



Rangitāne Tangata Reo

Rangitāne o Tamaki nui a Rua
Te Reo Māori Strategy and Implementation Plan
2017 – 2022

*Tini whetū ki te rangi
Ko Rangitāne ki te whenua*

**Like the multitudes of stars in the sky
So great is Rangitāne on the earth**

Introduction

Rangitāne o Tamaki nui a Rua Inc. is the mandated Iwi Authority for Rangitāne in the Tamaki nui a Rua takiwā. It represents over 3000 affiliated tribal members and is a provider of significant health and social services to the community under contract to a range of Government agencies.

Rangitāne o Tamaki nui a Rua has worked closely with the Ministry of Education over a number of years to plan for successful learning outcomes for whānau. In 2010 the Ministry contracted Te Ataarangi to complete a language strategy and implementation plan for Rangitāne o Tamaki nui a Rua and to deliver a He Kāinga Kōrerorero Programme with the goal of producing a community of Māori speakers.

One of the recommendations that the report did contain, was that learnings from the project be incorporated into a final Te Reo Māori Revitalisation Strategy and Implementation Plan.

In 2016 Rangitāne o Tamaki nui a Rua entered into an agreement with Te Taura Whiri i te Reo Māori, through the CBLI funding scheme. The primary purpose of the project was the development of a comprehensive Rangitāne o Tamaki nui a Rua Te Reo Māori Revitalisation Strategy and Implementation Plan. The secondary purpose was to develop a set of authentic Rangitāne o Tamaki nui a Rua Te Reo Māori resources.

A project team was engaged to create the Te Reo Māori Revitalisation and Implementation plan that would align with the Rangitāne o Tamaki nui a Rua Inc. Strategic Plan 2009-2015; Ahurea Tangata and also the Rangitāne o Tamaki nui a Rua Education Plan 2010 – He Waka Eke Noa. The communication with hapū and iwi has been via wānanga as follow;

- *Wānanga one, Rangitāne kia oho – Rangitāne be awakened*
- *Wānanga two, Rangitāne kia ita - Rangitāne be resilient*
- *Wānanga three, Rangitāne kia reo - Rangitāne be vocal*
- *Wānanga four, Rangitāne kia mau - Rangitāne endure*
- *Wānanga five, Launch of the Rangitāne o Tamaki nui a Rua Te Reo Revitalisation strategy and implementation plan*

The project team has been guided by a group of local people passionate about te reo, who met monthly to ensure the project team was supported and guided where necessary. The group is known as Te Ohu Mātauranga.

Methodology

Practical and theoretical processes have been utilised to form this strategic plan.

Both qualitative and quantitative evaluation methods were undertaken to assess wānanga, focus group forums, and interview outcomes.

These methods were utilised to inform and direct the outcomes of the plan.

Maintaining whānau, hapū and iwi input into this plan has been a key driver to ensure extensive consultation was maintained.



Literature review

Rangitāne o Tamaki nui a Rua Inc. Strategic Plan

Rangitāne o Tamaki nui a Rua Education Plan – He Waka Eke Noa

McEwen, J.M. – *Rangitāne A Tribal History*

Rangitāne o Tamaki nui-a-Rua Traditional History Report – Patrick Parsons and Dorothy Ropiha

He Hokinga Mahara –

Pictorial Booklet for Rangitāne o Tamaki nui a Rua Wai 166

The Map Booklet from the Rangitāne o Tamaki nui a Rua WAI 166 claim, 2003 – Sites of Significance

Whakapapa; Tātai Hono. Booklet from the Rangitāne o Tamaki nui a Rua WAI 166 claim, 2003

Waiata; Te Reo Tioriori. Booklet from the Rangitāne o Tamaki nui a Rua WAI 166 claim, 2003

Ngā Pēpeha a Ngā Tipuna – Hirini Moko Mead, Neil Grove

Deed of Settlement Ratification Information Booklet –

Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua

Paewai, M. – *Carvings in Aotea Tuatoru*

Te Kōpara – Newsletter – Printed by Rangitāne o Tamaki nui a Rua Inc.

Te Wānanga 2016 – He Kohinga Kōrero nā te Iwi, Hereturikoka, 2016

The People of Many Peaks: The Māori Biographies from the Dictionary of New Zealand Biography. Author: Department of Internal Affairs.

Te Taura Whiri i te Reo Māori, Guidelines for Māori Language Orthography.

www.teara.govt.nz

www.radionz.co.nz

www.tvnz.co.nz/wakahuia

Findings

An overall theme that emerged was the beauty of the literature. Songs were composed by Rangitāne for all occasions. We have some great examples of oriori (a lullaby, chant/song to transmit information, give counsel and other purposes). The purpose of the songs was significant with regards to the maintenance, transmission and preservation of history, language, corpus, fables, genealogy and instruction. Oriori were often very lengthy and were often transmitted to babies and/or young children whilst in the early stages of life.

