

JAMIE COWELL

Tūwhitia Te Hopo, Mairangatia Te Angitū

*Ka whakatekoteko i a ia ko te tangata whakamaa.
He kanohi tekoteko.
Ka whaka-kapo ia, ka whaka-turi ngaa taringa.
Ka whaka-keke ia.
He nohopuku ia.
He wahanguu.
Ka whaka-taruna ia.
Ka whaka-mokeke ia. (Metge, 1986 wh. 26-27)*

KŌRERO WHAKATAKI

Tokohia kē nei ngā tāngata e whai ana, e ako ana i te reo Māori ka patua tonutia, ka whakatekotekotia anō e tēnei mea rongonui, e te whakamā? I ēnei rā, ko te nuinga o ngā pakeke e kōrero Māori ana, he reo rua Māori. I āta rangahaua tēnei āhuatanga e Vincent Olsen-Reeder (2017, wh.99) rāua ko Te Huia (2013, wh.198), ki tā rāua, "Ko tēnei mea te whakamā he āhuatanga ka pā ki te tini me te mano o te reo rua Māori, o te hunga kōrero Māori, tae atu anō ki te hunga matatau". Hei tautoko ake i tēnei, anei ngā kupu nā Olsen-Reeder (2017) i tipakohia e ia i ngā rangahau a Selby (2006) rātou ko Christensen (2001), ko Te Huia (2013), arā, "Kotahi tonu pea te taniwha hiku roa e rere ai te mauri o te reo rua Māori, arā ia ko te whakamā¹"

Ko te kaupapa o te rangahau nei, ko te tiro tiro ki te whakamā, arā, he aha te whakamā me ōna kanohi maha, he aha āna mahi aukati i te tipu pai o te reo Māori i roto i te

¹ (Selby 2006; Te Huia 2013, wh.173-175; Christensen 2001, wh. 151-153).

tangata, i te hāpori, i te ao hoki. Ka whakaarohia anō te pātai nei, me pēwhea tātou, ngā kōrero Māori, ngā tāngata e kaingākau ana ki te reo e whakamana anō ai, e manaaki anō ai i tēnei hunga hiakai, i a tātou anō kia patua rawatia tēnei tipua kia tukuna te reo kia tupu mārika? Ka whakatewhatewha i te kōrero kua tuhia kētia e pā ana ki tēnei mea te whakamā me ngā kōrero hei āwhina i te tangata ki te tūwhiti i te hopo i a ia e ako ana, e kōrero ana, e whakamahi ana rānei i te reo Māori.

Hei tuapapa mō te kōrero e whai ake nei, me mōhio pea ki te tikanga i tipakohia tēnei hei kaupapa rangahau. I tēnei wā tonu, he kaiako reo Māori ahau ki Te Ara Poutama, ki Te Wānanga Aronui o Tāmaki Makaurau. Waihoki, i ākona te reo Māori hei reo rua mōku. Kua kaha rangona te whakamā e au nōku e ako ana, nōku hoki e whakaako ana ā, ia rā, ia rā, rongo ai au i te whakamā o tēnā o tēnā e whai ana i tō tātou reo Māori. Koirā te take kua whiriwhiria tēnei hei kaupapa rangahau, kia mārāma ake ai tātou ki te whakamā ka pā atu ki te tangata, me ētahi rongoā mō tēnei āhuatanga.

Ko te wāhanga e whai ake nei he kōrero mō te ahunga o te kupu whakamā me tōna tikanga. Ka tirohia ngā kōrero mō te whakamā, ā, ka whārikihia te whakamahi o tēnā kupu i roto i tēnei rangahau. Ka rua, ka tātari i ngā wheako o tēnā o tēnā ki te whakamā i roto i tā rātou ako, i tā rātou kōrero i te reo. Mā reira whakahoropaki ake ai ngā taero i mua i te hunga pikoko. Ka toru, ka whārikihia ētahi whakaaro hei kaupare ake i ngā āhuatanga kikino kua kōrerotia. Ko te tumanako ia, ka whai māramatanga tātou kia whānui ake ai tō tātou mōhiotanga ki tēnei kaupapa e whakararu nei i te tipu o te reo Māori.

HE AHA TĒNEI MEA, TE WHAKAMĀ?

Ki tā Benton mā (2013), i ahu mai te kupu whakamā i te kupu Proto Austronesian *ma-sia*, i te kupu Proto-Oceanic *maRa* me te kupu Proto Polynesian *mā*. Ko te tikanga matua o ēnei kupu nei, ko te kare ā-roto o te hūhē. Ki te tāpirihia te kūmua ‘whaka-

², kua rawekehia te kupu ki tētahi mahi, arā, he mahi e whakahūhē ai i te tangata (wh.499).

Nā, i kaha tirohia te whakamā e Joan Metge (1986), ko tētahi whāinga o tana pukupuka he āwhina i te whanaungatanga me te whaiwhakaarotanga kei waenganui i a Ngāi Māori me te Pākehā. Ki tāna, he hononga kei waenga i te whakamā me te mana o te tangata. Ko te whakamā, he tohu kua ngoikore te mana³ o te tangata, o te rūpu, ahakoa nōna te hē, nō tētahi atu rānei (wh.78). Ko te tuapapa [o te whakamā] ko te mana. ⁴ Ki tā Dell (2017), “ka patua e te whakamā te hauora o te taha hāpori, o te taha wairua, o te whatumanawa me te taha tinana o te tangata, “me he rau whārangi te kanohi” (Mead & Grove, 2001, wh.297).

Ki tā te papakupu ‘He pātaka kupu: te kai a te rangatira’ (2007, wh. 1097), e toru ngā tikanga rerekē. Tuatahi rā, ko te whakamā, ko “te pōuri, te taumaha o te wairua i te mea i mahia tētahi mahi, kei te mōhiotia rānei tētahi mahi e whakaarotia ana kāore i tika, kāore i pai.” Arā, ko ngā kare ā-roto o te mātetea, o te ngaringariā rānei ka pā ki te tangata. Tuarua, “Ka raru te ngākau, ka hē te wairua i te mahinga o tētahi mahi hē, i te mōhiotia rānei o tētahi mahi e whakaarotia ana kāore i tika, kāore i pai”. Ko ētahi atu kupu mō tēnei momo, ko te aniu, ko te emi², ko te emiemi², ko te hūhē, ko te hūnene, ko te koari, ko te kopikopi, ko te matangerengere, ko te mehameha, ko te numinumi, ko te parure, ko te pōrahu, ko te pōrahurahu, ko te rikarika, ko te rōri, ko te taute, ko te whakaparure hoki. Tuatoru, “kua āmaimai, kua māia kore, kua āhua wehi (te tangata) i mua i te aroaro o ētahi atu”. He ōrite tēnei momo ki te konekone, ki te matawhiwhiu, ki te memeke, ki te numinumi, ki te whakakōkiri, ki te pūihi rānei.

