



He Manawa o Te Reo The Heart of the Language



Hōngongoi 2001

A work in progress at Christchurch City Library

Editorial – Kupu whakapuaki

Tena Koutou Katoa

Kei te mihi nunui tenei ki a koutou katoa mo o koutou manaakitanga mo te kaupapa nei, Te Wiki o Te Reo Maori.

Ngai Tahu language development is the central focus for this edition of *He Manawa o te reo* and includes an article written by Charisma Rangipunga who is helping to develop the Ngai Tahu language programme. We have also included some snippets on myths and legends from their excellent publication *Te Karaka*. An ex-colleague and friend Arianna Tikao has produced a new CD so read on to find out more about that resource.

As in past years we have a feast of activities and new resources to celebrate **Te Wiki o Te Reo Maori – Maori language week 22 – 29 Hōngongoi (July) 2001**.

- ‘Kia Ora Week’ is the major focus for library staff and we are encouraging all our colleagues to greet customers with a friendly *Kia Ora*. The term *Kia Ora* is a familiar greeting and one that is unique to New Zealand, we hope that when you hear it you will respond well and maybe even reply with ‘Kia ora’.
- We are launching a new suite of web pages that offers a Maori language option to several layers of our web site. Check out the article in this panui by Simone Hindin.
- On the practical side there will be a Maori language workshop using the Te Ataarangī method of learning. Charmaine Tukua will tutor the workshop.
- There will be kapa haka (cultural song and dance) performances throughout the week, these cultural performances are exciting to watch and add a different dimension to hearing te reo Maori.
- A very special event will take place on Tuesday 24 July. Kaumatua Terry Ryan will be giving a korero on the Heritage Trail, ‘The First

Peoples – Waitaha to European in Christchurch’, which identifies and recognises sites within Christchurch City of significance to early Maori and European settlers prior to the organised European settlement by the Canterbury Association. Each site is acknowledged with either an information panel or a plaque. Terry and Jenny May, the Senior Heritage Planner for Christchurch City Council, spent over three years researching material relating to the sites.

- A wananga tukutuku run by Nga Puna Waihangā – Otautahi, the local branch of the Maori artists and Writers association took place in the library during Queens birthday weekend. The results of this workshop will be on display



throughout the week. Some of the uncompleted panels will be used to demonstrate this ancient craft in the library. Mae Taurua, master weaver, will be available throughout the week, so please come in and have a go. Once completed the 18 panels will be hung in the new Maori collection after refurbishment of the building.

- **Ever wondered how to make a set of poi?** Now is your chance to come in and learn about the art of poi making while you are listening to the new CD of one of our talented local musicians Arianna Tikao.

We hope you will enjoy the events on offer this year and we look forward to meeting you throughout the week.

• New name competition

We are looking for a new name for the new Maori area. If you have a suggestion, grab an entry form and enter the naming competition. The winner will receive a \$40 book voucher.

Aue!

We are sorry we are unable to include macrons with this paper copy of *He Manawa o te reo*. Our IT team is aware of the problem and will fix it for us soon.

Hei Konei ra

Haneta Pierce

Maori Services and Resources
Whakamana takata – tu takata
Giving value – being valued

Maori Language survey

A \$1.6 million survey to gauge the health of the Maori language started in June 2001.

The nationwide project, run by Statistics New Zealand on behalf of the Ministry of Maori Development, Te Puni Kokiri, is the most comprehensive survey ever carried out on the subject.

Around 7,000 Maori aged 15 years and over will be asked questions such as how often they use te reo Maori, where they use it and how well they speak the language.

Other questions will cover Maori language on radio and TV.

A previous survey in 1995 showed the language was in serious trouble, with only eight percent of Maori adults fluent in the language.

A Te Puni Kokiri senior policy analyst, Tipene Chrisp, said both Maori and government had tackled the problem, although results of the survey would help initiatives in improving Maori language development programmes.

The survey results will be published in April 2002.

Article published in *Te Karere*,
Maori news, 23 May 2001





Te Reo pages on library web site

<http://library.christchurch.org.nz/TeReo/>

As a part of the continued development of the Christchurch City Libraries web site we have added a suite of pages in Te Reo. The purpose of this development is to allow basic navigation of the site and offer some essential library information in Te Reo. As a result we have had the homepage, nine main navigation pages and a selection of the key services pages, for example the membership, borrowing and general services pages, translated to Te Reo.

