

Te Rākau Whanake

me

Ōna Āhuatanga Angitu Hei Hopu Reo Māori

Nā

Andrea Kire

Kua tukuna tēnei tuhinga wewete nei kia ea ai ngā ritenga ki

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He Whakarāpopototanga

During the 1970s research showed that less than 20% of Māori people were proficient in the Māori language. Leading sociolinguists of that time predicted the Māori language would be extinct by 2000. This provided the impetus for the emergence of various Māori language revitalisation strategies. *Te Whanake* and *Te Ataarangi* are two examples of such diverse language acquisition programmes developed in response to these findings. This thesis will provide a comparative analysis of both programmes through an examination of the respective historical backgrounds, the methodological factors particular to each programme and consequently highlight why they continue to be successful models after 30 years at the forefront of Māori language revitalisation.

He Mihi

Mā te hau onamata taku mihi e kawē atu ki ōku mātua ki a Whirinaki ki a Taihape, meī kore kaurua, kua kore tēnei. Ki a koutou i te wāhi ngaro i uhia te mokopuna nei ki te korowai aroha, ko koutou katoa tērā i tōku taha i ngā wā taimaha, i ngā wā ka noho ahau me taku kotahi ki te kōkiri nei i ngā mahi. Koutou ki a koutou, okioki mai rā.

Hoatu e te kōkōraro taku mihi maioha ki te whānau whānui o Te Ataarangi, koutou katoa i āwhina mai i ahau. Me mihi ka tika ngoki ki te hunga i whakaae kia uiuia, kia whakautua patapātai, nei rā te mihi ki a koutou katoa.

Awhiowhio atu e mihi i runga i te hau tonga ki te take o Ahumairangi, ki a Tū Horomata. E tika ana ngā kōrero mā te huruhuru te manu ka rere, ko te manu tēnei e kai ana i te mātauranga, kei te mihi, kei te mihi. Whakawhiti atu rā e mihi ki te whānau o Te Herenga Waka, kei hea mai he kupu mihi mō ō koutou mōhio ki te manaaki tangata? Kei a koutou! Topa haere e mihi ki a Tūhoe tangata, moumou kai, moumou taonga. Kei te Taurima ko koe tērā, he puna mōhiohio mō Te Ataarangi e kaha nei ki te whakahau i te tauria kia eke a ia ki ngā taumata o te mātauranga. Kei te tuākana, meī kore koe, kua kore tēnei e eke ki te taumata whakamutunga o tēnei tuhinga, pono mārika! Nō reira, tēnā rawa atu kaurua.

Hāro haere e mihi kia tae atu koe ki te pūtake o Taranaki. Kei te pōi pāhau, nāu anō i whakatō i te kākano ki tōku whatumanawa ki te whai i tēnei huarahi. He tauria tino pai koe, anei te hua o āu mahi whakatenatena, tēnā rawa atu koe.

Kōpikopiko mai taku mihi kia tae atu koe ki a Ngāruawāhia. Kei te teina, nei rā taku mihi ki a koe, nāu i para i te huarahi kia pai ai taku haere. Ko koe tērā e tohutohu ana ki te tuākana me pēnei, me pēnā, kia mōhio mārika me aha au. Ko tāua tērā i tīmata tahi ai ki te whai i tēnei huarahi kia mōhio ai tāua ki wā tāua tūākiri. Ko koe kē te taituara mōku. Kaurua ko tō hoa i tautokohia, i tukua mai te ngao kia hihiri te mahi a te tuākana, kei te mihi, kei te mihi.

Pupuhia taku mihi e te hau whāia te ia o Waikato, kia tau rā anō ki te Pūtahi. Kei te mihi ki a koutou i tautokohia, i whakawātea mai i te kaituhi nei kia whai wā a ia ki te whakaoti i tēnei tuingaroa. Kātahi te tautoko ko tērā, tēnā rawa atu koutou. Ki a koe te kaitiro tiro hapa, māku te haute!

Kua waiho ake nei taku mihi whakamutunga mō tōku ake whānau, ki tōku hoa, koutou i tautoko i ahau i roto i ngā tau kua pāhure ake nei. Horekau aku kupu hei whakairo i te aroha kei te ngākau. Tae noa ki a koutou e aku mokopuna, ki a Kian, ki a Harmony, ki a Andre, kei ōku whakaaro, kei tōku ngākau koutou i ngā wā katoa. Ki a koutou, whāia te mātauranga kia eke panuku! Nāku i runga i te aroha, nā tō koutou karāni mā.

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Te Rākau Karera

He Kupu Whakataki

I te tau 1979 ka puta mai te pūrongo a Richard Benton e mea ana e noho mōrearea ana te reo Māori, kua tata mate ia, ā, e kore ia e ora i ngā kaupapa ōkawa anake (Benton, 1979). Ka ohore mārika te hunga i tipu ake i te reo, ka tahuri mai, ka tīmata te tūtū haere o ngā rautaki whakarauora reo Māori. Ko *Te Whanake* tētahi o ēnei rautaki, ā, ko Te Ataarangi anō tētahi. Mai i tērā wā tae noa ki tēnei wā kua neke atu i te 30 tau ngā kaupapa e rua nei e haere ana. Hoinānō, i tēnei tuhinga ka āta tirohia ngā hōtaka e rua kia tāutungia he aha tērā i whai pānga ki a rāua, he aha ngoki tērā kei tua o ngā hōtaka e taea ai te kī he hōtaka angitu ēnei mā te hunga e hiahia ana ki te ako i te reo Māori.

Te Kairangahau

Ki te taha o tōku whaea nō Ngā Puhī ahau. Ko Te Hikutū te hapū. Ki te taha o tōku pāpā nō Ingarangi, nō Wēra ahau. I au e tipu ake ana, ko te reo Ingarihi te reo o te kāinga. Ka tae atu ahau ki te kura tuarua hoinā te wā tuatahi ka ngana ahau ki te ako i te reo Māori, engari, tē whaihua. Ki te titiro whakamuri hoinā te wā ka toko ake te whakaaro he koretake nō tēnei kōtiro ki te ako. Ka pākeke haere au, ka rongō ki te taimahatanga nā tōku kore whakapono ki au me tōku kore mōhio ki tōku ake ahurea me tōku ake tuakiri. He wā anō, ka hoki atu au ki te ako i te reo Māori, engari anō, tē taea. Nō te tau 1999 ka aro kē au ki te whai i te reo Māori me ōna tikanga i raro i te kaupapa o Te Ataarangi. Ka rongō ki te wairua o te kaupapa, ki te āhuru mōwai, ka tīmata taku whakapono ki ahau anō me ngā

mahi katoa e taea ana. I raro i te maru o Te Ataarangi ka tīmata taku mahi whakaako ka whai ngoki i tōku tohu paetahi, ā, ka tino kitea te ruarua mārika o ngā tuhinga e hāngai ana ki te kaupapa o Te Ataarangi tonu. Hoinā te wā ka toko ake te whakaaro kia tuhia tētahi kōrero hei āwhina i te tangata i a ia e rapu kōrero ana e hāngai tonu ana ki Te Ataarangi. Koia tēnei te tuhinga roa mō te tohu paerua hei whakahoki koha ki te kaupapa. Heoi, nō Te Ataarangi tōku reo, ā, ehara ahau i te tangata tōkeke¹ i roto i tēnei rangahau. Ki tā ngā tikanga rangahau, e tika ana kia whakaaturia e te kaituhi tōna tata me ōna pānga ki te kaupapa e rangahautia ana. Nō reira, hei whai i ngā tikanga mātātika o te whare wānanga, ko te kaituhi tēnei e whakaatu ana i tōku haukume² ki Te Ataarangi.

Ko Te Ia o Tēnei Tuhinga

Ko te aronga nui o tēnei tuhinga ko te tāhura³ ake i ngā take angitu⁴ hopu reo Māori⁵ o *Te Whanake* me Te Ataarangi mā te wetewete haere i ēnei hōtaka e rua. Mā tēnei mahi e tāutu⁶ he aha tērā kei tua, kei te ngākau o ēnei hōtaka, kia whakapūreo⁷ mai ko ngā take angitu. Ka wetekina ngā aho kia kitea ngā ritenga me ngā rerekētanga i waenganui i ngā kaupapa e rua. Kia kitea he aha tērā e angitu ai ngā kaupapa e rua, kātahi au ka kitea te take i angitu ai tāku hoputanga reo Māori i raro i te kaupapa o Te Ataarangi.

¹ Impartial

² Bias

³ Explore

⁴ Success factors

⁵ Māori language acquisition success factors

⁶ Identify

⁷ Draw out, extract

Te Tātari i Te Kōrero⁸

E rua ngā huarahi rangahau i whaia kia riro kōrero mai. Ko te tuatahi ko te uiui, ko te tuarua ko te tuku patapātai mā te imēra. Tokotoru ngā tāngata i uiui, kotahi tonu te tangata kīhai au i whai wā ki tōna taha, ko Te Murumāra tērā. Tae ki te wā kua rite ahau ki te uiui, ā, pokea ana ia e te mahi. Maringanui i tutaki māua i Te Tumu, ā, ka takoha mai ia i tētahi o ngā pukapuka i tuhia mō tōna tohu kairangi. Mō te tuku patapātai, tokowhitu ngā tāngata i whakahoki kōrero mai.

Mō te tuhi i tēnei tuhinga whakapae ki te reo Māori, kua ngana ahau ki te noho ki te reo Māori. Hoinānō, i waiho ētahi o ngā kōrero nā tangata kē ki te reo Ingarihi kia mahea ake ai te mārāma. Mō ngā kōrero whakamāori ka waitohu ki tētahi whakamārama ki te waewae rā anō⁹ o te whārangi, hei āwhina i te kaipānui. Kei pōhēhē te kaipānui kua hē taku pato i te kupu, kua whakamahia ngā kupu o tōku iwi e mōhio nei ahau. Nō reira, ko te hoinā ko te koinā, ko te hoinānō ko te heoi anō, ko te ngoki, ko te hoki,¹⁰ ko te raine ko te rānei.

He tūmomo tirohanga koioranga¹¹ te tūāpapa o tēnei tuhinga, he tiro tiro ki ngā kaiwaihanga o ngā hōtaka, arā, ko *Te Whanake* me *Te Ataarangi*. Ko tētahi wāhanga o tērā, ko te whakatakoto kōrero hītori e tirohia ai te ahunga mai o ēnei hōtaka. Ehara i te mea, he papatahi te āhuatanga o ngā kaupapa e rua, he nui ngā

⁸ Methodology

⁹ Footer of page

¹⁰ Kua hono te anō hoki, kia ngoki

¹¹ Biography

mata, he ahu-maha¹² nō ngā kaupapa. Nō reira, i runga i tērā whakaaro ka tikina atu ngā rākau hei anga whakairi kōrero.¹³

Mā ngā rākau Cuisenaire¹⁴ e whakaūpoko i ngā wāhanga o taku tuhinga. He taonga whakaako pangarau ēnei rākau. I te kitenga atu, ka mōhio mārika a Gattegno¹⁵ he wāhi tō te rākau hei āwhina i ngā tāngata ki te hopu reo hou.¹⁶ Ka tikina atu e Mataira te taurira o Gattegno ka whakahokia mai nei ki Aotearoa, ka whakatō i te hā Māori ki taua taurira, ka whānau mai ko Te Ataarangi. Ko te rākau tērā, ki te karangahia te ingoa o Te Ataarangi ka mōhio mārika ko Te Ataarangi tērā me āna mahi rākau. Mai i te akoranga tuatahi ka tūtaki te ākongā ki te rākau. He taonga hopu reo Māori, he taonga āwhina i te hinengaro kia kitea te tikanga kei tua o ngā kupu. He tae tō ia rākau, he nama anō tō ia rākau ngoki. E whai ake nei tētahi tēpu e whakaatu ana i ēnei āhua o ngā rākau.

Ngā Rākau – Cuisenaire Rods

English	Number	Māori
White	1	Mā
Red	2	Whero
Light green	3	Kākāriki/Karera
Crimson	4	Māwhero
Yellow	5	Kōwhai
Dark green	6	Kākāriki
Black	7	Mangu/Pango
Brown	8	Parauri
Blue	9	Kikorangi/Kahurangi
Orange	10	Karaka

(Higgins, 2009:8).

¹² Multi dimensional

¹³ Framework for this thesis

¹⁴ Georges Cuisenaire, he kaiwhakaako pangarau

¹⁵ He kaiwhakaako pangarau, he kaiwhakaako reo, nōna te aropū Te Ara Wahangū (Silent Way Method)

¹⁶ To acquire a new language

He nui ngā mata o te rākau, he maha ngā mea e taea ana mā te rākau. Ko tāku ko te whakamahi i ngā rākau hei anga mō te tuhinga nei. Inā ka tirohia *Te Whanake* me ōna taumata e whā ka kitea kua whakaritea ia taumata ki tētahi wāhanga o te whanaketanga o te rākau. Mai i te kākano, ki te pihinga, ki te māhuritanga, tae atu ki te kōhuretanga o te rākau. Ko te ingoa o tēnei tuhinga whakapae e whakaatu ana i ngā āhuatanga e rua o Te Ataarangi me *Te Whanake*. Ko ‘Te Rākau Whanake’ tērā. He tohu te kupu rākau mō Te Ataarangi, he tohu te kupu whanake mō *Te Whanake* ngoki, nā, kua tuia ngā āhuatanga e rua.

Ngā Wāhanga o Te Tuhinga

Mō te anga tuhinga e hāra i te mea ka tīmata au ki te rākau mā, te rākau nama tahi, engari, ka tangohia ngā rākau e hāngai ana ki te matū o ia ūpoko. E pēnei ana te whakatakoto o ngā rākau ki ngā ūpoko.

Ko te rākau karera te rākau kua tohua e au hei wāwāhi i ngā kōrero whakataki nei. Koia tērā te whakaaro hou e toko ake ana, te kara o te rea, o te pihi hou, e puta ake ana, kei te whakaatu i te āhuatanga o te pihinga o te whakaaro i tēnei tuhinga.

Ka whakaūpokohia te wāhanga tuarua o ngā kōrero ki te rākau karaka me ōna tini āhuatanga. He karaka te tae, he rākau māori¹⁷ anō ētahi o ērā tini āhua. Ka whakatauritea tēnei ki te whanaketanga o te rākau, arā, ko ngā kōrero koioranga mō Murumāra me te hītori o *Te Whanake*.

¹⁷ The Karaka tree, a New Zealand native

Āpiti hono atu ki te rākau karaka ko te rākau kōwhai, te ūpoko tuatoru, hoinānō tētahi rākau māori, tētahi rākau tūturu nei ka whakatakotoria kia kitea te whanaketanga o te kaupapa o Te Ataarangi. He tirohanga koioranga ki ngā tāngata me ngā awenga i whai pānga ki te kaupapa, te ia matua o ngā kōrero hītori ka puta ki tēnei ūpoko.

Ko te ūpoko tuawhā ko te rākau kākāriki, he kākāriki te kara, ā, he tūmomo manu te kākā ngoki. Ko te ākongā anō tērā, ka uru ki te ako, ā, ka whanake haere tōna reo Māori kia rite mai a ia ki te kākāriki. Ka rauhiā¹⁸ ai tēnei rākau ki ngā rākau o runga ake nei kia tīmata te tāhura mai i te ara ako matua o *Te Whanake*, arā, ko te Tikanga Reorua. Ka whai wāhi ki te ārohi¹⁹ i ōna taumata ako me ngā rauemi kua whakaritea hei kawē i tēnei kaupapa.

Ko te rākau whero te ūpoko tuarima, ko te aronga nui o tēnei ūpoko ko Te Ataarangi me tōna ara ako me ōna mātāpono.²⁰ Kua tīpakongia te rākau whero mō Te Ataarangi i te mea he whero anō te tae matua o te tohu o Te Ataarangi.

Ko te rākau kikorangi te rākau kei te ūpoko tuaono mō *Te Whanake*. Ko tētahi kupu anō mō tēnei kara ko te purū. He kupu arotau²¹ tēnei, ā, kei te papakupu²² mō *Te Whanake* tētahi wāhanga pēnei mō ngā kupu arotau. Ko *Te Kākano* ngoki tērā ka whakaranu²³ i te reo Ingarihi me te reo Māori. Ka aro atu te ūpoko ki tēnei

¹⁸ Place together

¹⁹ Examine

²⁰ Principles

²¹ Loan word

²² *Te Whanake Dictionary Te Aka*

²³ Blend

hōtaka me ōna tini āhuatanga, ka wetchia ngā kōrero i puta i ngā patapātai kia kitea he aha tērā kei tua e angitu ai tēnei tū ara ako.

Tahuri atu ki te rākau māwhero hei tāhū mō ngā kōrero e pā ana ki Te Ataarangi me ōna angitutanga kei te ūpoko tuawhitu. Ka whakatauritea te wāhanga mā o tēnei rākau ki te aropū o Gattegno, ka whakatauritea te wāhanga whero o te rākau ki Te Ataarangi. Ka whakaranu i te mā me te whero ka puta mai ko te māwhero. Ko tēnei te wāhanga ka puta ngā kōrero i ngā patapātai i tuku ki ētahi o ngā kaiwhakaako kia kitea he aha ki a rātou ētahi take angitu o te kaupapa.

Ka toe mai ko ngā rākau mā, te rākau mangu me te rākau parauri. He tohu te mā me te mangu mō te āhua o te tauaro. Ko te mā te tauaro ki te mangu, arā, he rerekē rāua ki a rāua. Tāpirihia te wāriu ā-kaute²⁴ 1 o te rākau mā ki te wāriu ā-kaute 7 o te rākau mangu, ka 8, he ōrite tēnei nama ki te wāriu ā-kaute o te rākau parauri, arā, ko te 8. Nō reira, he tohu tēnei mō te ritenga. Kei tēnei ūpoko ka tirohia ngā ritenga me ngā rereketanga i waenga i ngā kaupapa e rua. Katoa o ngā rākau ka whakatakoto kāpīpiti²⁵ kia puta mahea mai ngā kitenga, ā, ki konei whakahīato ake i ngā kōrero.

Ko taku i nāianei ko te tiki i te ipu rākau, ka tangohia ngā rākau, kātahi ka whakatakoto haere ki tērā ūpoko, ki tērā ūpoko. Hei reira kite atu ai Te Rākau Whanake me ōna āhuatanga angitu hei hopu reo Māori.

²⁴ Tirohia te tēpu kei te whārangi 4 mō ngā wāriu ā-kaute

²⁵ Place side by side

Te Rākau Karaka

Te Whanake – Ko tōna hītori

One of the problems that most indigenous people face is a shortage of texts and related resources, including materials for teaching their languages. Māori is no exception to this (Ka'ai, McDonald & Moorfield, 2006:2-3).

Ki te hunga kaiwhakaako reo Māori he mea nui ngā rauemi hei āwhina i a rātou ki te whakaako i te reo. Ko John Moorfield tētahi kua whakapau kaha ki te waihanga rauemi pēnei. Ka kite ngoki ko āna mahi whakaako te take i whai kaha a Moorfield ki te waihanga i ngā rauemi, kua mā te kaiwhakaako anake, engari, mā te hunga pākeke e ako ana i roto i ngā kura pākeke.

Kia tika ai te takotoranga o ngā rākau ki tēnei tuhinga me tika te tūāpapa, nā reira, ka tīmata mai ngā kōrero i te ahunga mai o tēnei kaupapa e karangatia whānuitia nei ko *Te Whanake*. Ka tīmata i te tangata a John Moorfield nāna te kaupapa i whakaara ake, ā, ko wai ia, ā, nō hea ngoki ia? Ka kite i konei ētahi take i ngākau nui ai te tangata nei ki te reo Māori, he aha anō ētahi o āna wheako i huri ai, ā, ka hangaia tēnei momo āhuatanga whakaako reo Māori. Hoinānō kua waiho ake te nuinga o te kōrero e āta wetewete ana i ōna mātāpono me ōna aropū ki te ūpoko kua tapaina ki te ingoa 'Te Rākau Kākāriki' o tēnei tuhingaroa. Ko ngā whakamārama mō *Te Whanake* me te putanga o ōna wāhanga, ōna rauemi, ōna reanga me ētahi o ngā take i puta mai ai te aronga nui o tēnei ūpoko. Ka tuituia ēnei kōrero katoa ki ngā kōrero o te ūpoko whai muri mai mō te ahunga mai o Te Ataarangi.

Ko John C. Moorfield (Te Murumāra) ²⁶

I whānau mai a John Moorfield i te tau 1943, i Te Kauwhata. Ka pākeke mai i roto o Te Kauwhata, ā, ki reira kuraina ai ki te Kura Tuatahi. Ahakoa he Pākehā ōna mātua, nō rāua te whakaaro kia tukuna tā rāua tama ki te Kura Tuarua o Tīpene ki Pukekohe. Hoinā te wā i uru atu a ia ki ngā akoranga reo Māori i runga anō i te ture o taua kura me whai ngā tama o te reanga tuatoru me te reanga tuawhā i te reo Māori. I a ia i Tīpene ka tūtaki a ia ki a Hoani Waititi, te kaiwhakaako Māori, ā, nā Hoani anō te hihiri ki te reo Māori i whakatō ki te ngākau o tēnei tama. E ai ki a Murumāra, koianei ngoki te wā i tīmata a Hoani Waititi ki te tuhi i ngā pukapuka *Te Rangatahi*²⁷ hei pukapuka āwhina i ngā kaiwhakaako reo Māori i roto i ngā kura (Moorfield, 1998:3).

Ka mutu a ia i te Kura Tuarua o Tipene, ka uru atu a ia ki te Whare Wānanga o Tāmaki-Makarau, i reira whai ai i tōna tohu paetahi, ā, ko ngā āhuatanga Māori te kaupapa matua o tōna tohu (anō).

Nō reira, i whai hua tana whai mātauranga, i whai pānga ngoki ngā mahi whakatenatena ā ngā tāngata pērā i a Hoani Waititi mā ki a Murumāra me tana mahi whai i te reo “The encouragement that Hoani Waititi and others gave to me was influential in leading me into a life’s work in the struggle to maintain Māori as a language of everyday communication” (anō).

²⁶ Te ingoa i uhia e Te Wharehuia Milroy ki runga i a John Moorfield i a rāua e mahi tahi ana ki te Whare Wānanga o Waikato (Moorfield, 1998:iii).

²⁷ He raupapa pukapuka (series) hei ārahi i te kaiwhakaako reo Māori i roto i ana mahi whakaako tamariki i ngā kura

Kua Takoto te Mānuka

I te tau 1967 ka uru atu a Murumāra ki Te Whare Takiura o Tāmaki-makau-rau.²⁸

Koianeī ngoki te wā i tīmata ai tana rapu haere, tana rangahau haere i tētahi āhuatanga pai hei ako mā ngā pākeke, hei whakaako i te reo Māori ki a rātou (anō). “Nō te otinga o tana ako i te mahi whakaako i Te Whare Takiura o Tāmaki-makau-rau, e waru tau ia e whakaako ana i ngā taitamariki o ngā Kura Tuarua o Ngāruawāhia, o Wesley me Tuakau” (Moorfield, 2003a:iv).

Ko te āhuatanga ako whānui o taua wā ko te rongowetere.²⁹ Ko tēnei te wā i whakamātauria e Murumāra ētahi o ngā momo āhuatanga ako i roto i te akomanga kia kitea ngā painga, ngā ngoikoretanga raine o aua āhuatanga ako.

... my search for an effective method of teaching Māori continued through trial and error in the classroom; through reading textbooks and research reports on second-language teaching; through discussions with other teachers; and by attending Māori language teachers' courses (Moorfield, 1998:3).

Ka whai tūranga mahi a Murumāra ki te Whare Wānanga o Waikato i te tau 1976, ā, ka whanake haere tōna mōhiotanga me ōna pūkenga ki te reo Māori nā tana noho i waenganui i ētahi o ngā tohunga o te reo pēnei i a Hoani Rangihau, Tīmoti Kāretu me Te Wharehuia Milroy. Ka haere tonu tana mahi rangahau i ngā tikanga reorua³⁰ me te whakaako reo-tuarua.³¹ I reira anō ka whai a ia i tētahi pepa mō ngā āhuatanga whakaako reo-tuarua mō te reo Wiwi, ā, ka riro i a ia taua pepa me

²⁸ Auckland Secondary Teachers College

²⁹ Audio-lingual

³⁰ Bilingualism

³¹ Second-language teaching

te māka tino pai. Mai i tērā tohu, ka haere a ia ki Wēra³² ki te whai i tōna tohu paerua. Kotahi tau a ia i reira i raro i a Professor Carl Dodson,³³ ā, ka hoki mai ki Aotearoa, whakaoti atu ai i tērā o ana tohu. Ko te kaupapa o tana tuhinga whakapae ko ngā aropū³⁴ o Dodson mō te Tikanga Reorua hei whakaako i te reo-tuarua³⁵ (anō:4).

Ka Whānau Mai Ko Te Whanake

Ko tēnei te wā ka tīmata tāna tuhituhi i te pukapuka tuatahi me te whakarite i ngā kōrero mō ngā rīpene tuatahi. E toru ngā tino take i puta mai ai ngā rauemi, ko te tuatahi ko te hanga rauemi whakaharatau³⁶ mā ngā ākonga i te wā ka hoki atu rātou ki ō rātou ake kāinga. Ko tāna i whakapae ai, inā ka whai wā te ākonga ki te whakaharatau ki te kāinga ka wātea mai te kaiwhakaako ki te aro kau ki ngā mahi whakawhitiwhiti kōrero i roto i te akomanga.

Ko te take tuarua ko te ruarua me te tahito o ngā pukapuka whakaako i te reo Māori o taua wā, he tauira ēnei e whai ake nei;

Biggs, B. (1969). <i>Lets Learn Māori</i> . Wellington: Reed Education.
Harawira, K.T. (1950). <i>Teach yourself Māori</i> . Wellington: A.H. & A.W. Reed.
Karetu, T. S. (1974). <i>Te Reo Rangatira: A course in Māori for sixth and seventh forms</i> . Wellington: Government Printer.
Ngata, A. T. (1901). <i>Complete Manual of Māori Grammar and Conversation</i> . Christchurch: Whitcombe and Tombs Ltd.

³² Wales

³³ He tohunga mō te tikanga reorua ki tōna ake whenua ki a Wēra

³⁴ Theory

³⁵ M.Ed. in Bilingual and Language Education from the University of Wales in 1984

³⁶ Parakatihī, practice

Smyth, P. (1946). <i>Te Reo Māori: A Guide to the study of the Māori language</i> . Wellington: Whitcombe and Tombs Ltd.
Stowell, H. M. (1911). <i>Māori-English Tutor and Vade Mecum</i> . Wellington: Whitcombe and Tombs Ltd.
Waititi, H. R. (1962). <i>Te Rangatahi Tuatahi 1: Ka Hao te Rangatahi: The New Net Goes Out Fishing</i> . Wellington: Government Printer.
Waititi, H. R. (1964). <i>Te Rangatahi Elementary 2: A Māori Language Course</i> . Wellington: Government Printer.
Williams, W. L. (1940). <i>First Lessons in the Māori Language</i> . Auckland: Upton and Co.
Wills, W. H. (1964). <i>Lessons in the Māori Language</i> . New Plymouth: Thomas Avery and Sons.

Ko te take tuatoru i huri ai a Murumāra ki te hanga rauemi ko te amuamu a ngā ākongā mō te āhuatanga o ngā pukapuka o taua wā. He amuamu nā te mea kua hāngai ngā raupapa pukapuka *Te Rangatahi* nā Hoani Waititi ki te rangatahi me te hunga noho pāmu, ā, kīhai te pākeke i tino whai wāhi i roto i ngā kōrero, kīhai ngoki te hunga noho taone i rongo ki ngā kōrero mō rātou ake. Waihoki, ahakoa te pai o ēnei pukapuka mā te tamaiti, ka amuamu ngā ākongā pākeke o taua wā mō te āhuatanga o ngā tama me ngā tāne e mahi ana i ngā mahi e tino whai take ana, engari, ko ngā kōtiro me ngā wāhine ka mahi noa i ngā mahi i roto i ngā kāinga (anō). Ka kite atu i konei, ko ana mahi, ko ana akoranga katoa, he mea hei whakawhanake i ōna pūkenga e tika ana mō tēnei mahi, te mahi hanga rauemi reo Māori mā te kaiwhakaako reo Māori.

Nō reira, kua takoto te mānuka, kua whānau mai *Te Whanake*, ā, kua tīmata te hiahia kia ea ai te whakahoki koha ki te iwi Māori, ki ngā tāngata i poipoi i te tangata a Murumāra nei.

He Aha Tēnei Mea *Te Whanake*?

He nui ngā āhuatanga o tēnei raupapa rauemi ako reo Māori, *Te Whanake*. He pukapuka whānui mā te katoa, he pukapuka tātaki³⁷ hei ārahi i te ākongā, he pukapuka e hāngai ana ki ngā akoranga kei roto i ngā pukapuka whānui. Arā anō ngā pukapuka hei ārahi i te kaiwhakaako, ngā rīpene whakarongo, ngā rīpene whakaata, ngā pakihere rokiroki,³⁸ ngā papakupu ngoki, ā, nā Murumāra te nuinga o ngā kōrero i kohi. (*Te Whanake* Pae Tukutuku, 2008).

Hoinānō, e hara i te mea i te tīmatanga ko te tā me te tuku ki te ao whānui te take i hangaia mai ēnei rauemi.

The first book of the collection was not written with publication in mind, but rather to produce a text that suited the cultural background and the needs of my own students learning Māori. It was respected Māori mentors who later encouraged publication for a wider audience (Moorfield, 2006:115).

Nā, koia tērā ko te pukapuka *Te Kākano* (1988) te pukapuka tuatahi o tēnei raupapa-pukapuka³⁹ i puta mai ai (Moorfield, 2003b:1). Mā ngā tāngata kātahi anō ka tīmata ki te ako i te reo Māori i roto i te Whare Wānanga o Waikato i te wā i tīmata a Murumāra ki te whakaako i te reo. Ka hangaia mai, engari, ka ahuahua

³⁷ Study guide

³⁸ Podcast

³⁹ Series of books

tonu i runga i te hiahia o ngā ākonga, ā, i runga ngoki i ngā aropū hou i te putaputa mai mō te ako i tētahi reo tuarua. Mai i tōna putanga tuatahi mai, ko tētahi mahi nui a Murumāra ko te tirohia, ko te aromātaihia, ā, ka tāruatia anōtia⁴⁰ *Te Kākano* i ia tau, kia pai ake tēnei rauemi. Ehara i te mea me noho ākonga te tangata kia riro i a ia ēnei rauemi, engari, ka taea te hoko ēnei i ngā toa pukapuka, i ngā whare wānanga me te tono tōtika atu ki te pae tukutuku o *Te Whanake*.

Ko ngā wāhi, ko ngā kura ka tino whakamahi i ēnei rauemi ko ngā kura pākeke pērā ki Te Whare Wānanga o Otākou,⁴¹ Te Whare Wānanga o Waitaha,⁴² Te Whare Wānanga o Waikato, me ētahi o ngā kura tuarua (Moorfield, 1998:6). Waihoki, ko ngā Kuratini⁴³ ki Tauranga, Te Tai Rāwhiti, Taranaki, me Te Wānanga o Raukawa ngoki, ā, kua piki te nui o ngā momo kura e whakamahi ana i ēnei rauemi ki te 1,200 (University of Otago, Pae Tukutuku, 1999).

Whai ake i te putanga mai o *Te Kākano* ka puta mai e toru anō ngā reanga o *Te Whanake*, arā, ko *Te Pihinga* (1989), ko *Te Māhuri* (1992) me *Te Kōhure* (1996) (Moorfield, 1998). Mō te katoa o ēnei reanga kua wāwāhia kia kotahi te kaupapa mō ia ūpoko, ā, kua aro atu ki ngā kaupapa pai ki te pākeke. He whakatakotoranga reo hou, he tauira tō aua takotoranga me ngā whakamārama kei ia ūpoko ngoki. Kei ia ūpoko he kupu hou, he mahi whakarongo, he mahi tuhituhi, he mahi kōrerorero, he mahi pānui me ētahi ngohe⁴⁴ hei whakapakari i te whakahua a te ākonga i ngā kupu Māori pērā ki ngā ingoa wāhi. “Each chapter of

⁴⁰ Revise

⁴¹ Otago University

⁴² Canterbury University

⁴³ Polytech

⁴⁴ Activities

the four textbooks of *Te Whanake* focuses on one main area of language or theme. Sometimes related sub-themes are included in some chapters” (Moorfield, 1998:8). Kei te wāhanga whakamutunga o ia pukapuka tētahi papakupu e hāngai pū ana ki ngā kupu kua puta ki taua ūpoko o te pukapuka me ngā rīpene. I roto anō i ngā putanga tuarua, tuatoru,⁴⁵ kua tāpirihia he whakamārama mō ngā kupu arotau⁴⁶ (University of Otago, 1999).