² Whaka- ² 1. Ka mahi kia eke, kia tutuki (te mahi kei te wāhanga tuarua o te kupu). (Te Taura Whiri i te Reo Māori, 2008, wh. 1074-1075)

³ Whakamaa is a state of lose of mana (Nā Anaru Penrose i roto i tā Metge, 1986, wh.61)

⁴ Whakamaa is mana-based (Nā Tarutaru Rankin, nō Te Tai Tokerau i roto i tā Metge, 1986, wh.20)

Mai rāno hoki te whakatauāki rongonui nei, “Waiho mā te whakamā e patu”. I puta mai tēnei i te waha o Te Tahi-o-te-rangi nō Ngāti Awa. Tērā te wā i tūkinotia ia e ētahi atu, i tōna hokinga atu ki te kāinga, kāore ia i whai utu, heoi, i kōrero kē ia ‘waiho mā te whakamā [rātou] e patu...” i runga i tōna mōhio me tōna whakapono, ka patua kētia rātou e te whakamā, he utu anō tērā, arā, kua heke ō rātou mana i te kino o tā rātou mahi tūkino i a ia. Nā, ko te ngako o te kōrero nei, he kaha tō te whakamā, he kino tō te whakamā, he mana hoki tōna. Nā whai anō ka whai mana te whakamā i roto i te whatumanawa o te hunga whai i te reo, “ka noho matakū, ka riro te tangata” (Manu Ao academy, 2011).

He maha ngā āhuatanga ō te whakamā, tē taea te whakapākehā ki te kupu kotahi, tē taea rānei te whakamārama ki te kupu kotahi (Metge, 1986). Waihoki, ehara i te mea, he mea ōrite i te reo Pākehā, i te rangahau reo rānei mō tēnei āhuatanga (Pohe, 2012; Te Huia, 2013). Ko te mea tata ōrite ki tā te tirohanga Pākehā, ko te ‘anipā reo’⁵. Arā, ko te wehi, ko te anipā rānei o te tauira i puta mai i te wā ka kōrero ia i te reo rua, i te reo tauiri rānei. Tērā pea, he āwangawanga ka pāmaemae te tangata, he wehi, he whakatakē rānei ka pā ki a ia nōna e ako ana, nōna rānei e whakaputa ana i tōna reo rua (Gardner & MacIntyre 1993; MacIntyre, 1999).

Ki a au nei, he tipua rongonui tonu te whakamā o te hunga e whai ana i te reo Māori hei reo rua mōna, ahakoa, i ētahi wa, nōna taua reo, nō ōna mātua tūpuna. Waihoki, ki tō tēnā, ki tō tēnā, he whakamā rerekē. He whakamā pea ki te kōrero ki tētahi atu, ki tō tēnā, he whakamā ki te ako i te reo, he toto Māori nōna, heoi, he reo kore nōna. Ki tō tēnā, he whakamā ki te kōrero i tētahi reo nō iwi kē, kei whakamā taua iwi. He whakamā ki te kaiako reo Māori, ki te tauhou, ki te kōrero matatau, ki te whānau, ki te kōrero i tētahi wāhi, ki te hunga whakarongo, he whakamā ki a wai, ki te aha rānei? (Olsen-Reeder, 2017). Māori mai, Tauiri mai, rangatahi mai, pakeke

⁵ Language anxiety

mai, koroua mai, kei te noho whakahihī tēnei mea te whakamā hei kaimātakitaki, hei kaiwhakararu i te ara reo Māori e takahia ana e te hunga hiakai ki te reo.

HE KOHINGA KŌRERO MŌ NGĀ TŪMOMO WHAKAMĀ

E ai ki a Dell (2017), he mea tuku iho te whakamā mai i ngā reanga o mua ki ngā uri whakaheke, ā, i ētahi wā, mai rā anō te mamae, te pūtake rānei o te whakamā o te tangata o nāianei. Koia rā te take he nui tonu te whakamā e kawea ake nei e te Māori⁶. Nā, koira hoki pea tētahi tikanga, “Ahakoa he kore mōhio [ētahi mātua] ki te reo, he tokomaha tonu e hiahia ana kia matatau ā rātou tamariki, kia kaua rātou e pāngia ki te whakamā, te whakahāwea me te ngākau whakamomori, pērā i te hunga mātua” (Christensen, 2011, wh. 207).

TE REANGA HOU

“Ko ngā rangatahi ngā rangatira o te nāianei” (R. McLean, Noho Ngātahi, 30 Nōema, 2017)

Hei tautoko ake i ēnei whakaaro, anei ētahi kōrero mai i te tuhinga whakapae a Jen Martin (2014) mō te hunga tauira kua puta mai i ngā Kura Kaupapa Māori (KKM), arā, ngā kura rūmaki reo. Me kī, he raukura ēnei taiohi. Ki tā tētahi o ā Jen kaiwhakauru,

Kua putaputa mai he reanga Māori e tū whakahihī ana, e mōhio ana ki tōna hitori, ki tōna whakapapa, ki tōna tū i tēnei ao, kua mōhio pū ki te ao Māori, me te ao Pākehā anō, kua kore e whakamā ki te tū hei Māori, ki te whakaatu i ngā hua o te ao Māori...e rongō ana i te āhuru mōwai o

⁶ Whakamā impacts our social, spiritual, emotional and physical wellbeing...Whakamā is often transmitted intergenerationally, and can stem from past trauma, which is why Māori carry so much whakamā. The attempted cultural genocide at the hands of colonization, sought to rid us of our inner being and our identity. (Dell, 2017)

tēnei mea te ao Māori... [Nā Stephanie] (wh.248-249)

Nā, kāore pea ētahi o ō tātou mātua me ō tātou tūpuna i rongo i tēnei āhuru mōwai nā te patunga i te kura i a rātou e tamariki ana, nā tō rātou kore mōhio rānei ki te reo. Nā, ko tēnei tētahi take i ngaro haere ai te reo Māori, ā, ki tā ngā tatauranga o na tata nei “kei te taheke tonu te taupori o te arero matatau ki te reo Maori. Nā reira, kāore anō te puehu kia tau, kei te kakari tonu kia haumanutia ake te reo taketake o Aotearoa” (Poutū, 2015). Waihoki, ko te hoariri tonu o te rere o te reo, ko te arero o te tangata (P. Papa, noho ngātahi, 2017). Ko Te Ataarangi tētahi kaupapa whakaako reo i whakatūria hei hāpai i te whakarauora o te reo, anei ētahi kōrero mō te hunga tauira o Te Ataarangi i ngā rā o mua e whakaata ana i te āhuatanga o te tangata reo kore,

He reo kore te nuinga o rātau, he tohu-kore. He pāpaku hoki ngā pūkoro. Engari, kua rongo rātau i te kōnatu, i te korenga o te reo i a rātau. Me ngā pānga kino ōna ki te wairua, ki te ngākau, ki te mana, ki te mauri, ki te pito. Katoa ēnei he mate tē taea te tauine. He hua nā te Pākehā, nō te ao hou, nō te mana tauhou, nāna te huri o te ao ki tōna taumata i whakahīrori. (Winitana, 2011, wh. 77-78)

Nā, ehara i te pērā te reanga hou kua tipu ake i roto i te reo, kia whai tonu i tēnei whakaaro,

Kua kore nei e rangona [e ngā raukura] te whakamā o te noho hei Māori pērā i tērā i rangona e ō tātou mātua, e ō tātou kaumātua i te wā i a rātou. I te wā nei, he tino hua tō te Māori mōhio ki te ao Māori, ka mutu, e hia kē tātou kua puta i te KKM e pērā ana; mōhio ko wai tātou, nō hea tātou, e ahu ana ki whea... [Nā Stephanie] (Martin, 2014,

wh.248-249)

