

# TE REO MAURIORA

TE AROTAKENGA O TE RĀNGAI REO MĀORI  
ME TE RAUTAKI REO MĀORI

REVIEW OF THE MĀORI LANGUAGE SECTOR  
AND THE MĀORI LANGUAGE STRATEGY

April 2011

**"Ka waiho iho e au ki a koutou  
te moemoeā, he mea piripoho ki a  
au me ōku hoa tokomaha i roto i  
nga tau, ko nga tikanga whai hua o  
to tātau Maoritanga,  
ko nga taonga no konei ake nei  
no tenei whenua kura, kia  
whakatapua hai koha ki Aotearoa."**



***"I leave you to dream the dream  
that my many friends and I have  
treasured through the years, that  
the potent elements of our culture,  
those things which belong to this  
beautiful land, should be pre-  
served as a heritage for  
New Zealand.***

**Tā Apirana Ngata**

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## He mihi nā te Heamana

E te Minita mō Ngā Take Māori, te Honore Tākuta Pita R Sharples, nāu te karanga anei te whakautunga. Ko te tūmanako o te Paepae Motuhake kua eke ki tāu i hiahia ai mō te oranga nui o te reo Māori.

Tuarua, kei te tuku mihi nui Te Paepae Motuhake ki ngā huinga ā-iwi, ā-rohe, ā-marae me te hunga i takatū ki te whakawhāiti mai i a tātau katoa kia taea ai te whakatakoto ngā whakaaro me ngā tohutohu matua o tēnei pūrongo.

Tuatoru, e tuku mihi atu ana ki ngā Tari Kāwanatanga me ngā Pokapū i tae ake ki te āwhina i tēnei arotakenga o te Reo Māori.

Kei ngā tāpiritanga te whakaaturanga o ngā hui i whakahaeretia, me ngā tūtakitanga ki ngā Tari Kāwanatanga me ōna Pokapū.

## Message from the Chair

*To the Minister of Māori Affairs, the Hon Dr Pita R Sharples, you issued the challenge and the Independent Panel has responded to fulfil aspirations for the future health of the Māori language.*

*Secondly, the Paepae Motuhake members formally extend our thanks to all the hui, marae and people who organised meetings that enabled us to bring together the comprehensive views and recommendations of this report.*

*Thirdly, we extend our thanks also to all the Government Ministries and Crown Entities who engaged helpfully in this inquiry on Te Reo Māori.*

*Lists of hui held and meetings with Ministries and Crown Agencies are in the appendices of this report. Detailed records may be accessed via Te Puni Kōkiri.*



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Pānia  
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Toni  
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## TE PAEPAE MOTUHAKE

**Pem Bird** (July - November 2010)

*Ngāti Manawa*

*(Photo – left to right)*

**Te Kāhautu Maxwell** (November 2010 - present) MA (Waikato); Kaiwhakamāori ā-waha, ā-tuhi; *Te Whakatōhea, Ngāi Tai, Te Whānau a Apanui, Ngāti Porou, Ngāti Awa, Tūhoe, Ngāti Maniapoto*

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**Sir Tamati Reedy** KNZM PhD

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*Ngāpuhi-Ngāti Hine*

**Pānia Papa** M.Soc.Sci (Waikato); RSA CTEFLA (Cambridge); Kaiwhakamāori ā-tuhi, Te Panekiretanga (2004)

*Ngāti Korokī-Kahukura, Tainui*

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## HE WHAKARĀPOPOTOTANGA



1. Nā te Minita mō Ngā Take Māori i whakatū Te Paepae Motuhake i te 15 o ngā rā o Hōngongoi, i te tau 2010 hei titiro ki te āhua o te reo Māori, i te mea he \$225 miriona neke atu e whakapaua ana ki te reo. Me te aha, ko te rīpoata Wai 262 a Te Rōpū Whakamana i Te Tiriti o Waitangi i puta i nā tata nei, e whakaatu mai ana i te heke iho o te tauranga o te hunga Māori e kōrero Māori ana, mai i te 25.2% (2001) ki te 23.7% (2006). (Te Rōpū Whakamana i Te Tiriti o Waitangi, 2010, p103) . Me te whakaaturanga mai hoki, ahakoa kua pahure te 25 ki te 30 tau, e tuku pūtea ana te Kāwanatanga ki te whakaora i te reo, ko te mutunga kāore i pērā rawa te nui o ngā hua. Ka puta te āwanga o te Minita Māori ki te reo, me te hia mōhio anō hoki o te Kāwanatanga āe rānei kei te puta anō he painga i ngā moni kei te whakapaua.
2. I te whakatūranga o Te Paepae Motuhake ka tāpaetia ngā paearu mahi hei ārahi i tēnei arotakenga me te wā hei whakaoti i ngā mahi. Tokowhitu ngā mema o Te Paepae Motuhake i tīkina ai hei kanohi mō ngā reo ā-rohe o te iwi Māori. Kei ngā whakamāoritanga o ngā kōrero whānui i roto i tēnei pūrongo kitea ake ai te momo reo o ia mema o Te Paepae Motuhake.
3. Ko te pūrongo a Te Paepae Motuhake he whakawhāititanga o ngā tohutohu me ngā kōrero whakamārama e hāngai ana ki ngā wāhanga e whitu o te arotakenga. I tīmata te arotake ki Te Whare Pāremata me te hui ā-motu ki ngā rangatira o te reo Māori. Nō muri mai ka huri Te Paepae Motuhake ki ngā rohe tekau mā whā mō ngā hui ā-rohe – 12 i Te Ika a Māui, e rua i Te Waipounamu. I tohua mai anō kia uiuitia ngā Tari Kāwanatanga (ngā Manatū me ngā Tari Karauna) e whakapau moni ana mō te reo Māori, e whai pānga ana rānei ki te reo. I ahu katoa mai ngā tohutohu o tēnei rīpoata i ngā uiuitanga me te māramatanga o ngā mema o Te Paepae Motuhake ki te whakaoratanga reo.
4. E rua ngā tohutohu nui o tēnei rīpoata: tuatahi, ko te whakapūmau anō i **te reo Māori ki roto i ngā kāinga**, ā, tuarua he waihanga i tētahi **anga hou** hei whakahaere, hei toha i ngā pūtea a Te Kāwanatanga me te whakarite i tētahi huarahi hei tohu mēnā e whaihua ana aua tohanga.

## EXECUTIVE SUMMARY



1. The Minister of Māori Affairs established an Independent Panel on 15 July 2010 to inquire into the state of the Māori Language, given the view that a sum of at least \$225 million was currently being spent on the language. Yet the recent Waitangi Tribunal prepublication of Wai 262 showed a decline in the level of 'Māori te reo speakers' from 25.2% (2001) down to 23.7% (2006). (Waitangi Tribunal, 2010, p103). The results of 25 to 30 years of Government spend on revitalisation strategies could only be termed 'patchy'. The Minister of Māori Affairs raised concern for the future of the language, and the Government wanted answers to the question of 'value for money'.
2. The Independent Panel was appointed, provided with terms of reference for its inquiry and a time frame for completion. The Panel comprised a membership of seven persons representing the major dialectal regions of Te Reo Māori. The Māori translations provided in this report reflect the dialects of the Panel members who wrote the commentaries.
3. The Panel's report is a set of recommendations and commentaries on the seven areas of the inquiry. The review commenced at Parliament with a national hui of Māori language leaders. Following that, the Independent Panel travelled to 14 regions for public hearings - 12 in the North Island, and 2 in the South Island. A further requirement was to inquire into all State entities (Ministries and Crown Entities) which expended funds on Māori language or had interests in the language. All recommendations made in this report are founded on the hearings and the expert knowledge of the Independent Panel members about language revitalisation.
4. The two main outcomes of this report are focused on: **(a) the re-establishment of te reo Māori in homes**, and **(b) a new infrastructure** for governance, delivery of Government expenditure and providing an accountability process to ensure the benefits of the expenditure are being achieved.

## NGĀ TOHUTOHU MATUA



- Kia **tohua he Minita mō te reo Māori**. Kia noho motuhake ki tēnei Minita te mana whakataua mō ngā āhuetanga katoa e pā ana ki te reo Māori.
- Kia whakatūria he rōpū e kīia nei ko **“Te Mātāwai”** hei kaitiaki mō te reo Māori<sup>1</sup>. Ko ngā tāngata o runga me mātanga reo, mai i ngā rohe ā-reo e whitu, i tauratia mai nei e Te Paepae Motuhake me ngā rohe e rua kei reira te mātotoru o te tangata Māori, arā ko Tāmaki Makaurau me Te Whanganui-a-Tara. Ka noho tahi te rōpū nei me te Minita hei kaiarataki mō ngā tikanga matua katoa e pā ana ki te reo Māori.
- Kia whakatūria he **“Rūnanga ā-Reo”** ki ngā rohe e iwa hei whakarite i ngā hōtaka, i ngā pūtea me ngā kaupapa arotake.
- Ko te tohutohu matua e ora ai te reo, ko te anga nui ki te whakapūmau anō i **te reo i roto i ngā kāinga**. Ko tā te Kāwanatanga he āwhina i ngā iwi ki te whakatutuki i tērā whāinga.
- **Mā te iwi tonu e ārahi** ngā mahi whakatutuki i te rautaki whakaora reo. He karanga nui tēnei i rangona whānuitia, huri noa i ngā rohe.



Hui ā-rohe ki Rotorua, 2010



## PRINCIPAL RECOMMENDATIONS



- That a **Minister for the Māori language** be established with powers to determine all matters pertaining to the Māori language.
- That a board known as “**Te Mātāwai**” for te reo Māori be established.<sup>1</sup> The board shall comprise language experts representing the seven dialectal regions, exemplified by Te Paepae Motuhake, plus the two large urban centres - Auckland and Wellington. This board shall lead with the Minister on all matters pertaining to te reo Māori.
- It is further recommended that a “**Rūnanga ā-Reo**” be established in nine regions to plan programmes, expenditure and evaluation.
- That the principal recommendation for revitalisation is **re-establishing te reo in homes**. The role of the public sector is to support Māori to achieve this objective.
- That the future implementation of the revitalisation strategy will be **led by iwi**. This was an emphatic call heard throughout the regions.

## NGĀ PAEARU MAHI



E whitu ngā wāhanga hei arotake, hei tā Ngā Paearu Mahi: Ngā Mātāpono, Ngā Hua, Tā te Māori me Tā te Kāwanatanga, Te Tūhononga me te Taha Whakahaere, Ngā Hōtaka Matua, Te Whakapaunga Pūtea, me te Uaratanga o Te Reo. Koinei te horopaki e hua mai ai ngā māramatanga me ngā whakaaro ārahi mō ngā kaupapa e tohua nei i roto i tēnei pūrongo, (tirohia te Āpitihanga Tuatahi).

## **TERMS OF REFERENCE**



The Terms of Reference required reporting on the following seven areas: Principles, Outcomes, Role of Māori and Government, Organisation and Infrastructure, Key Initiatives, Expenditure, and Value. They provide the understandings and guidance for the initiatives recommended throughout this report, (see Appendix One).

# 1. NGĀ MĀTĀPONO

## Ngā Tohutohu



5. Ko ngā mātāpono matua i rangona i te motu whānui, ko te Tiriti o Waitangi me ngā ture tautoko o te ao whānui, e pēnei ana:
6. **Mana Tangata:** Kia aro ki te mana o Te Tiriti o Waitangi me ngā ture e pā ana ki te ao whānui. Ko te Whakapuakitanga Here i te Ao ki ngā Mana Tangata<sup>2</sup> me Te Whakapuakitanga o te Rūnanga Whakakotahi i ngā Iwi o te Ao mō ngā Tika o ngā Iwi Taketake.<sup>3</sup>
7. **Mana Māori:** Ko te reo te mauri o te mana Māori.<sup>4</sup>
8. **Ake Ake:** Mā te whāngai ki ngā uri whakaheke e ora ai te reo Māori mō ake tonu atu.
9. **Taonga:** I raro i te mana o Te Tiriti o Waitangi, he taonga te reo. Ka herea te Kāwanatanga ki te hāpai i te iwi Māori ki te tiaki i tēnei taonga.
10. **Rangatiratanga:** Kei te iwi Māori te rangatiratanga o te reo. Nō te Māori te reo, māna anō e ārahi te whakaoratanga o te reo Māori. Koinei te karanga a te Māori i rangona ai e Te Paepae Motuhake.<sup>5</sup>
11. **Kawenata:** Tāpiri atu ki tō te Kāwanatanga haepapa ki te tautoko i te reo mō ake tonu, ko tā te Kāwanatanga kawenga he tautoko i te oranga me te tipuranga o te reo i roto i ngā kāinga me te whakanui i te mana o te reo.
12. **Mana Reo:** Ko te wero nui me mātua whakatutuki, ko te whakanui i te mana o te reo Māori.

# 1. PRINCIPLES

## Recommendations



5. Major guiding principles that have flowed out of the review are:
6. **Rights:** The recognition of the Treaty of Waitangi and supportive legislation such as the Declaration of Human Rights<sup>2</sup> and the United Nations Declaration of Rights of Indigenous Peoples.<sup>3</sup>
7. **Identity:** The language is the foundation of Māori identity<sup>4</sup>.
8. **Sustainability:** The principle of inter-generational transmission will ensure the future sustainability of the Māori language.
9. **Treasure:** The Māori language is a treasure, guaranteed Crown protection under the Treaty of Waitangi and imposes obligations on the Crown to ensure its preservation.
10. **Sovereignty:** The sovereignty of the Māori language belongs to Māori. Te Paepae has heard a resounding call from Māori, for Māori to take charge of revitalisation initiatives.<sup>5</sup>
11. **Covenant:** Added to the Government's obligation to sustain te reo, is the responsibility to support the health and development of te reo in homes, and assist in raising its status publicly.
12. **Status:** Raising the status of Māori Language proposes a deep and abiding challenge that must be met.

# 1. NGĀ MĀTĀPONO

## He Whakawhānuitanga



**“Ko te reo te mauri o te mana Māori.”  
*Language is the essence of Māori identity.***

13. E kawea ana te kōrero a Tā Hēmi Hēnare i te whakapono whānui o te Māori, ko te reo te mauri, te hā, te manawa o te ao Māori. Rite tonu te puta mai o tēnei whakaaro ki mua i te aroaro o Te Paepae Motuhake i ngā hui i tū ki roto i ngā rohe 14 i raro i te kaupapa o te Arotakenga o te Rāngai Reo Māori. E whakapono ana ngā iwi Māori ka haere ngātahi te reo Māori, te tuakiri me te ahurea Māori.

14. Ko te wairua o tēnei mātāpono tuatahi kei roto anō i te Kerēme mō Te Reo Māori i tukuna ai ki Te Rōpū Whakamana i Te Tiriti o Waitangi i te tau 1986:

*Some New Zealanders may say that the loss of Māori language is unimportant. The claimants in reply have reminded us that the Māori culture is a part of the heritage of New Zealand and that the Māori language is at the heart of that culture. If the language dies... something quite unique will have been lost to the world.*

(Wai 11, p1)

15. I te tau 1994, i whakamana te Kaunihera Motuhake a te Kuini i te whakataua a te Kōti Teitei e mea ana ko te reo te taikura o te ahurea Māori, ā, i runga i ngā here ā-ture, mā te Karauna e āwhina ngā iwi Māori ki te tiaki i te reo Māori.<sup>6</sup>

16. Kua kaha ara ake te mātāpono o te oranga tonutanga o te reo i roto i tēnei arotakenga. Inā rā katoa ngā mahi whakaora reo me whakaū i te oranga tonutanga o te reo Māori, ā haere ake nei.

17. I puta te kōrero i te Hui-ā-motu i tū ki te Whare Pāremata i te 1 o ngā rā o Mahuru, 2010, he nui te āritarita o ngā hapori Māori kia noho pūmau te reo mō ake tonu atu. I whārikihia te pātai ‘Me pēhea te reo e ora ai mō ake tonu atu?’, ā, he nui ngā momo whakautu i hoki mai. Ko te mea poto katoa i puta i te Hui-ā-rohe i Pōneke, i pēnei: ‘Me kōrero!’ Nā te mea kāore ngā whānau me ngā hapori katoa i te aro nui atu ki te reo Māori, he tohu tēnā kāore anō te reo kia ora noa. Nō reira, ahakoa te māmā o te whakautu nei, he uaua tonu tōna whakatinanatanga.<sup>7</sup>

# 1. PRINCIPLES



## Commentary

**“Ko te reo te mauri o te mana Māori.”  
*Language is the essence of Māori identity.***

13. The belief held by Māori that the language is the cornerstone of Māori culture is encapsulated in Sir James Hēnare’s statement above. Māori expressed this same sentiment consistently in the panel’s visits to 14 different regions as part of the Review of the Māori Language Sector. It is widely held by Māori that Māori identity and culture are inextricably linked to the Māori language.
14. The Te Reo Māori Claim, lodged with The Waitangi Tribunal in 1986, reiterated the essence of this principle as follows:  
  
*Some New Zealanders may say that the loss of Māori language is unimportant. The claimants in reply have reminded us that the Māori culture is a part of the heritage of New Zealand and that the Māori language is at the heart of that culture. If the language dies... something quite unique will have been lost to the world.*  
(Wai 11, p1)
15. In 1994, the Privy Council endorsed the High Court finding that language was at the core of Māori culture and that the Crown is under an ongoing obligation to take what steps are reasonable to assist in its preservation.<sup>6</sup>
16. The principle of sustainability has been highlighted throughout the review. This means that the efforts of revitalisation must lead to assurance that the future of Māori language is safe.
17. Comments from the Hui ā-motu held at Parliament on 1 September 2010 signalled a fervent desire within Māori communities for sustainability. When the question was posed ‘Me pēhea te reo e ora ai mō ake tonu atu?’ (How can the language live forever?) a wide variety of responses came forth. The most succinct answer was given at the Hui-ā-rohe in Wellington with the reply ‘Me kōrero!’ (We must speak it!) Diverse realities within Māori households and communities indicating the language is not out of danger, makes this solution easier said than done.<sup>7</sup>

18. Anei ētahi atu **kōrero matua** i puta i ngā hui ā-rohe:

- Whakahokia te mana ki ngā **iwi**
- Me whai niho Te Ture Reo Māori
- Me hiki i te **mana** o te reo
- Me whakatupu i te whakaaro nui ki te reo
- Me tīmata i te **kāinga**
- Kia rangona te reo i ngā wāhi katoa o ngā **hapori**
- Me whakapakari i ngā **mātua**
- Me whai rautaki ia **whānau**
- Me whakaako ngā kura katoa i te reo Māori
- Me whakakotahi i ngā ture ki raro i te maru o te mahere kotahi
- Whakatūngia he kaiwhakarite ā-**takiwā**
- Me whakakaha ngā **whānau**
- Me whakangungu i ngā **kura māhita**
- Me whakamahi i ngā hangarau hou
- Me whakapau pūtea ki te hunga e aro ana ki te reo i te tuatahi
- Me whakapakari i a tātou anō i ngā **rohe**
- Tukuna te pūtea ki ngā **iwi**
- Ko te reo o te **kāinga** te kura tuatahi
- Me mōhio tātou he aha ngā tohu e mōhio ai kei te ora te reo
- Me whakahui ngā **whānau** kōrero Māori
- Whakangunguhia ngā tauira reo Māori hei kaiako
- Whakatairangahia te reo i waenga i te hunga kāore e aro ana ki te reo
- Hikitia te **kounga** o te reo

19. Arā noa atu ngā kōrero i puta mai. He nui tonu ngā rongoā i whārikihia e ngā hunga i tae mai ki te Hui-ā-motu me ngā Hui-ā-rohe. He whānui ētahi. He whāiti ētahi. Mārakerake ana te kitea atu, kei te mōhio pai ngā kaitautoko, ngā kaiāpai o te reo Māori i roto i ngā hapori maha me aha rawa e ora ai te reo mō ake tonu atu. He nui tonu ngā rongoā e hāngai ana ki te kāinga, ki te whānau, ki ngā kaupapa ā-iwi, ā-rohe rānei.



18. Some of the **key responses** from the regional consultation meetings included:

- Return control to the people
- Give teeth to The Māori Language Act
- Raise the **status** of the language
- Increase positive attitudes towards the language
- Begin in the **home**
- Let the language be heard in every corner of **communities**
- Upskill **parents**
- Each **family** should have a plan
- All schools should teach Māori language
- All legislation should come under one plan
- Put in place **regional** co-ordinators
- Empower **families**
- Train **teachers**
- Utilise new technologies
- Prioritise spending on those who are committed to the language
- Develop ourselves at a **regional** level
- Distribute funds to the **tribes**
- The language in the **home** is the first school
- We should know what determines whether a language is thriving
- Māori speaking **families** should be brought together
- Train Māori speaking students to become teachers
- Promote the language amongst those who have currently no interest in the language
- Raise the **quality** of the language

19. This list is not exhaustive. There were many more solutions offered by attendees at both national and regional hui, with a varying degree of specificity. Clearly, te reo Māori stakeholders and advocates representing their various communities who attended consultation hui have a grasp of what's required in order for sustainability to be achieved. Many of these solutions are centred on the home, amongst whānau and in regional or tribal community settings.

## He aha ngā tohu e kīia ai he reo ora?

20. Ko te tohu e whakamahia whānuitia ana hei arotake i te ora o tētehi reo, ko te āhua o te tukunga o taua reo mai i tētehi whakatupuranga ki tētehi. (Fishman, 1991). Nō reira ko ngā kaupapa whakaora i te reo me aro kaha atu ki te tangata, ki te kāinga, ki te hāpori anō hoki. (Lewis and Simons, 2009, p7)
21. E whai ake nei ngā paerewa o te mate ki te ora a UNESCO i whakatakotohia ai i te tau 2009 hei anga e tohu ai i te ora, i te mate rānei o tētehi reo nā runga anō i te āhua o te kaha o te tukunga o te reo mai i tētehi whakatupuranga ki tētehi. (Lewis and Simons, 2009, p26)

Te Paerewa o te Mate ki te Ora	Te Tukunga Ihotanga o Te Reo
He reo ora	E kōrerotia ana te reo e ngā whakatupuranga katoa. He rere noa te tukunga ihotanga.
He tata te mōrearea	E kōrerotia ana e te nuinga o ngā tamariki, engari e pērātia ana i ētehi wāhi anake (pērā i ngā kāinga).
He mōrearea	Kāore ngā tamariki e ako ana i te reo i te kāinga hei reo taketake.
He nui te mōrearea	E kōrerotia ana e ngā kaumātua, e ngā reanga o runga hoki; ahakoa e mārama ana pea te reanga mātua, kāore rātou i te kōrero i te reo ki ngā tamariki, i waenga rānei i a rātou anō.
He kino te mōrearea	Kāore he kaikōrero i waenga i ngā whakatupuranga o raro iho i te kaumātua/tūpuna whai mokopuna, ka mutu he iti noa iho te kōrerotia o te reo e rātou.
Kua mate	Karekau he kaikōrero.

### Ripanga 1: UNESCO Framework 2009

22. Mena ka titiro ki ngā paerewa nei me ngā tatauranga<sup>8</sup> e pā ana ki te tukunga o te reo Māori ki te hunga tamariki i roto i te kāinga, kei waenganui te reo Māori i te paerewa '**He nui te mōrearea**' me te paerewa '**He kino te mōrearea**'.