Nō reira, ka kitea, i te putanga mai o *Te Kōhure* kīhai a Murumāra i tū me te whakaaro kua mutu rā anō ngā mahi, ko tāna kē, ka haere tonu, ka whakamātauria, kia pai ake, kia whānui ake anō ngā rauemi.⁴⁷ Ahakoa i roto i āna mahi i raro i te Whare Wānanga o Waikato, i raro i Te Whare Wānanga o Ōtakou tae noa ki ēnei rā, kei te haere tonu tāna mahi hei whakahoki koha ki te iwi Māori.

I have no doubt that people like Hoani Te Rangiāniwaniwa Rangihau, Dr Hirini Melbourne and Dr Wharehuia Milroy imparted some of their knowledge to me with the expectation that I would in turn pass on that knowledge to others through my teaching and writing. Some have been mentors who have paved the way for me to continue my work unhindered. Through that support they have deflected any criticism from their own people about access to Māori knowledge being given to a non-Māori. I continue to try to repay the debt I owe to those people (Moorfield, 2006:116).

He Kapinga Kōrero

Kei tēnei o ngā ūpoko kua aro kau ki te tipua nei a Murumāra, koia anō rā me ana mahi i ngā tekau tau 70 ki te tau 2010. He tangata pukumahi, he tangata ngākau nui ki te reo Māori, ā, he nui ngā hua kua puta i tana ako i te reo Māori me ngā

⁴⁵ Second and third editions

⁴⁶ Transliteration

⁴⁷ Kei te whārangi 52 ngā kōrero mō te whānui o ngā rauemi kua puta mai i ngā tau whai muri mai

awenga i tāna noho tahi, mahi tahi ki ngā tāngata pērā i a Hoani Waititi mā. Ko tāna ko te tāutu i te mokotawhā ki te māketē⁴⁸ me te ruarua, te kōpaka o ngā rauemi hei āwhina i te kaiwhakaako i te reo Māori, ā, kua hikina te mānuka hei painga mō ngā kaiwhakaako, mō te reo Māori ngoki.

Hoinānō, koia tērā, tētahi kākano, kua whakatō, kua whāngai ki te wai, ā, kua whānau mai ko *Te Kākano*, te pukapuka tuatahi o *Te Whanake*. Ehara i te mea kua whānau mai *Te Kākano*, ā, ka mutu atu ki reira, engari, kua ahuhua, kua mahia tonutia kia pai ake, kia whanake ake tēnei putanga rauemi. Nā, ka tae ki tēnei rautau, ā, he tere, he kakama nō te tangata nei ki te tīpako i ngā tini āhuetanga, i ngā tini hangarau o te wā me te whakahāngai atu ki ngā akoranga kia rawe ai ngā rauemi hei whakarata i te tangata, kia hihiri te tangata ki te ako i te reo Māori.

I nāianei ka huri ki ngā kōrero mō te takenga mai o Te Ataarangi me ngā tāngata nā rātou te mahi nui kia tū mai a ia.

⁴⁸ Gap in the market

Te Rākau Kōwhai

Te Ataarangi – Ko Tōna Hītori

While school programs were regarded as very important, and Māori programs on television and radio essential, Māori communities themselves were the critical determinants for the successful maintenance of Māori language (Durie, 2001:62-63).

Kia whai i te ia o tēnei kaponga kōrero nei, āe, i tipu ake ko ngā kaupapa pērā ki Te Kōhanga Reo, ki te Kura Kaupapa Māori me ngā Whare Wānanga Māori e toru i runga i te hiahia o te hapori Māori tonu. Kei te kōrero ahau mō te hunga nā rātou te mānuka i hiki i runga i ngā kitenga i puta i te rīpoata ‘Socio-linguistic survey’ nā Benton (1979) e mea ana kua tata mate te reo Māori. Ko tēnei te hapori, te hunga he mōhio nō rātou, kei a rātou kē te tino haepapa kia kore ai te reo Māori e ngaro, engari, kia ora tonu ia hei taonga tuku iho ki ngā mokopuna (anō).

Nā, ko Murumāra tērā, ā, ka takea mai ko *Te Whanake*, i nāiane i ka huri ki te takenga mai o Te Ataarangi, ka whakatakotoria he kōrero mō tētahi tokorua i hikina ake taua mānuka. Ko Ngoingoi Pēwhairangi tēnā, ko Kāterina Te Heikōkō Mataira tēnā, me te rautaki whakarauora reo⁴⁹ Māori i whakatūria ake, ā, ko te kaupapa e mōhiohia whānuihia ko ‘Te Ataarangi.’ Ka aro nui atu ki te whakatipuranga me ngā awenga i pā ki a rāua. Ka tirohia ngā pūkenga, ngā mōhioanga me te mātauranga o te tokorua kia kitea te hāngaitanga ki te ia o tēnei tuhinga arā, ki ngā take i tika ai, i angitu ai te tūāpapa o tēnei kaupapa. Ka puta

⁴⁹ Language revitalisation strategy

ngoki he kōrero mō ngā huarahi i whaia e Te Ataarangi i roto i ngā tau 30, he aha aua huarahi, he aha ngoki te whakapānga ki te angitutanga o tēnei rautaki whakarauora reo Māori.

Ko Kumeroa Ngoingoi Pēwhairangi (Ngoi)⁵⁰

One of Ngoi's PASSIONS was undeniably te reo Māori. This was shown in different mediums, such as her compositions and her teaching. A major legacy to Aotearoa/New Zealand as a nation is Te Ataarangi (Ka'ai, 2008:60).

I whānau mai a Ngoingoi Pēwhairangi i te 29 o Tīhema, i te tau 1921. Nō Te Whānau-a-Ruataupare o Tokomaru, tētahi o ngā hapū o Ngāti Porou, me Ngāti Koi, tētahi o ngā iwi o Hauraki ngoki a ia (anō). Ka pākeke mai a ia i roto o Tokomaru, ā, ki reira kuraina ai ki te kura Māori o Tokomaru. “Ko te reo Māori te reo ake o Ngoi, engari, i tere tonu tana tika ki te kōrero i te reo Pākehā, ā, nō te tau 1938 ki 1941 tana roa ki Hukarere i Ahuriri” (Orange, 2001:146). He kōtiro kakama, ā, ka riro i a ia tētahi karahipi kia uru atu ia ki Hukarere i te tau 1938 (Ka'ai, 2004:98).

He minita tōna pāpā nō te Hāhi Ringatū, he kaiāpai anō ngoki a ia nō te rōpū Kotahitanga, engari, nā tōna karāni mā me tōna karāni pā a Ngoi i whāngai, i whakatipu ki tō rātou marae, ki Waiparapara. Nō te ao kōhatu ōna mātua me ōna mātua tūpuna. “From her earliest years, Ngoi was reared within a strong Māori world and surrounded by religious and political ideas and beliefs that emphasised

⁵⁰ Koinei tōna ingoa i mōhiohia whānuitia e te motu

the autonomy of Māori people, a cause that she spent her life promoting” (anō).
Ka whakatipua mai a Ngoi i roto i ēnei āhuatanga katoa ka kitea te awenga⁵¹ nui
ki a ia, ki tōna oranga, ā, taihoa ake e kite atu ai te pānga ki Te Ataarangi.

Nā tōna whaea kēkē a Tuini Ngāwai i tohi rawa i a Ngoi kia tau ai ngā āhuatanga
whakakite, ngā āhuatanga tito me te mōhio ki te taki hautū i te tangata. Ko tētahi
mahi tino pārekareka ki a Ngoi ko te mahi kapa haka. “Mau haere tonu te takitaki
mai a Ngoi i ngā mahi toi, he mema, he kaihautū nei ia mō te rōpū kapa waiata o
Te Hokowhitu-a-Tū, nō te tau 1939 i whakatūria e Tuini Ngāwai” (Orange,
2001:146).

Nō te tau 1973 i tīmata āna mahi ki te kura tuarua o ngā kōtiro o Tūranga-nui-ā-
Kiwa⁵² hei kaiwhakaako reo Māori, whakaako anō i te karapu Māori o taua kura.
I te tau 1974 ka tīmata tana mahi whakaako i ngā akoranga Māori o te Whare
Wānanga o Waikato ki Tūranga-nui-ā-Kiwa (anō).

Nā te tūnga o Kara Puketapu hei hēkeretari mō te Tari Māori ka kitea ngā painga,
me ngā pūkenga o te wahine nei, ā, ka tohua ko Ngoi hei kaiāwhina i roto i ngā
mahi mō te kaupapa ‘Tū Tangata.’⁵³ I konei ka whakaritea te hui Whakatauirā ki
te whakawhitiwhiti whakaaro, whakawhitiwhiti kōrero, ā, ka puta mai ko Te
Kōhanga Reo tuatahi ki Pōneke (Ka’ai, 2004:99).

⁵¹ Influence

⁵² Gisborne Girls High School

⁵³ “This programme focused on rescuing urban Māori youth and connecting them to iwi” (Ka’ai, 2004:99). “A programme at this time to promote Māori economic and cultural development, which employed a network of cultural officers throughout New Zealand” (Kokomuka, 2001:13)

I te tau 1977, ka whakawhiwhia a Ngoi te tohu QSM⁵⁴ mai i te Kāwanatanga Tīanara o taua wā, i a Tā Keith Holyoake mō āna mahi mō te iwi Māori (Ka'ai, 2008:45).

Tērā anō i tohua te wahine nei hei kaitohutohu mō te Tari Maori⁵⁵ koia anō ngoki tētahi kaiāwhina mō Michael King i a ia e hanga ana i ngā kiriata mā te pouaka whakaata. I te tau 1978 ka uru atu a Ngoi hei kaitohutohu ki te Kaunihera o te Motu mō te ako pākeke.⁵⁶ Nō tāna uru atu ki tēnei mahi kua huakina mai ngā tatau, ā, kua āhei a ia ki te haerere haere ki ngā wāhi katoa, hei āwhina i ngā tono a te iwi Māori whānui huri noa i te motu (Orange, 2001:146).

I te tau 1985 ka puta tāna pukapuka mō tōna whaea kēkē a Tuini, arā, *Tuini: her life and her songs* hei whakanui, hei tohu aroha. He nui tonu ngā waiata nā Ngoi i tito, pērā i te waiata *Whakarongo* tērā anō āna waiata rongonui i titohia mā Prince Tui Teka rāua ko Dalvanus Prime (anō). Ehara i te mea kotahi anake te pukapuka i whakaputaina e ia, engari, i puta ngoki ko te pukapuka *He Kōrero Paki Hei Whakatinana*⁵⁷ (1983) me te pukapuka *He Paku Āwhina* (1984) mō te whānau o Te Ataarangi.

Ka kitea he wahine whai mana a Ngoi i roto i āna nei mahi mō tōna iwi, otirā mō te iwi Māori, ahakoa he aha te mahi pēnei i te kutikuti hipi, te titotito waiata, te mahi toi me te tohutohu tikanga-ā-iwi. I a ia mō te whakaratarata tangata, ahakoa he mema paremata, ahakoa he kaimahi pāmu raine.

⁵⁴ Arā, ko te 'Queen's Service Medal'

⁵⁵ Department of Māori Affairs

⁵⁶ National Council of Adult Education

⁵⁷ Nā Ngoi rāua ko Kāterina Te Heikōkō Mataira

I te 29 o Hānuere i te tau 1985 ka riro i te taniwha māuiui tō tātou nei whaea a Te Kumeroa Ngoingoi Pēwhairangi i tōna kāinga i Tokomaru, ā, mahue iho mai ko tōna hoa rangatira me tā rāua tama (Orange, 2001:149).

The loss of a leader of the calibre of Ngoi leaves a huge gap in the Māori world. It is unlikely that any one person can ever hope to fill this gap... (Ka'ai, 2004:101).

Ko Tākuta Kāterina Te Heikōkō Mataira

When the focus on Māori language revival began, someone said to me 'How much time will you spend on this project?' I remember saying I would probably keep working at it until the day I die (Mataira, 2001).

I whānau mai a Kāterina Te Heikōkō Mataira i te tau 1932 i Tokomaru, i Te Tairāwhiti. He tamāhine a ia nā Erana Nika Goldsmith nō Te Whānau o Takimoana rāua ko Raniera Harrison nō Te Whānau a Iritekura (Higgins, 2009:10-11; Te Pou Taki Kōrero Whāiti, 2005:20). I muri tata atu o tāna whānautanga ka māuiui tōna māmā, ā, ka noho a ia hei tamaiti whāngai ki a Eru rāua ko Te Kotuku Potaka. He pērā anō te tokorua nei ki ngā karāni a Ngoi, arā, nō te ao kōhatu rāua. Ko te reo tuatahi o Kāterina ko te reo Māori nā te mea hoinā anake te reo kōrero a te tokorua a Eru me tāna wahine. I tino whai pānga, whai awenga ngoki a Eru ki te tamaiti nei, nāna i whāngai ki ngā tikanga me ngā mātauranga, ā, nā Eru rāua ko Raniera ōna pūkenga waihanga pakiwaitara i poipoi (Higgins, 2009:11). He kōtiro kakama a ia, he pai ki a ia te ako i te reo Pākehā, kāore ōna āwangawanga mō te reo Māori i taua wā. Ka kuraina ki Te Kura

Tuatahi o Manutahi Māori i Ruatōrea kātahi a ia ka uru atu ki te Kura Tuarua o Hato Hōhepa i Ahuriri (Te Pou Taki Kōrero Whāiti, 2005:20).

I muri i te kura ka haere a ia ki te Kura Takiura o Ardmore i Papakura, me Te Kura Takiura o Otepoti. Nō te putanga i te kura takiura ka whiwhi mahi a ia ki Te Kāreti o Te Tai Tokerau⁵⁸ hei kaiako mahi toi (anō:21).

I a ia e whakaako ana ki tērā kura ka kite ko te nuinga o ngā tamariki he tamariki Māori, ka pāhi ēnei tamariki i ana akoranga toi, engari, kāore te nuinga o rātou i puta i te Tohu Kura Tīwhikiti.⁵⁹ Kua kore ngoki he akoranga Māori mā ēnei tamariki ki tērā o ngā kura, nā ka whai atu a Kāterina i tēnei take kia tū mai ko tētahi akoranga reo Māori mā rātou (Higgins, 2009:13).

Ka moe a Kāterina i a Junior Mataira nō Rākaipāka, Ngāti Kahungunu, nā wai rā ka hapū a Kāterina, ā, ka whānau mai ko tā rāua tamaiti tuatahi. Koia te wā i haere atu a Hoani Waititi, ā, ka inoi atu ki a Kāterina kia tuhia he kōrero mō ana putanga pukapuka *Te Rangatahi* (Te Pou Taki Kōrero Whāiti, 2005:21).

Ka neke atu rāua ki Pōneke, ā, koia te wā i tūtaki a Kāterina ki a Beth Ranapia, tētahi kaiētita pukapuka mō *Te Wharekura*,⁶⁰ arā, he putanga pukapuka mō ngā kura. Ka inoi atu a Beth kia tuhia e Kāterina he kōrero mō ēnei putanga pukapuka. Arā anō ngā tāngata pērā i a Timoti Kāretu, i a Hirini Melbourne, i a Hirini Moko Mead mā, i tonoa kia tuhia he kōrero mō ēnei pukapuka (anō:22).

⁵⁸ Northland College

⁵⁹ School Certificate

⁶⁰ Māori language version of the NZ School Journals

Ka neke te whānau Mataira ki Kirikiriroa, ā, ka riro i a Kāterina tētahi tūrangā mahi ki Te Kura Takawaenga o Peachgrove hei kaiwhakaako mahi toi. Koiane te wā i tīmata a Kāterina ki te tuhi i te pukapuka *Te Ātea* hei whakautu i te kōrero nō te ao kōhatu kē te reo Māori, ā, e kore ngoki ia e ora i ngā āhuatanga o te ao hou, o te ao hurihuri (anō). He nui anō ngā pukapuka, ngā pakiwaitara me ngā pūrākau kua tuhia e ia, kua mā te hunga tamariki anake, engari, mā te hunga pākeke anō.

Ara kē te huhua o āna mahi e whai ake nei:

Kua nōhia e ia ngā poari o Te Mangai Pāho, o Te Ataarangi, o Te Rūnanganui o ngā Kura Kaupapa Māori, o Ngā Puna Waihanga, o Te Kaupapa Mātauranga Mō Te Iwi Māori, me Te Taura Whiri i te Reo Māori. He nui ngā taonga kua riro i a ia e whakanui ana i ana mahi. Kua tohua ia ki te Mētara o Kuini Erihāpeti, ki te Hoa o te Kāhui Painga o Aotearoa (CNZM), me Te Tohu Kairangi Whakahōnore a Te Whare Wānanga o Waikato (anō:19).

I te tau 1973 ka whai mahi a Junior ki te ‘Teachers College’ i Whīti⁶¹ nō reira ka hūnuku te whānau. I a rātou i reira ka uru atu a Kāterina ki te Whare Wānanga o taua takiwā ki te ako i te reo Whīti. Ko ngā āhuatanga ako ko te wetewete reo⁶² me te Tikanga Reorua,⁶³ arā, ka whakamahi i te reo Pākehā hei ako i te reo Whīti (Higgins, 2009:17). Kīhai tāna ako i reira i tino whai hua, ā, ka tūtaki a ia ki ētahi tāngata nō te ‘American Peace Corps’ me ō rātou reo Whīti. Ka haere tahi atu rātou katoa ki ngā akoranga ‘rākau’ koia tērā ko tāna wheako tuatahi me tēnei āhuatanga ako ‘Te Ara Wahangū.’⁶⁴

Away I went and we had a mixed group of people. Some were Indian (Hindi), Fijian, some Solomon Islanders, one from Papua New Guinea who spoke one of their dialects. A whole mixture of people and we sat there with this Japanese who taught us Japanese using these rods. We did that then each one of us was required to teach the rest their language. I taught a bit of Māori. The Fijian

⁶¹ Fiji

⁶² Grammar – translation method

⁶³ Bilingual

⁶⁴ The Silent Way

and all of those other people taught a bit of their reo. That was my first experience with the rākau, as a student and I was fascinated by it, having spent all this time studying these other methods, many of which were dependent on English (Mataira, 1986).

Hoki mai ai te whānau Mataira ki Aotearoa kua tīmata te tūtū mai o ngā rōpū pērā ki ‘Ngā Tamatoa’ me ‘Te Reo Māori Society’ i Te Whare Wānanga o Wikitoria. He nui ngā āwangawanga mō te oranga o te reo Māori, he nui anō ngā hui i whakatū hei whakawhitiwhiti whakaaro, hei whakawhitiwhiti kōrero e pā ana ki te reo Māori (Walker, 1990:210). Hoinā te wā ka uru atu a Kāterina ki te Whare Wānanga ki te whakahou i tōna reo ki ngā tuinga pērā ki Te Kawa o te Marae (1963), ki *Ngā Mōteatea* (1929), me *Ngā Mahi a ngā Tūpuna* (1885) ka rongō anō a ia i te ātaahua o tōna reo. Ahakoa tōna kaha ki te whakaputa pukapuka i roto i te reo kei reira tonu te aroha mō tōna reo (Higgins, 2009:16).

... it was these wānanga with Koro Dewes that confirmed her commitment to the reo as being the means by which the soul of being Māori can be expressed. That was the case for herself and sparked the desire to learn more about language acquisition and teaching which subsequently developed into a methodology for teaching Māori as a second language (anō).

Hoki atu ki ngā tekau tau 70 i puta mai te rīpoata a Benton, ka tīmata ngoki a Kāterina ki te rangahau haere, whakamātau haere i ngā āhuatanga ako kia kite he aha ngā painga o ngā rākau hei whakaako i te reo Māori. E tino whakapono ana a Kāterina e kore te reo Māori e ora i ngā kura, i ngā whare wānanga raine ahakoa te maha o ngā akoranga Māori e haere ana i taua wā. Nā, ka tīmata tāna whai haere i tāna kaupapa rangahau i raro i Te Whare Wānanga o Waikato (anō:1-3)

Mainstream society does not value the issue enough. If it did, the anomalies would disappear. With reference to the maintenance of minority languages Fishman (1966, 1976) categorically states that unless the majority group see value in another language, and deliberately seek it for their children, the survival of that language cannot be guaranteed. The issue seems to rest upon a massive

campaign to change mainstream attitudes. But even supposing attitudes could be changed, such a venture would require considerable time, and time is what Richard Benton would have us believe we do not have (anō:3).

I te tau 1980 ka puta mai tāna tuhinga whakapae mō te Tohu Paerua ‘The Effectiveness of the Silent Way Method in the Teaching of Māori as a Second Language.’ Ka kitea i roto i āna mahi rangahau ngā tino painga o ngā mahi rākau ki te whakaako pākeke. Hoinānō te wā i tīmata a Kāterina rāua ko Ngoi ki te huri haere i te motu ki te whakatakoto i tēnei kaupapa ki tērā iwi, ki tērā iwi, ki tērā takiwā, ki tērā takiwā.

Nō reira, ka kite i konei kīhai tēnei wahine i huri tuarā ki ngā tikanga, engari, i noho wātea tonu te hinengaro ki te whakamātau i tēnā whakaaro, i tēnā mahi.

He toki tēnei wahine nō te ao Māori mō te whakaoranga o te reo Māori i roto i ngā kaupapa o te tuhi kōrero, o Te Ataarangi, me ngā kura kaupapa Māori. Kua roa ia e hautū ana i aua kaupapa e toru. Waihoki nā te hekenga o te werawera i te rae o te kuia nei me ōna hoa mahi e puta haere ana te ihu o tēnā kaupapa, o tēnā kaupapa ki te whaiao, ki te ao mārama (Te Pou Taki Kōrero, 2005:18).

Kua Takoto Te Mānuka

I taua wā, ahakoa kāore anō a Ngoi rāua ko Kāterina kia mahi tahi mō Te Ataarangi, kua mōhio rāua ki a rāua. Ā, i hui tahi ai te tokorua me Mokonuiārangi Bennett, te Tiamana o te ‘Māori Advisory Committee of the National Council of Adult Education.’ Ka hoatu e Ngoi tāna rīpoata e pā ana ki āna mahi o taua wā ki a Mokonuiārangi, me te wero “what our people out there want most is to learn their reo” (Kōkōmuka Consultancy, 2001:12). Ka tāhuri atu a Mokonuiārangi ki a Kāterina me te wero atu - ka aha koe? (anō).

Hoinānō nei te wā ka whakaaro ake a Kāterina, kua tae ki te wā tika kia puta i tāna i kite ai i roto i āna mahi rangahau. Kua whakapā atu ki a Caleb Gattegno,⁶⁵ ka whakaae mai a ia kia ahuahua tēnei āhuetanga o Te Ara Wahangū kia Māori tōna āhua, hei painga mō te reo Māori (Higgins, 2009:19).

Ka Whānau Mai Ko Te Ataarangi

I tino whai take te kaupapa o Te Ataarangi i ō rāua ko Ngoi mōhio ki ngā mahi whakaako. He tauira pai ngoki te tokorua nei mō te aropū ō Gramsci (1972) e pā ana ki ngā rangatira-ā-iwi⁶⁶ (Higgins, 2009:21).

He nui ngā pūkenga o te tokorua, ā, he rerekē tētahi ki tētahi. Nā Ngoi ngā pūkenga a te kaiako, me te pūkenga whakarata tangata. He mōhio nōna ki ngā tāngata i te hāpori, i te paremata ngoki hei whakarata, hei āwhina, hei hāpai ake i a Te Ataarangi ki te motu. Ko ā Kāterina pūkenga whakaako reo Māori, mahi toi, whakaputa pukapuka me tana mahi rangahau e pā ana ki te hoputanga⁶⁷ o tētahi reo āna tino pūmanawa i whai take ai ki Te Ataarangi (Kōkōmuka Consultancy, 2001:12-13).

Ka mahi tahi te tokorua kia tū mai te kaupapa. Ko tētahi o ngā mahi tuatahi ko te whakamātau haere i tēnei āhuetanga ako mō ngā pākeke. Nā te ‘New Zealand Council of Educational Research’ me te ‘New Zealand Council of Adult Education’ te kaupapa i tautoko. Hoinānō, ka tautoko mai a Iritana

⁶⁵ Nāna nei te aropū ‘Silent Way’

⁶⁶ Organic leadership

⁶⁷ Acquisition

Tawhiwhirangi ki te whakarite i tētahi rōpū i a rātou kē te reo, hei whakamātau i te āhuatanga ako. “It was during this initial gathering of these tutors that the methodology was tested, refined and tested some more until eventually the *Pukapuka Tuatahi* was developed” (Te Rūnanga o Te Ataarangi, 2009:10; Higgins, 2009:24). He rautaki tēnei i tiki atu i ngā tāngata i tipu ake i te reo, ka whakangungu i a rātou kia tere te tū hei kaiako. I runga i te mea he mōhio nō rātou ki te reo Māori ka whakaakona ki te reo Whīti kia wheakotia e rātou ngā taumahatanga mō te ako i tētahi reo hou (Higgins, He kōrero whaiaro, 2010)⁶⁸.

Nā, ka tae ki te wā ka kite rāua e pai ana te haere o tēnei rōpū, ka tīmata te huri haere i te motu, hei whai tautoko i ngā iwi, hei whakarata mai i ngā kuia, i ngā kaumātua me ngā tino toki o te ao Māori ki te kaupapa. Ka whakaritea e Ngoi tētahi hui ki Mangatū. Ka whai tautoko, ka whakaae atu te hui kia whai manatōpū⁶⁹ te kaupapa, kātahi ka tū mai ko te Komiti Matua⁷⁰ tuatahi. Ka wāwāhia kia 10 ngā rohe, mai i te hiku o Te Ika-ā-Māui, tae atu ki Te Waka-ā-Māui, ā, he komiti whakahaere motuhake tō ia rohe. Ko tētahi tino whāinga mai i te timatanga tae noa ki tēnei wā, ko te “... foster the promotion and use of the Māori language among adults” (Te Rūnanga o Te Ataarangi, 2009:85), e anga pērā atu ana anō ngā rohe.

Mai i tōna timatanga, kīhai te whānau i whakaae ki ngā herehere ā-pūtea ā te Kāwanatanga. Nō reira, he mahi nui ki te rapu pūtea ia tau, ia tau kia ora ai te kaupapa. Hoinā tētahi take i āta whakaritea e ngā kuia kia tū mai ngā akoranga ki

⁶⁸ He kōrero whaiaro nā Te Ripowai Higgins i a māua i Te Kawa-ā-Māui ki Pōneke, 5/11/10

⁶⁹ Incorporated Society

⁷⁰ Te Ataarangi Incorporated Society Executive Committee

ngā marae, ki ngā kāinga, ki ngā wāhi kāore e tino nui te utu. Ko ngā tino taputapu o te kaiako ko ngā rākau, “There are no resources for this method, no blackboards, pens, papers or books because the methodology needed to be accessible to all environments, whether the people were at home, at the beach, in the forest and so on” (Te Rūnanga o Te Ataarangi, 2009:10).

I roto i ngā tau ka haere ngā akoranga, ā, ka whakamātauria, ka ahuhua tonuhia, ka puta mai ngā tauria me tō rātou hiahia ki te ako tonu, ki te whai i tētahi atu taumata. Nō reira, ka whakaritea ētahi atu taumata ka whakahāngai atu ngā taumata o ngā akoranga ki te tangata. Ko te taumata tuatahi ko te ‘Tuara’ me kī ko te tūāpapa o te reo, ki te kore he tuara o te tangata e kore ia e tū. Ko te taumata tuarua ko te ‘Tinana,’ arā, kua whai tuara a ia, nāianeī ka whakakikokiko i te tuara kia whai tinana a ia. Ko te pukapuka tuatahi ko *Te Ataarangi Tuatahi: Te Tuara o te Reo*, he pukapuka hei āwhina i ngā kaiwhakaako i roto i ā rātou mahi. Ko te pukapuka tuarua ko *Te Ataarangi Tuarua: Te Tinana o te Reo*, he pukapuka anō hei āwhina i ngā kaiwhakaako. I runga anō i te hiahia āwhina o ngā kaiako ka whakaritea e Ngoi te pukapuka, *He Paku Āwhina*, hei whakamārama i ngā hanganga reo (Te Rūnanga o Te Ataarangi, 2009:11).

I puawai mai tenei pukapuka i roto i te aroha – te aroha o te kuia nei ki te tangi a etahi o nga kai-awhina o Te Ataarangi e mahi mokemoke ana i o ratou kainga.

Ko te tangi nei mo tetahi “paku awhina” kia mama ai ta ratou ako i te reo, ma nga rakau i nga wa ka ahua raruraru ana ratou (T. Higgins i roto i a Pēwhairangi, 1984).

Nā te mea ka whai haere i ngā koha āwhina⁷¹ ka hiahia te whānau ki tētahi ingoa mō te kaupapa. Nā Ngoi te ingoa o Te Ataarangi i tapa i runga i tōna mōhio ki ngā ingoa mō ngā whare wānanga o mua.

She recalled that the term ‘Te Ātaarangi’ was given to respective areas of speciality in the traditional Whare Wānanga, e.g. if a person entered the wānanga in the pursuit of tā moko, the person was said to be in pursuit of *Te Ātaarangi Tā Moko*. Ngoi transferred the name to refer to the pursuit of excellence in Te Reo Māori.⁵ (Kōkōmuka Consultancy, 2001:16; Te Ripowai Higgins, Kōrero Whaiaro, 2010).

I te tau 1985 ka uru atu a Te Ataarangi ki Te Kuratini o Waikato.⁷² I reira ka whakaritea tētahi hōtaka e toru tau te roa. Hoinā te wā ka hangaia te reanga Rākeitanga me te reanga Pūaotanga i runga anō i te hiahia o te ākongā ki te whai i taumata kē. Ka whai haere ēnei reanga i te Tuara me te Tinana, arā, kua whai tinana te reo, ka whakarākeihia, kia ātaahua tōna reo. Piki ake ki te Pūaotanga kua rukuhia te hōhonutanga me te whānuitanga o te reo, kua rite te ākongā ki te puta atu ki te whaiāo, ki te ao mārama. Nā runga i te take kua tino tipu te kaupapa, ā, ka piki ake te nama o ngā tāngata e hiahia ana ki te kuhu atu ki te ako i te reo. Ka whakaritea tētahi hōtaka e puta mai ai ngā kaiako e mōhio nei ki te whakatakoto rākau. Nō reira ka hanga i te ‘Kura Pouako’ hei whakaputa kaiako mō te kaupapa (Te Ripowai Higgins, 2009:45-46).

He nui ngā tāngata i puta me te reo Māori, ā, ka whai mahi i roto i ngā Kōhanga Reo, i ngā Kura Kaupapa Māori, kua haere ki ngā Whare Wānanga ki te whai i te mātauranga. Kua tū mai ētahi hei kaiako i roto i Te Ataarangi tonu, i roto anō

⁷¹ Grants

⁷² The Waikato Polytechnic

ngoki i ngā wāhi pērā ki Te Wānanga Takiura o ngā Kura Kaupapa Māori, i Te Wānanga o Aotearoa. Tērā anō, kua mahi tahi Te Ataarangi me ngā kura pākeke, ngā whare wānanga, pērā ki Te Whare Wānanga o Awanuiārangi (2000), me Te Kuratini o Whakatū⁷³ (1994) (Te Ataarangi, Pae Tukutuku, 2008). Tae atu ki te tau 2010 ka mahi tahi me Te Wānanga o Aotearoa.

Ka whakatūria Te Ataarangi Educational Trust i te tau 1999. He wāhanga motuhake tēnei o te Komiti Matua⁷⁴ nā, ko tā rātou mahi ko te aro kau ki te;

- Whakapakari i ōna kaiwhakaako
- Whakapakari i āna ākongā
- He mahi tahi ki ngā iwi me ngā pokapū Kāwanatanga e hiahia ana ki te ako i te reo Māori
- Hangaia tētahi anga hei tautoko i te tipu haere o ngā tūmomo mahi a Te Ataarangi
- Waihanga mai i ngā hōtaka reo Māori me ngā rauemi whakarauora reo Māori
- Mahi tahi me ngā Kura Pākeke o Aotearoa
- Rapu pūtea kia ora ai te kaupapa o Te Ataarangi
- Whakarite mahere rautaki hei ārahi i Te Ataarangi i roto i ngā tau kei te heke mai (anō).

I tēnei tau ngoki ka piki ake te rārangi mema mō te kaupapa, ka anga atu te kei o te waka, ka whakatū i Te Kura Motuhake. Ka tīmata te kura matua ki Wairoa, ka whai mana i raro i a NZQA, ka āhei rātou ki te whakahaere hōtaka reo tonu mō te hapori. I whakatū tētahi peka anō ki Taranaki, engari, kīhai i roa ka kati tēnei peka (Te Ripowai Higgins, He kōrero whaiaro, 2010).

