

Puketeraki Language Strategy
February 2017



Ko Hikaroroa te maunga
Ko Waikoauiti te awa
Ko Takitimu, Uruao me Arai te Uru ngā waka
Ko Marirehau te wharekai
Ko Huirapa te marae
Ko Kāti Huirapa te hapū
Ko Kāi Tahu te iwi

Te Aronga Matua: The main purpose

The purpose of this strategy is to provide a focus on revitalisation of te reo Māori for Kāti Huirapa ki Puketeraki. It is hoped that this strategy will provide leadership and direction that will ensure positive outcomes for our community, whānau and te reo Māori.

Ngā rārangī tikanga

Te reo me ōna tikanga

Whanaungatanga

Whānau

Kāti Huirapatanga

Our hapū

There are roughly 900 registered members of Kāti Huirapa ki Puketeraki. Beyond that, it is estimated that 10,000 could register or have whakapapa links to the hapū itself. Therefore, we can tailor our strategy to fit the needs of our people on a smaller, community scale.



Te āhutanga o te reo ki Kāti Huirapa ki Puketeraki: State of te reo Māori in Kāti Huirapa ki Puketeraki.

In Aotearoa and Te Waipounamu, the number of Māori language speakers sits at 21.3% (Statistics NZ 2013a). The figures for Kāi Tahu Māori language speakers are drastically lower than that, with 11.3% of our tribal members being able to hold a conversation in te reo Māori. The numbers drop again with the discussion of regions. The number of Māori living in the Otago region is recorded at 14,385. Of those 14,385, it is stated that only 2,997 living in the Otago region recorded use of the Māori language (Statistics NZ 2013b). It is hard to estimate how many speakers of the Māori language we have in our hapū, because those figures includes all Māori living in the rohe, not just those who have whakapapa connections to Kāti Huirapa ki Puketeraki.

Despite the relatively low statistics, there many positive language initiatives. These are often run by Kotahi Mano Kāika, the University of Otago, Te Wānanga o Aotearoa and specific papatipu rūnaka events and classes. With this being said, without proper preparation, planning and strategy, the use of the Māori language within our rohe is at serious risk. The statistics also show that 29.4% of those who can hold a conversation about everyday things in te reo Māori are 15 years or younger, with 64.7% percent being between 15-64 years and 5.8 over the age of 65 (Statistics NZ 2013b). This proves that the Māori language is being intergenerationally transmitted by some, but that the focus on whānau may strengthen the revitalisation efforts.

The Māori language cannot be sufficiently restored by the education sector alone. We must use our own kaupapa and strategies to move forward and encourage a positive shift.

Vision: Kia hoki mai te reo Māori ki te mata o Kāti Huirapa ki Puketeraki: let the Māori language return to the face of Kāti Huirapa ki Puketeraki.



Key challenges and issues:

There are many challenges Kāti Huirapa ki Puketeraki face. These issues are outlined below and align directly with the Kotahi Mano Kāika Language Strategy challenges.

***‘Value:** Te Reo Māori is dwarfed by other priorities both at the individual and tribal levels and therefore given little attention or recognition.*

***Apathy:** A lack of stimuli or urgency which motivate people to become active participants in language revitalisation efforts.*

***People Power:** Severely limited capacity within the Ngāi Tahu rohe (and beyond) of competent people who can fulfil and drive te reo positions/projects including but not limited to: teachers, champions at local and national levels, drivers of reo initiatives*

***Access to education:** There are limited choices for quality te reo Māori education options from early childhood through to tertiary for residents of Te Waipounamu.*

***Leadership:** Ngāi Tahu requires a greater number of tribal leaders to champion and advocate for KMK and role model language revitalisation and intergenerational transmission if critical mass is to be achieved.’ (Kotahi Mano Kāika Language Strategy 2011-2015)*

One that is specific to Kāti Huirapa ki Puketeraki is the isolated physical nature of our community and the fact that most of the whānau members live outside of the takiwā. This prevents many from attending hui, wānanga and from having interactions with other hapū members. With careful planning and execution, these issues and challenges can be minimised.