## What makes a language safe?

20. The most commonly used factor in evaluating the vitality of a language is whether or not it is being transmitted between generations (Fishman, 1991). “This implies that the locus of language revitalisation efforts should be among individuals and within the home domain and local community.” (Lewis and Simons, 2009, p7)
21. The following degrees of endangerment and their explanations were provided by UNESCO in 2009 as a framework (Lewis and Simons, 2009, p26) for determining the state of a language, measured by the level of Intergenerational Language Transmission amongst its speakers.

Degree of endangerment	Intergenerational Language Transmission
Safe	The language is spoken by all generations; intergenerational transmission is uninterrupted
Vulnerable	Most children speak the language, but it may be restricted to certain domains (e.g., home)
Definitely endangered	Children no longer learn the language as mother tongue in the home
Severely endangered	The language is spoken by grandparents and older generations; while the parent generation may understand it, they do not speak it to children or among themselves
Critically endangered	The youngest speakers are grandparents and older, and they speak the language partially and infrequently
Extinct	There are no speakers left

**Table 1: UNESCO Framework 2009**

22. Using this framework, and in light of the statistics<sup>8</sup> around the use of Māori language in households with children, te reo Māori would fit somewhere between ‘**definitely endangered**’ and ‘**severely endangered**’ according to Intergenerational Language Transmission measures.

## Kia hia ōrau rawa ngā kaikōrero reo Māori kātahi ka kīia he reo 'ora' te reo Māori?

23. Hei tā tētehi o ngā rōpū i te Hui-ā-motu, me kōrero Māori tētehi haurua o ngā iwi Māori, kātahi ka kīia kua ora te reo. I te wāhanga o Ngā Hua o tēnei pūrongo, e takoto ana te whakahau a Te Paepae Motuhake, hei te tau 2050, 80% o ngā iwi Māori ka kōrero Māori ia rā, ia rā.
24. Me hono te whakaoranga i te reo i roto i te Rāngai Mātauranga, ki ngā kāinga anō hoki kia tipu kaha ai te reo, kia ora.
25. I raro i te mana o Te Tiriti o Waitangi, he taonga te reo. Kua herea te Kāwanatanga ki te hāpai i te iwi Māori ki te tiaki i taua taonga.
26. I te tānga tōmua o te wāhanga o te Kerēme Wai 262 mō Te Reo Māori, i puta ngā whakamārama a Te Rōpū Whakamana i Te Tiriti o Waitangi e pā ana ki te reo hei taonga (Waitangi Tribunal, 2010):

*the now undisputed status of te reo Māori as a taonga... attracts the protections guaranteed in Article Two of the Treaty of Waitangi. In doing so, the Tribunal draws support from its 1986 Te Reo Māori Report, the 1993 decision of the Privy Council in the Broadcasting Assets case, and more recently, the recognition of language rights in the United Nations Declaration on the Rights of Indigenous Peoples. Furthermore, because of its central role in the maintenance and development of Māori culture as a whole, the Tribunal found that "[t]he language is clearly a taonga of quite transcendent importance to Māori..." Distinctive tribal dialects also ought to be protected and nurtured as integral to the health of a diverse and dynamic Māori language.*

27. Ko te kawenga hei tiaki i te reo kei roto anō i te wāhanga 13 o Te Whakapuakitanga o te Rūnanga Whakakotahi i ngā Iwi o te Ao mō ngā Tika o ngā Iwi Taketake<sup>9</sup>, ā, he mea tautoko tēnei tauākī e te Karauna i te tau 2010:

*1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.*

*2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.*

## What percentage of Māori language speakers would put the language in the 'safe' zone?

23. Feedback from a workshop group at the Hui ā-motu indicated that the language would be deemed to be safe if 50% of Māori spoke Māori. In the Outcomes section of this report, Te Paepae Motuhake signals its recommendation that by 2050, 80% of Māori will speak Māori on a daily basis.
24. Sustainability requires the merging of the current educational focus with a focus on growing the language in homes.
25. The Māori language is a taonga, guaranteed Crown protection under the Treaty of Waitangi and imposes certain obligations of the Crown to ensure its preservation.
26. In its pre-publication of the chapter on Te Reo Māori claim - forming part of the Wai 262 claim (Waitangi Tribunal, 2010), the Waitangi Tribunal states that:

*the now undisputed status of te reo Māori as a taonga... attracts the protections guaranteed in Article Two of the Treaty of Waitangi. In doing so, the Tribunal draws support from its 1986 Te Reo Māori Report, the 1993 decision of the Privy Council in the Broadcasting Assets case, and more recently, the recognition of language rights in the United Nations Declaration on the Rights of Indigenous Peoples. Furthermore, because of its central role in the maintenance and development of Māori culture as a whole, the Tribunal found that "[t]he language is clearly a taonga of quite transcendent importance to Māori..." Distinctive tribal dialects also ought to be protected and nurtured as integral to the health of a diverse and dynamic Māori language.*

27. The obligation to protect the language is also encompassed in Article 13 of the United Nations Declaration on the Rights of Indigenous Peoples<sup>9</sup>, endorsed by the Crown in 2010:

*1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.*

*2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.*

28. Anei tā te Pirīmia, tā John Key i whakapuaki ai i te whakaūnga o tā Aotearoa tautoko i Te Whakapuakitanga o Te Rūnanga Whakakotahi i ngā Iwi o te Ao :

*While the declaration is non-binding, it both affirms accepted rights and establishes future aspirations. My objective is to build better relationships between Māori and the Crown, and I believe that supporting the declaration is a small but significant step in that direction. (New Zealand Government, 2010)*

29. Koinei tā Joris de Bres o the Kāhui Tika Tangata whakamārama mō te whai wāhitanga o te reo ki te mana tangata:

*The right to language is a vital human right, because it goes to the very heart of a person's identity and culture. It is vital for the realisation of people's cultural, civil, political, social and economic rights. (NZ National Commission for Unesco, 2009)*

30. I toro atu Te Paepae Motuhake ki ngā rohe 12 i Te Ika a Māui me ngā rohe e rua i Te Waipounamu. E toru ngā kaupapa matua i puta mai i ērā toronga ki ngā iwi Māori<sup>10</sup>:

- **Ko te reo i te kāinga**  
*(The language in the home)*
- **Kei te iwi, hapū, whānau, hapori te mana whakahaere**  
*(Iwi, hapū, families and communities to be the principal drivers)*
- **Whakapikihia te kounga o te reo o ngā kaiako reo Māori**  
*(Improve the quality of the language used by Māori language teachers)*

31. Hei whakakapi ake i tēnei wāhanga, kua tīkina atu ngā kōrero a Katerina Te Heikōkō Mataira mō te haerenga o te reo Māori i runga i te huarahi o te whakaoratanga, hei whakaū i ngā mātāpono kua whārikihia i tēnei o ngā wāhanga:

*... the future of the Māori language is far from secure, and it is a worrying sign that te reo Māori is not embedded as a language of daily use in New Zealand. The current focus on institutions, which is where much of the resources dedicated to te reo Māori are directed to, will not secure te reo Māori into the future. The future of te reo Māori lies in the hands of whānau and community. (Te Rūnanga o Te Ataarangi, 2011, p31)*

28. In the proclamation of New Zealand's support for the Declaration, Prime Minister John Key added:

*While the declaration is non-binding, it both affirms accepted rights and establishes future aspirations. My objective is to build better relationships between Māori and the Crown, and I believe that supporting the declaration is a small but significant step in that direction. (New Zealand Government, 2010)*

29. Joris de Bres of the Human Rights Commission added his explanation about the place language holds in terms of human rights:

*The right to language is a vital human right, because it goes to the very heart of a person's identity and culture. It is vital for the realisation of people's cultural, civil, political, social and economic rights. (NZ National Commission for Unesco, 2009)*

30. The Panel visited 12 regions throughout the North Island and two regions in the South Island to consult with Māori communities around issues including sustainability, responsibility and iwi aspirations for te reo Māori. Three central themes that arose from our discussions with Māori were<sup>10</sup>:

- **Ko te reo i te kāinga**  
*(The language in the home)*
- **Kei te iwi, hapū, whānau, hapori te mana whakahaere**  
*(Iwi, hapū, families and communities to be the principal drivers)*
- **Whakapikihia te kounga o te reo o ngā kaiako reo Māori**  
*(Improve the quality of the language used by Māori language teachers)*

31. In summary, Katerina Te Heikōkō Mataira's keen observations of the journey of te reo Māori on the road to revitalisation reiterate key principles highlighted in this section:

*... the future of the Māori language is far from secure, and it is a worrying sign that te reo Māori is not embedded as a language of daily use in New Zealand. The current focus on institutions, which is where much of the resources dedicated to te reo Māori are directed to, will not secure te reo Māori into the future. The future of te reo Māori lies in the hands of whānau and community. (Te Rūnanga o Te Ataarangi, 2011, p31)*

## 2. NGĀ HUA

### Ngā Tohutohu



32. Anei ngā whāinga matua kua puta i te arotake:
- Kia ora, kia Māori te reo. Ko te tohutohu a ngā hui katoa ko te rongoā kia ora ai te reo Māori, ko tēnei – ‘kōrerotia te reo i ngā wā katoa, i ngā wāhi katoa’.
  - Kia ora ngā reo ā-iwi. Ko te reo Māori e whakaatu ana ki te ao whānui ko wai tātou, te iwi Māori. Engari ko tōu reo ā-iwi, kei te whakaatu i te kōhanga i ahu mai ai koe.
  - Me āhei te hunga e mōhio nei ki te reo ki te kōrero. Me āhei te hunga e hiahia ana ki te ako ki te whai wāhi ki te ako. Me āhei te tuku iho ki ngā uri whakaheke.
  - Ko te reo kia noho hei taonga e aroha nuitia ana e Aotearoa.
  - Kei ngā ringa anō o ngā iwi te rongoā. Whakapakaritia tēnā me tēnā iwi ki te hautū i ngā ritenga e pā ana ki tōna ake reo.
  - Tauawhitia te ao hangarau hei whakaora i te reo.
  - E kounga ai te reo o ngā kaiako, me āta whakangungu.
  - Whakaūngia ngā pūkenga reo o te hunga e mōhio kē nei ki te kōrero i te reo, hei kaikawe matua i te whakaoratanga i te reo.
  - Whakarataratatia te iwi Māori, a Aotearoa me te ao whānui kia tipu te pono ki te uaratanga o te reo.
  - Ko te arotake me te rangahau hei whāriki mō ngā mahi whakarite rautaki me ngā mahi whakatutuki.
  - Hei te tau 2050, 80% ngā kāinga Māori, he kāinga reo Māori.



## 2. OUTCOMES

### Recommendations



32. The major outcomes of this review are as follows:
- Sustain an authentic language, through speaking it in all places, at all times. All hui were adamant that speaking Māori at all times and everywhere is the solution to sustainability.
  - Sustain the dialects of the iwi. Dialects provide the foundation to individual identity and maintain the depth and richness of tribal knowledge.
  - Those who know the language, speak the language. Those who want to learn must have access to places of learning. Facilitate the transmission to younger generations.
  - The language will be valued as a treasure of the nation.
  - The remedy is in the hands of Iwi. Each Iwi must be supported to lead their own language initiatives.
  - Embrace technology as modern tools in the revitalisation of the Māori language.
  - It is vital to train teachers of the Māori language to achieve high levels of proficiency.
  - Strengthen the skills of proficient speakers to lead the revitalisation process.
  - Raise critical awareness amongst Māori, other New Zealanders, and the global community to believe in the value of the Māori language.
  - Evaluation and research at all levels will be built in to the new strategic plan and outcomes.
  - 2050 – 80% of Māori homes are Māori language homes.

## 2. NGĀ HUA



### He Whakawhānuitanga

33. Kei ngā whakarāpopototanga o runga ake nei e whakaaturia ana te wairua me te reo ake o ngā iwi i tae atu ki ngā hui-ā-rohe katoa. Hei tohu i te māharahara nui, he tere rawa nō te huringa o te reo, i puta te karanga kia puritia te reo Maori. Ko tētahi mate tino nui ko te whakaako i te reo hē, tapepa. Nā konei i tātā rawatia ai ngā kaiako. Ahakoa tika, ahakoa hē rānei i roto ki te tirohanga atu ko rātou ngā kaiwhāngai i te reo ā, 'kei te utua hoki' rātou. Heoi, kāore i pā atu ēnei whakawhiunga ki ngā mātua ki ngā papakāinga hoki.
34. He wero nui te whai i ngā kupu hou e rite ana te puta mai i nga kaiwhakamāori i roto i ngā pūrongo mō ngā reo irirangi me ngā pouaka whakaata hoki, me te huhua noa o ngā tuhinga kei te whakaputaina mai e Te Tāhuhu o te Mātauranga me ētahi atu rāngai kāwanatanga. I te ao kōrero Māori he whārua nui kei te tipu mai i ēnei huringa i waenganui i nga reanga mō te mārama, kore māramatanga rānei ki ēnei huringa o te reo. Kua kore e pīrangi te tokomaha o ngā kaumātua kōrero Māori ki te whakarongo ki te reo irirangi me te pouaka whakaata i te nui o te kore mārama ki te reo hou nei. Engari anō kei te rangatahi anō ōna whakaaro me ōna whakataunga ka pēhea te reo pai hei kōrero mō rātou. Kei te kaha tere te huringa o te reo kua puta ake i te reo pātuhi ngā tuhi poto me ngā panga reo, hei tauira, '4k2' i te reo Māori 'wha-ka-tu = whakaatu' me 'k' mō 'kei te pai.' Kei roto katoa i tēnei huringa, ko te karanga kia puritia ngā reo ā-iwi. Ko tō tātou tuakiri ko te reo ā-iwi, he mana nui tōna. Nō reira te karanga, whakahokia ki ngā iwi te mana whakaora i te reo.
35. Tauawhitia te ao hangarau, koinei te kōrero e rite ana te rongō hei rongōā, hei huarahi ako hoki e tere te whakapā atu ki te ākongā me te noho tūmataiti – i te mea ko tētahi mate nui e aukati i ana i te ako, ko te 'whakamā.' Ahakoa te momo ako ka whakamahia, ko te whakapono nui mō te ako i te reo tuatahi, kāore i tua atu i te ako i te uma o te whaea. Engari, me matatau anō te 'Whaea' ki te reo.
36. Ko te oranga tonutanga o te reo e herea anō hoki ki te whakaaro o Aotearoa ki te uara o te ahurea Māori. Ko tōna mana hei taonga, kei roto anō i te tirohanga o te motu ki te mana ake o te reo Māori i roto i te ao whānui.
37. Hāunga ngā rangahau whānui a Te Puni Kōkiri, karekau he arotakenga e whakahaeretia ana e mōhiotia ai e pēhea nei te ora o te reo i roto i ngā hōtaka huhua e tautokohia ana ki te pūtea Kāwanatanga. Me rangahau ka tika.

## 2. OUTCOMES

### Commentary



33. The above summary captures the spirit and earnest voice of the people who attended the hui throughout. Indeed the call for maintaining the authenticity of te reo Māori is indicative of the grave concern at the rate of language change occurring. The fractured nature of language constructions being passed on is an insidious problem. Here, teachers of Māori language come under a huge barrage of criticism. Unfairly or not they are seen as providers of te reo and are 'paid to do it' while the home environment and parents often escape this carping criticism.
34. Keeping up with the vocabulary changes that are constantly being introduced through translations of daily news on radio and television, and the flood of documents from the education and other government sectors is an enormous challenge. Such changes are creating generational gaps of understanding in the Māori language speaking world. Many elderly speakers are often bewildered to the extent of 'turning off' from listening to radio or watching television. The younger generations of course make their own judgements and decisions about what constitutes communication. Language change is inevitable. Change in te reo is occurring so fast that even the language of texting has given shortcuts and linguistic puzzles such as '4k2' for Māori 'wha-ka-tu = whakaatu' and 'k' for 'kei te pai.' Within all of this change is the equally powerful call for the retention of tribal dialects. Our dialect provides our badge of identity, and is held with great pride. Thus, the call for iwi to lead the revitalisation process.
35. Embrace modern technology is often heard as a panacea and a means of reaching the learner faster and more privately - since whakamā 'shame and embarrassment' is a strong disincentive to learning. Whatever means are employed in the transmission of te reo Māori, it is still the most widely held belief that the learning of one's primary language is best and most efficiently delivered at the mother's breast. But of course 'Mother' needs to know te reo Māori too.
36. The future of Māori language is also tied to New Zealand's attitude to the value of Māori culture. Its status as a taonga - a treasure, is dependent on the perceived values it brings to the nation's mana in a global setting.
37. Apart from the big picture surveys conducted by the Ministry of Māori Development, there are no evaluations on the state of the language in the many programmes funded by the Government. This research must be carried out.

### 3. KO TĀ TE KĀWANATANGA ME TĀ TE MĀORI



#### He Whakawhānuitanga

##### Mā te mahi tahi, ka ora te reo

*By working together the language will survive*

#### He tirohaka ki te ao whānui

38. Mai anō, i te orokohaka o te takata, kāore anō kia pēnei te kaha o te mate haere o kā reo. Ahakoa kai te tipu haere te nui o te rakahau e arotahi ana ki te tautoko i kā mahi whakarōnaki reo, me kā mahi whakaora i kā reo e tata karo ana, ko te mate kē ia, nakunaku ana te mahi, ā, he tokoiti hoki e mahi ana i te mahi, ka mutu he iti te pūtea tautoko i ēnei tū mahi.

*In the year 2001, at least 6912 distinct human languages were spoken worldwide. Many linguists now predict that by the end of our current 21<sup>st</sup> century – the year 2101, only about half of these languages may still be spoken... At the current pace, we stand to lose a language about every 10 days for the foreseeable future. (Harrison, 2007, pp3-5)*

*Languages are far more threatened than birds (11% threatened, endangered, or extinct), mammals (18%), fish (5%), or plants (8%). (Harrison, 2007, p7)*

39. I te karotaka o te reo Māori, i karo anō hoki te mātotoru o te mōhiotaka o tō te Māori ahurea me āna tikaka. I ēnei wā, e 23% o kā tākata Māori e kī ana ka taea e rātou tētahi taumata o te reo Māori te kōrero. Hēoti anō ehara i te mea ko te katoa o tērā 23% e ū kaha ana ki te reo i ō rātou kāika, hei reo tuku iho hoki ki ā rātou tamariki.
40. He kūware te pōhēhē kua puta kē te ihu o tō tātou reo i kā hua o kā kaupapa whakapakari reo, whakapakari ahurea hoki kua kitea i kā tau kua pahure. Āe rā, he hua pai kua kitea i kā tau 25 kua taha atu nei, hēoti rā kāore tonu he tōpūtaka tākata e rahi ana kia noho pūmau te oraka o te reo i kā tau 100 e tū mai nei. He reo e kōrerohia ana e te tokoiti, ā, kei te pari tonu o te rua te reo Māori. Ehara i te mea ka tūpono noa ko tō tātou reo tētahi o kā reo 1000 (o roto i te 6000) e ora tonu ana i kā tau kotahi rau kei te heke mai nei. Ehara! Hēoti anō ki te haere tātou mā te ara o tūpono, o poka noa, o kākau kore rānei, kāre e hapa ko tō tātou reo tētahi o ērā 5000 ā taro ake nei.

### 3. ROLES AND RESPONSIBILITIES OF GOVERNMENT AND MĀORI



#### Commentary

**Mā te mahi tahi, ka ora te reo**

*By working together the language will survive*

#### The international context

38. Internationally languages are dying at a rate that is unprecedented in human history. Although there is a growing body of work that is committed to supporting the stabilisation of endangered languages and revitalisation efforts, these efforts are often isolated, small in number and under resourced.

*In the year 2001, at least 6912 distinct human languages were spoken worldwide. Many linguists now predict that by the end of our current 21<sup>st</sup> century – the year 2101, only about half of these languages may still be spoken... At the current pace, we stand to lose a language about every 10 days for the foreseeable future (Harrison, 2007, pp3-5)*

*Languages are far more threatened than birds (11% threatened, endangered, or extinct), mammals (18%), fish (5%), or plants (8% ) (Harrison, 2007, p7)*

39. With language loss Māori have lost a significant amount of the understanding of Māori culture and practices. The current reality is that 23% of the Māori population identify themselves as being able to speak te reo to some degree. Not all of that 23% are committed to speaking te reo in the homes and use it as the language of communication with their children.
40. It is naive to have a false sense of security about our recent gains in Māori language and cultural revitalisation initiatives. We have made significant progress in the last 25 years, but we are still to achieve a critical mass of speakers to ensure language survival into the next 100 years. As a minority language, we are still very much in the critical stage. Ours will not simply become one of the surviving 1000 languages (of the 6000) in a hundred years time – by chance. But left to chance, and by apathy, ours could certainly easily become one of the 5000 – and quickly so.

## Ko ā te Kāwanataka mahi, kaweka hoki – He Tirohaka Whakamuri

41. He reo momoho, he reo ora rawa atu te reo Māori i tipu tahi, ā, i urutau kātahi hoki me te taiao o Aotearoa i kā rau tau maha, tae rawa atu ki te wā i noho hai reo motuhake i ōna pūtaketaka o Poronīhia ki te Whiti.
42. He kaha tonu te puāwaitaka o te reo Māori i te taeka mai o kāi Pākehā, i te hakaka o kā kupu hōu hai whakaahua i kā mātauraka, i kā mātāpono me kā ao hōu i tūponohia e kā tūpuna. Ahakoa te nui o kā tūmomo mea i whai wāhi ki te hekehekeka o te reo i te Rautau 20, mō te patuka o te reo kia tāmia rawatia, kāore i kō atu i ērā i ākina e Te Kāwanataka.
43. I te tīmatataka o tō te Pākehā taiwhenuataka i ēnei motu, ko tā Te Kāwanataka Taunaha mahi, he whakamahi i te reo Māori hei waka kōkiri i ō rātou ake whāika. Ki ō rātou whakaaro i ērā wā, e rua noa iho kā paika o te reo, tuatahi hei tautoko i te whakatinanataka o kā kaupapa a Te Kāwanataka, ā, tuarua, kia whakatahuritia a Kāi Māori ki te whakapono Karaitiana ka mutu. Ki tā te mana whakahaere titiro i ērā wā, kotahi anake te tino paika o te reo, arā ko tōna āheitaka tērā kia whakatutukihia tā rātou i hiahia ai. Kāore i werohia te tūka o te reo Pākehā hei reo whai mana, ā, nā runga i tērā i whai mana anō kā reo whai pāka (ki te reo Pākehā), ā, kāore i paku whai mana kā reo kāore i pērā rawa te tata (pēnei i te reo Māori).
44. Ahakoa te aroka o ētahi ki te reo i te whakaaro ka whaihua te hoputaka o te reo hei kaupapa wānaka ā muri mai, kāore tonu kā kaupapa Kāwana me ā rātou mahi i tautoko i tōna whakapakaritaka, i whakatairaka rānei i ōna paika.
45. I te tau 1847, i tukuna e te Kāwanataka i raro i a Grey tētahi whakahauhau kino e mea ana ka tautokona ā-pūteahia te mātauraka e whakaakohia ana ki te reo Pākehā anake.<sup>11</sup>
46. He kino rawa atu te whiuka o kā Ture Kāwanataka pērā i te Ture mō Kā Kura Māori i te tau 1867 i te tūka o te reo Māori, i te mea ko tana mahi he whakatū i te reo Pākehā hei reo anake mō kā mahi whakaako i kā tamariki Māori, ā, he rite tonu te patuka kino o kā tamariki Māori mēnā i mau rātou e kōrero Māori ana i kā kura, i waho atu rānei i kā kura. (Te Taura Whiri i te Reo, 2011).