I te Hui-ā-tau o Te Ataarangi 2007 ka tautokohia, ka whakaetia e ngā rohe katoa kia tuia ngā rōpū e toru, arā, te manatōpū - Komiti Matua, te Kura Motuhake me

⁷³ The Nelson Polytech

⁷⁴ Te Ataarangi Incorporated Society Committee

Te Ataarangi Educational Trust, kia kotahi ai te hoe o te waka. Ā, ka tū mai ko Te Rūnanga o Te Ataarangi. I te tau 2009 ka tukuna te manatōpū,⁷⁵ ka hou mai ko Te Rūnanga o Te Ataarangi (anō).

E ai ki ngā whakapae, kua neke atu i te 50,000⁷⁶ ngā tāngata kua akona ki te reo Māori mai i te timatanga o tēnei kaupapa, tae noa ki tēnei wā. Ahakoa tēnei, kua kitea i roto i ngā rangahau a te ao whakarauora reo,⁷⁷ ki te kore te iwi e kōrero i te reo i te kāinga, i waenga i ngā whānau, i ngā pākeke me ngā tamariki mokopuna, ka noho mōrearea tonu taua reo (Fishman, 1991:87-109). I runga i ēnei whakakitenga i tū mai te kaupapa o ‘He Kāinga Kōrerorero’ i te tau 2004. He tuatahitanga tēnei hōtaka⁷⁸ hei whakamātautau, hei whakarauora reo i roto i te kāinga. Kei te haporī ngā pouārahi e ārahi ana i tētahi kāhui whānau, ko tā te pouārahi mahi he ārahi, he āwhina, he mahi tahi me ēnei whānau (Te Ataarangi Pae Tukutuku, 2008).

He Kapinga Kōrero

Ka āpiti hono tēnei rākau kōwhai ki te rākau karaka kia tuituia ngā hitori e rua hei tūāpapa ki tēnei tuhinga. Kua kitea he wāhine pukumahi a Ngoi rāua ko Kāterina, i kawea ake te mānuka kia kore ai te reo Māori e ngaro pērā ki te moa. He wāhine titiro ki tua o te paerangi rāua ki ngā āhuatanga hou, ka kitea tēnei i roto i ngā whakaritenga kia tū mai ko Te Ataarangi.

⁷⁵ Dissolution of the Te Ataarangi Incorporated Society

⁷⁶ Ngā kōrero kua puta ki te Pae Tukutuku hou o Te Ataarangi

⁷⁷ Language revitalisation

⁷⁸ Pilot Programme

I whai pānga ō rāua mōhio ki ngā tikanga o te ao kōhatu, ō rāua tipuranga me ō rāua wheakotanga katoa ki te kaupapa. Inā, tirohia ngā kōrero mō *Te Whanake* me tōna hītori ka kitea ngā ritenga ki a Murumāra me ngā awenga i pā ki a ia.

Hoinānō ia, he kaupapa i puta i te hāpori, i te iwi Māori, he kaupapa nā te iwi, mō te iwi, mai i tōna timatanga tae noa ki ēnei rā. Kei roto i ngā tau toru tekau kua hoea te waka, ā, kua whakapapa pounamu te moana. Ahakoa ngā piki me ngā heke, e tere tonu ana te waka i tēnei wā. Inā ka titiro whakamua, ko tāku e whakapae ana, i runga i te tika o ngā whakaritenga me te hoe tahi o te waka ka ora tonu te kaupapa i roto i ngā tau kei te heke mai.

Te Rākau Kākāriki

Te Whanake – Tōna ara ako

Kua whakatakoto ngā kōrero mō te ahunga mai o *Te Whanake* me Te Ataarangi. Ko tā te rākau kākāriki nei he titiro ki ngā whakamārama mō te aropū Tikanga Reorua, hei whakaritenga⁷⁹ ki ngā whakamārama mō te aropū Rumaki⁸⁰ ka kite i roto i te ara ako⁸¹ o Te Ataarangi e whai ake nei. Mā te wetewete i ēnei āhuatanga ako e tāutu ai he aha tērā e taea ana te kī he angitu ēnei hōtaka hei rautaki whakarauora reo Māori.

He nui ngā aropū mō te Tikanga Reorua, ā, kua tikina ngā whakamārama me ngā rangahau a May mā⁸² me te tohunga a Professor Carl Dodson hei wetewete i te ia o tēnei āhua. Ki konei ngoki tirohia ai ngā mātāpono kua whakaritea e Murumāra hei tūāpapa mō *Te Whanake* pērā ki te take e whakamahi ana i te reo Ingarihi i roto i te akomanga reo Māori. He wāhanga pēnā anō o tēnei ūpoko e āta tirohia ana ngā taumata me ngā rauemi e hāngai pū ana ki aua taumata e kite atu ai nō hea tēnei hōtaka e mōhiohia whānuitia e tātou ko *Te Whanake*.

Te Ara Ako Tikanga Reorua

There is already a welter of different classifications of bilingual education in the research literature. Many of these take different points of reference in demarcating among bilingual education

⁷⁹ Comparison

⁸⁰ Total Immersion

⁸¹ Teaching Methodology

⁸² May, S. rāua ko Hill, R. 2004; May, S., Hill, R., & Tiakiwai, S. 2006

models and programmes and are therefore not directly comparable...
(May rāua ko Hill, 2004:11).

Ka kite i roto i tēnei kaponga kōrero he maha ngā momo whakamārama me ngā momo aropū mō te Tikanga Reorua, ehara ngoki i te mea he māmā ki te whakariterite i te ia o tērā whakaaro, o tērā whakamārama i roto i ngā aropū maha. Ahakoa tēnā, ko May rāua ko Hill tētahi tokorua kua rangahautia whānuitia ngā aropū e pā ana ki te Tikanga Reorua. Kua whakarāpopotonga, kua wāwāhingia e rāua ngā rangahautanga kia toru ngā momo aroro⁸³ matua mō te Tikanga Reorua.

E ai ki a rāua ko te aroro tuatahi ko te Tauira Tauwhirowhiro,⁸⁴ arā, ko te whakamahi i te reo tuatahi o te ākongā i tāna tīmatanga ki te ako i tētahi reo hou. Ko te whāinga matua ko te ārahi haere i te ākongā i tōna reo tuatahi kia nui kē atu tāna whakamahinga i te reo tuarua. Ko te reo tuatahi e kōrerohia nei ko te reo o te kāinga, ko te reo tuarua ko te reo Ingarihi. Hei tauira, ko ngā kura i tū i ngā tekau tau 70 ki Ruātoki, ki Hiruharama, i whakamahi i te reo Māori hei ako i te reo Ingarihi “... the main aim was to shift the students towards greater use of English, rather than the retention of Māori itself” (Benton i roto i a May rāua ko Hill, 2004:12).

Ko te aroro tuarua, ko te Tauira Tiakitanga.⁸⁵ He rerekē tēnei ki te tauira tuatahi nā te mea ko te tino whāinga ko te tiaki i te reo ake o te ākongā kia mōhio te ākongā ki tōna reo me tōna ake ahurea kia pūmautia tō rātou rangatiratanga ki tō rātou reo (May rāua ko Hill, 2004:12). Ko ngā ākongā e kōrerohia nei ko ngā

⁸³ Concept

⁸⁴ Transitional Model

⁸⁵ Maintenance Model

tāngata whenua nō Wēra, nō Pāniora me rātou nō Kānata⁸⁶ (anō). E ai ki ā rāua rangahautanga ko te tino painga o tēnei momo ako, ko te kitenga inā e tika ana te reo tūturu o te ākongā, ka whai kaha te tūāpapa o tōna reo, ā, ka māmā kē atu te ako, te hopu me te mau i te reo hou (anō).

Ko te aroro tuatoru ko te Tauira Whakarangatiratanga.⁸⁷ He whanaunga tata tēnei āhua ki te aroro tuarua. Hei tauira ki tēnei āhuatanga ko ngā ākongā nō Wēra⁸⁸ kua tipu ake i te reo Ingarangi nō reira ko te reo Ingarangi tō rātou reo tuatahi, heoi ko te reo Wēra te waka hei kawē i ngā akoranga. Ka kitea te whāinga matua o tēnei āhua i roto i tōna ingoa. Arā, ko te tae atu ki te taumata e mōhio ana, e matatau ana te ākongā ki ngā reo e rua, ka whai hua, kei reira anō te tiakitanga o te reo ake o te ākongā, otirā, o te iwi (anō:13).

Kia aro atu ki te aropū a Dodson e mea ana e rua ngā kawenga o te Tikanga Reorua. Tuatahi, ko tēnei te wāhanga ka aro kau ki te reo me tōna hanga,⁸⁹ arā, ko te tūāpapa o te reo, ko te reo tīmatanga, ko te reo kākā me te reo whakaharatau.⁹⁰ Ko te tuarua, ka ako tonu te ākongā, engari, ko te mea nui ko te whai i te ia o te kaupapa ako, kua ko te hanganga o te reo me ōna ture. Ko te reo kē te waka hei kawē i te kaupapa⁹¹ (Dodson i roto i a Moorfield, 1998:16). E mea ana a Dodson, he tino rerekē ēnei āhuatanga e rua, ā,

... should be seen as extreme poles on a continuum where, in the development towards message-orientated communication in any lesson cycle, there are mixtures of both forms in varying degrees

⁸⁶ Welsh in Britain, Catalan in Spain, French Canadian in Canada

⁸⁷ Enrichment Model

⁸⁸ Welsh

⁸⁹ Medium-orientated communication

⁹⁰ Parakatihi – practice

⁹¹ Message orientation communication

and intensities, though the constant aim is for the pupil to be given an opportunity to lose himself in the content (the message) of the materials and to become less and less aware of the linguistic utterances he makes to satisfy his immediate non-linguistic needs generated by the materials, resources and classroom procedures (anō).

Ka haere tonu a ia, ko tāna, ko tā te kaiako he anga atu ki te ia o te wānanga, ki te hiahia o te ākonga, i ngā wā ka puta mai tēnei āhuetanga i roto i te akomanga (Moorfield, 1998:16). Nō reira, kei te ara ako Tikanga Reorua ēnei āhuetanga katoa e haere ana i te wā kotahi. Mō te ako i te reo Māori ki Aotearoa nei, ka haere tonu a Murumāra, ā, ka aro atu ki te reo Ingarihi me tōna take i roto i te akomanga reo Māori.

He Take Tō Te Reo Ingarihi i Roto i Te Akomanga Reo Māori?

Mō te nuinga o ngā tāngata kei te whai i te Tikanga Reorua pērā ki a Dodson, kāore rātou i te whakaae ki ērā e whai ana i te ara ako Rumaki, arā, te rāhui i runga i te reo tuatahi o te ākonga. Ki a Dodson ko te Rumaki reo te Ara Tōtika.⁹² Ko tāna kē he tino take tō te reo tuatahi⁹³ o te ākonga “In the Bilingual Method, the mother tongue is used for the acquisition of meaning for new language items and for teaching the learners how to manipulate grammatical structures” (Dodson, i roto i a Moorfield, 1998:14). He pērā anō te tautoko o Murumāra, ko tāna ki te rāhui i te reo Ingarihi ka huana⁹⁴ ngā rangatahi me ngā pākeke i a rātou e ako ana. Ki ētahi o ngā kaiwhakaako ko tētahi o ngā raru o te rāhui i te reo Ingarihi ko te kitenga he uaua ki ngā ākonga ki te tuku i ngā rerenga hou me te mārama he aha

⁹² Direct method

⁹³ Mother tongue

⁹⁴ Frustrating

te tikanga o aua rerenga. Ki ngā kaitautoko i tēnei ara ako hoinā te painga o ngā reo e rua.

... we should take note of the strategies children use in bilingual situations to speed up mastery of their weaker language. While many of the strategies used by developing bilingual children are the same as those of monolingual children, the bilinguals have an extra, important advantage. They have another language which they can use to ask for the meaning of words and phrases they do not understand or are uncertain about (Moorfield, 1993:5).

Ki konei taupatupatu ai ngā kaitautoko i te ara ako o te Tikanga Reorua ki ngā kaitautoko i te ara ako Rumaki reo. Tērā anō ki ētahi kaiwhakaako rumaki me rite ngā mahi ako i tētahi reo hou ki te tamaiti e ako ana i tōna reo tuatahi. Arā, me whakakore atu i te reo Ingarihi, i te reo tuatahi raine, ā, ka aro kau ki te reo hou. E ai ki a Murumāra ahakoa ēnei kōrero hei tautoko i tēnei o ngā whakaaro, ka tino huana⁹⁵ ngā rangatahi me ngā pākeke. Ka haere tonu a ia ka mea atu ko tētahi raru nui ko te uauatanga ki te hopu i te tikanga tika o ngā reo hou.⁹⁶ Koia tētahi take ka huana te ākongā hou, ā, kua kitea ahakoa ka pai te tamaiti ka tere hōhā te pākeke (Moorfield, 2003b:4).

I te mutunga iho ko te Tikanga Reorua tērā, arā, ko te tangata mō tōna āheinga ki te whakamahi i ngā reo e rua hei whakawhitiwhiti whakaaro, hei whakawhitiwhiti kōrero. Ka whakamahia e ia aua reo e rua kia ea ai tōna hiahia i roto i tōna ao.

One could be resolving an uncertainty, satisfying one's curiosity, making more predictable the unpredictable, clarifying the ambiguous, increasing one's pleasures, avoiding pain or unpleasantness, or more generally, solving a problem, executing an activity, acquiring knowledge, seeking or giving information, establishing social relations, establishing one's position in society, creating and showing what is created, explaining intentions or

⁹⁵ Frustrated

⁹⁶ Language items

concealing intentions, seeking or giving praise, quarrelling, blaming someone, defending oneself from blame, telling tales, making excuses, demanding one's rights, completing someone else's statements, or organising and taking part in team games. In all these processes, language is a tool and not an end in itself (Moorfield, 1982:2).

Ko te whakamāori⁹⁷ kōrero tētahi rautaki kei raro i tēnei āhuatanga, ko tā Murumāra he āwhina tēnei, engari, kia kua e pērā i ngā wā katoa (anō:7). Ehara i te mea me rere te reo Ingarihi i ngā wā katoa, ka kite i roto i ngā tohutohu a Murumāra ki ngā kaiwhakaako ehara tērā i te ia o ōna whakaaro mō te whakaako reo Māori.

It should be noted here that by using English to acquire the meaning of new sentences and to teach the learners how to use new grammatical patterns, it is only the teacher who uses English, not the students. The amount of time that English would be heard in a lesson would also be minimal, particularly once the learners have spent some time learning the language (anō:7).

Nō reira, kei te kaiwhakaako te mana inā ka kaha tōna whakamahi i te reo Ingarihi, kāore raine.

He Mātāpono Anō Hei Tūāpapa Ki Tēnei Ara Ako

Ehara i te mea kua noho tapu a *Te Whanake* ki te ara ako tikanga reorua, engari, kua tikina e Murumāra ētahi atu āhuatanga whakaako pērā ki ngā tikanga nā Jeremy Harmer, arā, te mahi ako taurite⁹⁸ (Moorfield, 1998:18). Nō reira kei roto i ngā taumata katoa o *Te Whanake* ka whakamahia ngā āhuatanga ako pērā ki te

⁹⁷ Translation

⁹⁸ Balanced Activities Approach

akoako kupu hou,⁹⁹ te mahi whakaari,¹⁰⁰ te kōrero paki,¹⁰¹ ngā kēmu, me te whakapakari i ngā pūkenga whakarongo me te pānui ngoki¹⁰² (anō).

Kua waiho e Murumāra ngā tohutohu mā ngā kaiwhakaako e mea ana tukuna te ākonga kia rere te reo Māori, ahakoa ka puta tika mai, ka puta hē mai raine. Ko te mea nui mō te ākonga ko te kōrero ahakoa te aha kia kaua a ia e mataku ki te kōrero (Moorfield, 1993:5; Moorfield 1998:18).

E whā ngā taumata o *Te Whanake*, ko *Te Kākano*, ko *Te Pihinga*, ko *Te Māhuri* me *Te Kōhure* ēnei. Ahakoa tēhea te taumata he whakahirahira ngā wāhanga whakakōrero i te ākonga mō te whakaharatau i te reo. Engari nā te poto o te wā i roto i te akomanga ka whakaritea e Murumāra ngā taputapu hangarau hei āwhina i te ākonga ki te kāinga (Moorfield, 1993:2).

Te Kākano

I tīmata ngā mahi tuhituhi, ngā mahi whakaemi i ngā kōrero mō tēnei pukapuka i te tau 1985, ā, ka tāngia, ka puta tuatahi mai i te tau 1988. Ko *Te Kākano* te taumata tuatahi mō te tangata kātahi anō ka tīmata ki te ako i te reo. Kei te reo Māori te nuinga o ngā mahi, engari, kei te reo Ingarihi te tikanga, me ngā whakamāramatanga mō ngā momo whakatakotoranga¹⁰³ me ngā kupu hou. Kei te

⁹⁹ Drilling new language

¹⁰⁰ Role play

¹⁰¹ Story-telling

¹⁰² Developing listening and reading comprehension skills

¹⁰³ Grammatical construction

reo Ingarihi ngoki ngā whakamārama mō te wā tika, te wāhi tika me te horopaki¹⁰⁴ tika ki te whakamahi i ngā kupu hou (Moorfield, 2005:xii).

Kua āta whakaritea kia kotahi, kia rua raine ngā kupu hou ka puta mai¹⁰⁵ i roto i ngā whiti kōrero mō te mahi pānui me te mahi whakarongo ngoki. Kua pērā i runga i te kore hiahia kia tino uaua ngā akoranga mā te ākongā, ā, kia rata pai, kia hiahia te ākongā ki ēnei mahi (anō). Kua whāia te tauira nā Biggs (1974) mō te whakatakoto kōrero, engari, kua waiho te nuinga o ngā whakamārama o te tohunga wetereo¹⁰⁶ a Biggs, kia kua te ākongā e rongō ki aua taumahatanga, kia māmā tōna hopu i te tikanga o ngā kōrero (Moorfield, 1998:27).

Ahakoia kua whakaurua ētahi kōrero e pā ana ki ngā āhuratanga o te ahurea Māori kua waiho mā te kaiwhakaako anō e whakarite mahi kē atu hei whakawhanake i te ākongā ki ngā uaratanga, ngā whakapono me ngā kōrero hītori a te Māori (anō:xii).

Nā runga i te mea koia nei te pukapuka aronui¹⁰⁷ tuatahi, ka aro nui ki ngā kupu e tika ana kia mau i te ākongā hei tūāpapa mō tōna reo Māori. Ko ngā kupu ēnei ka whakamahia i te nuinga o te wā,¹⁰⁸ ā, e hāngai pū ana ki ngā āhuratanga o ia rā, o ia rā “The stage at which particular language items are introduced is governed by their usefulness rather than the difficulty of the form ...” (Moorfield, 2005:x-xi).

Hei tauira, ko te āhuratanga o te ‘ā’ me te ‘ō.’ Arā, koia tonu tētahi āhuratanga

¹⁰⁴ Context

¹⁰⁵ I roto i ngā whiti kōrero kotahi rau kupu te rahi, ā, kua ako kē, kua mārama, kua mōhio ngoki te ākongā ki ēnei kupu kotahi rau

¹⁰⁶ Linguistic terminology

¹⁰⁷ Workbook

¹⁰⁸ High frequency words

uaua e whakararu ana i te ākongā e ako ana i te reo Māori. Engari, kua whakaarohia e Murumāra e tika ana kia mau i te ākongā tēnei āhuatanga mai i te tīmatanga i runga anō i te hirangatanga o te ‘ā’ me te ‘ō’ ki te reo Māori (anō:xi). I runga i te ia o tēnei whakaaro ka kitea kua whakaritea kia uru tōtika te ākongā ki ngā mahi whakawhitiwhiti kōrero. Ka tīmata ki te mihi, ko wai rātou, nō hea rātou, ā, ka whakawhanaunga atu rātou ki a rātou.

Ka tīmata ia wāhanga o *Te Kākano* ki tētahi whakawhitiwhiti kōrero e kīa ana ‘He kōrerorero’ (anō:xiv). Ka whakamahia ngā kīwaha me ngā kupu hou. Kei te wāhanga ‘He Whakamārama’ kua āta wetewetehia ngā rerenga kōrero kia whai hua ai te ākongā i a ia e whakawhitiwhiti kōrero ana. Ka whakaharatau i roto i te akomanga, ka whanake haere ōna pūkenga reo,¹⁰⁹ ka whanake ngoki tōna āheitanga ki te whakawhitiwhiti kōrero. Waihoki, ka whanake tōna māramatanga ki ngā kupu, me ōna pūkenga kōrero, pānui, tuhituhi ngoki. Kua whakaritea he wāhanga e whai wāhi ai te ākongā ki te whakahua i ngā kupu kia tika i runga anō i te take koia tētahi tino wāhanga o te ako i te reo Māori, me te mea nei kei te rangona whānuitia tonu te whakahua hē o ētahi o ngā ingoa wāhi, ingoa tangata ngoki (anō). Whai muri mai ko te wāhanga ‘He kupu atu anō.’ Kei tēnei wāhanga ētahi atu kupu hou hei kai mā te ākongā he kupu e hāngai tonu ana ki ngā mahi o te wāhanga engari, kāore i puta i ngā mahi (anō).

E whai ake nei ētahi tauira o ngā rerenga kōrero e hāngai ana ki *Te Kākano*. Kua whakaritea he tēpu hei waitohu i ētahi o ngā kōrero kua puta i tēnei wāhanga mō *Te Kākano* hei waitohu anō i te ōrau o ngā whakamārama i te reo Pākehā.

¹⁰⁹ Linguistic skill

Wāhanga 1 (whārangi 1-11)

Whāinga pūkenga	He tohutohu, he tauira
He kōrerorero	<i>Ko Hoani:</i> Tēnā koutou, e hoa mā. <i>Ko Hera:</i> Tēnā koe, Hoani.
He whakamārama	Kei te pai. Saying how you are.
Hei mahi whakarongo	Listening and imitation practice for the dialogue at the beginning of this chapter
Hei mahi pānui/tuhituhi	Write your responses to complete this dialogue. <i>Ko Niwa:</i> Tēnā koe, e hoa. <i>Ko au:</i> _____.

Wāhanga 2 (whārangi 12-25)

Whāinga pūkenga	He tohutohu, he tauira
He kōrerorero	<i>Ko Tio:</i> Tēnā koutou, e hoa mā. <i>Ko Rāwiri rāua ko Ani:</i> Tēnā koe, e Tio. <i>Ko Hēni:</i> Kia ora rā, e Tio. Kei te pēhea koe?
He whakamārama	Kei te haere koe <u>ki te aha</u> ? Asking someone what they are going to do.
Hei mahi whakarongo, kōrero hoki	Mahi nama tekau mā ono Practising the personal pronouns ia , rāua , and rātou .
Hei mahi pānui/tuhituhi	Whakamāoritia ēnei kōrerorero. Translate these dialogues into Māori. Where are you two going?

Wāhanga 3 (whārangi 26-40)

Whāinga pūkenga	He tohutohu, he tauira
He kōrerorero	<i>Ko Roimata:</i> E oho, e hine! Maranga! Kua reri te parakuihi. <i>Ko Mere:</i> He aha te taima?
He whakamārama	Kia tūpato! Giving orders using statives
Hei mahi whakarongo, kōrero hoki	Mahi nama toru tekau Saying where someone or something was using the following illustrations.
Hei mahi pānui/tuhituhi	Kōrerohia ngā kōrero nei, kātahi ka whakautu ai i ngā pātai.

Wāhanga 4 (whārangi 41-51)

Whāinga pūkenga	He tohutohu, he tauira
He kōrerorero	<i>Ko Roimata:</i> Kei te mōhio koe ki a Wiremu Ohia? <i>Ko Paora:</i> Ki a wai?
He whakamārama	E haere ana au ki te pāpara kāuta Using ki following verbs
Hei mahi whakarongo, kōrero hoki	Mahi nama toru tekau mā whitu Listening and imitation practice of the dialogue for this chapter.
Hei mahi pānui/tuhituhi	Mahi nama whā tekau mā ono Copying down a list of food to be bought at the shops.

Wāhanga 5 (whārangi 52-62)

Whāinga pūkenga	He tohutohu, he tauira
He kōrerorero	<i>Ko Mereana:</i> Kua reri ā tātou kai, engari kāore anō a Ani kia puta mai. Kāore e kore, kei te moe tonu. Tētahi kōtiro moeroa! Haere ki te whakaoho i tō tuākana, e Hui!
He whakamārama	Ko tō koutou kaiwhakaako, ko āku ākongā Showing possession
Hei mahi whakarongo, kōrero hoki	Mahi nama rima tekau Saying the converse of what is heard. This exercise gives practice using the ā and ō categories.
Hei mahi whakarongo, tuhituhi hoki	Listening to explanations in Māori, making notes in Māori and then using the information to write a letter to a friend in English.

Wāhanga 6 (whārangi 63-81)

Whāinga pūkenga	He tohutohu, he tauira
He kōrerorero	<i>Ko Pita:</i> Homai koa te miraka, e Hui. Kei hea taku pune? <i>Ko Mereana:</i> Anei, e tama.
He whakamārama	He whakamārama tēnei māu Indicating future possession
Hei mahi whakarongo, kōrero hoki	Mahi nama 62 Tuatahi, whakarongo ki ngā kōrero a Hoani rātou ko Mereana mā. Tuarua, whakahuatia a rātou kōrero.
Hei mahi tuhituhi	Kei te kāinga koutou ko tō whānau e parakuihi ana. Tuhia ā koutou kōrero.

Wāhanga 7 (whārangi 82-92)

Whāinga pūkenga	He tohutohu, he tauira
He kōrerorero	<i>Ko Mereana:</i> Kei a wai aku mōhiti? Kei a koe Ngāhuia? <i>Ko Ngāhuia:</i> Kāore i au, kei a Ngāneko pea.
He whakamārama	Kāore tō hamarara i a au Saying someone did not have or has not got something
Hei mahi whakarongo	Mahi nama 73 Whakautua mai koa ngā pātai o te rīpene.
Hei mahi tuhituhi	Kei te haere mai tētahi tangata ki te noho i tō kāinga, engari, kāore anō kōrua kia tūtaki i a kōrua. Kei te haere mai ia mā runga pahi. Nō reira, tuhia he kōrero kia mōhio ai ia ki tō āhua me ō kākahu.

Wāhanga 8 (whārangi 93-107)

Whāinga pūkenga	He tohutohu, he tauira
Hei mahi kōrero	Whakautua ngā pātai e whai ake nei mō tētahi o ngā tāngata o tō rōpū: Ko wai tōna ingoa? He aha ia? E hia ōna tau? Nō hea ia?
He whakamārama	Karangatia atu tō hoa kia haramai Using ki te and kia
Hei mahi whakarongo, kōrero hoki	Mahi nama 80 Whakautua ngā pātai mō ngā rā o te tau i raro nei.
Hei mahi tuhituhi	Kei te haere tō karache ki tētahi marae ki te noho mō ngā rā e rua. Ko koutou te tangata whenua mō te hui, ā, kei te haere mai ētahi tāngata hei manuhiri. E rua tekau mā rima pea ngā tāngata o te manuhiri. Tuhia he rārangi kai hei whāngai i a koutou katoa.

Wāhanga 9 (whārangi 108-118)

Whāinga pūkenga	He tohutohu, he tauira
He kōrerorero	<i>Ko Poia:</i> Tēnā koe. Ko Poia. <i>Ko Tangiwai:</i> Kia ora, e kare. Ko Tangiwai tēnei. I te moe tonu koe? <i>Ko Poia:</i> Āe. Kātahi anō au ka maranga ake. Tō moata hoki! He aha te raruraru?
He whakamārama	He raruraru tō koutou Saying someone has or owns something
Hei mahi whakarongo, tuhituhi hoki	Mahi nama 93 Whakarongo ki ngā tohutohu, kātahi ka tuhi ai i tētahi pikitia hei whakaatu i ngā kōrero o te rīpene.
Hei mahi tuhituhi	Ka waea a Tangiwai ki a Poia. Tuhia he kōrero mō ia whakaahua.

Wāhanga 10 (whārangi 119-139)

Whāinga pūkenga	He tohutohu, he tauira
He kōrerorero	<i>Ko Hera:</i> E kui! <i>Ko Hinemanu:</i> E moko! <i>Ko Hera:</i> I te pāngia koe e te mate? <i>Ko Hinemanu:</i> Āe, engari, kua pai ināianei. E koro, inā tā tāua mokopuna, a Hera.
He whakamārama	Inā tō tātou pāpā! Using inā to attract attention
Hei mahi whakarongo, kōrero hoki	Mahi nama 95 Tuatahi, whakarongo ki ngā kōrero a Hera mā i te hui. Tuarua, whakahuatia ā rātou kōrero.
Hei mahi tuhituhi	Kua tae mai te tonu a tētahi nūpepa kia tuhia he kōrero e koe mō te hui i Oparure i whakanuia ai a Rangimārie Hetet. Ko te pīrangī o te etita o te nūpepa kia 150 ngā kupu i roto i te reo Māori.

(Moorfield, 2005).

He mahi ngātahi ngā mahi o tēnei wāhanga me ngā rīpene whakarongo¹¹⁰ e ono, kia whai wāhi ai te ākongā ki te whakaharatau¹¹¹ i ngā kōrero. Ko tōna tikanga ka whakamahi te ākongā i ēnei rīpene i roto i te akomanga whakawaiwai reo,¹¹² kia rongu ki ngā kōrero kei te rīpene. He mea whakaharatau haere, ā, ka whakahuatia

¹¹⁰ Kōpae raine¹¹¹ Parakatihi¹¹² Language laboratory

e te ākongā taua kōrero anō. Ka kapohia tōna ake reo kia pai ai tāna whakataurite atu i āna nei kōrero ki ngā taurira kei ngā rīpene. Mō tērā mahi ka mahi te ākongā me tōna kotahi kia pakari ai tōna āheitanga ki te whakahua kia tika, kia pai ai te mita, me te tōnga o ngā oro pūare e tika ana kia tōngia¹¹³ (anō).

Te Pihinga

I puta tuatahi mai tēnei pukapuka i te tau 1989. Ka hoki atu, ka whakamahi anō i ngā kupu me ngā momo whakatakotoranga¹¹⁴ i puta i *Te Kākano*, engari, ka hōhonu atu ngā tirohanga. He ōrite te hanga o ia wāhanga o *Te Pihinga* ki *Te Kākano*. Arā, ko ngā mahi kōrerorero, he whakamārama, he kupu atu anō, me ngā wāhanga mō ngā mahi whakarongo, kōrero, me te tuhituhi ngoki (anō). Mā te wainga¹¹⁵ ki ēnei āhuatanga, e māhorahora¹¹⁶ ai, ā, ka tangata whenua ngā kupu i te waha o te ākongā. Hoinānō, ko ngā rerekētanga ki tēnei taumata ko te ngaringari¹¹⁷ o ngā kupu hou, ko te putanga mai o ētahi whakataukī me te ngaringari o ngā mahi tuhi, whakarongo, pānui, kōrero. E takoto ana nei ētahi taurira mō ngā tū mahi kei ia ūpoko o *Te Pihinga*.

Wāhanga 1 (whārangi 1-23)

Whāinga pūkenga	He tohutohu, he taurira
He kōrerorero	He aha te hoeroa?
He whakamārama	He aha hoki tērā? - Using hoki for emphasis
Hei mahi pānui	Ko ngā patu a te Māori.
Hei mahi pānui, tuhituhi hoki	He kōrero a Hoani Waititi mō te haerenga o te tīma whutupaoro o Te Kao ki Te Kaha.

¹¹³ Stress and intonation

¹¹⁴ Grammar

¹¹⁵ Familiarity

¹¹⁶ Natural

¹¹⁷ Increase in numbers

Wāhanga 2 (whārangi 24-44)

Whāinga pūkenga	He tohutohu, he tauira
He kōrerorero	E āhua kāpō ana a Mīria
He whakamārama	Kia āta tirohia ngā kōrero nei! Indicating care, deliberation, or thoroughness
Hei mahi kōrero, whakarongo hoki	Whakarongo ki ngā kōrero a Mīria rāua ko Tīmoti, ka whakautu ai i ngā pātai.
Hei mahi tuhituhi	Tuhia he kōrero mō te āhua o ēnei tāngata: <ul style="list-style-type: none"> • He kaiwaiata • Ko tōu hoa • Ko tētahi o ōu kaiwhakaako • He tangata rongonui mō te tākaro • Ko te tangata tino weriweri rawa kua tūtaki atu koe

Wāhanga 3 (whārangi 45-63)

Whāinga pūkenga	He tohutohu, he tauira
He kōrerorero	Me hoki a Hāre mā ki ō rātou kāinga
He whakamārama	Pēhea te tawhiti o tō kāinga? Asking about and giving distance
Hei mahi pānui	Ngā tohutohu a Te Wharehuia ki ētahi tāngata hei whai mā rātou kia tae ai rātou ki tētahi hui i Maungatautari. Hei tauira ēnei tohutohu māu.
Hei mahi tuhituhi, whakarongo hoki	Titiro ki te mapi e whai ake nei. Whakarongo ki ngā kōrero kei runga i te rīpene mō tēnei mapi, kātahi ka tuhi ai i ngā whakautu mō ēnei pātai e whai ake nei.

