua whakahaerehia te rangahau o Te Kupenga ki te tūhura i te āhua o te reo i Aotearoa, ā, he nui ake ōna kōrero whāiti i ō te tatauranga ā-motu, engari he iti noa iho ngā raraunga nō Te Kupenga e pā noa iho ana ki ngā uri o Rangitāne o Wairau. E tūtohu ana ngā whakatau whānui i puta i ngā Māori e 5000 i uiuitia i te whanaketanga o te oranga o te reo, puta noa i Aotearoa. Heoi anō, e taupatupatu ana ēnei whakatau ki ngā pūrongo paki nō te rohe, e mea kē ana kei te mate haere te reo i roto i a Rangitāne ki Te Waipounamu.

Waihoki, ahakoa i puta mai i te rangahau o Te Rāngai Kāhui Ako ā-lwi ētahi pārongo e whāiti ana ki ngā tikanga ā-reo a ngā Māori e noho ana i te rohe o Rangitāne o Wairau, kāore e wehea ana ngā uri o Rangitāne i ngā uri o iwi kē e noho ana i roto i te rohe. Nā konā kāore he āwhina mai i ngā raraunga i tangohia mai i tēnei rangahau i te whakaarotanga ake ki te whakamahinga o te reo me ngā wawata o Rangitāne o Wairau.

Nā te iti o ngā raraunga e whāiti noa iho ana ki a Rangitāne o Wairau i puta mai i ngā Tatauranga ā-motu me Te Kupenga me te kohinga o ngā raraunga ā-reo mō ngā Māori katoa o te rohe i puta i a Te Rāngai Kāhui Ako ā-lwi, kāore e tino tika ana ngā pārongo mō ngā tikanga ā-reo a Rangitāne. Waihoki, e taupatupatu ana ngā whakataunga i puta mai i ēnei rangahau ki ngā pūrongo paki nō te rohe e mea ana kua roroku haere te reo i roto i ngā reanga i roto i te rohe, hāunga rā ētahi whānau iti noa iho. Me whakahaere te poari ā-iwi o Rangitāne i ētahi rangahau whāiti e pā ana ki te āhua ake o te āheinga ā-reo me te whakamahinga o te reo i waenganui i a Rangitāne o Wairau i roto i ōna rohe ā-iwi. Ki te kore he raraunga tika, ka tino uaua te whakatinana i tētahi rautaki whakarauora reo whaihua e whāiti ana ki ngā hiahia me ngā wawata o Rangitāne o Wairau, ka uaua hoki te ine i te angitutanga me te whaihuatanga o ngā mahi whakarauora reo i roto i te rohe. Me noho ko te whakatau i te nui o ngā kaikōrero i roto i te rohe me tō rātau mōhio ki te reo Māori hei kaupapa matua i tēnei rangahau.



Historical information pertaining to the decline in te reo in Rangitāne o Wairau specifically is scarce, and therefore we have drawn on the Waitangi Tribunal and its information regarding the decline of te reo Māori in Te Tau Ihu o te Waka a Māui as a general guide to develop an understanding.

## Initial Contact

The initial contact of te reo Māori with another language dates back to the voyages made by the early Pākehā explorers as early as the 17th Century. After early engagement with explorers, contact between Māori and Pākehā grew, with the development of trading established in the late 18th century and settlement of Pākehā in the early 19th century. The advent of settlement of Pākehā in Aotearoa caused the Māori way of life to change significantly. During initial contact Māori were the dominant proportion of society and therefore in order to for Pākehā to create positive relations with Māori to secure their subsistence and security within the Māori communities, they needed to learn Te Reo Māori. However, as the Pākehā population grew, they eventually outnumbered Māori. This shift had immediate consequences for te reo Māori, which was now the minority language.

The small population of Māori living around Te Tau Ihu o te Waka, comprised of Māori belonging to the iwi Rangitāne, were often overlooked by the Crown and thus little information was gathered regarding language decline and cultural shift in the area at the time (Waitangi Tribunal Report, 2008: 950).

## The Shift

Most community institutions such as formal education, religion, and local government began being conducted in English, and with Pākehā no longer dependent on Māori for security and subsistence there was no longer a need to learn te reo Māori. This historical demographic shift within Aotearoa, specifically in Te Waipounamu, has had long term consequences for the use of te reo Māori in the region. An increase in intermarriages between Māori and Pākehā saw that children born to interracial couples were often raised under the value systems of the Pākehā, and were raised to speak English rather than te reo. Furthermore, the arrival of other Māori in the region saw to the minoritization of local iwi and their associated tikanga, values, and iwi-specific reo. Ngāi Māori in Te Waipounamu were alienated from large blocks of land in the 1840s and 1850s to increase land for Pākehā settlements, which resulted in relocation of Māori to reserved lands (Ministry for Culture and Heritage, 2016). This subsequently led to a loss “in the support of whanaungatanga, knowledge of whakapapa, knowledge of history, knowledge of tikanga, and at the very heart of our culture, te reo itself” (Waitangi Tribunal Report, 2008: 950).

However, in due time the reserved lands were no longer sustainable, causing many families to move away and seek opportunities for economic development elsewhere. By leaving those Māori communities they entered a Pākehā world and thus any employment opportunities required proficiency in the English language. Separation from communities of Māori speakers led to the use of te reo amongst Māori becoming increasingly rare: in particular, they stopped transmitting the language to their children.

In this Euro-centric society, especially in the first half of the twentieth century, te reo and Māori history in Te Tau Ihu was given little to no attention in schools. Furthermore, the use of te reo was discouraged not only by Pākehā but also by elders who had been informed: “If you were to achieve in Te Ao Pākehā (The Pākehā World) you spoke Pākehā not Māori” (Waitangi Tribunal Report 2008, 1012).

This physical and cultural shift into Te Ao Pākehā has had a detrimental long term effect on te reo Māori. The combined effect of these processes was large-scale language loss in Te Tau Ihu o te Waka, consistent with the same across Aotearoa.

E ongeonge ana ngā tāhuhu kōrero e whāiti ana ki te rorokutanga o te reo i waenganui i a Rangitāne o Wairau, nā reira i tīkina ai e mātau ngā kōrero kei te Taraipiunara o Waitangi mō te rorokutanga o te reo Māori i te rohe o Te Taihū-o-Te-Waka-a-Māui hei ārahi i ngā whakaaro.

## Te Tūtakitanga Tuatahitanga

Nō te rautau 1700 i te haerenga mai o ngā Pākehā tuatahi te tūtakitanga tuatahitanga o te reo Māori ki tētahi atu reo. Nō muri mai i te tūtakitanga ki ngā kaiōpara ka kaha ake te whakapā atu a te Māori ki te Pākehā, rāua ki a rāua, ā, ka tīmata te tauhokohoko i ngā tau tōmuri o te rautau 1800 me te noho mai a te Pākehā i ngā tau tōmua o te rautau 1900. Nā te noho mai a te Pākehā i Aotearoa i tino rerekē ai te noho a te Māori. I te tūtakitanga tuatahitanga ko te iwi Māori te iwi nui, ā, me ako te Pākehā i te reo Māori e pai ai tana whakawhanaunga ki te Māori kia ora ai rātau i waenganui i ngā hapori Māori. Heoi anō, i te pikinga ake o te iwi Pākehā ka rahi ake rātau i te Māori, me te aha, pā atu ana tēnei huringa ki te reo Māori kua noho hei reo iti.

I rite tonu te pikitia o te iwi Māori tokoiti e noho ana i Te Taihū-o-Te-Waka-a-Māui nō te iwi o Rangitāne e te Karauna, me te aha anō, he iti noa iho ngā pārongo i kohia mō te rorokutanga o te reo me te huringa o te ahurea i te rohe i taua wā (Waitangi Tribunal Report, 2008: 950).

## Te Huringa

I tīmata te nuinga o ngā whare ā-hapori, pēnei i ngā whare mātauranga, ngā whare karakia me ngā kāwanatanga ā-rohe ki te whakahaere i a rātau anō ki te reo Pākehā, ā, i te korenga o te Pākehā i mate ki te whirinaki atu ki te Māori kia ora ai ia, kāore rātau i mate ki te ako i te reo Māori. Ka noho te whakamahinga o te reo i roto i te rohe hei papa mō tēnei huringa tatauranga ā-iwi o mua i Aotearoa, otirā i Te Waipounamu. Ko ngā tamariki i whānau mai i te moe a te Māori i te Pākehā i whakaturia ki ngā tikanga Pākehā me te reo Pākehā, kaua ki te reo Māori. Waihoki, nā te taenga mai o ētahi atu iwi Māori ki te rohe i noho tokoiti ai te iwi kāinga me ā rātau tikanga, uara, reo ā-iwi anō hoki. Ka mōriroriro a Ngāi Māori i Te Waipounamu i ngā poraka whenua nunui i ngā tau o te tekau tau 1840 me te tekau tau 1850 kia rahi ake ai ngā whenua hei nohoanga mō te Pākehā, me te aha, whakanekehia ana ngā Māori ki ngā whenua rāhui (Ministry for Culture and Heritage, 2016). Nā konā i ngaro ai “te whanaungatanga, te mōhio ki ngā whakapapa, ki ngā tāhuhu kōrero, ki ngā tikanga, otirā, ki te uho hoki o tō mātau ahurea, ki te reo tonu” (Waitangi Tribunal Report, 2008: 950).

