

TE REO O TE

Pā Harakeke

HE RAUEMI MĀ NGĀ WHĀNAU E WHAKATIPU TAMARIKI ANA KI TE REO MĀORI



A resource for families raising their children in the Māori language

© Te Ipukarea Research Institute

Te Reo o te Pā Harakeke

He rauemi mā ngā whānau
e whakatipu tamariki ana ki te reo Māori

A resource for families
raising their children in the Māori language

I whakaputaina tuatahitia i te tau 2020
He mea whakaputa e Te Ipukarea
Ko Rachael Ka'ai-Mahuta te kaiwhakatika

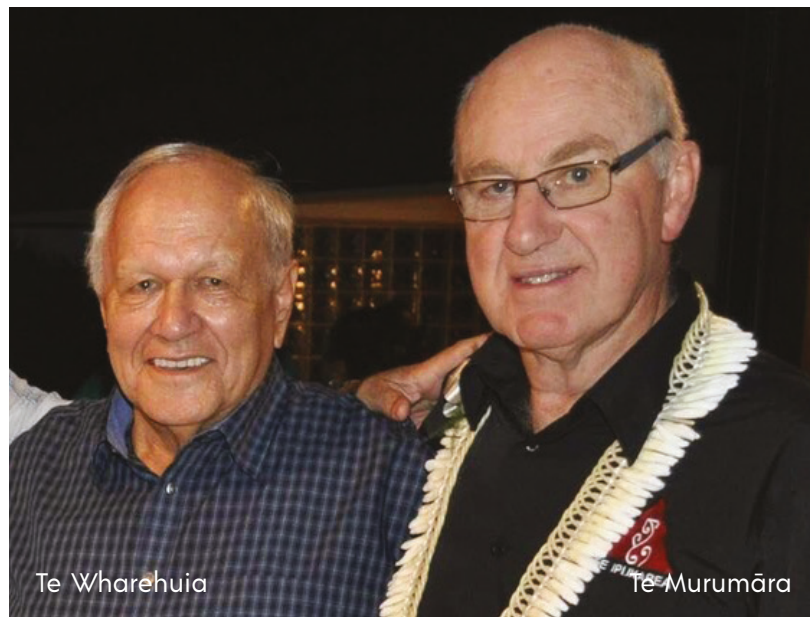
First published in 2020
Published by Te Ipukarea
Edited by Rachael Ka'ai-Mahuta

ISBN 978-1-927-184-75-2

Te Ipukarea
Te Wānanga Aronui o Tāmaki-makau-rau
Pūrangi Motuhake 92006
Tāmaki-makau-rau 1142

Te Ipukarea
Auckland University of Technology
PO Box 92006
Auckland 1142





Te Wharehuia

Te Murumāra

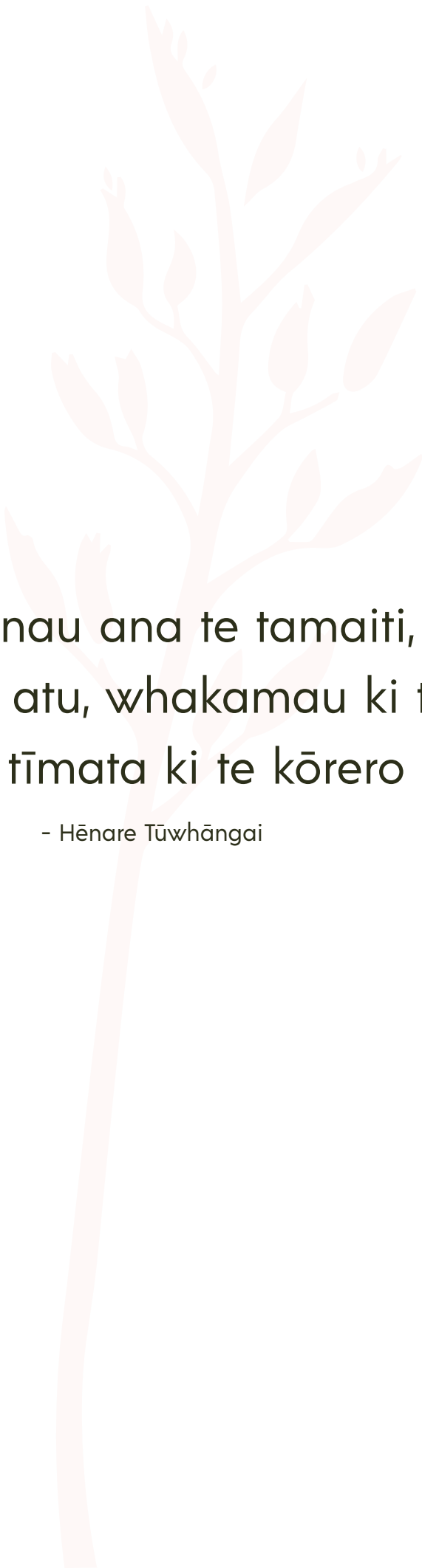
*Kei ngā manu taupua o te pō,
nei rā te waka huia i hua mai ai i ō kōrua wawata.*

*Nō kōrua hoki te whakaaro nui ki ā tātou pī,
kia reo Māori ai te kōhanga.
Ko te puna mihi, ko te puna aroha e kore e mimiti.*

Te Rārangi Upoko

TABLE OF CONTENTS

| | |
|---|----------|
| He Kupu Takamua Foreword | 3 |
| He Kupu Whakataki Introduction | |
| Māori | 7 |
| English | 9 |
| Familial Relationships & Language Planning | |
| Challenges | 14 |
| Strategies & Tips | 15 |
| Hei Āwhina | 17 |
| Culture & Language | |
| Challenges | 24 |
| Strategies & Tips | 25 |
| Hei Āwhina | 27 |
| Vocabulary | |
| Challenges | 32 |
| Strategies & Tips | 33 |
| Hei Āwhina | 35 |
| External Influences | |
| Challenges | 44 |
| Strategies & Tips | 45 |
| Hei Āwhina | 47 |
| Resources | |
| Challenges | 52 |
| Strategies & Tips | 53 |
| Hei Āwhina | 55 |



'Whānau ana te tamaiti,
me rarau atu, whakamau ki te ū,
kei reira ka tīmata ki te kōrero Māori.'

- Hēnare Tūwhāngai



He Kupu Takamua

FOREWORD



Sir Tīmoti Kāretu

nā Tā Tīmoti Kāretu

Kāore e kore ka whiua te pātai, me te paku wheke anō i te taha, ki ōna anō mana, he aha i riro kē ai mā tōna momo, kāore nei ōna kūhā i whakaputa uri ki te ao, kāore nei ōna pereperenga ki te takiwā i whakatinanatia ki te uri, mā reira mātou e tohutohu, e āwhina, e kī mai me aha kē rā mātou mō te āhua ki ā mātou tamariki?

I tipu mai au i te ao ko tā te tamariki he noho, he whakarongo, kei whakapōrearea i ngā pakeke, koirā te hara nui e kī rā te kōrero, 'He tangi tā te tamaiti,

'Ko te kāinga te mauri o te reo.'

– Sir Tīmoti Kāretu

he whakamā tō ngā mātua'. Kei noho mai te matua me tana tamaiti e tangi tonu ana kua kī atu ngā kaumātua ki ngā mātua kia haria atu te tamaiti ki waho engari kei noho tonu mai.

He roa ngā hui a ngā kaumātua rā atu, rā atu e hui ana, engari i taua nohonga ko te reo tēnā e rere ana, ā, ahakoa te kore i purata ki ngā kōrero i ōna wā he rerenga kōrero ka mau, he kupu ka mau, he whakatakotoranga kupu ka mau me te horopaki i whakapuakina ai taua kōrero, taua kupu, taua rerenga rānei. I roto anō hoki i aua hui rā ka mau ko ngā tikanga, te tika o te whanonga ā-Māori nei.

Waihoki ko te haerenga ki te kura i pērā anō. Ko tāu, ko tā te ākonga, he noho, he whakarongo, he tuhi, he whakautu i te pātai ka whiua mai kia kitea ai mena i te whakarongo ka tahi, mena i pūrangiaho ngā kōrero ka rua, mena he pātai rānei tāu kia āta whakamahukitia mai anō e te kaiwhakaako.

Koinei te ao o tōku reanga, ā, kāore mātou i mate i ngā here i runga i a mātou i a mātou i te marae, i te kura rānei. Ko te kino pea he ao patupatu tamariki tērā ahakoa ahau nei tino kore nei i pā mai te ringa ō ōku nā koroua whāngai ki a au. E ai ki ōku whaea, karanga maha, kātahi nā te tamaiti i whakapuhia ko Tīmoti Kāretu i pēnei rawa ai te kōioio, te kōiroioi!

Ka tiro ake nei au ki tēnei ao o te patu kore, o te tuku i te tamaiti ki tāna i pai ai me te kore i aro ki ētahi atu. Koirā te hara nui ki a au, ko te kore i mōhio ki te aro ki ētahi atu, ko te aro noa iho ki a ia anō tāna ka pahawa. Ka tae mai hoki te wā e kore ia e pīrangitia e te tangata nā taua āhua rā, ā, ko te tātā tonu ka whai mai.

Nō wai te hē inā pērā? Nōu, nō te matua. 'He kai poutaka me kinikini atu, he kai poutaka me horehore atu, mā te tamaiti te iho', arā, kia noho ko te tamaiti te pokapū o tōu nā ao ā-reo, ā-tikanga, ā-whanonga,

ā-mātauranga ā tae noa ki te wā e roha ai ngā
parirau ka rere ki te ao whānui.

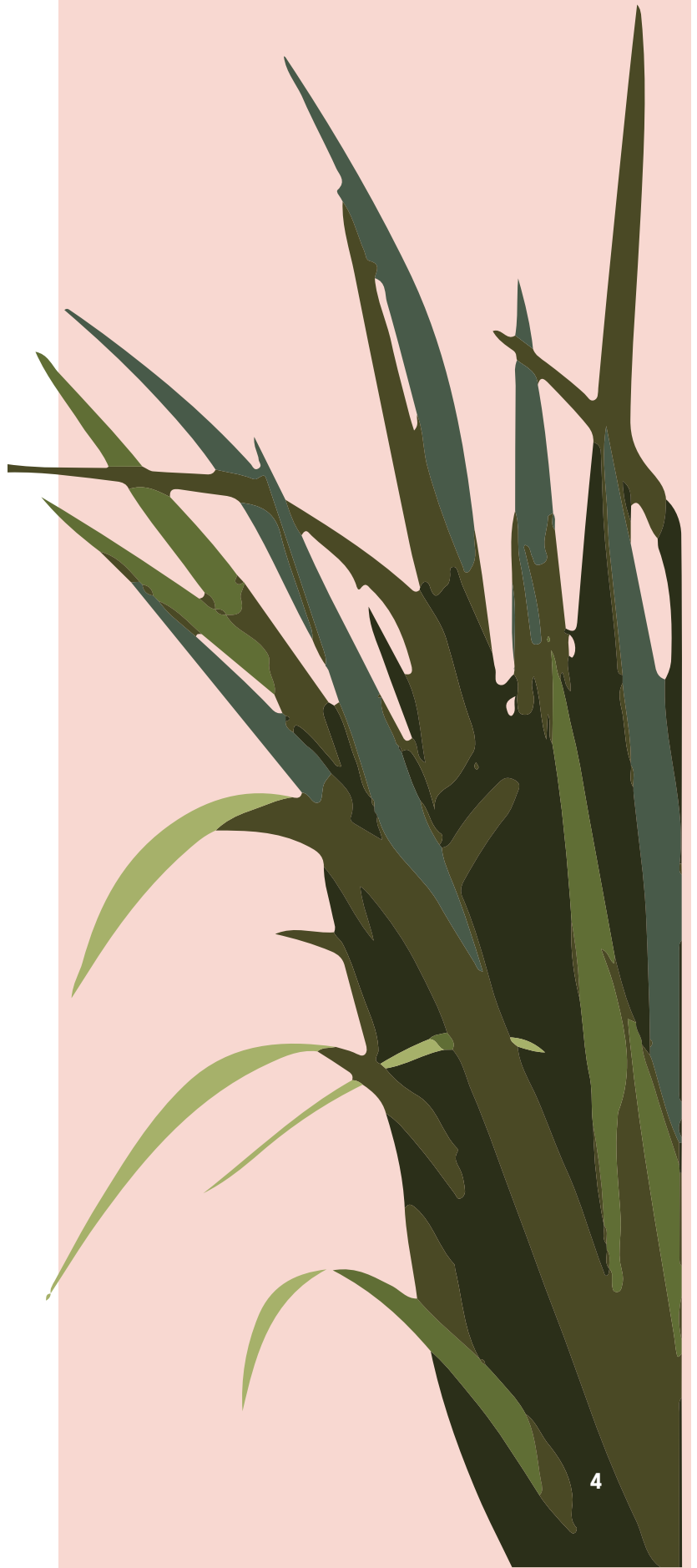
Ahakoā aku kōrero o runga ake nei e mihi ana au
ki te reanga e kaha nei te whāngai i te reo ki ana
tamariki engari kei reo kihikihi rawa i ōna wā. I te
wā i a mātou tino kore rawa atu i pērā te reo mai
o ō mātou pakeke ki a mātou, ko te reo kōrero tonu
te whiu mai, ko te kaponga ia o taua kōrero kei a
koe i taua wā tonu rā, ā tōna wā kē rānei.