Nā, ko tēnei te reanga hou, ā, “kai tēnei reanga te orange o te reo Māori me ngā tamariki e whakaakona ana e rātau ki te reo (Kāretu 20157)”. Te āhua nei, kāore rātau e pāngia e te whakamā ki te kōrero Māori, ā, kei te tika pea te kōrero a Hōhepa Tuahine (noho ngātahi ki Te Puna o Te Kī, 8 Tihema 2017) arā, “ko te rongoā pea [mō te whakamā ki te kōrero], ko te whakatangatawhenua i te reo Māori ki roto i te tangata, pērā i ngā tamariki e tupu ana i roto i te reo.” Kei te kaha tautoko au i ēnei whakaaro ōna, manohi anō, kei te ngaua tonutia ētahi Māori e ngā hara o mua, e te whakamā mai rā anō, e te whakamā i puta mai i tō rātau kore mōhio ki te reo Māori me te tikanga Māori. Kei te rongo tonu ētahi i te mamae i pā atu ki ō rātau tūpuna i te patunga i te kura mō te kōrero Māori, me te ngarotanga atu o te reo Māori ki ō rātau whānau, ā, ko ētahi e kawea tonutia nei ēnei āhuatanga.

Katoa ēnei e whai ake nei he whakamā kua rangona, kua kōrerotia e te hunga ako i te reo Māori i roto i ngā rangahau, kua rangona rānei i a au e ako ana i te reo.

NGĀI MĀORI

Nā, ko te nuinga o ngā pakeke Māori e kōrero Māori ana i tēnei wā, he kōrero reo rua, waihoki, he kōrero reo rua o tō rātau ake reo, o te reo o ō rātau tūpuna. Ki tā te kōrero, he ‘ākonga reo rua o tōna ake reo’⁸ ēnei momo. He nui ake ngā kawatau me ngā anipā o tēnei hunga e pā ana ki te reo Māori me te tuakiri Māori, me te pātai, ki te kore au e ako i te reo, kua takahia tōku tuakiri Māori? He taiapa tēnei me hipa e ētahi i mua i te ako pai o te reo Māori⁹ (Chrisp, 2005, wh.164). Anei ngā kōrero a ētahi

⁷ He mea tango nā <http://maoridictionary.co.nz/search?keywords=maori>

⁸ Heritage language learner (HL2)

⁹ Participants indicated that learning Māori as an adult carried other complications. These included increased expectations and anxieties, related to the close link between Māori language and Māori identity ... “If I fail to learn Māori, am I a failure as a Māori?” Some research participants needed to resolve this dilemma before they could successfully participate in Māori

o ā Chrisp (2005, wh. 171) kaiwhakauru mō taua momo:

- *I kaha pīrangi ako au, heoi, kāore he hiahia ki te kuhu i ngā kuaha, he mataku nōku.* [Matua, 35-39 te pakeke, Porirua]. ¹⁰_{SEP}
- *Ka kuhu mātou ki roto, kāore he reo, ā, ko te mea tuatahi, ko te patu i te whakamā. Koia rā te mea nui.* [Matua, 40-44 te pakeke, Ōpōtiki].¹¹
- *He whakamā nui tō tōku whānau mō te tīmata kit e ako i te reo, kei hē, kei hapa i mua i ētahi atu.* [Matua, 25-29, Ōtautahi]¹²

Ki ētahi o ngā pakeke Māori e ako ana i te reo Māori, he kaha nō te whakamā i akiaki ai i a rātou ki te ako, ki te ako tonu, ki te matatau hoki, ā, ko tēnei te akiakinga matua o ētahi, arā, kia ārai i te whakamā, kore ai e patua e te whakamā nā te kore mōhio ki te reo (Rātima, 2013; Olsen-Reeder, 2017).

Ko te mea hei whakakaha āke i a au kia ako tonu atu i te reo. Taku māharahara tuatahi ka ngaro te reo, ka haramai tētahi wā ka ngaro i a au, ka hē rānei tētahi o aku kōrero, ka patua rānei au e te whakamā. Nō reira koirā te mea whirikoka i a au, te whakapakari tonu atu i tōku reo. [Nā Julian] (Rātima, 2013, wh. 122)

Nā, ia wāhanga hou ki te whare wānanga, pātai ai au ki āku ākonga mō taua akoranga reo Māori. E rua āku pātai, tuatahi rā, he aha koe e pīrangi ai ki te ako i te reo Māori. Tuarua, me

language education. (Chrisp, 2005)

¹⁰ (19) [I] really wanted to learn, but didn't want to go through the doors — I was just so scared. [Father, 35–39 years, Porirua] (Chrisp, 2005)

¹¹ (20) So we went in. We had no reo, and the first thing was getting through the threshold [of] whakamā. It was the biggest thing. [Father, 40–44 years, Ōpōtiki] (Chrisp, 2005)

¹² There's a deep sense of whakamā amongst my whānau about starting up again with te reo, about getting it wrong, about looking stupid in front of others. [Father, 25–29 years, Christchurch] (Chrisp, 2005)

pēwhea koe e whakatutuki ai i ēnā wawata ōu? Ka wānanga ā-ropū, ka tuhia ngā kōrero ki te pepa. I te tīmatanga o te wāhanga tuarua o te tau nei, i puta ngā kōrero pēnei a ētahi o ngā tauira Māori, “*He rongoā tēnei mō taku kore mōhio ki te reo Māori me te tikanga Māori*” [Tautangata 1]. Ki tā tētahi atu “*Ko au te tangata Māori ki taku mahi, kāore tētahi atu tangata Māori, ā, ka kaha pātai ngā tāngata ki a au, anō nei e mōhio ana au ki te reo me ngā tikanga Māori*” [Tautangata 2]. Nā, he pōhēhē nui tērā kua rangona whānuitia, arā, mēnā he Māori koe, ka mōhio koe ki ngā āhuatanga Māori katoa, ka riro rānei i a koe ngā kaupapa e hāngai ana ki te Māori.

Ko tā Rātima rangahau he titiro ki ngā mea e āwhina ana, e aukati ana rānei i te reo rua kia matataui ki te reo Māori. Ki tā tētahi o āna kaiwhakauru:

*Nā taku whakamā [ki tētahi kōrero hē i puta i a ia] ka kī taurangi ki au anō, e kore au e patua e te whakamā haere ake nei haere ake nei (wh. 113)
...Ki te kore au e whakamahara, e whakapau kaha rānei ki te whakangungu i a au anō ia rā ia rā, tērā tētahi wā ka ākina au kia tu, kua kore ā mātou mea.
Kua kore rānei e oti i a au he tātai tōtika atu ki te hunga e whakaeke mai, kua hē rānei tētahi kōrero ka pahawa anō i te waha. Nā ka patua tōku iwi e te whakamā. [Nā Julian] (wh. 123)*

He āhua orite tērā ki tā tētahi kaiwhakauru a Chrisp (2005), i kōrerotia tētahi wā i karangahia rātou ki runga i tētahi marae, ā, ka hiko noa iho. Kāore he paku aha, ka pāmaemae ia. Kāore he oro, ā, ka tangi ia mō te ngoikore o te ahurea me te tikanga Māori. I tīmata tāna ako i te reo, me tana kī taurangi, kua kore ia e whakaeke wahangū i te marae¹³ (wh.172). Nā, ki tā te

¹³ 54) Anyway, they did the karanga, and we just walked on. There was nothing, and I thought that is the saddest thing I've ever felt. It was just dead silence. I just couldn't explain it, . . . I started to cry, and not because my friend's mum had passed away, but the fact that our culture and our tikanga were just sinking into the ground. That touched me, so I went to learn te reo

kōrero, ka haere ngātahi te reo Māori me te tikanga Māori, tē taea te whakawehe. Ka patua anō ēnei tāngata e te whakamā, he kore mōhio nō rātou ki te tikanga Māori.