*Māori children went to school as monolingual Māori speakers and all effort was focused on them learning English. The children had to leave the reo at the school gate and were punished if they did not. (Waitangi Tribunal, 1986, pp8-9)*

## Roles and Responsibilities of the Crown – an historical overview

41. Te reo Māori was a thriving, living language that had developed and adapted with the New Zealand environment over hundreds of years until it had become a distinctive language from its East Polynesian roots.
42. Te Reo Māori continued to flourish post-European contact as the vocabulary grew substantially as a response to exposure to new knowledge, concepts and worlds. Although there are many factors that both directly and indirectly contributed to the decline of te reo in the 20<sup>th</sup> Century, there were perhaps no more damaging and long lasting than those forwarded by the Crown.
43. Throughout the early stages of colonisation, the Settler Government used Te Reo Māori as a tool to forward their own objectives as required. Proficiency in Te Reo by Non-Māori tended to be supported only when it was seen to serve the purpose to progressing Government Policy or religious conversion of the Māori people. Its perceived value by the power culture was in its 'usefulness' to serve an end goal and not as a language of immense value in its own right. The notion of English language superiority went unquestioned and served to classify other languages on a scale of those related to it (English) as most valuable, and those most distant (including Māori) of little or no worth at all.
44. Although it was considered by some a subject worth recording for future academic analysis, on the whole Government policy and practice did little to support its development or promote its worth.
45. As early as 1847 (Grey's Ordinance) the Colonial Government instituted damaging edict that financial assistance for education would only be available on condition that English language only was the medium of instruction.<sup>11</sup>
46. Acts of Parliament like the 1867 Native Schools Act had a profound and long term effect on the status of Te Reo Māori as it enforced English as the only medium of instruction for Māori children and children were often punished violently for using te reo in and around their schools (Te Taura Whiri i te Reo, 2011).

*Māori children went to school as monolingual Māori speakers and all effort was focused on them learning English. The children had to leave te reo at the school gate and were punished if they did not. (Waitangi Tribunal, 1986, pp8-9)*

47. I kaha whakahauhaua kā mātua kia kauraka e kōrero Māori ki ā rātou tamariki, ā, kia kauraka hoki e tuku i a rātou ki te kōrero i tētahi reo atu i te reo Pākehā. Nā kā kura me te ao pāpāho i kaha whakaatu atu kā hāpaika whakaiti ana i te mana o te reo me tōna tūka hei reo kore hua, kore paika hoki, ka mutu he reo whakararu i te whai wāhitaka o kā tamariki ki te ao hurihuri. He rite tonu te tukuna o ēnei hāpaika ki kā whakatipuraka i whai muri mai, heke iho, heke iho.
48. Mai i kā mahi whakawehewehe i kā hapori Māori me te whakawāteataka o te Māori i ō rātou whenua me ō rātou rohe, ki kā Ture i āta whakaritea kia patua rawatia te tūka o te reo me tana mahi hei reo kōrero o kā tamariki Māori me ō rātou whānau, ko te Karauna me ōna rīkarika ērā i utu i kā nama, ā, i kaha tautoko i kā tū kaupapa whakatānoa i te reo i tēnei motu.
49. Ahakoa te tirohaka ki kā mahi a te Karauna, arā ki tana kore whakatutuki i ōna kaweka ki te tiaki i te reo hai taoka i raro i te Te Tiriti o Waitangi, ki tana koretake rānei ki te whakatairaka, ā, ki te tautoko i tana whakapakaritaka kia noho pūmau te reo Māori hai reo ora mō ake tonu atu – ahakoa te aha, he rite tonu te hua i te mutuka; arā he maha kā reaka o Aotearoa i whakaaro ake ko te reo taketake o tō tātou motu he reo kore mana, ka mutu i āta whakahāweahia, ā, he maha hoki kā wā i mauāharatia e rātou taua reo.
50. Nā te hē o te Karauna, nā te koreka ōna i whakamana i te reo i tēnei motu ki tōna tūka tika, tokomaha hoki kā Māori i hika i kā pōhēhētaka mō te kore paika o tō rātou reo me tōna huakore, ā, o te huka kāore i whai wāhi ki te reo, tokomaha tonu i huri tuarā atu ki tō rātou reo tūpuna arā, kāore rātou i whakaae ki te tuku iho i te reo ki te reaka i whai muri iho koi roko hoki ō rātou uri i te mamae me te pōuriuri.

### **Ko ā te Kāwanataka mahi, kaweka hoki**

51. E rua kā tūmomo take o ā Te Kāwana kaweka mō te reo Māori kia tirohia e tātou. Ko te rōpū take tuatahi, ko ērā e pā ana ki Kā Ture o te Ao Whānui, ā, ko te whakawhāititaka o ērā ko kā ture e hākai ana ki kā take o kā tākata whenua i roto i kā whakapuakaka a te Kotahitaka o Kā Whenua o te Ao. Ko te rōpū take tuarua ko ērā i whai wāhi ki kā kī tauraki ki te Māori i Te Tiriti o Waitangi, ā, he kaweka a te Kāwanataka kia whakaūtia, kia whakatutukihia hoki.
52. Ko te Whakapuakaka o Te Kotahitaka o Kā Whenua o te Ao mō Kā Take a Kā Tākata Whenua, i whakamanahia e te Huika Whānui i tā rātou Whakatauka 61/295 i te 13 o kā rā o Rima 2007, e kīia raia ana he tika kia mau i te takata whenua tō rātou reo.



47. Parents were actively discouraged from speaking Māori to their children and allowing their children to speak anything but English. What became generational assimilative propaganda was fed to parents through the schools and the media that portrayed te reo Māori as a backward, non academic language that would only serve to hold their children back and limit their ability to participate in the new world.
48. From the intended and forced break up of Māori communities, the alienation of Māori from their land and territories to the specific Laws that attacked the status and use of te reo by Māori children and their families, the Crown and its agents led, resourced and supported the various campaigns that eroded the position of te reo in this country.
49. Whether one focuses on the Crown's failure to perform its duties in terms of protecting Te Reo as a taonga under the Treaty, and/or its failure to adequately promote and resource its development to ensure its continuation and survival – the end result was the same; generations of New Zealanders who saw little value in our Country's indigenous language, who actively degraded it and in many cases resented its presence.
50. Because of the Crown's failure to afford te reo its rightful status in this Country, many Māori themselves also succumbed to negative perceptions of their language and its value, with many who did have access to it, turning their backs on their heritage language and deciding not to pass it down to the next generation, to save them similar distress and pain.

### **The Crown's Roles and Responsibilities**

51. There are two areas of rights one must consider when discussing the Crown's responsibilities for te reo Māori. The first group of rights are those associated with International Law and in particular the rights of Indigenous people as articulated by relevant declarations of the United Nations. The second body of rights are those that have been guaranteed to Māori in the Treaty and that the Government have a responsibility to uphold and give effect to.
52. The United Nations Declaration on the Rights of Indigenous Peoples, Adopted by General Assembly Resolution 61/295 on 13 September 2007, clearly articulates the rights of an indigenous people to their language.

I te Upoko 14 o taua Whakapuakaka, i āta tohua ētahi take e pā ana ki te mātauraka me te reo whakaako:

*Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning. (United Nations, 2007)*

53. Kia tirohia te kaupapa o kā mahi pāpāho, kei te Upoko 16 kā kōrero mō kā take a kā tākata whenua ki ā rātou ake pāpāho motuhake i roto i ō rātou reo ake, ā, ko te take hoki kia kauraka e mate i kā aukatitaka i roto i kā pāpāho o iwi kē. Hai whakaū i tēnei, me pēnei te Kāwanataka:

*...take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity.*

54. Ahakoa kāore he here o Kā Ture o Te Ao Whānui ki kā Whenua Whai Kāwanataka, hāuka anō ērā e whakaae ana kia pērātia, ka whakaritea tonuhia te taumata o te whanoka tika me kā whāika tōrakapū tika kia mōhio ka pēhea te tautoko me te mahi kātahi ki kā tākata whenua.
55. I Aotearoa nei, i kana te Kāwanataka ki te whakatutuki i ērā whāika mō te reo, ā, he whakautu tērā ki kā wero i ahu mai i kā toheka nunui i puta kaha atu i kā tau whakamutuka o kā tau 1960 ki kā tau i te tīmataka o kā tau 1970. Ko te pūtake o ērā tohe, ko te whakamanataka o te reo ki tōna taumata tika ki Aotearoa. Ko tōna hua ko te Ture mō te Reo Māori 1987 e whakamana ana i te reo hai reo ā-motu o Aotearoa. Nā tēnei ture hoki i tū ai Te Taura Whiri i te Reo Māori.
56. I roto i kā tau 22 mai i tērā wā, kua tipu haere te whakapauka pūtea a Te Kāwanataka ki te reo me tōna whakapakaritaka i kā peka maha o kā kaupapa tūmatanui. Ahakoa tonu, ko te rahika o tērā whakapauka, he mea tuku noa ki kā pito maha me he purapura e ruia nei i te hau me te kore mahere rautaki mō te reo tonu e hōhonu ana, e hāngai ana. Ko te Mahere Rautaki Reo a Te Kāwanataka i te tau 2003, he whakamātau ki te whakatutuki i tērā whāika whānui, ā, ko tērā hoki te pūtake o tēnei arotake. Ahakoa tērā, i te noho marara, mōriroriro tonu kā mahi maha a te Karauna, ā, nā whai anō i ara ai kā urupounamu nunui e pā ana ki kā haepapa, kā kaweka mahi, te tāruataka o kā mahi me te moumou hoki o te pūtea.
57. He maha hoki kā kōrero mō kā haepapa me kā mahi whakaora i te reo Māori me ērā atu o kā reo ririki i te ao whānui. Ko te nuika o ērā taupatupatu e hā kai ana ki kā kaweka a kā iwi me kā whānau me ērā a te Kāwana.

Article 14 of the Declaration goes on to specify particular rights in regards to education and language of instruction:

*Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning. (United Nations, 2007)*

53. In the area of media Article 16 speaks of the rights of indigenous peoples to have their own media in their own languages and the right not to suffer discrimination in non-indigenous media. To this effect the State must:

*...take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity.*

54. Although International Law is not binding on any Sovereign States unless they elect for that to be the case, it does however establish a benchmark of moral and political expectation about the way indigenous peoples should be supported and engaged with.
55. In the New Zealand situation, the Government has made efforts to give effect to those expectations around te reo Māori, largely as a response to political pressures that gained momentum in the late 1960s and early 1970s to recognise the rightful place of te reo Māori in New Zealand Society. These protests resulted in the establishment of the Māori Language Act 1987 whereby Māori was declared to be an official language of New Zealand. This Act also saw the establishment of The Māori Language Commission.
56. Twenty two years on from that event, the Government has continued to slowly grow the investment in te reo and its development across many spheres of public life. By and large, this investment however, has been made in an ad-hoc fashion and in the absence of a comprehensive strategic plan for te reo Māori. The 2003 Government strategy for Te Reo was an attempt to deliver on that collective vision and is the basis of this review. The State's collective responses have, however, remained largely isolated and disparate with significant questions being raised around accountabilities, confusion of roles, duplication of activities and waste.
57. There has been much debate surrounding the question of roles in the revitalisation of Māori, and indeed of other minority languages worldwide. The debate tends to centre on the role of iwi and whānau versus that of the state.

58. Ko tā Te Paepae Motuhake whakataua, mā te Māori tonu te reo e kawea, ā, ko tā te Kāwana mahi he whakaū, i ruka anō i te tika, kia tutuki ana kawea i roto i te Tiriti. Ko tā te iwi Māori he whakaora i te reo. Ko tā te Kāwanatanga he tautoko.
59. He tika kia wānakahia te pātai 'Me pēhea te Kāwanatanga e tautoko ai i te whakaorataka o tētahi reo nō te tokoiti?' He nui te rakahau i te ao whānui mō kā mahi tika a te Kāwana hai whakatutuki i te whakaorataka o te reo, ā, he aha hoki i pērā ai? E ai ki tēnei rakahau, ko kā hua papai rawa atu ka kitea i kā wā i kaha tautokohia whānuitia kā whāika e te Kawana:

*Where an organ of civil society undertakes the role of promoting the language, then it will need to do so under the aegis of the state. Little can happen here if the governing elite or the dominant group is opposed to extended use of the minority language or subscribes to the civic ideology of the 'neutral' state... (Wright, 2004, p232)*

60. I ētahi wā ko tā te Kāwana tautoko he rite ki te whakawāteataka o te huanui, arā te pareka o kā taero a Tūtekoropaka kia māmā ake ai te haere kia whakatinanahia wawetia te whāika. Ki te kore e whai tautoko te iwi i te Kāwanatanga, ka mate rātou ki te whakawātea i te huanui i kā tūmatakuru me kā tara okaoka e aka whakamua ai. Ki te pēnei, he ākahukahu te huanui ki tua, ā, he nui noa atu te whakapetoka koi kia puta, kia ea. Ka tohua e Wright (2004) kā kawea a te Kāwana e pā ana ki ā rātou mahi tiaki me ā rātou mahi poipoi i kā reo nō te tokoiti:

*A number of the strategies for revitalisation will need the approval of the state and may require changes in state law. Their implementation will need extensive financial support from general taxation (Wright, 2004, pp 231-232)*

61. Ko tētahi whakatauritataka o ā te Kāwanatanga mahi whaihua i roto i kā mahi haka kaupapa here me kā mahi haka rautaki reo, ko ērā a te motu o Wēra. I te tau 1967 i whakaūkia e Te Ture mō te Reo o Wēra te mana ki te whakamahi i te reo o Wēra ki roto i te kōti me kā mahi whakahaere tūmatanui. Hēoti anō rā, i whakanuia ake tērā e te Ture o 1993, ā, ko tāna ko te whakamanatanga o te reo Wēra kia ōrite ki te tūka o te reo Pākehā i kā whakahaere tūmatanui i Wēra.<sup>12</sup>

58. It is this panel's position that the responsibility of te reo rests with Māori, and the government's role is to act responsibly under its obligations under the Treaty. Māori revitalise the language. Government supports.

59. The question of 'how' the State supports a minority language's revitalisation efforts need further discussion here. There has been a lot of research worldwide on what role the state must play in order to achieve effective language revitalisation in practise, and why? This research presents the argument that the best outcomes are achieved when broad-reaching support is given by the state:

*Where an organ of civil society undertakes the role of promoting the language, then it will need to do so under the aegis of the state. Little can happen here if the governing elite or the dominant group is opposed to extended use of the minority language or subscribes to the civic ideology of the 'neutral' state... (Wright, 2004, p232)*

60. Support from the state can equate to the clearing of a path, removing obstacles from one's way so that the journey can be made and the desired outcome reached a lot quicker than might otherwise be achieved. If the iwi fail to gain appropriate support from the Crown, then they are left having to cut back the scrub and foliage in order to move forward. In this situation the path ahead is often obscured and the effort required to progress is substantially greater. Wright (2004) specifies obligations of the State in regards to their role protecting and nurturing minority languages:

*A number of the strategies for revitalisation will need the approval of the state and may require changes in state law. Their implementation will need extensive financial support from general taxation. (Wright, 2004, pp231-232)*

61. An international comparison of the activities of Government in effective language policy making and language planning can be made with the Welsh experience. In 1967 The Welsh Language Act guaranteed the right to use Welsh in court and in public administration. The 1993 Act however, took this the step further by putting Welsh and English on an equal basis in public life in Wales<sup>12</sup>

62. Mēnā ka huri anō ki te reo Māori, i kā tau kua taha atu nei, i whakaae te Kāwana ki ōna kawenga mō te reo, mā roto mai i te whakaurutaka atu o ētahi mātāpono matua ki roto i kā ture Kāwanataka me kā kaupapa Kāwanataka. I whakarāpopotohia ēnei i te wāhanga tōmua a te Taraipiunara o Waitangi mō te Reo Māori, arā ko Wai 262:
- te reo being a taonga of the Māori people
  - the Government having an obligation to take ‘all reasonable steps’ to support the revitalisation of te reo;
  - Māori and the Government having shared responsibility, with separate but complimentary roles, and;
  - The Government’s obligation to support the Māori language not being absolute or fiscally unlimited (Waitangi Tribunal, 2010-Prepublication Report 262, pp 4-5)
63. Ahakoa, kai kā iwi Māori tonu te tikaka mō kā mahi whakaora reo, he kaweka, ā, he hereka hoki a te Kāwanataka ki te tautoko i kā iwi Māori kia tutuki ai tēnei whāika. Me pēnei te āhua o tērā tautoko:
- Tautoko ā-Pūtea
  - Kia ea kā pūtea tautoko o kā kaupapa whakaora reo matua
  - Tautoko ā-Ture
  - Mā te Kāwanataka te uara me te mana o te reo e whakamana, i āna mahi katoa, tae rawa atu ki te wāhi tika mō te reo i roto i kā ture katoa.

### **Ko ā kā iwi mahi, kaweka hoki**

64. Kua kōrerohia kēhia i mua ake nei kā kaupapa me kā mahi tūkinu a te Karauna ki te reo Māori me kā hāpori reo Māori i kā Rau Tau 19-20, me te hekeka o te reo nā ērā mahi kia pēnei rawa tā tātou noho i ēnei rā. Arā, ko tōna 77% o te huka Māori kāore i te mōhio ki te kōrero i tō rātou reo, ka mutu ko te oraka tonutaka o te reo kai te pari tonu o te rua.
65. Hēoti anō rā, ehara i te mea i noho kore hara te Māori i te karotaka o te reo, ekari kē ia he whirika tonu o te huka matatau ki te reo Māori ki te tuku atu i te reo hai reo kōrero ki kā whakatipuraka, ahakoa kā wero o waho rā ki ērā mahi. Ahakoa te take, he Māori tonu i ēnei rā e taea ana e rātou te reo te poi poi i ō rātou ake kāika, i ō rātou whānau me kā hāpori, ekari kāore tonu i te pērā. Ahakoa e pūaroha ana te kākau ki kā pūtake, ki kā whakapāhataka rānei i pērā ai ō rātou whirika, i te mutuka iho nō rātou tonu te mana, te āheitaka me te kaweka ki te tuku iho i te reo ki te whakatipuraka i whai muri mai i a rātou, i ō rātou whānau.

62. In the case of te reo Māori, The Crown has, in recent years, formally acknowledged its responsibilities around te reo Māori by the inclusion of key principles that are now incorporated into Government legislation and policy, as summarised in the recent Waitangi Tribunal report on te reo Māori, Wai 262:
- te reo being a taonga of the Māori people
  - the Government having an obligation to take ‘all reasonable steps’ to support the revitalisation of te reo;
  - Māori and the Government having shared responsibility, with separate but complimentary roles, and;
  - The Government’s obligation to support the Māori language not being absolute or fiscally unlimited (Waitangi Tribunal, 2010- Prepublication Report 262, pp 4-5)
63. Although the task itself of revitalising the language rests with iwi Māori themselves, there remains an obligation and responsibility of the Crown to support iwi Māori to achieve this. The nature of that support must include:
- Financial support
  - Adequate and effective funding of key revitalisation initiatives.
  - Legislative Support
  - The Government must uphold the value and status of the language in all it does and this includes due regard given to the language through the legislature.

### **Iwi roles and responsibilities**

64. As has been described above, the destructive policies and practices levied at te reo Māori and Māori speaking communities by the Crown in the 19<sup>th</sup> and 20<sup>th</sup> Centuries and subsequent demise of the te reo has left us in the position we find ourselves in today, with around 77% of Māori not being able to converse in the language, and our language’s sustainability continuing to be under significant threat.
65. However, Māori have also had a role to play in the loss of language as it may be argued that choices were still made around intergenerational transmission by those who had access to quality te reo, irrespective of the external pressures they were experiencing. Whatever the reason, there remains a number of Māori who have been able to or are currently able to nurture te reo Māori in their homes, whānau and community, who choose not to do so. Although one may empathise with the rationale or justifications for their respective choices, the responsibility nevertheless still lies with those people to impart the language to the next generation of their whānau if they have the ability to do so.

66. He maha tonu kā iwi e aro kē atu ana ki kaupapa kē, hāuka anō te reo me tōna whakaorataka, ā, ko ētahi kai te pērā ahakoa te tutukitaka o ā rātou Kerēme Tiriti, ā, he āheitaka ō rātou ki te tautoko ā-pūtea, ā-rawa hoki i te whakapakaritaka o tō rātou reo. He rite tonu te putaka o tēnei kaupapa i kā hui ā-motu i kā kaihāpai o te reo Māori i kā rohe; ā kai te noho manawapā tonu ērā ki te kore ū a ō rātou mana whakahaere ā-iwi ki te reo tonu me kā rawa, me kā kaupapa hei tautoko i tōna oraka.
67. He kaha tonu te whakaaro i whakapuakitia, mō te aronui atu o kā mana whakahaere ā-iwi ki kā tū take Tiriti, ki Te Ture mō te Takutai Moana, ki kā kahere me kā ohaoha ā-iwi, ki hea atu, ki hea atu, ā, ka whakaatuhia hoki tērā i kā mea e whakanuia ana e kā tākata me ō rātou oraka me ērā o ō rātou whānau. Mō te takata tonu, he rite tonu te whakakokotaka o te reo i kā taumahataka o ia rā, o ia rā, arā ko ērā o te mahi, i kā mahi rapu pūtea kia ea ai kā nama, tae rawa atu ki kā tū hōtaka hākinakina a kā tamariki. Ko te mate ia, he kūware tonu te nuika ki te āhua kōhukihuki o kā kaupapa whakaora reo, ā, nā whai anō i kore ai te tini me te mano e aro atu ahakoa te tirohaka ki kā oraka o te tūmatanui, o te tūmataiti rānei.
68. Ka mōhiohia he rerekē tā tēnā iwi, tā tēnā iwi whakapuaki i ōna hiahia me ōna whāika mō te reo tae atu ki ōna aroka ki te whakaorataka o te reo. Ko tētahi kaupapa hirahira i puta whānui i kā hui ā-rohe ko te hē o te whakaaro 'kia kotahi te tikaka mō te katoa', ā, me whakapau kaha tātou kia hā kai pū kā kaupapa ki kā rerekētaka o kā take a kā rohe tonu kia ea ai kā hiahia me kā wawata o tēnā rohe, o tēnā rohe. Ko tētahi tino kōrero i puta, me mātua aro atu te Kāwanataka ki kā mahi tautoko i kā rerekētaka ā-rohe i ēnei wā me ērā āhuataka rerekē e hiahiatia ana, i a rātou e whakaaro tonu ana ki kā kaupapa whānui ā-motu.
69. Me pērā anō hoki te ū o kā iwi, kā hapū me kā whānau ki kā mahi whakaora reo. Mā rātou anō e waihaka mahere rautaki hei whakatutuki i ō rātou ake hiahia, ā, mā te whakapau wā, mā te whakapau rawa me ō rātou koi tērā e tutuki ai. E kore e taea e tētahi atu tēnei te whakatutuki, ekari ia mā rātou anō e mahi.
70. Kai tāna pukapuka; *Language Policy and Language Planning*, e kōrero ana a Wright (2004) mō te whakatonu a Joshua Fishman kia kauraka e pōhēhē he pai ake kā mahi a te Kāwana me ā rātou kaupapa e tukua ihotia ana ki te marea, i ērā a te whānau tonu. (Wright, 2004, p232).