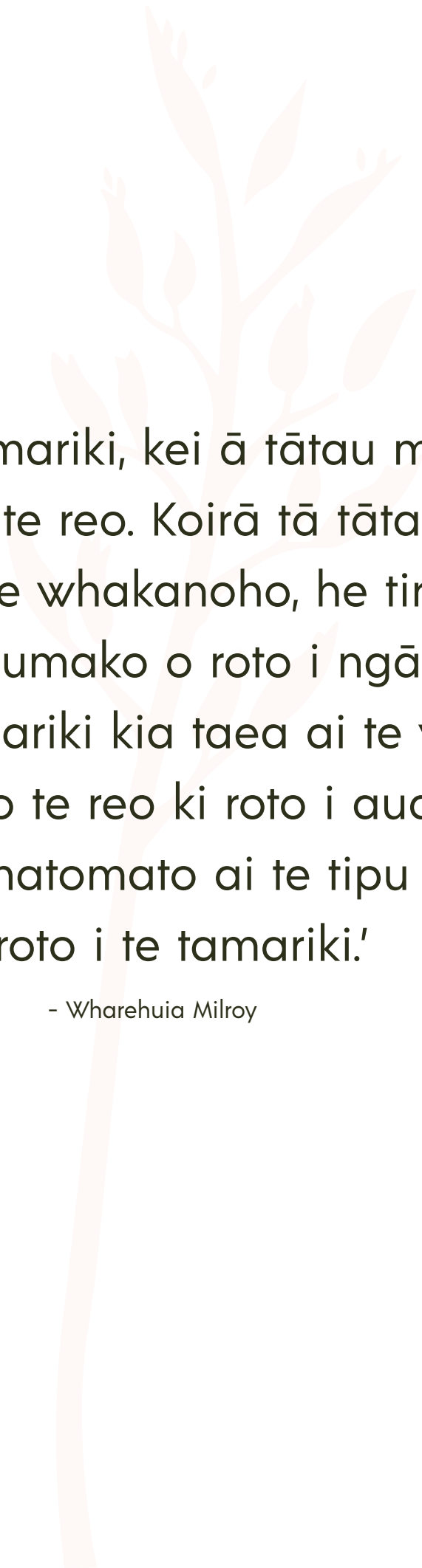
Ko tō mātou waimarie ko te reo i rangona i te ao, i
te pō i te kāinga, i te marae, ko te reo Māori nā reira
he rite tonu te whakaūngia mai o te kōrero me tōna
tikanga. Me pērā anō hoki koutou, mātua mā, kia
kaha te whakaū, ki te whakapārāwera atu anō hoki
i tōu nā mōhio ki ngā rerenga o te reo ki hea noa
iho nei. Kei wareware tātou he ao whānui kei waho
rā nā reira kei herea te tamaiti ki te horopaki kotahi
noa, ki te kokonga iti noa iho rānei o te whare!

Ā kāti, kia kaha mai rā koutou ki tō tātou reo, ki ā
tātou tamariki, mokopuna, arā, 'kia pai te whakahaere,
he mātāmua'. Ahakoā ko tēnei kōrero e pā kē ana ki
te tama me whakawhārahi e tātou kia hāngai ai ki
ā tātou tamāhine anō hoki.

Koinei rā tāku, tā te rā e tō ana, he aha kē ia tāu,
tā te rā e huru ake ana? Kāore i tua atu i tā tātou
whakataukī e kī rā, 'ko te reo kia rere, ko te reo kia
tika, ko te reo kia Māori'.

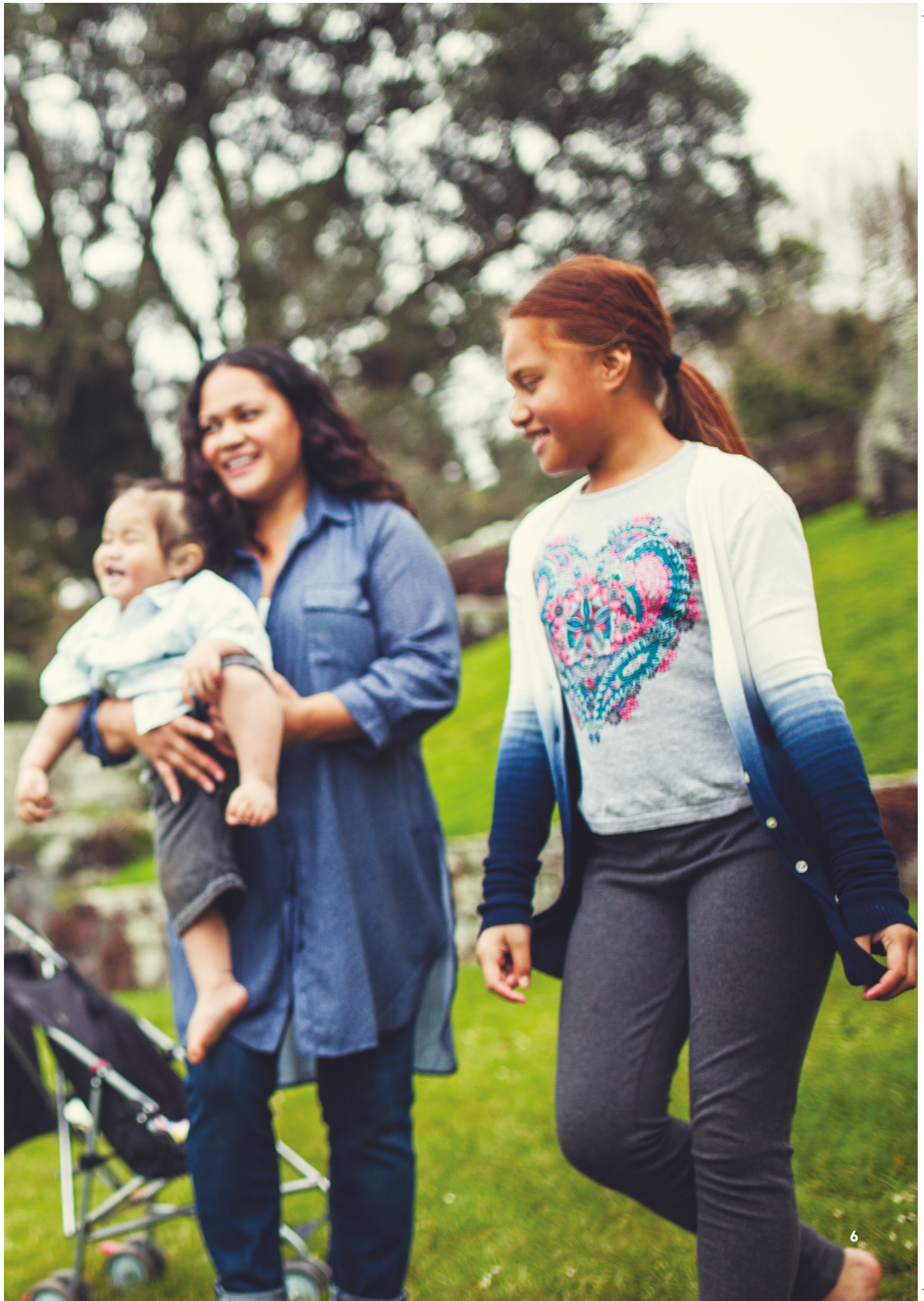
Me aku mihi nui ki a koutou e kaha nei.





'Kei ā tātau tamariki, kei ā tātau mokopuna
te oranga o te reo. Koirā tā tātau mahi
i tēnei wā, he whakanoho, he tiritiri i te
whenua haumako o roto i ngā poho
o ā tātau tamariki kia taea ai te whakatō
ngā purapura o te reo ki roto i aua poho rā,
e mau ai, e matomato ai te tipu o te reo
ki roto i te tamariki.'

- Wharehuia Milroy



He Kupu Whakataki

INTRODUCTION | MĀORI

nā Rachael Ka'ai-Mahuta & Dean Mahuta

Ko Te Reo o te Pā Harakeke tētahi kaupapa rangahau i whakahaerengia e Te Ipukarea o Te Wānanga Aronui o Tāmaki-makau-rau (AUT), mō ngā tau e toru. He mea tautoko tēnei kaupapa e Ngā Pae o te Māramatanga.

Ko te whāinga matua o tēnei kaupapa he rangahau kia mārama ai ngā āhuatanga e tika ai te whāngai ā-reanga o te reo Māori ki roto pū o te whānau. I aro te rangahau nei ki ngā wero ka pā ki ngā whānau, ngā rautaki me ngā rauemi e whakamahia ana e rātou hei āwhina ki te whakatupu tamariki kōrero Māori, ki te whakapūmau hoki i te reo Māori hei reo matua i te kāinga. Ko te kāinga e kōrerotia nei ko ngā wāhi katoa e nekeneke ai te whānau, pēnei i te hokomaha, i tātahi, i te papa tākaro, i te marae, i te puna kaukau, me te whare pukapuka.

Arahina ai te kaupapa nei e Ahorangi Tania Ka'ai rātou ko Ahorangi John Moorfield, ko Ahorangi Wharehuia Milroy, ko Tā Tīmoti Kāretu. Ko ngā kairangahau matua ko Tākuta Rachael Ka'ai-Mahuta rāua ko Tākuta Dean Mahuta. I tautokona te rōpū rangahau e Tania Smith (ngā whakahaere) rāua ko Tākuta Wahineata Smith (kairangahau).

Atu i te rōpū rangahau, i huihui hoki ētahi kaiārahi me ētahi whānau. I whiriwhirihia ngā kaiārahi i runga i ō rātou mōhio, ō rātou wheako whakarauora i te reo, tae atu hoki ki ō rātou pukenga whakaako, hei whakahaere wānanga, kōrerorero hoki mō tēnei kaupapa rangahau. Tokotoru ngā kaiārahi matua mō te roanga o tēnei kaupapa, ko Tākuta Hana O'Regan rātou ko Stacey Morrison, ko Scotty Morrison, he kāhui mōhio ki ngā kaupapa i whakatakotoria ki runga ake nei, ā, ko rātou hoki ētahi mātua kei te mura o te ahi e whakatupu tamariki kōrero Māori ana. Mō ngā tau e toru, ko ētahi atu kaiārahi i whakaaro nui mai ki te tautoko i te rōpū rangahau ko Te Mihinga Kōmene rātou ko Hēmi Kelly, ko Tākuta Karena Kelly, ko Kristin Ross.

I kapi katoa te rangahau mātāmua i ngā wānanga e rima i tū ki Tāmaki-makau-rau mai i te Noema o te tau 2017 ki te Noema o te tau 2019. I tae mai te rōpū rangahau, ngā kaiārahi, me ngā whānau ki ēnei wānanga ki te whakawhitiwhiti whakaaro, ki te ako anō hoki i waenga i a rātou anō. Nō ngā tōpito katoa o te motu ngā whānau i tau mai ai ki te rangahau, mai i Kaitiaki, tae atu ki Ōtepoti. I mātua whakaritea ētahi kaitiaki tamariki e ngā kaiwhakahaere, ā, he kaitiaki kōrero Māori, hei tiaki i ngā tamariki kia wātea mai ai ngā mātua ki te āta noho, ki te aro pū ki ngā mahi o te wānanga. I mātakitaki mātou i ngā tamariki e tupu haere ana i te roanga o te kaupapa – i mihia hoki te whānautanga mai o ētahi pēpi hou.

I whakahaerengia ngā wānanga katoa ki roto tonu i te reo Māori i runga anō i te mōhio, katoa ngā mātua e matatau ana ki te kōrero i te reo, ka mutu koinā hoki tētahi o ngā tino paearu o te uru mai ki te rangahau. I tēnei kaupapa, ko te tikanga o te paearu me "matatau ki te reo" ko tā te tangata ū ki te noho rumaki ana. Tāpiri atu ki tēnei, me mau te reo Māori hei reo tuatahi i waenga i ngā tamariki me ngā mātua, ā, kia noho mātāmua hoki te reo ki te kāinga. Waihoki, ahakoa kāore mātou i mātua aukati i ngā whānau i runga i te pakeke o ā rātou tamariki, ko te horopaki o te rangahau i aro ki ngā tamariki nohinohi (tamariki ake i te rima tau te pakeke).

Whakahaerengia ai e ngā kaiārahi kia toru ngā akomanga ki ia wānanga. I mahi tahi te rōpū rangahau me ngā kaiārahi ki te āta whakarite i ngā kaupapa mō ngā akomanga, kia hāngai tonu ai ki ngā whāinga o te rangahau, ā, kia hāngai hoki ki ngā whakahokinga kōrero a ngā whānau. Ko ētahi o ngā kaupapa ko te whakamahere i te reo o te whānau, te whakaū tikanga Māori ki te kāinga, te whakaora mita, te ako me te whakaū kupu, ngā horopaki o te

reo, te hangarau me te ao matihiko, te whakamāori, ngā rauemi, me ngā whakaaweawenga nui o te reo nō waho o te kāinga.

I hangaia ngā tikanga rangahau kia hāngai ai ki te tikanga o te wānanga, arā, kia kua noa iho ngā kairangahau e titiro, e whakarongo, engari kia uru tonu ki ngā mahi o te akomanga. Kua kīia hoki tēnei tikanga he "participant observation". I noho ngā kairangahau ki roto tonu o ngā akomanga, ka tuhi-tuhi i ngā kōrero, ā, i ētahi wā ka pātai hoki i ētahi pātai, ka mutu i tukua hoki he whakaaro ki te puna kōrero. Aromātai tonu ai te raraunga i te roanga o te kaupapa, ā, ko tā te rōpū rangahau mahi he āta wāwāhi i ngā kōrero whānui i tuhia ai i ngā akomanga, ki ō rātou kaupapa whāiti, hei kai mō ngā pūrongo hua o ia wānanga.

Ko tēnei pukapuka tētahi o ngā hua matua e rua o te kaupapa rangahau nei (he pūrongo tērā atu). Hei rauemi tēnei mā ngā whānau whakatupu tamariki ki te reo Māori, kia mārāma ai ngā wero ka pā ki ētahi atu whānau, tae atu ki ngā rautaki me ngā mahi i whāia ai e rātou. Neke atu i te 50 rautaki me ngā kupu ārahi i tuaritia e ngā kaiārahi me ngā whānau i uru mai ki te kaupapa i te toru tau, ā, nā ngā kairangahau i whakaemi. Katoa ēnei rautaki me ēnei kupu ārahi e hāngai ana ki ngā ariā matua e rima i huraina i te rangahau (koinei hoki ngā wāhanga e rima o tēnei pukapuka): Whānaungatanga me te Whakamahere Reo, Kia Māori te Tupu (Ahurea & Reo), Puna Kupu, Whakaaweawe Nui nō Waho, me ngā Rauemi.

Ko tō mātou tino tūmanako he āwhina nui ngā rautaki, ngā tukanga, ngā kupu arataki, me ngā rauemi o tēnei pukapuka i ngā whānau katoa e whakarauora ana i te reo Māori i ō rātou kāinga. Koinei te take i whakatau mātou kia reo Pākehā te kiko o ngā kōrero, he hiahia nō mātou kia wātea ki ngā whānau katoa me ō rātou tini taumata reo.

Hei whakakapi, e mihi ana te rōpū rangahau ki te ngoi me te manawanui o ngā kaiārahi me ngā whānau i uru mai ki te kaupapa. Mei kore ake rātou i tutuki tēnei kaupapa, otirā tēnei pukapuka rauemi.