Heoi anō, ka taka te wā, kua kore e taea te noho tonu i ngā whenua rāhui, me te aha, mate ana ētahi whānau huhua ki te hūnuku ki te kimi orange ā-ōhanga i wāhi kē. I te wehenga atu i aua hapori Māori ka uru rātau ki tētahi ao Pākehā, ā, i hiahia ngā wāhi mahi ki ngā tāngata e matatau ana ki te reo Pākehā. Nā te wehenga anō i ngā hapori kōrero Māori i kore ai e kaha te kōrerotia o te reo i waenganui tonu i te Māori, ā, i te mutunga iho ka mutu tā rātau tuku i te reo ki ā rātau tamariki.

I tēnei ao Pākehā, otirā i te wāhanga tuatahi o te rautau rua tekau, kāore i arohia, kāore rānei i kaha arohia te reo me ngā tāhuhu Māori i roto i ngā kura o Te Taihū-o-Te-Waka-a-Māui. Waihoki, i whakapāhunotia te whakamahinga o te reo, kaua e ngā Pākehā noa iho engari e ngā kaumātua anō hoki: “Ki te hiahia eke koe i Te Ao Pākehā me kōrero i te reo Pākehā, kaua i te reo Māori” (Waitangi Tribunal Report 2008, 1012).

Hau roa ana te pānga kinotanga o te reo Māori i te huringa ā-tangata, ā-ahurea anō hoki ki Te Ao Pākehā. Ko te pānga i puta mai i ēnei tukanga ko te ngaro o te reo i Te Taihū-o-Te-Waka-a-Māui, kāore i rerekē ake i ētahi atu wāhi o Aotearoa.

This preliminary report has highlighted the considerable gaps in the information currently available describing the health of te reo o Rangitāne o Wairau, and thereby the need for further, Rangitāne-specific reo research. It has shown that there are various sources of te reo education within the tribal boundaries. However, many of the service providers apply a broad scope with regards to the teaching of te reo and tikanga; therefore any Rangitāne o Wairau specific reo or cultural traditions are not necessarily upheld or taught in such institutions. It has also highlighted the historical decline in te reo nationally and how this is most likely a shared experience for Rangitāne o Wairau. Further research needs to be conducted to confirm or correct these presumptions. Statistical analysis supported the need for further research and highlighted some concerning figures regarding retention of MME learners in educational settings and language proficiency in general among descendants of Rangitāne o Wairau

Based on the lack of previous research in this area of study there is very little known about the state of the reo of Rangitāne o Wairau. The findings from recent Statistics New Zealand censuses and surveys have formed the basis of this preliminary report. However, there is a general lack in specificity and detail regarding Rangitāne o Wairau which has impeded effective analysis. We have been unable to see where tribal members are living, particularly those with who speak te reo; therefore, we cannot ascertain the total number of Rangitāne o Wairau Māori who use the reo within the region. We are subsequently uncertain as to who from the iwi are using the iwi's own specific dialect and style. Because of the geographical spread of this iwi, highlighted in the first section of this report, it is highly likely that many descendants of Rangitāne o Wairau whakapapa to other iwi as well. It may be possible to surmise that this geographical distance from tribal lands and diversity in iwi ancestry has weakened Rangitāne o Wairau Māori emotional ties to their specific tribal tikanga and reo, and thus undermined both the impetus and opportunity to uphold them.

With regards to the census and Te Kupenga survey it is evident that reo ability in relation to the iwi population size is relatively small. However, despite virtually no shift in the percentage of reo speakers, the actual number of reo speakers of the iwi has increased notably since 2001. The shift from 135 to 216 speakers of te reo in the tribe is a significant increase. However, after discussing these statistics with local iwi residents and iwi board members they suggest that these findings do not accurately reflect the true state of te reo among Rangitāne o Wairau Māori.

A lack of information regarding the historical decline of the reo in Rangitāne o Wairau - that is, the causes, factors and effects leading to Māori language use being so markedly reduced - has made it difficult to effectively comprehend the current state of te reo within the tribe. When analysing the state of te reo without sufficient knowledge of the past only short term trends can be seen. Long term trends are not known and therefore any long term success, even with the presence of short term decline, is not effectively appreciated or understood. Furthermore, the lack of knowledge with regards to historical decline and the causes thereof make it difficult to understand effectively why there is a lack of reo ability within the tribe.

Ko tā tēnei pūrongo whakataki he whakaatu i ngā āputa whānui o roto i ngā pārongo e wātea mai ana mō te oranga o te reo o Rangitāne o Wairau me te hiahia kia whāia ētahi atu rangahau e pā ana ki te reo o Rangitāne. Kua whakaatuhia mai ngā whare mātauranga rerekē e ako ana i te reo i roto i ngā roherohenga o te iwi. Heoi anō, e whakaako ana te nuinga o ēnei ratonga i te reo me ngā tikanga e mōhiotia whānuitia ana, ā, kāore e whakaakona ana, e hāpaitia ana rānei te reo ake me ngā tikanga ake a Rangitāne o Wairau i roto i ēnei whare mātauranga. Kua whakaatuhia mai hoki te rorokutanga o te reo Māori i mua, huri noa i te motu, me te āhua hoki i pā ki a Rangitāne o Wairau. Me whakahaere rangahau anō hei whakaū, hei whakatika rānei i ēnei whakapae. E tautoko ana ngā tātaritanga tatauranga i te hiahia kia whakahaerehia he rangahau anō, ā, i whakaatuhia mai hoki ētahi tau e pā ana ki te te puritia o ngā ākonga i roto i ngā kura Rumaki Reo me te mōhio whānui o ngā uri o Rangitāne o Wairau ki te reo.

I runga i te iti o ngā rangahau o mua e pā ana ki tēnei kaupapa, he iti noa iho ngā mōhiotanga mō te āhua o te reo o Rangitāne o Wairau. I whakaritea ai te tūāpapa o tēnei pūrongo whakataki ki ngā kitenga i puta i ngā tatauranga ā-motu a Tatauranga Aotearoa me ngā uiuinga. Heoi anō, he iti noa iho ngā kōrero e whāiti noa iho ana ki a Rangitāne o Wairau, me te aha, whakararu ana tēnā i te whaihua o te tātaritanga. Kāore mātau i kite kei hea ngā uri o te iwi e noho ana, tae atu ki ērā e kōrero Māori ana, nā reira kāore mātau i rapu i te nui o Rangitāne o Wairau e kōrero ana i te reo i roto i te rohe. Hei āpiti atu ki tēnā, kāore mātau e mōhio ko wai o te iwi e whakamahi ana i te mita me te reo ake o te iwi. Nā te kaha marara o te iwi i runga i te whenua i whakaatuhia mai i te wāhanga tuatahi o tēnei pūrongo, kāore e kore he pānga whakapapa anō ō ngā uri o Rangitāne o Wairau ki iwi kē. E matapaetia ana nā te noho matara i ngā whenua ā-iwi me ngā pānga ki iwi kē i tāwekeweko ai te taura here o te ngākau o ngā uri o Rangitāne o Wairau ki ā rātau ake tikanga ā-iwi, reo ā-iwi hoki, me te aha, tuki ana tēnei ki te hiringa me te kōwhiringa ki te pupuri tonu.

Mō te taha ki ngā tatauranga ā-motu me te uiuinga a Te Kupenga e mārama ana kei te iti te āheinga ā-reo o te iwi mēnā rā ka tirohia te nui o te iwi. Heoi anō, ahakoa kāore i piki, kāore rānei i heke te nui o ngā kaikōrero, kua piki noa atu te nui o ngā kaikōrero o te iwi mai i te 2001. He tino pikinga te pikinga o ngā kaikōrero mai i te 135 ki te 215 i waenganui i te iwi. Heoi anō, nō muri mai i te matapaki i ēnei tatauranga i waenganui i te hau kāinga me ngā tāngata o te poari ā-iwi ka kī ake rātau kāore ēnei kitenga e whakaatu tika ana i te āhua ake o te reo i waenganui i a Rangitāne o Wairau.

E uaua ana te whakamārama tika i te āhua o te reo i waenganui i te iwi nā te iti o ngā pārongo e pā ana ki te rorokutanga o te reo o Rangitāne o Wairau i mua, arā, ngā take, ngā āhuatanga me ngā pānga i tino iti ai te whakamahinga o te reo Māori. Ki te kore e nui ngā mōhiotanga o mua i te tātaritanga o te āhua o te reo ka kitea noatia ngā tikanga hau poto. Ahakoa e kitea ana ngā rorokutanga hau poto, kāore e mōhiotia ana ngā tikanga hau roa, otirā kāore e whakamaiohatia, e whakamāramatia rānei ngā angitutanga hau roa. Waihoki, nā te iti o ngā mōhiotanga e pā ana ki te rorokutanga o mua me ngā take i pērā ai, ka uaua te whakamārama i te take e iti ana te āheinga ā-reo i waenganui i te iwi.