*Endangered languages become such because of the lack of informal intergenerational transmission and informal daily life support, not because they are not being taught in schools. (Fishman, 1997, p190)*



66. Many iwi continue to prioritise other issues over te reo Māori and its revitalisation, sometimes even after Treaty Settlements have been achieved and potential resources to support te reo development and regeneration are available. This was a common theme as we moved around the country during the consultation process and a fear held by many of the language advocates in the regions; that concern remained about Tribal governance commitment to te reo and required associated investment.
67. The perception was strong, that tribal governance tended to prioritise issues around Treaty Settlements, the Foreshore and Seabed Act, forestry and tribal economy over te reo, and that this practice often mirrored the lives of individual Māori and their whānau. At the micro level te reo acquisition would often take a back seat to the pressures and demands of everyday life; work, securing income for the family, paying bills, the children's sports and so on. The issues around the urgency of the language revitalisation effort were largely unknown or ignored at both the macro and micro levels and critical awareness varied at best.
68. It is acknowledged that not all iwi are at the same level in terms of articulating their needs and aspirations for te reo and in committing to language revitalisation. A consistent theme throughout the consultation process was the dictate that 'one solution does not fit all' and there needed to be regionally specific responses to the varying regional needs and aspirations. It was seen as important for the Government to be able to appropriately support the regional diversity that exists and chooses to exist; whilst also maintaining a national oversight of the language in the political and public spheres.
69. Likewise iwi, hapū and whānau needed to commit to the task of language revitalisation by developing and employing appropriate strategies to address their own particular needs, as only they can acquire their language for themselves and for this to occur they must invest the appropriate time, resources and energies. No one else is able to achieve this on their behalf.
70. In her book titled *Language Policy and Language Planning*, Wright (2004) comments on Joshua Fishman's warning against an over-reliance on government intervention and top-down policies in favour of bottom-up support and intervention at the individual and family level. (Wright, 2004, p232).

*Endangered languages become such because of the lack of informal intergenerational transmission and informal daily life support, not because they are not being taught in schools. (Fishman, 1997, p190)*

71. Ahakoa he maha kā toheka a kā tohuka wete-reo ā-hapori e kī ana ko te tino o kā mahi whakaora reo ko tā te Kāwanataka me ā rātou mahi tautoko, whakatairaka hoki i taua reo, ka whakaaetia whānuitia hoki me haere kātahi tērā mahi ki ērā a kā whānau me kā hapori e aro nui ana ki te reo hei reo tuku i kā kāika, ā, ki kā whakatipuraka hoki. (Wright, 2004, pp232-233).

### **Te whakatū i te whare kōrero**

72. He rokonui te kōrero i whakataukītia ai e Fishman i kā hapori whakaora reo o te ao, arā, ka mate te reo i te reaka kotahi, me toru anō ka ora ake anō ai. E hā kai pū ana tēnei ki tērā whakataukī o te ao Māori:

**‘E tata tapahi, e roa te whakatū’.**

73. Ki te huri ō tātou whakaaro ki te āhua o te whare hai aka whakairi kōrero, ka mōhiotia whānuitia he māmā noa te mahi turaki, hēoti anō rā, he roa kē atu te wā kia whakatūria anō. Mēnā ka whakaaro tātou ki te reo, e kitea ana he nui tonu kā mahi turaki i te whare kōrero o te reo Māori, ā, e hā kai pū ana te wairua o taua whakataukī, arā i te wā popoto noa, i kā tau 80-100, i whakakaro matarikitia te reo i whakatipuria i kā kotahi mano tau i mua atu.
74. He maha kā momo whakautu a te Kāwanataka me ana pekanga i kā tau 40 kua pahure ake nei, hēoti rā he tōtara wāhi rua te noho. Ahakoa tēnā, he pūtea autaia tonu kua tukuna i roto i kā tau. I te mea kāore he mahere rautaki tika kia mōhio ai kai te ahu atu ki hea, ka noho tahaka tonu te whare reo nei. He pērā kā mahi a kā tari Kāwanataka ki kā tūmomo mahi a te rikarehe, arā ko te huka e haka ana i te whare. Kua utua Te Tāhuhu o te Mātauraka e Te Kāwanataka kia tū hai mataaro haka whare, ko Te Tari Ōhaka hai mataaro kōrero, ko Te Māngai Pāho hai mataaro hiko, ko Te Puni Kōkiri hai mataaro pāpāuku, aha atu, aha atu.
75. Nā, i haere tēnā ki tāna mahi, tēnā ki tāna mahi, ā, i whakapeto koi ki te haka i ōna wāhaka o te whare, ā, i ētahi wā i tino whaihua kā mahi. Ahakoa tonu, i te mahi takitahi rātou katoa me te kore mōhio he aha te mahi a ērā atu rikarehe. He iti noa iho te whakawhitika kōrero mai i tētahi ki tētahi, ā, kāore i te mārāma te katoa ki kā tikaka whakapau pūtea, ka mutu, kāore rātou katoa i te whai atu i te whāika kotahi. Ina kana tētahi kia whakatōpūhia mai kā wāhaka katoa – auare ake te taea.

71. Although many socio-linguists argue that the key to language revitalisation of minority languages is state intervention by way of official support and promotion of that language, it is also readily accepted that such support needs to go hand-in-hand with families and communities who are committed to intergenerational transmission and private use of the language. (Wright, 2004, pp232-233)

### **Building the language house**

72. Fishman's edict that it takes one generation to lose a language and at least three to get it back, is now well known in language revitalisation circles world-wide, and it not too distant from the traditional Māori whakataukī:

**'E tata tapahi, e roa te whakatū**

It is quick to cut down, but takes a long time to stand it up again

73. To draw on the metaphor of a house, it is known that the time taken to demolish it is significantly less than the time and effort required to build it again. In the case of te reo Māori, the Crown's actions historically played a significant role in the demolition of the whare kōrero of Te Reo Māori, and consistent with the whakataukī, what had taken over a thousand years to develop and grow, was nearly completely destroyed over an 80-100 year period.
74. Responses by Government and its agencies over the past 40 years have been varied and disjointed, although it should be noted that commitment in terms of monetary investment has been afforded at different times. But in the absence of a coherent strategy and direction, the house remains 'unbuilt'. The various initiatives of the Government Departments can be likened to the different trades-people involved in building the house. The Government has paid the Ministry of Education to be the carpenter, the Ministry of Economic Development to be the plumber, Te Māngai Pāho to be the electrician, Te Puni Kōkiri to be the plasterer and so forth.
75. Each group has gone away to different parts of the project and worked hard at developing their respective products and at times have achieved some degree of success. But they have nevertheless been working in isolation with little or no knowledge of what the other trades people are doing. There was evidence provided when we interviewed the State and the agencies of the Crown. There is limited communication and transparency of investment and associated activity and they are not working to a shared idea of an end goal. When attempts are made to pull the respective bits and parts together – the task becomes too hard and too complicated.

76. Ka tipu ake te hōhā i te mutuka o te whakaheke werawera, ā, ka kitea kāore te hekeka tōtā i whaihua. Ka tāruatia te mahi i ētahi wāhaka me te whakapono o ētahi, nō rātou kē te mana whakahaere o taua wāhaka, ā, he pērā te tipu o te raru. I te mutuka iho kua kore he whare o te whānau, kua kore hoki he wāhi haumaru mō rātou. Hēoti rā, kāore he mateka i tua atu i tērā o te kore mōhio o kā kaimahi katoa ki kā pepa tohutohu mō te hakaka whare, me te kore mōhio mō wai tonu te whare i te otika atu. Me noho tonu te whare hai whare mō te whānau – hei whare e tautoko ana i te tuku ihotaka o te reo mai i tētahi reaka ki tētahi, hei whare tautoko hoki i te tūtakika tika o te whānau ora.
77. Mā te iwi tonu te āhua o te whare e whakatau. Ko rātou tonu kā kaihoahoa. Me mātua mōhio rātou ki tana pūtake, ā, he pēhea hoki tana whakatakototaka tika, ka mutu mā rātou anō ēnei tohutohu e whakamārama atu ki te kāhui rikarehe. Mā te iwi tonu te mahi whakarite i te momo whare kia tika te whakatutukitaka i ō rātou whāika, ā, me ū tonu rātou ki te whakatau kia nōhia aua whare i te mutuka.
78. Ko te haepapa mō te whakapaipai whare me te whakakāika i aua whare, nō kā iwi Māori tonu. Ko te kaweka ki te whakariterite i kā kāhui kaimahi haka whare, nō te Kāwanataka. Me hā kai kā whakaaro o kā iwi e whakahoahoa ana i ēnei whare ki ō rātou ake hiahia ā-rohe me ō rātou ake wawata hoki. He rerekē te roa ki te whakatū whare i kā pito rerekē o te motu i ruka anō i te hauora o te reo ki ērā wāhi. Ka rerekē hoki te āhua o tēnā whare i tēnā, hēoti rā me ōrite te tiakitaka o te katoa hai whakaruruhautaka, hai raka wairua hoki mō tēnei reaka me kā reaka ā muri ake nei.
79. Ki te huri kā whakaaro ki te nui o kā nama ka whakapauhia e Te Kāwanataka, ko te nuika o te pūtea ka pau i te mahi whakatū anō i te whare. Me mātua mōhio rātou kai te mahi kātahi te katoa o kā kaimahi, ā, he tika hoki te whakapauka o te pūtea ki kā rawa me kā taputapu e tika ana mō te mahi, kia pūmau ai te tū o te whare ahakoa kā pēhitaka o te wā. Ka tū ana te whare, ka heke iho kā nama mō te whakapaipai whare. E kore e mutu te mahi tiaki i te whare me kā nama e haere ana i tōna taha, hēoti anō, ki te tika te mahi a te pā whakawairua, he māmā noa iho ēnei utu i te haereka o te wā. Ki te waiho te whare kia pīrau haere, kia horo, hai reira kua utu i kā utu nui ki te whakatū anō i te whare.

76. The frustration mounts after all of the hard work – the bits don't fit! Some cross over in to the sections that another group believed belonged to them, and so it goes on. The whānau are left without appropriate shelter, with a whare that doesn't reflect their needs. What's worse is the fact that most of the trades people still have no idea of what the blueprint is or needs to be and who the house is actually for. The whare needs to be for the whānau – a whare that supports inter-generational transmission, which is conducive to whānau engagement and whānau ora.
77. The iwi, have to determine the look of the house – they need to be the architects– they have to be sure of the function they expect it to serve and how it needs to be laid out and have these key messages effectively communicated back to the trades team. The iwi have to make sure the design of their respective houses are fit for purpose, and perhaps most importantly – they need to be committed to living in it.
78. The responsibility to upkeep the whare and live in it - belongs to Māori. The responsibility to co-ordinate and project manage the trades people belongs to the Government. Māori need to design the whare to suit their regional needs and respective aspirations. The time it takes to complete the build will need to vary across the motu to reflect the varying status and health of te reo in the various parts. Not one whare will look alike, but they will all provide appropriate shelter and inspiration to the current generation and those that are to follow.
79. In terms of fiscal implications for the Government, the greatest cost will be in the rebuild. They need to make sure that the team is working constructively, spending the money wisely to ensure that the best quality of resources and products for the whare is sought and utilised so that it will stand the test of time. Once established and furnished however, the costs will reduce to a level of maintenance. There will always be work to do, as with any house, but if well resourced and nurtured, these costs can be manageable over the long term. If the house is left however to decay and fall down, then the rebuild will again consume greater levels of investment.

## 4. NGĀ HŌTAKA MATUA

### Ngā Tohutohu Matua



80. Katoa ngā hōtaka me hāpai i te whāinga matua, arā ko **ngā kāinga kōrero Māori** kia tupu, kia manomano, me te tūmanako kia eke ki te 80% o te iwi Māori e mātau ana ki te kōrero i te reo hei te tau 2050.
81. Katoa ngā hōtaka o te wā ka **mahi tahi** ki te whakatutuki i te whāinga matua ā-motu mā ngā Rūnanga ā-Reo.
82. **He Kāinga Kōrerorero** – ka mātua tukuna te pūtea ki ngā hōtaka e mahi tahi ana ki ngā whānau e whakatupu ana i ngā tamariki i roto i te reo Māori; e mahi tahi ana ki ngā hapori reo Māori pērā me: Te Kōhanga Reo, te Puna Reo, te Kura Kaupapa Māori, te kura ā-iwi, Te Ataarangi, Ngā Wānanga Māori, ngā marae, ngā umanga hauora me ngā pakihi.
83. Te whakatū i ngā **Wānanga ā-Iwi** – hei whakapakari i ngā pūkenga reo ā-iwi o ngā kaikōrero, o ngā kaiwhakaako, o ngā kaipāho, o ngā kaituhituhi i te reo e taea ai hoki e ngā iwi te kawē ō rātou kōrero onamata i roto i te reo Māori.
84. **Whakaūngia, whakawhānuitia** anō hoki ngā kaupapa kē atu, hei tauira: Ka mahi ngātahi Te Mātāwai me ngā Rūnanga ā-Reo i te taha o ngā pokapū Karauna e whai pānga ana ki ngā mahi whakaora i te reo Māori, me te rāngai tūmataiti, ki te tauawhi i te reo Māori, pēnā i Te Puna Mātauranga o Aotearoa.



Liz Hunkin, Pouako Te Ataarangi, Hui-ā-rohe ki Heretaunga, 2010

## 4. KEY INITIATIVES



### Recommendations

80. All initiatives will be geared to support the principal goal which is to create significant numbers of **Māori language speaking homes**, with the goal that by 2050, 80% of Māori will be speaking te reo.
81. All current initiatives will **work together** to achieve the principal goal at a national level and through Rūnanga ā-Reo.
82. **Māori Language Homes** – priority funding to be given to programmes that work with families and communities that have made a commitment to te reo Māori, such as: Te Kōhanga Reo, Puna Reo, te Kura Kaupapa Māori, Wharekura, Kura ā-iwi, Te Ataarangi, Wānanga Māori, marae, health services and businesses.
83. Establish **Iwi Wānanga** – to strengthen dialects, teaching, broadcasting, publishing skills and to enable the conveyance of tribal history and identity in te reo Māori.
84. **Continue and expand** all other initiatives, e.g. Te Mātāwai in conjunction with the Rūnanga ā-Reo will engage with crown agencies that will retain responsibilities for supporting the revitalisation of te reo Māori and the private sector to embrace te reo Māori, such as the National Library.



Hui ā-rohe ki Kaitaia, 2010

## 4. NGĀ HŌTAKA MATUA



### He Whakawhānuitanga

85. Ko te nuinga o ngā tono ki Te Paepae Motuhake i whakahau me aro nui ki te whakaū i te reo Māori ki roto i ngā kāinga. Koinei te tono matua. Tino nui te rongō i tā te iwi Māori karanga, me kaha kē atu tā te Kāwanatanga, me tā Ngāi Māori whakatikatika i ngā mahi o te wā nei hei whakaora i te reo. Tērā ētehi e whakapono ana ki tā te Rūnanga Whakamana i te Tiriti o Waitangi (Wai 262) pūrongo e pā ana ki te mate haere o te reo. Kotahi tonu te whakaaro, ko te reo o te kāinga, kia noho hei aronga matua, kia ora tonu ai te reo.
86. Tino kaha hoki te rongō a Te Paepae Motuhake, mā te huri ki te aro ki ngā kāinga ka nui kē atu te tūponotanga ka tukuna ihotia te reo. E whakapono ana Te Paepae Motuhake mā te tuku i te kawenga ki Te Mātāwai hei whakahaere i ngā mahi whakaora reo, ka hono mārika ngā hōtaka o te wā ki ngā kāinga.
87. Ko ngā aronga matua o Te Rautaki Reo Māori 2003 ko te mātauranga me te pāpāho. Kāore te whakatupu i te reo i roto i ngā kāinga i te kaha aroa nā reira kāore i kaha hāpaitia. E mārakerake ana te kitea o te korenga o te hāpai i te reo o te kāinga i roto i ngā tohanga pūtea a te Kāwanatanga. E 84% e tohaina ana ki ngā kaupapa Mātauranga. 10% e tohaina ana ki ngā kaupapa pāpāho. E 2% noa iho e whakapau ana i roto i ngā kāinga me ngā hāpori.
88. Ko tā te Paepae Motuhake, me tūhonohono ngā kaupapa mātauranga, pāpāho hoki, ki te reo o te kāinga. Ko te kaupapa o He Kāinga Kōrerorero e kawea ana e Te Ataarangi rātau ko Te Taura Whiri, ko Te Puni Kōkiri me whakawhānui, engari me matua hono ki ngā kaupapa o te wā, ā, me whakaae hoki te whakaakohia o te reo e Te Ataarangi i roto i taua kaupapa kia kaua e waiho tērā hei kaupapa whakarautaki noa iho. Hei tauira: ka tautokohia e Te Ataarangi ngā kāinga o te whānau o tētehi kōhanga reo, o tētehi kura kaupapa Māori. Ko ngā tamariki me ngā mātua e ako ana i te reo i runga i te akiakitanga kia huri te reo o ngā kāinga ki te reo Māori. Ko ngā kaiwhakahaere pāho ka hāpai i tā He Kāinga Kōrerorero mā te pāho i ngā hōtaka e hāngai ana ki ngā hiahia o ngā kāinga.
89. Ka nui te auē o ngā kaumatua i puta i mua o Te Paepae Motuhake ki te ngarotanga o te reo ake o ngā iwi, ka tahi. Ka rua, he nui te pōuri i puta ki te reo hou o ngā kaiwhakaako o ngā kōhanga reo, o ngā kura – he reo ranuranu, he tapepe. I kaha inoi ngā hui ā-rohe kia whakaritea he huarahi e taea ai te hāpai, te tautoko, te whakatikatika te reo o ngā kaiwhakaako. He hiahia hoki tō ngā iwi kia whai rauemi tautoko ki te whakangungu i ō rātau iwi ake. Nā reira Te Paepae Motuhake e tautapa ana kia whakaritea he pūnaha e tū ai tētehi wānanga i roto o ia iwi.



## 4. KEY INITIATIVES



### Commentary

85. The overwhelming majority of submissions urged Te Paepae Motuhake to place the language in the home. This is the principal recommendation. Māori expressed grave concern that more needs to be done by both the Government and Māori to revitalise the Māori language. Many agree with the Waitangi Tribunal report (Wai 262) that te reo Māori is still declining. There was unanimity that te reo in homes is the paramount goal to revitalisation.
86. It was clear to Te Paepae Motuhake that shifting the focus to homes will increase the chances of intergenerational transmission occurring. Te Paepae Motuhake believes that giving the role to Te Mātāwai to co-ordinate revitalisation efforts, the essential link between the current programmes and homes will be made.
87. The principal foci in the 2003 Māori Language Strategy are education and broadcasting. Growing the language in the homes was not a key part of that plan, and therefore homes are not substantially supported. This is obvious in the way the Government currently distributes its funds to support te reo. 84% is spent on education programmes, 10% is spent on broadcasting, and only 2% in homes and communities.
88. Te Paepae Motuhake recommends linking Education and Broadcasting programmes more closely with Māori language homes. The programme called He Kāinga Kōrerorero carried out by Te Ataarangi in conjunction with Te Taura Whiri and Te Puni Kōkiri should be expanded but linked to current programmes and permit Te Ataarangi to teach te reo as part of the project so that it does not undertake just a strategic planning function. For example homes of a kōhanga reo or kura kaupapa Māori will be supported by Te Ataarangi so that the children and parents learn te reo and are helped to turn the language in their home to Māori. Broadcasters will support homes through programmes that better address their needs.
89. Elders lamented before Te Paepae Motuhake over the loss of tribal dialects. There is also concern about the new language teachers are using in kōhanga reo and kura – a mixed up language with repeated errors. Regional hui strongly called for a pathway to uplift, support and correct the reo of teachers. Iwi also seek resources to enable them to support their own people. Accordingly Te Paepae Motuhake submits that a new system will enable iwi to establish wānanga.

## 5. TE TŪHONONGA ME TE TAHA WHAKAHAERE



### Ngā Tohutohu Matua

90. Ko te whakahau a Te Paepae Motuhake, kia toru ngā wāhanga e ū ai ēnei tū āhuatanga. Kei raro nei aua wāhanga e toru:

Wāhanga 1 – kia toru tau 2012-2014

Wāhanga 2 – kia rima tau 2015-2020

Wāhanga 3 – kia toru tekau tau 2020-2050

91. I te wāhanga tuatahi, ka tohua he Minita mō te reo Māori e mōhio ana ki te kōrero Māori. Kei a ia te mana whakatau i ngā āhuatanga whakaora reo o te Kāwanatanga, ka riro hoki māna e whakatau ngā whakapaunga pūtea mō te reo Māori te take. Ka kitea ēnei āhuatanga i ngā whakahoutanga o te Ture Reo Māori, 1987.

- Ka tohua e te Minita tētehi tokorima hei rōpū kaitiaki mō te wā poto. Kia kotahi tau noa iho te nōhanga o tēnei rōpū.
- Ka mahi tahi te Minita me ngā iwi ki te whakatū i tētahi rōpū kaitiaki kua whakaingoatia ko 'Te Mātāwai', hei whakatinana i te noho tahitanga o te Karauna me te Māori i raro i te mana o Te Tiriti o Waitangi. Mā te iwi Māori te rōpū nei e tohu.
- Kia tokoiwa ngā mātanga reo Māori o Te Mātāwai, hei māngai mō ngā reo-ā-takiwā e whitu o te motu me ngā taone nunui e rua, arā a Tāmaki Makaurau me Te Whanganui-a-Tara.
- Ka mahi ngātahi Te Mātāwai me ngā tari Kāwanatanga tae atu ki ngā rōpū o te wā e whakaora ana i te reo Māori. Ka whakahuihuia aua rōpū katoa hei ārahi i ngā kaupapa reo ā-motu.

92. Ka mahi ngātahi Te Mātāwai me ngā Rūnanga ā-Reo ki te whakatutuki i te rautaki kia tupu ngā kāinga kōrerorero.

93. Mā Te Rūnanga ā-Reo e ārahi ngā mahi whakarite mahere reo i te taha o ngā iwi. Kei roto i ēnā mahi ko te whakatutukihanga, ko te tiaki i te pūtea, ko te rangahau me te arotake.

94. Ka whakamōhiohia te Rūnanga ā-Reo i Te Mātāwai mā roto mai i te rangahau, i te arotūruki me te tuhi pūrongo.

## 5. CO-ORDINATION AND INFRASTRUCTURE



### Recommendations

90. The Panel recommends that the changes required for the co-ordination and building of a new infrastructure should be carried out in phases, as suggested below.

Phase 1 – the first three years 2012-2014

Phase 2 – the following five years 2015-2020

Phase 3 – the next 30 years 2020-2050.

91. The first phase will provide for the establishment of a Māori speaking Minister with responsibilities for Māori language. The Minister will have over-riding authority for Māori language revitalisation and will control the Government's budget for Māori language. This will be reflected in amendments to the Māori Language Act 1987.

- The Minister will appoint an interim five person Board of Trustees  
The term of this interim Board shall not exceed one year.
- The Minister will work with iwi to establish a body that reflects the Treaty partnership between Māori and the Crown. Te Mātāwai will be elected by Māori.
- Te Mātāwai will be made up of nine Māori language revitalisation experts representing the seven dialectal regions - Te Taitokerau, Tainui, Te Tairāwhiti, Te Puku o Te Ika, Mataatua, Te Hau ā-uru, Te Waipounamu, plus two large urban centres - Auckland and Wellington.
- Te Mātāwai will work with all Government agencies and stakeholders currently involved in the revitalisation of Māori language. This is for co-ordination at a national level.