He Kupu Whakataki

INTRODUCTION | ENGLISH

nā Rachael Ka'ai-Mahuta & Dean Mahuta



Te Reo o te Pā Harakeke was a 3-year research project based in Te Ipukarea Research Institute at AUT and funded by Ngā Pae o te Māramatanga Centre of Research Excellence.

The aim of the project was to understand the factors that contribute to the successful intergenerational transmission of te reo Māori within the whānau unit. The focus of the research was on the challenges that families face, the strategies they employ, and the resources they rely on in raising Māori speaking children and ensuring that te reo Māori is the primary and dominant language of the home. The home includes related environments that families function in, such as the supermarket, the beach, the playground, the marae, the swimming pool, and the library.

The project was led by Professor Tania Ka'ai, Professor John Moorfield, Professor Wharehuia Milroy, and Sir Timoti Kāretu. The primary researchers were Dr Rachael Ka'ai-Mahuta and Dr Dean Mahuta. The research team was supported by Tania Smith (administration) and Dr Wahineata Smith (research).

In addition to the research team, the project also included mentors and participants. The mentors were chosen for their knowledge and experience in language revitalisation and their experience in teaching and in facilitating discussion for the purpose of research. There were three principal mentors for the duration of the project, Dr Hana O'Regan, Stacey Morrison, and Scotty Morrision, who, in addition to the skills and expertise described above, also have first-hand experience raising Māori speaking children. Other mentors who committed to working with the research team at various points throughout the three years included Te Mihinga Kōmene, Hēmi Kelly, Dr Karena Kelly, and Kristin Ross.

The primary research consisted of five Auckland-based wānanga from November 2017 until November 2019, with the research team, the mentors, and the participants all coming together over the course of a weekend to share and learn from one another. The whānau that participated in the research travelled from all over the country, from Kaitaia to Dunedin. Childcare, in te reo Māori, was provided at the wānanga for the children of the participants with the kaitiaki tamariki doing an amazing job of caring for the children so the parents were free to participate in the wānanga. We all witnessed the children grow over the course of the research project – we even welcomed new babies.

The wānanga were conducted entirely in te reo Māori as the participants were all highly proficient in the language, which was one of the criteria for the participants to be included in the research project. For the purpose of this project, "highly proficient" meant the ability to speak and understand te reo Māori to a level where the participants could sustain it in an immersion context. Te reo Māori was also required to be the sole language between the participants and their children and the dominant language of the home. Finally, while we did not exclude potential participants based on the age of their children, our focus was on younger children (under five years old).

Each wānanga consisted of three workshops led by the mentors. The research team worked with the mentors to set the topics for the workshops based on the aims of the research and the feedback from participants. Topics included language planning in the whānau, tikanga Māori in the home, revitalising dialects, learning and retaining vocabulary, language contexts, technology and new media, translation, resources, and external influences on the language of the home.

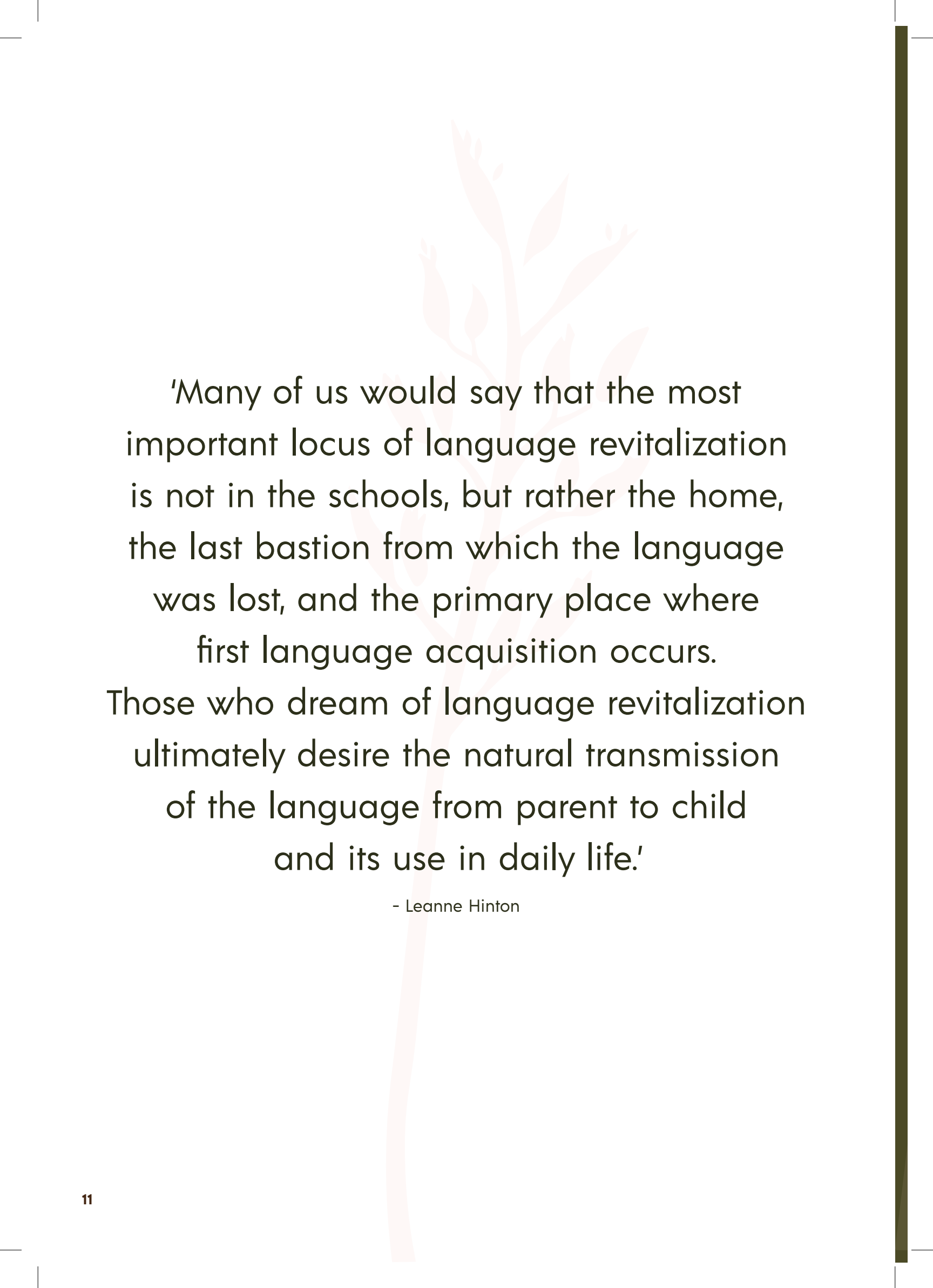
The research method was based around the concept of wānanga where the researchers not only observed and listened, but were also a part of the workshops. This method is sometimes referred to as "participant observation". The researchers sat in on every workshop, taking notes, and sometimes asking questions or contributing to the discussion. The analysis of the data was ongoing, throughout the duration of the project, with the research team conducting a thematic analysis of the raw notes taken during the workshops and producing a findings report following each wānanga.

This book is one of two main outputs of the research project (the other being a formal report). It is intended to be a resource for whānau raising their children in the Māori language, providing insight into challenges that other families have faced and the strategies and practical tips they have followed. There are over 50 strategies and tips to help parents, that have been shared by the mentors and participants, and compiled by the researchers, over the last three years at the wānanga. These strategies and tips relate to the five key challenge themes uncovered during the research (and the five sections of this book): Familial Relationships & Language Planning, Culture & Language, Vocabulary, External Influences, and Resources.

It is our hope that the strategies, methods, tips, and resources within this book prove useful for other whānau revitalising te reo Māori in their homes. For this reason, we have chosen to include much of the information in English, to make it accessible to families at all stages of their te reo Māori journey.

Finally, the research team would like to acknowledge the energy and the commitment of the mentors and the participants. This project and, by extension, this resource book would not have been possible without them.



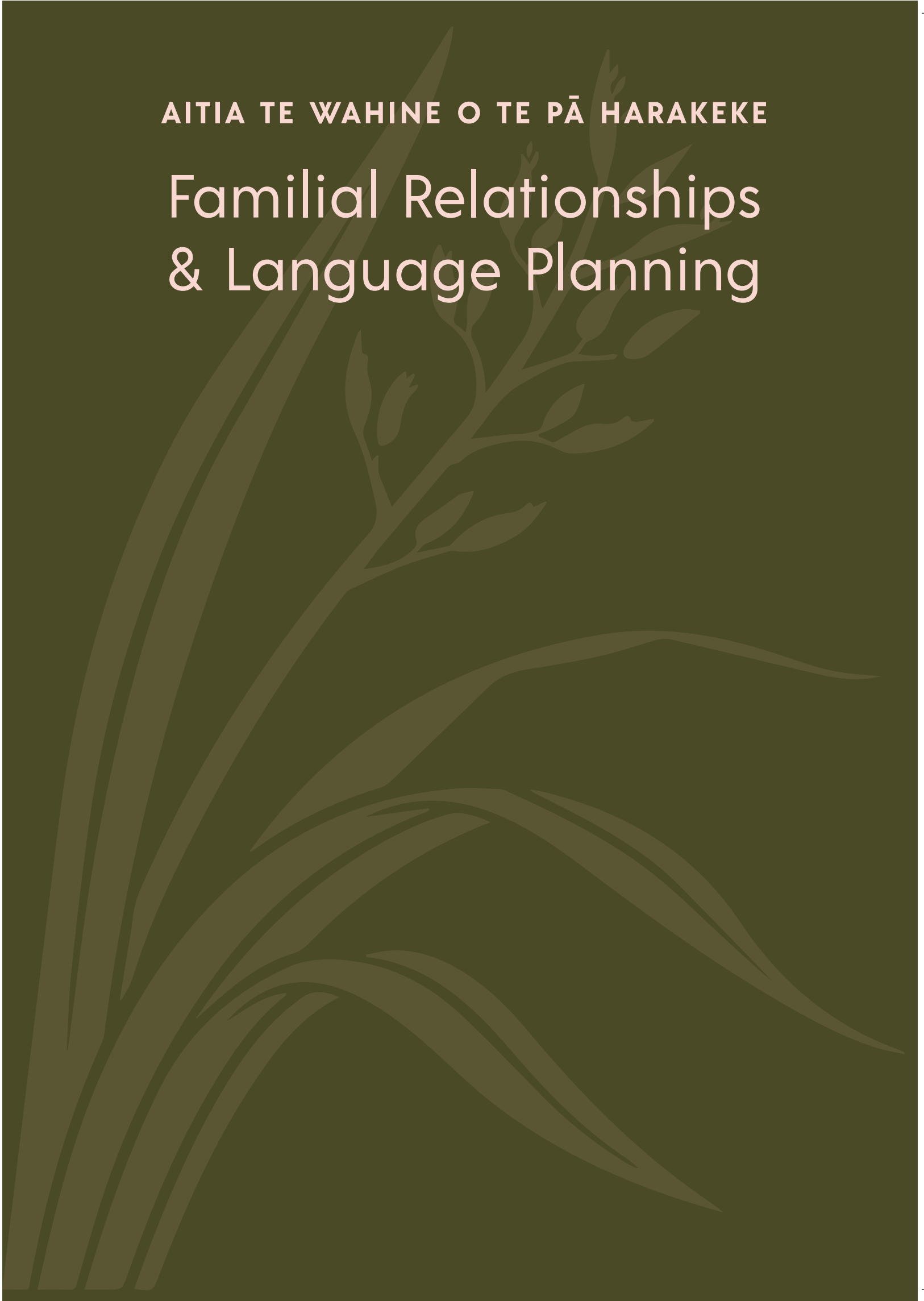


'Many of us would say that the most important locus of language revitalization is not in the schools, but rather the home, the last bastion from which the language was lost, and the primary place where first language acquisition occurs. Those who dream of language revitalization ultimately desire the natural transmission of the language from parent to child and its use in daily life.'

- Leanne Hinton

AITIA TE WAHINE O TE PĀ HARAKEKE

Familial Relationships & Language Planning



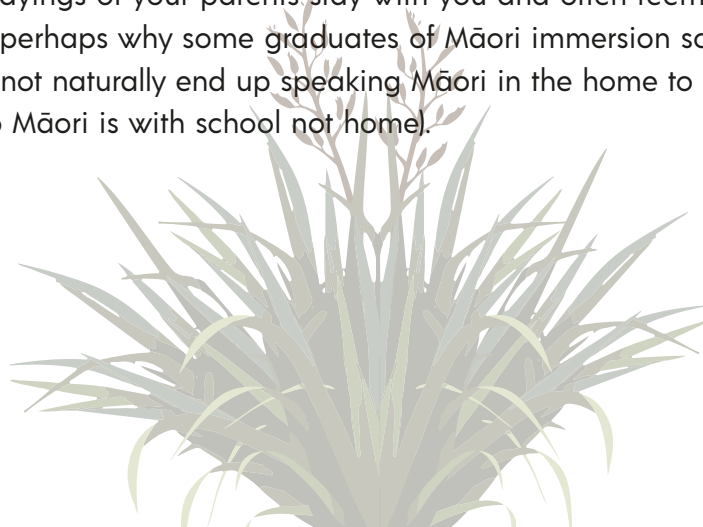


Challenges

Language planning for whānau and the home is complex and one size does not fit all, as there are many contributing factors to consider depending on the context.

Familial Relationships & Language Planning

- Often there are **differing levels of commitment** to te reo Māori being the primary language of the home, or differing attitudes and opinions in the wider family about the best way forward in terms of the child's first language.
- Sometimes, one of the parents is **still learning te reo Māori** and is reliant on the parent with the more advanced language skills to provide explanations and answer questions. Even for those parents with a high level of Māori language proficiency, raising Māori speaking children in the home is often an entirely new language context, which presents a challenge.
- The language of first meeting, or **the language of the bond** or connection, becomes the default language of a relationship and is therefore, quite hard to change. This is a challenge when the language of the bond between the parents is English. Many of the Te Reo o te Pā Harakeke participants commented on this and that it is difficult to maintain te reo Māori between themselves, separate from the children.
- Ensuring that the child is hearing te reo Māori from multiple sources is important, however, this is often challenging as it can be **difficult to connect with other te reo Māori speakers**, and build a community of speakers. It is often especially hard to find friends who are on the same journey with te reo Māori as the primary language in the home.
- Planning for **the tricky pre-teen and teenage age groups** can be overwhelming, in terms of the language needed to explain certain things, the friendships and relationships that develop at this time, the growing autonomy of the children and the lack of Māori language resources aimed at this age group.
- Parents who choose to raise their children speaking Māori are usually the **pioneers of inter-generational transmission in their whānau**. This is challenging as there is no example in the family to follow, or personal experience of being the child in a Māori speaking home, to draw on. The language and sayings of your parents stay with you and often reemerge when you yourself are a parent. This is perhaps why some graduates of Māori immersion schooling, who are fluent in the language, do not naturally end up speaking Māori in the home to their own children (their association of te reo Māori is with school not home).