Wāhanga 4 (whārangi 64-84)

Whāinga pūkenga	He tohutohu, he tauira
He whakamārama	Te tuhi reta
Hei mahi tuhituhi	Tuhia ngā kōrero mō te āhua o te rangi āpōpō kia pānuhia i te reo irirangi.
Hei mahi whakarongo	Titiro ki te whakaahua e whai ake nei. Whakautua ngā pātai mō ngā tāngata kei te tēpu nei.

Wāhanga 5 (whārangi 85-102)

Whāinga pūkenga	He tohutohu, he tauira
He kōrerorero	Kua mate a Māta
He whakamārama	Kei te wiriwiri aku pāpā
Hei mahi pānui, whakautu pātai hoki	Te Tangihanga I mua i tō pānuitanga i ngā kōrero e whai ake nei titiro ki ngā whakaahua i te taha o ngā kōrero. Whakautua ngā pātai nei. Kua e pānuihia ngā kōrero i tēnei wā. Tuhia ō whakautu i roto i te reo Māori.
Hei mahi whakarongo	Whakarongo ki ngā kōrerorero a Rongo mā, ka whakautu ai i ngā pātai e whai ake ana.

Wāhanga 6 (whārangi 103-120)

Whāinga pūkenga	He tohutohu, he tauira
He pānui	Te haerenga o Te Hinureina mā ki tātahi
He whakamārama	Nō tō mātou taenga atu ki te one e timu ana te tai Another way to say 'when'
Hei mahi pānui, tuhituhi hoki	E hāngai ana ki ngā kōrero e pā ana ki te takutai. Kua tuhia ētahi kōrero ngāhau e Roka Paora o Te Whānau-a-Apanui mō te mahi hī moki. He pānui, he whakautu pātai.
Te mahi kōrero	Mā tō koutou kaiwhakaako e hoatu tētahi whakaahua o tētahi wahine, tāne rānei, ki tō koutou rōpū. Āta tirohia te whakaahua, kātahi ka whiriwhiri ai i ngā whakautu ki ngā pātai nei.

Wāhanga 7 (whārangi 121-147)

Whāinga pūkenga	He tohutohu, he tauira
Hei mahi pānui, tuhituhi hoki	Te haerenga o Tīmoti ki Ūropi Titiro ki te mapi o Ūropi e whakaatu mai nei i ngā wāhi i toro atu ai a Tīmoti. Tuhia te ara i whāia e Tīmoti me tāna hoa.
He whakamārama	E hia kē nei mano tāngata! Exclaiming about a large and indefinite quantity
Hei mahi pānui, tuhituhi hoki	I puta ēnei kōrero whakatūpato e whai ake nei i <i>Te Ao Hou</i> i te tau 1958. He kōrero ēnei mō te paihamu me ērā momo kararehe e noho ana i te ngahere. Āta pānuihia, kātahi ka tuhi ai i te tino kaupapa o tēnei pānui. Kua e neke atu i te tekau ngā kupu.

(Moorfield, 1997).

Ahakoia ka kitea tonutia te reo Ingarihi hei whakamārama i ngā momo whakatakotoranga me ētahi whakamārama anō mō ngā kōrero kua puta kē i *Te*

Kākano, kua iti iho te reo Ingarihi ki tēnei taumata. He Māori katoa te reo kei ngā wāhanga ‘Hei mahi tuhituhi,’ ‘Hei mahi whakarongo,’ ‘Hei mahi kōrero,’ ‘Hei mahi tuhituhi’ ngoki (Moorfield, 1997).

Te Māhuri

I puta mai tēnei pukapuka i te tau 1992. He pērā anō te hanga ki tērā o *Te Pihinga* mō ngā momo wāhanga kua kōrerotia kētia ki ia wāhanga, ki ia wāhanga. Kua whakaritea e rua ngā rīpene¹¹⁸ whakarongo, e rua ngoki ngā rīpene whakaata mō tēnei taumata (*Te Whanake*, Pae Tukutuku, 2008). He ōrite ngā mahi whakapakari pūkenga o tēnei pukapuka engari, ka mahi ēnei mahi i raro i tētahi horopaki matua. E whai ake nei ētahi tauira mō ngā momo kaupapa ka puta ki tēnei taumata.

Te Wāhanga	Ngā Whārangi	Te Horopaki
Te wāhanga 1	1-34	Ngā wēra me ngā pāpahu
Te wāhanga 2	35-48	Te tunu kai
Te wāhanga 3	49-71	Ngā hākinakina
Te wāhanga 4	72-96	Te tini a Ruaumoko
Te wāhanga 5	97-111	Te mahi ahuwahenua
Te wāhanga 6	112-127	Te hauora
Te wāhanga 7	128-142	He raruraru, he aituā
Te wāhanga 8	143-148	Te pōti
Te wāhanga 9	149-165	Ngā taonga whakatangitangi o te ao tahito
Te wāhanga 10	166-176	Te reo rangatira

(Moorfield, 1999).

Ko tētahi mea rerekē ko te wāhanga e kīa nei ‘Hei mahi rangahau,’ arā, mā te ākongā anō e rangahau i te kaupapa kia hōhonu atu, kia whānui atu tōna mōhio ki ērā o ngā kaupapa me te mahi rangahau (Moorfield, 1998:8).

¹¹⁸ Kōpae raine

Te Kōhure

I puta mai tēnei pukapuka i te tau 1996. He ōrite te hanga o ia ūpoko, o ia ūpoko, ki *Te Māhuri*, engari, ka piki te nama o ngā pānui, ā, katoa o ēnei kua tuhia ki te reo Māori. Ka piki ngoki ngā mahi rangahau mā te ākongā anō hei whakapakari ake i tōna āheinga ki ēnei mahi. Kei te tēpu e whai ake nei te horopaki matua o ia wāhanga o te pukapuka.

Te Wāhanga	Ngā whārangi	Te Horopaki
Te wāhanga 1	1-35	Te Kīngitanga
Te wāhanga 2	36-54	He reo
Te wāhanga 3	55-78	Ngā waiata me ngā haka
Te wāhanga 4	79-104	He manukura
Te wāhanga 5	105-121	Ko Tūmatauenga
Te wāhanga 6	122-133	Te kōrero paki
Te wāhanga 7	134-147	Te taenga mai o te Pākehā
Te wāhanga 8	148-170	He pākanga nō tērā rau tau
Te wāhanga 9	171-194	Te tātai arorangi
Te wāhanga 10	195-210	Te Pākanga Tuarua o Te Ao
Te wāhanga 11	211-224	He pōhiri, he pānui, he poroporoaki
Te wāhanga 12	225-236	He hekenga mai ki Aotearoa
Te wāhanga 13	237-253	He whakapono
Te wāhanga 14	254-259	Whakapapa
Te wāhanga 15	260-266	Whaikōrero

(Moorfield, 1996).

Kua piki ki te tekau mā rima ngā wāhanga o tēnei pukapuka, ko te tino rerekētanga ko te hekenga o te reo Ingarihi ki tēnei pukapuka. Koia anake kei ngā wāhanga whakamārama i ngā kīwaha me ngā whakamārama i ētahi o ngā wāhanga ‘He whakamārama,’ ‘He kupu hou’ ngoki. Ahakoa he rīpene whakarongo mō tēnei taumata, kua puta ngoki ngā rīpene whakaata.¹¹⁹ Nō reira,

¹¹⁹ Videos

ka kite atu i konei, kua whakahāngaitia ngā mahi o tēnei taumata ki te hunga kua piki anō ki te taumata tuawhā, arā, ko rātou kua pakari te reo Māori.

He Rauemi Atu Anō

Mō *Te Kākano*, *Te Pihinga* me *Te Māhuri* kua hangaia he pukapuka tātaki,¹²⁰ hei āwhina i te ākongā. Kei ēnei pukapuka ko ētahi ngohe e hāngai ana ki ngā kupu hou, ki ngā pānui, ki ngā kōrero kua puta i ngā pukapuka matua e toru. Kua whakaritea he whakamārama atu anō mō ngā mahi i puta i te pukapuka matua, me ētahi kōrero hei āwhina i te ākongā pērā ki te pānui me te whai māramatanga, te ako i ngā whakatakotoranga hou, me pēhea ngoki te whai māramatanga ki ngā kupu hou mā te pānui i te katoa o te rerenga kōrero¹²¹ (*Te Whanake* Pae Tukutuku, 2008).

E hāngai ana te pukapuka tātaki whakamutunga ki te taumata o *Te Māhuri*. Heoi anō kua tāpirihia ētahi atu ngohe, ētahi atu pānui hou hei mahi mā te ākongā kia whai kaha, kia pakari ai ia ki te pānui kia whai māramatanga. Ko te katoa o ēnei pukapuka he rauemi āwhina i te ākongā i te wā ka noho a ia ki tōna ake kāinga (anō).

Ko ngā tino rauemi mā te kaiwhakaako ko ngā pukapuka ārahi i te kaiwhakaako. E toru o ēnei kua puta, ā, e hāngai ana ki *Te Kākano*, *Te Pihinga* me *Te Māhuri*. Kei roto i ēnei pukapuka ētahi kōrero mō ngā whāinga me ngā mātāpono o *Te Whanake*, me ētahi tohutohu hei āwhina i te kaiwhakaako. Hei tauira, ko tētahi o

¹²⁰ Student workbook

¹²¹ How to deduce the meanings of new words from their context

ngā tohutohu ko te tohutohu me pēhea te whakarite i te akomanga, me pēhea ngoki te whakarata i te ākonga ki ngā mahi kia kore ai ia e rongō ki ngā aukatinga, ki ngā pēhitanga, ki ngā taumahatanga raine. Kua āta wetewetehia ngā akoranga kei ngā pukapuka whānui, kia mārama pai ai te kaiwhakaako ki ngā mahi, me pēhea ngoki te kawē i aua mahi. Kua tāngia ngā kupu mō te katoa o ngā kōrero kei ngā rīpene whakarongo.¹²² Kua whakaritea ngoki ētahi aromatawai hei aromatawai i te ākonga kia mōhio inā kua mau i a ia te tino ngako o ngā kōrero (Moorfield, 2003).

Kua hangaia tētahi papakupu¹²³ *Te Whanake Ngā Kupu me ngā Tikanga* hei āwhina i te tangata, e hāngai ana ki ngā kupu i ngā pukapuka e whā o *Te Whanake* (Moorfield, 2000). I te tau 2005 ka puta ko *Te Aka* te papakupu hou. Kua tāpirihia ētahi kōrero mō te ahurea o te iwi Māori, mō ētahi o ngā mātua tūpuna, mō ngā waka, mō ētahi waiata, mō ngā taonga pūoro, mō ngā whetū, mō ngā kararehe anō. Kua whakaritea ngoki ētahi kīwaha, ētahi whakataukī me ngā whakamārama (Moorfield, 2005a). E ai ki ngā whakamārama, kua whakakaongia ēnei kōrero kia mōhio ai te tangata ki te hiranga, kia mārama ngoki a ia ki te horopaki tika ki te whakamahi i ēnei kupu me te hāngai o aua kōrero ki te iwi Māori (anō). Nō muri mai ka whakarewa tēnei papakupu ki te Pae Tukutuku, he rauemi kore utu, he rauemi mā te ao whānui. Ka mahi tonu te tipua nei me ana kaiāwhina, ā, ka tae atu ki te tau 2009, kua tapirihia he wāhanga anō e kīa nei ko ‘Ngā Kupu Arotau’¹²⁴ (Moorfield, 2003).

¹²² Transcripts

¹²³ Dictionary

¹²⁴ Historical Loanwords

I te tau 2007 i whakarewahia tētahi Pae Tukutuku mō *Te Whanake*. Kei reira ngā kōrero mō ngā rauemi ako (o *Te Whanake*) i te reo Māori. Ka taea e te tangata te hoko ēnei rauemi, ka taea ngoki te hono atu ki te papakupu *Te Aka*. Tae atu ki te tau 2010 kua puta ko *Te Aka* hei pūmanawa tautono¹²⁵ mō ngā waea pūkoru. Nō reira ka taea e te tangata te whakamahi i *Te Aka* ahakoa haere te tangata ki hea. Hoki atu ki ngā kōrero mō te Pae tukutuku o *Te Whanake* ki te tau 2008 i whakahoungia anōtia tērā kia pai ake, kia whānui atu ngā momo mahi e taea ana ki tērā o ngā tino rauemi.

Whai muri mai ka whakarewahia tētahi wāhi ki te Pae tukutuku hei wāhi whakawhitiwhiti kōrero, hei whakawhitiwhiti whakaaro¹²⁶ (anō). I te mutunga o Poutū-te-rangi, 2008 i whakarewahia ngā pakiwaituhi¹²⁷ o *Te Whanake*. E hāngai ana tēnei wāhanga o te Pae Tukutuku ki ngā ūpoko 15 o *Te Kākano* “each module contains an animated movie with activities to develop the new language introduced in the movie. This website is designed for independent study and is free” (anō).

I te tau 2009, ka whakarewahia ake te hōtaka ‘Tōku Reo.’ He hōtaka kei te Pouaka Whakaata Maori¹²⁸ he haurua haora te roa, ā, ka puta mai i te Rātū ki te Rāhoroi i ia wiki, i ia wiki. I tēnei wā¹²⁹ kua tae ki te putanga tuawhā¹³⁰ mō tēnei whakaaturanga. He hōtaka tēnei mā te hunga kātahi anō ka tīmata ki te ako i te reo Māori (Māori Television Pae Tukutuku, 2009). E rua ngā kaiwhakataki matua

¹²⁵ Application, as in iPhone application, engari he utu tō tēnei

¹²⁶ Māori Language Forum Online

¹²⁷ Cartoon

¹²⁸ Māori Television

¹²⁹ 2011

¹³⁰ 4th series

ka kawē i tēnei hōtaka, ko te reo Ingarihi te reo kawē i ngā akoranga, nō reira ka taea e te motu katoa. Kua wāwāhi kia toru ngā wāhanga, arā, ko te wetewete reo,¹³¹ ko ngā kupu hou,¹³² me ngā mahi hei mahi.¹³³ E hāngai ana ngā akoranga ki *Te Whanake* nō reira, ka taea e te tangata te whakarongo ki ngā whakaaturanga kei te pouaka whakaata me te tiroiro i ngā wāhanga o *Te Whanake* e hāngai ana ki ngā mahi. Kei te Pae tukutuku mō te Pouaka Whakaata Māori ngā whakaaturanga hei mātakitaki inā e hiahiatia ana e te tangata te āta mātakitaki auau.¹³⁴ He nui ngā hononga e taea ai e te tangata, pērā ki te hono ki ngā whakaaturanga tahito, te hono ki ngā mahi taunekeneke¹³⁵ me te hono atu ki ngā pakihere rokiroki.¹³⁶ Nō reira ka taea ngā mahi nei ahakoa kei hea te tangata, ahakoa he aha te wā. Nā te nui o ngā momo mahi me te whakamahi i ngā hangarau o tēnei wā, ka rata te ākonga, “Across the whole series, a large variety of these activities are used to keep the learning fresh and the audience engaged” (anō).

Inā ka aro atu ki te mita o te reo, kāore a *Te Whanake* i te aro kau ki tētahi mita anake. “While there is no recognition of ‘standard’ Māori, in the early stages of the course vocabulary items peculiar to a particular dialect are avoided” (Moorfield, 2005:xi). E ai ki a Murumāra, chara i te mea kua aukati te ākonga me tōna ake mita, engari, mā te kaiwhakaako tana ākonga e whakatenatena kia whai i tōna ake mita. Inā ngoki he rōpū ākonga mai i te iwi kotahi kei te pai kia whakaakona ki te mita o taua iwi. Ka haere tonu a ia ko tāna, kia pakari te

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ākonga, kia tae atu ia ki te taumata *Te Kōhure* e tika ana kia whānui tōna mōhio ki ngā mita katoa o Aotearoa (Moorfield, 1998:2).

I roto i ngā mahi wetewete haere i ngā taumata e whā kua kitea ahakoa ka whai *Te Kākano* i te Tikanga Reorua, kia mutu ngā mahi ki tēnei taumata ko te aronga kē ko te hoputanga reo tuarua.¹³⁷ Kua kitea, kia mutu ngā mahi o *Te Kākano*, ka ngaro haere te reo Ingarihi i roto i te akomanga, kua huri kē ki te Rumaki. Koia pea te whāinga roa kē ko te ngaro haere o te reo Ingarihi.¹³⁸ E rua ngā āhuatanga kei te whakaari mai i tēnei āhuatanga, ko te tohutohu e kī ana mā te kaiwhakaako anake te reo Ingarihi i roto i te akomanga, kā tahi. Ka rua, ko te piki haeretanga o te ōrau reo Māori i roto i ngā mahi, i roto anō i ngā rauemi. Tērā pea ko te tino take o te reo Ingarihi i roto i ngā mahi ko te tiaki i te ākonga kia ngāwari ai tōna urunga ki te ako. Tērā anō kua kitea i *Te Kākano* kei te whakapakari i ngā pūkenga auaha¹³⁹ me ngā pūkenga torohū¹⁴⁰ o te ākonga. Ka tae ki *Te Māhuri* me *Te Kōhure* ahakoa ka uaua ake, ka hōhonu ake ngā mahi, ko te aronga matua ko te whakawhanake i ngā pūkenga torohū o te ākonga, arā, ko te pūkenga pānui me te pūkenga tuhituhi.

He Kapinga Kōrero

Kua waihotia te rākau kākāriki nei ki te taha o ngā rākau hītori kia āta tirohia te ara ako o *Te Whanake*. Kua kitea i tēnei ūpoko, he nui ngā momo aropū mō te Tikanga Reorua. Ā, kei reira tonu te tautohetohe, te taupatupatu a tēnā, a tēnā, mō

¹³⁷ Second language acquisition

¹³⁸ Wean the student off English

¹³⁹ Productive skills

¹⁴⁰ Receptive skills

te rāhuinga, kāore raine o te reo Ingarihi i roto i te akomanga reo Māori. I puta ngā kōrero mō te aropū nō Professor Carl Dodson hei tūāpapa ki tēnei hōtaka ka kitea i tino whai take ki a Murumāra, otirā, ki te hōtaka, *Te Whanake*. Heoi, nā te āta wetewete i ngā whakamārama me ngā pukapuka i kitea e hāra i te mea i noho whāiti, i whai i ngā ara ako o te Tikanga Reorua anake. Ko tāna, ka tikina ētahi atu ara ako o te wā hei painga mō te ākongā i a ia e ako ana i te reo Māori. Katoa o ēnei āhuatanga ka whai pānga ki te hanga o tēnei hōtaka, kua kitea kia mutu ngā mahi o *Te Kākano*, ka ngaro haere te reo Ingarihi i roto i te akomanga, kua huri kē ki te Rumaki.

Ka waiho ake tēnei kōrero ki konei, ā, ka anga atu ki a Te Ataarangi me tōna ara ako hei tūāpapa mō ngā take angitu, ka kite atu i reira te pānga o ēnei āhuatanga ki te tāhū o tēnei tuhinga.

Te Rākau Whero

Te Ataarangi – Tōna Ara Ako¹⁴¹

“Whakarongo, Titiro, Kōrero”
(Te Ataarangi Whakataukī).

Ka whakaūpoko tēnei wāhanga o te tuhinga ki te rākau whero hei whakaatu i ngā āhuatanga o Te Ataarangi me ōna ara ako. I tirohia ngā kōrero mō te hītori me te ahuanga mai o *Te Whanake* me Te Ataarangi, ā, kua whakatakotoria ngoki he kōrero mō te ara ako o *Te Whanake*. I nāianei ka aro ki Te Ataarangi me tōna ara ako ‘Rumaki reo’ kia kitea he aha tēnei tū āhua, kia kitea ngoki he aha tōna rerekētanga ki te ara ako ‘Tikanga reorua.’ He wāhanga nui tō tēnei ūpoko e wetehia ai te hanga o ngā kura o Te Ataarangi, ōna mātāpono, ōna ture me āna rauemi. Katoa o ēnei kōrero ka whakamahia kia kitea te hāngaitanga ki ngā take angitu ka puta ki ngā ūpoko mō ngā angitutanga e whai ake nei.

Te Ara Ako Rumaki Reo

Kei roto i ngā rangahautanga a May rāua ko Hill (2004) kua puta tētahi whakamārama e kīa nei he wāhanga kē te Rumaki nō te Tikanga Reorua. Kua pēnei te kōrero nā te mea, ko te akoranga reorua e whakatairanga i ngā reo e rua, mā te whakamahi i te mea ngoikore, ki te whakamahi i ngā mea e rua i ngā mahi whakaako katoa¹⁴² (Holmes i roto i a May rāua ko Hill, 2004: 11). Hoinānō, kua puta ngoki i a May rāua ko Hill te rangahau e kite atu ki a Aotearoa nei, he rerekē

¹⁴¹ Methodology

¹⁴² A bilingual education programme is one intended to promote bilingualism either by the predominant use of a minority group language [that would not otherwise be maintained] or by the use of two languages as mediums of instruction in school

ngā kaupapa e rua, he motuhake tētahi ki tērā atu. Ka haere tonu rāua ka mea atu, i te nuinga o te wā ki ērā e whai ana i te Rumaki, arā, ko te Rumaki te ara pai kē atu o ngā mea e rua (anō:10). I roto i Te Ataarangi hoinā ōku nei kitenga i te mea ka rāhuitia te reo Pākehā i te rā tuatahi mō te ākongā ka mau i roto i ngā hōtaka katoa. Ki Te Ataarangi kei te Rumaki tōna ake mana, ehara ia i tētahi wāhanga o te tikanga reorua, engari, ko te tauaro kē. Hāunga ia, ehara i te mea ko Te Ataarangi anake tērā e pēnei ana ngā whakaaro mō te rerekētanga o te Rumaki ki te Tikanga Reorua.

Kei te tautoko a Hornberger (2008), tētahi kairangahau kaupapa here,¹⁴³ i te ia o tēnei whakaaro.

Whereas in the international literature on bilingual education, immersion is seen as a form of bilingual education, in the Māori experience the two are sharply distinguished. The aims of Māori-medium education have been first and foremost the revitalization of the language ... (anō:5)

E ai ki a May mā, he wāhanga anō tō te Tikanga Reorua ko te kitenga ehara i te mea kotahi anake te reanga¹⁴⁴ Rumaki. Kua wāwāhia kia toru ngā momo reanga e hāngai ana ki te ōrau o te reo Māori i roto i ngā akoranga. Ko te reanga tuatahi te reanga ka kawē i ngā ākongā i roto i te reo Māori 81 - 100% o te wā.¹⁴⁵ Ko te reanga tuarua ka kawē i ngā akoranga i roto i te reo Māori mai i te 51 - 80%, he 31 - 50% mō te reanga tuatoru (May mā, 2006:5; Keegan, 1996:2). Ka mutu a Keegan i konei engari, ka haere tonu a May mā ka kīa, 12 - 30% te ōrau whakamutunga he reanga tuawhā (May mā, 2006:5). I puta te kitenga i ēnei

¹⁴³ Policies

¹⁴⁴ Degree of

¹⁴⁵ Kei tēnei reanga Te Ataarangi

rangahautanga ko ngā reanga he nui ake te ōrau reo Māori ngā reanga tino angitu (anō).

Hoinānō ki te nuinga e whai ana i te ara ako Rumaki, ko tētahi o ngā whāinga matua ko te whakatairanga¹⁴⁶ kē hei whakarauora¹⁴⁷ i tētahi reo e tata mate ana. “Therefore, by promoting Māori in Aotearoa/New Zealand or French in Canada, the aim of immersion education is to ensure that these languages continue to be spoken in the wider community” (anō:4). Hoinā tērā, ko te tino take i tū mai ko Te Ataarangi hei rautaki whakarauora reo Māori mā te hapori, mō te hapori.

Ngā Mātāpono Hei Tūāpapa Ki Tēnei Ara Ako

Devised by Caleb Gattegno, the Silent Way is, in his terms, neither a structural or a direct or any other method of teaching languages. It is but a way in which everything and everyone serves one aim; to make everyone into the most competent learner (Gattegno, 1963, 89). The primary tenet of the Silent way, therefore, is the subordination of teaching to learning (Mataira, 1980:12).

Ko te aropū¹⁴⁸ matua hei tūāpapa ki te ara ako o Te Ataarangi ko te aropū o Caleb Gattegno e kīa nei ko Te Ara Wahangū.¹⁴⁹ Kua pēnei te ingoa i runga i te take i te nuinga o te wā ka ngū te kaiwhakaako kia āhei te ākongā ki te āta whiriwhiri, ki te āta whakaaro he aha ngā kōrero ka puta i tōna waha, ā, me tōna mōhio kua wātea a ia ki te kōrero. Ehara i te mea ka ngū te kaiwhakaako mō te kore noa iho engari he tino take tō tērā, arā, “The enforced silence that surrounds new words allows and compels maximum attention and superior processing (Stevick i roto i a

¹⁴⁶ Promote

¹⁴⁷ Revitalisation

¹⁴⁸ Theory

¹⁴⁹ The Silent Way, 1962, Caleb Gattegno

Mataira, 1980:27). Ki te nuinga he rerekē tēnei tirohanga, arā, ko te kaiwhakaako kē te mea nui i roto i ngā akomanga, kei a ia te mātauranga ko tāna mahi he whāngai i tōna ake mātauranga ki te ākonga. E ai ki tā Freire (1996) ko te ‘Banking Education’ kē tērā. Ko tāna anō, ki te pērā te kaiwhakaako ka ngoikore te ākonga, e kore te ākonga e whai wā ki te āta whakaaro, ki te āta whiriwhiri i ngā take kia puta mai ko ōna ake whakaaro me tōna ake mōhio (anō:52-67). E tautoko ana a Daniel i tēnei aroro.

Because the kaiako’s input is minimal you learn to use your own mind to make decisions about the words you are learning and what you think they mean. Most of the time the kaiako silently reaffirms your efforts with a slight nod, or sitting just waiting until you come to the realisation yourself, which engenders the little steps in believing in yourself (Daniel i roto i Te Rūnanga o Te Ataarangi Profile, 2009:25).

Tērā anō ngā kōrero a Freire mō te hua o ngā mea kua kite, kua mārāma kē te ākonga hei koha ki te wānanga, ko tāna ko te whāngai atu i ngā kōrero ki te waha o te ākonga tētahi mea hei aukati i te ako a te ākonga. “Almost never do they realize that they, too, “know things” they have learned in their relations with the world and with other women and men” (Freire, 1996:45). E tino hāngai ana tēnei aroro¹⁵⁰ ki te mātāpono a Gattegno mō te kaha o te hinengaro ki te whakamahi i ōna wheako katoa inā koia ngā mahi i mahi hei ako i tōna reo tuatahi¹⁵¹ (Mataira, 1980:20). Nō reira, e hara te Ara Wahangū i te ara ako hei whāngai atu i te mātauranga ki te waha o te ākonga. Kua āta wetewetehia tēnei āhuatanga e Mataira.

I was not being fed with a series of statements which I had to memorize and reproduce; I was being offered minimal data in a contrived situational context involving the use of coloured rods, and

¹⁵⁰ Concept

¹⁵¹ “In learning the mind draws on everything it has already acquired in particular on its experience of learning its native tongue” (Gattegno 1962:12).

I had to use all my senses to derive meaning and form statements from that context. I had to take responsibility for my own learning (anō:15).

Ko Te Ara Wahangū ia, ehara i te ara ako-ā-kākā, ehara ngoki i te ara e tautoko ana i te aroro e mea ana kei te kaiwhakaako te mātauranga me te mōhio, māna tōna mātauranga e whāngai atu ki te waha o te ākonga. Ko ia tērā e whakanui ana i te ākonga me tōna mōhio, āna nei wheako hei koha ki te ia o te wānanga, me te whakapono ki te ākonga me tōna āhei ki te hopu i tōna reo Māori.

Ngā Kaiwhakaako

I tēnei wā nō Te Ataarangi tonu te nuinga o ngā kaiwhakaako i roto i te kaupapa nei, arā, ko ngā tāngata ērā i tīmata me te kore reo, inānanei ko rātou nga kaiwhakaako mō te kaupapa. He rerekē tēnei ki te tīmatanga o te kaupapa, i taua wā i tikina atu e Ngoi, e Kāterina ngā tāngata i tupu ake i roto i te reo, ko te reo Māori tō rātou reo tuatahi (Mataira, 1980:4-6). Hoinānō, i roto i ngā tau ka rūhā haere, ka mimiti haere tēnei puna kaiwhakaako ka tīmatahia e Te Ataarangi te whakangungu tāngata hei whakakīki i ērā whāwhārua.

Kei te kaiwhakaako te haepapa nui i roto i ngā akomanga. Ko ōna painga, kua mōhio a ia ki ngā taumahatanga me ngā uauatanga o te ako i te reo. Ko ia anō tērā kua wheakotia tēnei tūmomo āhuatanga ako. Kāore he tangata i tua atu i tēnei hei kaiwhakaako. Ahakoa tērā, kia puta ngā ākonga i te Kura Kaiako, ehara i te mea he ōrite te katoa. E pēnei ana ngā kitenga o Paipa, tētahi kaiwhakaako i roto i ngā tau kua pahure ake. “Each pouako is encouraged to develop a unique style of

‘mahi rākau’ (cuisenaire manipulation), therefore, no two pouako teach the same concept alike” (Paipa, 2010:3).

Kei te kite atu i konei, ahakoa he ōrite ngā marau, kāore i te noho whāiti ngā āhuatanga ako.¹⁵² Ehara i te mea me whai i te takotoranga o ngā whiti i roto i ngā pukapuka¹⁵³ ngoki. Ka kite tēnei āhua i roto i ngā kōrero mō te Kura Kaiako.

Ko te mutunga mai i whakaae te minenga me waiho mā tēnā kaiako, mā tēnā kaiako e whakatau he aha ngā kupu e whai take ana ki āna ākonga. Heoi anō, ko tā te hui ko te whakatakoto taurira. Koia ko te Pukapuka 2. Ehara i te mea me whai te kaiako i taua pukapuka. Ko tāna he mea tiki atu i ngā marau me ngā kupu e pai ana ki āna ākonga, ki a ia hoki (Te Tari Māori, 1997:10).

Nō reira, he rerekē ngā pūkenga, he rerekē te waihanga mahi rākau o tēnā, o tēnā, kei te kaiwhakaako te mana whakahaere i āna akoranga. Ka rerekē anō te wānanga i ngā mahi i runga i te take ka taea e te kaiwhakaako te whai i te hihiri o te ako, arā, ko te hiahia o te ākonga. “No Silent Way lesson really resembles another, because the content depends on the know-how “here and now” of learners who are “here and now” (Une Education Pour Demain Association, 2011).

Ngā Ture Hei Hari Mā Te Ākonga, Mā Te Kaiwhakaako Anō

I roto i te kaupapa o Te Ataarangi kua whakaritea e rima ngā ture hei hari mā te ākonga, ā, tekau mā toru ngā ture hei hari mā te kaiwhakaako (Te Ataarangi, 1982:8-9). He whakahirahira ēnei ture katoa, ā, e kore te ākonga e kite, e mōhio, kei tua o ngā ture te nuinga o ngā mātāpono o Te Ataarangi. Ki te wetewete i ēnei

¹⁵² Not prescriptive, or restrictive

¹⁵³ Te pukapuka tuatahi me te pukapuka tuarua mā te kaiwhakaako. Ka puta he whakamārama i ngā kōrero mō te Kura Tuara me te Kura Tinana o tēnei ūpoko

ture ka kite ko te tiaki i te ākongā te tino pūtākenga mai o ngā ture, kua ko te tiaki ā-tinana anake, engari, ko te tiaki ā-wairua ngoki. Ahakoa ehara nō Gattegno ēnei ture, kei reira te ia o āna mātāpono mō te noho tau o te ākongā kia pai ai tōna wairua¹⁵⁴ (Gattegno, 1976:1-14).

Ehara i te mea ko Te Ataarangi anake te kaupapa e pēnei ana ngā whakaritenga me te whakaaro mō te tiaki i te katoa o te ākongā, e pēnei anō ngā whakaritenga o Te Wānanga o Raukawa. Kei tō rātou Ngakinga 2003¹⁵⁵ te whāingaroa “Kia rangatira te tū a Te Wānanga-o-Raukawa hei whare ako, whakatupu hoki i te mātauranga” (Te Wānanga-o-Raukawa, 2003). Kua tohua ko ngā uaratanga¹⁵⁶ pērā ki te “manaakitanga, rangatiratanga, wairuatanga, whanaungatanga, kōtahitanga, pūkengatanga, kaitiakitanga, ūkaipōtanga” (anō:8), hei ārahi i a rātou i roto i ngā mahi. Nō reira, ko Te Wānanga o Raukawa tērā e whakaaro ana ki te katoa o te tangata, arā, ki tōna ao, ki tōna whānau, ki tōna tinana me tōna wairua.