## Preliminary corpus search results from Alexander Turnbull Library

With a view to scoping the development of a corpus of examples of te reo o Rangitāne o Wairau, we conducted a detailed search of the available written material available by descendants of Rangitāne o Wairau at the Alexander Turnbull Library in Wellington. Alexander Turnbull Library has an extensive Māori language collection, and a particularly strong archived collection of writing in Māori from the period before the steep decline in Māori language vitality captured by Benton's report in the 1970s (Benton, 1991). Selection of material for inclusion in the corpus was dependent on the material fitting the following specific criteria:

- The piece must be written in te reo Māori - in order to analyse and identify dialectal distinctiveness of Rangitāne o Wairau reo, by an identified descendant of the iwi (evidenced by their connection to the Rangitāne o Wairau Tūpuna list provided to the research team).

### Tūpuna Search

Using the Tūpuna names provided on the Rangitāne o Wairau website (see attachment 1) we searched the Alexander Turnbull online catalogue (Tiaki), the Books in Māori co, 1815-1900 : an annotated bibliography / compiled in the Alexander Turnbull Library', and Papers past's newspaper & magazine collection. Despite the thorough search, there were very few items found that were written by Rangitāne o Wairau tupuna identified on the Tūpuna list provided.

### Books in Māori

Using a list of keywords relevant to the rohe and the iwi, we conducted a search for any relevant texts that were written by identified Rangitāne o Wairau tūpuna and also written in te reo. There were a few potential items identified, but the eligibility of these items could not be confirmed, as the collection was inaccessible due to the damage from the November 2016 earthquake. These references are included in the table below to assist future research.

|    | NAME             | ALEXANDER TURNBULL ITEM REFERENCE         | PAPERS PAST COLLECTION REFERENCE             |
|----|------------------|-------------------------------------------|----------------------------------------------|
| 2  | Tuiti Makitanara | qMS-1010 MS-Papers-1187-100<br>73-128-171 |                                              |
| 52 | Wiremu Moa       |                                           | MS-Papers-0032-0672B<br>MS-Papers-0032-0672B |
| 53 | Hori Moa         |                                           | MS-1231-1240                                 |



# Ngā kitenga o te ketuketū tuatahi i ngā putunga kōrero o Te Whare Pukapuka o Alexander Turnbull

I runga i te whakaaro kia whakaritea tētahi putunga kōrero o ngā tauira o te reo o Rangitāne o Wairau, i āta rapu mātau i ngā tuhinga a ngā uri o Rangitāne o Wairau e puritia ana e Te Whare Pukapuka o Alexander Turnbull in Te Whanganui-a-Tara. He whānui te kohinga reo Māori kei Te Whare Pukapuka o Alexander Turnbull, ā, he nui hoki te putunga o ngā tuhituhinga reo Māori nō mua atu i te rorokutanga o te oranga o te reo Māori i whakakitea mai ai i te pūrongo a Benton i ngā tau o te tekau tau o 1970 (Benton, 1991). Me ū rawa ngā tuhinga ki ngā paearu e whai nei e tīpakohia ai te tuhinga hei whakauru atu ki te putunga:

- Me tuhi te tuhinga ki te reo Māori e tētahi uri e mōhiotia ana nō te iwi kia tika ai te tātari, te tautuhi anō hoki i ngā tangongitanga o te reo o Rangitāne o Wairau (mā te hononga ki te rārangi tūpuna o Rangitāne o Wairau i homai ki te rōpū rangahau e taunaki te kaituhi).

## Te Rangahau Tūpuna

Mā te whakamahi i ngā ingoa tūpuna kei te pae tukutuku o Rangitāne o Wairau (tirohia te tāpiringa 1) i rapu ai mātau i te rārangi ā-ipurangi (Tiaki) o Alexander Turnbull, i ngā Pukapuka Reo Māori, 1815-1900 : he whakarāpopotonga rārangi pukapuka / i kohia i Te Whare Pukapuka o Alexander Turnbull, i ngā Niupepa o mua me te kohinga mōheni hoki. Ahakoa te kaha o tā mātau rapu, he iti noa iho ngā moka i kitea he mea tuhi e ngā tūpuna o Rangitāne o Wairau i runga i te rārangi Tūpuna i homai.

## Ngā Pukapuka Reo Māori

Mā te whakamahi i ētahi kupu matua e hāngai ana ki te rohe me te iwi i rapu ai mātau i ngā tuhinga whai pānga i tuhia e ngā tūpuna o Rangitāne o Wairau ki te reo Māori. Arā ētahi moka whai pānga pea i tautuhia, engari kāore i taea te whakaū te mārauraru o ēnei moka i te mea kāore i wātea te kohinga nā te mate i pā i te rū whenua o te marama o Whiringa-ā-nuku i te tau 2016. Kei roto i te ripanga i raro nei ēnei toronga hei āwhina i ngā rangahau e tū mai nei.

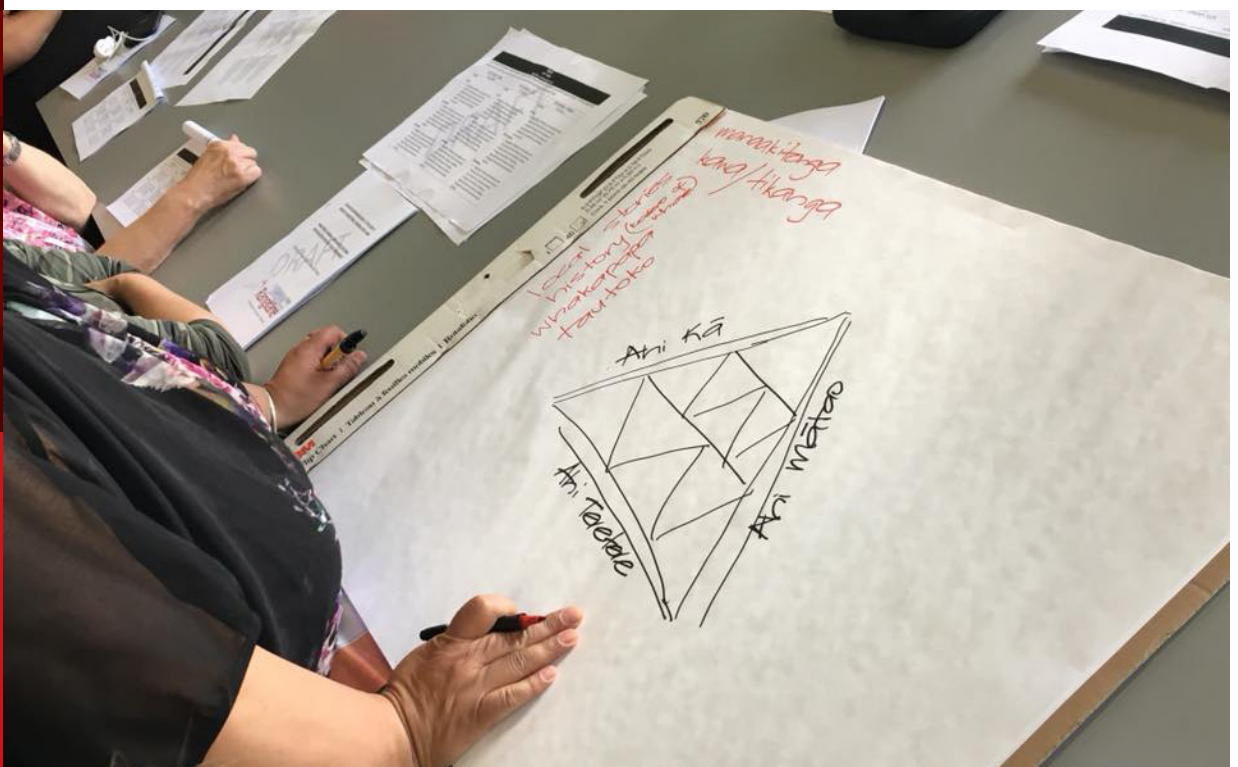
| INGOA |                  | TORONGA Ā-MOKA ALEXANDER TURNBULL         | TORONGA KOHINGA PEPA O MUA                   |
|-------|------------------|-------------------------------------------|----------------------------------------------|
| 2     | Tuiti Makitanara | qMS-1010 MS-Papers-1187-100<br>73-128-171 |                                              |
| 52    | Wiremu Moa       |                                           | MS-Papers-0032-0672B<br>MS-Papers-0032-0672B |
| 53    | Hori Moa         |                                           | MS-1231-1240                                 |

The Rangitāne o Wairau Language & Cultural Revitalisation Strategy stems from the Rangitāne o Wairau Deed of Settlement, being the final settlement of all historical claims of Rangitāne in the South Island resulting from acts or omissions by the Crown prior to 21 September 1992 and is made up of a package that includes:

- an agreed historical account and Crown acknowledgements, which form the basis for a Crown Apology to Rangitāne;
- cultural redress; and
- financial and commercial redress.