Rangitāne o Tamaki nui a Rua are at the end stage of an extensive Waitangi Tribunal Claim process and during the past 30 years there has been a large amount of research done and published. That research has given forth journal writings, personal accounts of evidence, songs, maps and whakapapa and through this project these will become more readily available to Rangitāne o Tamaki nui a Rua whānau, hapū and their communities.

Rangitāne o Tamaki nui a Rua whānau, hapū and their communities were not alone in the decline of the use of te reo and tikanga as Māori tribes throughout New Zealand experienced many challenges as Pākehā were settling in this country. Māori became quickly separated from tribal lands and in turn this led to the rapid decline of language use and protocols. The amount of literature in Rangitāne hands is of great quality and this bodes well for the future of this project.

Acknowledgements

Te Taura Whiri i te Reo Māori

Ngā hapū o Rangitāne o Tamaki nui a Rua

Ngā marae o Rangitāne o Tamaki nui a Rua

Te Ohu Mātauranga

Guest Speakers;

Jeremy Tatere McLeod

Mike Kawana

Hone Morris

Nanny Noa Nicholson

Hepa Tatere

Teena Todd

The Vision

Rangitāne Tangata Reo

Rangitāne aspire to language usage in perpetuity

The Mission

Kia Rere Te Maramara, Topetopea Ngā Ngaru, Eke Reo Rangatira Ai

Let diligence overcome obstacles
in our quest to achieve our linguistic dreams

The Values

Te Tapere nui o Whātonga

Identity

Te Tapere nui o Whātonga¹ as a statement of identity, places value and relevance on the Rangitāne Domain east of the Tararua and Ruahine Ranges. Occupation, language and custom all combine and contribute to identity.

Ngā Kete o Te Hauora

Well-Being

Having identity is an essential to the Māori well-being which has been superbly defined by the Tapawha model² of Taha Tinana, Taha Wairua, Taha Hinengaro and Taha Whānau. It is the Māori view that total well-being cannot be achieved if one component is absent or in a state of ill-health.

Te Pou o Irakumia

Openness and Accountability

Te Whatuiāpiti requested his father Hikawera to go to Tamaki nui a Rua to seek the assistance of the Rangitāne chief, Te Rangiwahaka-ewa in settling a grievance. Although reluctant Hikawera agreed, but was advised to negotiate the request via Irakumia, with whom Te Whatuiāpiti had just recently forged a peace pact at

Tautāne. On receipt of the request, Irakumia, as the diplomat he was, made arrangements for Hikawera's visit to nearby Tawakeroa where Te Rangiwahaka-ewa resided. The diplomacy, openness and accountability shown by Irakumia to the leadership of the day, Te Rangiwahaka-ewa, is referred to here as 'Te Pou o Irakumia'.

Rangitāne wishes to be accountable to its past, its forebears and to taonga tuku iho, of which language is a part and accepts with openness that it has a duty to its succeeding generations to ensure that taonga tuku iho is valued, preserved and passed on.

Te Ngaru Tai Moana Nui

Dedication and Commitment

During the visit of Hikawera (Te Whatuiāpiti's father) to Te Rangiwahaka-ewa at Tawakeroa in the 17th century to request military assistance, Te Rangiwahaka-ewa himself was referred to as 'Te Ngaru Tai Moana Nui'. Such a reference portrays how he was both viewed by his people as their undisputed leader of the time and how he was living his role as leader, that is, of receiving visitors and processing their requests. This is a clear example of dedication and commitment and these attributes will be a must for the success of this Reo revitalization project.

He iti te Kōpara

Positive Assertiveness

The response³ made by our tupuna Rākairakāhu to ridicule, made by Te Whatuiāpiti about his small stature, on an occasion in the 17th century was the ultimate embodiment of positive assertiveness. His dignified response, which now resides in proverb, displays positive assertiveness at its best, again an attribute that will be an essential for this project to succeed.

Puakiteao

Protection

The development, preservation and protection of our culture and identity are requirements and the responsibility of each generation for the well-being of their descendants. The Puakiteao⁴ narrative embodies, in particular, the ideals of preservation and protection both essential factors if language revitalisation and its implementation are to endure.