You can get to these pages through a Te Reo button in the header bar that takes the user to the Te Reo homepage. From here the user can select any of the nine navigation pages, the New Users page in Te Reo or get further information about the Te Reo pages. An equivalent button on the Te Reo header bar links back to the English language homepage, or clicking on a link to a page that is not available in Te Reo will also take the user out of the Te Reo pages, to the relevant page. It is intended that over time we will add to the Te Reo section of the web site.

We believe that as the Christchurch City Library it is appropriate for us to use language specific to our constituents – Ngai Tahu. As a result we have decided to use the Ngai Tahu dialect for our translations. To allow for correct use of macrons we have elected to follow the recommendations of Te Puni Kokiri and use Unicode. The pages include help for people who may not be seeing the macron correctly.

Simone Hindin, City WWW Co-ordinator



Myths and legends of the Maori

Found in a 1986 New Zealand Calendar published by The Race Relations Office

Pepuere, February

Ko Maungataniwha

Ka haere te Korero nei-mo Nukutawhiti te uri o Kupe ko ia nei i haere mai ki Hokianga. I noho ia ki te wahapu o Hokianga, a, ka hiahia ia ki te haere ki roto rawa o Hokianga. Engari, ka nui te matakū o Nukutawhiti no te mea he tino kino te ahua o tona moemoea mo tenei wahi.

Ka karanga a Nukutawhiti ki nga taniwha o Hokianga, "Arai-te-uru! E Niwa! Me haere kourua ki runga o te awa; kimihia te mea whakamataku nei o tera wahi. Ka mutu ta kourua mahi ka hoki mai ano".

Ka haere nga taniwha nei.

Ka kitea e raua te mea nei e whakamataku ana i o Nukutawhiti, ara he maunga nui, he maunga teitei, e tu ana. Ka hoki raua.

E tatari mai ana a Nukutawhiti i a raua,

"E Nukutawhiti he maunga ke!"

"He maunga ke?"

"Ae! He maunga ke!"

Ka mutu te matakū o Nukutawhiti. Ka haere ia ki tera wahi, ki, te maunga nui.

Ka korero ia, "E Maunga, ko to ingoa, ko Maungataniwha, hei karangatanga ki nga taniwha maia o Hokianga".

Translation Maungataniwha

According to the story – it was Nukutawhiti the descendent of Kupe who came to Hokianga. He settled at the mouth of the Hokianga and desired to travel to the inner harbour. But he was greatly afraid, having had terrible dreams about that place.

Nukutawhiti called to the taniwha-guardians of Hokianga, "Arai-te-uru! Niwa! Come here! You two are to go up the harbour, find out what is causing so much fear in that area, and then come back here."

The taniwha set off.

They saw what Nukutawhiti was concerned about; it was a mountain, a lofty mountain there; so they returned.

"Nukutawhiti it was only a mountain!"

"Just a mountain?"

"Yes a mountain!"

Nukutawhiti was no longer afraid. He went into that area where the mountain was. He said "O mountain you will be called Maungataniwha in honour of the brave guardians of Hokianga".

Kai Tahu kupu and sayings

Below is a list of some Kai Tahu kupu and sayings. There is an English and standard Maori translation alongside each word.

Auanoa	Aua; I don't know
Auatu	Hei aha; So what, forget about it
Naia	Anei: Here it is
Maniori	Turituri; Be quiet!
H?koro	Matua Tane; Father, Uncle
Hakui	Whaea; Mother, Auntie
Poua	Koro; Grandad
Taua	Kuia; Grandma
Tauti mai	Tahuti mai, nau mai; Welcome
Apea	Akene pea; It's possible, maybe
Naki	ngeru:cat
Wananei!	Miharol; amazing! Choice
Mahetau	Riwai; potato
Takata pora	Pakeha; literally 'boat person'

Source: *Te Karaka Makariri/Winter 1996 p30*

Types of Pounamu

Inanga	pearly white or grey-green colour
Kahurangi	light green
Kawakawa	dark to rich green
Tangiwai	olive-green to bluish-green
Auhunga	pale green