The benefits of the settlement will be available to all members of Rangitāne o Wairau, wherever they live, hence why the strategy will provide for people who identify as ahi kā, ahi teretere or ahi mātao to recognise the unique role of all members in regards to the development and evolution of Rangitāne o Wairau.

It is expected that external funding will be sourced by such crown entities as Te Mātāwai, Te Taura Whiri i Te Reo Māori and Creative New Zealand to support the implementation of this strategy.



I puta mai Te Rautaki Whakarauora i te Ahurea me te Reo o Rangitāne o Wairau i te Whakaaetanga Whakataunga a Rangitāne ki Te Waipounamu, koinei te whakataunga whakamutunga i ngā kokoraho katoa o mua a Rangitāne i hua mai i ngā mahi, i ngā hapa rānei a te Karauna i mua i te 21 o Mahuru i te tau 1992, ā, koinei ngā kaupapa o te whakataunga:

- he kōrero hītori e whakaaetia ana, he whakaaetanga hoki nā te Karauna ka noho hei whāriki mō te Whakapāha a te Karauna ki a Rangitāne;
- te whakatika i ngā take ahurea; me te
- whakatika i ngā take pūtea, pakihi anō hoki.

Ka wātea ngā hua o te whakataunga ki ngā uri katoa o Rangitāne o Wairau, ahakoa kei hea e noho ana, nā konā i whakarato ai te rautaki i ngā tāngata e kīia ana he ahi kā, he ahi teretere, he ahi mātao rānei hei whakapūmau i te haepapa a tēnā, a tēnā i te whanaketanga o Rangitāne o Wairau.

Ko te whai kia kimihia he pūtea i waho i ngā hinonga karauna, pēnei i a Te Mātāwai, i Te Taura Whiri i Te Reo Māori me Toi Aotearoa hei taunaki i te whakatinanatanga o tēnei rautaki.



## Consultation Hui Schedule:

A total of three consultation hui were scheduled as part of this development. In order to capture feedback from Rangitāne o Wairau descendants both living within and outside the tribal rohe, all three hui were held at Grovetown, the third hui being held when whānau from outside the rohe were home in Blenheim for the AGM.

**Hui 1:** Ūkaipō, Grovetown; Friday 28 July 2017

**Hui 2:** Ūkaipō, Grovetown; Saturday 29 July 2017

**Hui 3:** Ūkaipō, Grovetown; Sunday 29 October 2017

## Development Team:

**Jeremy Tātere MacLeod**

**Janis de Thierry**

**Hānia Douglas**

**Victoria University**

## Te Hōtaka Hui Whiriwhiri:

E toru ngā hui whiriwhiri i whakaritea e pā ana ki te whakawhanaketanga. E hopukia ai ngā uruparenga a ngā uri o Rangitāne o Wairau e noho ana i roto, i waho anō hoki i te rohe ā-iwi, ka tū ngā hui e toru i Tuamātene, ko Te Waiharakeke te wāhi i tū ai te hui tuatoru i te wā i hoki mai ai ngā whānau o waho i te rohe ki te kāinga mō te Hui ā-Tau.

**Hui 1:** Ūkaipō, Tuamātene; Rāmere 28 Hōngongoi 2017

**Hui 2:** Ūkaipō, Tuamātene; Rāhoroi 29 Hōngongoi 2017

**Hui 3:** Ūkaipō, Tuamātene; Rātapu 29 Whiringa-ā-nuku 2017

## Te Rōpū Whakawhanake:

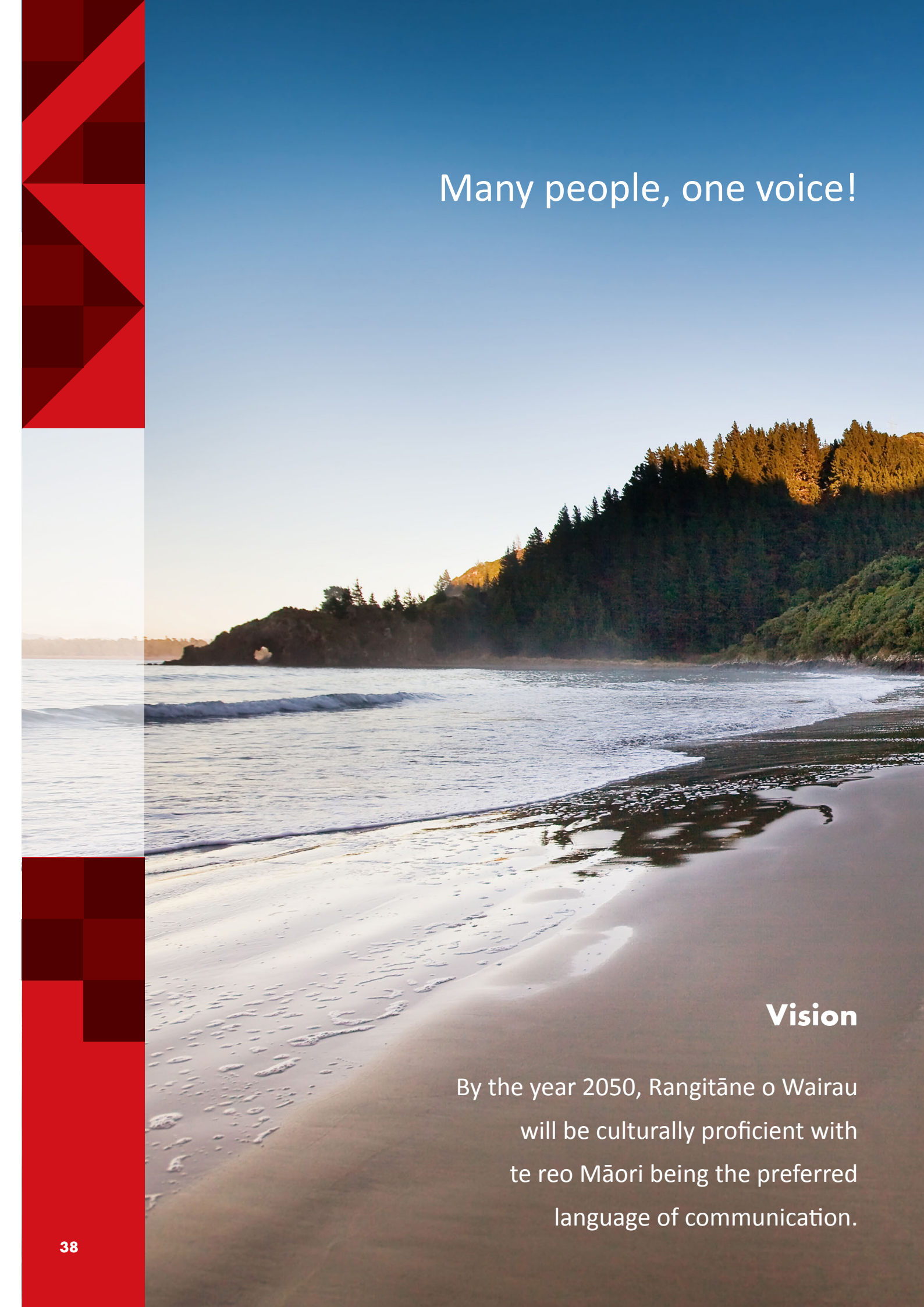
Jeremy Tātere MacLeod

Janis de Thierry

Hānia Douglas

Te Whare Wānanga o Wikitōria





Many people, one voice!

## **Vision**

By the year 2050, Rangitāne o Wairau  
will be culturally proficient with  
te reo Māori being the preferred  
language of communication.





# Tangata rau, reo kotahi!

## Whakakitenga

Tae rawa atu ki te tau 2050, ka mātau a Rangitāne o Wairau ki tōna ahurea, ka noho hoki ko te reo Māori te reo e paingia ana hei reo whakawhitiwhiti.

The objectives have been separated into three kete, which are concepts for the strategy so that the primary areas within the implementation plan are clearly identifiable. The notion of the 'Kete' has been adopted because it is pertinent to our whakapapa and the role that Tāne-nui-a-Rangi played in fetching the baskets of knowledge.

The story of Tāne-nui-a-Rangi speaks about how he decided to climb up to the heavens to seek the baskets of knowledge for mankind, his brother Whiro was angry. Whiro thought he had more right to the baskets than Tāne-nui-a-Rangi, because he was the elder brother. The two brothers struggled for power, but it was Tāne-nui-a-Rangi who was favoured by Io, the supreme power, so he was allowed to ascend the twelve heavens.

His task was made more difficult by Whiro who sent plagues of insects, reptiles and carrion-eating birds to attack Tāne-nui-a-Rangi. However Tāne, with the aid of the winds of Tāwhirimātea, was able to proceed until he reached the summit of all the heavens.

Here, at Te Toi-o-ngā-rangi, he was welcomed by Io and received the three baskets of knowledge and the two sacred stones.

The baskets, or kete were:

- The kete aronui which held all the knowledge that could help mankind
- The kete tuauri which held the knowledge of ritual, memory and prayer
- and the kete tuatea which contained knowledge of evil or makutu, which was harmful to mankind.

The stones, or whatukura held the power of knowledge and added mana to the teaching of knowledge.