NGĀTI PĀKEHĀ ME NGĀI TAUWI

Ki tā te kōrero a Metge, “Ahakoa nō te ao Māori te whakamā, ka mōhio ngā tāngata katoa o Aotearoa ki ngā kare ā-roto me ngā āhuatanga i puta mai i te whakamā, ahakoa nō hea, ahakoa ko wai”¹⁴ (Metge, 1986, wh.150). Nā, tokohia kē nei ngā tāngata nō iwi kē e ako ana i te reo Māori, e matatau ana i te reo Māori?

I te tau 2015, i tirohia ngā rōpū iwi o ngā tāngata i tae mai ki Te Ara Poutama ki te ako i te reo Māori, kāore ō rātou reo Māori, ā, i whakauru rātou ki te taumata tuatahi o te reo ki reira. Anei ngā kōrero i puta mai mō ō rātou rōpū iwi:

Tūtohi 1

Rōpū iwi 1¹⁵	
Āhia	50
Ūropi/Pākehā	54
Māori	51
Kāore i whakakī	31
Ērā atu o ngā iwi	12
Moana-nui-ā-Kiwa	6

Rōpū iwi 2	
Ūropi/Pākehā	31
Kāore i whakakī	163
Moana-nui-ā-Kiwa	10

the following year and 173 I swore I'd never ever walk onto a marae in silence again. [Mother, 35–39 years, Porirua] (Chrisp, 2005)

¹⁴ “While the concept of whakamaa is Māori in origin, the feelings and behaviour covered by the term are familiar to New Zealanders of varied background...[Metge, 1986]

¹⁵ I whakarārangitia ēnei kia whai i te rārangi a te kawanatanga – See government defined list <http://www.stats.govt.nz/methods/classifications-and-standards/classification-related-stats-standards/ethnicity.aspx>

Rōpū iwi 3	
Ūropi/Pākehā	8
Kāore i whakakī	195
Moana-nui-ā-Kiwa	1

(Cowell, 2015, wh. 42)

Nā, ahakoa 204 te katoa, e 31 ngā tāngata kāore i whakakī i te āputa i runga i te puka whakauru mō te wānanga, nā, 29.4% noaiho te ōrau (o te 173 i tohu mai nō hea) o ngā tauira i tohu mai, he Māori, nō rātou e kuhu mai ana ki te ako i te reo ki Te Ara Poutama. Ahakoa ko te nuinga o ngā tauira he Pākehā, he tauiri rānei, ā, he tautoko nui te mahi a te hunga nei mō te whakaora i te reo Māori, kāore anō tēnei hunga me ō rātou momo whakamā kia āta rangahaua, ka mutu, he itiiti noa iho ngā kōrero mō rātou. He matatini ngā mea e akiaki nei i a rātou ki te ako i te reo, kāore e kore, he matatini hoki ngā momo whakamā ka pā ki a rātou, heoi, he rerekē pea te momo. He mea tēnei hei tiroiro, hei rangahau māku ā tōna wā.

NGĀ WAIARO ME NGĀ WHAKAARO KI TE REO

I te wā i nuku mai ngā whānau Māori ki rō tāone, i kaha akiakingia rātou kia whai wāhi ki tēnei ao hou, heoi, he kore tautoko tō te ao nei i te hua o te reo. Ka āhua rerekē ngā whakaaro me ngā waiaro ō rātou ki te hua me te mana o te reo Māori, ā, ahakoa i aua wā, he kōrero Māori te nuinga, ka mutu te tuku i te reo ki ā rātou tamariki, ka matemate haere (Chrisp, 2005, wh.152). He tauira pai tēnei mō te mana o te waiaro mō te whakaora o te reo.

Ki tā te rangahau a Poutū (2015, wh.385), ka puta mai te whakahau, “kia whaka-cool-ngia te reo” e kōrero ai te taitamariki i te reo. Ka pai hoki tēnei mō ngā tāngata kāore anō kia aro mai ki te reo, mēnā, he whai hua te reo ki a ia, ka tāhuri mai pea ia ki te reo. Nā, hei whakamahuki i te hua o te reo Māori ki Aotearoa, ka whakaputaina te kaupapa ‘KoPA’ e Higgins rāua ko Rewi (2014). E toru ōna tūranga matua, ara, ko te Kore (Ko),

te Pō (P) me te Awatea (A)(Nā Olsen-Reeder i whakamāori ngā kōrero nā Higgins & Rewi, 2014). Mēnā, kei te Pō tonu, kāore anō kia paku aro mai te tangata ki te reo me ōna hua, he kore hiahia nō rātou ki te reo, ki te hāpai i te reo. Ki te tāhuri te tangata ki te reo, kua neke whakatekatau ki te Pō, arā,

Kua mōhiotia he hua tō te reo Māori, kua mutu rānei te aukati atu i te reo Māori ānō nei kāore ōna hua. Kei pōhehētia he neke iti te neke whakatekatau ki te Pō, he nui kē. He nui nā te mea koinei te wāhanga e paku rata mai ai ngā waiaro ki te reo Māori, e patua ai ngā waiaro kawa ki te reo kia ngaro. Kāore pea i te kaha whakamahia te reo Māori i te Pō. Heoi, kei konei te aheinga, te hiahia, te hīkaka ki te ako. (Olsen-Reeder, 2017, wh. 164)

Ki te whai tonu te tangata i te reo, ka tae atu ki te tūranga ‘Awatea’, arā, ko te Ao Mārama. Hei kōnei e kitea ana te tino hua o tō tātou reo, ā, kia tae te katoa o Ngāi Māori ki te Awatea, “ka kīia kua māori anō te reo Māori, arā, kua ora. Nā reira, ko te whāinga nui mō te whakaora i te reo Māori, ko te akiaki tonu i te hunga kōrero kia neke whakatekatau ki tēnei wāhanga” (Olsen-Reeder, 2017, wh. 164).

Ki tā te rangahau a Te Huia (2013), he nui ake te anipā o ngā tauira Pākehā mēnā ka whakaaro ia, he kino ngā waiaro ki te iwi Māori ki tā te titiro o te ao auraki¹⁶ (wh. 206). Ka pērā hoki ngā whakaaro o ētahi Māori, ā, kei te tautoko te whakaaro nei e de Bres (2008, 21-22), arā,

Ka pupuritia te waiaro kawa e te iwi kōrero i te reo moroiti, kia kore ai e kōrerotia tō rātou reo...