Strategies & Tips

1

Develop a language plan for the family, that is, don't leave things to chance. One of the Te Reo o te Pā Harakeke mentors illustrated this by saying 'kaua e toitoi ōkewa' or don't tempt fate. Outline your vision of what you want to achieve in terms of te reo Māori in your family. If you know where you are going, you will be more likely to stick to the plan.

2

Dr Hana O'Regan has suggested the following guidelines with regard to a family language plan. 1. **Be deliberate/intentional**. 2. Plan and be prepared. 3. Think about the situation and context of the family. 4. Think about the language needed at each stage of development (as it differs from one stage to another).

3

All of the Te Reo o te Pā Harakeke mentors touched on the idea of '**matua rautia**'; that the child be 'parented' by many with regard to te reo me ngā tikanga and that one of the greatest resources is people. The outcomes will be better if there is a community of speakers (family, friends, teachers, kaumātua, etc) around the child. However, one of the Te Reo o te Pā Harakeke mentors stressed that raising a Māori speaking child is still possible with at least one committed parent and that the language plan needs to be shaped (in a creative way) to reflect that.

4

How do you **create a community of speakers** around the child? Assign language roles to those in the family based on knowledge of te reo Māori, establish a te reo Māori play group with like-minded parents, look out for events run by te reo Māori groups and organisations.

5

Te reo Māori friendships are important. When the child is very young, the parents can control who their children play with (e.g. organising playdates). However, the control that parents have over a child's choice of friends dissipates over time. One strategy is to continue to plan age-appropriate outings with other te reo Māori families that will appeal to the child as they grow. For example, going to the zoo or the local public pool.

6

For those intentionally raising bilingual children, it is important that both languages serve a functional purpose. If a child does not need to use the language, they will probably stop using it. Seek out **opportunities that necessitate the use of the language**. For example, take the child along to every Māori hui you plan on attending in order for them to gain experiential education in a number of different contexts (mā te noho, mā te whakarongo, mā te titiro, ka ako).

7

Related to the previous point, plan for fun family activities (going to the beach, camping, board games) to be in te reo Māori so that the child's favourite family memories are in te reo Māori. This creates **a positive association with the language**.

8

Shape the family's language plan around **preventing an imbalance of the two languages** (Māori and English) in the child's life. There is usually nothing that can be done to limit the dominance of English in the wider family, the community, and the media, however, the family should focus on claiming as much of the language landscape as possible (within their control) for te reo Māori. For example, the language of the home and the language of the school.

9

Plan for the language of the bond between the child and those who speak Māori to be te reo Māori, so that even if English creeps in, **te reo Māori will remain the default language** that the bond is based on (especially in tough and emotional times).

10

In terms of a strategy to combat English as the language of connection and the default language between the parents, there is perhaps only one known strategy that is effective. One of the Te Reo o te Pā Harakeke mentors cited Leanne Hinton, who suggests that the two speakers (in this case, the parents) must **find a new situation or context** (that is, something that is new to their relationship) and make that a te reo Māori domain. Having a child together counts as a 'new context'.

11

One of the mentors stressed that the parents shouldn't be embarrassed or disappointed in their switching to English when not in the presence of their children (as many of the participants had revealed to be the case) as it is incredibly difficult to overcome the language of first meeting and connection. A way forward is perhaps a te reo Māori date night, where the parents can **experience the bond of their relationship through te reo Māori**.

12

For situations where one of the parents is still learning te reo, it is important that the Māori speaker is empathetic to their situation. One of the mentors said 'arohaina tō hoa, kei te noho rāwaho ia', that is, be kind to your partner as they are 'left out'. **Celebrate the language 'wins'** and find strategies for the language 'fails' moving forward. Think about what kind of learner they are, that is, how do they learn best? Then, come up with strategies based on that learning style.

13

Another strategy to help parents and family members who are still learning the language, is to make their (language) life a little easier by assigning a child-rearing task to them where the language is repetitive and easy to learn, for example, making breakfast, bathtime, etc. One of the mentors described this as **presenting the challenge of a hill rather than a mountain**.

14

Planning for te reo Māori in the home should include some strategies for **coping with tiredness and fatigue** (on the parent side of things). For example, at night when adults are tired, a routine that includes reading quality te reo Māori books to the child means that the onus is not on the parent to think too hard, and the child still receives quality language. This is one of the strategies employed by Te Reo o te Pā Harakeke mentor, Dr Karena Kelly.



Hei Āwhina

Language planning for the whānau was a recurring theme during the Te Reo o te Pā Harakeke research project. Dr Hana O'Regan shared some tips from her own experience as a mother and from her research.

The following resource is inspired by Hana's workshop.

It focusses on planning for family roles and language domains (who? what? where?). It takes for granted that you already have a vision of what you want to achieve in terms of te reo Māori in your whānau.

Language Planning Template



The center of the model represents the child.

Ideally, you would create this plan prior to the birth of the child, but it can also be revised throughout the child's development. You may want to call a family meeting and outline your vision of te reo Māori in your child's life, to ensure that everyone is on board. Alternatively, you could speak with family members individually to assign language roles.

The inner ring (one step out from the child) represents the language roles assigned to different members of your whānau.

Some questions you need to ask yourself include: Who can speak Māori in the whānau? What are their levels of proficiency? Who else can be called upon to be language role models for my child (friends, mentors, colleagues)? The information you write on the template about each person should include their language ability and their language role in the child's life.

For example:

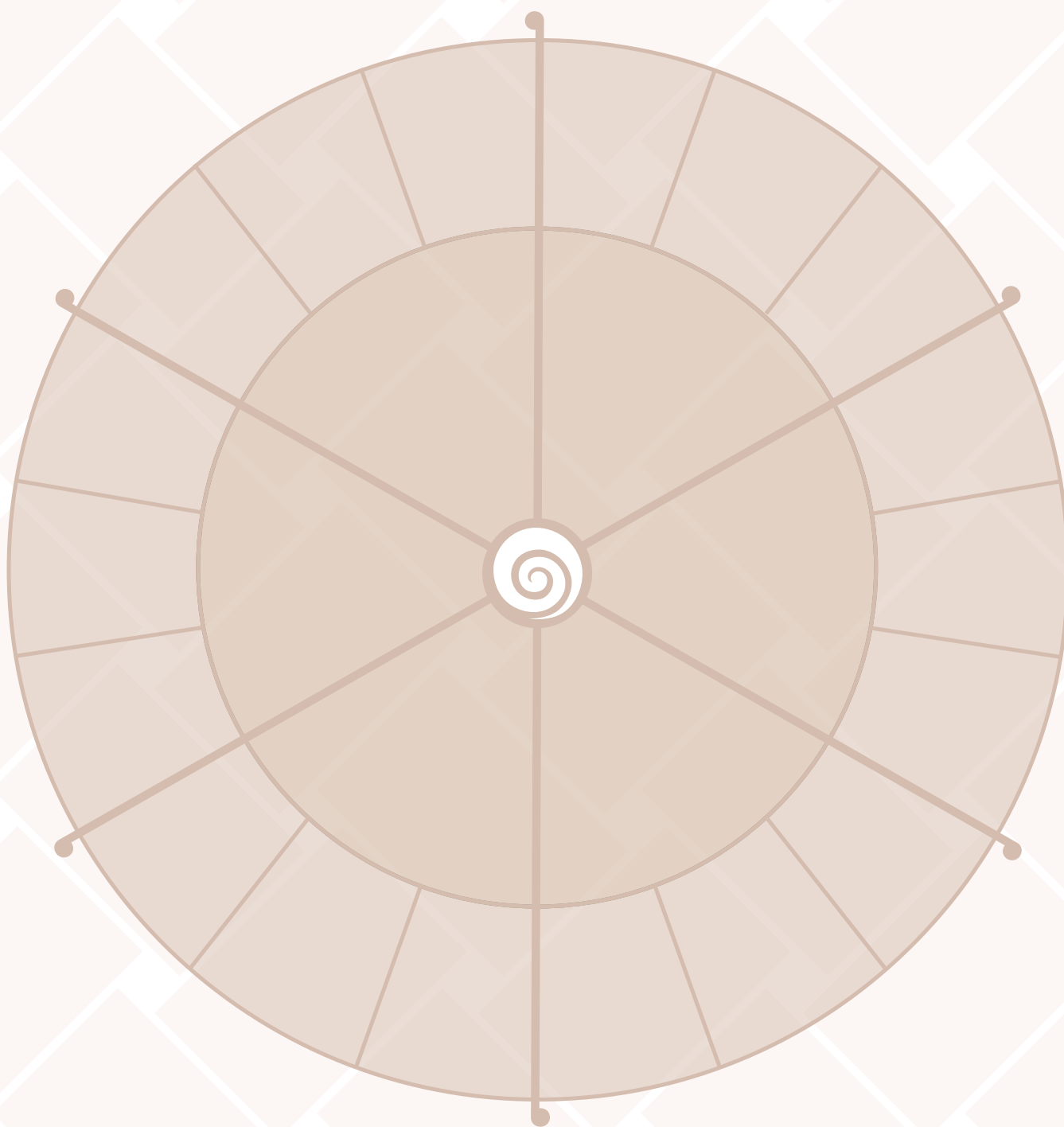
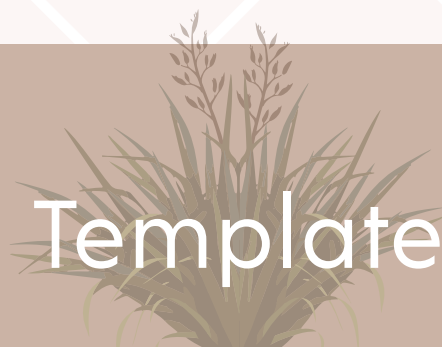
- Māmā, fluent speaker, will speak only Māori to the child
- Pāpā, beginner learner, will build up one language context at a time
- 'Aunty' (family friend), speaker who is still learning, will use what she knows

The outer ring represents the language domains or contexts.

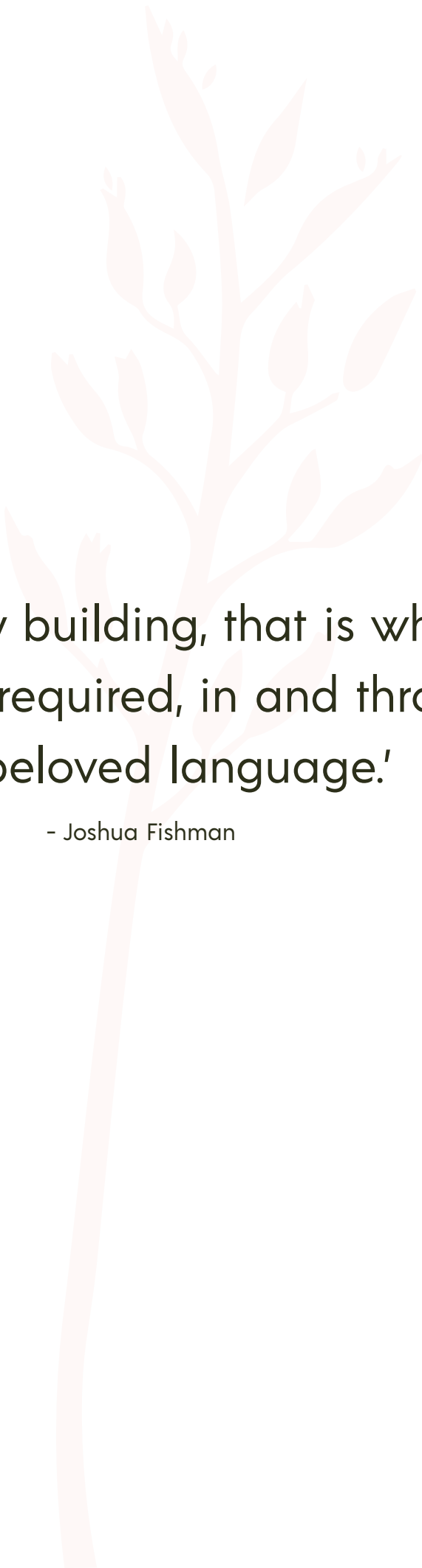
For newborns, there may not be that many opportunities for narration (e.g. changing baby's nappy, bathtime, latching on to breastfeed, karakia), but as the child grows, the number of language contexts will grow too (e.g. at the playground, in the car, family mealtimes, sport, and talking about concepts such as emotions or safety).