References

¹ *The Great District of Whātonga*

² *Māori Health framework: M Durie 1984*

³ *'He manu iti te kōpara e kai tākirikiri ana i runga i te kahikatea. Haere au tai timu, haere au tai pari, kei muri ngā manu nunui rere ai' (The bell bird is a small bird, yet it eats flitting about above the lofty white pine. I go out at low tide, I go out at high tide and the big birds follow behind)*

⁴ *Puakiteao (a tupuna wahine) was the name given to a boundary post set up at Tuhimata on the Manawatū river to demonstrate that Rangitāne land would be protected at all costs and not given up lightly to strangers.*

Strategy

RANGITĀNE AHUREA TANGATA *Language and cultural practices (tikanga) are fundamental to cultural identity*

Overall Goals

Rangitāne kia Oho Rangitāne be Awakened

Objective One

Inspire & Build Champions.

Implementation

1. Identify, develop and resource our champions.
 - X4 one day hui over four months
 - Resource champions to extend, improve and motivate for continuous high quality delivery, e.g attendance to kura reo, support continuous formalised professional development.

Objective Two

Engage Rangitāne whānau, hapū and community to strengthen identity and relationships to sustain te reo Māori me ōna tikanga.

Implementation

1. Establishing formal agreements with community, government organisations, businesses and schools to provide reciprocal support for the 'Rangitāne Tangata Reo' Strategy.
 - Initial networking through established networks
 - Dissemination of the 'Rangitāne Tangata Reo' Strategy through networks
 - Develop a formal agreement template
2. Develop a communication strategy which informs, engages and builds reo capacity for our people.
 - E.g, public noticeboards, 'Rangitāne Tangata Reo' website link, facebook page and promotion at community events
 - Distribute a calendar of events of 'Rangitāne Tangata Reo' activities.
 - Develop a 'Rangitāne Tangata Reo' database to support dissemination of information and communication.

Rangitāne kia Oho

Rangitāne be Awakened

Strategy

RANGITĀNE HAUORA *With health and vitality, personal and whānau wellbeing will prosper*

Overall Goals

Rangitāne kia Ita Rangitāne be Resilient

Objective One

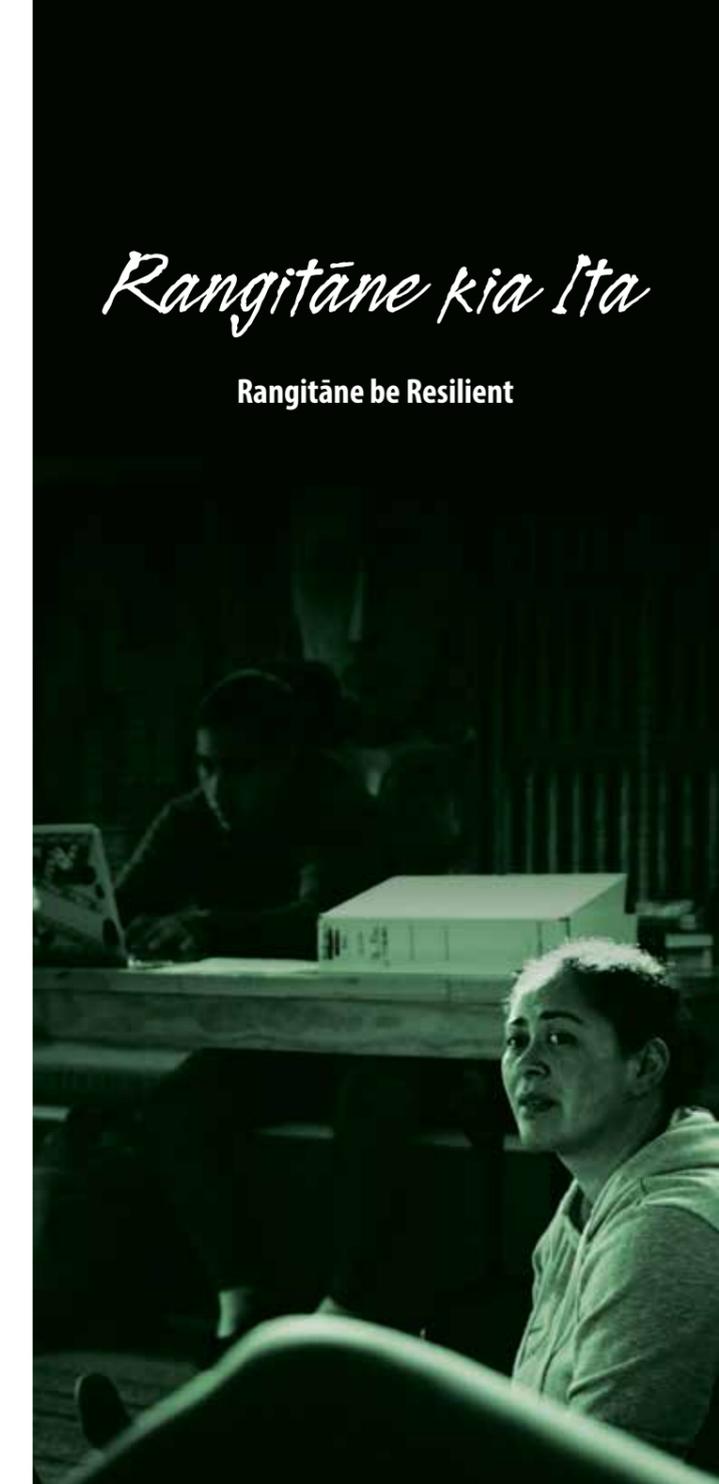
Provide opportunities for te reo Māori development.

