



PUTANGA 1 •
Nama 3

Nau mai, haere atu taku pānui ki ngā whānau e ngākaunui ana ki te reo Māori nei.

Tēnā koutou i ngā tini āhuatanga o te wā, i ngā piki me ngā heke o te whakatō i te reo ki roto i ngā whakatipuranga e heke mai nei.

Tēnā koutou e pīkau nei i tēnei mahi nui kia ora ai te reo i ngā ngutu o a tātau tamariki hei reo kōrero, hei reo katakata, hei reo tākaro anō hoki. Tēnei te mahara atu nei ki ngā kaumātua nā rātau te huarahi nei i whakatakoto hei whāinga mā tatau. Kua ngaro atu rātau ki tua o te ārai, heoi anō te wāhi ki a tātau, ko te whakatutuki i tā rātau i pie ai, i moemoeā ai. Apiti hono, tātai hono, ko rātau ki a rātau. Apiti hono, tātai hono, ko tātau ki a tātau. Tēnā tātau katoa.

Tēnei kei te mihi atu ki te whānau o Te Kōhanga Reo o Paparākau, i Te Whakatiki, mō rātau i whakaae kia whakamahia ēnei pikitia i tēnei putanga o Ko Te Whānau.

AN INTRODUCTION to this issue

Ko Te Whānau is a pānui for families of children at kōhanga reo, kura kaupapa Māori, Māori immersion schools and other people interested in the Māori language. The main focus is on the development of the language in our children, issues that affect this and ways in which we can help our children.

Do you remember Tamahae and Rewi? And Mere and Marama? If you do, you are one of thousands of people that studied the Māori language at high schools throughout the country. Te Rangatahi books written by Hoani Waititi have been the standard school text for high school Māori language classes, from the third to the fifth form, for many years.

Have you ever used the Māori language skills that you learned after finishing high school? The special feature of Ko Te Whānau in this issue is the retrieval of the Māori language we learned in high school for use with our children.



In this issue, we also feature a guest column by Makere Chrisp. Makere is a kaiāwhina reo in the Māori immersion unit of Stokes Valley School, and a mother of three children. She talks about her experiences in the classroom and at home.

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ISSN 1174-7560	



Did you study Māori at high school

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Tēnā koutou rau rangatira mā, ngā kaumātua, ngā rangatahi, ngā kanohi o te motu. Tēnā koutou, tēnā tātou katoa.

Kei te taha o Strathmore School i Te Whanganui-a-Tara, he kura kōhungahunga hou. Ko Hue Te Para Kāinga Kōhungahunga te ingoa. He kura āhua Māori, āhua auraki (mainstream) hoki. I huakina te kura i te marama o Pipiri i te tau kua pahure.

He maha ngā piki me ngā heke e pā ana ki tēnei momo mahi. He āhua uaua i ētahi wā, engari he pai te kaupapa ki ngā whānau o te kura. Ko te kaupapa he whai i te mātauranga o te Pākehā me ngā tikanga a te Māori i raro i te maru kotahi, hei whakamana i ā tātou tamariki kia mōhio ki ngā ritenga mō ngā tikanga e rua, i roto i te māramatanga. Ko te tino whakatauākī pai ki a mātou ko tēnei.

‘Te manu e kai ana te miro, nōna te ngahere. Te manu e kai ana te mātauranga, nōna te Ao’.

E hiahia ana mātou ki te tūtaki ki ētahi atu kura kōhungahunga rumaki, ki te whakawhitiwhiti kōrero mō te whakatū whatunga tautoko kia āhei ai tātou katoa ki te tuari haere i ō tātou whakaaro i runga i te tūmanako ka taea e tātou te whakaputu me te tiki rauemi i te wāhi kotahi.

Whakapā mai ki ahau ki a:

Lana Simmons-Donaldson
Hue Te Para Kāinga
Kōhungahunga
Pouaka Poutāpeta 15-126
Miramar,
Te Whanganui-a-Tara ”

If your answer to this question is “yes”, there is a very good chance that you will remember much of what you learnt, and be able to use these skills with your children.

Recent research from Canada investigated the degree of language maintenance among graduates of French immersion programmes some years (decades in some cases) after they had finished studying. This research showed that “Self-perceptions [of language loss] ... may be more pessimistic than actual test scores”, that is, the people tested actually remembered more French than they thought they did.

It seems that many people can keep their language learning in a kind of “permanent storage” in their memory. The language can be recalled years, or even decades, after the original language learning. Obviously, however, the amount of material kept in “permanent storage” will vary from person to person, depending on what you learnt, how you learnt, and how long you spent learning it.

So, how can we retrieve things from this “permanent storage” so that we can use our language skills with our children?

The best way, it seems, is simply to spend times in situations where Māori is being spoken on a regular basis, and to stay positive. Spend regular time in situations where Māori is used, such as kōhanga reo and kura, or at the marae, and listen. Remember that you are there to try and develop your language (so don’t find excuses to go and clean the kitchen!). You may also find it useful to listen to the Māori language sessions on your local iwi station, and to watch some of the eTV Māori language programmes on television such as Te Kākano.

It is important to stick at this for some time. Initially, you will find it easier to understand things that are said – and written – in Māori, but you may still have some difficulty in actually speaking Māori. This is natural, and you shouldn’t be too concerned. We all learn to understand earlier than we learn to speak (the same is also true for reading and writing). The key here is consistency. The more that you go into situations where Māori is being spoken, the more confidence you will develop in your old skills.