92. Te Mātāwai will work collaboratively with Rūnanga ā-Reo to implement the strategy to increase Māori language speaking homes.

93. The Rūnanga ā-Reo will co-ordinate language planning at an iwi level, and will include implementation, management of budget, research and evaluation.

94. The Rūnanga ā-Reo will inform Te Mātāwai through research, monitoring and reporting.

## 5. TE TŪHONONGA ME TE TAHA WHAKAHAERE



### He Whakawhānuitanga

95. I roto i ngā huihuinga o tēnei arotakenga, i puta te hiahia o te ao Māori kia whakahokia ki a rātou te mana ārahi i te whakaoranga o te reo Māori.
96. Hei te wāhanga tuatahi me whakatū te taha whakahaere i raro i te maru o te Minita mō Te Reo Māori. Mā te taha whakahaere e whakatau tika te aronga, te tūhonohono, te rautaki, te whakakaupapatanga, te arotake, te aroturuki, me te tuku tohutohu mō ngā kaupapa here e pā ana ki te whakapaunga pūtea me ngā whakahaere.
97. He rite te puta o te kōrero ‘me whakakore tātou i te mahi takitahi!’ Ka whakatika Te Mātāwai i te kore tūhonohono, mahitahi me te kōrerotahi i waenganui i ngā tari Kāwanatanga. Me uru ngā tari Kāwanatanga katoa ki ngā whakaritenga hei whakapai ake i te tūhonohono, me te whai wāhi hoki ki ngā rauemi hei whakatinana i Te Reo Mauriora.
98. Ka uru mai ngā Tumuaki o ngā Tari Kāwanatanga kei te kawē i ngā kaupapa reo, ki ngā mahi whakahaere ā-motu.
99. Kei Te Mātāwai te mana tuku pūtea ki ngā iwi kei te ārahi i ngā kaupapa reo Māori i roto i ngā Rūnanga ā-Reo e iwa e hāngai ana ki te tipuranga o te reo Māori ki roto i ngā kāinga.
100. I te wāhanga tuarua, tuatoru ka kitea te whakapakaritanga me te arotakenga hou anō hoki i te tūhonotanga me te taha whakahaere.
101. Kāore i whai wā i roto i te arotakenga ki te aro ki ngā take:
- te whakahoutanga o te Ture Reo Māori 1987
  - te tohu i ngā mema o Te Mātāwai
- Nō reira Te Paepae Motuhake i tohutohu ai kia whakatūria he Poari wā-poto, tokorima ana mema e tohua ai e te Minita, hei wānanga i ēnei take.
102. I roto i te wāhanga whakaū i te taha whakahaere hou, mā Te Mātāwai e tātari ngā kaupapa reo Māori katoa o te motu, me te whakatū i tētahi mahere e kitea ai ngā tapuwae o ngā kirimana whakaora reo.

## 5. CO-ORDINATION AND INFRASTRUCTURE



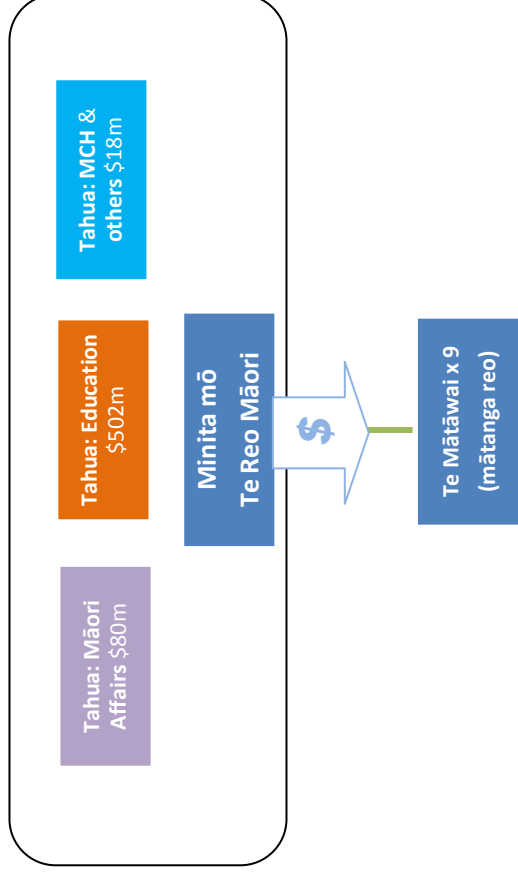
### Commentary

95. During the course of the review iwi Māori expressed their readiness and willingness to assume leadership for revitalising Māori language.
96. Phase one of implementation is to establish a new infrastructure under the Minister for Te Reo Māori. The infrastructure will enable better focus, co-ordination of planning, implementation, evaluation, monitoring, policy advice about expenditure and operations.
97. The comment was often made during the review that ‘we need to get rid of silos!’ Te Mātāwai will provide a forum to correct the current lack of co-ordination, co-operation and inter-agency engagement. All agencies will be required to participate in order to achieve better levels of co-ordination, and access the necessary resources to implement Te Reo Mauriora.
98. It is anticipated that co-ordination at a national level will include the CEOs and Secretaries of key Crown agencies currently responsible for supporting te reo Māori.
99. Te Mātāwai will be authorised to distribute te reo Māori funds to iwi led regional initiatives proposed by the nine Rūnanga ā-Reo that target the growth of te reo Māori in homes.
100. Phases two and three will see the further refinement and review of co-ordination and infrastructure.
101. There has been insufficient time in during the course of this review to devote to the issues of:
  - the amendment to the Māori Language Act 1987
  - The election of the Mātāwai panel

The Paepae Motuhake is therefore recommending that an interim Board of five (5) members be appointed by the Minister to attend to both those matters.

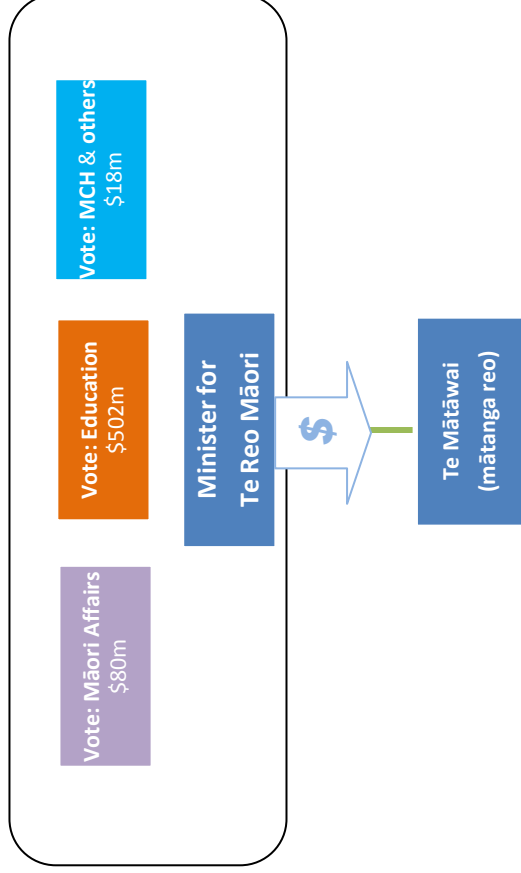
102. In the establishment phase of the new infrastructure Te Paepae Motuhake envisages Te Mātāwai will carry out a detailed environment scan and develop a contract mapping analysis.

# TAHUA: REO MĀORI – TE ANGA WHAKAHAERE HOU



Rūnanga ā-Reo Taitokerau	Rūnanga ā-Reo Tāmaki Makaurau	Rūnanga ā-Reo Tainui	Rūnanga ā-Reo Te Puku o Te Ika	Rūnanga ā-Reo Mataatua	Rūnanga ā-Reo Tairāwhiti	Rūnanga ā-Reo Tairāwhitu	Rūnanga ā-Reo Te Whanganui-a-Tara	Rūnanga ā-Reo Te Waiapounamu
Kōhanga Reo Puna Reo Kura Kaupapa Kura ā-iwi Wharekura Te Ataarangi Wānanga Rūnanga ā-iwi Whare Wānanga Rauemi Whakaata Māori Pāpāho Reo Irirangi Rangahau Arotake Pakihi me ētahi atu	Kōhanga Reo Puna Reo Kura Kaupapa Kura ā-iwi Wharekura Te Ataarangi Wānanga Rūnanga ā-iwi Whare Wānanga Rauemi Whakaata Māori Pāpāho Reo Irirangi Rangahau Arotake Pakihi me ētahi atu	Kōhanga Reo Puna Reo Kura Kaupapa Kura ā-iwi Wharekura Te Ataarangi Wānanga Rūnanga ā-iwi Whare Wānanga Rauemi Whakaata Māori Pāpāho Reo Irirangi Rangahau Arotake Pakihi me ētahi atu	Kōhanga Reo Puna Reo Kura Kaupapa Kura ā-iwi Wharekura Te Ataarangi Wānanga Rūnanga ā-iwi Whare Wānanga Rauemi Whakaata Māori Pāpāho Reo Irirangi Rangahau Arotake Pakihi me ētahi atu	Kōhanga Reo Puna Reo Kura Kaupapa Kura ā-iwi Wharekura Te Ataarangi Wānanga Rūnanga ā-iwi Whare Wānanga Rauemi Whakaata Māori Pāpāho Reo Irirangi Rangahau Arotake Pakihi me ētahi atu	Kōhanga Reo Puna Reo Kura Kaupapa Kura ā-iwi Wharekura Te Ataarangi Wānanga Rūnanga ā-iwi Whare Wānanga Rauemi Whakaata Māori Pāpāho Reo Irirangi Rangahau Arotake Pakihi me ētahi atu	Kōhanga Reo Puna Reo Kura Kaupapa Kura ā-iwi Wharekura Te Ataarangi Wānanga Rūnanga ā-iwi Whare Wānanga Rauemi Whakaata Māori Pāpāho Reo Irirangi Rangahau Arotake Pakihi me ētahi atu	Kōhanga Reo Puna Reo Kura Kaupapa Kura ā-iwi Wharekura Te Ataarangi Wānanga Rūnanga ā-iwi Whare Wānanga Rauemi Whakaata Māori Pāpāho Reo Irirangi Rangahau Arotake Pakihi me ētahi atu	Kōhanga Reo Puna Reo Kura Kaupapa Kura ā-iwi Wharekura Te Ataarangi Wānanga Rūnanga ā-iwi Whare Wānanga Rauemi Whakaata Māori Pāpāho Reo Irirangi Rangahau Arotake Pakihi me ētahi atu

# VOTE: REO MĀORI – PROPOSED NEW INFRASTRUCTURE



Constituency	Te Mātāwai (mātanga reo)
<b>Rūnanga ā-Reo Taitokerau</b>	Kōhanga Reo Puna Reo Kura Kaupapa Kura ā-iwi Wharekura Te Ataarangi Wānanga Rūnanga ā-iwi Whare Wānanga Rauemi Whakaata Māori Pāpāho Reo Irirangi Rangahau Arotake Pakihi me ētahi atu
<b>Rūnanga ā-Reo Tāmaki Makaurau</b>	Kōhanga Reo Puna Reo Kura Kaupapa Kura ā-iwi Wharekura Te Ataarangi Wānanga Rūnanga ā-iwi Whare Wānanga Rauemi Whakaata Māori Pāpāho Reo Irirangi Rangahau Arotake Pakihi me ētahi atu
<b>Rūnanga ā-Reo Tainui</b>	Kōhanga Reo Puna Reo Kura Kaupapa Kura ā-iwi Wharekura Te Ataarangi Wānanga Rūnanga ā-iwi Whare Wānanga Rauemi Whakaata Māori Pāpāho Reo Irirangi Rangahau Arotake Pakihi me ētahi atu
<b>Rūnanga ā-Reo Te Puku o Te Ika</b>	Kōhanga Reo Puna Reo Kura Kaupapa Kura ā-iwi Wharekura Te Ataarangi Wānanga Rūnanga ā-iwi Whare Wānanga Rauemi Whakaata Māori Pāpāho Reo Irirangi Rangahau Arotake Pakihi me ētahi atu
<b>Rūnanga ā-Reo Mataatua</b>	Kōhanga Reo Puna Reo Kura Kaupapa Kura ā-iwi Wharekura Te Ataarangi Wānanga Rūnanga ā-iwi Whare Wānanga Rauemi Whakaata Māori Pāpāho Reo Irirangi Rangahau Arotake Pakihi me ētahi atu
<b>Rūnanga ā-Reo Tairāwhiti</b>	Kōhanga Reo Puna Reo Kura Kaupapa Kura ā-iwi Wharekura Te Ataarangi Wānanga Rūnanga ā-iwi Whare Wānanga Rauemi Whakaata Māori Pāpāho Reo Irirangi Rangahau Arotake Pakihi me ētahi atu
<b>Rūnanga ā-Reo Taihauāuru</b>	Kōhanga Reo Puna Reo Kura Kaupapa Kura ā-iwi Wharekura Te Ataarangi Wānanga Rūnanga ā-iwi Whare Wānanga Rauemi Whakaata Māori Pāpāho Reo Irirangi Rangahau Arotake Pakihi me ētahi atu
<b>Rūnanga ā-Reo Te Whanganui-a-Tara</b>	Kōhanga Reo Puna Reo Kura Kaupapa Kura ā-iwi Wharekura Te Ataarangi Wānanga Rūnanga ā-iwi Whare Wānanga Rauemi Whakaata Māori Pāpāho Reo Irirangi Rangahau Arotake Pakihi me ētahi atu
<b>Rūnanga ā-Reo Te Waiapounamu</b>	Kōhanga Reo Puna Reo Kura Kaupapa Kura ā-iwi Wharekura Te Ataarangi Wānanga Rūnanga ā-iwi Whare Wānanga Rauemi Whakaata Māori Pāpāho Reo Irirangi Rangahau Arotake Pakihi me ētahi atu

## 6. TE WHAKAPAUNGA PŪTEA



### Ngā Tohutohu

103. Katoa ngā pūtea e whakapauhia nei e te Kāwanatanga i tēnei wā hei tautoko i te reo Māori ka whakawhitia atu hei pupuri, hei whakahaere, hei whakapau mā te Minita mō te reo Māori.
104. Me whakatau mārika te nui o te pūtea mō te reo Māori e noho nei kei waenga i te \$225 miriona me te \$600 miriona. Ko tā Te Paepae Motuhake kia whakatauria ko te \$600 miriona te tūāpapa mō te reo Māori i te tau 2011 ki te tau 2012.



## 6. EXPENDITURE



### Recommendations

103. That all current Government funding allocated for te reo Māori be re- dedicated to VOTE: Reo Māori under the authority of the Minister for Te Reo Māori.
  
104. That further clarification of the Government spend is needed. It ranges between \$225 million (See Appendix One) and \$600 million (MOE Submission and TPK Summary, Jan 2011). The Panel recommends \$600 million as base funding for te reo Māori for the financial year 2011-2012.

## 6. TE WHAKAPAUNGA PŪTEA



### He Whakawhānuitanga

105. He uaua te tango mai i te tātai tūturu mō ngā whakapaunga a te Kāwanatanga ki runga ki te reo Māori. Heoi anō, ko ngā tohanga nunui e rua kei te Tahua: Mātauranga me te Tahua: Take Māori.
106. Ko te tōpūtanga o te katoa kei waenganui i te \$225 miriona, me te \$600 miriona.
107. Ko te tōpūtanga pūtea mō te reo Māori e ai ki te:

**Tahua: Mātauranga** 2008/9 \$502 miriona kei roto ko te wāhanga pūtea \$106.1 miriona mō Te Reo Māori me te \$396.1 mō te Whakahaere.

**Tahua: Take Māori** \$80 miriona e whakarato ana i a Whakaata Māori, Ngā Reo Irirangi, Taura Whiri i Te Reo Māori me ngā ratonga tāpiri.

**Tahua: Taonga** i toha i te \$13 miriona ki ngā momo pokapū, arā Irirangi Te Motu, Toi Aotearoa, Te Matatini me ētahi atu. (Te Puni Kōkiri, 2009, p10)

Tirohia te Āpitiwhanga Tuawhiti me te Tuawaru kia kitea ai tētahi tātaringa whakapaunga pūtea whāiti atu anō.

108. E \$5 miriona atu anō ka ahu mai i ētahi atu Tari Kāwanatanga, e eke ai te tahua ki te takiwā o te \$600 miriona. He whānui te rerekētanga o te whakapaunga ki te reo a ētahi atu Manatū me ngā pokapū a te Karauna mai i ngā hōtaka kua āta whakaritea i runga i te tino ngākau hihiko, ki te iti, ki te kore noa iho rānei. Ko tā Te Puna Mātauranga o Aotearoa te whakapaunga iti rawa: \$168,000, ā, kāore Te Komihana Ratonga Kāwanatanga i te whakapau pūtea ki te reo.
109. He whakaaro pai i whakapuakina, arā, ka whai ngā Tumu Whakarae i ngā whakahau a ō rātou Minita me ā rātou kirimana. Mehemea ka tautoko mārīka tō rātou Minita i te reo Māori, i pēnei tā rātou kōrero “Ka mahia e mātou.”
110. Ko te wāhanga nui katoa o ngā whakapaunga pūtea ki te reo Māori kei raro i te Tahua: Mātauranga - \$502 miriona. Ko Te Tāhuhu o te Mātauranga me TEC ngā kaituku pūtea/kaiwhakamana hōtaka, engari kāore i te mārāma ngā hua o aua whakapaunga mō te reo Māori te take.  
Mō te taha ki te mātauranga, i puta te āwangawanga o te iwi ki:
  - te korenga o ngā mahi arotake i te kounga me te tupu o te reo i te rāngai.

## 6. EXPENDITURE



### Commentary

105. There was difficulty in extracting an exact figure on all Government expenditure for Māori language. Nevertheless, the two largest allocations are in Vote: Education, and Vote: Māori Affairs.

106. The totals ranged between \$225 million and \$600 million.

107. Total funding for Māori language of \$600 million for 2008/2009 is broken down as follows:

**Vote: Education** was \$502 million comprising Te Reo Māori component funding of \$106.1 million, and Operational funding of \$396.1 million.

**Vote: Māori Affairs** was \$80 million servicing Māori Television, Radio Broadcasting, Taura Whiri i te Reo Māori, and providing ancillary services.

**Vote: Arts, Culture and Heritage** spent \$13 million on a range of agencies such as NZ On Air, Creative NZ, Te Matatini and others. (Te Puni Kōkiri, 2009, p10)

Further detailed analysis of expenditure can be seen in Appendices Seven and Eight.

108. Other government Ministries and Crown agencies provide the balance of some \$5 million to approximate the figure of \$600 million. Agencies interviewed varied in their expenditure on te reo. Attitudes and spend ranged from the highly enthusiastic and well planned programs to those that expended little or nothing. The National Library had the smallest spend of \$168,000, and the State Services Commission does not have a specific spend or focus on te reo.

109. There was an encouraging attitude expressed that Chief Executives were largely influenced by their Ministers' directives and contracts. If their Minister leads through enthusiastic support for Māori Language, their comment was "We will do it."

110. Vote: Education registered the biggest spend on te reo Māori at \$502 million in 2009. The Ministry of Education and the Tertiary Education Commission distribute funds and approve programmes, however the results of their expenditure specifically on te reo Māori remains unclear.

In terms of education, concern was expressed by the people with specific regard to:

- the lack of evaluation of the quality and growth of te reo in the sector.

- te tokoiti o ngā kaiako reo Māori.
  - te rerekē o ngā utu ka whakawhiwhia mō te tamaiti Māori i te Kōhanga Reo i tēnā e whakawhiwhia ana ki te tamaiti kei ngā whare kōhungahunga auraki.
  - te noho pūtea kore a Te Ataarangi, ahakoa tana kaha ki te whakatupu hapori reo Māori.
111. Ko te pūtea \$502.2 miriona kei raro i te Tahua: Mātauranga e rite ana ki "te 4.3% o te Tahua: Mātauranga" (tirohia te whārangi 11 o te tukunga o Te Tāhuhu Mātauranga ki Te Paepae Motuhake, 19 o Whiringa-ā-rangi, 2011). Ko te tokomaha o ngā tamariki Māori kei roto i ngā kura kei te 23% o te katoa. Ko te aronga nui o tēnei e kī mai ana me whakatika te tohanga o te pūtea.
112. Ko te whakapaunga o nāiane i te Tahua: Māori e \$80 miriona ki runga ki te reo Māori. Heoi anō, neke atu i te 86% ka whakapaungia ki runga ki te kaupapa nui kotahi, arā te Pāpāho, me te kore e mārama ki te hua mai o tērā whakapaunga mō te reo. \$11 miriona i pau i ngā reo irirangi, he 7% tērā o te katoa. E 2% noa iho ka whakapaungia ki runga ki ngā hōtaka hapori, ahakoa e taea ai ērā te aromatawai tika mō te taha ki ngā tatauranga me te tipunga mai o te reo. Ko te whakatau a tēnei pūrongo me aro ki ngā hōtaka hapori me ngā kāinga kōrerorero. Ka aromatawai tika te rautaki hou i te tipunga me te kounga o te reo.
113. Ko ēnei whakaaturanga e tohu ana kāore i te tautika ngā kaupapa here o te wā, me ngā wero kei mua kia tika te toha i te tahua ki ngā kaupapa reo, kia whakahokia anō ki te Māori te mana whakahaere i ngā mahi whakaora reo.

- insufficient numbers of Māori language teachers
  - a difference in the funding per child received by Kōhanga Reo and mainstream early childhood centres.
  - lack of financial assistance received by Te Ataarangi, despite its success in growing Māori language communities.
111. The budgetary allocation of \$502.2 million of Vote: Education equates “to approximately 4.3% of Vote: Education” (MoE submission to Te Paepae Motuhake, 19 November 2011). Māori children in education number 23%. The conclusion we draw from this is that there is a funding imbalance that needs to be addressed.
112. The current spend on Māori language of Vote: Māori Affairs is \$80million. However, over 86% is spent on the singular heavyweight expenditure item of Broadcasting, whose value for money in terms of te reo remains unknown. Radio spent \$11million or 7% of total. A mere 2% of the spend was directed at community programs where numbers and actual language growth can be accurately evaluated. The direction for revitalisation advocated by this report is at community programs and the homes. The new strategy will more accurately evaluate the growth of Māori language and its quality.
113. These facts highlight the imbalance in current policy and the associated challenges ahead for providing adequate government funding for Māori language and Māori regaining control of the revitalisation efforts.

## 7. TE UARATANGA O TE REO



### Ngā Tohutohu

114. Kua whakaaturia mai, 40% o ngā tamariki Māori ka puta te ihu i ngā kura reo Māori e āhei ana ki te uru ki ngā whare wānanga engari e 20% o ngā tamariki Māori i puta te ihu i ngā kura auraki e āhei ana ki te uru ki te whare wānanga.<sup>13</sup> He uaratanga kei roto i te huarahi o Te Kura Kaupapa Māori me Te Wharekura. Me āta tātari i ngā hua pēnei, ā, mā ēnei tātaritya e ārahi te whakapaunga pūtea.
115. E ai ki ngā tatauranga mai i ngā tau o te 1970 ki te 2006 kua piki ake te hunga mātau ki te kōrero i te reo Māori. Ko tōna 23% o te iwi Māori e mātau ana ki te reo Māori. E taea ai te kī nā ngā pūtea a te Kāwanatanga, otirā nā te Tāhuhu o te Mātauranga i āwhina atu te tipunga o te reo. Heoi anō, hei tā te Tāhuhu tonu, kāore e pērā rawa ana te mārama o te kitea o ngā hua o āna mahi, ā, e tohu ana tēnei me pai ake ngā mahi arotake.
116. Kia kitea ai kei hea te reo Māori e haere ana ināianei me āta whai, me aromatawai, me arotake. Mā konei ka kitea ngā hua mai o ngā whakapaunga pūtea.
117. I tua atu i te uara ā-pūtea o te reo Māori, arā noa atu ngā whakamārama o te painga o te reo. Hei tauira, ko te hauora me te mauriora o te iwi Māori, te whai wāhi o te reo Māori ki te tuakiri o Aotearoa i roto i te ao whānui, ko te reo hei taonga e arohanuitia ana e Aotearoa.