Te Reo o Te Pā Harakeke

Language Planning Template





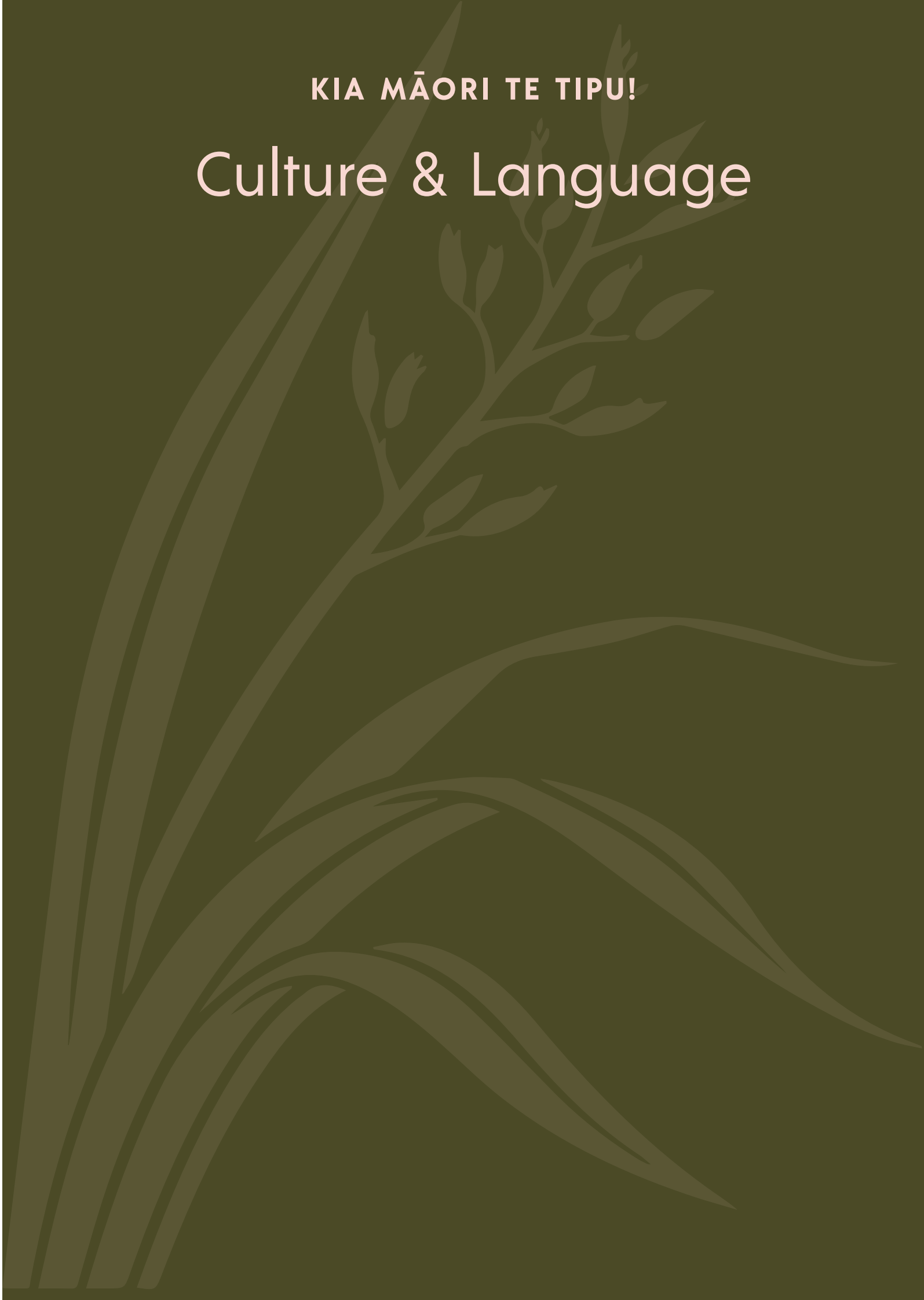


'Community building, that is what is
essentially required, in and through
the beloved language.'

- Joshua Fishman

KIA MĀORI TE TIPU!

Culture & Language





Challenges

Ensuring that the language is imparted in a way that is consistent with a Māori worldview.

Culture & Language

1

Maintaining whakaaro Māori and wairua Māori, so that the language of the home doesn't just represent a translation of **an English-language thought process**.

2

The **depth and breadth of the family's knowledge of te reo Māori** (not just vocabulary, but wider language knowledge) impacts on the way in which certain things are said, with English language constructs being relied upon, even if the delivery is in te reo Māori.

3

Ensuring that tikanga Māori are integrated along with the language, so that the child is fully immersed in **te reo me ngā tikanga Māori**. This is particularly challenging in a modern, changing world.

4

Ensuring that te reo Māori isn't just **the language of instruction in the home**, but that it is also used as the medium of communicating love and affection, so that the child develops a healthy association with the language.

5

Revitalising regional dialects, which adds another layer to the challenge of language revitalisation more generally.

Strategies & Tips

1

Think about ways to link what is being said to a Māori worldview, or as one of the mentors said, **'korowaitia ngā kōrero ki te ao Māori'**. For example, in the game tag (tākaro tauwhaiwhai) one of the mentors heard some children saying 'ko wai kei roto?' for 'who's in?' After brainstorming with the children, they agreed to changing the question to 'ko wai te ika?' which is more aligned with a Māori thought process, rather than being a translation of an English language construct.

2

Hēmi Kelly, another Te Reo o te Pā Harakeke mentor, also shared a few examples of different ways of saying the same thing, with a focus on **delivering the phrase in a Māori way**. For example, instead of saying 'kuhuna te waka', try saying 'ekengia te waka'; Instead of saying 'hā ki roto', say 'whakangā'; Instead of saying 'tatari mōku', use 'taihoa i a au'.

3

Incorporate aspects of culture, history, and tradition with language transmission so that the communication becomes more 'Māori'. Scotty and Stacey Morrison discussed going to the beach and linking the childhood activity of building a sandcastle to the different domains of atua associated with the sea and foreshore (one mā = te marae o Hinemoana; one haukū = te marae o Hinekirikiri; wai = te marae o Tangaroa-whakamautai). Another example of **referencing history and tradition in everyday language** is the saying "me ko pīwaiwaka koe" for a child that 'tells on' their siblings, which recalls the narrative of Māui and Hine-nui-te-pō.

4

Utilise creative language and the traditions of kīwaha and whakataukī to engage a Māori worldview. Sir Tīmoti Kāretu recommended to the parents of Te Reo o te Pā Harakeke, **using kīwaha and whakataukī to imbed tikanga at home**. For example, for reinforcing the concept of taking gifts (e.g. food) when visiting others: 'Kaua e haere me te rae anake'.

5

Compose your own whakataukī, based on the the principles of whakataukī, shared by Dr Hana O'Regan: To explain things and impart knowledge (tuku tikanga, whakamārama); to warn (whakatūpato); and/or to encourage (akiaki). This could be a game played with children, a whakataukī competition. The Te Reo o te Pā Harakeke whānau participated in a whakataukī creation exercise during one of the wānanga, and the following example is one of the whakataukī that was composed as a warning to children who resist going to bed at bedtime: 'Tamaiti rongo ana i te rūrū, ka oho wheke ai'.

6

One of the Te Reo o te Pā Harakeke mentors suggested **creating 'a picture' by using metaphor and simile** (mostly from the natural world) to describe things such as emotions (e.g. riri = maunga puia, uira, taniwha, Te Korokoro-o-te-Parata, etc). This could easily be a game played with children to encourage their creative, Māori worldview informed thinking.

7

'**Kaua e whakatamariki i te reo ki ā tātou tamariki**' was the advice of Sir Timoti Kāretu to the Te Reo o te Pā Harakeke participants. That is, resist the urge to speak a baby version of te reo Māori to the child, as this is a foreign concept to Māori. Traditionally, children were spoken to using the same language constructs as adults and most, if not all, topics were openly discussed ('whakawhānui i te ao ka kōrerohia ki ā tātou tamariki').

8

Be intentional with the tikanga you observe in the home. It is important to **explain to children why certain tikanga are observed** within the family. One of the Te Reo o te Pā Harakeke mentors suggested thinking carefully about how you would explain certain tikanga to a child before they ask the question 'why?' That is, anticipate the questions they may have and plan accordingly.

9

One way to **incorporate whakaaro Māori** from early on is in the form of mihi. In the context of family meals, have the children take turns doing this (tuku mihi ki te/ngā ringawera) and challenge older children to be creative in their mihi. When guests arrive, nominate one of the children to say a few words in Māori acknowledging the guests before karakia and kai.

10

Incorporate **karakia as a natural part of daily life** from the time that you are first expecting the child (if not before).

11

Dr. Hana O'Regan shared with the Te Reo o te Pā Harakeke participants that the benefits of dialects are similar to the benefits of bilingualism in general. That is, they add to the depth and breadth of language knowledge and that a child exposed to different dialects develops an 'ear' for them. Hana believes that dialects do not detract from the language in general, but rather, they aid it. In terms of a strategy for dialects in the home, approach them in the same way as the language in general, that is, use similar revitalisation techniques. For example, **create dialect domains** through encouraging the use of the dialect when in that region (at a particular marae), and encourage the child to speak in the dialect to those people in the child's life with the same dialect (a specific language role).



Hei Āwhina

During the research project, Te Reo o te Pā Harakeke participants requested that the mentors share some child-appropriate karakia that could be used by parents in the home.

The following are three of the karakia that were shared with participants.



Karakia tīmatanga

Karakia and translation provided by Scotty & Stacey Morrison

| | |
|--------------------------|--|
| Tūtawa mai i runga | I summon from above |
| Tūtawa mai i raro | I summon from below |
| Tūtawa mai i roto | I summon from within |
| Tūtawa mai i waho | I summon from the surrounding environment |
| Kia tau ai te mauri tū, | the universal vitality and energy to infuse... |
| te mauri ora ki te katoa | ...and enrich all present |
| Haumi e, hui e, tāiki e | Unified, connected and blessed |

Karakia mō te kai

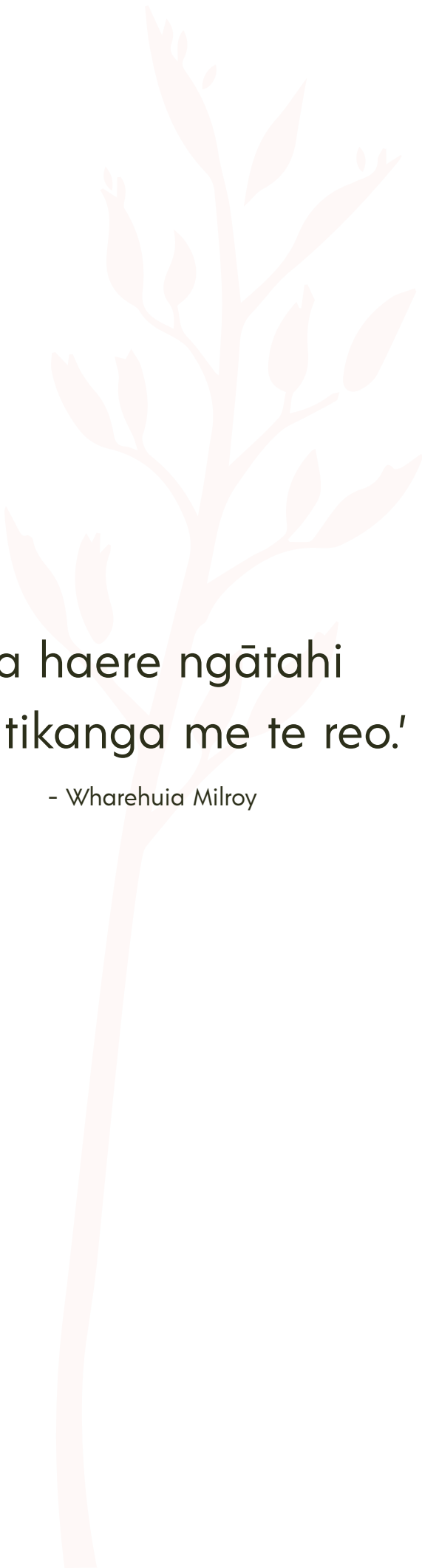
Karakia included with permission from Kristin Ross & Hōhepa Tuahine

| | |
|---------------------------|---------------------------------------|
| Nau mai te kai e hora nei | Welcome the bounty spread before us |
| I Tipuārangi | From Tipuārangi |
| I Tipuānuku | From Tipuānuku |
| Kia ō pai mai ki te puku | To sit well within the stomach |
| Haumi e, hui e, tāiki e | Draw together, united in this purpose |

Karakia mō te wā moe

Karakia and translation provided by Scotty & Stacey Morrison

| | |
|-------------------------------|---|
| Āio ana te rangi | The heavens are tranquil |
| Āio ana te whenua | The earth is tranquil |
| Āio ana te ao katoa | All of the world is tranquil |
| Āio ana te moe a te whānau | May the sleep of our family be tranquil |
| I roto i te māi | Immersed in deep love, |
| Te matihere | peacefulness, |
| Me te māoriori e | and contentment |
| Kia au, kia au, kia au te moe | Sleep well |

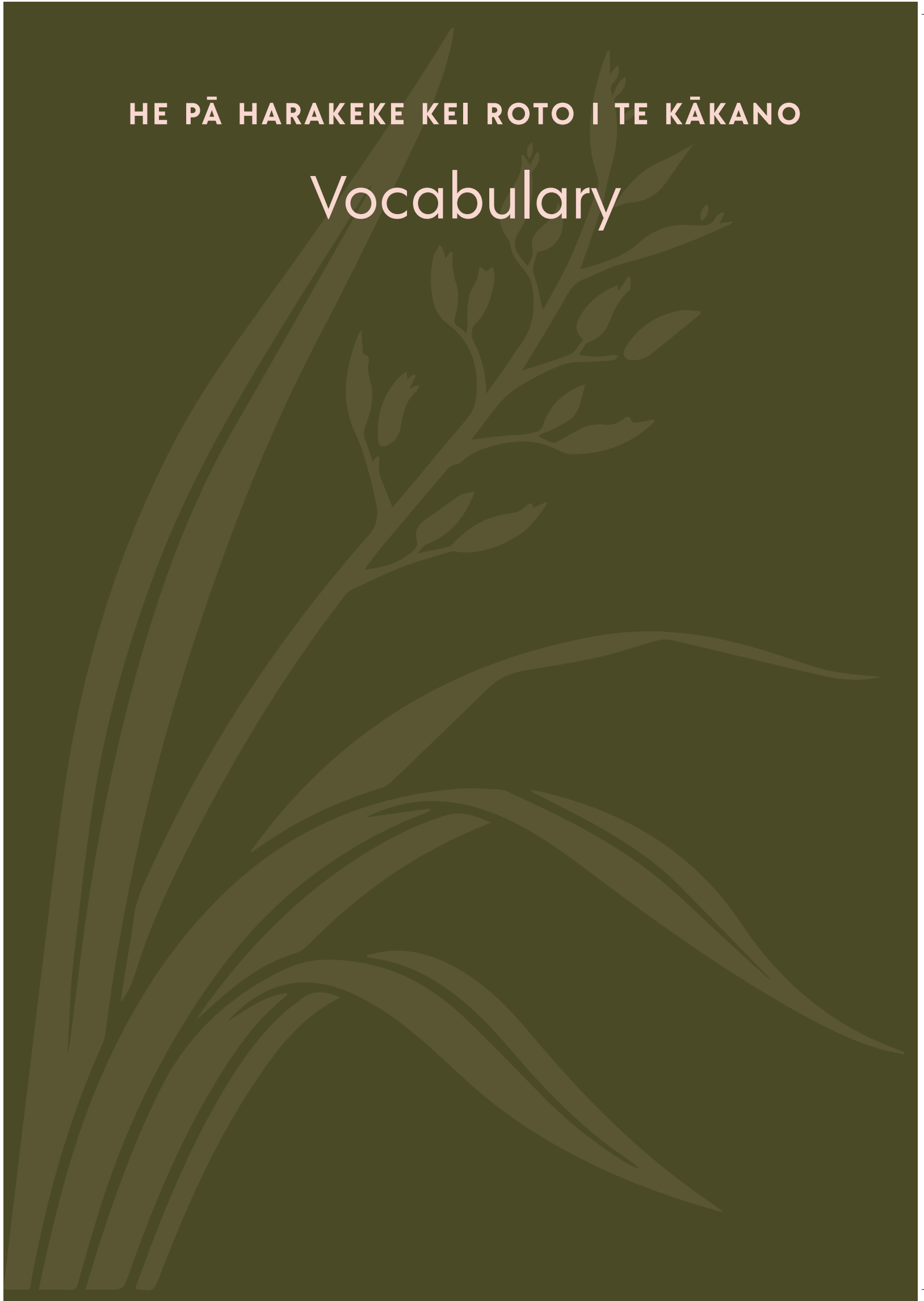


'Ka haere ngātahi
ngā tikanga me te reo.'