Kahatea	dark rich green with black flecks and streaks
Kokopu	dark brown, olive green and yellowish colourings
Pipiwharau	green and white
Raukaraka	olive and yellowish shades
Totoweka	green with small reddish spots and streaks

Source: *Te Karaka Raumati/Summer 1997 p19*



Maehe – March

Ko Rangi raua ko Papa –

E ai ki nga korero a o tatou tupuna Maori, i te timatanga ko Io, a ko ia anake. Mai i te kore, ka puta ko Rangi raua ko Papa. Ka piri raua ki a raua ano, a ka whanau mai a Tumatauenga, me Tangaroa, me Tawhirimatea, me Tanemahuta, me Haumia-tiketike, me etahi atu.

Kaore I taea e nga tama a Rangi raua ko Papa te whakatika, no te kaha o te piri a nga matua, tetahi ki tetahi. Ka taea e ratou te ngoki anake. Nawai ra, ka hui ratou ki te whiriwhiri me aha ratou.

Ahakoia te pirangi o Tumatauenga kia patua ona matua, i whakaritea e ratou kia wehea raua. Kaore o Tawhirimatea i whakaae a, ka ki atu "Waihotia". Ka pepehi tetahi me tetahi o ratou i o ratou matua, engari kaore i taea. Katahi ka takoto a Tanemahuta ki runga i tona whaea a ka whana i tona matua ki ona waewae.

No reira, ki o tatou tupuna Maori, ko Rangi-e-tu-iho-nei; ko Papatuanuku-e-takoto-nei.

Translation Rangi & Papa

From the first division of time unto the tenth, and to the hundredth and to the thousandth, all was in darkness.

Te Po nui,
Te Po roa,
Te Po uriuri,
Te Po kerkere,
Te Po tiwhatiwha,
Te Po tangotango,
Te Po te kitea ...

Papatuanuku the Earth Mother and *Ranginui* the Sky Father, the parents of all creation lay joined together and no light came between them. In continuous darkness their children pondered what to do: To kill them? To separate them? After many disputes, debates and quarrels it was *Tanemahuta*, God of the forests who slowly forced them apart. The sun shone in and life began to flourish.

Tanemahuta remained with the Earth Mother, and so did *Rongo-ma-Tane* God of cultivated food, *Haumia-Tiketike* God of fern root and wild foods, *Tumatauenga* God of war and *Tangaroa* the Sea god; but *Tawhirimatea* God of wind, in moody disagreement went off to join the Sky Father. He frequently returns to ruffle or disrupt or damage those on Earth.

Language development for Ngai Tahu

Ka rikoriko whetukituki mai nga whetu hei tohu o te tau hou ko Matariki, ko Puanga enei, nga mihi ki a tatou. Ae kua maiangi ake a Matariki i te tahatu o te rangi, ka taea te ki kua tae mai te wa ki te whakapai i a tatou ano mo te tau kei te haere mai, ki te whakakapi hoki i nga mahi mo tera atu o nga tau, tau ai.

Ka huri oku mahara ki a ratou kua haere ki tua o te tatau pounamu, kua wheturangitia hei tohu arahi i a tatou katoa i te wa o Rangituhiahi – tiaho mai, kanapa mai.

Kia a tatou te hunga ora – mauri ora ki a tatou katoa.

Tenei au te pononga mo te Puna Reo ki Ngai Tahu hei reo whakaatu ki a koutou i nga mahi a te iwi nei e pa ana ki to tatou nei reo rangatira, te taonga whakahirahira a o tatou nei tipuna.

I whakatu te Runanga O Ngai Tahu i tenei Puna ki te hapai i to tatou nei reo, ki te whangai i te whanau whanui o Ngai Tahu ki tenei o nga kai reka rawa. He maha nga tino kaupapa o tenei puna, a, ko te tamarack matua mo te ropu nei ko te Kotahi Mano Kaika – a, hei whakamarama hei te tau Rua Mano me te rua tekau ma rima ka taea e nga kainga kotahi mano, no Ngai Tahu te korero Maori. I runga i tera ko nga mahi kei te mahia e te iwi hei whakapai te putake mo te wawata nei kia tutuki pai. He maha nga mahi, a, kei te whakatu wananga reo, kei te whakapai mahere ma ia runaka, kei te rangahau hoki i nga kupu motuhake, nga kiwaha me nga kirehu ki ta nga iwi o Te Waipounamu.