Ahakoa kāore i tino pēnei rawa te whakaaro, e whai ana a Murumāra i te ia o tēnei whakaaro, ko tāna ki ngā kaiwhakaako:

It is extremely important that a non-threatening atmosphere is created. Over-emphasising correctness of language, especially when real communication is taking place, can be quite harmful. Try to create a relaxed climate so that even the shyest students are uninhibited about speaking in Māori (Moorfield, 1993:5).

Ehara i te mea ka kite i ēnei tū momo āhua ki Aotearoa anake. Ko Wolf (2011) tētahi kaiwhakaako mō ngā tāngata whenua o Amerika, kua tuhi kōrero e whakaatu ana he pēnei anō ō rātou nā whakaaro mō te tiaki i te ākongā. Hei tā

¹⁵⁴ Freeing the students

¹⁵⁵ Te Wānanga-o-Raukawa Te Ngakinga 2003, arā, te ‘Charter 2003.’

¹⁵⁶ Values

Wolf, he whakaatu i tētahi taurira o tēnei āhua, i tētahi tūtohinga kura¹⁵⁷ hei tiaki i te ākonga, hei ārahi i ngā kaiwhakaako.

We, the students, families, staff and community, are working together in a warm and caring atmosphere.

While learning about the past, and understanding the present, we are building a bright, healthy, safe, and strong tomorrow.

We seek balance and harmony, excellence and pride in ourselves.

Together we are responsible for and respectful of ourselves, each other, our school, our community and our environment.

We belong here and we are unique.

We are created for a purpose and we are part of the circle (Wolf, 2011:120).

Ngā Ture e Rima Mā Te Ākonga

Mō Te Ataarangi, kei te whai i te ia o tēnei whakaaro, kua whakaritea ngā ture hei tiaki i te katoa o te ākonga. Ehara i te mea he māmā, he ngāwari raine te mahi kawē i ēnei ture, engari, ka kawea kia mārama ai, kia rongō ai ōna painga. E whai ake nei ngā ture e rima hei hari mā te minenga ako.

1. Kaua e kōrero Pākehā
2. Kaua e poka tikanga
3. Kaua e akiaki tētahi i tētahi
4. Kia ahu atu te pātai ki a koe, kātahi anō koe ka āhei ki te whakahoki
5. Kia ngākau māhaki tētahi ki tētahi (Te Ataarangi Inc. Society, 1982:9).

¹⁵⁷ School charter

Kaua e Kōrero Pākehā

He ture tino whakahirahira te rāhuitanga o te reo tupu o te tangata i roto i ngā akoranga. Mai i te tīmatanga ka whakahaerehia te katoa o ngā akoranga ki te reo Māori. E whai ana i te mātāpono a Gattegno tēnei ture, ko tāna “Students must relate to the new language and practice it to make it their own; to relate to anything else is a distraction and distractions interfere with learning” (Gattegno, 1976:vii). Heoti, nā Mataira mā, arā, te hunga i tīmata ai te kaupapa, tēnei āhuatanga i whakamātau kia kite inā he painga tō tēnei mātāpono. I runga i āna kitenga i a ia i Whīti ka tino whakapono a Mataira ko tēnei te ara tika kia tere mau ai te tangata i te reo Māori. Ko tāna, kua whakaaro mō te tamaiti e tipu ake ana i roto i tōna ake reo, he rumaki te āhua o tōna ako (Mataira, 2001). Ka haere tonu a ia ka mea e toru ngā tino tikanga o tēnei ture. Ko te tuatahi, mehemea e hiahia ana te tangata ki te mau tētahi reo, me noho a ia ki taua reo.

If you want to command the language you must be able to think in it. If you cannot think in it you cannot really speak it. That is one of the main reasons why we will not have any English because it interferes with your absorption of the reo Māori (Mataira, 1986).

Tuarua, hoinā te ara kia kaua te ākonga e whakawhirinaki atu ki te reo Pākehā. Ko te tuatoru ko tēnei te ara poto hei mau te reo hou. Ka haere tonu a Mataira ka mea, ki te whai te tangata i tēnei ture, kāore e roa ka mutu te mahi whakamāori¹⁵⁸ a te hinengaro (Mataira, 1986).¹⁵⁹

¹⁵⁸ Translating

¹⁵⁹ “Translation is not a way of freeing students; it is the job of specialists” (Gattegno, 1976:6).

Kaua e Poka Tikanga

He whaikoha, he aroha tētahi ki tētahi te whakaaro kei tua o tēnei ture. Arā, he tiaki i tō hoa ako, he tatari ki a ia, he whakarongo anō ngoki ki a ia (Mataira, 1986). He whaikoha i runga i te mea he rerekē tātou katoa,¹⁶⁰ he rerekē ngā tipuranga, he rerekē ngā whakapono, he rerekē ngā wheako o tēnā o tēnā. Tērā pea nō Waikato tētahi, nō Ngā Puhi tētahi, nā, he rerekē ngā tikanga o tēnā iwi, o tēnā hapū, nō reira me whaikoha tētahi ki tētahi ahakoa nō hea, ahakoa ko wai.

Kaua e Akiaki Tētahi i Tētahi

Ka āwhina tēnei ture i te tangata i a ia e hōhā ana, e tino huana¹⁶¹ ana ki ōna hoa ako, ki a ia anō i ētahi wā. Kia hōhā, kia huana te ākongā ka tīmata te whakaiti haere, te whakahōhā haere, te whakatika haere i ōna hoa ako.

That means you have got to respect two things. One, you can only learn by your own effort and not interfering. Now, you interfere when you prompt. You interfere when you show impatience when others take a little time in coming out with the answer and those are the things we think actually restricts learning (anō).

Nā ka raru tērā e ngana ana ki te whakaputa i ōna whakaaro. Nā tēnei o ngā ture kua mōhio te ākongā e taea ana e ia te whakaputa i ōna ake whakaaro, ahakoa ka puta hē mai, ko te mea nui ko te kōrero (anō). Ka kite atu i konei he tino take tō te katoa o te rōpū, ā, he tapu anō tō te katoa. Ka tae mai te tangata me te whakamā, te mataku, te kore hiahia kia hē, tērā pea kei roto tonu i ētahi te pānga o ngā wheako kino i wheakotia i te kura i a rātou e tamariki ana. I tēnei ture kua mōhio te tangata ahakoa he tere, ahakoa he pōturi, e kore ōna hoa, tōna

¹⁶⁰ Respecting differences

¹⁶¹ Frustrated

kaiwhakaako raine e akiaki, e whakahē, e whakaiti i a ia, nō reira ka whai wā a ia ki te whakaputa i āna kōrero.

Kia Ahu Atu Te Pātai Ki a Koe, Kātahi Anō Koe Ka Āhei Ki Te Whakahoki

Ko te ngako o tēnei ture ko te mōhio o te katoa ki te kōrero tētahi, me whakarongo te katoa. He whaikoha ki te tangata e kōrero ana, ā, kia kaua ia e aruarutia i a ia e whakaputa ana i ōna whakaaro. Ka whakatūpato i te hunga kakama, ā, he tere nō rātou ki te whakautu wawe i ngā pātai, kia whai wāhi ai te tangata ki te kōrero. Heoi, he whakahau i te ākonga ki te kōrero kia kaua e waiho mā ōna hoa, mā te kaiwhakaako raine. Ka tino kite tēnei āhua i ngā kōrero a Mataira.

I could not lean on my fellow learners – they were not allowed to prompt me. I could not call on the tutor to provide answers for me – he would not. I could not dally for time expecting the tutor and group to lose patience and provide the answer for me – they just waited for my response. I had to get my wits together, I had to concentrate, I had to reflect. And given the time to do this, I found myself uttering sentences in this strange new language with relative ease (Mataira, 1980:15).

Nō reira, kua mōhio te ākonga ka tatari te katoa kia puta rā anō tētahi whakautu i a ia, kāore e roa ka waia te katoa ki tēnei āhua.

Kia Ngākau Māhaki

Ko tēnei te ture whakahirahira o ngā mea e rima. He tiaki tētahi i tētahi pērā e rite ana te rōpū ako ki tō ake whānau. “So what you are learning is not just the reo but all the feelings and values and attitudes that Māori people have or ought to have for each other” (anō). Nō reira, he whaikoha, he aroha anō tētahi ki tētahi, kaua ō

te ākongā ki te ākongā anake, engari, ō te ākongā ki te kaiwhakaako, huri kōara¹⁶² (Higgins, 2009:37). Kei roto i te noho tahi a te whānau ako, e kore te tangata e ako inā ka noho kati tōna wairua, me noho tūwhera kē tōna wairua, nā, ko tēnei ture kei te tiaki i tōna katoa kia pai ai tāna ako (Browne, 2005:29). Ehara i te mea he māmā ki te whai i tēnei ture, engari, e ai ki ētahi o ngā kaiwhakaako, mena e tika ana tō whai i ngā ture 1 – 4 kei te huarahi koe mō tēnei mea te ngākau māhaki (Witika, 2011).

Ko te ngākau māhaki ia, ko te ngana o te katoa “Kia mau ki ngā tikanga me ngā whanonga¹⁶³ pai mō te tangata, otirā, o te rongomau, o te pono, o te kore ririhau me te aroha, kia tau hoki te rangimārie i roto i ngā mahi katoa” (Te Ataarangi Educational Trust, 2003:11). Ki konei kite ai, chara te ngākau māhaki i te ture anake, engari, he āhuatanga tēnei ka whakanuia e te whānau whānui o Te Ataarangi. Ka tino kite i roto i ngā mahi katoa o te kaupapa, ahakoa te mahi ako, ahakoa te mahi tahi, ahakoa te hui tahi raine (Higgins, 2009:39). Nō reira ko te ngākau māhaki ia, he mea puta noa i te katoa o Te Ataarangi.¹⁶⁴

Ngā Ture 13 Mā Te Kaiwhakaako

Tērā anō te tekau mā toru ngā ture hei hari mā te minenga kaiāwhina, kaiwhakaako ngoki.

¹⁶² Reciprocal

¹⁶³ Behaviour

¹⁶⁴ Permeates throughout the whole organisation

1. Kōrero Māori i ngā wā katoa
2. Kia ngākau māhaki koe. Kaua e kōhete. Kaua e whakaiti tangata.
3. Kia ngāwari tō āhua ki te tohutohu.
4. Whakatakotoria ngā rākau me te āta whāngai atu o ngā kupu hou kia tino mārama ai.
5. Muri mai me noho puku mō te wā poto kia uru atu te māramatanga o ngā kupu hou ki roto i te hinengaro o ngā tāngata e tohutohutia ana e koe.
6. Whakamahia rātou kia kōrero.
7. Kia mau ngā kupu hou waihotia atu rātou kia kōrero ki a rātou anō.
8. Kia tino mau ngā kupu hou kātahi ka tāpiri atu he kupu hou anō.
9. Ka hoki anō ki ngā tauira tuawhā, tuarima, tuaono, tuawhitu.
10. Muri mai ka whakaatu i ngā kupu hei pānuitanga mā ngā kai-ako, hei whakarārangi kōrero.
11. Waihotia mā rātou tonu e whakatikatika te tapepe o te reo.
12. Whakamahia ngā kai-ako ki te tuhi i ngā kupu hou ki roto pukapuka, hei whakarārangi kōrero mā rātou inā hoki atu ki te kāinga.
13. **Kaua e wareware:** I te mutunga o te whakaako i ngā kupu hou whakahokia mai ngā kupu o mua ki te taha o ngā kupu hou (Te Ataarangi Inc. Society, 1982:8).

Kōrero Māori i Ngā Wā Katoa

E hāngai ana ngā kōrero o te ture tuatahi mā te ākongā ki tēnei ture mā te kaiwhakaako. Mō te nuinga o ngā ākongā ko tēnei anake pea te wā ka rongō ngā ākongā ki te reo Māori, nō reira, he tautoko, he āwhina i a rātou kia pakari haere a taringa, kia rongō ki ngā tauira tika. E tika ana ngoki mā te kaiwhakaako tēnei ture e kawē i roto i ana mahi whakaako katoa, ko ia tērā kei te whakatauirā atu ki āna ākongā, inā ka kaha a ia ka pērā anō āna ākongā.

Kia Ngākau Māhaki Koe. Kaua e Kōhete. Kaua e Whakaiti Tangata

E hāngai pū ana tēnei ture ki te ture tuarima mā te ākongā, engari, mō te taha whakaako ka kitea te ngako o tēnei ture i roto i ngā kōrero a Malouf (1994), “The learning environment must be mentally and socially safe... They [the students]

worry about making themselves look foolish. They worry about making mistakes. They worry about failing” (anō:12). Hoinā tētahi mea ka rongō te wairua o te tangata i te wā ka kuhu atu a ia ki Te Ataarangi, he āhukatanga hei tiaki, hei poipoi i te wairua o te ākongā kia pai ai tāna noho ki te kaupapa. Mehemea e pērā ana te kaiwhakaako, ka tupu pai ai te ākongā me tōna kaha, ā tōna wā ka patu i te mataku me te whakamā.

Kia Ngāwari Tō Āhua Ki Te Tohutohu

Arā anō tētahi āhua hei tiaki i te wairua o te tangata, me mahara te kaiwhakaako kei te whai ngā ākongā i te katoa o te kaiwhakaako i ngā wā katoa. Ko te ngāwari tētahi āhukatanga e whakamāmā ana i ngā akoranga kia tau ai te noho a te ākongā, kia rata anō a ia ki te kaiwhakaako me ana tohutohu.

Whakatakotoria Ngā Rākau Me Te Āta Whāngai Atu o Ngā Kupu Hou Kia Tino Mārama Ai

Mai i tēnei ka haere ngā akoranga i te whetoko¹⁶⁵ e tika ana mā te ākongā, kaua i te whetoko e tika ana mā te kaiwhakaako. Ka whai wā ngoki te kaiwhakaako ki te pānui i te āhukatanga o te ākongā e kite atu ai kua mārama te ākongā, kāore anō raine.

¹⁶⁵ Pace

Muri Mai Me Noho Puku Mō Te Wā Poto Kia Uru Atu Te Māramatanga o Ngā Kupu Hou Ki Roto i Te Hinengaro o Ngā Tāngata e Tohutohutia Ana e Koe

E hāngai pū ana tēnei ture ki te mātāpono a Gattegno (1976) mō te noho tāwhi¹⁶⁶ o ngā mahi whakaako ki te ako (anō:14; Mataira, 1980:25).¹⁶⁷ Ka haere tonu a Mataira ko tāna, “The teacher must not interfere with or sidetrack the learning activity of the student” (anō:22). Ka kite i konei, he tino take tō te noho ngu, ko tā te kaiwhakaako he noho ngākau tōkeke¹⁶⁸ kia kaua e riro māna te nuinga o ngā kōrero. Nō reira, he momo puri i te waka ako, kia whakataha atu ngā ngaru pīroiroi, ngā ngaru take kore¹⁶⁹ kia wātea mai te ākongā ki te whakamahi i tōna katoa hei hopu i tōna reo hou (Mataira, 1980:25).

Whakamahia Rātou Kia Kōrero

Ko tēnei tētahi āhuatanga o te whakahaere,¹⁷⁰ arā, ko te mahi whakatakoto i tētahi tauira hei whai, ā, ka huri rauna i te rōpū, ka tāruarua, kia mau i a rātou te rerenga tika. Mā te kaiwhakaako te kupu, te rerenga tuatahi, kātahi mā te ākongā, māna anō e tauira atu ki tētahi atu, ā, ka pērā te haere, kia whai wā te katoa ki te kōrero. Ehara i te mea me kōrero te kaiwhakaako ki ia ākongā, ki ia ākongā, ko tāna kē he kōrero ki te ākongā tuatahi kātahi ka waiho mā ōna ringaringa me tōna tinana te toenga o nga ākongā e whakakōrero.

Kia Mau Ngā Kupu Hou Waihotia Atu Rātou Kia Kōrero Ki a Rātou Anō

He mea hāngai tēnei ki te ture tuaono. I ētahi wā me puta te kaiwhakaako i te akomanga, ki wāhi kē o te akomanga raine kia pai ai te whakawhiti kōrero a ngā

¹⁶⁶ Subordinate

¹⁶⁷ “The subordination of teaching to learning” (anō:14; Mataira, 1980:25)

¹⁶⁸ Restraint

¹⁶⁹ To control the learning experience by removing distractions, and avoiding irrelevant side issues

¹⁷⁰ Facilitate

ākonga i waenga i a rātou anō. “In short the teacher should present a module of new information, then get out of the way so that the student can explore the possibilities of the new information, experiment with it, fit it into his repertoire, and practise its use” (Mataira, 1980:32).

Kia Tino Mau Ngā Kupu Hou Kātahi Ka Tapiri Atu He Kupu Hou Anō

Ko te ia o tēnei ture ko te ako kia mau ai i te ākonga ngā kupu hou, kia mau-ā-hinengaro, ki te hinengaro¹⁷¹ ā, e kore ia e warewaretia. E tino hāngai ana tēnei ture ki te āheinga o te ākonga kia kaua ia e rāoa, e ruaki raine, kia kaua ia e rongō ki te taumahatanga¹⁷² o ngā kupu hou maha i roto i te wā poto. E tautokohia ana te hanga o ngā pukapuka tuatahi o Te Ataarangi i tēnei o ngā āhukatanga anō. Arā, kua hanga-ā-whiti nei, kua whakaritea kia kaua e nui atu i te 10 ngā kupu hou, i te 10 ngā kīanga kupu¹⁷³ raine.

Ko Stevens (1989) tētahi kua rangahautia nuitia ētahi o ngā aropū ako, kua tāutungia e ia ētahi hei painga matua mō te mahi whakaako. Ko tētahi o ērā kei te whai i te ia o tēnei ture me te hanga o te pukapuka tuatahi o Te Ataarangi. “... (g) The material to be learned should be divided into learnable units and given an appropriately paced sequence” (anō). Ka kite atu i konei ko te pukapuka tuatahi me ngā ture ētahi āhukatanga i tino whakaritea e te hunga i reira i te tīmatanga i runga i te mōhio, ki te mahi whakaako. He pēnei he momo aho ngā ture nei e

¹⁷¹ Long-term memory

¹⁷² Overload

¹⁷³ Phrase, small grouping of similar words

tuitui ana ngā akoranga me ngā rauemi kia tukutahi¹⁷⁴ te haere hei painga mō te katoa.

Ka Hoki Anō Ki Ngā Tauira Tuawhā, Tuarima, Tuaono, Tuawhitu

Kei te whai tēnei ture i te ture tuawaru, arā, ka tapirihia he kupu hou, he kīanga hou raine, kātahi ka hoki atu ki te ture tuawhā. Arā, ka whakatakotoria ngā rākau me te āta whāngai i ngā āhuatanga hou kia tino mārama ai te ākonga, kia pai ai te whetoko¹⁷⁵ kei rāoa, kei ruaki te ākonga. Ka whai tonu tēnei hātepe,¹⁷⁶ ka neke ki te ture tuarima, arā, te noho puku mō te wā poto kia uru atu te māramatanga ki te hinengaro o te ākonga. Ka neke atu ki te ture tuaono, arā, whakamahia rātou kia kōrero, kātahi ka mutu atu te hātepetanga ki te ture tuawhitu. Arā, ko te waiho i a rātou kia kōrero. Ka waiho ngā ākonga kia whakaharatau, hoinānō, kia hokehokeā,¹⁷⁷ kia hōhā, kia rika¹⁷⁸ rātou, ko tā te kaiwhakaako he whakahokia mai ngā kupu kua mau kē i a rātou, ka tāpirihia ki ngā mahi hou hei kai mā rātou. He rautaki mā te kaiwhakaako, he momo wero i te hinengaro o te ākonga ngoki tēnei.

Muri Mai Ka Whakaatu i Ngā Kupu Hei Pānuitanga Mā Ngā Kai-Ako, Hei Whakarārangi Kōrero

Ki konei ka kite ngā ākonga i ngā rerekētanga o tēnā kupu, o tēnā kupu ka kite ngoki ērā kupu he āhua ōrite te whakahua ki te taringa pērā ki te ‘hia/hea,’ me te ‘tae/tai.’ Me pānui ngoki kia mōhio rātou ko tēhea te wā tika ko tēhea ngā pū tika hei tō i te wā kōrero. Kia tīmata te pānui haere i ngā kupu, hoinānō te wā ka

¹⁷⁴ Synchronised

¹⁷⁵ Pace

¹⁷⁶ Process

¹⁷⁷ Bored

¹⁷⁸ Impatient

tīmata ngoki ki te pānui ā-waha atu ki te rōpū kia mahi ngātahi ngā karu, te waha me te taringa.

Waihotia Mā Rātou Tonu e Whakatikatika Te Tapepe o Te Reo

“For teachers to constantly correct errors is to create stress for the student ...” (Mataira, 1980). Ko te tino pūtake o tēnei aroro ko te mātāpono e mōhio ana te ākongā me pēhea te whakatika i a ia anō, kei a ia tērā mana (Gattegno, 1976:7).¹⁷⁹ Kei te tino tiaki tēnei ture i te wairua o te ākongā. I tēnei o ngā mātāpono kei te aro atu a Gattegno ki te painga o te mōhio o te ākongā ki te whakatika i a ia anō.

Self-correction assumes self-awareness, and it is awareness that is educable, i.e., can be brought to realization of what needs to be done, what changes in functioning are required. Each student brings with him his capacity of becoming aware of his functionings and proves this by correcting himself (anō:8).

Ehara i te mea kei te kī kia kaua te kaiwhakaako e whakatika, kāhore, he wā anō e tika ana te whakatika, āe he wā anō e taea ana te whakatauirahia atu ki te ākongā kia rongō ia ki te mea tika. Ki te whakatika te kaiwhakaako i te tapepe o te reo, me ngāwari te whakahua o te kupu, o te rerenga tika raine, kia kaua e hāmama te waha kia kaua e tū me te whakaatu ki te katoa o te rōpū, kei whakamā te ākongā.

Whakamahia Ngā Kai-Ako Ki Te Tuhi i Ngā Kupu Hou Ki Roto Pukapuka, Hei Whakarārangi Kōrero Mā Rātou Inā Hoki Atu Ki Te Kāinga

Anō nei hei whakapakari i ngā pūkenga pānui me te pānui-ā-waha o te ākongā kia pai ai te mahi ngātahi o te taringa, te waha me ngā karu. He mea nui kia hoki atu

¹⁷⁹ “Power of self-correction, of conscious correction”

te ākongā ki te kāinga me te whakaharatau¹⁸⁰ tonu, kia kua e mutu te rēre haere o te reo i te wā ka mutu te kura, engari, ka haere tonu.

Kua e wareware: i te mutunga o te whakaako i ngā kupu hou whakahokia mai ngā kupu o mua ki te taha o ngā kupu hou. Whakamahia ko te katoa. Te kore tēnei ka warewaretia ngā kupu o mua

Ka whakamahi i ngā kupu o mua, hei āwhina, hei whakaharatau, kia māmā ai te mahara.¹⁸¹ “Where recall failure did occur, Buschke suggests that the problem was one of retrieval failure rather than that the items had not been assimilated into long term storage” (Mataira, 1980:24).

Ētahi Atu Mātāpono Hei Tūāpapa ki Ngā Ara Ako o Te Ataarangi

Ko Ngā Mahi-ā-rōpū

Mai i te akoranga tuatahi ka whakarōpūngia ngā ākongā kia mahi-ā-rōpū. Kei roto i tēnei tū āhua ka kite i te arōpū o Bruner (1983) e kīa nei ko te ‘tautoko.’¹⁸² Nā Tangaere (1997) te tauira o te Tuākana/Teina i whakatakoto kia Māori tā Bruner arōpū. Arā, ka ako te teina, engari, ka whakaako hoki a ia i tōna tuākana, ā, huri kōaro.¹⁸³ “In the Māori world it is an acceptable practice for the learner to shift roles and become the teacher, and for the teacher to become the learner” (anō:50). Kei roto i ngā mahi-ā-rōpū ko ngā tuākana ngā ākongā kua mau i tētahi kōrero, i tētahi kaupapa, ka āwhina, ka tautoko rātou i wā rātou hoa ako. Engari anō, he wā ka huri tēnei āhua, mā tōna hoa a ia e āwhina. Nō reira, he mahi tahi,

¹⁸⁰ Practice

¹⁸¹ Recall

¹⁸² Scaffolding

¹⁸³ Reciprocal learning – tuākana ki te teina, teina ki te tuākana

ka ako tahi te katoa o te rōpū. Kei roto i tēnei tū āhua ako ngoki ko ngā aroro pērā ki te whanaungatanga me te ako. Ki tā Pere (1994),

Whanaungatanga deals with the practices that bond and strengthen the kinship ties of a whānau. The commitment of ‘aroha’¹⁸⁴ is vital to whanaungatanga and the survival of what the group sees as important. Loyalty, obligation, commitment, an inbuilt support system made the whānau a strong stable unit, within the hapū, and consequently the tribe (anō:26).

Nō reira, he momo kaha tēnei, he aho e tuitui ana te rōpū ako kia pai ai te haere, kia makorea te katoa, kia kotahi ai te whakatepe i te kō.

Waiata

Mai i te akoranga tuatahi ko te waiata tētahi āhuatanga ka whakamahia e Te Ataarangi hei pikinga waiora, hei whakakoakoa i te tangata, hei āwhina i ngā ākonga ki te mau ngā mahi. He kaiwhakaako o mua a Spolsky, he tohunga whakarauora reo ngoki a ia. Kei te whakaae a Spolsky ki tēnei āhuatanga hei tāna “Singing gives memorization of text and language structure in songs” (Spolsky i roto i a Mataira, 2001b:13:05). Kei ngā kaiwhakaako tērā, ka whakaritea mahi tito waiata, ka tohua kia whakamahia e ngā ākonga ngā takotoranga reo kua whai i roto i te akomanga. Tērā pea, kei te ako karakia, pūrākau raine, ka tohua hoinā te kaupapa o te tito waiata. Nō reira, ka taea te tapiri atu ngā waiata hei momo whakaūtanga,¹⁸⁵ o ngā mahi, hei taura. Ka aro te rōpū ki te ako i tētahi karakia hou, ka mahi rākau, ka waiho ngā ākonga ki a rātou anō. Ka mutu tērā, ka hoatu ki ngā ākonga tētahi ngohe¹⁸⁶ e hāngai pū ana ki te karakia. Kātahi ka whakarōpūngia ngā ākonga kia tapirihia tētahi rangi ki te karakia, tērā pea ka

¹⁸⁴ E ai ki a Pere, ‘aroha’ within this context, pertains to the commitment of people who see themselves as having the same ancestral presence and breath of life

¹⁸⁵ Reinforcement

¹⁸⁶ Activity based on lesson

waihanga mahi-ā-ringa ngoki. Kua toru, kua whā ngā momo tirohanga atu ki te karakia, hei te mutunga kua mau, kua mārama ngoki ngā ākonga ki taua karakia.

Wānanga

Ko te tino painga o ngā wānanga¹⁸⁷ ko te whakatinanahia ngā mahi kua mahi i roto i ngā akomanga. He kaha nō Te Ataarangi ki te whakarite wānanga, ā, ka haere ngātahi me ngā akoranga. Ko te whanaungatanga tētahi tino āhuetanga ka tupu i ngā wānanga, heoti he nui ngā painga mā te ākonga. Ko te patu i te whakamā, ko te whakangāwari i ngā mahi i ngā wā e taumaha ana, e māharahara ana tētahi, ko te whakapakari anō i te tangata kia kaua a ia e rongō ki te mataku ētahi o ēnei painga (Muller, 2010:73).

Ko Knowles mā (1998) ētahi tāngata e kaha nei ki te whakaputa aropū e pā ana ki ngā rerekētanga o te ako a ngā pakeke ki te ako a ngā tamariki. E whakapono ana rātou ki te whakamana¹⁸⁸ i te tangata, i tōna mōhio me ana wheako i roto i ngā mahi whakaako ka tino puāwai te ākonga (anō:39). Ka tino kite tēnei i roto i ngā wānanga, mā tēnei ka whai kaha te tangata ki te whāngai i te ia o te wānanga hei koha mō te katoa inā ka mōhio ia ka whai mana ōna whakaaro ahakoa te aha.

Nō reira, ki te titiro ki ngā kōrero mō ngā mātāpono kei te puta i ngā wāhanga katoa o te kaupapa, ka kitea ko te ia matua ko te tiki atu i ngā tauira ā Gattegno hei tūāpapa mō te kaupapa. Kua whiriwhiria ngā ture me ngā momo āhuetanga nō ngā tūpuna pērā ki ngā wānanga me te mahi a te tuākana/teina, kua whakaranua te

¹⁸⁷ I tēnei horopaki e kōrero ana ahau mō ngā wānanga motuhake, kaua ko te āhuetanga wānanga i tētahi kaupapa i roto i ngā akoranga

¹⁸⁸ Validate

katoa kia puta mai tētahi kaupapa Māori tonu. “Ahakoa nō tāwāhi kē te tauira ako kua oti i a tāua i te Māori te whakauru atu tō tāua nā hā” (Higgins, 1992:11).

Ngā Kura Reo o Te Ataarangi

E whā ngā kura matua o Te Ataarangi, he ōrite ki te poutama,¹⁸⁹ ā, ka mutu tētahi, ka mau ngā akoranga, ka piki ki taumata kē. Ko te Kura Tuara, ko te Kura Tinana, ko te Kura Rākeitunga me te Kura Pūaotanga ērā. I ētahi wā ka tū ēnei kura i raro i ingoa kē, engari, he ōrite ngā taumata reo. Ka mutu, e rua ngā momo kura, arā, ko ngā kura ōpaki¹⁹⁰ pēnei i te kura pō me ngā kura ōkawa.¹⁹¹ Ko tōna rerekē, horekau he aromatawai tō ngā kura ōpaki,¹⁹² heoi he aromatawai tō ngā kura ōkawa.

Te Kura Pō

Another important thing about Ataarangi is the way in which reading and writing takes a back seat. The focus then becomes on using your ears, so you relearn how to learn by listening and by focusing on just that. You give your mouth a chance to speak and use the language that you’ve got. It’s only that way that you can build on the confidence to be able to have a quality conversation with someone in Māori (Hond 2002).

Ko ēnei ngā kura tuatahi i puta i te tīmatanga o te kaupapa. I taua wā kīhai i tino whai pūtea nui hei tautoko i te kaupapa, nā, ko te nuinga o ngā kaimahi i mahi tūao¹⁹³ i runga i te aroha (Te Rūnanga o Te Ataarangi, 2009:15). He ōpaki te āhua

¹⁸⁹ Tirohia te tauira kei te whārangi 123 o tēnei tuhinga

¹⁹⁰ Informal

¹⁹¹ Formal

¹⁹² No formal assessments although kaiwhakaako still assess their students progress informally

¹⁹³ Voluntary workers

o tēnei momo kura nō te mea horekau he aromatawai ōkawa, ko ēnei ngā kura i whakahaerehia ki ngā marae, ki ngā Kōhanga reo, ki ngā kāinga anō.

I ēnei rā e haere tonu ana ēnei momo kura i raro i te mana o ngā rohe o Te Ataarangi. Ahakoa ka karangahia he kura pō, chara i te mea ka tū ēnei kura i ngā pō anake. “Although the English equivalent of Kura Pō is ‘night class’ it has now been adopted as a very loose interpretation of the type of teaching involved, as this particular learning can be delivered on weekends, holidays or during the day” (anō). He whakahirahira tonu ēnei kura ki Te Ataarangi, hoinā ngā kura e taea ana e ngā punua kaiwhakaako¹⁹⁴ i raro i te maru o tētahi pouako, ka tikina he tāngata nō te whānau, nō te marae, nō te Kōhanga reo, ērā e hiahia ana ki te ako, ka tīmata tāna mahi whakaako.

You see elements, when I look back on it, you need both, you need a learning teaching training programme that is consistent as well as the adhoc programmes in community. You need both, you can’t have one without the other because even your best tutors need time to themselves to expand themselves and even your best students ultimately want to move on from what they can do in community classes (Mataira, 2011).

Te Kura Tuara

Ko te tīmatanga tēnei o ngā reanga mō te hunga kāore e mōhio ki te reo Māori, kāore pea e mōhio ki ngā tikanga Māori, ki ngā āhuatanga Māori. I ahu mai tēnei kura i ngā mahi i te pukapuka tuatahi *Te Ataarangi Tuatahi: Te Tuara o Te Reo Māori* (Te Rūnanga o Te Ataarangi, 2009:12). Ko te whāinga roa o tēnei kura ko te hanga i te tuara, i te tūāpapa o te reo. “Ko te tuara ko te tuahiwi o te reo” (Mataira, 2001c:15.00:06). Mehemea e tika ana te hanga o te tuahiwi, ka kaha te

¹⁹⁴ Trainee kaiwhakaako

tuara o te reo, ā, ka ngāwari ake ngā mahi whai muri mai (anō). Ki te hē te whakatakoto o te tūāpapa e kore pea te tangata e tū kaha mai, engari, ka tapepetia tōna reo.