Ko ngā whāinga me ngā hua: Long term goals

The following goals lead to a long term vision that te reo Māori is spoken and heard throughout our rohe. This is a 25 year vision.

Goal one

The majority of Kāti Huirapa ki Puketeraki will be able to communicate in te reo Māori.

Goal two

Te reo Māori will be spoken on our marae and in our community and amongst whānau.

Goal three

All Kāti Huirapa ki Puketeraki whānau will have the opportunity to learn te reo Māori.

Goal four

The hapū will be taking lead to ensure te reo Māori is revitalised.

Goal five

Te reo Māori will be valued by all people of Kāti Huirapa ki Puketeraki

Possible relationships:

Hauteruruku ki Puketeraki

Ngāi Tahu (Kotahi Mano Kāika)

Te Rūnaka o Ōtākou

Te Rūnaka o Moeraki

East Otago High School

Karitāne School

The University of Otago

Te Wānanga o Aotearoa



Me pēhea te anga whakamua? Moving forward

Step one – Set up hui to look at te reo Māori capacity within the hapū.

Step two – The need to mandate a group to lead te reo Māori development.

Step three – Recruit members of the hapū to the kaupapa.

Step four - Develop resources as a foundation to strengthen the revitalisation of te reo Māori.

Step five - Develop programmes, hui, events, wānanga and initiatives that are tailored to whānau members.

Current kaupapa:

There are many kaupapa within our hapū that positively ensure that te reo Māori is available for our whānau. Our connection to waka and the taiao have meant that we have specific approaches to learning te reo Māori through our hītori and environment have been consistent through the dedication of certain whānau members. There have also been classes set up in both Dunedin and Karitāne in the past to ensure that whānau had a space to learn outside of the generic university courses, but it is obvious that whānau need more. Outlined below are some ideas that have come from hui and discussions with members of the hapū.

Future kaupapa:

Oral archiving: Oral archiving is very important as we move towards a more technological time. This would see waiata, tauparapara and kīwaha to name a few, recorded for use within our community. This effort should be coordinated in a way that the material sourced is accessible to our whānau in the future. Identifying these sources (manuscripts, radio, etc) would also ensure that we have a database of where our language resources are.

Marae mentoring: Identifying people who are able to coach whānau members into roles in order to ensure sustainability and a high standard of language used in these roles. This could be done collectively with a series of hui and wānanga and collaboration with marae around the takiwā could also be a positive step as well.

Social media: Social media is a great way to reach the younger audiences of our hapū. Those who perhaps live far away, or those who are knowledgeable themselves but cannot make it to weekly events may find social media a good way to keep up to date with language lessons and events. If a page was established and monitored correctly, this could be a great avenue. This could also be in the form of a website, or youtube channel as well.

Whānau and themed events: Activity days, whānau based events where te reo Māori is the focus. This can be done in many ways and different themes would ensure that those who are interested will attend. This will make it easier for learners of te reo Māori to persevere within a supportive environment and learning something they are interested in. This could also be

extended to less formal events such as meeting in café's and lunch club. It is important to note that many whānau members are interested in different things, therefore, we must have kaupapa that support these interests. These have proven effective in the past, with waka reo and waka days being extremely popular.

Visibility: Develop a series of commonly used phrases (Kāi Tahu specific) and display around the marae, rūnaka buildings, the kāinga and other areas. These resources can be sourced from the oral archiving project, as well as words that are already well known. These will aid people in learning key vocabulary and promote its use. This could also extend to our newsletter. This could then be the foundation of the beginning of a dictionary for our hapū specific words.

Another aspect of visibility could be the use of signage in our community. These would be based on our pakiwaitara, our history and our environment. There are many opportunities to create this bilingual signage in order to create normality around the use of the Māori language.

Kura reo: Kura reo are run throughout the South Island in January and April of every year. There could be scope for Puketeraki to hold their own kura reo.

Overall, it is time to create a strategy that not only ensures that te reo Māori is accessible for all whānau members, but that it is heard, seen and spoken consistently in our community. This strategy cannot save it alone, however, it will ensure that our whānau have a space to learn te reo Māori and reinstate it as it once was, a flourishing language.

Sources

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