On his return journey, Tāne-nui-a-Rangi was again attacked by Whiro and his allies, the birds and insects. Tāne-nui-a-Rangi would have been defeated if the winds of Tāwhirimātea had not once more, come to his rescue. The winds blew the birds and insects back down to earth where they remain today.

When Tāne-nui-a-Rangi finally reached earth again he placed the baskets and stones in a special house of knowledge – whare kura, which he had built before his journey to the heavens.

Whiro was back on earth too, and he demanded that he should be the one to take care of the treasures.

But Tāne-nui-a-Rangi and his supporters refused Whiro's demands and Whiro was eventually banished to the underworld where he still lives, and continually tries to cause trouble for gods and mankind.

Tāne-nui-a-Rangi, also known as Tāne-te-wānanga-a-Rangi (Tāne, bringer of knowledge from the sky) was left to maintain order on earth.

Kua wehea ngā whāinga ki ngā kete e toru, he ariā ēnei nō te rautaki kia noho mārama ai ngā wāhanga matua o roto i te mahere whakatinana. Kua tīkina te whakaaro o te 'kete' nā te whai pānga ki ō mātau whakapapa me te mahi a Tāne-nui-a-Rangi, nāna nei i tiki ngā kete o te wānanga.

E ai ki ngā tāhuhu kōrero i kake ake a Tāne-nui-a-Rangi ki ngā rangi tūhāhā ki te rapu i ngā kete o te wānanga, engari i rīria ia e tōna tuakana, e Whiro. Ki a Whiro, e tika ana māna kē ngā kete, kaua mā Tāne-nui-a-Rangi, i te mea ko ia kē te mea pakeke o rāua. Ka tohe te tokorua nei, engari ko Tāne-nui-a-Rangi te mea i paingia e Io, e te mana nui, nā reira i āhei ai ia ki te kake ki te Toi-o-ngā-rangi.

Ka whakapōreareatia tana haere e Whiro, nāna i tuku ana uri, arā ngā ngārara, ngā mokomoko me ngā manu kai kiko ki te patu i a Tāne-nui-a-Rangi. Engari, he mea āwhina e ngā hau a Tāwhirimātea, ā, ka kake tonu, ā, tae noa atu ki te taumata o ngā rangi.

I te taenga atu ki te Toi-o-ngā-rangi, ka pōhiritia ia e Io, ka hoatu ki a ia ngā kete o te wānanga me ngā whatukura tapu e rua.

Ko ēnei ngā kete:

- Ko te kete aronui te kete i pupuri i ngā mātauranga hei āwhina i te tangata
- Ko te kete tuauri te kete i pupuri i ngā mātauranga tapu e pā ana ki te kawa, ki te pūmahara me te karakia
- Ko te kete tuatea te kete i pupuri i ngā mātauranga e pā ana ki te mākuhi, ki te kino hei patu i te tangata.

I ngā whatukura e mau ana te maru o te mātauranga, ā, nā ērā i whaimana ai te tuku ihotanga o te mātauranga.

I a Tāne-nui-a-Rangi e hoki mai ana, ka patua anō ia e te Tini-o-Whiro. Me i kore ake ngā hau a Tāwhirimātea i ora anō ai a Tāne-nui-a-Rangi. Nā ngā hau ngā manu me ngā ngārara i pupuhi ki te whenua, ki reira noho ai, ā mohoia nei.

Nō te taenga o Tāne-nui-a-Rangi ki te papa, ka hoatu e ia ngā kete me ngā whatukura ki tētahi whare motuhake e kīia ana ko te whare kura. He mea hanga nāna i mua i tana haerenga ki ngā rangi.

Kua hoki mai anō a Whiro ki te papa, ā, ka tohe tonu ia māna ngā taonga nei e tiaki.

Engari, kāore a Tāne-nui-a-Rangi rātau ko ōna taituarā i whakaae ki te tohe a Whiro, ā, nāwai ā, ka panaia atu a Whiro ki Rarohenga, kei reira tonu ia e noho ana, waihoki, he rite tonu tana tohe ki te whakararu i ngā atua me te ira tangata.

Ka riro mā Tāne-nui-a-Rangi, arā mā Tāne-te-wānanga-a-Rangi e tiaki ngā whakahaere o runga i te whenua.



It is hoped that our people will view the preservation of our culture & language in the same light as the voyage of Tāne-nui-a-Rangi to retrieve the three baskets, meaning that it can also serve to improve the holistic well-being of society.

The three kete have been adapted for our strategy as follows:

## Te Kete Ahurea

This section concentrates on culture. The main focus of this section is to build cultural confidence, competency and excellence across all fields.

## Te Kete Reo

This section is relevant to the revitalisation of te reo Māori. The main focus of this section is the promotion of language; teaching the language; normalising the language; fostering the usage of language. As well as those foci, the main goal is that the language be spoken in all domains of the community, such as the marae, learning institutes, the home and all other domains.

## Te Kete Tuakiri

The section relates to our identity as Rangitāne o Wairau. The main focus of this section is to ensure that iwi members proudly identify as Rangitāne o Wairau.

## Goals

**Te Kete Ahurea:** Rangitāne o Wairau iwi members at all levels of proficiency are culturally competent, through the provision of learning opportunities and resources offered in a conducive and friendly environment.

**Te Kete Reo:** Rangitāne o Wairau iwi members at all levels of proficiency are competent to converse in te reo Māori, through the provision of learning opportunities and resources offered in a conducive and friendly environment.

**Te Kete Tuakiri:** Rangitāne o Wairau iwi members at all levels of proficiency proudly identify as being Rangitāne through the provision of learning opportunities and resources offered through an innovative and interactive method.



Ko te tūmanako, ka rite anō te āhua o tā te iwi titiro ki te whakapūmau i tō tātau ahurea me tō tātau reo ki te āhua o tā Tāne-nui-a-Rangi haere ki te tiki i ngā kete o te wānanga, arā, mā te pēnā e pai ake ai anō hoki te oranga whānui o te pāpori.

Kua whakahāngaitia mai ngā kete e toru ki tā tātau rautaki:

## Te Kete Ahurea

E aro ana tēnei wāhanga ki te ahurea. Ko te aronga matua o tēnei wāhanga, ko te whakapakari i te māia, i te matatau, i te eke panuku anō hoki mō te taha ki te ahurea i roto i ngā kaupapa katoa.

## Te Kete Reo

E hāngai ana tēnei wāhanga ki te whakarauoratanga o te reo Māori. Ko te aronga matua o tēnei wāhanga, ko te whakatairanga, ko te ako me te whakaako, ko te whakamāori, ko te poipoi hoki i te whakamahinga o te reo. Hāunga ēnā aronga, ko te whāinga matua ko te kōrerotanga o te reo i ngā wāhi katoa o te hāpori, pēnei i te marae, i ngā whare mātauranga, i te kāinga, otirā i ngā wāhi katoa.

## Te Kete Tuakiri

E hāngai ana tēnei wāhanga ki tō mātau tuakiritanga o Rangitāne o Wairau. Ko te whāinga matua o tēnei wāhanga, ko te whakaū i te ngākau pupuke i roto i te iwi i tō rātau mōhio nō Rangitāne o Wairau rātau.

## Ngā Whāinga

**Te Kete Ahurea:** Ahakoa te taumata o te reo, e matatau ā-ahurea ana ngā tāngata o te iwi o Rangitāne o Wairau mā roto mai i ngā huarahi ako me ngā rauemi e whakaratoa mai ana i tētahi wāhi akiaki, rarata anō hoki.

**Te Kete Reo:** Ahakoa te taumata o te reo, e matatau ana ngā tāngata o te iwi o Rangitāne o Wairau ki te whakawhitiwhiti kōrero ki te reo Māori mā roto mai i ngā huarahi ako me ngā rauemi e whakaratoa mai ana i tētahi wāhi akiaki, rarata anō hoki.

**Te Kete Tuakiri:** Ahakoa te taumata o te reo, e ngākau pupuke ana ngā tāngata o Rangitāne o Wairau i tō rātau mōhio nō Rangitāne rātau mā roto mai i ngā huarahi ako me ngā rauemi e whakaratoa mai ana i tētahi wāhi akiaki, rarata anō hoki.

It is said it takes one generation to lose a language, and at least three generations to revive it. The matrix of this strategy is broken into three phases based on the following:

## **2018 – 2030 Rangitāne, whakarauika mai!**

This phase is aimed at capturing and recruiting our iwi members to join the strategy which aims to see the revitalisation of the culture, language and identity of Rangitāne o Wairau. This 13 year phase will have an implementation plan that will provide opportunity for all iwi members of all proficiency levels who identify as ahi kā, ahi teretere or ahi mātao.

## **2030 – 2040 Rangitāne, takahuri mai!**

This phase is aimed at maintaining and retaining our iwi members to join the strategy which aims to see the revitalisation of the culture, language and identity of Rangitāne o Wairau. This 10 year phase will have an implementation plan that will provide opportunity for all iwi members of all proficiency levels who identify as ahi kā, ahi teretere or ahi mātao.