Ko te mahi rākau te nukanuka¹⁹⁵ matua o tēnei kura. I ahū mai ngā rākau i te kaiwhakaako pangarau a Georges Cuisenarie¹⁹⁶ nō Belgium (Cuisenaire, 2011). Nā Gattegno ngā rākau i tiki atu hei rauemi whakaako reo hou. I roto i Te Ataarangi, ahakoa he aha te kaupapa e taea ana e te kaiwhakaako te waihanga mahi rākau e mārāma ai te ākongā. Ka taea te tātai, ngā kara, ngā marama o te tau, ngā kararehe, ngā kai, te pēpeha o te tangata, te karakia, te waiata, ngā mahi a te tangata. Ka taea te hanga whare, te hanga karaka, te hanga ngā taputapu o te kāinga. He rerekē te rākau ki te whakaahua rere-kore,¹⁹⁷ ko tōna tino pai ko te āheinga ki te whakaatu i te haeretanga o te wā (Gattegno, 1962). Ki te whakatū i te rākau kātahi ka tapa ingoa, kua huri te rākau hei tangata. He āwhina nui ngā rākau ki ngā tāngata he pai ki a rātou te whāwhā haere, te raweke haere me te pā¹⁹⁸ (Mataira, 2001b:7:14). Kāore e roa ka matatau te ākongā ki te whakatakoto rākau, heoti, ko te mea nui ko tāna kōrero hei whakamārama atu ki te kaiwhakaako me ōna hoa mahi he aha tāna i waihanga ai.

Mai i te akoranga tuatahi ko tētahi mea nui ko te ‘whakarongo, te titiro me te kōrero.’ Ko te aronga o tēnei ko te whakapakari i ngā pūkenga auaha¹⁹⁹ o te ākongā, arā, ko te whakarongo me te titiro. Kia tirohia ki tua o te rākau ka kitea

¹⁹⁵ Teaching technique

¹⁹⁶ 1891 – 1976

¹⁹⁷ Static picture

¹⁹⁸ Tactile learners

¹⁹⁹ Productive skills

tōna painga hei whakapakari i te ākongā me ōna pūkenga torohū²⁰⁰ ngoki, arā, ko te kōrero. Ko te rākau anō tērā ka whakaoho i te puna waihanga o te ākongā kia puāwai mai. “At first the teacher will propose situations for the students to respond to, but very quickly the students themselves will invent new situations using the rods but also events in the classroom and their own lives” (Une Education, 2011). I konei ka uru tōtika te ākongā ki ngā mahi rākau. Ka tūtaki ki te rākau hei taonga kawē i te tikanga a ngā kupu, a te kōrero.²⁰¹ Ka haere tahi ngā mahi whakatakoto rākau me ngā kupu kei ngā whiti o te pukapuka tuatahi.

I puta mai te Pukapuka ‘*Te Ataarangi Tuatahi: Te Tuara o Te Reo Māori*’ i te tau 1982. Nā ngā kuia, ngā tāngata matatau ki te reo me ngā tāngata i te tīmatanga o te kaupapa tēnei pukapuka i whakaputa (Higgins, 2011). “It was during this initial gathering of these tutors that the methodology was tested, refined and tested some more until eventually the Pukapuka Tuatahi was developed” (Te Rūnanga o Te Ataarangi, 2009:10; Mataira, 2001b:10:37). Horekau he tohutohu, he whakamārama raine, nō reira, mā te kaiwhakaako anake tēnei pukapuka, he mea hei ārahi i a rātou i roto i ngā mahi, tirohia te tauira e whai ake nei.

²⁰⁰ Receptive skills

²⁰¹ The rākau as a tool used to deduce the meaning of words or sentences.

1.	rākau			
	he	te	ngā	me
	kōwhai		karaka	
	kikorangi/kahurangi/tuari			
2.	pango/mangu			
	kākāriki	parauri		
	kotahi	e rua	toru	
3.	mā	whero	māwhero	
	whā	rima	ono	whitu
4.	waru	iwa		
	tekau	mā		
	tangohia	whakahokia		
	Waihotia			
5.	Pānui 2			

(Te Ataarangi, 1982:12).

I te tīmata ka whai i te tauira a Gattegno, ka whiriwhiri kōrero, ka taupatupatu, ka whakawhāiti haere i ngā kupu ka puta mai ko ngā whiti (Mataira, 2001c). Kua wāwāhia te pukapuka tuara kia 48 ngā whiti, kia 12 ngā pānui. Ka tīmata i ngā

kupu tīmatanga pērā ki te ‘te, ngā, he,’ ā, ka mutu atu i ngā kupu whakakāhore,²⁰² ngā kupu hāngū,²⁰³ ngā kupu tū āhua²⁰⁴ me ngā kupu tuitui.²⁰⁵ He paku ngā whiti, kua whakanohoa kia kua e neke atu i te 10 ngā kupu hou, 10 ngā kīanga hou raine. E whai ake nei tētahi tēpu e whakaatu ana ngā wāhanga, ngā whiti me ētahi rerenga kōrero hei tauira mō ngā mahi e taea ana e te ākongā.

²⁰² Negation of simple sentences

²⁰³ Passive words

²⁰⁴ Neuter verbs

²⁰⁵ Conjunctions

Ko ngā Whiti me ngā Pānui o ia Kōwae Ako (Whārangi 54)

Wāhanga Ako	Ngā Whiti	Pānui		He tauira
Te tīmatanga (wh.10)	–	Pānui 1	Te Matatau o te Reo	Rākau.
Kōwae Ako 1	1 – 7	Pānui 2	Ngā Tātai	Te rākau.
		Pānui 3	Ngā Tae	Ngā rākau karaka. Kotahi te rākau mā. E hia ngā rākau kōwhai? Tangohia ngā rākau kākāriki. Whakahokia ngā rākau mā me ngā rākau whero, waihotia ngā rākau kākāriki, homai ki a au tētahi o ngā rākau kōwhai (Te Ataarangi, 2009a:ATA 151).
Kōwae Ako 2	8 – 14	Pānui 4	aha ?	He aha te tae o ēnei rākau? He karera te tae o ēnā rākau.
		Pānui 5	whea/hea ?	Kei hea ngā rākau maota? Kei korā, kei raro i te tēpu, kei waenganui i te pouaka me te turū ngā rākau maota (Te Ataarangi, 2009b:ATA 152).
Kōwae Ako 3	15 – 17	–		Ko wai rāua? Kei hea rātou e noho ana? Nō hea a Mere? Kei te pēhea koe? (Te Ataarangi, 2009c:ATA 153).
Kōwae Ako 4	18 – 22	Pānui 6	a / o tā / tō	Tokorima ā māua tamariki, tokotoru ngā kōtiro, tokorua ngā tama. Mā wai tō tātou karakia e kawē? Nā rātou tērā ipu pango i peita (Te Ataarangi, 2009d:ATA 154).

Wāhanga Ako	Ngā Whiti	Pānui		He tauira
Kōwae Ako 5	23 – 29	Pānui 7A	Ngā Marama, Ngā Rā	Hau whā mai i te rua karaka te wā.
		Pānui 7B	Te Maramataka	Ko tēhea te rangi ngahuru mā rima o te marama o Whiringa-ā-nuku? (Te Ataarangi, 2009e:ATA 155).
		Pānui 9	Ngā Wāhanga o te Rangi	I te awatea ka puta mai a Tama-nui-te-rā, ka piki te rā, ka ata, ka piki te rā, ka rānui, ka heke te rā, ka ahiahi, ka heke te rā, ka ahiahi pō, ka heke te rā, ka tō te rā, ka puta mai te marama.
Kōwae Ako 6	30 – 36	Pānui 8	nāianeī	Ā tērā marama ka whakatā mātou ko tōku whānau.
		Pānui 11	ko tēwhea / tēhea ?	Ko tēhea te rā ka haere tō rātou kura ki te Manu Kōrero? He tino pai rawa atu te āhua o ēnei pounamu. (Te Ataarangi, 2009f:ATA 156).
Kōwae Ako 7	37 – 40	Pānui 12	kāhoretanga	Kua haere te whānau a Te Ataarangi ki te hui-ā-tāu ki Taranaki. Kāore anō te whānau a Te Ataarangi kia haere ki tētahi hui-ā-tāu ki Tāmaki. Ehara tērā whakaaro i te tino koretake rawa atu, he tino mīharo kē. (Te Ataarangi, 2009g:ATA 157).
Kōwae Ako 8	41 – 45	Pānui 10	whaka–	Ka whakaritea e ia tētahi pō whakanui i a Mātāriki mō tōna hapū.
Kōwae Ako 9	46 - 48			I te tūwheratanga o te kuaha ka kuhu atu ngā hoia, kātahi ka rongō ki te auē a ngā wāhine. I te hekenga kaha o te ua, nā wai rā ka waipuketia te awa, otirā, te whenua.

(Te Ataarangi, 2009:54).

Mā te kaiwhakaako anō ngā whakataukī, ngā karakia, ngā waiata me ngā ngohe e tāpiri atu. Ahakoa he māmā ngā kupu ka whāngai atu i tēnei reanga, ehara i te mea he māmā te mahi whakaako. Ki te whai i te mātāpono matua o te Ara Wahangū he mea nui te whakakōrero i ngā ākonga.

Nō reira, me mōhio te kaiwhakaako he aha te wā tika kia kōrero, he aha te wā tika kia wahangū, kia kaua e riro māna te nuinga o ngā kōrero. He mea nui kia mōhio a ia inā kei te mārama te ākonga kei te rangirua raine. E rua anō ngā pūkenga e tika ana māna, tuatahi, ko tōna āhei ki te whakamahi i ngā kupu kua whāngaihia kētia ki te ākonga me te noho ki ērā anake. Ko te pūkenga tuarua ko tōna mōhio ki te whakamahi i ōna ringaringa hei whakaatu i tōna hiahia kia kaua e riro māna te nuinga o ngā kōrero.

Te Kura Tinana

I ahu mai tēnei kura i ngā mahi i roto i *Te Ataarangi Tuarua: Te Tinana o Te Reo* (anō:13). Ko ngā tāngata ka kuhu atu ki te Kura Tinana ko ērā kua mutu kē te Kura Tuara, ko ērā he reo tō rātou he mōhio nō rātou raine ki te reo Māori. Ko te tikanga kua whai tuara te reo o te ākonga, nāianeī ka tīmata ki te whakatinana haere i tōna reo kia whai kiko te tuara.

The second part of the programme focuses on the conquest of vocabulary (Gattegno 1963,52) at which time nouns, verbs and adjectives which are kept to the minimum in the first phase, are brought into action. At this level pictures, worksheets, transparencies, films, texts, books, games, role-playing and any other medium which the enterprising teacher can bring into his class, can be used to expand student facility with the language (Mataira, 1980:12).

Ko te tino whāinga o tēnei kura ko te whakapakari i ngā pūkenga o te ākonga, arā, ki te whakarongo, ki te pānui, ki te tuhituhi me te kōrero, kia hiki ai te matatau o te ākonga me tōna māramatanga ki te reo (Broughton, he kōrero whaiaro, 2004). Nō reira, ka whakarerekē haere te kaiwhakaako i tāna mahi, kia kua e tino ngāwari, engari, ka tīmata te wero haere i te ākonga, kia pakari haere ērā pūkenga. Ka whakahokia mai ko ngā kupu, ko ngā rerenga kōrero i ako i te kura tuara, ka tīmata ki te honohono, ki te tuitui haere i ngā rerenga poto kia roa, kia puta mai ko ngā whiti. Ka timata ngā ākonga ki te rangahau kaupapa, ki te wetewete haere i te reo, ā, ka aro atu ngoki ki ngā mahi kārawarawa.²⁰⁶ Ka whakauru atu ngā kīwaha kia mōhio ai te ākonga me pēhea te whakamahi i ēnei i roto i te horopaki e tika ana. Ahakoa i tīmata i te Kura Tuara ki te titiro atu ki ngā whakataukī, kei tēnei o ngā kura ka piki te māramatanga ki ngā whakataukī. Ka tirohia e te kaiwhakaako inā he kaha nō te ākonga ki te whakawhitiwhiti whakaaro, ā, mehemea e āhei ana ngoki a ia ki te whakaraupapa i ōna whakaaro kia mahea. Ko tēnei te wā ka tīmata te ākonga ki te whakapakari i ōna pūkenga mō te whiu me te whakahoki pātai (anō). E hāngai ana ngā mahi a tēnei kura ki te pukapuka tuarua o Te Ataarangi.

I puta te pukapuka *‘Te Ataarangi Tuarua: Te Tinana o Te Reo.’* o Te Ataarangi i te tau 1983. Kua whai tuahiwi te reo o te ākonga, i nāianei ka tīmata te whakatinana haere. Nā te hunga o Te Ataarangi i taua wā ngā mahi whakarite i tēnei pukapuka.

Ka puta rātou ki te whaiwhai haere i ētahi atu tū āhua whakaako reo. Nā ka tīmata te uru mai o tērā i roto i te wāhanga tuarua, te tinana o te reo, kāore i noho ki ngā rākau anake. I whaiwhai haere

²⁰⁶ Punctuation, macrons etc

ngā mea papai katoa hei āwhina i te kaupapa hei āwhina i te ākongā. Ko te titiro whānui tērā. Ko te tiki atu i ngā mea i kitea e wētahi atu ahakoa nō whea ko ōna painga ka mau mai, ka whakamātautau. Ehara i te mea ka tiki atu ka āta whakatō, kāore ka whakamātautau, mena he painga kei roto, ā, puritia tērā, mena kāore he painga ka waiho ki te taha (Mataira, 2001:2:55).

Kua whakaritea tēnei pukapuka kia noho ā-kaupapa ngā mahi, kia māmā ai ngoki te kite atu i ngā kupu tinana, ngā kupu āhua me ngā kupu mahi. Hei tauira ēnei tēpu e whai ake nei.

Horopaki	Kāinga	He tauira
Kaupapa	Hanga whare	Ka whakatakotonga e au te tūāpapa o te whare kia mārō ai te tū o te whare (Broughton, 2002:1.00:01).
Kupu mahi	Hanga, whakatū, hono, whakamaui, whata	
Kupu tinana	Tūāpapa/kaupapa, pakitara, tuanui, rere-tuanui, waiputa, matapihi/mataaho, pihanga, kuaha, tatau, mahaurangi, tumera/timera/putaauahi, pou-irirangi, pou-whakaata	
Kupu āhua	Teitei tiketike, mahana	

(Te Ataarangi Inc. Soc. 1983:2).

Ara atu anō ngā horopaki me ētahi tauira.

Horopaki	Kaupapa	He tauira
Ira Tangata	Te tangata, ngā kare-ā-roto, tūroto, whaiāipo , oranga	Ka whakatata mai te Tāne ki te wahine ātaahua, “ko Hine-titama koe, matawai ana te whatu i te tirohanga.”
Whānau	Whakapapa , whakawhanaungatanga	Ka moe tōku tupuna kuia i taku koroua ka puta ko tōku matua keke, te mātāmua o te whānau.
Whakangahau	Haka , whakaomaoma hoiho, kanikani	Tū ana te ope tauā ka tīmata te haka, ka whātero ngā arero, ka pūkana ngā kanohi kia puta mai te ihi, te wehi me te wana.
Moana	Taha moana, kauhoe, kohi mātaimai, Te Ika a Maui	Ka mekea e Maui tōna ihu kia maringi mai te toto hei mounu mō tāna matau.
Hui	Te marae, hākari, hui, marae-ātea, poroporoaki , tangihanga	Maringi noa ngā roimata i te waiata whakamutunga a te kuia ki tōna mokopuna.
Takahi Whenua	Te haerenga i runga maunga, hoewaka i te awa, he aituā, te whenua pūkohukohu	Tau iho mai te pūkohukohu mātotoru ki te whenua, kua whakakākahutia te riu o Waikato.

(anō:iii-iv).

Te Kura Rākeitanga

Ka mutu te Kura Tinana kua rite te ākonga ki te piki ki tērā o ngā kura e karangatia nei ko te Kura Rākeitanga. Kua whai tuara tōna reo, kua whakatinanahia te reo o te ākonga, nāianeī ka whakaataahua, ka whakarangatira i te tangata mā te whakarangatira i tōna reo (Taitoko, 2003:1.00:30).

Ko tōna uaratanga²⁰⁷ “Ko te whāngai i te ākonga ki ngā kōrero hei whakakākahu, hei whakapaipai hoki i tōna matatau ki tōna wairua, ki tōna reo, ki ana tikanga, ki tōna tinana, ki tōna iwi, ki tōna ao, hei oranga mōna” (anō:1.00:50).

Ahakoā nō Te Ataarangi tēnei o ngā kura, ka tae atu ki tēnei taumata kua moe ngā rākau, engari, ehara i te mea kua rāhuitia ngā rākau, e āhei tonu ana te kaiwhakaako ki te whakamahi i ngā rākau mehemea e hiahia ana a ia, kei a ia tērā o ngā pūkenga raine (anō). Hoinānō, he nui kē atu ngā nukanuka a te kaiwhakaako, ko te whakamahi i te rauata, ko ngā whakaaturanga-ā-rorohiko, ko ngā haerenga, ko ngā kaikauhau mō ngā kaupapa pūkenga tohungatanga,²⁰⁸ me ngā momo pukapuka pērā ki te pukapuka *Tikanga Whakaaro* nā Cleve Barlow. Ka kaha kē atu te whakamahi i ngā rauemi Māori pērā ki te pukapuka *Te Kauwae Runga*, ka piki te wāhanga ki te taha wānanga (anō). Mō tēnei kura ko ngā kaupapa kē te mea nui, kei roto tonu i ngā ringa o te kaiwhakaako te mana me pēhea te whakatakoto i ōna kaupapa, ā, kei a ia te mana ko tēhea kaupapa ka whakaako. Horekau he pukapuka pērā ki te pukapuka tuara me te pukapuka

²⁰⁷ Mission statement, main aim

²⁰⁸ Specialised

tinana, engari, ahakoa he aha te marau, e āhei ana te kaiwhakaako ki te whakanoho i taua kaupapa ki raro i tētahi o ngā kōwae ako e ono (Broughton, kōrero whaiaro, 2004). Kei te tēpu e whai ake nei ngā kōwae ako e ono o tēnei kura.

Te Kōwae	Te Kaupapa
Kōwae 1	Oranga Wairua
Kōwae 2	Oranga Reo
Kōwae 3	Oranga Tinana
Kōwae 4	Oranga Tikanga
Kōwae 5	Oranga Iwi
Kōwae 6	Oranga Ao

(Te Kuratini o Waikato, 1997:30).

Kei roto i te Rākeitanga kua kaha kē atu te tiro atu ki ngā kōrero o neherā, ka whakaritea ki ngā kōrero o ēnei rā, ā, ka tukuna kia whakaaro ake e pēhea ana ērā āhuatanga mō te wā e heke mai nei. I konei aro nui atu ki ngā mahi rangahau, ka tirohia ngā ritenga me ngā rerekētanga o tēnā āhuatanga, o tēnā āhuatanga kia pakari mai ko ōna āheitanga ki ngā mahi wetewete, ki ngā mahi tātari.²⁰⁹ He wāhanga nui tō te Kura Rākeitanga mō te taha tuhi me te taha pānui. Ka aro atu ki te whakahīato kōrero, me te tīpako i te ngako o ngā tuhinga. Ka whakaroa i ngā tuhinga mō te Rākeitanga kia āhua 500 – 1,500 kupu, ka pērā anō mō te whakapuaki, kia āhua 15-20 meneti te roa, waihoki i roto i ngā wānanga, ka kōreroreo, ka wānanga nui i te kaupapa. “He nui ngā pānui kia waia haere te karu me te hinengaro kia mahi ngātahi me te waha” (Taitoko, 2003:ATA 331.1, 23.00:15). Arā anō, ka whakarite i ngā akoranga kia mau i te ākongā ngā pūkenga

²⁰⁹ Analyse

o te tuhi kōrero me te whakamahi i ngā aratohu²¹⁰ kia whai mana āna tuhinga. Kia mau pai ai i te ākongā ēnei āhuatanga katoa, kua rite a ia ki te piki ake ki taumata kē.

E whai tonu ana tēnei o ngā kura i ngā mātāpono o te Ara Wahangū, heoi anō, kua nui kē atu te wāhanga o te kōrero a te kaiwhakaako nō te mea he nui ngā wāhanga whakamārama tō ia kaupapa. Ahakoa tēnei, ko tā te kaiwhakaako he whakakōrero, he ārahi i te ākongā.

Te Kura Pūaotanga

I tōna tīmatanga ko ngā kaupapa me te reo kē te tino aronga, ka ruku hōhonu atu, ka whānui kē atu te tirohanga ki ngā āhuatanga katoa o ia kaupapa, o ia kaupapa. Ko ngā kōwae ako o te Kura Rākeitanga te tūāpapa ki te Kura Pūaotanga, ā, ko ngā tāngata e tika ana mō tēnei kura ko te hunga kua puta i te Kura Rākeitanga, arā, ko ngā tāngata kua pakari kē te reo.

Ko te wānanga te tino ara ako o tēnei kura, nō reira, e hāngai atu ana ngā akoranga o roto i te Kura Pūaotanga ki te hunga kua tau ngā whakaaro mō te wānanga, te hunga e mōhio nei me pēhea te āta noho, ko ia anake, me te wānanga ki roto i a ia anō ngoki. Kua werowerohia te hinengaro e ērā atu o ngā kura, nāianei kua kaha kē atu te ākongā ki te āta whakaaro, ā, ka aro tahi a ia ki tōna ake whakaaetanga, kāore raine (Bosch, kōrero whaiaro, Parikino Marae, Whanganui, 2004).

²¹⁰ Referencing

E ono ngā kōwae ako matua o te Kura Pūaotanga. Tirohia te tēpu e whai ake nei.

Te Kōwae	Te Kaupapa
Kōwae 1	Te Kauwae Runga
Kōwae 2	Te Kauwae Raro
Kōwae 3	He Kohikohinga Kōrero
Kōwae 4	Whakataukī / Pēpeha
Kōwae 5	Ngā Mōteatea
Kōwae 6	Karanga /Whaikōrero

(Te Kuratini o Waikato, 1997:32).

‘Ko te whakatairanga i te reo Māori ki te taumata o te kōrero’ te uaratanga o te Kura Pūaotanga. Kei raro i tēnei e toru ngā whāinga o ia kōwae ako, ko te whāinga mātauranga, te whāinga pūkenga, me te whāinga whanonga/waiaro²¹¹ (anō). “I ētahi wā e tika ana kia whakaritea e te kaiārahi tētahi wāhanga rangahau, nō reira, ka noho ko tēnei te whāinga tuawhā” (Bosch, kōrero whaiaro, Parikino Marae, Whanganui, 2004).

Nō te mea ka ruku atu tēnei kura ki te tapu me te hōhonutanga o te mātauranga Māori, me tika rawa te mahi a te kaiārahi hei tiaki i ana ākongā, ā, i a ia anō. Ka kite i te hīrangatanga o tēnei mātāpono i roto i te kōrero a Manihera (1998).

When you are dealing with the knowledge of the past, you have to take it seriously. Otherwise you don’t get inspiration or spiritual fertility from that knowledge. And if you ignore the tapu of sacred things, it can lead to sickness or even death (anō:9).

Nō reira, ko te mahi tuatahi ko te “whakatau i te katoa i mua tonu i te tīmatanga o ngā mahi, kia uru atu te katoa i roto i te tapu tonu, kia ū tonu ngā kōrero me te hōhonutanga ki runga i a Rua-te-pūkenga, Rua-te-horahora, kia mau tonu, kia ita

²¹¹ Attitudes and behaviours

ki reira” (Bosch, 2003:6.00:10). I runga i tērā, he wāhanga whakahirahira te karakia, hei whakatau i te katoa i roto i ngā mahi, he pērā anō ngā rautaki me ngā ture mā ngā ākongā, hei tiaki i te katoa kia āhei rātou ki te whāngai i te wānanga, mā tērā e kite ai te kaiārahi mehemea kei te whai māramatanga te katoa (anō).

E whai tonu ana te Kura Pūaotanga i ngā kīpono²¹² a Gattegno, pērā ki “ko tā te kaiwhakaako ko te ārahi i tēnā, i tēnā, me ana taonga kia whanake ia, arā, ko te whanaketanga kia pūāwai ōna auahatanga, ngā āhuatanga tuku iho i roto i a ia” (anō:20.00:15).

Hoianeī ngā kura matua o Te Ataarangi. Ahakoa ka hanga kura hou me te tapa ingoa hou, ka whakahāngai atu aua kura ki ēnei taumata. Hei tauira, ko te Kura Takiwā²¹³ tau tuatahi, e hāngai ana ki te Kura Tuara, kātahi ka piki ki te Kura Takiwā tau tuarua, arā, ki ngā mahi o te Kura Tinana.

Ngā Kura Whakangungu Kaiwhakaako

Mai i te tīmatanga o te kaupapa, kua tupu haere te hunga e hiahia ana ki ngā kura o Te Ataarangi. Nō reira, i whakaritea e Te Ataarangi te Kura Kaiako hei whakawhanake kaiwhakaako kia mōhio rātou ki ngā aropū o te Ara Wahangū, ngā aroro²¹⁴ o te Rumaki, me ngā mahi whakatakoto rākau.

²¹² Basic assumptions

²¹³ Tētahi kura i puta i te tau 2003 i tū i ngā pō, i ngā mutunga wiki mō ngā tāngata e mahi ana i ngā hāora mahi ia rā

²¹⁴ Concept

I te tau 2001 i whakarewahia Te Tohu Paetahi Whakaako Rumaki (Taipakeke).²¹⁵ He kura pākeke o Te Ataarangi rāua ko Te Whare Wānanga o Awanuiārangi²¹⁶ (TWWoA) tēnei kura. Ko tōna whāinga ko te whakaputa i ngā ākonga kua whai pūkenga ki te whakaako pakeke mā te huarahi rumaki (Te Ataarangi rāua ko TWWoA, 2000:2). I te tau 2009 i whakamoea tēnei kura i runga i te take ka mutu te whakaactanga i waenga i a Te Ataarangi rāua ko TWWoA.

Ehara i te mea ka mutu te ākonga i konei, heoi, e taea ana e ia te kuhu atu ki ngā tohu pērā ki te tohu BA Hons. me te tohu paerua i raro i te Kawa a Māui, ki te Whare Wānanga o Wikitoria.²¹⁷ Ehara i te mea mō te katoa ēnei āhua ako. Ko te mea nui mō te whānau o Te Ataarangi ko te kawē tonu i ngā mahi me ngā whakahaere nei i roto i te reo Māori i raro tonu i te āhuru mōwai me ngā ture o Te Ataarangi. Nō reira, ehara i te mea ko tā Te Ataarangi he mahi rākau anake, kei te kite i konei ka taea e ia ngā taumata katoa o te mātauranga Māori.

He Kapinga Kōrero

Kua wetewetehia ngā kōrero kia kitea ngā aropū mō te Ara Ako Rumaki Reo, kua whakahāngai atu ēnei kōrero ki Te Ataarangi. Kua kōrerohia ngā ture mā te hunga ako me te hunga whakaako e kite ai he aha tērā kei tua me te hononga ki ngā aropū me ngā mātāpono a Gattegno mā. Kua whakatakotoria te rākau whero nei kia mārama he aha tērā e tuitui nei i ngā mātāpono ki ngā akoranga hei painga mā te tangata i a ia e ako ana i te reo Māori. Ka waihotia tēnei rākau ki te taha o

²¹⁵ Bachelor of Māori Immersion Teaching (Adults)

²¹⁶ Joint venture

²¹⁷ Victoria University

te rākau kākārīki kia whakataurite ake ai ngā ara ako o *Te Whanake* me Te Ataarangi. Katoa o ēnei kōrero ka whai hua ki ngā take angitu e whai ake nei.

Hei whakakapi ake i tēnei ūpoko, i kite mārika ahau i te hononga o ngā ture hei tiaki i te wairua o te ākongā ki te take i pai ai taku noho ki te kaupapa hei ākongā. Ko taku e whakapono ana i konei, ka whai māramatanga te hunga o waho ki te momo wairua o te kaupapa, ka kite ngoki rātou e hara a Te Ataarangi i te kaupapa mahi rākau anake. Koia tērā, inā ka kuhu atu te tangata ki Te Ataarangi, tokomaha tonu ka noho mai, ā, kei reira tonu, mate atu.

Te Rākau Kikorangi

Te Whanake – He take angitu

I roto i ngā ūpoko o mua ake nei kua tirohia te ahunga mai o *Te Whanake*, Te Ataarangi me ō rāua ara ako. Hei tēnei ūpoko tīmata ai te ārohi haere i ētahi o ngā take angitu o *Te Whanake*, hei whakatauritenga ki Te Ataarangi me ōna take angitu. Kua uiuia ētahi tāngata mōhio, ngā tāngata kua whakamahia ngā rauemi nei kia kite atu he aha ki ō rātou whakaaro ngā painga o *Te Whanake* hei whāriki mō ngā kōrero.

Ka tīmata ki ngā kōrero e whakaatungia ana mō wai te kaupapa, kātahi ka tirohia ngā rauemi kia kitea ētahi o ngā painga i runga i te whakaaro ki te kore he painga, e kore te tangata e hiahia ki te whakamahi i ēnei rauemi. Ko te whānui me te tāupe²¹⁸ o tēnei putanga rauemi tētahi kaupapa kōrero i runga i ngā kōrero i puta i ētahi o ngā uiuinga. Ko te āhua me te timata ki ngā reo e rua kātahi ka piki haere te ōrau reo Māori, tētahi o ngā take arohaehae i tēnei ūpoko. Kei tērā takiwā anō ngā kōrero mō te take he māmā, he reka tēnei kaupapa ki te kaiwhakaako. He mea whakahirahira te whakaharatau a te ākonga, engari, ki te kore he hoa whakawhitiwhiti kōrero i te kāinga, me pēhea? Nō reira, e tika ana i konei te hoki anō ki ngā whāingaroa i puta i te timatanga o tā Murumāra mahi whakaemi kōrero mō te kaupapa nei, arā, hei taonga whakaharatau mā te ākonga kia kite inā i ea ai tērā o ngā whāinga.

²¹⁸ Range and variety

Mō Te Katoa Puta Noa i Te Ao

Ahakoia ki hea te tangata i tēnei ao, ka taea e ia te whakamahi i ngā rauemi o *Te Whanake*. Ehara i te mea, mā te kaiwhakaako anake, mā te tangata kua kuhu atu ki ngā akomanga reo o *Te Whanake* anake. Mō te katoa kē, ahakoia kaiwhakaako mai, ahakoia ākongā mai. Hāunga tērā, chara i te mea me ako te ākongā i raro i te mana o tētahi kaiwhakaako. Ahakoia ka ako te tangata i raro i te kaiwhakaako, ka ako me tōna kotahi raine, e ai ki a Murumāra mā te tangata e whai pūkenga aro kau, e hihiri ana te ako ngoki tēnei hōtaka. “Adult or teenage learners of Māori who are highly motivated to learn and use the language with sufficient time to learn it in a reasonably intensive manner” (Moorfield, 2008:135). Inā he kakama nō te tangata, ka taea e ia me tōna kotahi te ako haere i te reo.

Mai i te tīmatanga kua āhei te tangata ki te hoko i ngā rauemi me ngā pukapuka. I te tau 2006 ka whakarewahia ētahi o ngā rauemi ki te ipurangi. Inā e āhei ana te tangata ki te hono atu ki te ipurangi, kua āhei a ia ki te ako i te reo Māori. Ahakoia ki hea puta noa i te ao “Learners will be able to access all the exercises and activities online at minimal or no cost, thus avoiding the expense of purchasing audio and videotapes or CDs and DVDs” (anō:110). Ko tēnei anō tētahi o ōna painga, arā, he kore utu, he iti noa iho raine te utu o ngā rauemi i te ipurangi.

He tere, he kaha nō Murumāra ki te kapo i ngā hangarau hou kei te putaputa mai. Ināianei, e āhei ana te tangata ki te tiki atu i te papakupu *Te Aka* hei tautono²¹⁹ mō

²¹⁹ Application as in iPhone app

te waea pūkoro, ka taea ngoki te tikina ngā kōnae ipurangi²²⁰ mō te taru paoho²²¹ hei āwhina i tāna ako (anō:109-111).

Te Hanga o Ngā Rauemi

I te ūpoko Te Rākau Kākāriki, i āta tirohia ngā kōrero mō tēnei putanga rauemi. Ko tāku i konei ko te wetehia te hanganga kia tirohia ōna painga.