If there are other people in your whānau that are in a similar situation to you, you may wish to organise special opportunities for you to practice your Māori language skills with one another. Wānanga reo can be really useful in this regard. The Canadian research has shown that “even short immersion exposure enabled very quick recovery of large amounts of original competence” (Vechter et al, 1988:7). The critical issue is, of course,

what use you make of your Māori language skills after the wānanga reo!

It is often easy to find excuses not to regain or improve your Māori language skills. One common excuse is that "I'm too old to learn". The research has shown that adults are actually better language learners than children, because they are more mature and have better learning strategies. There is some really useful information about adult language learning in an article by Janet Holmes called Providing Support for the Language Learner.

This article was published in the Living Languages book (edited by Walter Hirsh) that was reviewed in the first issue of Ko Te Whānau.

Postscript.

The information in this article was taken mainly from two sources:

Harley, Birgit. 1994.

After immersion: maintaining the momentum, in Journal of Multilingual and Multicultural Development Vol. 15: 2&3

Vechter, A., S. Lapkin and V. Argue. 1988. *Second language retention. A summary of the issues.* Modern Language Centre, Ontario Institute for Studies in Education.

Bilingual Family Newsletter

The Bilingual Family Newsletter was, in many ways, the inspiration behind Ko Te Whānau.

It is a quarterly newsletter of eight pages published by Multilingual Matters, in Avon, England (where Shakespeare was from). It has been published regularly over the last 15 years.

The BFN contains articles written by academics studying bilingualism and bilingual families, interviews with people raising their children through two languages, and letters from parents with questions about particular aspects of bilingualism. There are also book reviews and a contacts section, for bilingual families to make contact with each other. It is written in English, although the contents deal with many different languages and many different bilingual family situations.

The BFN allows bilingual families throughout Europe and elsewhere to keep in contact, and to swap ideas and advice about particular issues of using two languages in the home. Also, parents are able to write in and seek advice from the editorial board, which consists of experts in bilingualism from around the world.

Te Taura Whiri i te Reo Māori has a number of back copies of the BFN, if you would like to see them and look at some of the bilingualism issues that are discussed in its pages.

There are subscription forms in each issue, if you would like to subscribe yourself. It costs US\$18.00 to subscribe to the BFN.

Karakia

Grace

E Ihowa,
Whakapaingia ēnei kai
Hei oranga mō ō mātau tinana,
Wairua hoki
Āmene

Evening Prayers

E Ihowa
Tēnei e tuku nei i ō mātau hara
kia murua
I tō atawhai me tō aroha.
Kei te inoi ki a koe,
Kia tiaki koe i a mātau
I tēnei pō, ā,
Hei te whitinga mai o te rā hou.
Āmene



Ko ngā reta

Makere Chrisp is a kaiāwhina reo in the Māori immersion unit at Stokes Valley School, Lower Hutt. She is also the mother of three bilingual children, aged 10, six and two. She talks about her background in the Māori language, and the role that it has in her life and among her family.

My reo was from home, from secondary school, Ataarangi classes, and then it stopped for nearly a decade until I had my first-born. It stopped because I was trying to get a career going and because I never paused to think about my reo.

What prompted me to kōhanga reo was the fact that somewhere down the line my family was related to the people who operated the kōhanga. Initially, I was settling in my daughter for about two months, and then I was planning to get a job. But then I started to increase my reo. Every day, there was humour. Some thing made me laugh, or somebody, and then I realised that these tamariki were starting to be my friends. I was actually loving coming to kōhanga.

I remember being shunned and talked about because my baby girl wanted whare paku and I walked out during karakia. Then there was one kaiako who would laugh and belittle me because I didn't know the Māori word for hospital, or forward and backward. I didn't care. My little girl and I were learning together, at the same pace.

All this happened 10 years ago. I have three tamariki now, all of them are fluent in both English and Māori. My two-year-old blows me away with his understanding of te reo. He is constantly talking about the reina (tereina) and the pahi! I am so full of pride that I have a tendency to show off my tamariki in



Makere Chrisp at Te Kōhanga Reo o Paparākau in Upper Hutt.

public, by kōrero Māori.

What is sometimes confusing is the constant influx of new kupu showing up. I now teach in the education system, and again I find myself learning ki te taha o āku tamariki. I also fit in te reo classes for two hours a week to learn new kupu.

I have noticed through kōhanga reo and kura that ngā mātua need to pause and think how they can make a better life for their kids, to make them feel, think and walk with confidence in both Māori and English, and to learn beside them. If all the Māori population does this, we won't see any more street kids, gangs, drug and alcohol problems, suicides, teenage pregnancies or a high percentage on the benefits. Bets are, we will have know-all kids in Government, on high-paid jobs or attending university.

My desire was to have my kids fluent in Māori. Knowing how to karanga, how to hold a conversation, what the kupu was for this thing or that, are all parts of this, to retain what has been and what is. I also want them to know how to process all this knowledge and to use it to their advantage within the Pākehā world.

Nō reira, tēnā koutou, tēnā koutou, tēnā koutou katoa.



We invite you to write to us

to discuss your success stories, your problems or anything else about the Māori language. Many of us are going through the same experiences as we try to instil the Māori language into our

children, and this is an opportunity to share those experiences.

Please photocopy this newsletter and hand on to family and friends.

Remember – you are not alone! Similar information can be found in our booklets Using Māori in the Home. Send your letters (in Māori or English)

to:

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