Ma enei mahi katoa ka tutuki pea te wawata o te iwi nei ki te whakaora te reo Maori me ona tikanga ki te iwi o Ngai Tahu. Akene ka kite.



Greetings to us all as the stars of Matariki and Puanga appear in the night sky, a sign of the New Year. Matariki has risen on the Eastern horizon and it is said that it is now the time to prepare ourselves for the coming year and to bring to a conclusion our works of the previous year.

To those that have gone before us and who now adorn the sky as guiding stars, I farewell thee.

To us that still abide, may we have prosperity and well-being.

The following is a brief overview on what Te Runanga O Ngai Tahu is currently doing to increase the language use and development within the iwi.

Te Reo Maori has been highlighted as a stand-alone strategy by the iwi because of the dire statistics for Ngai Tahu – that is less than one percent fluent in te reo Maori.

Ngai Tahu has long been impoverished in te reo Maori. Therefore at the turn of the new millennium Ngai Tahutanga and Matauranga NgaiTahu were identified as important components for our future tribal development. Central to both of these is Te Reo Maori and Tikanga Ngai Tahu which emphasis our unique tribal identity.

The Runanga of Ngai Tahu thus established its Puna reo to uplift te reo Maori and also to once again feed the descendants of Tahu Potiki with this delicious fare.

The main focus for this puna is to implement our 25 year strategic plan, namely **Kotahi mano kaika, Kotahi mano wawata** – One thousand homes, achieving a thousand aspirations. In explanation the main goal of this strategy is thus to have a thousand Ngai Tahu families speaking te reo Maori within the home by the year 2025, so that te reo ki Ngai Tahu might be pulled back from the threshold of endangerment where it currently stands. For re-gensis to take place it is believed that Ngai Tahu reo must be a communicative language spoken not only on our 18 Papatipu mara,e but also within our contemporary homes.

Based on this (draft) strategic plan, the iwi has begun the implementation of a number of multi-faceted programmes and partnerships to ensure that this vision is fulfilled. This includes the facilitation of wananga reo at a number of levels to assist the Ngai Tahu Maori language learner in their language development, the development of individual Runaka strategies and plans for the revitalization of te reo within those particular regions, and research into Ngai Tahu dialect, including proverbs, idiom, colloquialisms, and the regional variations therein. It is hoped that by entrusting energy into the re-vitalisation of te reo ki Ngai Tahu that it may once again flourish within the iwi, as one of greatest taonga trusted into our care.

For any more information on Ngai Tahu language programmes please contact Charisma Rangipunga, c/- Puna Reo ki Ngai Tahu, PO Box 13-046 Christchurch

Charisma Rangipunga





The legend of Aoraki

The story of Aoraki is about four brothers who made a huge mistake and that mistake became the mountain range known today as Te Tiritiri o Te Moana (The Southern Alps).

The story begins when there was only darkness. Out of the darkness came Maku (moisture), who married Mahoranuiatea and they has a son called Raki. Raki married Pokoharua-te-po and their sons were Aoraki, Rakiroa, Raaraki and Rarkiroa. They all lived in a special place in the heavens, where they had everything they could ever want. Until one day, Pokoharua-te-po became upset because Raki had fallen in love with another woman, Papatuanuku (Earth Mother). Raki descended from his home in the heavens to the earth, where he married his new love. Pokoharua-te-po just cried and cried.

Aoraki and his three brothers became angry because of what their father had done to their mother and they decided to visit Papatuanuku. They climbed into their magical canoe called Te Waka o Aoraki and descended from their home in the heavens, sailing across a great ocean called Te Waonui o Takaroa (The Great Ocean of Takaroa). Aoraki and his brothers journeyed for a long, long time until they found the new wife of their father. They gazed at Papatuanuku as she lay across the ocean with their father and realised their father was really in love with her.

Aoraki and his brothers decided that they should return home to comfort their mother who had remained in the heavens.