¹⁶ Pākehā learners who perceived Māori to be discriminated against were significantly more likely to experience language anxiety than Pākehā learners who thought that Māori were viewed positively by the mainstream. (Te Huia, 2013)

me te pānga atu o tēnei ki ā rātou kōwhiringa reo.
Ki te iti te mana o te reo moroiti ki ngā whakaaro
o te hunga auraki, ā, ki te whakahaŵeatia, ki te
whakaitia taua reo... tēnā anō ka kawa ki tō rātou
reo, ka whakama anō hoki ki te kōrero i taua reo.
(He mea whakamāori nā Olsen-Reeder, wh. 172)

Nā, i ētahi wā, ka whakamā te tangata ki te kōrero Māori i
tētahi wāhi, nā te mea ko te nuinga o ngā tāngata, ehara i te
kōrero Māori, ā, ka puta mai te whakamā me te kōwhiri i te reo
o te nuinga, he aroha nō rātou ki te hunga rā (Olsen-Reeder,
2017, wh. 121).

TE WHAKAMĀ O TE KAIWHAKARONGO

Ko tā Vincent kaupapa, he tiroiro ki ngā reo rua Māori me te reo
kōwhiri o te hunga nei. Ki tāna, ahakoa he kaikōrero, he
kaiwhakarongo rānei te tangata, ka pāngia tonutia e te
whakamā. Waihoki, ka mauri rere te tangata, ka aro whakaroto
ia i ētahi wā. “Kāore e tino mauritau ētahi tangata ki te kōrero
Māori i ētahi wāhi, i runga i te aroha ki ngā kaiwhakarongo tē
mohio ki te reo” (Olsen-Reeder, wh.121). Ka mamae hoki ētahi
kaumātua, he kore mōhio ki te reo Māori, engari, kei te kōrero
Māori te hunga i taua wāhi, ka taea rānei e te rangatahi, e te
Pākehā te kōrero Māori (Selby, 1999). Nā te whakamā o te
kaumātua me te whakaaro aroha o te kaikōrero, kua kore pea
ia e kōrero Māori. Tērā pea, he whakaaro anō nōna ka kīia he
whakaputa mōhio, he whakahīhi ia, ā kia kore ai e pāngia e te
whakamā, ka kōrero Pākehā kē. Ko ēnei anō ētahi kanohi o te
whakamā e whakararu ana i te tuku o te reo kia rere.
(Christensen, 2001, wh. 211).

Waihoki, i ētahi wā, ka whakamā tētahi mēnā kei te hē te
reo o tētahi atu e rere ana. Kua rangona tēnei e ngā mātua e
kaha ana ki te ako i te reo rua, e kaha ana ki te whakamahi i te
reo ki roto anō i ō rātou kāinga, heoi, ka whakamā ngā tamariki
ki tōna whaea, ki tōna matua rānei i ō rātou reo tapepe. I ētahi

wā, ka tonoa tētahi kia tū ki te whaikōrero, ā, ka whakamā tētahi o ōna whanaunga, ōna hoa, āna tamariki rānei, he hapa tō te reo o te kaikōrero. Mā ēnei pea te tangata e pāngia ai e te whakamā, ā, kua huri pea taua mahi, taua wāhi rānei hei mea haumaruru kore.

TE HAUMARU KORE

Ki tā Te Huia (2013), ko ētahi āhuatanga tāmi ka pupu ake i roto i te tangata, ko tōna matatau ki te reo, ko tōna whakamā me tōna patunga i te kura mō te kōrero Māori (wh. 122). Nā, ki te kore te mauri e noho tau ana ki tētahi wāhi, ki tētahi āhuatanga rānei e pā ana ki te reo, kua kore pea te reo e kōrerotia ana i taua wāhi. He whakamōrea anō mō ngā tātanga tokomaha e takahi ana i te ara reo Māori¹⁷ (Te Huia, 2013, wh. 202), ā, he raru nui te haumaruru kore tō te ako, tō te kōrero i te reo ki tā te titiro o ētahi ākonga. Ki tā ngā wheako o tētahi kaiwhakauru a Elisa Duder (2016), kāore he kupu whakamihi ki ngā ākonga reo rua, i a ia e ako ana, he kōhete noa iho, he whakawā noa iho (nā ētahi atu). Ki tāna, kāore he aroha ki ngā ākonga, ā, he aukatinga nui tērā mō te whakawhanake i tōna reo¹⁸. Hei tāpiri atu ki te kōrero nei mō te haumaruru kore o tētahi wāhi, nā te kaha o te whakamā o tētahi atu o ā Duder kaiwhakauru, i noho ai ia ki rō rūma wharepaku mō ngā hāora e whā, he matakū nōna ka hē tōna reo i a ia e mahi ana i roto i tana akoranga reo i taua rā¹⁹. E tika ana te whakahau a Scotty Morrison (2015) ki ngā tauira e whaia ana i te reo, arā, “Me kimi

¹⁷ Many Māori undertaking the journey of HL2 learning enter into states of psychological risk at multiple points during their progression. (Te Huia, 2013)

¹⁸ The notion that ‘the reo can be unsafe’ is highly problematic in an endangered language context and of particular interest is that Aroha felt that this situation had got worse since she became a L2 learner. The ‘they’ that she refers to in this quote is ambiguous but from the discourse around this Aroha [participant] was referring to native and more proficient speakers. (Duder, 2016)

¹⁹ For one participant the stress of failure, which he expressed in the term ‘whakama’, kept him inside a locked toilet for four hours so he didn’t have to participate in an all-day class [Robert, T, 40+]. (Duder, 2016, Wh.153)

wāhi āhuru” (wh.6).

Nā, ahakoa ngā momo whakamā kua kōrerotia i tēnei wāhanga, he maha tonu ngā momo kāore anō kia tātarihia. Ko te whakamā o Pākehā mā, o Tauīwi mā rānei, ko te whakamā o te hunga kāore anō kia timata ki te ako, ko te whakamā o te tamaiti e ako ana i te reo ki roto i te kura auraki, ko te whakamā rānei o te kaiako ki taua kura, ko te whakamā o ngā mātua, o ngā reanga rerekē. Ka waiho ēnei hei kaupapa rangaha ā tōna wā, kia kite ai i ngā momo katoa me whānui me te hōhonu o te whakamā me tana mahi kino mo te tupu o te reo Māori.

TŪWHITIA TE HOPO

E ai ki a Olsen-Reeder (2017),

Kua kīia noa atu e te tangata me patu i te whakamā, i te matakū kia kōrero Māori ai te tangata. Heoi, e whakaatu ana ēnei whakakitenga i te whānui, i te hōhonu o tēnei mea te whakamā, me te tini noa atu o ngā āhuatanga ka puta e whakamā ai te tangata ki te kōrero. (wh.114)

Nā, kua whiriwhiria te whakataukī Tūwhitia te hopo, mairangatia te angitū’ hei ārahi, hei hoa haere, hei mahere e whakautu ana i te pātai, me pēwhea tātou, ngā kōrero Māori, ngā tāngata e kaingākau ana ki te reo e whakamana anō ai, e manaaki anō ai i tēnei hunga hiakai, i a tātou anō kia patua rawatia tēnei tipua kia tukuna te reo kia tupu mārika? E toru ōna tikanga ki tā te kōrero kua rangona. Tuatahi rā, ka rangona te wehi ki te mahi i tētahi mea, heoi, ka mahi tonu koe i taua mea. Kua tūwhitia te hopo. Tuarua, he āhua orite te tikanga rā, arā, kaua e whakamaumautia te rā. Mahia te mahi i taua wā, i taua rā tonu. Ka mutu. Ko te tuatoru i ahu mai i tā Te Wharehuia Milroy whakamārama, arā, ko te whakakore i ngā mea kāore i te pai. Ko ngā kupu whakahau, mairangatia te angitū, he akiaki kia hāpai i ngā mea papai, kia waiho ērā atu.