## **2040 – 2050 Rangitāne, kia mau! Kia ita!**

This phase is aimed at sustaining and maintaining our iwi members to join the strategy which aims to see the revitalisation of the culture, language and identity of Rangitāne o Wairau. This 10 year phase will have an implementation plan that will provide opportunity for all iwi members of all proficiency levels who identify as ahi kā, ahi teretere or ahi mātao.

E ai ki te kōrero ka ngaro te reo i te reanga kotahi, engari me toru rawa e whakaorahia mai ai anō. Kua wāhia tēnei rautaki ki ngā tauwāhi e toru e whai ake nei:

## **2018 – 2030 Rangitāne, whakarauika mai!**

Ko te whāinga o tēnei tauwāhi, ko te kimi me te whakauru i ngā tāngata o te iwi ki te rautaki e whai nei ki te whakarauora i te ahurea, i te reo me te tuakiritanga o Rangitāne o Wairau. He mahere whakatinana tō tēnei tauwāhi 13 tau hei whakatakoto huarahi mō ngā tāngata katoa o te iwi e kīia ana he ahi kā, he ahi teretere, he ahi mātao rānei, ahakoa te taumata o te reo.

## **2030 – 2040 Rangitāne, takahuri mai!**

Ko te whāinga o tēnei tauwāhi, ko te whakapūmau me te whakaū i ngā tāngata o te iwi i te rautaki e whai nei ki te whakarauora i te ahurea, i te reo me te tuakiritanga o Rangitāne o Wairau. He mahere whakatinana tō tēnei tauwāhi 10 tau hei whakatakoto huarahi mō ngā tāngata katoa o te iwi e kīia ana he ahi kā, he ahi teretere, he ahi mātao rānei, ahakoa te taumata o te reo.

## **2040 – 2050 Rangitāne, kia mau! Kia ita!**

Ko te whāinga o tēnei tauwāhi, ko te tautīnei me te whakapūmau i ngā tāngata i te rautaki e whai nei ki te whakarauora i te ahurea, i te reo me te tuakiritanga o Rangitāne o Wairau. He mahere whakatinana tō tēnei tauwāhi 10 tau hei whakatakoto huarahi mō ngā tāngata katoa o te iwi e kīia ana he ahi kā, he ahi teretere, he ahi mātao rānei, ahakoa te taumata o te reo.

The implementation goals within each of the three goals have been separated into three sections, which are concepts for the strategy so that the primary areas within the implementation plan are clearly identifiable and tailored for iwi members needs based on where they are living.

## Ahi kā

Ahi kā represents our iwi members who live within the tribal rohe and keep the home fires burning. This section in the three respective kete will be tailored to provide support and resources to those who identify as ahi kā.

## Ahi teretere

The term ahi teretere refers to a flickering fire which represents our iwi members who live outside the tribal rohe and have limited contact. This section in the three respective kete will be tailored to provide support and resources to those who identify as ahi teretere.

## Ahi mātao

The term ahi mātao refers to an extinguished fire which represents our iwi members who live outside the tribal rohe and have zero contact. This section in the three respective kete will be tailored to provide support and resources to those who identify as ahi mātao.



Kua wehea ngā whāinga whakatinana o ngā whāinga e toru ki ngā wāhanga e toru, he ariā ēnei nō te rautaki kitea māramatia ai ngā wāhanga matua o roto i te mahere whakatinana, ā, kia whakahāngaia ai hoki aua wāhanga matua ki ngā hiahia o te iwi i te āhua o te wāhi e noho ai rātau.

## Ahi kā

Ko tā te ahi kā, he tohu i ngā tāngata o te iwi e noho ana i roto i te rohe ā-iwi, e toutou ana i ngā ahi o te kāinga. Ka whakaritea tēnei wāhanga o ngā kete e toru hei tautoko, hei whakarato rauemi hoki ki ērā e kīia ana he ahi kā.

## Ahi teretere

Ko te ahi teretere, he ahi ka kōwhekowheko, e tohu mai ana tēnei i ngā tāngata o te iwi e noho ana i waho atu i te rohe ā-iwi, ā, kāore e rite tonu te hokihoki. Ka whakaritea tēnei wāhanga o ngā kete e toru hei tautoko, hei whakarato rauemi hoki ki ērā e kīia ana he ahi teretere.

## Ahi mātao

Ko te tikanga o te kōrero ahi mātao, ko te ahi kua weto, e tohu ana i ngā tāngata o te iwi e noho ana i waho atu o te rohe ā-iwi, ā, kāore e hoki mai. Ka whakaritea tēnei wāhanga o ngā kete e toru hei tautoko, hei whakarato rauemi hoki ki ērā e kīia ana he ahi mātao.





## Te Kete Ahurea (Culture)

| 2017 -2030   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
|--------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Ahi kā       | <ul style="list-style-type: none"> <li>- Wānanga facilitated by Te Rūnanga a Rangitāne o Wairau within Wairau.</li> <li>- Resources that promote our cultural identity as Rangitāne o Wairau.</li> <li>- Resources that contain waiata, haka, mōteatea, including new compositions.</li> <li>- A communications plan to ensure these opportunities are readily available to all iwi members.</li> <li>- Rangitāne o Wairau participation in the bi-annual Rangitāne Ahurei.</li> <li>- Working with mainstream and Māori medium education providers within the region to ensure that Rangitāne o Wairau history is integrated into curriculum.</li> <li>- Conduct research that supports the revitalisation of Rangitāne o Wairau culture.</li> </ul>            |
| Ahi teretere | <ul style="list-style-type: none"> <li>- Wānanga facilitated by Te Rūnanga a Rangitāne o Wairau within Wairau.</li> <li>- Creation of taura here to help link whānau back home to Wairau.</li> <li>- Resources that promote our cultural identity as Rangitāne o Wairau.</li> <li>- Resources that contain waiata, haka, mōteatea, including new compositions.</li> <li>- A communications plan to ensure these opportunities are readily available to all iwi members.</li> <li>- Rangitāne o Wairau participation in the bi-annual Rangitāne Ahurei.</li> <li>- Maintenance and availability of marae for whānau to access and use when returning home.</li> <li>- Conduct research that supports the revitalisation of Rangitāne o Wairau culture.</li> </ul> |
| Ahi mātao    | <ul style="list-style-type: none"> <li>- Wānanga facilitated by Te Rūnanga a Rangitāne o Wairau within Wairau.</li> <li>- Creation of taura here to help link whānau back home to Wairau.</li> <li>- Resources that promote our cultural identity as Rangitāne o Wairau.</li> <li>- Resources that contain waiata, haka, mōteatea, including new compositions.</li> <li>- A communications plan to ensure these opportunities are readily available to all iwi members.</li> <li>- Rangitāne o Wairau participation in the bi-annual Rangitāne Ahurei.</li> <li>- Maintenance and availability of marae for whānau to access and use when returning home.</li> <li>- Conduct research that supports the revitalisation of Rangitāne o Wairau culture.</li> </ul> |

## Te Kete Ahurea (Ahurea)

| 2017 -2030   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
|--------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Ahi kā       | <ul style="list-style-type: none"> <li>- He wānanga e whakahaerehia ana e Te Rūnanga a Rangitāne o Wairau i roto i a Wairau.</li> <li>- He rauemi e whakatairanga ana i tō mātau tuakiritanga ā-ahurea hei Rangitāne o Wairau.</li> <li>- He rauemi e pupuri ana i ngā waiata, i ngā haka, i ngā mōteatea me ngā titonga hou.</li> <li>- He mahere whakawhitiwhiti hei whakapūmau i te wātea o ēnei huarahi ki ngā tāngata katoa o te iwi.</li> <li>- Kia whai wāhi a Rangitāne o Wairau ki Te Tapuwae Tahi o Rangitāne (Te Hui Ahurei a Rangitāne, tū ai ia rua tau).</li> <li>- Ko te mahi tahi ki ngā ratonga mātauranga rumaki reo, auraki hoki o te rohe ki te whakaū i ngā tāhuhu kōrero mō Rangitāne o Wairau i roto i ngā marau.</li> <li>- Ko te whakahaere rangahau e tautoko ana i te whakarauoratanga o te ahurea o Rangitāne o Wairau.</li> </ul>                                                                         |
| Ahi teretere | <ul style="list-style-type: none"> <li>- He wānanga e whakahaerehia ana e Te Rūnanga a Rangitāne o Wairau i roto i a Wairau.</li> <li>- Ko te whakatū taura here hei āwhina i ngā whānau ki te tūhono anō i a rātau ki te kāinga, ki Wairau.</li> <li>- He rauemi e whakatairanga ana i tō mātau tuakiritanga ā-ahurea hei Rangitāne o Wairau.</li> <li>- He rauemi e pupuri ana i ngā waiata, i ngā haka, i ngā mōteatea me ngā titonga hou.</li> <li>- He mahere whakawhitiwhiti hei whakapūmau i te wātea o ēnei huarahi ki ngā tāngata katoa o te iwi.</li> <li>- Kia whai wāhi a Rangitāne o Wairau ki Te Tapuwae Tahi o Rangitāne (Te Hui Ahurei a Rangitāne, tū ai ia rua tau).</li> <li>- Ko te whakapai me te whakawātea i ngā marae kia whakamahia ai e ngā whānau ka hoki mai ana rātau ki te kāinga.</li> <li>- Ko te whakahaere rangahau e tautoko ana i te whakarauoratanga o te ahurea o Rangitāne o Wairau.</li> </ul> |
| Ahi mātao    | <ul style="list-style-type: none"> <li>- He wānanga e whakahaerehia ana e Te Rūnanga a Rangitāne o Wairau i roto i a Wairau.</li> <li>- Ko te whakatū taura here hei āwhina i ngā whānau ki te tūhono anō i a rātau ki te kāinga, ki Wairau.</li> <li>- He rauemi e whakatairanga ana i tō mātau tuakiritanga ā-ahurea hei Rangitāne o Wairau.</li> <li>- He rauemi e pupuri ana i ngā waiata, i ngā haka, i ngā mōteatea me ngā titonga hou.</li> <li>- He mahere whakawhitiwhiti hei whakapūmau i te wātea o ēnei huarahi ki ngā tāngata katoa o te iwi.</li> <li>- Kia whai wāhi a Rangitāne o Wairau ki Te Tapuwae Tahi o Rangitāne (Te Hui Ahurei a Rangitāne, tū ai ia rua tau).</li> <li>- Ko te whakapai me te whakawātea i ngā marae kia whakamahia ai e ngā whānau ka hoki mai ana rātau ki te kāinga.</li> <li>- Ko te whakahaere rangahau e tautoko ana i te whakarauoratanga o te ahurea o Rangitāne o Wairau.</li> </ul> |