- Wharehuia Milroy

HE PĀ HARAKEKE KEI ROTO I TE KĀKANO

Vocabulary





Challenges

The depth and breadth of vocabulary!

Vocabulary

1

Knowing the vocabulary for different contexts in order **to be able to describe the world of the child**. For example, the words for new technology and media, all of the items in the supermarket, and the words needed to describe what happens during puberty.

2

Adults do not retain vocabulary as well as children, but young children often need to hear the adult say the same word a few times before it is added to their vocabulary bank.

3

English words creeping into Māori phrases because of a lack of knowledge regarding the appropriate Māori words. One of the Te Reo o te Pā Harakeke mentors suggested that once a Māori-speaking child begins to say things like 'kua *grazed* au i taku *knee*', it is the beginning of the end for te reo Māori as a principal language in the child's life, as the child realises that they do not have the Māori language capacity to describe their world.

4

Te Reo o te Pā Harakeke participants suggested that there is **a general lack of Māori words for many everyday things**, or if the word does exist (in a dictionary or a translated children's book for instance) it is not widely known or available.

Strategies & Tips

1

Do not focus on the large number of words you do not know, instead **break it down based on immediate need**. For example, if your child has just joined a swimming club, ensure that you look up the relevant words before the first class and revise them before the next few classes. Scotty and Stacey Morrison suggested the terms 'hōkaikai' (waewae kaukau) and 'tāwhaiwhai' (ringaringa kaukau) to the Te Reo o te Pā Harakeke whānau.

2

A point that relates to language planning is to **write a list of 'significant language spheres that require capacity'**, so basically the language domains or contexts that will arise for your child that you don't currently know the vocabulary for. For example, the words for the different parts of a playground.

3

Instructional, teaching language relies on vocabulary (making the bed, building a sandcastle, washing your hair, doing the dishes), so that's another good place to start building up your puna kupu.

4

Research new words together as a family and involve the child in looking up words in the dictionary from a young age so that parents and other adults can model the strategy for finding a Māori word that you do not know.

5

If there is a planned outing, for example going to the zoo, **research and prepare new vocabulary prior to going** (the names of the different animals). This advice is particularly relevant when it comes to weekly activities or activities that are repeated, such as swimming or gymnastics. Translate the instructions for the child so that they are hearing it from the instructor in English and then from you in Māori. Be the narrator for your child. Then, in the car on the way home, talk about the activity (the highlights of the class) to reinforce the language used.

6

Likewise, one of the Te Reo o te Pā Harakeke mentors stressed the importance of **anticipating and preparing for the language that your child will need at each stage of their development**, so that you have a plan for how to describe certain things (e.g. puberty and the associated changes to the body).

7..

Focus on learning the words that are important to your own family and the language contexts you find yourself in. For example, one of the Te Reo o te Pā Harakeke participants spends a lot of time diving and collecting shellfish, so it would make sense for that family to know the words associated with that context. One of the Te Reo o te Pā Harakeke mentors suggested that it might be controversial, but they do not believe in memorising all of the words for certain cultural contexts that are highly important to Māori in general (for example, all of the

...

vocabulary associated with the parts of a wharenui, if the family do not frequent the marae), as that energy is better spent on learning and committing to memory the words most relevant to family life. Another mentor echoed those thoughts by saying that the most effort should be put into the language that will be used most frequently by the family.

8

Return to the same language contexts several times until the associated vocabulary is fixed in the memory of the child. Contextual interactions and experiences, for example going to the bush or the ocean, really help to cement new vocabulary.

9

Be creative in helping yourself and the child remember new vocabulary (including kīwaha). There are several ways to do this: Translation of children's songs from English, swapping out the words of existing Māori songs for more obscure vocabulary (e.g. Scotty and Stacey's version of 'Upoko, pokohiwi' actually uses the words for collarbone and ankle instead), translation of popular board games (e.g. Operation), using technology such as apps to play word games (e.g. Head's up), and using humour by creating your own memes and gifs and sharing through social media.

10

Consider creating new words. Two of the Te Reo o te Pā Harakeke mentors spoke about this during the course of the research project. Hēmi Kelly suggested that if you can't locate a Māori word for something, then create one. If you come across a different Māori word for that same thing at a later date, you can choose the term you would like to continue on with (the one you came up with or the one you later encountered). Hēmi shared three common ways of coming up with new words: 1. Loaning words or a translation based on the sound of the word (e.g. īPapa). 2. Combining words to create new compound words (e.g. rorohiko). 3. Adding an additional meaning to a pre-existing word (e.g. mōhiti).

11

Te Mihinga Kōmene suggested the following guidelines for **coming up with words for new technology** (if a word doesn't already exist): 1. What is the meaning of the English word, that is, what does it describe? 2. Brainstorm and then narrow down the choices. 3. Consider and be able to explain clearly the meaning of the Māori word in relation to what it is describing.

12

Where there are two or more Māori words for one equivalent English word (e.g. ankle), one of the Te Reo o te Pā Harakeke mentors suggested **choosing only one Māori word** to use within the family, so that the meaning is clear and the child doesn't become confused about the context. This advice is aimed at young children.

13

Older children should be encouraged to **learn different vocabulary, including synonyms**. This can easily be turned into a car game by asking the children for another word for something. For example, 'he aha tētahi atu kupu mō te "ātaahua"?' (rerehua, waiwaiā, purotu).

The background of the page features a stylized, monochromatic illustration of a plant. It has several long, curved, blade-like leaves that sweep upwards and outwards from the bottom left. A central branch rises from the foliage, bearing several small, pointed buds or flowers. The entire illustration is rendered in a dark brown color, matching the background, creating a subtle, textured effect.

Hei Āwhina

During the course of the Te Reo o te Pā Harakeke research project we found that there were very few Māori terms for baby related “stuff” (the things that you would find in a baby shop or at a baby shower) in the numerous Māori dictionaries.

The following list includes useful terms for parents to use in the home with their young children, with at least 20 new words for baby items that were translated as a result of this research, all of which have now been added to Te Aka Māori Dictionary.



Baby Care

| | |
|------------------------------|---------------------------|
| bath | kauranga |
| changing mat | takakope |
| comb | heru |
| dummy, pacifier, soother | whakarata |
| flannel, facecloth | paranene |
| hair brush | paraihe |
| medicine | rongoā |
| moisturiser, lotion | monoku |
| nail clippers, nail scissors | kuti maikuku |
| nappy | kope |
| ointment, medicinal balm | pūreke |
| potty | pō mimi |
| shampoo | hopi makawe |
| soap | hopi, uku |
| sunblock, sunscreen | pare tīkākā |
| teether, teething ring | whāniho |
| thermometer | ine mahana |
| tissues | rauangiangi |
| toothbrush | paraihe niho, taitai niho |
| toothpaste | pēniho, paniaku |
| towel | tāora |
| wipes, baby wipes | muku |

Feeding, Eating & Drinking

| | |
|--------------------------|---------------------|
| bib (food), feeder | ārai poho, pare kai |
| bottle | pātara |
| bowl | oko |
| breast pump | kutētē |
| breastfeeding pillow | aupuru whāngote |
| cup | kapu |
| dining table | paparahua |
| dribble bib, bandana bib | pare hūare |
| drinking straw | ngongo |
| fork | paoka |
| highchair | tūru teitei |
| plate | pereti |
| sippy cup, learner cup | kotimutu |
| spoon | pune |
| water bottle | pātara wai |

Seats & Beds

| | |
|--------------------------------|-----------------------|
| armchair, lounge chair | hānea |
| baby rocker, baby swing (seat) | kōpiupiu |
| bassinet | wahakura |
| blanket, duvet, quilt | paraikete, papangarua |
| bouncer (seat), "Bouncinette" | tāwhanawhana |
| carseat, capsule | tūru haumaru |
| chair, stool | tūru |
| cot | moenga pēpi |
| cot bumper | parengohe |
| couch, sofa | hāneanea |
| cushion | aupuru |
| mattress | takapau |
| pillow | pera, urunga |
| rocking chair | tūru pōioi |
| sleeping bag, sleep sack | pūngene |

Play

| | |
|----------------------------------|---------------------------|
| activity mat, play gym | takatākaro |
| baby jumper, "Jolly Jumper" | tūpekepeke |
| baby walker (trolley) | kōnekekeke |
| ball | pōro |
| book | pukapuka |
| building bricks, "Lego", "Duplo" | poro kapiti, tūporo |
| bucket | pāketē |
| crayon | pene hinu, pia kano |
| doll | tāre |
| drum | pahū |
| guitar | kitā, rakuraku |
| harmonica | pūtangitangi |
| jigsaw puzzle | tāpaepae |
| kite | manu aute, manu tukutuku |
| mirror | whakaata |
| mobile (suspended, decorative) | kauī |
| paddling pool | papawai |
| piano | piana |
| playmat | takaoreore |
| playpen | pakokori |
| puppet | karetāo |
| rattle (baby's toy) | rārā |
| rocking horse | hōiho pīoioi |
| slide | tāheke |
| soft toy | newanewa |
| spade | kāheru |
| swing (playground) | tārere |
| tambourine | tatangi |
| teddy bear | teti pea |
| toy | takawaiore, taonga tākaro |
| trampoline | tūraparapa |
| wooden blocks | poro rākau |
| xylophone | pakakau |

On the Move

| | |
|---------------------------|--------------------|
| baby carrier, baby sling | okooko |
| bicycle, bike | paihikara |
| helmet | pōtae mārō |
| pram, stroller, pushchair | waka pēpi |
| scooter | kutapana, kutarere |
| tricycle, trike | taraihikara |

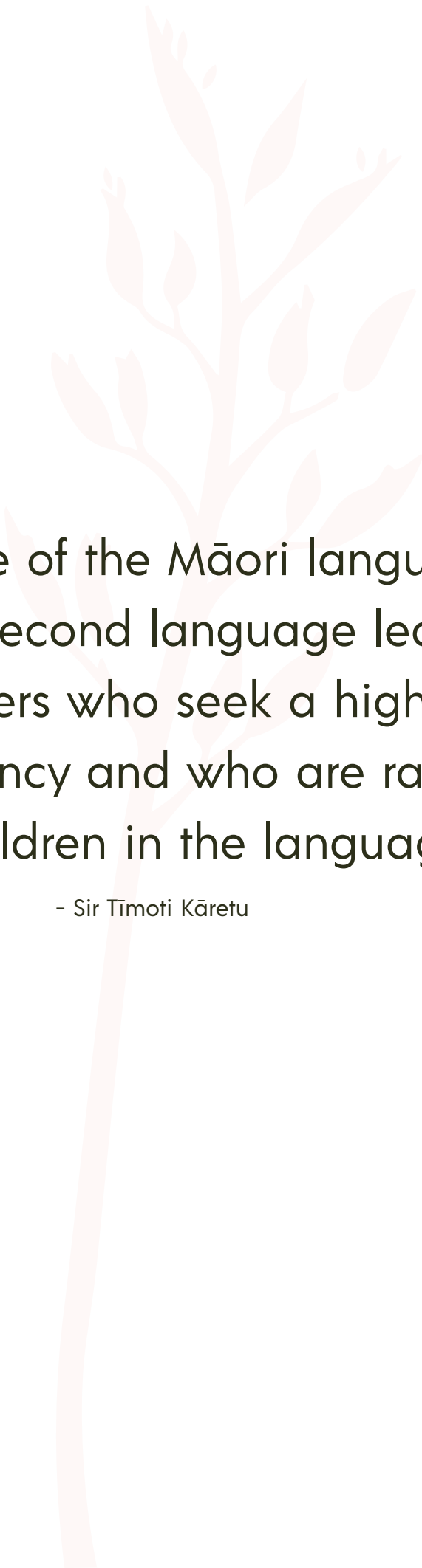
Other Items in the Home

| | |
|----------------------------|------------------|
| basin (bathroom) | kāraha |
| bookshelf, bookcase | pae pukapuka |
| carpet, floor rug | whāriki |
| clothes horse, drying rack | tīrewa |
| clothes peg | mātiti |
| cupboard | kāpata |
| curtain, blind | ārai |
| drawer | hautō |
| drawers (chest of) | hautōtō |
| laundry basket | kōwara |
| laundry hamper | pūtē weru |
| photograph | whakaahua |
| plug (basin, bath, sink) | puru |
| print, painting | waituhi |
| rubbish bin | ipu para |
| recycling bin | ipu hangarua |
| safety gate | taupā haumarua |
| shower | hīrere, uwhiuwhi |
| sink (kitchen) | puoto |
| step stool | paekake |
| tap | kōrere |
| wardrobe | whata kākahu |

Electrical Devices & Electronics

| | |
|--------------------------------|----------------------|
| baby monitor | pūoko pēpi |
| charger | pūhihiko |
| electric fan | kōkōhiko, kōwhiuwhiu |
| electrical cord, power cord | taura hiko |
| electrical plug | puru hiko |
| electrical socket, power point | kōhao hiko |
| heater | whakamahana |
| lamp, light | rama, raiti |
| phone | waea |
| remote control | rou mamao |
| speaker, audio system | tukuoro |
| stereo | tīwharawhara |
| switch (electric e.g. light) | pana |
| tablet (computer), iPad | papahiko, iPapa |
| television | pouaka whakaata |