Katoa ēnei korero e whai ake nei, he āwhina i te tangata kia tūwhiti i te hopo, kia mairanga i te angitū o te ako, o te kōrero i te reo Māori.

Ko tētahi hua matua o tā Pohe rangahau (2012) hei āwhina i te hunga ako, “ko te whakawhanaungatanga a-reo, arā, mēnā he whāinga kotahi tō te rōpū ako ki te whai i te reo, ka taea e te hunga rā te whakamahi tika i te reo i ngā wāhi kōrero” ²⁰ (wh.i). Nā, e toru ngā wāhanga o te whakawhanaungatanga a-reo. Kei te wāhanga tuatahi, kei te manene, ko te taniwha matua, ko te whakamā. He tauhou tonu te tangata ki te reo Māori, he ihu hupe tonu te ākonga, ā, ko te mātāpono o te ngākau mahaki te tauaro o te whakamā, arā, ko te manawanui me te manaaki o te rōpū. Nā te ngākau mahaki te whakapono o tētahi ki tētahi i whakapakari ai (Pohe, 2012).

Ko te ngākau mahaki tētahi o ngā mātāpono ako o Te Ataarangi anō hoki. Kei roto rā ko te pono, ko te rangimārie, ko te reretau, ko te tika, ko te riri kore, ko te aroha, ko te atawhai me ngā whakaaro pai. Mēnā kua ngākau mahaki ngā ākonga, ka whakakotahingia ngā ākonga, ka whai whakaaro rātou ki a rātou anō i roto i te wāhi haumanu, kei reira te tiketike o te ako e whakatutuki ai²¹ (Te Ataarangi, 2011). Ko ēnei mea katoa, he tohu o te manaaki tangata me te aroha ki te tangata. Kia kaua e takahia te mana o te tangata, ahakoa he kaiako, he tauira anō rānei koe. Me noho whakaiti koe, heoi, me kaua koe e whakaiti i tētahi atu.

He maha ngā akoranga i puta mai i ngā mātāpono o Te Ataarangi, ki tā Te Ripowai Higgins (2014,) ko te mea nui o Te Ataarangi, ahakoa nō hea te tangata, ahakoa nō wai, ka āta

²⁰ “The central finding of this study is the process of whakawhanaungatanga a-reo. I found that the shared objective in acquiring the Māori language for the cohort was to be able to use the language appropriately in ordinary communicative situations” (Pohe, 2012).

²¹ Be humble - Of the 5 learning principles, this one is the most important. It incorporates the human values of truth, peace, harmony, right and proper conduct, non-violence, love, kindness and goodwill. Being ‘ngākau māhaki’ is what we call it in Māori and it unites the learners into a single cohesive group learning together, mindful of, and respectful of each others needs. It also creates a safe, non-threatening environment in which optimum learning is realised. (Te Ataarangi, 2011)

poipoia, “kia rongo i te reka o te reo Māori. Kia kaua e wehi, kia patua te taniwha nei te whakamā, ki te hē, ki te tapepa te reo, e pai ana, kei te mōhio mātou ka tae mai te wā kua taunga te taringa, kua riro māna anō e whakatika tana/ana hapa” (wh. 281). Ka tautokohia tēnei whakaaro e te tikanga o te kīanga “Nau mai te hapa!” Nā Pania Papa (Noho ngātahi ki Te Wānanga o Raukawa, Kura Reo ki Ōtaki, Hūrae 2015) tēnei whakahau ki te hunga ako, kia mōhio ai te ākonga reo Māori, he wāhi āhuru kia tuku ai i ngā hapa.

Kia āta whakaarohia ake ki te mahi whakatika i ngā hapa o te hunga ako, me tūpato, kei whakamā, kei mamae rānei te ngākau. Kia whakaarohia hoki te ngoikore o te whakawhitiwhiti kōrero a te hunga matatau ki te hunga ako, me ngā kaupapa hei pakari ai i tēnei āhuatanga. Ki tā te kōrero a Olsen-Reeder (2017) e pā ana ki te whakamā,

Kaōre te tangata e kōrero i te reo ka whakahēngia e tētahi. Ka mutu, ko te whakapae anō, ehara i te mea me āta whakahēngia. Ki te whakaaro te ākonga ka whakahēngia tōna kōrero Māori, kāore ia e kōrero Māori. Ka huri ki te reo Pakehā, i runga i te mōhio ka tau tōna mauri i te kōrerotanga, ā, he mārama anō āna kōrero. He reo rua te iwi kōrero Māori, he reo rua anō te kaiwhakarongo. (wh.99)

Mō te kaiwhakauru 13 a Rātima (2013), he taha wairua rerekē tō te ako i te reo Māori, ehara i te rite mō tētahi atu reo, nā te mea, kei te ako ia i tōna reo ake. Ka anipā pea te tangata kei hapa, nā tōna mōhio ki te mana tō te reo mō te ahurea Māori. Tērā pea, he mōhiotanga hoki tōna, ki te hapa ia, i konā pāngia ai pea e tētahi mea ā-wairua. Ko te whakamā tērā, ko te takahi hoki i a ia anō tērā (wh.135)²². Me mōhio hoki, āe, tērā

²² For participant 13, there is a wairua dimension when learning te reo that is not the same for learning any other language. This is because the learner is learning their own language. A learner may become anxious about making

pea ka patua e te whakamā, heoi, e tika ana kia manaaki te ākonga i a ia anō, arā,

Me whai pūkenga te ākonga, māna anō tōna reo e aroturuki, me ū anō te hiahia kia eke tōna reo i ngā taumata, māna hoki e kimi ngā wāhi kōrero Māori, me tau ano hoki tōna ngākau kia whakatikaina tōna reo e tangata kē. (Christensen, 2011, wh.210)

Nā, he whakamaumahara tēnei ki te hunga ako, e pai ana kia tuku i te reo hapa, heoi, e pai tonu ana kia whakatikaina e tētahi, ā, me whakarongo, me whakangungu hoki koe ki te ako i te reo tika. “Mā te reo hapa, ka tika, mā te reo tika, ka mōhio, mā te mōhio, ka māia, mā te māia ka rangatira” (E. Paranihi, Noho ngātahi ki Ngā Kete Wānanga Marae, Te Kura Reo Tuatahi o Whakaata Māori, 1 Tihema 2017).