I kitea chara i te mea i waihanga noa mai a Murumāra i ngā rauemi. Kīhai a ia i tiki noa i ngā tuhituhinga ā tēnā, ā tēnā. Ko tāna kē, he tiki atu i ngā aropū, ngā mātāpono me ngā aroro o Dodson mō te whakaako i tētahi reo tuarua, ka whakamahia hei tūāpapa mō ngā rauemi katoa²²² (Moorfield, 2008:114-121). Ahakoa i whakamahia ngā aropū o Dodson hei tūāpapa mō te kaupapa, kua whakaurua ngā āhuatanga Māori ki roto. Ka tikina e Murumāra ngā kōrero e pā ana ki te Māori hei kai mā te ākongā, kia pakari ngātahi tōna reo, tōna mōhio ki te ahurea Māori me ngā tikanga Māori. Hei tauira, ko te kōrero mō te tangihanga, te mahi whakarite hangī me ngā kōrero mō te poukai.

Ko te takotoranga o ngā rauemi tētahi painga, i āta whakaritea i te tīmatanga rā anō, arā, *Te Kākano*, whai muri mai ko *Te Pihinga* kātahi ko *Te Māhuri*, ā, ka mutu atu ki *Te Kōhure*. I whakatakotoria kia tika ai te āta raupapa haere o ngā mahi ki ia taumata kia tika ai te whai mā te ākongā. Hei tauira, i *Te Kākano* ka uru tōtika ki ngā mihi, ko wai rātou, nō hea rātou ngoki kia mōhio ai rātou ki a

²²⁰ Podcast

²²¹ iPod

²²² Well grounded in theory

rātou anō. E pērā anō ōna whakaritenga, arā, ahakoa ko tēhea taumata, kei ia wāhanga ngā mahi hei whakapakari i ngā pūkenga whakarongo, kōrero, pānui, tuhituhi.

Kīhai a Murumāra i whai i te aropū o Dodson anake, engari, i tiki atu i ētahi o ngā aropū hou i te puta mai, ā, ka whakamātauria, inā he painga ka tapirihia. Nā, e tika ana tēnei mahi hei whakawhanake haere i ngā rauemi, kia kua e noho ki tētahi aropū anake, engari, ka tikina mai ngā painga o tērā aropū, o tērā aropū kia pai ai te kounga, kia angitu ai ngā rauemi.

Tērā anō he nui āna mahi rangahau kia kimihia ngā kōrero rawe, he pai ngoki te kounga.

Much of the work for the chapters of *Te Māhuri* and *Te Kōhure* has involved an intensive search for high quality oral and written Māori language texts on the themes listed above, preferably of texts not readily available. The Māori language newspapers published in the 19th century and in the first half of the 20th century proved to be a valuable source (anō:107).

I āta whakaritea e Murumāra kia tirohia te tika o ngā whakatakotoranga kōrero²²³ nāna anō i tuhi e ngā tāngata i tipu ake i te reo hei whakawā pēnā i te tika ngā kōrero me ngā whakatakotoranga (anō:102).

Tē kitea ētahi pikitia e tino hāngai pū ana ki ngā kōrero, ka whakaritea e Murumāra tētahi kaitā pikitia hei tā pikitia hāngai (anō). I roto i āna mahi he kaha nōna ki te whakaaro mō ngā āhuatanga pai ki ngā rangatahi. Nō reira, ka tapirihia

²²³ Grammar

ngā pikitia pakiwaituhi²²⁴ hei whakahīhiri i te ākonga, engari, e hāngai ana ki ngā mahi ako, ā, hei whakapai ake i ngā tuhinga (anō:102). Nā, i pērā anō mō ngā tuhituhinga hei pānui i roto i ngā pukapuka, arā, i tikina ngā kōrero i ngā puna kōrero, i tonoa āwhina raine i ngā pūkōrero o te wā pērā ki a Tīmoti Kāretu mā (anō:107).

I runga anō i te tika o ēnei whakaritenga kua hanga mai he rauemi pai, he pai anō te kounga. I runga i tērā kei te whakamahia e ētahi o ngā Wharekura me ngā Kura Kaupapa Māori ētahi o ngā rauemi kei *Te Māhuri* kei *Te Kōhure* ngoki. Kua pēnei anō a Te Ataarangi, ka tikina atu ngā pānui hei tauira, hei taonga wānanga i roto i te karaehe, pērā ki te kōrero nā Te Wharehuia Milroy mō te Wairua (Te Ataarangi, 2004). Nō reira, kei te whai hua ēnei rauemi, he tino take angitu tēnei.

Te Whānuitanga Me Te Tāupetanga o Ngā Rauemi

I te tīmatanga, ahakoa te whakaaro o Murumāra ki te waihanga i tētahi rauemi hei āwhina i a ia i roto i ana mahi whakaako, kīhai i mutu i reira. Ka haere tonu tāna mahi whakaemi rauemi, whakaemi kōrero, waihanga rauemi hei painga mō te kaiwhakaako. Mai i te wā i tīmata tāna hanga i te pukapuka *Te Kākano* mō te hunga kātahi anō ka tīmata ki te ako i te reo Māori, ki te pukapuka *Te Kōhure* mō te hunga e matatau ana ki te reo, kua eke tēnei mahi ki te 40 tau (Moorfield, 2008:102). Nāna i hanga ngā rauemi nei hei whakakī i ngā whāwhārua reo, ka āhei te tangata ki te tiki i ngā wāhi e maha. Ko Rawinia Higgins tētahi kua whakamahi i ngā rauemi i a ia e whakaako ana i Te Tumu, ki Te Whare Wānanga

²²⁴ Cartoon

o Otāgo. Kei te tautoko a ia i te ia o te kōrero mō te tāupetanga o ngā rauemi. “The good thing about Te Whanake is that it provides a lot of variety to hopefully engage the student” (Higgins, 2011). Ahakoa te whānui me te tāupe o ngā rauemi, e ai ki a Murumāra, he tauira noa iho ēnei. Mā te kaiwhakaako anō, ōna ake rauemi e waihanga, e tapiri ki ngā rauemi o *Te Whanake*.

... it is important to point out that despite the variety of activities included in the *Te Whanake* series, it is expected that teachers will add their own exercises and games and adapt the material contained in the student textbooks and teachers’ manuals to suit the needs of the learners. The types of exercises and games included in the series were selected partly to provide examples for teachers to create their own activities. In this way they can build up a set of resources suited to the learners they are teaching (Moorfield, 2008:132).

Hoinānō, he āwhina nui ngā rauemi kounga nei hei tūāpapa ki ngā mea ka hiahia tapirihia atu e te kaiwhakaako. Kua pēnei a Rewi, tētahi kaiwhakaako kei te whakamahi i *Te Whanake* i roto i te akomanga. Kei te Whare Wānanga o Otāgo a ia e mahi ana, ko tāna,

... ko ngā marautanga kei roto i te pukapuka me kī mō Waikato kē, nā te mea i reira a John i te wā i waihanga i a ia *Te Whanake*. Engari, kāore pērā noa te hononga ki ngā reo o Ngāi Tahu nei, nā reira, ka whakamātau mātou ki te kimi ētahi kōrero o te takiwā nei kia whai hua atu anō (Rewi, 2011).

Nō reira, ahakoa te whānui, e kore e taea te whakaū i te katoa o ngā kōrero mō ngā iwi katoa ki roto ki tētahi kohinga rauemi pēnei. He raru kore tērā nā te mea e āhei ana te kaiwhakaako ki te tāpiri atu he kōrero e hāngai pū ana ki ana ākongā, e tika ana ngoki, māna anō tērā mahi.

Te Āhua Ako

Ka taea e te tangata tauhou ki te reo Māori te ako mā *Te Whanake*. Ka kuhu atu a ia ki te akomanga, he reorua te āhua o te ako, arā, te reo Ingarihi hei whakamārama i ngā āhuatanga me ngā kōrero Māori. I te tīmatanga he nui te wāhanga ki te reo Ingarihi. Heoi anō, ka haere te wā, ka piki te ōrau o te reo Māori. Nā, ka tae atu te ākongā ki *Te Pihinga* kua āhei te kaiwhakaako ki te kawē i te katoa o ngā mahi ki te reo Māori. Ko Sam Toka tētahi kaiwhakaako kua whakamahia *Te Whanake* i roto i te Kura Tuarua o Ngāruawāhia. He mārama tāna kitenga hoinā tētahi whāingaroa, “As you work through the levels you can see that the aim is to end up in total immersion” (Toka, 2011). Kua kitea e Rewi tēnei āhuatanga ngoki.

Mō ngā mea mai i *Te Kākano* me te timatanga ka tīmata āhua reorua nei, he kaha ake te reo Pākehā i roto i ngā timatanga. Kia tae ki te waenganui tau hei reira kuhu atu ko te reo Māori te reo matua i roto i ngā mahi whakaako. Ehara i te mea ka ngaro katoa te reo Pākehā engari, ko te reo matua ko te reo Māori. Kia tae ki *Te Pihinga*, *Te Māhuri*, *Te Kōhure*, ana, katoa ēnā mā te reo Māori e hari (Rewi, 2011).

Ko tāku e whakapae ana ki konei, e toru ngā take matua e piki ai te wāhanga ki te rumaki. Ko te take tuatahi, ko te kaiwhakaako. Arā, kei a ia te mana inā ka tere huri ngā akoranga ki te rumaki nā te mea koia te kaiārahi i te ākongā. Heoi, ki te pērā me whai kaha, me whai pūkenga reo me whai titikaha²²⁵ anō a ia ki te kawē i ngā mahi i roto katoa i te reo Māori, kia māmā ai te whakawhiti atu ki te reo Māori.

²²⁵ Confidence

Ko te take tuarua ko te roanga me te auautanga²²⁶ o ngā akoranga. Ahakoa he aha te reo e akona ana, inā he poto te wā ako i ia wiki²²⁷ ka uaua mā te ākongā. Kua kitea tēnei āhuatanga e ngā kaiwhakaako o Te Ataarangi, kua kitea ngoki e Rewi i roto i tāna whakahaere kura ki Waikato, ki Ōtepoti ngoki (anō).

Ko te tapiri atu i āhuatanga kē hei āwhina i te ākongā te take tuatoru. Ko tētahi tauira o tēnei ko te whakahaere i ngā wānanga reo i te taha o ngā akoranga. E pēnei ana ngā kaiwhakaako ki te Whare Wānanga o Ōtago.

... i konei i Ōtepoti, i tō mātou whare wānanga, e toru ngā wānanga ia tau, wānanga reo. Ko te mea tuatahi mō ngā ākongā o *Te Pihinga* me *Te Māhuri*, ko te mea tuarua ko te wānanga mō *Te Kākano* anake, ko te wānanga tuatoru mō aua reanga e toru (Rewi, 2011).

Kāore e kore, e pēnei ana te whakatakotoranga o ngā wānanga nā te mea, he moumou wā ki te whakarite wānanga reo mā te tangata kātahi anō ka tīmata ki te ako i te reo, kāore anō ia kia whai kaha. Kia tae atu ki te waenganui tau, kua whai tūāpapa te reo o ngā ākongā o *Te Kākano*, nā, ka whai hua te wānanga.

He Māmā, He Rekareka

He ākongā reo Māori ahau, he kaiwhakaako anō ngoki au. Ko tētahi āhuatanga kua wheakotia, kua kitea e au, ko te taumahatanga o te ako reo hou. Ka rata pai te wairua o te ākongā ki te hihiri me te kōanga ngākau, inā rangona ēnei āhuatanga e kaha nei te tipu, kua māmā anō te haere.

²²⁶ The length and frequency

²²⁷ 2 – 3 haora

E ai ki tā Toka he māmā, he rekareka anō ngā rauemi.

It has a lot of resources. I think it was how a teacher utilised what was available that made the lessons fun and easy to teach. The instructions tell you what is available and more or less guide you on how to present your lessons” (Toka, 2011).

Heoi, i te mutunga iho, he nui ngā rauemi, he māmā ki te tiki atu. He tino āwhina ngā rauemi nei mā te kaiwhakaako reo Māori, hoinānō, kei a ia te mana, inā ka whakapau kaha ki ngā mahi, mehemea e mōhio pai ana a ia me pēhea te whakamahi i ngā rauemi, ka angitu tāna mahi.

He Taonga Whakaharatau²²⁸ Mā Te Ākongā

Ko tētahi tino whāingaroa o *Te Whanake* ko te āwhina i te ākongā i te kāinga, kia taea e ia me tōna kotahi te whakaharatau (anō:123). “... he whakapakari i a rātou i muri, i waho atu i ngā mahi ako, nā reira, koina ētahi o ngā painga” (Rewi, 2011). E pēnei ana ngā whakaaro o Higgins anō, ko tāna i kite ai ko te āheinga o te ākongā ki te whakaharatau me te tāupetanga o ngā rauemi.

One of the successful points of *Te Whanake* is the variety it gives to the adult learner to practice. There are so many exercises that keep the learning interesting. I know that this has been further developed with the medium in which these exercises can be utilised but essentially it keeps the learning dynamic depending on how the teacher uses the exercises (Higgins, 2011).

Nō reira, koia tētahi o ngā whakaaro matua i te wā i tīmata a ia ki te whakaako.²²⁹

Ināianei, kua ea ai tēnei o ngā take i whakaarohia ai e Murumāra i te wā i tīmata ai

²²⁸ Parakatihi

²²⁹ Trainee kaiwhakaako

te hanga haere i ēnei rauemi hei taputapu tautoko i te tangata i a ia e ako ana i te reo Māori.

He Kapinga Kōrero

Kua neke atu i te 40 tau a Murumāra e whakapau kaha ana ki te kohikohi haere, ki te aromātai haere i ngā rauemi o *Te Whanake*, ki ahau he take angitu motuhake tērā. Ehara i te mea ko tēnei anake te āhua tika kia angitu ai te tangata i tāna huarahi ako reo. Ko tētahi āhua anō ko te painga o ngā rauemi hei āwhina i a ia. Atu i tērā ko te tangata me ōna ake pūkenga hopu reo. Hoinā tā Rewi “... ka whakaaro ko te rauemi-ā-pukapuka tērā? Ko te mātauranga rānei? Ko te koi o te hinengaro o te ākongā rānei, ko te pai o te kaiwhakaako rānei?” (Rewi, 2011). Tērā pea ko ngā tāngata e matatau ana ki te whakahaere i ngā taputapu hangarau hou hei āwhina i a ia tērā?²³⁰

Kia hoki anō ki ngā take angitu i puta i tēnei ūpoko ka kite, āe, ko tēnei tētahi huarahi angitu hei whakaako reo Māori. Ehara i te mea, ka waihanga mai, kātahi ka mutu atu ki reira. Kāo, ka tirohia anōhia ngā mahi kia kite inā e taea te whakapai ake, te whakatika ake, kia rawe, kia pai anō te kounga. Ko te tino tauira o tērā mahi ko tā Murumāra whakamahi i ngā hangarau nō nāianei,²³¹ arā, ko te tapiri ngā āhua hou me te whakamahi i ngā rauemi mati²³² o tēnei ao ako rongorau.²³³ Hoinānō, kei reira ēnei rauemi, ko tā te tangata he tiki atu, he whakamahi.

²³⁰ Contemporary learner

²³¹ Contemporary technology

²³² Digital resources

²³³ Multi media learning

Te Rākau Māwhero

Te Ataarangi – He take angitu

Since the inception of Te Ataarangi in 1979 as a community based Māori language initiative, there has been a significant increase in the numbers of adults who speak the Māori language. Te Ataarangi is a rich tapestry that has transformed many people who have come from diverse backgrounds and cultures (Higgins, 2009:5).

Kua roa te haere o te Te Ataarangi, kua neke atu i te 50,000 ngā tāngata kua puta i te kaupapa me te reo Māori (Te Ataarangi Pae Tukutuku, 2011). Ahakoa ka haere te tangata ki hea i Aotearoa nei ka tūtaki ki ngā tāngata ka kīa nō Te Ataarangi tō rātou reo Māori. Ko rātou tērā e kawē ana i ngā kaupapa Māori, ki ngā marae, ki ngā Kōhanga Reo, ki ngā Kura Kaupapa Māori, me ngā Whare Wānanga. Hoinā ki a rātou te take angitu o ngā take angitu, arā, kua ora mai anō ngā marae me ērā o ngā kaupapa Māori.

Kua wetehia ētahi o ngā take angitu o *Te Whanake*, i nāianei ka rāwekengia ngā rākau kia kitea ētahi o ngā take angitu o Te Ataarangi. Ka tīmatahia ki ngā kōrero e whakaatu ana mō wai te kaupapa me te āhua o te whakatū kura, kātahi ka tirohia ētahi o ngā rauemi. Ka tikina atu te kōrero i puta i ngā patapatai hei taura whiri take, kia kitea ētahi whakaaro nō ngā kaiwhakaako mō ngā āhua ako. Ko rātou tērā e mōhio ana ki te whakaako, ko rātou tērā e mōhio ana ki ngā ture, ngā rākau, ngā wānanga me ngā mahi-ā-rōpū.

Mō Te Katoa

Mai i tōna tīmatanga kua angitu te kaupapa o Te Ataarangi. E pēnei ana te whakaaro nō te mea i ahu mai te kaupapa i te hapori, mō te hapori, i runga i te hiahia o te hapori, kei te hapori te mana whakahaere (Fishman, 1991; King, 2006:75). “Founded on principles of community development, Te Ataarangi leaves planning, decision-making and execution of projects in the hands of local people, while providing outside resources when required” (Māori Adult Literacy Working Party, 2001:71). Nō reira, e kore te hapori e tuku i te reo ūkaipō kia mate, waihoki, e kore rātou e tuku i te kaupapa kia mate atu.

I tū mai te kaupapa i runga i te manawanui o te tokorua a Ngoi Pēwhairangi a Kāterina Mataira me ngā kaiwhakaako i reira i te tīmatanga. I whai pānga tō rātou mōhio ki te ao kōhatu, he matatau nō rātou ki ngā tikanga o taua wā. Mau tonu i a Ngoi ngā tikanga o ngā tūpuna, ā, ko tōna ringa ki ngā āhuatanga o te Pākehā hei painga mō te iwi Māori (Ka’ai rāua ko Reilly, 2004:101). Ko tētahi tauira o tēnā ko te whakapūmautanga o te kaupapa ki ngā whakaritenga o ngā karakia o te hāhi Ringatū i tōna tīmatanga.

Part of the kōrero was about the connection between Te Kooti and the Māori world view. She told us of Te Kooti changing his ways to rangimārie, rongopai, and ngāwari. When Ngoi Pēwhairangi called the first national Te Ataarangi hui Te Ripowai told us that she advised the hui to take the kaupapa back to Mangatu. From this place, the tūrangawaewae and tipuna it represented, the kaupapa of ‘kia ngākau māhaki’ came into play...

... it validated the work and karakia was used to whakapūmau that, the tikanga and protocols, associated with the development of the kaupapa were a very Māori way of instilling it and making sure that it does not break up. This whole process was critical in the development of this kaupapa (Māori Adult Literacy Working Party, 2001:82).

Nō reira, he tino tauira a Ngoi mō te aropū nā Grammsci (1972) e kīa nei he rangatira matū.²³⁴ He wāhine whai pūkenga rangatira pērā ki te whakarata tāngata²³⁵ me te pouārahi panoni.²³⁶ Kīhai a ia i whakaaro mōna ake, i whakaaro kē a ia mō te iwi whānui. Nā te tika o ngā whakaritenga me te tika o te whakatakoto o te tūāpapa i tika anō ai te wairua o te kaupapa. I roto i ngā tau 30, ahakoa ngā piki me ngā heke kua pai te tere o te waka, ka tūtuki ki ngā ngaru nui, engari, he wā anō ka marino te moana, ā, e ora tonu ana te kaupapa.

He pērā anō te momo ākongā ka kuhu mai ki te ako i te reo. Nō te hāpori anō te nuinga o rātou. Kia tīmata ki te Kura Tuara, he mea nui te whakarongo, te titiro me te kōrero, he āwhina i roto i tēnei āhua mā te kuia, mā te kaumātua, mā rātou kīhai i haere ki ngā Kura Pakeke. E taea ana e ngā tāngata kāore e mōhio ana ki te tuhituhi, ki te pānui raine te ako i raro i tēnei kaupapa.

While it may not be explicit, Te Ataarangi recognises and is aware to the literacy needs of Māori. Te Ataarangi work on the premise that each learner comes in search of te reo and for Māori in particular with the supportive non-judgmental environment gain the confidence to becoming literate and often move on to further learning (Māori Adult Literacy Working Party, 2001:72).

Inā tirohia ngā kōrero a te rīpoata ‘*Te Kāwai Ora*’ (2001) i puta i te Kāwanatanga, ka kite ngā momo ritenga²³⁷ a Te Ataarangi ki Te Kōhanga Reo, Te Wānanga o Raukawa me ngā wāhanga Māori o ‘Literacy Aotearoa.’ Ka kīa he tauira pai, he tauira angitu nā ēnei momo ritenga e whai ake nei:

- they are ‘flax-roots’ initiatives, which have been developed by Māori, for Māori and in Māori;

²³⁴ Organic leaders

²³⁵ Charismatic

²³⁶ Transformational leadership

²³⁷ Similar characteristics

- they have been developed outside of what has been known as ‘the mainstream’;
- they are informed by mātauranga Māori and kaupapa Māori;
- they have each created transformative, solutions-focussed, radical alternatives to mainstream models;
- they now have each achieved over two decades of effective praxis and lead their respective sectors;
- they have each transformed participation and achievement rates in their respective sectors;
- equitable resourcing of the initiatives has been a huge issue, but it has not stopped the momentum of development; and
- they are now each recognised and celebrated internationally as ‘authentic,’ ‘global exemplars’ of indigenous development (anō:8).

Kei roto i te kaupapa o Te Ataarangi he nui ngā tauira mō te panoni angitu²³⁸ o te tangata. Kīhai ētahi i haere ki te kura tuarua, engari, kei te whakaako, kei te whakakī tūranga ki runga marae (Te Ataarangi, 2009:20-27). Ko ētahi kīhai i whakapono ki a rātou, pēnei i te kaituhi nei, nā, kei te whai i tēnei tohu. E taea ana te kī kua pēnei anō i runga i ngā āhuatanga o te kaupapa e rarawhitia²³⁹ ana i ēnei āhua o runga ake nei.

Ahakoā ēnei kōrero mō te hāngaitanga o te kaupapa ki te hapori, kāore Te Ataarangi e aukati i te tangata e hiahia ana ki te uru atu. “Kaua e katia te tangata, ahakoā ko wai” (Te Ataarangi, 1982:5), nō reira, mō te katoa, ahakoā ko wai, ahakoā nō hea.²⁴⁰

²³⁸ Successful transformation

²³⁹ Encompasses

²⁴⁰ Inclusive

Te Whakatū Akoranga

Mai i tōna tīmatanga kua māmā te whakatū i ngā kura o Te Ataarangi. Ko tētahi o ōna painga ko te iti o te utu, arā, ko ngā tino rauemi ko te kaiwhakaako me ngā rākau. Mō ngā kura pō²⁴¹ ki runga marae, ki ngā Kōhanga Reo, ki te hapori tonu, ka haere ki reira i runga i te karanga o te whānau e hiahia ana ki te ako. Ka whakaritea e te whānau tētahi rūma, ētahi tēpu me ngā turū, ā, ka noho ki te papa raine. Ka kawē atu te kaiwhakaako i ōna rākau, ka tīmata ngā mahi. Kua kōrerohia kētia ngā āhua i te tīmatanga o te kaupapa, ko ngā kaiwhakaako i mahi mō te kore utu, mō te paku koha raine (Te Ataarangi Inc. Soc. 1982:4; King, 2001:121; Kōkōmuka, 2001:5). Hoinānō i te wā kua kore he tohu nā te Kāwanatanga mā te ākonga, ko tōna tohu ko tōna reo, nō reira, kāore he take mō tētahi tari, ngā tāngata whakahaere,²⁴² me ōna hāngaitanga pērā ki te ārai hauata mahi.²⁴³ Mō Te Ataarangi, he iti te utu hei whakatū akoranga i roto i te hapori, inā he wāhi e taea ana ngā mahi rākau ka whakaritea. Ahakoa te aroha nui o tēnei hunga ki te kaupapa ki te oranga tonutanga o te reo Māori, ka tae ki te wā e tika ana me utu ngā kaiwhakaako kia whai oranga rātou me ō rātou whānau.

Ko tēnei wā ka mahi tahi me ngā Kura Pākeke pērā ki te Kuratini o Waikato, ā, ka piki te utu ki te whakatū kura. Hoinānō, kāore i tino pērā ki ngā utu mō ngā kura hoputanga reo i roto i ngā whare wānanga. Ka utu i te kaiwhakaako, he utu anō mō te akomanga, te taha whakahaere me ngā utu e tika ana mō te whakahaere Tari. Ka whai i tēnei huarahi, ka kuhu mai ki te kaupapa ngā āhua hou pērā ki

²⁴¹ Tirohia te whakamārama ki te whārangi 80 o tēnei tuhinga

²⁴² Administration, management and overheads

²⁴³ Occupational safety

ngā aromatawai ōkawa,²⁴⁴ ki ngā tikanga me ngā here a Te Tāhūhū o te Mātauranga²⁴⁵ i runga i te mea hoinā te ara whai pūtea.

Ngā Rauemi

I roto i ngā ūpoko o mua kua paku tirohia ngā rākau a Te Ataarangi me ngā āhuatanga e taea ana mā te rākau.

They can be used to build houses, furniture, clocks, etc., to represent people, family trees and with the help of imagination, anything else needed and not available in a classroom. Unlike pictures, they create situations which are not static, allowing for a sequence of events to take place and thus be spoken about, respecting the place of time in language (Gattegno, 1962).

Ko tēnei tētahi rautaki angitu mō te tangata e hiahia ana ki te kōrero i te reo Māori. Ko Maclean tētahi o ngā kaiwhakaako e tautoko ana i te ia o tēnei kōrero.

... ko te mahi rākau tētahi mahi tino angitu, ka taea e te ākongā te titiro, te whāwhā, me te kōrero i te wā kotahi. He mea hei whakaahua kia akiaki i te mahara o te ākongā, arā, ka kore e noho ki te tuhi ā-pū nei, engari, ka whakatakoto tētahi tohu, pikitia rānei, i reira ka hou mai te kupu (Maclean, 2011).

Ko Tai Rakena ngoki tētahi kaiwhakaako nō Te Ataarangi e tautoko ana i te ia o tēnei whakaaro. Ko tāna, he nui ngā aroro kei tua o ngā rākau.

1. He nui ngā whakatakoto e taea ana.
2. He whakakōrero i te ākongā.
3. Karekau he mea atu hei whakaware²⁴⁶ atu i te mahi ako.
4. He āheinga nā te ākongā ki te tuku i tōna taha waihanga kia rere.
5. Koia noa ngā mea ārahi i te mahi ako, ehara ko te tuhi, te pānui pepa rānei.
6. He mea kitea.²⁴⁷
7. Mā te mahi ka mōhio/mārama.
8. Ka puta te māramatanga inā pai te takoto o ngā rākau.

²⁴⁴ Formal assessments

²⁴⁵ Ministry of Education policies

²⁴⁶ Distract

²⁴⁷ Visual aid

9. He mea whakakoakoa i ngā ākonga, whakahoahoa i a rātou kia tata.
10. Whakakorikori i te hinengaro.
11. Noho pūmau ki te reo (Tai Rakena, 2011).

Ka tautoko a Sane, tētahi anō o ngā kaiwhakaako, i ēnei kōrero, ā, e ai ki a ia:

He ahurei tēnei momo nukanuka i te mea he pikitia te āhua o te whakatakoto, he kitenga ā-karu ki ngā mahi, he pānui ā-hinengaro te āhua. He whāwhā ā-ringa ki ngā rākau me te rongo tuarua tuatoru nei ki te kōrero! Mai i ēnei ka tere te hinengaro ki te kapo i te kupu i te rerenga i roto i te wā poto. Nō reira, he ahurei i te mea kei te whakamahi i ngā pūkenga e whā, whakarongo, kōrero, pānui, tuhi! Ko ētahi take angitu o te kaupapa, kāore he take o te tuhi kōrero ki te pepa i te mea kua mau kē ki te hinengaro. Ka rawe tēnei ki a rātou kāore e tino mōhio ki te pānui pukapuka, tuhi kōrero rānei (Sane, 2011).

Ko ngā kitenga matua ka puta i ēnei kōrero, ko te kitenga e hara te rākau i te rākau noa iho, arā, he nui ōna āhua hei āwhina i te ākonga, ā, he nui anō ngā aroro kei tua o ngā rākau. Tērā anō, kei te kitea te ritenga whakaaro i waenganui i ngā kōrero. Hei taurira, ko te painga o ngā rākau hei whakakōrero i te ākonga, hei whakakorikori i te hinengaro.

Tērā anō ngā rauemi o te kaupapa, arā, ko ngā pukapuka, *Te Ataarangi Tuatahi*, *Te Tuara o Te Reo Māori* mō te taumata tauhou, me *Te Ataarangi Tuarua*, *Te Tinana o Te Reo* mō te taumata whai muri mai. Ahakoa kua kore he pukapuka hei ārahi i te kaiwhakaako a muri mai i ēnei, ko Te Rākeitanga te taumata tuatoru, ā, ko Te Pūaotanga te taumata tuawhā. Kua kōrerohia ngā kōrero mō te hunga nā rātou ēnei pukapuka i waihanga mai hei āwhina i te kaiwhakaako i roto i āna mahi. Ahakoa i kitea te taurira a Gattegno, kīhai tēnei hunga i whai noa iho i taua taurira. Ka hui tahi, ka whakamātauria, ka whakawhitiwhiti whakaaro, ka

taupatupatu, kātahi ka whakaae ki te takotoranga o ngā whiti i roto i ngā pukapuka (Higgins, 2011).

I runga i ēnei mahi, ka whakaritea kia tīmata rā anō ki ngā kupu pērā ki te ‘he,’ ‘te,’ ‘ngā,’ ‘rākau,’ ngā tae me ngā nama. Ka tīmata tōtika ki ngā mahi rākau, nō reira, mai i te rā tuatahi,²⁴⁸ ka waia haere te ākongā ki te rākau, ki ōna tini āhua me ngā aroro e pā ana ki te rākau. Ka haere ngātahi ngā whiti me ngā pānui, ko te matatau o te reo, te pānui tuatahi, arā, ka tirohia ngā oropuare kia tika te whakahua o te kupu. Ahakoa tekau ngā kupu anake i te whiti tuatahi ka tīmata tōtika ki te kōrero.

Ngā Ture

“Ahakoa nō tāwāhi kē te tauira ako kua oti i a tāua i te Māori te whakauru atu tō tāua nā hā” (Higgins, 1992:11). Ka kitea te hāngaitanga o tēnei kōrero ki ngā kōrero i whakatakoto hei wāwāhi i te ūpoko mō te rākau whero. Arā, mō te iwi Māori tēnei kaupapa, ka tiki atu i te tauira nā Gattegno koia kei te noho tūāpapa ki te kaupapa. Ko ngā mātāpono, ko ngā ture ērā, te hā i kōrerohia ake nei e Higgins.

Inā ka aro ki ngā ture ka kitea te painga o ngā whakaritenga. E ai ki a Mataira

Koinā te tino kaupapa o Te Ataarangi kia ngāwari te tū āhua ako.

- Kia ngāwari ai te mahi whakaako,
- Kia reka ai ki te wairua o te tangata,
- Kia rongō ai ki te wairua Māori tūturu,
- Kia ngaro ai te matakū, te wehi me ērā mea katoa. Mōhio nei mātou i ērā mea e aukati te rere pai o te reo me te tere hopu o te reo (Mataira, 2001a:18.00:02).

²⁴⁸ He pānui mā te kaiwhakaako ēnei

Koinei ngā āhua e tino mōhio ana ngā kaiwhakaako pērā ki a Williams, tētahi o ngā kaiwhakaako o mua. Ko tāna he ngāwari te mahi whakaako nā “te noho ki te ture me te kōrero Māori i ngā wā katoa kia ū tonu ai te kaupapa ako ki te whatumanawa o tēnā tangata o tēnā tangata” (Williams, 2011). Ko Nicholson (1990) tētahi kaituhi kua āta wānangahia ngā āhutatanga o te noho rumaki i roto i ngā wānanga reo. Ko tāna, “Constant exposure to the spoken language and struggling to understand are some of the real strengths of the immersion process” (anō). Nō reira, ahakoa he uaua, he rautaki angitu te kōrero Māori i ngā wā katoa.

Ko Witika tētahi o ngā kaiwhakaako o mua e tautoko ana i te ia o tēnei whakaaro e pā ana ki ngā ture. Ko tāna, ko te ture ‘Mā te ākongā anō āna hē e whakatika’ tētahi take angitu. “Pointing out or correcting a person’s mistakes can often lead to the student not wanting to speak or just dropping off and never going back to learning te reo” (Witika, 2011). He angitu mō te ākongā, he angitu mō te kaupapa, ā, he rautaki angitu hei whakarauora reo ngoki. Ka haere tonu a Witika ka mea atu ko te rongō ki te rerenga kōrero tika tētahi āwhina nui mō te ākongā, ka rongō, māna anō tāna kōrero e whakatika (anō).