## Te Kete Reo (Language)

| 2017 -2030   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
|--------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Ahi kā       | <ul style="list-style-type: none"> <li>- Wānanga facilitated by Te Rūnanga a Rangitāne o Wairau within Wairau that caters for all levels of proficiency.</li> <li>- Resources that promote and support the use of te reo Māori in homes.</li> <li>- Resources in te reo Māori promoting our stories, and writings of our tūpuna.</li> <li>- Resources that contain waiata, haka, mōteatea, including new compositions.</li> <li>- A communications plan to ensure these opportunities are readily available to all iwi members.</li> <li>- Liaising with local stakeholders to ensure that courses are available with in the rohe, and that these learning opportunities are communicated to iwi members.</li> <li>- Working with mainstream and Māori medium education providers within the region to ensure that te reo Māori is valued, and integrated into curriculum.</li> <li>- Conduct research that supports the revitalisation of te reo within Rangitāne o Wairau, including unique dialectal variations.</li> </ul> |
| Ahi teretere | <ul style="list-style-type: none"> <li>- Wānanga facilitated by Te Rūnanga a Rangitāne o Wairau within Wairau that caters for all levels of proficiency.</li> <li>- Creation of taura here to help link whānau back home to Wairau.</li> <li>- Resources that promote and support the use of te reo Māori in homes.</li> <li>- Resources in te reo Māori promoting our stories, and writings of our tūpuna.</li> <li>- Resources that contain waiata, haka, mōteatea, including new compositions.</li> <li>- A communications plan to ensure these opportunities are readily available to all iwi members.</li> <li>- Maintenance and availability of marae for whānau to access and use when returning home.</li> <li>- Conduct research that supports the revitalisation of te reo within Rangitāne o Wairau, including unique dialectal variations.</li> </ul>                                                                                                                                                              |
| Ahi mātao    | <ul style="list-style-type: none"> <li>- Resources that promote and support the use of te reo Māori in homes.</li> <li>- Creation of taura here to help link whānau back home to Wairau.</li> <li>- Resources in te reo Māori promoting our stories, and writings of our tūpuna.</li> <li>- Resources that contain waiata, haka, mōteatea, including new compositions.</li> <li>- A communications plan to ensure these opportunities are readily available to all iwi members.</li> <li>- Maintenance and availability of marae for whānau to access and use when returning home.</li> <li>- Conduct research that supports the revitalisation of te reo within Rangitāne o Wairau, including unique dialectal variations.</li> </ul>                                                                                                                                                                                                                                                                                         |

## Te Kete Reo (Reo)

| 2017 -2030   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
|--------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Ahi kā       | <ul style="list-style-type: none"> <li>- Ka whakahaerehia he wānanga e Te Rūnanga a Rangitāne o Wairau i roto i a Wairau mā ngā taumata reo katoa.</li> <li>- He rauemi e whakatairanga ana, e tautoko ana hoki i te whakamahinga o te reo Māori i roto i ngā kāinga.</li> <li>- He rauemi reo Māori e whakatairanga ana i ā mātau pakiwaitara me ngā tuhinga a ō mātau tūpuna.</li> <li>- He rauemi e pupuri ana i ngā waiata, i ngā haka, i ngā mōteatea me ngā titonga hou.</li> <li>- He mahere whakawhitiwhiti hei whakapūmau i te wātea o ēnei huarahi ki ngā tāngata katoa o te iwi.</li> <li>- Ko te whiriwhiri kōrero i te taha o ngā kaiwhaipānga ā-rohe kia wātea mai ai ētahi akoranga i roto i te rohe, kia kōrerotia atu ai hoki ēnei huarahi ako ki ngā tāngata o te iwi.</li> <li>- Ko te mahi tahi ki ngā ratonga mātauranga rumaki reo, auraki hoki o te rohe ki te whakaū i uaratanga o te reo Māori, i te whakaurutanga hoki o te reo ki roto i te marau.</li> <li>- Ko te whakahaere rangahau e tautoko ana i te whakauruoratanga o te reo i waenga i a Rangitāne o Wairau, tae atu hoki ki tōna reo ā-iwi.</li> </ul> |
| Ahi teretere | <ul style="list-style-type: none"> <li>- Ka whakahaerehia he wānanga e Te Rūnanga a Rangitāne o Wairau i roto i a Wairau mā ngā taumata reo katoa.</li> <li>- Ko te whakatū taura here hei āwhina i ngā whānau ki te tūhono anō i a rātau ki te kāinga, ki Wairau.</li> <li>- He rauemi e whakatairanga ana, e tautoko ana hoki i te whakamahinga o te reo Māori i roto i ngā kāinga.</li> <li>- He rauemi reo Māori e whakatairanga ana i ā mātau pakiwaitara me ngā tuhinga a ō mātau tūpuna</li> <li>- He rauemi e pupuri ana i ngā waiata, i ngā haka, i ngā mōteatea me ngā titonga hou.</li> <li>- He mahere whakawhitiwhiti hei whakapūmau i te wātea o ēnei huarahi ki ngā tāngata katoa o te iwi.</li> <li>- Ko te whakapai me te whakawātea i ngā marae kia whakamahia e ngā whānau ka hoki mai ana rātau ki te kāinga.</li> <li>- Ko te whakahaere rangahau e tautoko ana i te whakauruoratanga o te reo i waenga i a Rangitāne o Wairau, tae atu hoki ki tōna reo ā-iwi.</li> </ul>                                                                                                                                             |
| Ahi mātao    | <ul style="list-style-type: none"> <li>- He rauemi e whakatairanga ana, e tautoko ana hoki i te whakamahinga o te reo Māori i roto i ngā kāinga.</li> <li>- Ko te whakatū taura here hei āwhina i ngā whānau ki te tūhono anō i a rātau ki te kāinga, ki Wairau.</li> <li>- He rauemi reo Māori e whakatairanga ana i ā mātau pakiwaitara me ngā tuhinga a ō mātau tūpuna.</li> <li>- He rauemi e pupuri ana i ngā waiata, i ngā haka, i ngā mōteatea me ngā titonga hou.</li> <li>- He mahere whakawhitiwhiti hei whakapūmau i te wātea o ēnei huarahi ki ngā tāngata katoa o te iwi.</li> <li>- Ko te whakapai me te whakawātea i ngā marae kia whakamahia e ngā whānau ka hoki mai ana rātau ki te kāinga.</li> <li>- Ko te whakahaere rangahau e tautoko ana i te whakauruoratanga o te reo i waenga i a Rangitāne o Wairau, tae atu hoki ki tōna reo ā-iwi</li> </ul>                                                                                                                                                                                                                                                                  |