Hei hoa haere mō te whakaaro nei, me whai te ākonga i te kounga o te reo. Ki tā te kōrero, hei whakanui, hei manaaki hoki i te reo Māori, me kounga te reo, arā “*e ora ai te reo me kōrero. E rangatira ai te reo me kounga*” [Kaiwhakauru 3] (Cowell, 2013, wh. 91). Nō reira, me mōhio te tauira ki ōna hapa, me whakatika kia tika, ā, me kaua e pērā anō. Me tika hoki te reo o ngā rauemi, o ngā kaiako me ngā kaikōrero hei whakatauiria i te kounga o te reo mō te hunga e ako tonu ana, kia kore ai e tuku i ngā hapa ki tētahi atu, ki ngā uri whakaheke²³ [Kaiwhakauru 6] (Cowell, 2013, wh. 91). Anei tētahi whakatauaāki nā Tā Timoti Kāretu hei whāinga pea mō te hunga ako “Ko te reo kia tika, ko

errors when learning to reo, precisely because they have an awareness of the cultural significance of the language... They are also acutely aware of the potential spiritual consequences of an error. These may come in the form of shame, humiliation and a trampling of some aspect of themselves. (Rātima, 2013)

²³ It was outlined that speakers and resources need to be ‘exemplars of excellence’ and be of high quality. This includes the importance of having access to recordings of fluent speakers and ensuring the resources are correct and do not perpetuate mistakes for the future generations who will emulate, understand and explore the resources. [Kaiwhakauru 6] (Cowell, 2013)

te reo kia rere, ko te reo kia Māori” (he mea tango i te kōrero a Milroy, 2014, wh.202).

MAIRANGATIA TE ANGITŪ

Ki tā Te Heketū Blake (Noho ngātahi ki Ngā Kete Wānanga Marae, Te Kura Reo Tuatahi o Whakaata Māori, 1 Tihema 2017), me kaha tātou ki te whakatairanga i te reo Māori, ki te akiaki anō tātou i a tātou, ki te whakamahi i tō mātauranga me tō mōhio ki te reo hei hāpai i ētahi atu, kaua mō te patu, mō te whakaiti rānei i tētahi atu. Tērā pea, ka tahuri mai, ka pai mai ai rātou ki te reo, he mea nui hoki tērā mō te whakatipu i te reo Māori. He mea nui hoki ngā tūmomo akiaki me ngā tūmomo rautaki e whakahau ana i te tangata ki te takahi tonu i te ara reo Māori.

I pātai atu a Rātima ki ana kaiwhakauru, he aha ngā rautaki hei patu i te anipā? Hei whakarāpopoto i ngā whakautu, ko ngā mea matua e toru. Tuatahi, me hapa koe, tuarua, he kanohi koe mō tō whānau me tō iwi, tuatoru, mā te ako i te reo Māori ka mōhio hoki ki te Māoritanga, waihoki, me rite koe (Rātima, 2013, wh.188)²⁴. Hei hāpai ake i te whakaaro tuarua, ki tā Metge, ehara i te mea ka pā noaiho te tangata kotahi e te whakamā, heoi, ka rangona pea e tōna whānau me tōna iwi (wh. 78), heoi, ka rangona anō ngā painga o te reo Māori kua ākona e te tangata, e te kanohi rā. Nā, ka whai rautaki motuhake te katoa o te hunga kaiwhakauru a Rātima kia matatau ai, kia patu hoki i te whakamā²⁵ (Rātima, 2013, wh.135). Kei ia tangata katoa tōna ake rautaki kia tūwhiti i te hopo, kia mairanga i te

²⁴ I questioned participants on their strategies to overcome anxiety. Their responses were, for the most part, philosophical ones that fell roughly into three categories: first, making mistakes was seen as important for learning; second, the learners represent others, and; third, there is no other access to Māoritanga other than te reo Māori. Some participants also offered a fourth response as a useful practical strategy for overcoming anxiety; be prepared. (Rātima, 2013)

²⁵ In order to develop proficiency in te reo, all 17 participants had to develop strategies for coping with such anxiety. For some, the avoidance of shame became a powerful form of motivation to learn te reo and to keep learning te reo over time. (Rātima, 2013)

angitū. He tohu tērā o te manaaki a te ākonga i a ia anō.

E tika ana hoki kia whakahautia te hunga ako e te hunga matatau ki te whakamahi i tō rātou reo, tika mai, hapa mai,

Mā konei anō e piki haere te matatau, engari me āwhina hoki rātou kia tika ana te whakatakoto i te kupu, te whakanikoniko i te whakaaro, kia hohonu ana te puna kupu, koirā hoki te āhua te reo e wawatahia ana kia ora tonu ā ngā tau kei te tū mai. Mā te hunga ako me te hunga matatau e tutuki ai tenei take. (Christensen, 2011, wh.210)

E rua ngā kiriata poto kei Youtube, ko ‘Patua te whakamā’ te ingoa. I hangaia motuhake ēnei e ngā wāhine tokorua e ngākaunui ana ki te reo. Nā, he pai ēnei ki a au, nā te mea, he akiaki tōtika mā te ao o te pae pāpāho pāpori ki ngā taringa o te tangata. He tauira pai hoki o roto mō ngā momo whakamā e pā nei ki te tangata. Nō tētahi e kōrero ana mō tōna ake whakamā, i kōrerotia tōna kore hiahia ki te kōrero i te reo, he whakamā nōna. Ki tāna, “ehara tērā i te aronga tika, i te aronga pai. Nā te mea, ki te ora tēnei reo, me kōrero” (Parata-Walker, 2016). Anei anō ētahi whakahau āna ki tōna reanga:

Kaua e whakarangatira i taua wā i whakamā ai koe. Kaua e waiho te whakamā hei atua tohutohu i a koe...me kōrero tātou ki a tātou...me kōrero hoki mō ngā āhua ka whakamā tātou, kia mōhio ai, ko tēnei tētahi āhuatanga o te reo Māori. Ka whakamā koe, engari, ka harikoa koe, ka pōuri koe, ka pukuriri koe. Ko te mea nui, kei te kawea ēnei āhuatanga i roto i te reo Māori.

Nā, kua tipakohia ētahi kōrero nā Morrison (2015, wh. 6-7) rātou ko Te Huia (2013, wh. 223-224) mā, nā ngā kōrero katoa kua rangahaua me ngā wheako ōku e pā ana ki tētahi rautaki hei āwhina i te hunga ako i te reo Māori. He kōrero akiaki mō

ngā kaiako, mō ngā tauira, me ngā tāngata e ngākaunui ana ki te reo. Hei whakarāpopoto i ngā whakaaro, anei ētahi mātāpono hei āwhina i te hunga ako.