Aoraki stood in the magical canoe and began the sacred chant that would make the canoe rise back into the heavens. But he made a mistake in the chant and instead of returning to the heavens, Aoraki and his brothers remained on earth. Strong winds began to blow and the sea began to rise. Aoraki and his brothers panicked when they realised they were stranded on earth. The storm became stronger and the canoe turned on its side. Aoraki and his brothers climbed onto the side of the canoe and waited for someone to come and rescue them. They waited for a long, long time, but no-one came. Slowly, as the passed, their hair turned white and their bodies became as hard as stone.

Finally, Aoraki and his brothers became snow-capped mountains. Aoraki, the eldest of the four brothers, was the tallest peak of the mountain range and is known today as Aoraki of Mount Cook, with his brothers sitting on either side of him. Their canoe became the land we live upon today, known as Te Waipounamu (The Greenstone Waters), but the ancient name our ancestors gave the South Island was Te Waka o Aoraki.

Source: *Te Karaka Makariri/Winter 1998 p48*



Whaea

Whaea is Christchurch-based Ariana Tikao's new three-song CD-single, all in te reo Maori, and in the Kai Tahu dialect. It showcases Ariana's song-craft, with innovative backing by some of Christchurch's top musicians.

Ariana has been writing songs in te reo since 1991 when she was a student majoring in Maori Studies at Otago University. She felt inspired by what she was learning and still feels an affinity with singing in te reo. Ariana says "I think that singing in Maori comes more naturally, perhaps because of the rounded vowel sounds, but also because of the spirit of the language."

The title song *Whaea* celebrates and affirms the role of motherhood. While recording the single at Manaaki Studios in Christchurch, Ariana was seven months pregnant with Tama-te-ra, her second child, who was born at the end of April.

Whaea has a fusion of musical influences, blending pacific rhythms with seventies retro-funk, with other pop/chant flourishes keeping the listener interested right to the end of the track. The CD-single also includes a more laid-back jazz-influenced version.

The CD-single is the first instalment in the *Whaea* project, with an album to follow later in the year. Ariana has received funding for the *Whaea* project from Te Mangai Paho and Creative NZ.

If you would like a copy of the CD-single or for further information you can contact Ariana at horomaka@actrix.co.nz.

Kai Tahu Whatatauki from Maramataka Kai Tahu 2000

Ngai Tahu Proverbs from the Ngai Tahu calendar 2000

He mahi kai hoaka, he mahi kai takata.

Just as work consumes sandstone, it also consumes people.

Ko te kokomuka te rakau i tunua ai te moa.

Kokomuka is the wood used to cook the moa.

Koia hoki te hauku he roimata na Raki e taki ana ki a Papa.

It is the dew; the tears that Raki cried for Papa.

He puna hauaitu; he puna waimarie; he puna karikari.

The pools of frozen water; the pools of bounty; the pools dug by the hand of man.

(Rakaihautu divining the nature of the new land Te Waipounamu prior to his arrival).

Auahi, au ora; aumoana, aua noa atu.

Smoke on land is a sign of life; mist on the ocean is a sign of caution.

Kua pakoa te tai.

The tide is right out. (Said of a person when their strength is gone.)

Kaua e waiho ki te mahaka harakeke kia uaina e te ua, kia whitikia e te ra pakapaka, kia puhia e te hau ka motu, Ekari, waiho ki te mahaka whitau, kia uaina e te ua, kia whitikia e te ra pakapaka, kia puhia e te hau, e kore e motu!

Do not leave it to a snare made from undressed flax to be rained on, beaten by the sun and blown by the wind, but instead make it from the t? or the whitau so that it may be rained on, beaten by the sun, blown by the wind and never be broken!

Noku te korikori nou te korikori tahi.

When I move so you will move with me.

Te toimairaki me te hukapapa, me te hukarere, me te ua, he aitaka na Raka i a Papa, koia te taru ka tupu ai i te raumati.

Morning mists, ice, snow and the rain; descendants of Raki and Papa, the shoots from which summer grows.

Kei waiho koe hei tawai i ka ra o to ora.

Lest you be like an incomplete canoe all the days of your life. Do what need to be done lest you regret it.

Ae! Ka ra o toru whitu!

Yes! The sun from the third and seventh months.

E kai ko maoka, ka kai Korekore.

Korekore was considered lazy because he only pretended to hunt and all the while ate the food gathered by others.