Harata Brown, Hui ā-rohe ki Kaitaia, 2010

## 7. VALUE OF THE LANGUAGE



### Recommendations

114. We have been alerted that 40% of Māori school-leavers from Māori-medium schools qualified for direct entry to university compared to 20% of Māori at English medium schools<sup>13</sup>. This highlights value in the Māori-medium primary and secondary pathways. These kinds of results need to be further analysed and this analysis should in turn, guide funding prioritisation.
115. Given that there has been an increase in the proficiency level of Māori from the early 1970s to 23% in 2006, it is reasonable to assume that government spending, especially from the Ministry of Education, has contributed to that growth. However the Ministry acknowledges its own results as 'patchy', indicating the need for better and sharper evaluation methods.
116. The spend on Māori language initiatives from now on needs to be tracked, monitored and evaluated for value for money and for achieving strategic outcomes.
117. Beyond the monetary value of te reo Māori, there are other dimensions to the notion of value. For example, the health and wellbeing of the Māori people, the contribution that te reo Māori makes to the identity of the nation in a global context, and the value of language as a treasure of the nation.

## 7. TE UARATANGA O TE REO



### He Whakawhānuitanga

118. He maha ngā āhuetanga e rangatira ai ngā iwi katoa o Aotearoa i te reo Māori. Kāore anō tātou kia tino mārama ki te hōhonutanga o tōna rangatiratanga.
119. Kua kōrerotia whānuitia i tēnei pūrongo te uara tapu o te reo Māori ki te iwi Māori. Ko te whakatau mārika, ko te reo te mauri o te mana Māori. I kīia e ngā kaikōrero i whai wāhi ki te arotake nei, i takahia te mana o te reo mai rā anō i te taenga mai o Tauīwi, engari i ēnei rā kei te mārama te kitea o te huringa mai o ngā whakaaro ki te reo Māori.
120. He maha ngā momo huarahi e taea ai te ine te uara ā-pūtea o te reo Māori: arā, te utu ā-kupu mō te whakamāori, whakapākehā, ngā pukapuka me ngā tānga pukapuka, ngā utu mō ngā momo ratonga arā, te tono kaumātua ki te karakia, te whaikōrero me te karanga i ngā hui; me te wā whakapāhō reo ki ngā iarere, arā noa atu, arā noa atu. Me ine te uara ā-oha o te reo me tōna whai wāhi ki te GDP. Hei tauira ko te whakatairanga i te reo hei tohu matua, hei tā moko hoki mō te tuakiri o Aotearoa kei te kitea i ō tātou ahumahi tāpoi, hākinakina hoki.<sup>14</sup>
121. Kāore e pērā rawa ana te mārama o te kitea atu o te uara ā-hāpori, ā-ahurea, ā-mātauranga, ā-pūkenga, ā-wairua hoki: ā-hāpori – ina whakahīhī ngā tāngata i te pikinga o tō rātou mana i te mea kua kitea tō rātou tohungatanga ki te reo e ētahi; ā-ahurea – ina tutuki i ngā tāngata ngā tikanga kua whakaritea hei mahi mā rātou; ā-mātauranga – ina tutuki i ngā tāngata te mātauranga te whai mā te reo, ā, kua aro atu te tangata ki tō rātou tohungatanga ki te reo rua, tikanga rua hoki; ā-pūkenga – ina whakaae ngā tāngata he pai ake tō rātou tirohanga ki te ao mā te tirohanga Māori, tēnā i te tirohanga o te ahurea tōtahi; ā-wairua – ka ngata tātou i tō tātou hono ā-wairua ki te hā o tō tātou aho tīpuna.
122. Ko te tūāpapa o ēnei uara ko te whānuitanga me te manawa nui.
123. Nā te Kāwana Tianara, nā Tā Anand Satyanand i whiu te kōrero, ko te reo Māori "tō tātou reo tuatahi".<sup>15</sup> Ka puta ēnei momo kupu kua hikitia ake te mana o te reo, me te mana hoki o te ao Māori. I rongō anō mātou i ēnei momo tohutohu 'mā runga e ārahi', me tōna tikanga kia noho mā ngā mema o te Whare Pāremata me ngā Minita o te Kāwanatanga e tauira mai - kia piki te matatau o ia tangata, o te katoa hoki ki te reo. Mā tēnei momo kaiārahi ka hikitia te mana o te reo Māori, ka whakakore hoki i te whakamā o Aotearoa i te tapepa o te whakahua a ngā Minita i te reo i te aroaro o te tangata, te korenga rānei o te kaha ki te whakaatu i te mauri o tēnei whenua mā roto i te reo Māori.



## 7. VALUE OF THE LANGUAGE



### Commentary

118. The lives of all New Zealanders are enriched by the Māori language in many ways. We have yet to fully understand and articulate that enrichment.
119. The intrinsic value of the Māori Language to the Māori people has been commented on throughout this report. The overwhelming position is that the language is the essence and the foundation to the identity of the Māori people. Many informants of the review expressed that the low status and lack of respect for the language is a relic of our colonial history, but today a more positive change in attitudes and race relations is apparent.
120. The monetary value of te reo can be measured in many ways: mechanically by such blunt instruments as \$-cost per word for translations, books and publications, payment for services, for example, kaumātua for karakia and opening karanga and whaikōrero at hui, time of te reo on air, and other such means. The economic value of the language against the GDP should be measured. For example the promotion of the language as a key emblem and an icon of New Zealand identity as evidenced in our tourism and sporting industries.<sup>14</sup>
121. Less obvious are the social, cultural, educational, intellectual and spiritual values that manifest in all sorts of ways: socially – when people feel important and their status is raised because their abilities in te reo are recognised and respected by others; culturally – when people feel they have fulfilled Māori cultural demands made of them; educationally – when people feel they have achieved academically in te reo and are recognised for their bilingual and bicultural competence; intellectually – when people feel that their view of the world is enhanced and enriched through the lens of Māori culture rather than through a mono-cultural view; and spiritually – when we feel fulfilled through our connection to the essence of our ancestral heritage.
122. Diversity and tolerance are the hallmarks of these values.
123. Our Nation’s Governor General, Sir Anand Satyanand has referred to te reo Māori as ‘Our first language’<sup>15</sup>. Such expressions are enormously uplifting of te reo, and to Māori. During our hearings, comments were made about the requirement for ‘leadership from the top’, stating that all Members of Parliament and Ministers of Government must lead by example - raising their individual and collective levels of competence in te Reo. Such leadership would significantly raise the status of the language and remove the Nation from the embarrassment of having Ministers fumble with te reo in public, or making no attempt to brand our Nation’s uniqueness through te reo Māori.

Me whai pūkenga reo Māori ngā Māngai mō te Kāwanatanga kei rāwāhi. Hei tīmatanga, me whakahua tika i ngā ingoa Māori. I roto i ā mātou hui i ohorere, i mīharo anō hoki i te rongotanga ki te whakataunga a King’s College kua whakaurungia te reo Māori hei kaupapa matua ki roto ki tā rātou marautanga. He mea tino whakahirahira ēnei kōrero me ēnei kaupapa ki te hiki i te mana o te reo Māori, ā, ka whai wāhi nui ēnei mahinga ki te rautaki whakaora Reo Māori o tēnei whenua.

Those who serve the nation overseas in ambassadorial posts must have a reasonable level of competence in te reo Māori, and at least pronounce Māori names correctly. The announcement by King's College, making Māori language a compulsory part of their curriculum, was received with astonishment and praise during our hearings. These comments and initiatives are seen as highly important to raising the status of te reo Māori, and such actions make a significant contribution to the Nation's Māori Language revitalisation strategy.



- <sup>1</sup> The legislation for this already exists in the current Māori Language Act.
- <sup>2</sup> Human Rights Declaration - Translation retrieved from [http://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_Māori.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_Māori.pdf)
- <sup>3</sup> United Nations Declaration on the Rights of Indigenous Peoples – Translation retrieved from [http://www.lexilogos.com/declaration/text\\_compare.htm](http://www.lexilogos.com/declaration/text_compare.htm)
- <sup>4</sup> A famous quote by Sir James Henare of Ngā Puhī translated elsewhere as ‘The language is the soul of the people’.
- <sup>5</sup> This happened some 30 years ago and time and circumstances have determined that a new wave of revitalisation is required. Te iwi Māori must again take the lead.
- <sup>6</sup> *New Zealand Māori Council v Attorney-General [1994] 1 NZLR 513 (PC) at 517, 518*
- <sup>7</sup> Te Puni Kōkiri, *The Health of the Māori Language* power point overview presented to Te Paepae Motuhake in August 2010 states that in 2006, 34% of Māori speaking adults used the Māori language as a significant language of communication with their pre-school children; 26% with their primary aged children and 21% with their secondary school aged children.
- <sup>8</sup> In 2006, 30% of Māori adults used the Māori language as a significant language of communication with their pre-school children. Te Puni Kōkiri, *The Health of the Māori Language, 2006*, piv
- <sup>9</sup> United Nations Declaration on the Rights of Indigenous Peoples (A/RES/61/295, adopted on 13 September 2007), art 13
- <sup>10</sup> Te Puni Kōkiri, 2011, *Te Kohinga Kōrero Mō Ngā Hui ā-Rohe Katoa*
- <sup>11</sup> <http://www.teara.govt.nz/en/1966/maori-education/3>
- <sup>12</sup> <http://www.languageplanning.eu/home/Pages/Variation/Cymraeg-English.aspx>
- <sup>13</sup> Speech: 2009/10 Financial Review of the Ministry of Education – Rāhui Kātene retrieved from <http://www.voxy.co.nz/politics/speech-200910-financial-review-ministry-education-rahui-katene/5/86058>
- <sup>14</sup> Te Kāhautu Maxwell, a member of Te Paepae Motuhake, was a member of the Te Matatini delegation in China during the Expo of 2010, commented on the immense popularity of the kapa haka performances – three times a day, to the Chinese audiences. The net effect in monetary terms of that popularity remains unmeasured.
- <sup>15</sup> Opening of the refurbished Government House in Wellington, Wednesday 24 March, 2011.

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## ĀPITIHANGA TUATAHI:

**Te Reo Māori me Ōna Tikanga: Ōna Wairua, Ōna Tiketike, Ōna Oranga:  
He Arotakenga o te Rautaki Reo Māori me te Rāngai Reo Māori  
Ngā Paearu Mahi**

### He kupu whakamahuki

1. He ruruku pūmau tō te iwi Māori me te Kāwanatanga hei tautoko i te oranga o te reo Māori. Mā te ruruku pūmau nei ka whakakitea (a) te mana o te reo Māori hei taonga i oaititia ai i Te Tiriti o Waitangi, i whakamanahia ai i te Ture Reo Māori 1987 (e) tā te kāwanatanga tautoko i te whakawhanaketanga o te ahurea Māori kia whakakahangia te tuakiri ā-motu.

2. I kaha heke iho te oranga o te reo Māori nō roto i te rau tau 20. Ka ekea te tekau tau 1970 – e ai ki ngā rangahau – e iti iho i te 20 ōrau ngā tāngata e matatau ana ki te reo Māori, ā, ko te nuinga e neke atu i te 45 tau te pakeke. I matapaea e ētahi kaimātai reo mātau ka ekea te tau 2000 kua korehāhā te reo Māori ki te kore e kaha whakaorangia. Nā ēnei hua o tēnei rangahau i kōkiri ai i te hunga e kaha nei te hiahia ki te whakaora i te reo. I tīmata te mahi whakaora i te reo Māori i te tīmatanga o te tekau tau 1980 i te whakarewatanga o Te Kōhanga Reo. Kua hōrapa te kaupapa nei kia uru mai te mātauranga Māori, te ao pāpāho me te mahi whakawhanake hapori.

3. I tēnei wā, e tautoko whānui ana te Kāwanatanga, ā-tahua nei i ngā kaupapa reo Māori me ngā ratonga o ngā pokapū<sup>1</sup>. Pērā i Te Kōhanga Reo, i ngā Kura Kaupapa Māori, Wānanga me ngā hōtaka e whai wāhi ai te reo Māori (Pōti: Mātauranga); Reo irirangi ā-iwi me Whakaata Māori (Pōti: Te Tari o ngā Take Māori); te tautoko i te whakawhanaketanga o te reo i roto i ngā whānau me te hapori (Pōti: Te Tari o ngā Take Māori me te Pōti: Mātauranga). Arā noa atu ngā ratonga reo Māori hirahira e whakaratoa ana e ētahi atu o ngā pokapū hei wāhanga matua o tō rātou pakihi.

4. Nā ēnei kaupapa he maha ngā painga kua hua mai mō te oranga o te reo Māori nō roto i te tekau tau ka hori nei. Ā, kua nui ake ngā tāngata e taea ai e rātou (a) te reo Māori te kōrero, ka mārama hoki (e) ngā takotoranga ā-Māori nei (ki waenganui i ngā whānau e whai tamariki ana). Nō roto mai hoki i tēnei tekau tau, kua whanake ake ngā hōtaka matahuhua hei tautoko i te reo Māori, tae atu hoki ki te Ratonga Whakaata Māori nō roto i te Pōti: Tari Māori, te hōtaka mahinga ngātahitanga a ngā iwi me te Tāhuhu o te Mātauranga; te mahi whakawhanake reo a Te Ataarangi ki ngā whānau. He hōtaka atu anō kua whakaritea e ngā iwi, e ngā hapū, e ngā whānau me ngā marae.

5. Heoti rā, e whakaaro ana te Kāwanatanga ka taea tonutia te whakapai ake ngā whāinga e wawatatia ana, te whakamahia o te pūtea me te taha whakahaere o tēnei rāngai. Mai i te tino itinga kua whanake ake te reo Māori i ngā tau tata nei. Hei tā ngā tohunga o te reo Māori, me tohe tonu kia nui ake te hunga e matatau ana ki te reo hei whakapakari ake i te kōrerotia o te reo i ngā wāhi katoa, kia kaha hoki te aro atu ki te kounga o te reo e kōrerotia ana. Hei tā rātou anō he mea nui hoki te tautoko i

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<sup>1</sup> Nā Te Puni Kōkiri tētahi *Rārangi Ratonga Reo Māori* i whakahiato i te tau 2006. I taua wā e āhua \$225m i whakapaua i ia tau ki te Rāngai Reo Māori. I whakapaua ki te Pōti: Mātauranga (\$145m) me te Pōti: Te Tari o ngā Take Māori (\$75m).

## APPENDIX ONE:

### Te Reo Māori me Ōna Tikanga: Ōna Wairua, Ōna Tiketike, Ōna Oranga: Review of Māori Language Strategy and Sector Terms of Reference

#### Background

1. Both Iwi/Māori and the Government have an enduring commitment to support the health of the Māori language. This reflects, among other things, (a) the status of the Māori language as a taonga guaranteed to the Māori people by the Treaty of Waitangi as described in the Māori Language Act 1987 and (b) its role in supporting Māori cultural development and strengthening our national identity.

2. The health of the Māori language declined substantially through the course of the 20<sup>th</sup> century. By the 1970s, research showed that less than 20% of Māori people were proficient in the Māori language, and these people were typically aged 45 years or older. Leading sociolinguists predicted that Māori would be an extinct language by the year 2000 without significant intervention. This research provided the impetus for the Māori language revitalisation movement, which began in earnest in the early 1980s with the establishment of Te Kōhanga Reo. This movement has grown over time to encompass Māori language education, broadcasting and community development.

3. Currently, the Government makes an annual investment in Māori language programmes and services across a range of agencies<sup>2</sup>. These programmes and services include, *inter alia*: Te Kōhanga Reo, Kura Kaupapa Māori, Wānanga and 'Māori as a subject' programmes (Vote: Education); Iwi Radio and Māori Television (Vote: Māori Affairs); and support for community and whānau language development (Vote: Māori Affairs and Vote: Education). There are several important Māori language services provided by other agencies as part of their core business.

4. There have been some substantial gains in the health of the Māori language as a result of these initiatives, especially over the last decade. In particular, there have been increases in (a) the numbers of Māori people who can speak and understand the Māori language and (b) patterns of Māori language use (especially among whānau with young children). Through this period, various innovative programmes have been developed to support the Māori language, including the Māori Television Service within Vote: Māori Affairs, the Iwi partnerships programme within the Ministry of Education; and work on whānau language development in association with Te Ātaarangi. There are also a number of significant programmes that have been developed by Iwi, hapū, collectives of whānau and marae.

5. However, the Government considers that there is still room for significant improvement in terms of the outcomes that are sought, the value for money and the infrastructure of this sector. The recent growth of the Māori language has occurred against the backdrop of a very low starting point. Māori language experts have identified the need to continue to increase the population of highly proficient speakers, to strengthen Māori language use in a variety of settings, and to maintain

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<sup>2</sup> Te Puni Kōkiri undertook an *Inventory of Māori Language Services* in 2006. At that time, it estimated that approximately \$225m per annum was spent in the Māori Language Sector. This expenditure was concentrated in Vote: Education (\$145m) and Vote: Māori Affairs (\$75m).

ngā mita ā-iwi. Me āta whakaaro te pūtea hei whakatutuki i te whāinga nei, arā, kia kounga ngā hua ka puta i tēnei rāngai.

6. Kua harangotengote te whanaketanga o ēnei hōtaka i ngā toru tekau tau ka hori ake, ina hoki i rerekē haere ngā wawata o tēnā tau, o tēnā tau. Kua hōrapa whānui ngā hōtaka nei ki tēnā pokapū me ōna whakahaeretanga, ki tēnā pokapū me ōna whakahaeretanga. Me arotake ngā hua kua hua mai i runga i te whakaaro i tīmataria ai ngā hōtaka nei i te itinga.

7. I tēnei wā, e whakaritea ana tēnei mahi mā te Rautaki Reo Māori. Heoti anō, mai i ngā tau tuatahi o tēnei rau tau 2000<sup>3</sup> kāhore anō kia āta arotakengia ōna whakaritenga.

8. Nā konei, e tika ana kia arotakengia ngā whakaritenga o te Rautaki Reo Māori me te Rāngai Reo Māori, tae atu hoki ki ngā hāpori iwi, ngā hāpori Māori, ngā Pokapū o te Kāwanatanga, ngā Pokapū o te Karauna hei tautohu, hei tautoko hoki i ngā whai wāhitanga ki te whakarāwai ake i ngā hua o te reo Māori, ki te whakakaha ake i ngā whakahaeretanga me te arotahi whānui a te kāwanatanga ki ngā hua kia hāngai pū ki te pūtea ka pau.

9. Mā tēnei Arotakenga te Rautaki Reo Māori e whakahou: kia kaha ake te arotahi ki ngā hua e wawatatia ana; kia nui atu te mahi tahi me ngā iwi, me te Māori hoki; kia mārama pū ki ngā hōtaka me ngā ratonga e tino mauritau ana hei tautoko i ngā hua; kia whai mahere whakarite hei whakatutuki i ngā whāinga.

10. Kei te whakatakotoria i tēnei tauaki ngā paearu mahi mō te Arotakenga o te Rāngai Reo Māori (te 'Arotakenga'). Ina ngā paearu mahi:

**Mā wai.** Tautohua ai e ngā paearu mahi te tangata māna te Arotakenga e whakahaere.

**Ko ēhea rōpū.** Tautohua ai e ngā paearu mahi ngā rōpū, ngā iwi, ngā pokapū Kāwanatanga hei whakaaro mō te Arotakenga.

**Ngā take.** Tautohua ai e ngā paearu mahi ngā take ka whakaarohia nō roto i te Arotakenga me te whakahāngai o ngā hua ki te pūtea ka pau. Ka whakaahuatia te pūrongo ka whakawhanakehia mā tēnei arotakenga me ngā hīkoitanga hei whakahou i te Rautaki Reo Māori.

**Me pēhea, mō āhea.** Tautohua ai e ngā paearu mahi me pēhea e whakahaere ai i te Arotakenga me tōna wātaka.

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<sup>3</sup> Hāunga anō tēnei e mōhiotia ana (a) nā te Tumuaki o te Mana Arotake tētahi Tātari Mahi o te Whakarewatanga o te Rautaki Reo Māori i whakahaere i te tau 2007 (e) nā ētahi āpiha nō Te Puni Kōkiri me Te Taura Whiri i mahi tahi i ngā tau 2008/09 kia whakaarohia ngā huarahi hei whakakaha ake i te Rautaki Reo Māori. Mā tēnei mahi e āwhina te Arotakenga o te Rāngai Reo Māori me te Rautaki.



an enduring focus on the quality of the Māori language being used. They have also highlighted the importance of support for Iwi dialects. This work must be undertaken with the context of a tight fiscal environment, with the aim of securing maximum value from investments in this sector.

6. These programmes and services have developed in a piecemeal manner over the last thirty years, often in response to specific concerns or requirements. They are spread across various agencies and subject to various governance and administration arrangements. The outcome gains that have occurred must be considered in light of the low starting point.

7. Currently, this work is coordinated through the Māori Language Strategy. However, there has not been a substantial review of current arrangements since the early 2000s<sup>4</sup>.

8. On this basis, it is timely to review the arrangements in the Māori Language Strategy and the Māori Language Sector, inclusive of Iwi/Māori communities, Government Agencies and Crown agencies, to identify and support opportunities for enhanced Māori language outcomes, better coordination and structuring and our whole of government focus on achieving enhanced value for money.

9. This Review will provide the basis for a revised and updated Māori Language Strategy that will provide for: greater focus on the outcomes that we are seeking; greater engagement with Iwi and Māori; clarity about the most effective programmes and services to support the outcomes; and an implementation plan to achieve our aims.

10. This document sets out the terms of reference for the Review of the Māori Language Sector (the 'Review'). It addresses the following issues:

**Who.** The terms of reference identify who will undertake the Review.

**What Groups.** The terms of reference identify what Iwi/Māori organisations and Government agencies will be considered in the Review.

**What will be Addressed.** The terms of reference identify the issues that will be considered within the Review, including a value for money focus. The terms also describe the report that will be developed through this process, and the proposed next steps in the development of a revised and updated Māori Language Strategy.

**How and When.** The terms of reference identify how the Review will be undertaken and the timeframe for this work.

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<sup>4</sup> Notwithstanding this, it is noted that (a) the Office of the Auditor-General undertook a Performance Audit of the Implementation of the Māori Language Strategy in 2007 and (b) officials from Te Puni Kōkiri and Te Taura Whiri i te Reo Māori undertook some work in 2008/09 to consider some options for strengthening the current Māori Language Strategy. This work will inform the current Review of the Māori Language Sector and Strategy.