Implementation

1. Develop 'Rangitāne Tangata Reo' kura reo locally.
2. Rangitānetanga wānanga.
 - 4x two day wānanga held quarterly over the year
Topics to include; whakapapa, Haka/Waiata, Karanga/Whaikōrero, Rangitāne lectures, te reo Māori me ōna Tikanga with an emphasis on Rangitāne mita development utilising Te Ataarangi delivery method
3. Home based language programme.
 - 10 whānau, x2 hours per week x 40 weeks per year
4. Localising national events.
 - Te Wiki o te reo Māori
 - Matariki
 - Adult learners week
5. Carry out a robust tracking, evaluating system of all activities to enhance future planning and review.

Rangitāne kia Ita

Rangitāne be Resilient



Strategy

RANGITĀNE TŪ MAI RĀ *Move onwards and upwards*

Overall Goals

Rangitāne kia Reo Rangitāne be Vocal

Objective One

Develop a multi levelled approach to provide opportunities and environments for te reo Māori to be promoted and utilised.

Implementation

1. Provide Fun/Social events that support 'Rangitāne Tangata Reo'.
2. Promote and distribute 'Rangitāne Tangata Reo' information at calendared Rangitāne fixtures e.g, Wero-a-Marae & Te Tapuwae Tahī o Rangitāne.
3. Provide opportunities for 'Rangitāne Tangata Reo' to be inclusive of all art forms, eg, contemporary music, mōteatea and toi.

Objective Two

Normalise te reo Māori in our community/homes/workplaces.

Implementation

1. Utilising local media to print te reo Māori articles, starting with Te Wiki o te reo Māori.
2. Establishing relationships with the wider local community to advance the normalisation of 'Rangitāne Tangata Reo' through; public signage, local media and events.

Objective Three

Increase usage of Rangitāne reo and mita.

Implementation

1. Establish a research project with a focus on Rangitāne mita, reo and corpus.
2. Research findings to be incorporated into the development of 'Rangitāne Tangata Reo' succession planning.

Rangitāne kia Reo

Rangitāne be Vocal



Strategy

RANGITĀNE TĀTAI HONO *Connect, consult and engage for vibrancy*

Overall Goals

Rangitāne kia Mau Rangitāne Endure

Objective One

Develop succession to ensure Rangitāne te reo Māori me ōna tikanga prospers through future generations.

Implementation

1. Research findings, library resources and archives to be digitally stored and accessible.
2. Findings from the research project to be integral to succession.
3. Support opportunities that encourage intergenerational language transmission.
4. Regular Interviews with kaumātua to be recorded and archived to support succession.

Objective Two

Develop review processes.

Implementation

1. Implement regular review of all activities included in 'Rangitāne Tangata Reo'.

Rangitāne kia Mau

Rangitāne Endure





Rangitāne o Tamaki nui a Rua Inc

www.rangitane.co.nz

Physical Address

10 Gordon Street
Dannevirke 4930
New Zealand/Aotearoa

Postal Address

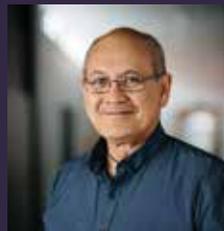
PO Box 62,
Dannevirke 4942
New Zealand/Aotearoa

Contact Us

Telephone: 06 374 6860
Facsimile: 06 374 5209

Email Us

tamakinuiarua@rangitane.co.nz



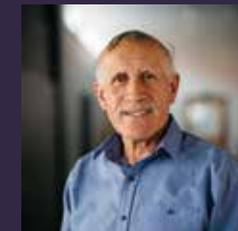
Henare Kani

Chair
Executive Committee



Oriana Paewai

Chief Executive



Manahi Paewai

Manager
Cultural and Political Services

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