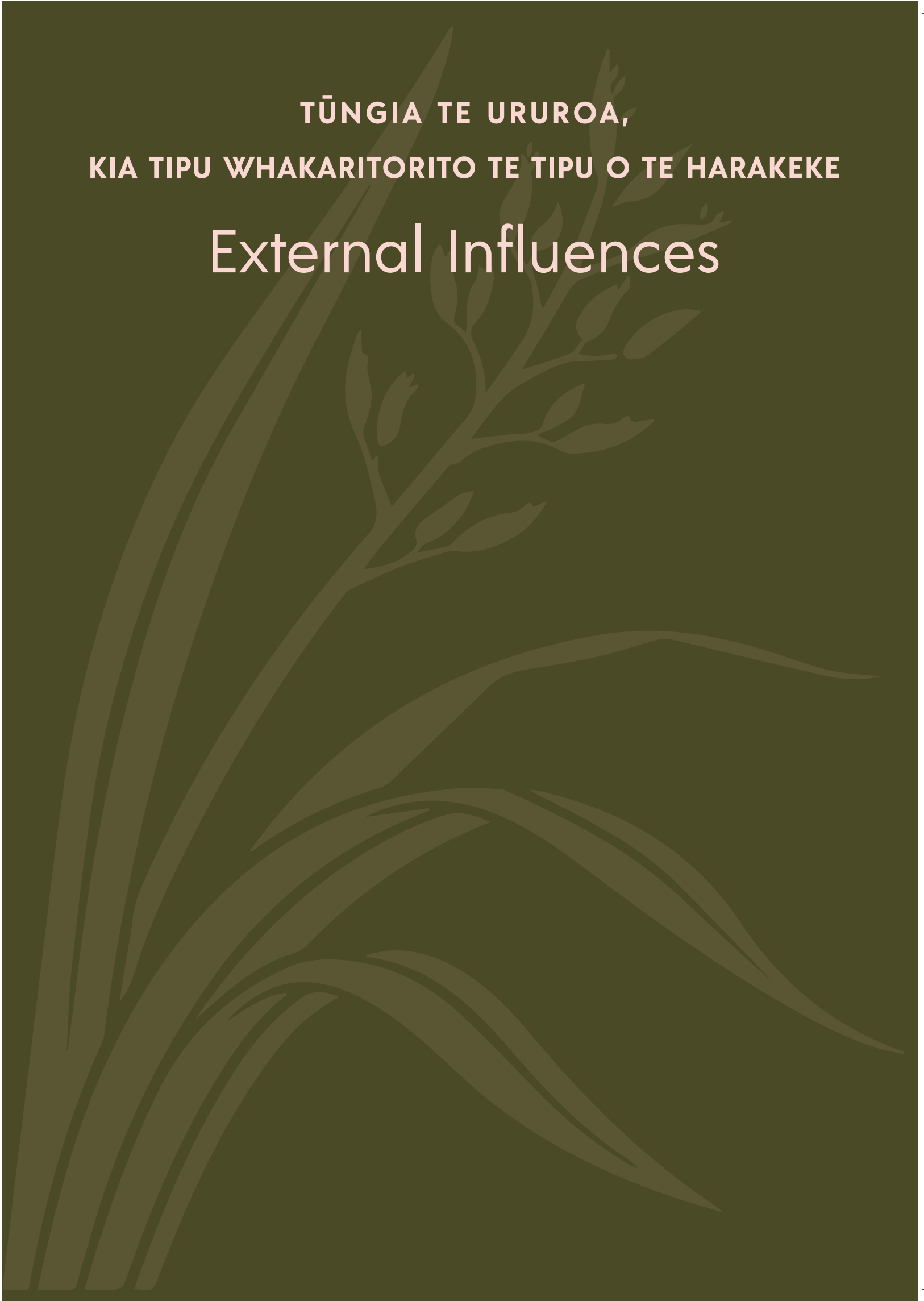


'The future of the Māori language rests with second language learners and speakers who seek a high level of proficiency and who are raising their children in the language.'

- Sir Tīmoti Kāretu

TŪNGIA TE URUROA,
KIA TIPU WHAKARITORITO TE TIPU O TE HARAKEKE

External Influences





Challenges

Parents are in control regarding the quality of language and the attitudes expressed toward the language in the home, however, external influences can negatively impact the child.

External Influences

- There are times when parents must deal with **the opinions and comments of others regarding the choice to raise Māori speaking children** (from within the family, from friends and colleagues, and even from strangers). Often these comments and opinions are at odds with the decisions made by the parents. What is particularly challenging is when the comments are made by a stranger, in a public setting, and are racist in nature.
- **Parents feeling whakamā to speak Māori in certain situations.** This embarrassment was linked to three main contexts, during the Te Reo o te Pā Harakeke research project: In English-language contexts, this whakamā is because of a fear of judgment (related to the point above); and in Māori contexts, it is either because of the speaker's lack of confidence in their Māori language skills within that particular context (especially true of parents who are still learning), or because of the cultural imperative to 'manaaki' non-speakers of Māori.
- The parents have a certain level of control over the language of the home, specifically the quality of language; however, **the language that the child picks up at school** often challenges this. Parents can spend a lot of time fixing the bad (language) habits learnt at school, for example, grammar. Sometimes, the 'bad habits' are a result of more exposure to the English language, which leads to a higher percentage of English being spoken by the child (see below).
- Children who turn to **speaking English**, that is, either they refuse to speak Māori (sometimes this is a phase and can be a result of the negative opinions of others) or more English creeps in as a result of influences outside of the home. One of the Te Reo o te Pā Harakeke participants shared that her child is emotionally intelligent and will pick up on the reluctance or inability of someone to respond to one of their te reo Māori questions or comments, and they will therefore quickly turn to English as the medium of communication with that person.



Strategies & Tips

1

Engage family members who have differing opinions about te reo in a conversation to understand where they are coming from. Ask them why it is they believe what they do. One of the Te Reo o te Pā Harakeke mentors suggested having your own arguments ready (me rite ngā matā) in order to make a rebuttal, including knowing a few language facts that can help make your case. However, according to one of the mentors, regardless of what you do, some people just won't 'get it' and perhaps you just accept it and move on.

2

Acknowledge and praise those people (even strangers) that you encounter using te reo Māori, as a way of **positively reinforcing the normalisation of the language** (kia tipu te aroha ki te reo), especially in front of your children. One of the mentors used the example of AirNZ staff that use te reo Māori in flight.

3

Promote services and businesses that have Māori speaking staff to your networks and keep going back to support the business. Don't be shy about letting them know it's because their staff member speaks Māori to you.

4

'Ko te kāinga te mauri o te reo'. The intergenerational transmission of language in the home, from parents to young children, is the key to keeping te reo Māori alive long-term. It is important to remember that when making tough decisions about schooling. Some parents in Te Reo o te Pā Harakeke lamented the educational options available to their children in their current location (e.g. no Kura Kaupapa Māori in the area).

5

Strategies to help parents with some of the language challenges presented by their children going to school fall into two categories - strategies for **engaging with the school with the view to strengthening the language** (quality), and strategies to employ at home to fix some of the 'bad habits'. Stacey Morrison suggested the following guidelines regarding engaging with the school: 1. Exhibit your aroha for the school. 2. Support the school by engaging with different initiatives where possible. 3. Grow the sense of whanaungatanga with the school community. 4. Then, offer a helping hand regarding language matters.

6

For fixing bad language habits picked up at school, **exemplify correct language to the children** and keep repeating the correct way to say something. One of the Te Reo o te Pā Harakeke mentors suggested putting the parent with the more advanced language in charge of correcting the language of everyone in the home, including their partner (taking ego out of the equation).

7

In terms of children who refuse to speak Māori, or are starting to speak more English, the following strategies may be useful: **Seek out opportunities for your child to meet and play with other te reo Māori speaking children** (e.g. playgroup); If the child is a teenager, send them to wānanga reo and kura reo that are for taiohi so that they can make Māori speaking friends of the same age; Take the children to places that appeal to kids (e.g. playground) on the condition that those locations are te reo Māori only places (a form of bribery).



Hei Āwhina

Several discussions during the Te Reo o te Pā Harakeke research project centred around the benefits of bilingualism for children.

These discussions positively reinforced what the parents are doing in terms of te reo Māori in their homes.

In terms of external influences, the following list of some of the advantages of bilingualism in early childhood can be used to educate those around you and as a rebuttal in difficult conversations, if necessary.

Early childhood is the optimal time to learn more than one language

The bilingual child develops two linguistic codes simultaneously as they begin to process and understand the world around them, rather than filtering one language through the other (which is what adult second-language learners face).

There are numerous cognitive benefits

Bilingualism shapes the brain for life with positive effects on several areas of brain function including: attention control and focus, analysis, judgement and decision-making, problem solving and creative thinking, multi-tasking, and memory.

Bilingual children are advantaged in their social and emotional development

They exhibit enhanced sensitivity and greater empathy (likely as a result of understanding that there is more than one way of seeing things). Bilingual children also have an increased cultural awareness and tolerance of different people and cultures.

Increased self-esteem

Indigenous children who know their native tongue demonstrate positive self-concept and pride in their background, identity, and connection to culture.

To know another language, is to know another world

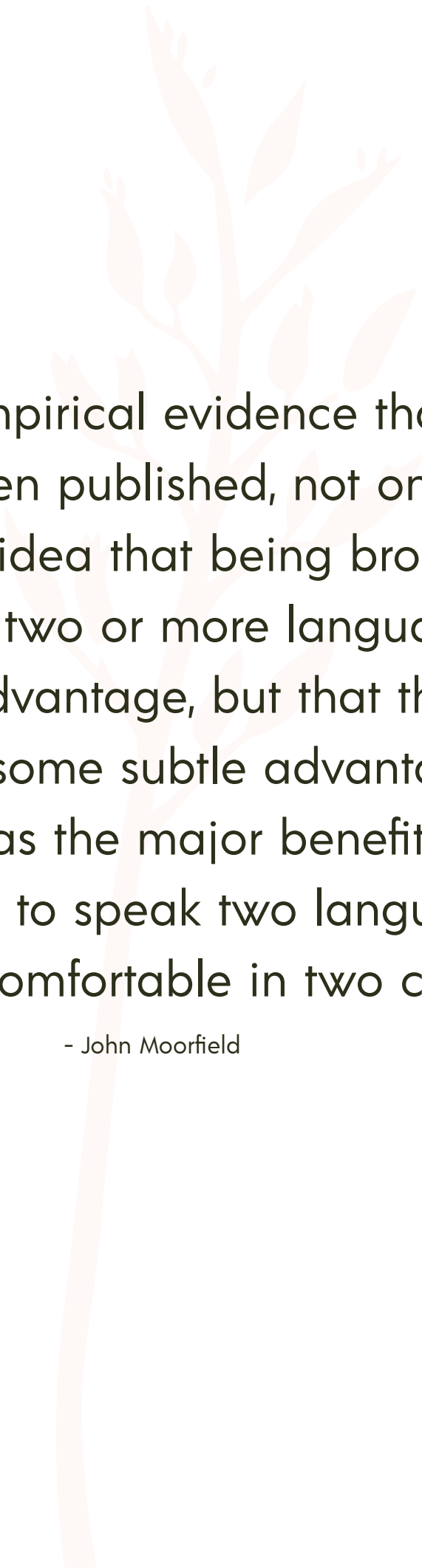
Bilingual children have an increased range of expression (and perhaps even an increased range of thought) as they can pull from different concepts, ideas, and beliefs.

Bilingual children become adept at code switching

Even young bilingual children know how to use their two languages in different places, with different people, and for different purposes. They are able to access more than one language and culture and know how to purposefully switch back and forth between the two.

Better language skills

New languages are picked up more easily as being bilingual is an advantage when learning other languages. Bilingual children also have a better understanding of how language works in general (rules, conventions, sounds, rhythms) – which is great for reading, writing, and comprehension.



'The empirical evidence that
has been published, not only
supports the idea that being brought up
speaking two or more languages
is not a disadvantage, but that there are
probably some subtle advantages,
as well as the major benefit of
being able to speak two languages
and being comfortable in two cultures.'

- John Moorfield

WHAOWHIA TE KETE MĀTAURANGA

Resources





Challenges

There is an imbalance of resources available for promoting and reinforcing te reo Māori in the lives of children.

Resources

- **There is a lack of resources for pre-teens and teenage speakers** of Māori. For example, there are a good number of books for younger children (e.g. picture books) and a dearth of novels for pre-teens and older (e.g. Harry Potter style books). The language of pre-teens and teens is the language of friendship, of humour, of attraction, of love, of loss, of emotions – the building blocks of the adult language of the home!
- **The resources that are available are often expensive** as they are costly to create and this expense usually gets passed on to the consumer. How are families who are struggling financially meant to buy resources (e.g. games, books, homeware) to support their te reo Māori efforts in the home?
- Some resources have **issues with the quality of the language** (including basic grammar), which is frustrating when there are so few resources in the first place.
- There has been some **criticism of translation** as an avenue to producing language resources based on the lack of whakaaro Māori and tikanga Māori within the end result. This issue is quite polarising, with some asking if translation is better than nothing (especially for resources that are expensive to produce).
- **It is a challenge to keep up and connect with what is popular with children**, particularly older children and teenagers. Most of what is 'new' or 'cool' is not yet available in te reo Māori.



Strategies & Tips

1

For some resources (e.g. board games), parents are left with little option other than **buying the English language versions and translating them** themselves. Scotty and Stacey Morrison illustrated this during the Te Reo o te Pā Harakeke research project with the games 'Operation' ('Hāparapara') and 'Cluedo' ('Heitara'), and a couple of the participants shared their own example of playing Monopoly Deal in te reo Māori.

2

Make use of the free digital Māori language resources. These include Māori language podcasts, YouTube content, free resources on websites like Te Taura Whiri i te Reo Māori, Kotahi Mano Kāika, and Te Whanake.

3

In terms of the depth and breadth of te reo Māori with regard to children's books: Dr Karena Kelly suggested that while the books the child reads to themselves should have simple language (to begin with, as a beginner reader), the books that are read to them by an adult should include as much variety and depth of language as possible in order to be an example to the child (**'whakatauirā i te whānuitanga o te reo ki ā tātou tamariki'**).

4

A tip for addressing grammatical errors in children's books is to consider using plain white labels, cut to size, and a good quality inky pen to discreetly cover over mistakes in the book. This will help other members of the family ensure they are using correct grammar and it will also help the child once they start to read themselves.

5

Car games are fun for the family, they make the trip go faster and, most importantly, they are free. There were a few suggestions during the Te Reo o te Pā Harakeke research project: Describing something 'ko tēnei mea...! ...he mā, ka rere i te rangi' (he kapua); Vocabulary game where you start the next word with the last letter of the previous word (Āporo, Oka, Ariki, Ira); Yes/no game where a question is asked and the person has to reply without saying 'āe' or 'kāo'.