### **Mā wai te Arotakenga e whakahaere**

11. Kei te Minita o ngā Take Māori te mana whakahaere o tēnei Arotakenga. Nā konā ka kitea: ko ā te Minita haepapa hei whakatairanga i te reo Māori me te ahurea; ko tā te Minita o ngā Take Māori mahi hei Minita whai mana mō te Ture Reo Māori 1987 me ngā pokapū o te rāngai reo Māori; te whakakotahi i ngā hōtaka reo Māori me ngā ratonga ki roto ki te Pōti: Take Māori me te Pōti: Mātauranga; me ngā haepapa a Te Minita o ngā Take Māori hei Minita Tuarua o te Mātauranga. I ētahi wā, ka āhei e te Minita ētahi whakaaro te rapu i ōna hoa ringa rehe o te rāngai reo Māori.

12. Ka whakahaeretia te Arotakenga e tētahi Paewhiri Motuhake – kia tokorima ngā tāngata – me hāngai ō rātou pūkenga ki te: mātauranga reo Māori; mita ā-iwi; kaimahi, kaihoahoa rānei o ngā haporī Māori; tohunga wetereo, kōrero tuku; matatau ki te ao tōrangapū; ā, mōhio ki ngā ratonga mauritau, ratonga tūmatanui. Mā Te Puni Kōkiri ngā utu mō te Paewhiri Motuhake e hāpai.

13. Me kōrero tahi te Paewhiri Motuhake me te iwi, te Māori hoki i a rātou e mahi ana i te Arotakenga nei.

14. Mā te Minita o ngā Take Māori me te Minita o te Mātauranga e kōwhiri te Paewhiri Motuhake. Ka whakahoki kōrero ki te Minita o ngā Take Māori i ia marama.

### **Ko Ēhea Rōpū**

15. Hei tā te Arotakenga he whakaaro ki te oranga o te reo i tēnei wā, tōna tipu i te haporī me ngā wawata o te iwi, o te Māori mō tō rātou reo.

**Haporī Iwi/Māori:** Ngā Rautaki Reo Māori me ngā kaupapa whakaora i te reo a te Iwi, a te Māori; reo irirangi; wānanga, Kaiwhakarato Mātauranga Motuhake, Kura Kaupapa, Kōhanga Reo me Te Ātaarangi.

**Hapū/Marae:** Reo Wānanga.

**Whānau:** Whānau kotahi, kāhui whānau rānei e ruruku ana ki te reo.

**Iwi/Māori:** Hōtaka Rumaki/Reo Wānanga.

16. Hei tā te Arotakenga anō he whakaaro ki ngā hōtaka me ngā ratonga o ngā pokapū e rārangī nei e kitea ai ina kounga, ina hāngai hoki ki ō te iwi me te Māori wawata.

**Pōti Ngā Take Māori:** Pouaka Whakaata Māori; Te Māngai Pāho; Te Taura Whiri i te Reo Māori; Te Puni Kōkiri.

**Pōti Mātauranga:** Te Tāhuhu o te Mātauranga; Te Amorangi Mātauranga Matua; ētahi atu pokapū o te rāngai ina hiahiatia ana.

**Ētahi atu Rāngai:** Te Manatū Taonga; Te Tari Taiwhenua; Manatū Ōhanga; Te Manatū Pūtaiao; Te Puna Mātauranga o Aotearoa; Ngā Kōti, Rōpū Whakamana me ētahi atu pokapū ina hiahiatia ana.

### **Who Will Undertake the Review**

11. The Minister of Māori Affairs will be responsible for this Review. This reflects: the portfolio responsibilities of the Minister for the promotion of the Māori language and culture; the role of the Minister of Māori Affairs as the responsible Minister for the Māori Language Act 1987 and various Māori language sector agencies; the concentration of Māori language programmes and services in Vote: Māori Affairs and Vote: Education; and, the related portfolio responsibilities of the Minister of Māori Affairs as the Associate Minister of Education. The Minister may, from time to time, seek advice from colleagues who have particular expertise in the Māori language sector.

12. The Review will be undertaken by an Independent Panel of up to five members who collectively have expertise across the following areas: Māori language education; tribal dialects; Māori community development designers and practitioners; sociolinguistics and kōrero tuku; machinery of government; and, delivery of effective and efficient public services. The costs for the Independent Panel will be met by Te Puni Kōkiri.

13. It is expected that the Independent Panel will engage with Iwi and Māori on an ongoing basis as they undertake this Review.

14. The Independent Panel will be appointed by the Minister of Māori Affairs, in consultation with the Minister of Education. It will report to the Minister of Māori Affairs on a monthly basis.

### **What Groups**

15. The Review will consider the current health of the Māori language, its growth in the community and the aspirations of Iwi and Māori for their language.

**Iwi/Māori communities:** Iwi and Māori Language Strategies and initiatives; Iwi radio stations; wānanga, Independent Tertiary Providers, Kura Kaupapa, Kōhanga Reo and Te Ātaarangi.

**Hapū and Marae:** Reo Wānanga.

**Whānau:** Individual or collectives of whānau committed to te reo.

**Inter-Iwi/Māori:** Total Immersion/Reo Wānanga.

16. The Review will also consider the programmes and services of the following agencies with a view to establishing their effectiveness and efficiency in responding to the aspirations of Iwi and Māori.

**Vote Māori Affairs:** Māori Television Service; Te Māngai Pāho; Te Taura Whiri i te Reo Māori; Te Puni Kōkiri.

**Vote Education:** Ministry of Education; Tertiary Education Commission; other sector agencies as required.

**Other Sectors:** Ministry for Culture and Heritage; Department of Internal Affairs; Ministry of Economic Development; Ministry of Research, Science and Technology; National Library and related agencies; Courts and Tribunals and, other agencies as required.

17. Ko tā Te Puni Kōkiri he whakaopeti i ētahi tāngata mai i ngā pokapū pērā i Te Tāhuhu o te Mātauranga, i Te Taura Whiri hei ohu ki te tautoko i te Arotakenga. Ka noho Te Puni Kōkiri hei heamana. Mā tēnei ohu ngā mōhiohio mō ō rātou pokapū e hoatu ki te Paewhiri Motuhake me te whakahaere hoki i tēnei mahi. Ka hātepe te hui tahi o tēnei ohu.

18. Mā Te Puni Kōkiri ngā kaimahi me ngā taputapu e whakarato mō te Paewhiri Motuhake.

### **Ngā Āhuetanga hei Arotake**

19. Ina ngā āhuetanga hei whakaarotanga mā te Arotakenga i te tuatahi.

*Mātāpono.* Ka whakaritea e te Arotakenga ētahi mātāpono hei arataki i te tirohanga ā-ahurea, te tirohanga ā-mātauranga me ētahi atu tirohanga hei taunaki i te whakamahi pūtea mō ngā hōtaka reo Māori me ōna ratonga. Me whai whakaaro tēnei mahi ki ngā mātāpono o Te Tiriti o Waitangi e pā ana ki te reo Māori me te ahurea.

*Ngā Hua.* Ka tautohu te Arotakenga i ngā hua e wawatatia ana e te iwi, me te Māori i te āhua o te pūtea ka pau i tēnei rāngai. Ko tētahi mahi he whakawhanake i tētahi anga tātari me tētahi pūnaha whakauru mō tā te Kāwanatanga mahi hei whakaora i te reo Māori. Ka tātarhia te matatau o te tangata ki te kōrero i te reo Māori me tana whakamahinga huri noa i te motu me ngā wawata o te iwi me te Māori mō te reo i ngā tau kei te heke mai (i runga anō i te tātaranga, i te tuatahi, o ngā mahere reo Māori a te iwi me te huarahi hei whakawhiti whakaaro).

*Ko ā te Kāwanatanga me ā te Māori mahi, haepapa.* Ko tā te Arotakenga he tautohu i ngā mahi, ngā haepapa me ngā tūmanako o te Kāwanatanga me te Iwi/Māori hei tautoko i te whakaaratanga o te reo Māori. Ka whai whakaaro ki ngā mahi me ngā haepapa a te Kāwanatanga me te Iwi/Māori me te arataki i ēnei rōpū ki ngā huarahi papai o tēnei rāngai. Ka titiro hoki ki ngā tū mahi hei mahi mā te Kāwanatanga me ētahi atu mahi me mahi e ia.

20. Mutu ana te whakaaro ki ēnei take matua me whai whakaaro te Arotakenga ki ngā hōtaka me ngā ratonga ka tautoko i ēnei mātāpono me ngā hua.

*Hōtaka Matua.* Ka tautohu te Arotakenga i ngā hōtaka matua me ngā ratonga e whakaratohia ana e ngā pokapū a te kāwanatanga. Ka whai whakaaro ki (a) ngā hōtaka me ngā ratonga e wawata ai te Iwi/Māori hei whakaea i ngā tūmanako mō te reo Māori; (e) te pānga atu o ngā hōtaka me ngā ratonga o āiane ki ngā hua e wawatatia ana; (i) te manawareka o te iwi me te Māori ki ngā hōtaka me ngā ratonga o āiane.

*Te Tūhononga me te Taha Whakahaere.* Ka āta tiro tiro te Arotakenga i te tūhononga o ngā hōtaka me ngā ratonga (me te pūtea) o ngā pokapū whānui me te whakarato whakaaro hei whakapai ake i te whakapānga ki ngā pokapū. Ka tiro tiro hoki i te taha whakahaere o te Rāngai Reo Māori, arā, ina noho ana ngā haepapa, ngā hōtaka me ngā ratonga ki ngā tāngata tika. Ka whakatauritea hoki te mahi me te mana o Te Taura Whiri i te Reo Māori ki ō ētahi atu rōpū nō Aotearoa, nō tāwāhi hoki e āhua ōrite ana tō rātou hanga ki tō Te Taura Whiri.

*Pūtea Reo Māori.* Ko tā te Arotakenga he tautohu i te whakapau pūtea a ngā Pōti me ngā pokapū (arā, ngā tari, pokapū a te Karauna me ētahi atu pokapū nō roto mai i te Pōti ka tautohua i tēnei huarahi). Hei wāhanga o te Arotakenga ka tautohua ngā hōtaka me ngā ratonga e tautokona ā-pūteatia nei me ngā hua, ngā putanga e wawatatia ana e ēnei hōtaka, e ēnei ratonga.

17. Te Puni Kōkiri will convene and chair an inter-agency working group, including the Ministry of Education and Te Taura Whiri, to support the Review. This group will provide the Independent Panel with required information about their agencies and ensure coordination of this work. This group will meet on a regular basis through the duration of the Review.

18. Te Puni Kōkiri will also provide secretariat support and servicing for the Independent Panel.

### **What will be Addressed**

19. The Review will consider the following issues in the first instance.

*Principles.* The Review will develop some guiding principles that will set out the cultural, educational and other drivers that underpin investment in Māori language programmes and services. This work should reflect Treaty of Waitangi principles as they apply to the Māori language and culture.

*Outcomes.* The Review will identify the outcomes that are sought by Iwi and Māori from investment in this sector. This will include the development of an analytical framework and intervention logic for the role of Government in Māori language revitalisation. This will be informed by consideration of current levels of Māori language knowledge and use across the country and Iwi and Māori aspirations for the future of the Māori language (based on an analysis, in the first instance, of Iwi language plans and consultation process).

*Roles and Responsibilities of Government and Māori.* The Review will identify the roles, responsibilities and expectations of Government and Iwi/Māori in supporting the revitalisation of the Māori language. It will consider the relationship between the roles and responsibilities of Government and Iwi/Māori and provide guidance about opportunities for Government-Iwi/Māori partnerships in this sector. It will also consider the relative priority of the various roles for Government, and whether there are other roles that it should be undertaking.

20. Following consideration of these first order issues, the Review will also consider the programmes and services that support these principles and outcomes.

*Key Initiatives.* The Review will identify the key programmes and services being delivered by government agencies. This will include consideration of: (a) the programmes and services that are sought by Iwi and Māori to fulfil their Māori language aspirations; (b) the impact of current programmes and services in terms of the outcomes sought; and (c) the satisfaction of Iwi and Māori with current programmes and services.

*Coordination and Infrastructure.* The Review will examine the coordination of programmes and services (and related expenditure) across agencies and provide advice about opportunities for enhanced coordination and engagement across agencies. It will also consider the infrastructure of the Māori Language Sector, that is, consideration of whether responsibilities, programmes, expenditure and services are located with the right stakeholders. This work will also include comparison of the functions and powers of the Māori Language Commission with similar bodies domestically and internationally.

*Māori Language Expenditure.* The Review will identify current Māori language expenditure across Votes and agencies (that is departments, Crown entities, and other agencies within a Vote that are identified through this process).

*Uara.* Ko tā te Arotakenga he aromatawai ina pai rānei te taha whakapau pūtea. Ka whakaarohia hoki ētahi atu āhuatanga o te whakapau pūtea e tika ana mō tēnā tū hōtaka me tēnā tū ratonga, mō tēnā tū hōtaka me tēnā tū ratonga e whakaratohia ana e ngā pokapū. Pērā i te (a) pai me te tika o te kawenga (tae atu ki te tātari utu me tētahi tirohanga ki ngā pānga); (e) tautoko i te oranga me te whakawhanake o te tuakiri ā-ahurea; (i) tautoko i ngā whānau, hapū, iwi me te oranga o ngā whanaungatanga ā-hapori; ā, te mana o te reo Māori hei taonga i raro i Te Tiriti o Waitangi.

### **Te Hua me te Tirohanga Whakamua**

21. Ā te otinga o te Arotakenga, ka tuhi pūrongo te Paewhiri Motuhake mā te Minita o ngā Take Māori. Ka tuhia i te pūrongo nei ngā kitenga a te paewhiri, me ngā tūtohunga mō ngā take me aronui atu i roto i tētahi Rautaki Reo Māori.

22. Nō konei ko tā te Minita o ngā Take Māori he (a) arotake i ngā kitenga me ngā tūtohunga a te Paewhiri Motuhake; (e) whakarite i tētahi taura Rautaki Reo Māori me te whakawhiti whakaaro ki ōna hoa; (i) tīmata te āta kōrero tahi me te Māori, ā, (o) whakarite i tētahi pepa mō te Kāhui Minita kia whakamanahia te Rautaki Reo Māori hou me tētahi hōtaka tuatahi hei whakahaere i te rautaki.

23. Ka whakamanahia e te Kāhui Minita te Rautaki Reo Māori hou ka tātai i ngā mātāpono hei arataki, ka tātai i ngā hua mō te whakaoranga o te reo Māori. Ka whakamanahia ā te Kāwanatanga mahi me te whakamārama atu me pēhea e mahi tahi ai me te Māori kia puta ai ngā hua (arā, e pēhea e whakakotahi ai i ā te Kāwanatanga mahi me ōna haepapa ki ō te Māori).

24. Ka tātai hoki te Rautaki hou: i te raupapatanga o ngā mahi, ngā hōtaka me ngā ratonga; i te wāhi tika nō roto i ngā pokapū mō ngā mahi, me ngā kaupapa hou; i te wāhi me te rahi o te pūtea hei tautoko i ngā mahi me ngā kaupapa hou nō roto i ngā pokapū; i ngā whakaaro hei whakapai ake i ngā ture e hāngai ana (hei taura, ko te Ture Reo Māori 1987).

25. Me uru ki te Rautaki Reo Māori hou he mahere hei whakatīmata i ngā kaupapa matua kia whakawhanakehia, kia whakahaeretia i roto i te rima tau e heke mai ana.

### **Me Pēhea, Āhea te Arotakenga Mahi ai**

26. Ka ono ngā wāhanga o te Arotakenga. Kua whakaritea kia orua atu ki ngā whakaritenga ā-pūtea mō te tau pūtea 2011/12, kia tīmata ngā kaupapa matua ā te marama o Whiringa-ā-rangi o te tau 2010, e taea ai ngā whakataunga te whakarite mā te whakarite mahere, te whakarite pūtea. Ina ngā wāhanga me te wātaka.

As part of this work, it will identify the programmes and services that are being funded, and the outcomes and outputs being sought through these programmes and services.

*Value.* The Review will assess the value for money of this expenditure. It will also consider other dimensions of 'value' that are appropriate to the different types of programmes and services that are provided by agencies. This will include consideration of 'value' in terms of (a) effectiveness and efficiency of delivery (including unit price analysis and an impact survey); (b) support for the survival and development of cultural identity; (c) support for whānau, hapū and Iwi wellbeing and community relationships; and, the status of the Māori language as a taonga in the context of the Treaty of Waitangi.

### **The Product and the Next Steps**

21. At the completion of the Review, the Independent Panel will produce a report addressed to the Minister of Māori Affairs. This report will set out the findings of the panel, together with recommendations about the issues that should be addressed in a revised and updated Māori Language Strategy.

22. Following this, the Minister of Māori Affairs will (a) review the findings and recommendations of the Independent Panel; (b) develop a draft Māori Language Strategy in consultation with his colleagues; (c) undertake targeted consultation with Māori and (d) prepare a Cabinet paper to confirm the revised and updated Māori Language Strategy and the medium-term implementation programme.

23. The revised Māori Language Strategy, when confirmed by Cabinet, will set out the guiding principles and outcomes for the revitalisation of the Māori language. It will confirm the roles of Government, and describe how Government will work with Māori to achieve the outcomes (that is, how the roles and responsibilities of Government and Māori will be integrated).

24. The revised Strategy will also set out:  
the priority that should be given to various roles and programmes and services; the location of the various roles and initiatives within agencies; the location and quantum of funding to support the roles and initiatives within agencies; options for possible enhancements to relevant legislation (for example, the Māori Language Act 1987).

25. The revised Māori Language Strategy will include an implementation plan for key initiatives to be developed and undertaken over the next five years.

### **How and When will the Review be Undertaken**

26. The Review will be undertaken in six phases. It is timed to coincide with the planning cycle for the 2011/12 financial year, with key deliverables scheduled for November 2010, so that decisions can be implemented through planning and budget processes.

The phases and timeframe are described below.

<b>Wāhanga</b>	<b>Mahi</b>	<b>Wātaka (kāhore anō kia whakamanahia)</b>
Whakaritea Paewhiri Motuhake	Mā Te Puni Kōkiri e whakarite te Paewhiri me te hoatu kupu whakamahuki. Mā te Paewhiri e whakamana i te wātaka me te mahi.	Ka pāohotia i te Wiki o te Reo Māori
Whakaarohia ngā Take Matua (Mātāpono; Hua me ngā Haepapa a te Kāwanatanga me te Māori)	Aromatawaihia ngā raraunga o ngā hua kia kitea ai te āhua o te reo Māori i āiane; arotakengia ngā tūmanako o ngā iwi me te Māori i ngā tuinga me te kōrero tahi ki a rātou.	Hōngongoi – Mahuru 2010
Whakaarohia ngā Take Tuarua (Kaupapa Matua; Tūhononga, Taha Whakahaere, te aha, te aha)	Kohia, tātaria hoki ngā raraunga o ngā pokapū, tae atu ki ngā hōtaka reo Māori o āiane me ngā ratonga; aromatawaihia te whakapau pūtea o āiane; tātaria ngā aro mātaitanga o mua mō ngā hōtaka me ngā ratonga; me te tirohanga pānga mō ngā hōtaka me ngā ratonga. Ka noho hei tūāpapa mō te taha whakapau pūtea.	Whiringa-ā-nuku – Hakihea 2010
Aromatawai Tūtohunga	Ka arotake te Paewhiri i ngā raraunga me te tuhi pūrongo kei roto ko ngā kitenga hei whakahou i te Rautaki Reo Māori (tae atu ki ngā ariā matua me tīmata).	Hui-tanguru – Poutū-te-rangi 2011
Whakawhanake i te Rautaki Hou me te Kōrero Tahitanga	Ko tā te Minita o ngā Take Māori he (a) arotake i ngā kitenga a te paewhiri me ōna tūtohunga (e) whakawhanake i te Rautaki hou me te mahere whakarite; (i) kōrero tahi me te Māori; (d) whakamana i te Rautaki hou me te tuhi pepa mā te Kāhui Minita.	Paengawhāwhā – Pipiri 2011
Whakamana i te Rautaki Hou	Mā te Kāhui Minita e whakaae ki te Rautaki Reo Māori hou me te mahere whakarite.	Ka pāohotia i te Wiki o te Reo Māori 2011



<b>Phase</b>	<b>Action</b>	<b>Timeframes (to be confirmed)</b>
Establish Independent Panel	Te Puni Kōkiri to convene panel and provide background information. Panel to confirm timeframe and work programme	Announcement during Māori Language Week 2010
Consideration of First Order Issues (Principles; Outcomes and Roles and Responsibilities of Government and Māori)	Assessment of outcomes data to provide information about the current state of the Māori language; review of Iwi and Māori aspirations based on review of available literature and consultation process.	July-September 2010
Consideration of Second Order Issues (Key Initiatives; Coordination and Infrastructure, etc)	Collection and analysis of data across agencies, including stock take of current Māori language programmes and services; assessment of current expenditure; analysis of previous evaluations of programmes and services; and, impact survey for programmes and services. This work will provide the basis	October-December 2010

## ĀPITIHINGA TUARUA: HUI Ā-MOTU

### Te Wāhi

Whanganui-a-Tara

### Te Rā

Te rā 1 o Mahuru 2010

## ĀPITIHINGA TUATORU: HUI Ā-ROHE

### Te Wāhi

Whanganui-a-Tara

Ruatorea

Tūranganui-a-Kiwa

Hopuhopu

Rotorua

Whanganui

Heretaunga

Te Teko

Whangārei

Kaitaia

Tāmakimakaurau

Tūrangi

Te Umukaha (Temuka)

Ōtautahi

### Te Rā

Te rā 30 o Mahuru 2010

Te rā 6 o Whiringa ā-nuku 2010

Te rā 7 o Whiringa ā-nuku 2010

Te 15 o Whiringa ā-nuku 2010

Te rā 22 o Whiringa ā-nuku 2010

Te rā 26 o Whiringa ā-nuku 2010

Te rā 4 o Whiringa ā-rangi 2010

Te rā 9 o Whiringa ā-rangi 2010

Te rā 16 o Whiringa ā-rangi 2010

Te rā 17 o Whiringa ā-rangi 2010

Te rā 18 o Whiringa ā-rangi 2010

Te rā 24 o Whiringa ā-rangi 2010

Te rā 20 o Kohi-tātea 2011

Te rā 21 o Kohi-tātea 2011

## **APPENDIX TWO: NATIONAL GATHERING**

<b>Location</b>	<b>Date</b>
Wellington	1 September 2010

## **APPENDIX THREE: REGIONAL GATHERINGS**

<b>Location</b>	<b>Date</b>
Wellington	30 September 2010
Ruatorea	6 October 2010
Gisborne	7 November 2010
Hopuhopu	15 October 2010
Rotorua	22 October 2010
Whanganui	26 October 2010
Hastings	4 November 2010
Te Teko	9 November 2010
Whangārei	16 November 2010
Kaitaia	17 November 2010
Auckland	18 November 2010
Tūrangi	24 November 2010
Temuka	20 January 2011
Christchurch	21 January 2011

## ĀPITIHINGA TUAWHĀ: HUI ME NGĀ TARI KĀWANATANGA

### Te Rōpū

Te Komihana o ngā Tari Kāwanatanga  
Kaitohutohu Kaupapa Rawa  
Te Taura Whiri i te Reo Māori

### Te Rā

Te rā 29 o Whiringa-ā-rangi 2010

Te Māngai Pāho  
Te Ātaarangi

Te rā 30 o Whiringa-ā-rangi 2010

Te Tāhuhu o te Mātauranga  
Te Amorangi Mātauranga Matua  
Te Manatū Pūtaiao  
Te Pūtahi Paoho