Ko te ture ‘kia ahu atu te pātai ki a koe kātahi anō koe ka āhei ki te whakahoki’ tētahi tauira angitu anō ki a Witika. Ki tāna tirohanga he angitu tēnei mō te ākongā nā te mea ka whai wā a ia ki te whai whakaaro me te kore āwangawanga mō te akiaki, te hōhā o ōna hoa ako, o te kaiwhakaako anō ngoki ki a ia. He whakamana tērā i a ia, ka whakapono a ia ki a ia anō, ā, ka whai kaha te ākongā i roto i ngā mahi (anō).

Te Tiaki i Te Wairua o Te Ākongā

Kei te hāngai tonu tēnei wāhanga ki te wāhanga o mua mō te painga o ngā ture. Ināianei ka tirohia he aha ētahi atu āhua e tiaki nei i te wairua o te ākongā. Ehara a Te Ataarangi i te kaupapa tino kaha ki te whiu ākongā ki ngā mahi whakamātautau ōkawa²⁴⁹ pērā ki ngā whare wānanga me ngā kuratini. Ko te tino whakamātautau mōna ko te tū i mua i ōna hoa mahi me ōna kaiwhakaako ki te kōrero. He momo whakamātautau anō i te reo o te ākongā i te wā ka hoki a ia ki ōna marae, ā, kei reira ōna kuia, ōna kaumātua me tōna iwi. Hoinā e rawe ai te noho a te ākongā i ngā akoranga o Te Ataarangi. Kāore rātou i te rongō i te wairua whakataetae, ko tō rātou kē he rongō ki te kōkiri tahi, ki te hoe tahi o te waka kia eke tika ai te katoa.

Kia huri atu ki ngā kōrero i puta²⁵⁰ mō te tino wairua o Te Ataarangi, arā, ko te ngākau māhaki ka kite i roto i te ture tuarua mā te kaiwhakaako me te ture tuarima mā te ākongā.

Ko te ngākau māhaki tonu tētahi tino kaupapa, mātāpono e whakangāwari ai te noho a te ākongā, ka whakakotahi ai ngā akonga hei whānau, i raro hoki i te aroha me te tautoko kia tau pai ai te wairua o tēnā, o tēnā (Maclean, 2011).

Koia tērā ki te whānau o Te Ataarangi, te wairua o te ako i raro i ngā mātāpono o Gattegno hei tiaki i te ākongā kia wātea a ia ki te ako²⁵¹ (Gattegno, 1976:10-12).

²⁴⁹ Formal tests

²⁵⁰ Ki te ūpoko – Te Rākau Whero, Te Ataarangi – Tōna ara ako

²⁵¹ Freeing the student

Te Wānanga

Ahako he aha te kura, ka whakaritea ētahi wānanga mā ngā ākonga, ka haere ki te marae, ka noho tahi. Nā te mea kei ngā marae ngā wānanga ka kite ā-karu, ā-tinana te ākonga i ngā tikanga me te ahurea Māori. Ka wheakotia ēnei āhua i raro i te ahuru Māori me te hapori Māori tūturu (King, 2006:74). Ka tautokohia e Williams tēnei kōrero. Ko tāna, he angitu ngā wānanga nā te mea ka noho ā-whānau, mā te katoa ngā whakaritenga pērā ki “te karakia tahi, te haerenga tahi me te āta kite ngā ākonga i ngā tikanga o te ao Māori ka whakamana, ka whakatinana ā whānau, kia mauri tau te kaupapa” (Williams, 2011).

Ehara i te mea ko Te Ataarangi anake te kaupapa ka whakahaerehia wānanga rumaki reo. Kua tikina atu e ngā kaupapa pērā i Te Wānanga o Raukawa me Te Taura Whiri i te Reo²⁵² tēnei ara ako hei rautaki angitu hei whakaako reo i raro i ngā tikanga o ngā mātua tūpuna (Hale, 2001:115). Ko Nicholson (1990) tētahi kaituhi kua tautokohia ngā wānanga i whakahaerehia e Te Wānanga o Raukawa. E mea ana a ia “Relationships between students themselves are affected by spending a long time together on a marae” (anō). Koia tētahi tino painga o ngā wānanga reo, arā, te pūmautanga o te whanaungatanga i waenga i tētahi rōpū ako.

Ko King tētahi kua āta tirohia ngā wānanga kia kite atu he aha tērā kei tua. Ko tāna,

1. They are a community-generated language initiative.
2. They focus on teaching adults.
3. They involve total immersion in Māori.

²⁵² Kura Reo (Te Taura Whiri i te Reo Māori, 1996:12).

4. They are residential courses
5. They contextualize language within Māori customs and tribal settings.
6. They expose participants to the language of older speakers.
7. They encourage Māori language use at home.
8. They foster adult Māori speaking relationships. (King, 2006:75).

Ko Muller tētahi kua rangahautia tēnei kaupapa, e tautokohia ana te ia o ēnei kōrero. Ko tāna, he nui ngā painga o ngā wānanga pērā ki te whakaara ake i “ngā tikanga Māori me te whakahononga ngātahi²⁵³ ki te reo Māori. He hononga tē taea te wetewete” (Muller, 2010:112). Katoa o ēnei kōrero kei te whakaatūria he nui anō ngā painga ka puta mō te tangata e ako ana i te reo Māori i roto i ngā wānanga.

Te Mahi-ā-Rōpū

Kei tēnei wāhanga ka kitea te hononga ki ngā mahi rākau me ngā wānanga kua kōrerotia kētia. Ehara i te mea mā Te Ataarangi anake tēnei momo āhua ako, ka taea e ngā kaiwhakaako o *Te Whanake*, o ngā Whare Wānanga raine. Kei roto i ngā mahi katoa o Te Ataarangi ka mahi tahi, ka noho tahi ngā tāngata. He angitu tēnei āhuratanga ako mō Te Ataarangi nō te mea kua tikina atu ngā āhuratanga i whakatauirahia mai e ngā tūpuna, ko te whakatinanatanga tērā o te ahurea Māori (Rei i roto i a Muller, 2010:105). Inā e pērā ana te noho tata ka rongō ngātahi te katoa ki ngā piki me ngā heke i roto i ngā mahi, ā, kāore e roa kua huri taua rōpū ākongā hei whānau.

²⁵³ Interconnection

Ehara i te mea he māmā te mahi tahi i ngā wā katoa, he wā anō ka tuki te waka, ka tītahataha raine te haere o te waka. He mea ako te hoe tahi, nō reira, i raro i Te Ataarangi mā te kaiwhakaako ngā tikanga e whakarite hei tiaki i te wairua o tēnā, o tēnā, hei tiaki i te wairua o te rōpū pēnei ki ngā tohutohu e whai ake nei.

He mahi-ā-rōpū tēnei, engari, kia tika ai te haere o te wānanga, me te rere o te ngao o te rōpū, anei ētahi o ngā tikanga o te wānanga.

1. Kia whai wāhi te katoa o te rōpū ki te kōrero.
2. Me aro atu te katoa o te rōpū ki te kōrero.
3. Kia kua tētahi e aukati i te kōrero a tētahi.
4. Kia kua tētahi e whakahē i te kōrero a tētahi.
5. Kia kua tētahi e puta ki waho, e moe, e hōhā rānei.
6. Mā te katoa o te rōpū e whakatau mehemea kei te pīrangi kaiārahi rātou kāore rānei, ko wai hoki hei kaiarahi mō rātou.
7. Mā te katoa anō e whakatau mena kua tae rātou ki te whakaaro kotahi mō te pitopito kōrero tuatahi, kua rite hoki mō te neke ki te kōrero tuarua (Mataira, 1995).

Kei roto i ēnei āhuatanga ka tupu mai te tautoko o te tuākana ki te teina, o te teina anō ki te tuākana. Ki a Williams (2011) ko tētahi painga ko “Te noho hei whānau, arā, te kaha o ngā ākonga ki te āwhina tētahi i tētahi” (anō). He āwhina mō te ākonga, inā he matakū nōna ki te pātai atu ki te kaiwhakaako. He āwhina anō mō te kaiwhakaako nā te mea e kore te taumahatanga o ngā whakaako e noho ki te kaiwhakaako i ngā wā katoa. “Ka waiho mā ngā ākonga te nui o te mahi e kawē, ko tāku ka hoatu taurā noa iho, ā, ka riro mā rātou tonu tō rātou rōpū e kawē” (Sane, 2011). Ko tā Sane he whai tonu i ngā mātāpono o Gattegno, arā, ko te whakapono ki te māia me te āhei o te ākonga ki te mahi i te mahi. Kua waia ngā ākonga ki tēnei āhua. Inā ka raru tētahi, ka āwhina ērā atu i a ia, arā, te āhua o te tuākana me te teina, ka mahi tahi i runga i te whakaaro tahi.

He Kapinga Kōrero

I tēnei o ngā upoko kua tirohia ētahi o ngā take angitu ka kite i roto i Te Ataarangi, mai i tōna tīmatanga, tae noa ki tēnei wā tonu. Kua tirohia te hīrangatanga o ngā whakaritenga i te tīmatanga e whai kaha tonu ai, e ora tonu ai te kaupapa. Tērā anō ngā take angitu pērā ki te iti o te utu ki te whakatū akoranga i raro i te kaupapa me tōna mōhio ki ōna mātāpono. Kua pūmautia ngā āhuatanga pērā ki te wānanga me te mahi tahi i waiho mai e ngā tūpuna hei ārahi i a tātou i roto i ngā mahi katoa. Heoi anō, ki ahau, ko te tino take angitu ko te āheinga ki te tiaki i te wairua o te tangata ahakoa ākongā, ahakoa kaiwhakaako. Ko ngā ture ērā, e hara i te ture noa iho, ko te ngākau māhaki tērā e tuitui ana i te iho tāngata. I te mutunga iho, he mea nui tēnei ki te tangata, ka tino kitea te painga ki te hunga kei te ngākau nui tonu ana ki te kaupapa. Hoki atu ki ngā kōrero a Higgins (1992:11), āe rā, kua whakaurua te hā Māori ki te kaupapa.

Te Rākau Mā, Te Rākau Mangu, Te Rākau Parauri

After the 1986 *Te Reo Māori Report*, several revitalisation strategies evolved more or less in parallel ...

... No single approach can claim to be totally successful, nor can the usefulness of different approaches be easily compared with each other (Durie, 2001:63).

Kia tirohia ēnei kaponga kōrero ā Durie ka kitea he nui ngā rautaki rerekē i puta mai ai hei whakarauora reo Māori. Ki te titiro whakamuri ka kitea ko *Te Whanake* tētahi o ēnei rautaki, ā, ko Te Ataarangi anō tētahi. Kua whakatakotoria ngā rākau i tēnei tuhinga kia kitea te ahunga mai me te hanganga o ngā hōtaka, kua whakaaturia ētahi o ngā painga i ēnei hōtaka e rua. Ko tā tēnei ūpoko he raweke ai i te rākau mā me te rākau mangu kia kitea ngā ritenga, rerekētanga ngoki i waenganui i ngā kaupapa e rua. Ka mutu ka tāpirihia te rākau parauri, kia takoto kāpīpiti²⁵⁴ ngā rākau hei reira whakatepe ake ai i ngā kitenga ka puta i te tuhinga nei.

I roto i ngā kōrero hītori o tēnei tuhinga ka kitea kua roa te haere o ngā kaupapa e rua. Ahakoa ka kīa i tīmata te kaupapa o Te Ataarangi i te tau 1979, ka puta mai te wāhanga tuatahi *Te Kākano*, i te tau 1988, me tāpiri ki ēnei tau te mahi rangahau me te mahi whakamātau ā te tokorua i mua noa atu i tērā. He ōrite rāua ki a rāua, ā, ko te aroha ki te reo Māori te momo ngao e uruhi²⁵⁵ ana i a rāua kia kore ai te reo Māori e ngaro.

²⁵⁴ Place side by side

²⁵⁵ Driving force

Āpitihiā ki tēnā, ko ngā kōrero mō ngā awenga i whai pānga ai ki te tokorua, otirā, ki ngā kaupapa e rua. Kei te kōrero ahau mō te ahurea Māori a Mataira me tōna mōhio ki ngā āhua a te Māori. I runga i tērā ia, ahakoa ehara a Murumāra i te Māori, kei reira tonu te hā Māori nā tāna kaha ki te whakawhirinaki atu ki ngā tāngata pērā ki a Te Wharehuia Milroy, a Tīmoti Kāretu, a John Rangihau mā. Ka tiki atu a Murumāra i te tauira ako a Dodson, ka tiki atu a Mataira i te tauira ako a Gattegno. Ahakoa nō ahurea kē ēnei tauira,²⁵⁶ ka whakamātauhia, ka takatūria²⁵⁷ kia Māori te hanga mai o ngā hōtaka. I ngā wāhanga angitu, ka kitea ko tērā tētahi take i angitu ai. Kua whakatō te hā Māori ki ēnei hōtaka kia puta mai ai e rua ngā hōtaka angitu hei taonga whakamau reo²⁵⁸ Māori.

Kīhai a Murumāra rāua ko Mataira i tīmata i te reanga tuatahi, i te pūtake o te poutama, ā, ka mutu i reira. Koia tētahi o ngā ritenga, ko ngā whakaritenga kia rite ki te poutama te āta piki²⁵⁹ o ngā mahi, arā, ka tīmata i te tūāpapa o te reo, ka uaua haere ngā akoranga kia tae atu ki ngā akoranga hōhonu ake, ā, whānui ake ngoki. Tirohia ngā tauira e whai ake nei.

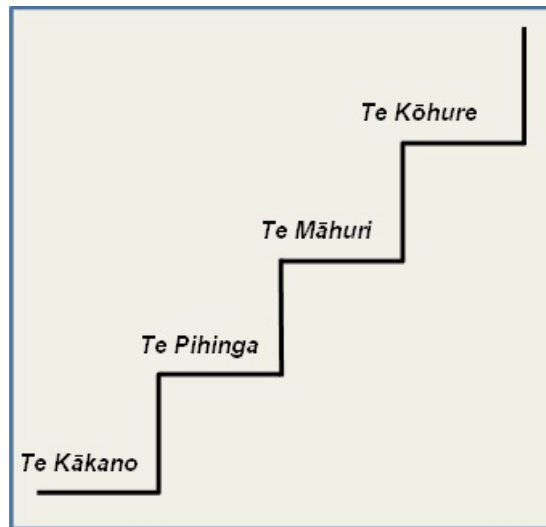
²⁵⁶ Models

²⁵⁷ Adapt

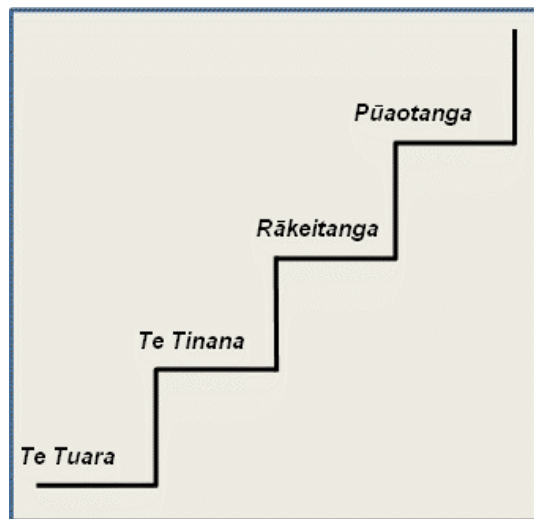
²⁵⁸ Language acquisition tools

²⁵⁹ Graduated

Te Whanake



Te Ataarangī



(Higgins, 2009:45)

Nō reira, kua rite te hanganga o ngā hōtaka, ā, kua whanake, kua pākeke mai ngā ara e rua i roto i ngā tau.

Ko tētahi o ngā kitenga ko te kite i ngā rerekētanga, pērā ki te whakaae, te kore whakaae raine ki te aropū o te Tikanga Reorua, arā, ko te whakamahi i te reo

Ingarihi i roto i te akomanga. Kei te taukumekumetia tonutia tēnei take. Mō *Te Whanake*, e āhei ana te kaiwhakaako ki te whakamahi i te reo Ingarihi i roto i te akomanga hei āwhina i te ākonga ki te whai māramatanga. E ai ki te aropū o Dodson mō te Tikanga Reorua, kāore he raru o te whakamahi i te reo tuatahi o te tangata hei āwhina i a ia ki te hopu i tētahi reo hou. Ahakoa tēnei, i roto i ngā kōrero kua puta i tēnei tuhinga, ka haere ngā akoranga, ka waia haere te ākonga ki te reo Māori, kātahi a ia ka waiho te reo Ingarihi ki te taha. Kia tae atu ki te hauruatanga o *Te Kākanō* e taea ana te noho Rumaki (Rewi, 2011). Hoinānō, kei ngā ringa o te kaiwhakaako tērā, inā he kaha nōna ki te whakawhirinaki atu ki te reo Ingarihi, ka ngoikore a ia, ā, ka ngoikore ngoki āna ākonga.

Engari anō Te Ataarangi, mai i te akoranga tuatahi ka pūmautia te ture ‘Kaua e kōrero Pākehā’ (Te Ataarangi, 1982:8-9). E kore rawa e whakaae kia kōrero Pākehā te kaiwhakaako, te ākonga raine. Ahakoa he uaua tēnei āhuatanga i te tuatahi, kāore e roa, ka waia haere te ākonga ki te noho rumaki.

Tērā anō, i kitea he mea nui ki ngā aroro²⁶⁰ hoputanga reo hou kia tika te ariā i roto i te akomanga.²⁶¹ Kua whakaritea e Murumāra ngā tohutohu mā te kaiwhakaako pērā ki te tukuna te ākonga kia rere te reo ahakoa ka puta hē mai, engari, kei te kaiwhakaako te mana me pēhea (Moorfield, 1993:5).

He rerekē tēnei ki Te Ataarangi, kua whakaritea ngā ture hei whai mā te ākonga, mā te kaiwhakaako anō. Katoa o ēnei ture kua whiriwhiria me ngā mātāpono o te

²⁶⁰ Concept

²⁶¹ Atmosphere in the classroom

kaupapa e kore e taea te wetewete. Kei te ture mō te ngākau māhaki te tika o te ariā i roto i te akomanga hei tiaki i te ākongā. Kua tikina ngā kōrero ā Mataira hei whakaatu i te rerekētanga o Te Ataarangi ki a *Te Whanake*. “Koia rā tōna tino rerekētanga, ko tōna ngākau māhaki” (Mataira, 2001d:09:24).

Kia arohaehae i ngā mahi kei te timatanga o *Te Kākano* me Te Tuara, ka kitea ētahi rerekētanga. Ka uru tōtika ngā ākongā o *Te Kākano* ki te mahi whakawhitiwhiti kōrero. Ka timata ki te mihi, ko wai rātou, nō hea rātou hei whakawhanaunga atu rātou ki a rātou. Hei tā Murumāra,

Because different vocabulary varies in its usefulness, it is important to make sure that the learners have good control of the high frequency words before moving on to the less frequently used vocabulary. In the *Te Whanake* series the most useful language is introduced first (Moorfield, 2008:122).

Ahakoā e pēnei ana ngā whakaaro mō te whakatakoto o ngā kupu kia whaihua nui²⁶² te ākongā, he rerekē ki Te Tuara, arā, ka uru tōtika ngā ākongā ki te mahi rākau. Ka tūtaki ki te rākau hei taonga kawē i te tikanga a ngā kupu, a te kōrero.²⁶³ Ko te kupu rākau ia, te kupu tuatahi i te whiti tuatahi. Ka tīmata ki ngā kupu ‘te,’ ‘he,’ ‘ngā,’ ki ngā nama me ngā tae (Te Ataarangi, 1982:12). Nō reira, ka aro nui ki te rākau, hei whakakōrero i te ākongā, me te whakawhanake haere i ngā pūkenga whakarongo, titiro. Kua waiho ngā kupu ko wai, nō hea mō te whiti 15,²⁶⁴ hoinā ngoki te wā ka uru mai ko ngā kupu tūpou²⁶⁵ kia haere ngātahi ēnei tū

²⁶² Introduction according to usefulness

²⁶³ The rākau as a tool used to deduce the meaning of words or sentences

²⁶⁴ Ehara i te mea e kore te ākongā e whakawhanaunga atu ki ōna hoa mahi i te rā tuatahi, koia te mahi tuatahi kia e ai tēnā tikanga, ka whakawhanaunga ki te reo e pai ana ki a rātou, ahakoā reo Māori, ahakoā reo Pākehā. Kia mutu tērā mahi mā te kaiwhakaako ngā tikanga o te akomanga me ngā ture e rima e whakamārama atu ki roto i te reo Pākehā. Ka karakia, kātahi ka rumaki ki te reo Māori.

²⁶⁵ Personal pronouns

kupu (anō:15). Nā, ko *Te Whanake* tērā ka tīmata tōtika ki te mahi whakawhitiwhiti kōrero, ko Te Ataarangi tērā ka tīmata ki te rākau.

Kua kitea ahakoa he pukapuka a *Te Kākano* me Te Tuara, he tino rerekē ngā mea e rua. He māmā ake te whai i ngā kōrero a *Te Kākano*, nā te mea kua tuhia ngā whakamārama me ngā tohutohu ki te reo Māori me te reo Ingarihi. Kua tāpirihia ētahi pikitia kia mārama ai te titiro.²⁶⁶

Hoinānō, kua kitea he pukapuka mā te kaiwhakaako te pukapuka Tuara, ā, me mōhio te kaiwhakaako ki tōna hanga, me pēhea ngoki te whakamahi i a ia. He momo taputapu tēnei, ka takoto ko ngā kupu anake, horekau he paku tohutohu, horekau he paku whakamārama.

Nō reira, mā te kaiwhakaako ngā pukapuka e rua nei o Te Ataarangi, heoi, mō te katoa ngā pukapuka o *Te Whanake*. He whānui, he tāupe²⁶⁷ ngā rauemi o Te Whanake, ā, ka taea e te tangata te hoko i ngā toa, te tonu ki te whare pukapuka, te tiki mai i te ipurangi raine.

Nō reira, ka kite i konei, he ruarua noa iho ngā ritenga i waenganui i ngā kaupapa e rua, heoi, ka pākaru mai he wāhanga nui nō ngā rerekētanga. Ahakoa ēnei ritenga me ēnei rerekētanga i waenga i *Te Whanake* me Te Ataarangi, he raru kore tēnei. Tāpirihia ki tēnā ko ngā kitenga e hāngai ana ki ngā tūmomo āhuetanga ako me te hunga ka hiahiatia ēnei. Ka kitea he rerekē te hunga ka hiahiatia *Te*

²⁶⁶ Ka taea e te tangata te whakamahi i tēnei pukapuka me ōna rauemi hei ako i te reo Māori

²⁶⁷ Wide range and variety

Whanake ki te hunga ka hiahiatia Te Ataarangi, tērā anō te hunga ka hiahiatia ngā mea e rua. Kāore he raru o tērā.

Hei whakatepe ake i ngā kitenga i te tuinga nei, ka hoki ki te rākau karaka me ōna nei hua. I hoki rā anō ki te ahunga mai o *Te Whanake* me Te Ataarangi me ngā awenga i whai pānga ki a Murumāra, i tō ai te tangata ki tēnei mahi te waihanga rauemi ako reo Māori. Nāna nei te kākano i whakatō, i whāngai ki te wai kia puta pihi mai ngā rea, kia tū māhuri mai, kia tū kōhure ake te rākau karaka. Kua hikina te mānuka hei painga mō te ākonga, mō te kaiwhakaako, mō te reo Māori.

Pārurutia²⁶⁸ atu te rākau karaka ki te rākau kōwhai, ā, ka kitea ngā awenga i whai pānga ki Te Ataarangi me tōna ahunga mai i te hapori. Ko Ngoingoi Pēwhairangi tērā, ko Kāterina Mataira tērā me tō rāua mōhio ki ngā tikanga Māori. I tirohia ai ngā pūkenga o te tokorua kia kitea te hāngaitanga ki ngā tikanga me ngā whakaritenga o te Māori kia tika ai, kia mauri tau ai te tūāpapa o te kaupapa. Ko te hapori anō tērā, i reira i te timatanga, kei te kawea tonutia ngā mahi ki te kaupapa.

I tangohia te rākau kākārīki ka waihotia kia takoto ai ki ngā rākau hītori, ka āta tirohia ngā kōrero matua mō te ara ako o *Te Whanake*. Ko te Tikanga Reorua ia, te whakamahinga i te reo Ingarihi hei āwhina i te ākonga ki te hopu reo Māori. Ko tētahi kitenga matua ko te kite ahakoa ka whai ngā akoranga o *Te Kākano* i tēnei aropū o Dodson, ka tae ki te hauruatanga o te mahi, ka huri ki te Rumaki kē.

²⁶⁸ Place close together

Ka āpitihia te rākau whero ki ēnā rākau, ko tēnei te wāhanga i tirohia ai ngā āhuatanga o Te Ataarangi e hāngai ana ki tōna ara ako me ōna mātāpono. Ko te kitenga nui i puta ki tēnei ūpoko ko tērā mō ōna mātāpono kei tua o ngā ture. Ki ahau he rawe aua whakaritenga, he mea tiaki i te wairua o te ākonga me te kaiwhakaako. Heoiti, he āhuatanga puta noa i te katoa o te kaupapa.²⁶⁹ Ko tōku e whakapono ana i konei hoinā i rata pai ai tōku wairua ki Te Ataarangi hei ākonga, hei kaiwhakaako, hei kaimahi tonu ki te kaupapa. Nō reira, he take angitu tēnei ki ahau.

Huri atu ki te rākau kikorangi me te rākau māwhero i puta mai ai ngā kōrero mō ētahi o ngā take angitutanga o ngā kaupapa e rua.²⁷⁰ Nā, ko te hāngaitanga o ngā taumata ki ngā tūmomo ākonga ka hiahia ki ēnei hōtaka tētahi kitenga. Ko *Te Whanake* tērā me tōna hanga, ōna rauemi mō te hunga e mōhio ana me pēhea te whakarite i a rātou anō, ērā e pai ana ki a rātou ki te ako i roto i ngā wāhi pērā ki te whare wānanga. Ko te hunga tērā kei te mōhio ki te pānui me te tuhi. He rerekē tēnei, heoi he angitu tonu Te Ataarangi mō te tūmomo tangata kei te hiahia ki te kōrero.

Kia pātai mai koe ko tēhea te hōtaka tino angitu, ki ahau e kore e taea te kī atu he angitu ake tētahi i tērā atu o ngā kaupapa. He angitu rāua tahi, he rerekē aua

²⁶⁹ Permeates throughout the whole organisation

²⁷⁰ He nui anō ngā kaupapa rangahau kīhai au i whai wāhi ki te āta rangahau pērā ki ngā ngoikoretanga o ngā kaupapa e rua, pērā ki te uiui i ngā ākonga kia kitea o rātou whakaaro e pā ana ki ngā ara e rua. Waihoki he kaupapa rangahau anō te whakataurite i ngā tikanga o Gattegno e kawea ana e Te Ataarangi ki ētahi atu tāngata whenua puta noa i te ao kia tirohia ngā ritenga me ngā rerekētanga i waenga i tērā kaupapa, i tērā kaupapa.

angitutanga, he rerekē anō rāua ki a rāua, ā, kāore he raru o tēnā, ko te kitenga i puta ko te kitenga he painga anō tō ngā ara e rua. Ki taku nei kitenga he wāhanga nui tō ia kaupapa hei āwhina i te whakarauora reo Māori. Mā te tangata anō e whiriwhiri ko tēhea te āhua pai ki a ia.

Mōku ake, kua whaihua taku whai i te reo i raro i te kaupapa o Te Ataarangi. He rawe ngā whakaritenga i tau ai taku wairua i taku kuhunga ki te kaupapa. Kei te whakapono ahau he whakahirahira te wairua o te kaupapa, nā taua wairua i pai ai taku noho hei ākongā. Mei kore tērā, kua toa a whakamā, kua toa a matakū.

Ki konei ka whakaemia ngā rākau, ā, ka whakahokia ki te ipu. Kua tirohia Te Rākau Whanake me ōna āhuatanga angitu hei hopu reo Māori. Kua kitea he rerekē ngā hōtaka e rua, kua puta he kōrero mō ētahi o ngā painga, kua tirohia he aha tērā i angitu ai. Kua whanake te rākau, mai i te rea ki te pihi, ki te māhuri, ki te kōhure, ā, koia tērā ko ‘Te Rākau Whanake.’

He Kuputaka

ahurei	unique
ako rongorau	multi media learning
akoako kupu hou	drilling practice
akomanga whakawaiwai reo	language laboratory
anga whakairi kōrero	framework for thesis
āpititia	place side by side
ara ako	methodology
ara tōtika	direct method
aratohu	referencing
ariā	atmosphere
aromatawai ōkawa	formal assessment
aropū	theory
aroro	concept
āta piki	graduated
awenga	influence
hangarau o nāianeī	contemporary technology
hātepe	process
hauata mahi	occupational safety
he mea kitea	visual aid
he tuatahitanga tēnei hōtaka	pilot programme
he whānui, he tāupe	wide range and variety
hokehokeā	bored
hoputanga	acquisition
hoputanga reo hou	acquire new language
hōtaka	programme
huana	frustrated
huri kōara	reciprocal
kaimahi tūao	voluntary worker
kāpīpiti	place side by side
karapinepine	gather together, assemble
kārawarawa	punctuation, macrons etc
kaupapa here	policy
kauruku	shade
kīanga kōrero	phrase, small grouping of words
kīpono	basic assumption
koha āwhina	grant
koioranga	biography

kōpae	CD
kōpaka	be short of, as in resources
kōrero paki	story telling
kōrero whaiaro	personal communication
kupu arotau	transliteration / loan word
kupu mahi hāngū	passive verb
kupu hou	vocabulary
kupu tū āhua	neuter verb
kupu tuitui	conjunctions
kupu tūpou	personal pronouns
kupu whakakāhore	negative construction
kuratini	polytech
mahara	recall
mahi taunekeneke	interactive exercises
mahi whakamāori a te hinengaro	translating
māhorahora	natural
mānatōpū	incorporated society
mātakitaki auau	watch repeatedly
mātāpono	principles
mau-ā-hinengaro ki te hinengaro	long term memory
mokotawhā	space, gap – as in the market (niche)
ngākau tōkeke	restraint
ngaringari	increase (in numbers)
ngohe	activity based on lesson
noho tāwhi	subordinate
nukanuka	teaching technique
ōkawa	formal
ōpaki	informal
pae tukutuku	website
pakihere rokiroki	podcast
pakiwaituhi	animation, cartoon
pānga	impact
panoni angitu	successful transformation
papakupu	dictionary
parakatihi	practice
pāruru/tia	place close together
pōkaikaha	frustrated
pouārahi panoni	transformational leadership
pukapuka tātaki	study guide
pūkenga auaha	productive skills
pūkenga reo	linguistic skill

pūkenga tohungatanga	specialised
pūkenga torohū	receptive skills
pūmanawa tautono	application, as in iPhone app
puta noa i te ...	permeate
putanga tuarua, tuatoru	second and third editions
rangatira-ā-iwi	organic leadership
rarawhi/tia	encompass
rauemi mati	digital resources
rauhī/a	place together, collect
raupapa-pukapuka	series of books
rautaki whakarauora reo	language revitalisation strategy
raweke haere, pā	tactile, as in learner
reo tuatahi	mother tongue
reo ūkaipō	mother tongue
rika	impatient
rīpene whakaata	videos
roanga me te auautanga	length and frequency
rongo-wetereo	audio-lingual
rumaki	total immersion
tāhura	explore
taiwhanga kōrero	chatroom
takatūria	adapt
take angitu hopu reo Māori	Māori language acquisition success factors
taonga whakamaui reo	language acquisition tools
tātaītanga tonutanga	progression
tātari	analyse
tātari i te kōrero	methodology
tauirā ako taurite	balanced activities approach
tauirā tāwhirowhiro	transitional method
tauirā tīakitanga	maintenance model
tauirā whakarangatiratanga	enrichment model
tāupe	variety
tāutu	identify
tautuhi	define
te ara wahangū	the silent way by Caleb Gattegno
te reo hei kawē i te kaupapa	message-orientated communication
te reo me tōna hanga	medium-orientated communication
tikanga reorua	bilingualism
titikaha	confidence
tōkeke	impartial
tukutahi	synchronized

tūtohunga kura	school charter
uaratanga	mission statement, main aim
uaratanga	values
uruhi	driving force
waia/waingā	familiar with, familiarity
waiaro	attitude
Wēra	Wales
wetewete reo	grammar
wetewete reo	grammar – translation method
whakaako reo-tuarua	second language teaching
whakaari	role play
whakaharatau	practice
whakahononga ngātahi	interconnection
whakamana	validate
whakamāori	translate
whakamātautau ōkawa	formal test
whakapūreo	draw out, extract
whakarata tangata	charismatic
whakarauora reo	language revitalisation
whakaritenga	comparison
whakatairanga	promote
whakaūtanga	reinforcement
whakaware	distract
whanonga	behaviour
whetoko	pace
Whīti	Fiji

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