## Te Kete Tuakiri (Identity)

| 2017 -2030   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
|--------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Ahi kā       | <ul style="list-style-type: none"> <li>- Wānanga facilitated by Te Rūnanga a Rangitāne o Wairau within Wairau, topics including pepeha, whakapapa, culturally significant sites.</li> <li>- Resources that support the learning of pepeha, waiata, haka and mōteatea.</li> <li>- Resources to supporting the learning and preservation of whakapapa, including connections with other branches of Rangitāne, and neighbouring iwi in Te Tau Ihu.</li> <li>- Resources that support the learning and preservation of our migration to Aotearoa, and our connection to the Wairau Bar.</li> <li>- Resources that capture the history from our kaumātua.</li> <li>- Rangitāne o Wairau merchandise so iwi members can proudly identify as Rangitāne o Wairau.</li> <li>- A communications plan to ensure these opportunities are readily available to all iwi members.</li> <li>- Working with mainstream and Māori medium education providers within the region to ensure that Rangitāne o Wairau is recognised as mana whenua.</li> <li>- Conduct research that supports the preservation of the identity of Rangitāne o Wairau</li> </ul> |
| Ahi teretere | <ul style="list-style-type: none"> <li>- Wānanga facilitated by Te Rūnanga a Rangitāne o Wairau that encourage iwi members to return to Wairau, topics including pepeha, whakapapa, culturally significant sites.</li> <li>- Creation of taura here to help link whānau back home to Wairau.</li> <li>- Resources that support the learning of pepeha, waiata, haka and mōteatea.</li> <li>- Resources to supporting the learning and preservation of whakapapa.</li> <li>- Resources that capture the history from our kaumātua.</li> <li>- Rangitāne o Wairau merchandise so iwi members can proudly identify as Rangitāne o Wairau.</li> <li>- A communications plan to ensure these opportunities are readily available to all iwi members.</li> <li>- Maintenance and availability of marae for whānau to access and use when returning home.</li> <li>- Conduct research that supports the preservation of the identity of Rangitāne o Wairau</li> </ul>                                                                                                                                                                            |
| Ahi mātao    | <ul style="list-style-type: none"> <li>- Wānanga facilitated by Te Rūnanga a Rangitāne o Wairau that encourage iwi members to return to Wairau, topics including pepeha, whakapapa, culturally significant sites.</li> <li>- Creation of taura here to help link whānau back home to Wairau.</li> <li>- Resources that support the learning of pepeha, waiata, haka and mōteatea.</li> <li>- Resources to supporting the learning and preservation of whakapapa.</li> <li>- Resources that capture the history from our kaumātua.</li> <li>- Rangitāne o Wairau merchandise so iwi members can proudly identify as Rangitāne o Wairau.</li> <li>- A communications plan to ensure these opportunities are readily available to all iwi members.</li> <li>- Maintenance and availability of marae for whānau to access and use when returning home.</li> <li>- Conduct research that supports the preservation of the identity of Rangitāne o Wairau</li> </ul>                                                                                                                                                                            |



## Te Kete Tuakiri (Tuakiri)

| 2017 -2030   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
|--------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Ahi kā       | <ul style="list-style-type: none"> <li>- Ka whakahaerehia he wānanga e Te Rūnanga a Rangitāne o Wairau i roto i a Wairau mō te pepeha, te whakapapa, me ngā wāhi whakahirahira.</li> <li>- He rauemi hei tautoko i te akonga o te pepeha, o te waiata, o te haka, o te mōteatea anō hoki.</li> <li>- He rauemi hei tautoko i te akonga me te tiakanga o te whakapapa, tae atu hoki ki ngā pānga ki ētahi atu pekanga o Rangitāne me ngā iwi kiritata o Te Tau Ihu.</li> <li>- He rauemi e tautoko ana i te akonga me te tiakanga o ngā kōrero mō te hekenga mai ki Aotearoa me tō tātau pānga ki Te Koko-o-Kupe.</li> <li>- He rauemi e pupuri ana i ngā tāhuhu kōrero a ngā kaumātua.</li> <li>- He taonga hokohoko mō Rangitāne o Wairau kia mōhio ai ngā tāngata o te iwi nō Rangitāne o Wairau.</li> <li>- He mahere whakawhitiwhiti hei whakapūmau i te wātea o ēnei huarahi ki ngā tāngata katoa o te iwi.</li> <li>- Ko te mahi tahi ki ngā ratonga mātauranga rumaki reo, auraki hoki o te rohe ki te whakaū i a Rangitāne o Wairau hei mana whenua.</li> <li>- Ko te whakahaere rangahau e tautoko ana i te whakapūmautanga o te tuakiri o Rangitāne o Wairau.</li> </ul> |
| Ahi teretere | <ul style="list-style-type: none"> <li>- Ka whakahaerehia he wānanga e Te Rūnanga a Rangitāne o Wairau hei akiaki i te iwi ki te hoki ki Wairau, ko ngā kaupapa ko te pepeha, ko te whakapapa, me ngā wāhi whakahirahira.</li> <li>- Ko te whakatū taura here hei āwhina i ngā whānau ki te tūhono anō i a rātau ki te kāinga, ki Wairau.</li> <li>- He rauemi hei tautoko i te akonga o te pepeha, o te waiata, o te haka, o te mōteatea anō hoki.</li> <li>- He rauemi hei tautoko i te akonga me te tiakanga o te whakapapa.</li> <li>- He rauemi e pupuri ana i ngā tāhuhu kōrero a ngā kaumātua.</li> <li>- He taonga hokohoko mō Rangitāne o Wairau kia mōhio ai ngā tāngata o te iwi nō Rangitāne o Wairau.</li> <li>- He mahere whakawhitiwhiti hei whakapūmau i te wātea o ēnei huarahi ki ngā tāngata katoa o te iwi.</li> <li>- Ko te whakapai me te whakawātea i ngā marae kia whakamahia e ngā whānau ka hoki mai ana rātau ki te kāinga.</li> <li>- Ko te whakahaere rangahau e tautoko ana i te whakapūmautanga o te tuakiri o Rangitāne o Wairau.</li> </ul>                                                                                                       |
| Ahi mātao    | <ul style="list-style-type: none"> <li>- Ka whakahaerehia he wānanga e Te Rūnanga a Rangitāne o Wairau hei akiaki i te iwi ki te hoki ki Wairau, ko ngā kaupapa ko te pepeha, ko te whakapapa, me ngā wāhi whakahirahira.</li> <li>- Ko te whakatū taura here hei āwhina i ngā whānau ki te tūhono anō i a rātau ki te kāinga, ki Wairau. - He rauemi hei tautoko i te akonga o te pepeha, o te waiata, o te haka, o te mōteatea anō hoki.</li> <li>- He rauemi hei tautoko i te akonga me te tiakanga o te whakapapa.</li> <li>- He rauemi e pupuri ana i ngā tāhuhu kōrero a ngā kaumātua.</li> <li>- He taonga hokohoko mō Rangitāne o Wairau kia mōhio ai ngā tāngata o te iwi nō Rangitāne o Wairau.</li> <li>- He mahere whakawhitiwhiti hei whakapūmau i te wātea o ēnei huarahi ki ngā tāngata katoa o te iwi.</li> </ul>                                                                                                                                                                                                                                                                                                                                                  |

## Evaluating Rangitāne o Wairau Cultural & Language Revitalisation Projects

In order for Te Rūnanga a Rangitāne o Wairau to gauge the success of a project that is financially supported by Te Rūnanga a Rangitāne o Wairau, it must be evaluated.

Here are the types of questions that could assist Te Rūnanga a Rangitāne o Wairau in the evaluation of projects that are facilitated to implement the language & cultural revitalisation strategy:

1. What is the nature of the project?
2. Who are the key personnel involved?
3. Who is the project's target audience/participants?
4. Which goal(s) of the strategy does the project align to?
5. What are the aims of the project?
6. How much funding is/was sought for the project?
7. What are/were the sources of funding?
8. How many descendants of Rangitāne participated in the project?
9. Where was the project staged, i.e. in which region?
10. What are/were the successful elements of the project?
11. What didn't work? Why?
12. Develop success indicators based on questions that evaluate progress and improvements of participants over time.
13. Did participants evaluate the project? (Please attach evidence of evaluations)

## Te Arotake i ngā Kaupapa Whakarauora Reo a Rangitāne o Wairau

E kitea ai e Te Rūnanga a Rangitāne o Wairau te whaihuatanga o tētahi kaupapa e tautokona ā-pūteatia ana e Te Rūnanga a Rangitāne o Wairau, me arotake te kaupapa.

Anei ngā momo pātai hei āwhina i Te Rūnanga a Rangitāne o Wairau ki te arotake i ngā kaupapa e whakahaerehia ana ki te whakatinana i te rautaki whakarauora i te ahurea me te reo:

1. He aha te āhua o te kaupapa?
2. Ko wai ngā tāngata matua o te kaupapa?
3. Mā wai tēnei kaupapa?
4. He aha ngā whāinga o te rautaki e hāngai ana ki tēnei kaupapa?
5. He aha ngā whāinga o te kaupapa?
6. He aha te nui o te pūtea e tonoa ana/i tonoa rānei mō tēnei kaupapa?
7. I ahu mai, e ahu mai ana rānei te pūtea i hea?
8. Tokohia ngā uri o Rangitāne i whai wāhi ki tēnei kaupapa?
9. I tū te kaupapa i hea, arā, i tēhea rohe?
10. He aha ngā wāhanga whaihua o te kaupapa?
11. He aha ngā wāhanga kāore i whaihua? He aha ai?
12. Whakaritea ētahi tohu angitū e pā ana ki ngā pātai e arotake ana i te kokenga me ngā whakapikinga o te hunga i whai wāhi mai.
13. I arotakengia te kaupapa e ngā kaiwhakauru? (Tēnā, tāpirihia mai ngā arotakenga)

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# **TANGATA RAU REO KOTAHI**

He rautaki whakarauora i te reo Māori me te ahurea o Rangitāne o Wairau | 2018-2050