Te rā 1 o Hakihea 2010

Kōmihana Tikanga Tangata  
Te Rua Mahara o Te Kāwanatanga  
Te Tari Taiwhenua  
Te Pouherenga Kaiako o Aotearoa

Te rā 7 o Hakihea 2010

Te Manatū Ture  
Manatū Ōhanga  
Te Kōhanga Reo  
Te Puna Mātauranga o Aotearoa

Te rā 8 o Hakihea 2010

Rapuara  
Te Whakaruruhau o Ngā Reo Irirangi Māori  
Whakaata Māori  
Te Reo Tātaki

Te rā 16 o Hakihea 2010

Manatū Taonga  
Te Rūnanga Nui o Ngā Kura Kaupapa Māori  
Te Tauihu o Ngā Wānanga

Te rā 19 o Kohi-tātea 2011

Te Aho o Te Kura Pounamu

Te rā 27 o Kohi-tātea 2011

Te Puni Kōkiri  
Te Tari Arotake Mātauranga  
Mana Tohu Mātauranga o Aotearoa

Te rā 31 o Kohi-tātea 2011

## ĀPITIHINGA TUARIMA: ĒTAHI ATU HUI

Dr Jeremy Evas  
“Language Planning in Wales: Lessons for  
New Zealand?”, Waikato University

Te rā 4 o Huitanguru 2011

## **APPENDIX FOUR: MEETINGS WITH GOVERNMENT DEPARTMENTS AND AGENCIES**

<b>Te Rōpū</b>	<b>Te Rā</b>
State Services Commission Treasury Māori Language Commission	29 November 2010
Māori Language Broadcasting Agency Te Ātaarangi	30 November 2010
Ministry of Education Tertiary Education Commission Ministry of Research, Science and Technology Māori Television Electoral College	1 December 2010
Human Rights Commission Archives New Zealand Department of Internal Affairs New Zealand Teachers Council	7 December 2010
Ministry of Justice Ministry of Economic Development Kōhanga Reo National Trust National Library of New Zealand	8 December 2010
Careers Service Te Whakaruruhau o Ngā Reo Irirangi Māori Māori Television Service Television New Zealand	16 December 2010
Ministry for Culture and Heritage Te Rūnanga Nui o Ngā Kura Kaupapa Māori Te Taihū o Ngā Wānanga	19 January 2011
Correspondence School	27 January 2011
Ministry of Māori Development Education Review Office New Zealand Qualifications Authority	31 January 2011

## **APPENDIX FIVE: OTHER MEETINGS**

Dr Jeremy Evas “Language Planning in Wales: Lessons for New Zealand?”, Waikato University	4 February 2011
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## ĀPITIHINGA TUAONO: NGĀ TĀPAETANGA

<b>Te rā i tae mai</b>	<b>Takitahi/Rōpū</b>
31/08/10	Rōpū
17/12/2010	Takitahi
15/12/2010	Takitahi
31/08/2010	Takitahi
28/09/10	Takitahi
Mā te ipurangi (tauirā)	Takitahi
Mā te ipurangi (tauirā)	Takitahi
Mā te ipurangi (tauirā)	Takitahi
Mā te ipurangi (tauirā)	Takitahi
18/11/2010	Rōpū
21/11/2010	Takitahi
14/12/2010	Takitahi
26/11/2010	Rōpū
29/11/10	Takitahi
22/12/2010	Whakahaere ā-motu
18/02/2011	Whakahaere ā-motu
31/01/2011	Whakahaere Karauna
21/02/2011	Rōpū reo Māori
24/02/2011	Takitahi
11/02/2011	Whakahaere Karauna
4/03/2011	Takitahi
10/03/2011	Takitahi

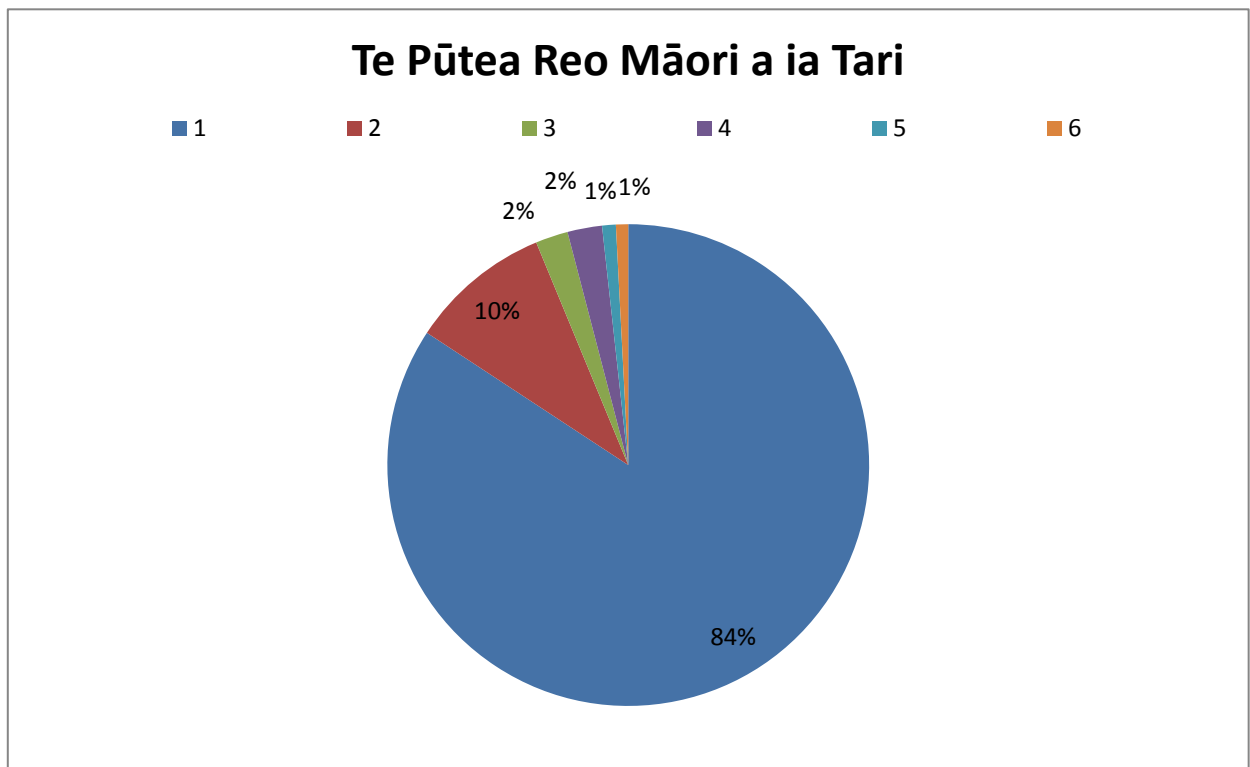
## APPENDIX SIX: SUBMISSIONS

<b>Date received</b>	<b>Individual/Organisation</b>
31/08/10	Organisation
17/12/2010	Individual
15/12/2010	Individual
31/08/2010	Individual
28/09/10	Individual
Via webpage (template)	Individual
Via webpage (template)	Individual
Via webpage (template)	Individual
Via webpage (template)	Individual
18/11/2010	Organisation
21/11/2010	Individual
14/12/2010	Individual
26/11/2010	Organisation
29/11/10	Individual
22/12/2010	National Organisation
18/02/2011	National Organisation
31/01/2011	Crown Entity
21/02/2011	Māori language Organisation
24/02/2011	Individual
11/02/2011	Crown Entity
4/03/2011	Individual
10/03/2011	Individual

# ĀPITIHINGA TUAWHITU: WHAKAPAUNGA Ā-TARI

He mea tango i: Te Puni Kōkiri, Māori Language Inventory, 30 June 2009

<b>1. Te Tāhuhu o te Mātauranga</b>	502,200,000.00	84.25%
<b>2. Te Māngai Pāho</b>	56,659,693.00	9.51%
<b>3. Whakaata Māori</b>	13,011,000.00	2.18%
<b>4. Manatū Taonga:</b>		
Irirangi Te Motu	9,949,984.00	
Te Waka Toi	1,513,700.00	
Te Matatini	1,248,000.00	
Te Reo Tātaki	359,256.00	
Te Reo Irirangi o Aotearoa	320,000.00	
Te Tumu Whakaata Taonga	260,000.00	
Te Puna Mātauranga	168,664.00	13,819,604.00    2.32%
<b>5. Te Taura Whiri i Te Reo Māori</b>	3,698,340.00	
Mā Te Reo	1,802,756.00	5,501,096.00    0.92%
<b>6. Te Puni Kōkiri</b>	4,860,630.00	0.82%
	<b>\$596,052,023.00</b>	

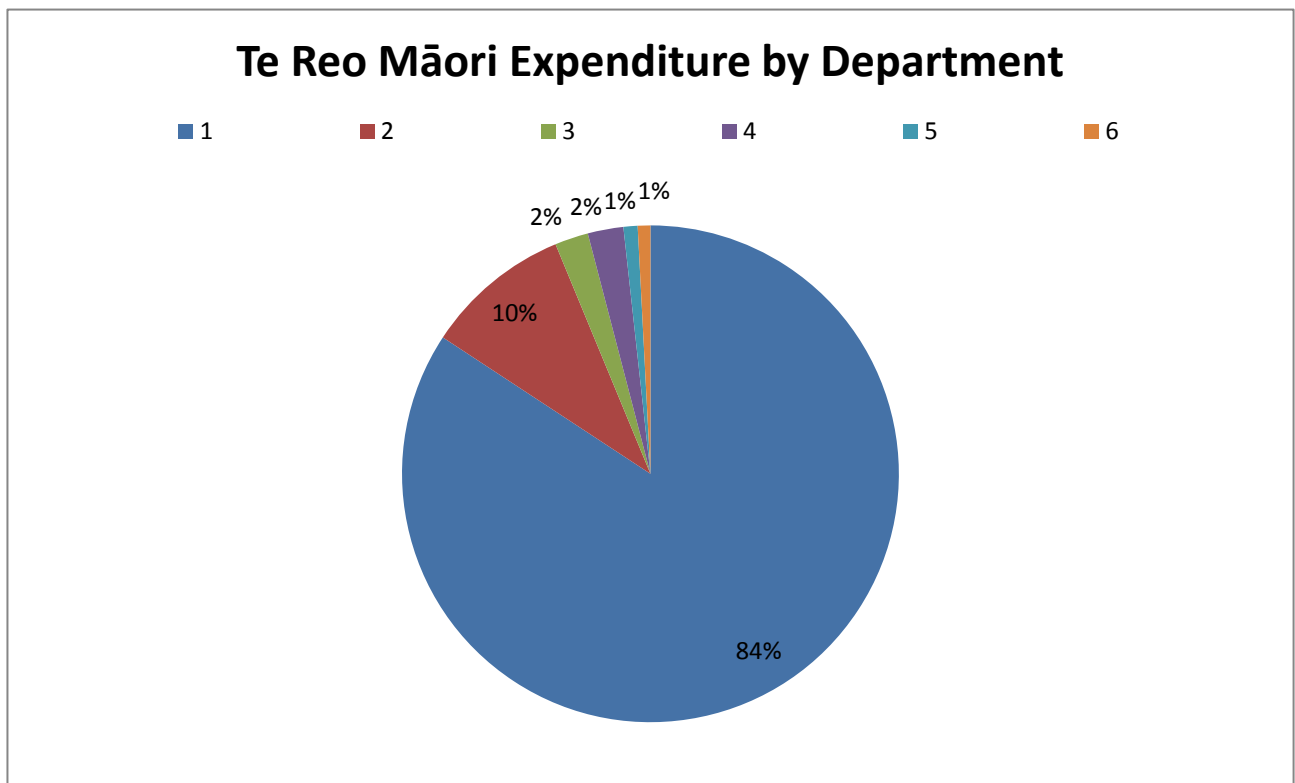




## APPENDIX SEVEN: MĀORI LANGUAGE EXPENDITURE BY DEPARTMENT

Source: Te Puni Kōkiri, Māori Language Inventory as at 30 June 2009

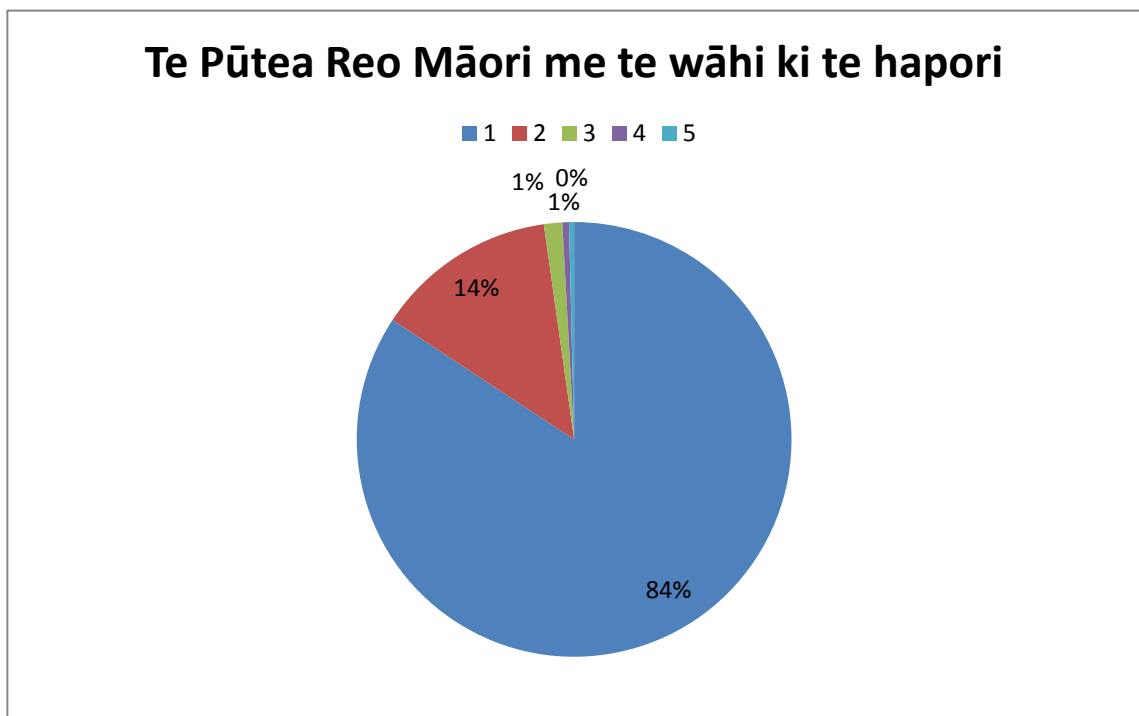
<b>1. Education</b>	502,200,000.00	84.25%
<b>2. Māori Language Broadcasting Commission</b>	56,659,693.00	9.51%
<b>3. Maori Television Service</b>	13,011,000.00	2.18%
<b>4. Ministry of Culture:</b>		
NZ on Air	9,949,984.00	
Creative NZ	1,513,700.00	
Te Matatini	1,248,000.00	
TVNZ	359,256.00	
Radio NZ	320,000.00	
NZ Film Commission	260,000.00	
National Library	168,664.00	2.32%
<b>5. Māori Language Commission</b>	3,698,340.00	
Mā Te Reo	1,802,756.00	0.92%
<b>6. Ministry of Māori Development</b>	4,860,630.00	0.82%
	<b>\$596,052,023.00</b>	



# ĀPITIHINGA TUAWARU: TE PŪTEA REO MĀORI (2009) ME TE WĀHI KI TE HAPORI

He mea tango i Te Puni Kōkiri, Māori Language Inventory, 30 June 2009

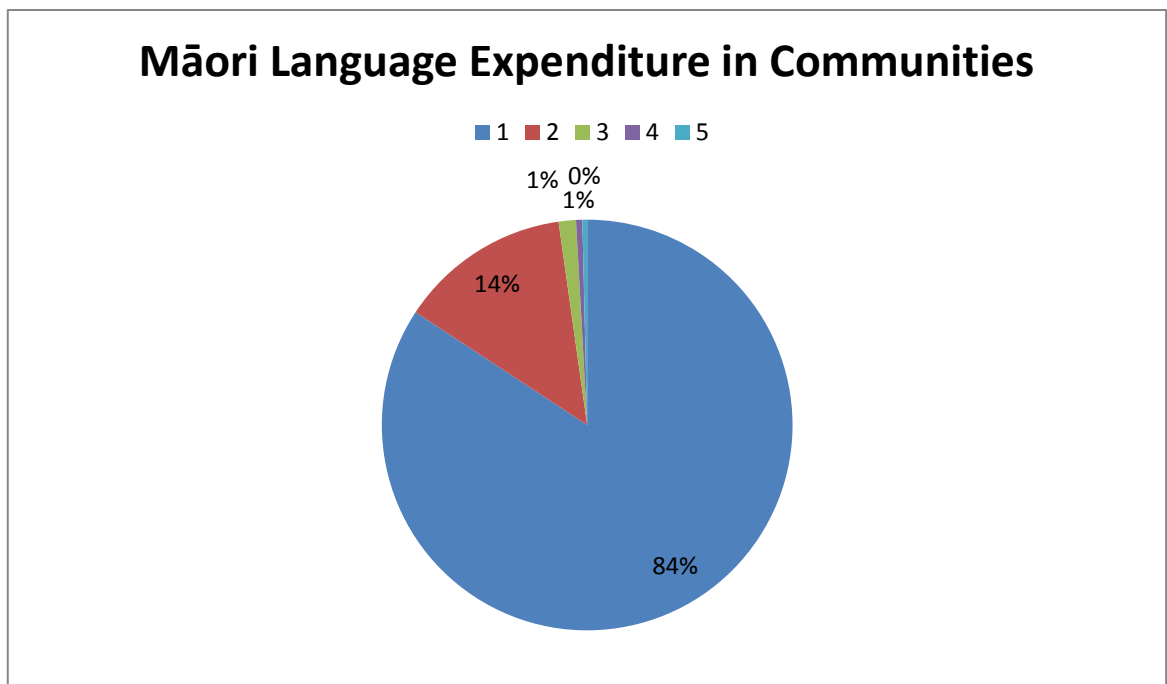
<b>1. Te Tāhuhu Mātauranga</b>		502,200,000.00	84.25%
<b>2. Pāpāho</b>			
Te Māngai Pāho	56,659,693.00		
Whakaata Māori	13,011,000.00		
Manatū Taonga	10,889,240.00	80,559,933.00	13.52%
<b>3. Hapori</b>			
Te Puni Kōkiri:	4,698,400.00		
He Kāinga Kōrerorero 1,500,000			
Kaupapa Hapori 3,198,400			
Te Taura Whiri i Te Reo Māori:	3,416,577.00		
Kaupapa Hapori 1,613,821			
Mā te Reo 1,802,756		8,114,977.00	1.36%
<b>4. Ahurea</b>			
Manatū Taonga		2,930,364.00	0.49%
<b>5. Rautaki, Kaupapa Here, Whakarite me te Rangahau</b>			
Te Taura Whiri i Te Reo Māori	2,084,519.00		
Te Puni Kōkiri	162,230.00	2,246,749.00	0.03%
		<b>\$596,052,023.00</b>	



## APPENDIX EIGHT: TE REO SPEND (2009) IN COMMUNITIES

Source: Te Puni Kōkiri, Māori Language Inventory as at 30 June 2009

<b>1. Education</b>			502,200,000.00	84.25%
<b>2. Broadcasting</b>				
Māori Language Broadcasting Commission	56,659,693.00			
Māori Television Service	13,011,000.00			
Ministry of Culture	10,889,240.00	80,559,933.00		13.52%
<b>3. Community</b>				
Ministry of Māori Development:	4,698,400.00			
He Kāinga Kōrerorero	1,500,000			
Community funds	3,198,400			
Māori Language Commission:	3,416,577.00			
Community funds	1,613,821			
Mā te Reo	1,802,756	8,114,977.00		1.36%
<b>4. Culture</b>				
Ministry of Culture		2,930,364.00		0.49%
<b>5. Strategy, Policy, Planning and Research</b>				
Māori Language Commission	2,084,519.00			
Ministry of Māori Development	162,230.00	2,246,749.00		0.03%
		<b>\$596,052,023.00</b>		



## HE PAKUPU / GLOSSARY



ahumahi	industry
ahurea	culture
anga whakahaere	infrastructure
āpitihanga	appendices
aromatawai	assessment
arotake	review
aroturuki	monitor
haepapa	responsibility
hākinakina	sport
hangarau	technology
hapori	community
hauora	health
he kupu tāpiri	notes
he whakawhānuitanga	a commentary
hōtaka	programmes/ initiatives
hōtaka matua	key initiative
kāinga kōrerorero	language homes
Karauna	Crown
Kāwanatanga	Government
kawenga	responsibility
kounga	quality
mahere rautaki	strategic plan
mana	rights, identity
mana Māori	Māori identity
mana tangata	human rights
mātāpono	principles
Minita	Minister
Minita mō Te Reo Māori	Minister for The Māori Language
mōrearea	endangered
nakunaku	disconnected/ disjointed
ngā hua	outcomes
ngā mātāpono	principles
ngā paearu mahi	terms of reference
ngā tohutohu matua	principal recommendations
ngā whāinga	objectives
panga	puzzle
pāpāho	broadcasting
pokapū	agency
pūkenga	skills
pūrongo	report

pūtea	budget
rāngai	sector
rāngai tūmataiti	private sector
rautaki	strategy
reo pātuhi	text language
Rūnanga ā-Reo	Regional Language Centre
tahua	vote (\$)
tāpoi	tourism
tātari	analyse
tatauranga	statistics
Te Mātāwai	Board of Māori Language experts
Te Paepae Motuhake	Te Independent Review Panel
tōtahi	monocultural
tūāpapa	foundation, basis
tūhononga	co-ordination
tuakiri	identity
uaratanga	value, values
waiaro	attitude
whāinga	objectives
whāinga matua	main objectives
whakahaere	operations, administration
whakaora	revitalise
whakaoratanga	revitalisation
whakapānga	references
whakapaunga pūtea	expenditure



## **Whakarongo nā Ngoi Pewhairangi**

**Whakarongo!**

**Ki te reo Māori e karanga nei**

**Whakarongo!**

**Ki ngā akoranga rangatira**

**Nā te Atua i tuku iho ki a tātou e**

**Pupuritia, kōrerotia mō ake tonu**

*Listen!*

*To the Māori language, calling*

*Listen!*

*To the noble teachings*

*the Creator has passed down to us*

*Retain it, and speak it for all time.*

**Tirohia!**

**Ngā tikanga tapu a ngā tīpuna**

**Kapohia!**

**Hei oranga ngākau auē**

**Whiua ki te ao, whiua ki te rangi**

**whiua ki ngā iwi katoa**

**Kaua rawa rā e tukua e, kia memeha e**

*Look!*

*They are the sacred traditions of the ancestors*

*Reach for them!*

*To uplift your heart*

*Send them out to the world, to the sky,*

*Send them out to people everywhere*

*Don't ever let them wither and die*

**Whakarongo!**

**Ki te reo Māori e karanga nei**

**Whakarongo!**

**Ki ngā akoranga rangatira**

**Tēnā kia purea e te hau ora e**

**He kupu tuku iho mō tēnei reanga**

*Listen!*

*To the Māori language, calling*

*Listen!*

*To the noble teachings*

*Be cleansed by the life-giving winds*

*These are words to be passed down to this generation*

**Whakarongo!**

*Listen!*