Tūtohi 2:

Whai	<i>Ko te whai i ngā wāhi kōrero Māori, te whai i te kounga o te reo Māori hei whāinga, te whai i ngā āhuatanga ka mauritau ai koe, te whai māramatanga ki te reo Māori, te whai hoa kia takahia ngātahitia te huarahi reo Māori.</i>
Whakaako	<i>Ko te whakaako i a koe, i tētahi atu rānei, kimihia tētahi kaiwhakaako pai ki a koe.</i>
Whakaaro	<i>Me whai whakaaro ki te hunga ako, ki te uaua o te ako i te reo. Me mārama tātou ki taua āhuatanga. Whakaarohia te wā tika, te rautaki tika hei whakahoki kōrero, hei whakatika hapa.</i>
Whakahaumarū	<i>Ko te whakahaumarū i te reo Māori me ngā wheako ako o tētahi atu, te noho hei kaitiaki o te reo.</i>
Whakamahi	<i>Ko ngana ki te whakamahi i te reo ā-tuhi, ā-waha, ahakoa kei hea, ahakoa he aha te mahi.</i>
Whakamana	<i>Ko te whai i ngā mea e whakamana ana i a koe, i tētahi atu rānei ki te ako, ki te kōrero i te reo Māori.</i>
Whakanui	<i>Ko te whakanui i te tauira mō te whakatutuki i te mahi, mō te kōrero i te reo, ahakoa he iti, ko te whakanui hoki i tō tātou reo me ōna ātaahua.</i>
Whakarongo	<i>Whakarongo. Titiro. Kōrero.</i>
Whakatika	<i>Ko te whakatika o ngā hapa, mā tētahi atu, māu rānei. Kia tika te reo, kia kounga hoki.</i>
Whakatau	<i>Ko te whakatau i te wairua, i te mauri, i te hinengaro me te tinana i mua i te ako, i mua i te kōrero ki tētahi atu, mā te karakia, mā te waiata pea e tutuki ai.</i>
Whakaū	<i>Ko te whakaharatau, ko te ū ki te kaupapa, ki ngā akoranga reo, ko te manawanui ki tō whai i te reo, me te ū ki te huarahi ahakoa te aha.</i>
Whakawhanaunga	<i>Ko te whai hoa ako, hoa kōrero rānei, ko te whakahoahoa, ko te haere ki ngā wāhi kōrero Māori me te tutaki anō i ō hoa ako kei waho i te akomanga.</i>

Whakawhānui	<i>Ko te whakawhānui ake i ō wāhi kōrero Māori, i tō mōhiotanga, i tō toro atu ki te hunga kōrero.</i>
Whakawhitiwhiti	<i>Ko te whakawhitiwhiti kōrero, ahakoa he iti, me kōrero koe ki tētahi atu. Me kōrero te hunga matatau ki te hunga ako. Me kōrero te hunga ako ki te hunga matatau.</i>
Whanake	<i>Ko te ū ki te whakawhanake i ō reo, i ō pūkenga, i tō mōhiotanga ki te reo Māori, i ō kupu Māori.</i>
Whānau/whakapapa/Whenua	<i>Ko te hoki ki ō whānau, ki ō kāinga, ki ō whenua me te ako, te tuku ranei i te reo Māori ki reira hei oranga mō tō whānau, iwi, hapū, te whakatupu tamariki i roto i te reo. Ko te ako i tō ake mīta, i ngā reo ā-iwi. Waihoki, ki te patua koe e te whakamā, me hoki ki ō maunga kia purea ai e ngā hau a Tāwhiri-mātea.</i>
Whāngai	<i>Ko te whāngai i tētahi atu, i ō tamariki ranei ki tō mōhiotanga, ki ō kupu, ki tō reo Māori. Āwhinatia te hunga ako.</i>
Wheako	<i>Ko te ako mai i ngā wheako, ko te kōrero i ngā wheako pai, me ngā wheako kino o te ako i te reo, kia mōhio ai tētahi atu, āe, ka whakamā koe i a koe e ako ana, e kōrero ana, heoi, ka harikoa, ka hikaka, ka pōuri, ka mauritau hoki.</i>
Whiriwhiri	<i>ko te āta whakaaro mō te reo ka whirwhiria e koe, kia kaha ki te kōrero Māori, kia māori ai te reo.</i>
Whiua	<i>“Whiua ki te ao, whiua ki te rangi, whiua ki ngā iwi katoa” (N. Pēwhairangi, he mea tango i Ka'ai, 2008, wh.97) Arā, ko te tuku i te reo kia rere ki te ao.</i>

HEI WHAKAKAPI

Nā, he tuhinga, he rangahau tēnei kia tirohia tēnei mea, te whakamā me tana mahi whakamaru i te hunga ako, i te hunga kōrero reo Māori. He nui ōna mata rerekē e pūpū ake i roto i te tangata i a ia e ako ana, e kōrero ana, e whakarongo ana ki te reo Māori.

Ko te mea nui pea, ko te aroha, ko te manaaki tangata. “Ko te aroha tētahi mea matua e kore e raweketia, ahakoa te ahurea rerekē, ahakoa te whakapapa rerekē, ka torona ki ngā tāngata

e pāpouri ana, e ngoikore ana”²⁶ (Metge, 1986, wh.150). Waihoki, ki te aroha te tangata ki te reo, ka whawhai tonu ia ki te ako, ki te kōrero, ki te matatau.

“He mea nui hoki te whakaohoho o te wairua o te tangata kia kaingākau ki te reo, ā, kia kōrero” (Higgins, 2014, wh. 281). Ko te mauri tau o te tangata, o te tauira rānei tētahi whāinga nui mō te tangata e takahi ana i te ara reo Māori (Te-Huia, 2014; Olsen-Reeder, 2017) mā konei, mā ēnei āhuatanga pea te reo Māori o taua tangata e pūawaitia, e tukua kia rere.

Nā, ehara i te mea he māmā noaiho te whakamārama mō tēnei mea te whakamā, heoi, he matatini kē tēnei āhuatanga. He hōhonu te whakamā, he nui kē ōna kanohi me āna mahi. Heoi, he nui hoki ngā akiakinga me ngā rautaki hei āwhina i te tangata ki te patu i tēnei mea, i te whakamā kia tupu pai ai tō tātou reo. Me akiaki tātou i a tātou, me āwhina te hunga ako kia kōrero i te reo, ahakoa hapa mai, ahakoa tika mai, mā te kōrero, ka whai wā ki te whakatika, ki te ako anō. Nō reira, kia kaha te kōrero Māori, kia kaha hoki te whai wāhi ki te kōrero, ki te patu hoki i te whakamā. Kia mahara mai, ko te ara ka takahia kia matatau ai te reo, ka takahia tonutia, mō ake tonu²⁷ (McKenzie & Toia, 2014, wh.239).

Nā, ko te pūtake o te rangahau nei, ko tōku nei pīrangī ki te whai i ngā kōrero e pā ana ki te whakamā me ōna katoa. He pīranga nōku ki te āwhina i te hunga e whai ana i te reo kai mairanga i te angitū, kia whai huarahi anō tātou ki te tūwhiti i te hopo kia puāwaitia tonutia tō tātou reo Māori me ōna ātaahua katoa, kia whakahauoratia anō. He kaupapa tēnei e ngākaunuitia ana, ā, he maha ngā āhuatanga kāore anō kia kitea, kāore anō kia rangahaua. Ka waiho ēnei ki te kete kōrero hei kaupapa rangahau mō anamata. Hei whakakapi i te kōrero nei, e tika ana kia waiho te whakahau whakamutunga ki tētahi mātanga reo Māori, ki a Te Wharehuia Milroy (Noho ngātahi ki

²⁶ ...aroha that plays so important a part in handling whakamaa is not inhibited by differences of ancestry or culture but reaches out to touch all those in need of healing”. (Metge, 1986)

²⁷ The road to language proficiency is always under construction (McKenzie & Toia, 2014).

Manurewa Marae, Te Wānanga Whakawhanake i te Rangahau
Māori, 4-6 Tihema 2009) hei whakakapi, arā, e te iwi,

Tūwhitia te hopo. Mairangatia te angitū

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