6

If your whānau spend a lot of time in the car, te reo Māori can be reinforced by **playing Māori music in the car**, listening to te reo Māori podcasts, or tuning in to te reo Māori radio stations. All of these options are inexpensive.

7

Another tip to keep expenses down without compromising on the te reo Māori resources that your child is exposed to, is to **head to the local library**. There are some great Māori language books available, including some that are out of print or hard to find any other way, as well as other resources such as the DVDs of popular Māori language cartoons (e.g. Dora Mātātoa).

8

Encourage children to interact with what is new and 'cool', in te reo Māori. For example, using te reo Māori on social media. For younger children, **try narrating what is happening in te reo Māori** even when consuming English language media. For example, while watching a movie together as a family, talk about what is happening in the movie, in te reo Māori.





Hei Āwhina

The following is an annotated list of some of the resources available to parents that can help them reinforce the language of the home and immerse their children in te reo Māori.

Many of these resources came up in discussion during the Te Reo o te Pā Harakeke research project. In choosing which resources to highlight we considered the cost to whānau and how readily available the resources are. For example, the books can be found in the library, the cartoons and shows online, and the music on streaming services.

Reference books and dictionaries for whānau

A Modern Māori Picture Dictionary

Edited by Kāterina Mataira

The more recent version of the Oxford Māori Picture Dictionary, which many will remember, this book includes more words. This is one of the few dictionaries that has terms for baby related items. It is one of the research team's favourite dictionaries, along with "the Williams", *Te Matatiki – Contemporary Māori Words*, and Te Aka Māori Dictionary online.

Māori at Home – An Everyday Guide to Learning the Māori Language

By Scotty and Stacey Morrison

This is a practical resource for whānau raising Māori speaking children, with a mix of vocabulary, explanations, and activities. The book is divided into different language contexts such as 'Before School' and 'Chores', which whānau will find useful, especially as an on-the-go guide. Scotty and Stacey draw on their own experiences raising Māori speaking children and, as they were both mentors for Te Reo o te Pā Harakeke, their book represents much of what they shared during their workshops.

Te Matatiki – Contemporary Māori Words

By Te Taura Whiri i te Reo Māori

Published in 1996, this book was a response to the demand for words that describe contemporary ideas and new technologies. One of the best things about this book is that it includes the Māori derivation of each word, so the reader can understand the origin of the word and the thinking behind the translation.

Toi Te Kupu – He Papakupu Toiora

By Toi Tangata and the Heart Foundation

A list of words that focuses on food and nutrition, including the preparation and cooking of kai, and other health-related terms. One of the mentors of Te Reo o te Pā Harakeke recommended this book during a discussion about the Māori term for "smoothie" (mōhani).

A couple of online dictionaries

Paekupu

<https://paekupu.co.nz/>

This website houses all of the dictionaries that support *Te Marautanga o Aotearoa* (the New Zealand Curriculum). For this reason, it is a good resource for whānau supporting their children in immersion schooling. It's also great for general use by whānau wanting to know vocabulary associated with subject areas such as art, science, and mathematics.

Te Aka Māori Dictionary

<https://maoridictionary.co.nz/>

A quick access favourite of Māori language learners and speakers, for the comprehensive nature of the dictionary. It includes example sentences, idioms, colloquialisms, and usage explanations. The app was a favourite of the whānau that participated in Te Reo o te Pā Harakeke research project.

Books about the body

Tinana Tangata

Translation by Doreen McCorkindale

A translation of *Human Body*, part of the Eye Wonder (Karu Mīharo) series of books produced for children. A great resource for explaining how the body works (nerves, muscles, blood, bones) in te reo Māori. One of the mentors of Te Reo o te Pā Harakeke recommended this book for explaining bodily functions to Māori speaking children.

Waiwhero: He Whakahirahiratanga o te Ira Wahine

By Ngāhuia Murphy, translation by Sean Ellison

Waiwhero is available in both English and Māori. It is based on Ngāhuia Murphy's research on the Māori view of menstruation but has been written for a general audience, including whānau. This book was suggested by one of the mentors of Te Reo o te Pā Harakeke as a good resource for families with pre-teens and teenagers in terms of explaining menstruation in te reo Māori and from a Māori worldview.

Picture dictionaries for children

Everyday Words in Māori

Translation by Huia Publishers

Illustrated with miniature model characters and objects, this book is a fun way to teach new words to little ones. There are several hidden objects to find in every big scene and, at the end of the book, there is an alphabetical Māori-English list of all the words in the book.

First Thousand Words in Māori

Translation by Huia Publishers

Similar to *Everyday Words in Māori* but with double the words, and illustrations instead of miniature models. There is a lot packed into this book. There is also a full Māori-English word list at the back.

Kuwi & Friends Māori Picture Dictionary

By Kat Quin, translation by Pānia Papa

By the author and illustrator of the Kuwi the Kiwi books, which are a favourite. This is a large format hard cover book with beautiful illustrations and over 1,000 te reo Māori words. There is also a Māori index and an English index at the back of the book which is handy for parents searching for a word quickly.

My First Words in Māori

By Stacey Morrison

The title sums it up as the focus of this book is on the words that kids will hear a lot in their early childhood. Each page is based around a different topic such as 'clothes' or 'emotions' which introduce the concepts and words children use as they first begin to talk and explore the world around them.

Board books for little ones

Counting for Kiwi Babies

Published by Penguin

One of several board books in this bilingual range, this is our pick based on the beautiful illustrations of manu Māori. Other books in the series include *My Body*, *Animals*, and *Colours*.

My First Board Book – A Day at the Zoo

By Donovan Bixley

A book of zoo animals with the terms in Māori and English. One of several books in this collection. *Under the Sea* is also a favourite in this series of bilingual board books.

Ngā Tae - Colours

by Kitty Brown & Kirsten Parkinson

One of the Reo Pēpi bilingual board books, this book uses beautiful illustrations of bugs to teach the reader about colours. Another favourite, of the Reo Pēpi series of books, is *Kanohi – My Face*.

Some picture book favourites

Aiare e Kare!

By Raukura Roa

A fun rhyming book that follows a baby meeting different manu Māori. Includes repetition which is great for young readers. This is the first in a series of books.

He aha ai Nana?

By Carol Geissler, translation by Kāterina Te Heikōkō Mataira

A sweet book about an inquisitive child who asks her kuia questions. All of the responses are the same, until the end when the kuia asks a question of her own.

He Wāhi i te Puruma

By Julia Donaldson, translation by Karena Kelly

A thoughtful translation of *Room on the Broom* which keeps the rhyming fun going in te reo Māori. This was one of the favourites of the Te Reo o te Pā Harakeke participants and the research team.

Huhu Koroheke

By Kyle Mewburn, translation by Kāterina Te Heikōkō Mataira

A touching book about what happens to someone when they pass away. A good book for teaching children about grief. Recommended by one of the mentors of Te Reo o te Pā Harakeke.

Ko Pipi me ngā Kīrehe o te Pō

By Jenny Hessel, translation by Paora Tibble

Recommended by one of the Te Reo o te Pā Harakeke mentors, this book is about the monsters that children imagine are lurking around when the lights go out at bedtime.

Mahiara

By Sally Sutton, translation by Kāterina Te Heikōkō Mataira

A fun translation of the rhythmic book *Roadworks*. This book details all of the stages of making a road, from planning, to construction, to driving on the finished road.

Paraweta

By Stephanie Blake, translation by Karena Kelly

A translation of the popular book *Poo Bum*. This is a humorous book about a very cheeky rabbit.

Te Tanguruhau

By Julia Donaldson, translation by Brian Morris

Another book that rhymes, this time about a clever and cunning mouse who tricks all of the animals. The te reo Māori translation retains the humour and rhythm of the original story.

Te Toro Huhu a Kuwi

By Kat Merewether, translation by Pānia Papa

A favourite of the Te Reo o te Pā Harakeke researchers, this book is about a hungry kiwi chick and an adventure in search of kai. It is a great resource for parents as it includes lots of descriptive terms for food. It was hard to narrow it down to just one of the Kuwi the Kiwi books, as all of them are great. Others in the range include *Te Hua Tuatahi a Kuwi*, *Ngā Hoa Hoihoi o Kuwi*, and the fun Christmas book *Te Tou Pīataata o Kuwi*.

Picture books with a novelty factor

Kei hea a Spot?

By Eric Hill

A classic that many parents will remember, this book stands out because of its lift-the-flap style. This novelty factor (a rarity in te reo Māori picture books) is why the Te Reo o te Pā Harakeke parents have forgiven the couple of grammatical errors in the book (i.e. *kōnei* = *kei konei*; *kai pai e Spot* = *ka pai Spot*). Tip: Use plain white labels to cover up and fix these errors.

Te Anuhe Tino Hiakai

By Eric Carle, translation by Brian Morris

A children's classic about a hungry caterpillar, the food he eats, and how he turns into a butterfly. This book has dye-cut pages of the food that the caterpillar has eaten through.

Books for older kids and teenagers

Ngā Waituhi o Rēhua

By Kāterina Te Heikōkō Mataira

This is a science-fiction, post-apocalyptic fantasy novel. It's about four teens living on a planet called Rēhua who raise hōkio, giant mystical birds, which they use to explore their new planet – adventures ensue. This story was originally published for the Ministry of Education as individual titles: *Rēhua*, *Hōkio*, *Maungaroa*, and *Hokingaroa*.

Te Rātaka a Tama Hūngoingoi

By Jeff Kinney, translation by Hēni Jacob

A humorous book about a 12-year old who knows that being a kid can really stink. The book follows the trials and tribulations of Greg Heffley including his disasters and daydreams. This translation is a great source of high-quality colloquial Māori language for pre-teens and older, something which was highlighted by the Te Reo o te Pā Harakeke participants as not being readily available. There is also a te reo Māori translation of the sequel.

Te Rātaka a Tētahi Kōhine

By Anne Frank, translation by Te Haumihiata Mason

This is the Māori translation of the book *Diary of a Young Girl*, which was written by Anne Frank, a Jewish teenager in Amsterdam. Anne Frank wrote her diary over two years during the Second World War, while she was hiding from the Nazis. Her diary was published and became one of the most famous books in the world.

Some music favourites

Kia Ūkaipō Te Reo

An album by Kounga aimed at children. The album includes practical songs like "Te Whakamau Tātua" and "Te Whakapaipai Whare" which young children will enjoy, and parents will find useful in terms of the vocabulary and phrasing of instructions.

Maimoa

The group Maimoa have several te reo Māori songs which appeal to children and teens. They are known for their modern, upbeat, and catchy songs such as "Wairua" and "Kawea".

Moana (Te Hopukanga Puoro o te Kiriata Taketake)

This is the Māori version of the Original Motion Picture Soundtrack. Children who enjoy the film *Moana* (*Reo Māori*) will love singing along to these songs. A favourite song from this album is Piripi Taylor's "Mihi mai rā".

Pipi Mā

The songs from the cartoon series *Pipi Mā* are all available on Spotify. These songs were highlighted by the Te Reo o te Pā Harakeke whānau as being a favourite for playing in the car. Popular songs from the series include "Matariki", "Ka Rere aku Poi", and "Ngā Reo o te Ao Hurihuri".

Some favourite things to watch

Dora Mātātoa

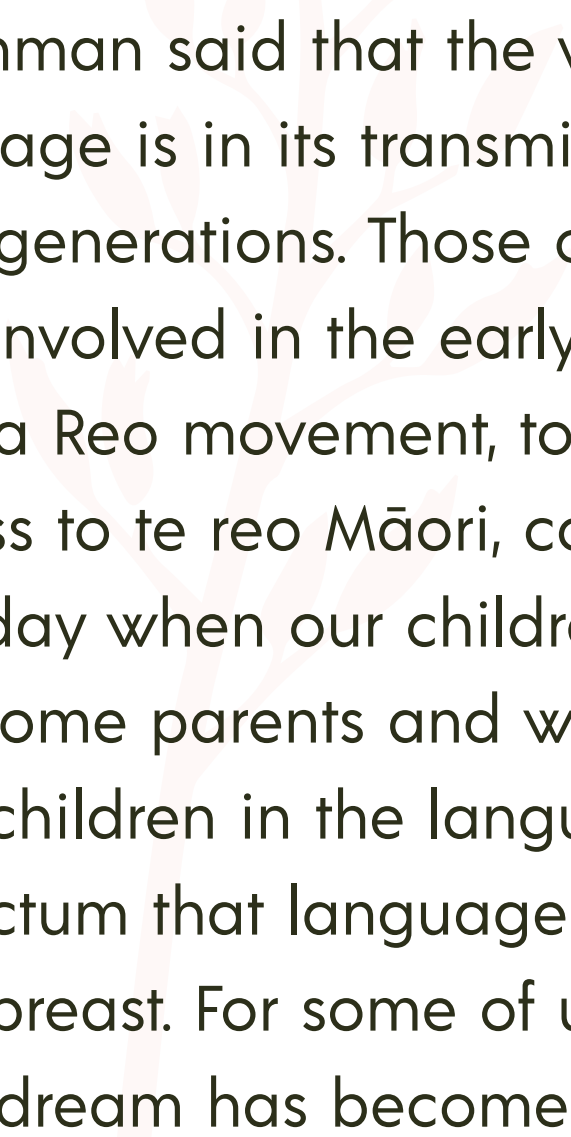
A favourite of the under 5s, this is *Dora the Explorer* translated and dubbed in te reo Māori. It was recommended by one of the Te Reo o te Pā Harakeke mentors as it is engaging for young speakers of te reo Māori, with Dora asking the audience questions and pausing for a response ('direct address').

Moana (Reo Māori)

This is the Māori translation of Disney's movie *Moana*. The film *Moana* (*Reo Māori*) was popular with the participants of the Te Reo o te Pā Harakeke research project as it represents a medium where te reo Māori is scarce, that is, feature films (let alone those aimed at children).

Pipi Mā

The *Pipi Mā* cartoon series is a favourite of young Māori speaking children and was recommended several times during the Te Reo o te Pā Harakeke research project. *Pipi Mā* is not a translation of an English language cartoon, so it also includes important cultural values and customs.



'Joshua Fishman said that the vitality of a language is in its transmission between generations. Those of us who were involved in the early days of the Kōhanga Reo movement, to give our children access to te reo Māori, could only dream of the day when our children would themselves become parents and would raise our grandchildren in the language, fulfilling the dictum that language learning begins at the breast. For some of us, myself included, that dream has become a reality.'

- Tania Ka'ai