

PUTANGA 2 •

Nama 1

Kei a wai

Kei a wai is a Māori language learning game produced by REO Limited, a company based in Bulls. The makers of the game describe it as, 'A fun, fast-moving question and answer game which teaches basic te reo Māori'. They go on to say that the game is 'aimed at cultivating skills in viewing, listening, speaking and, in an extended application, reading'. The game is available in four different versions; numbers and numerals, positions and situations, colours and shapes, and actions and activities.

On the packaging, it states that the game is suitable for ages 2 to 82. Accordingly, we bought it for our son's third birthday. I have to admit that the \$70.00 pricetag made me think very hard before purchasing the game. Later on though, I found out that the game is targeted at kōhanga and kura! The idea is for parents to borrow it for use at home. Doh!

Anyway, following the big event, we sat down to play the game with the kids. We got the numbers and numerals game. We found that, in all honesty, the game we bought was a simplified version of housie. One person acts as the caller, and asks 'Kei a wai te (number)?'. The good thing is that the question and answers are written on the cards in Māori; players with the matching number etc. place a token on that space.

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He Mihi

Nau mai, haere atu tāku pānui, kawea atu te aroha ki te iwi e ngākaunui ana ki te reo Māori. Tēnā koutou, tēnā koutou, tēnā tātau katoa i ngā tini āhuratanga o te wā, arā, ngā piki me ngā heke o te whakatō i te reo ki roto i ā tātau tamariki.

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

In this issue of KTW, we look at some new Māori language games and videos, review the results of the Māori language survey undertaken in 1995 from a whānau perspective, take a look at some whānau initiatives in the budget, and feature a guest column by Rangī Nicholson of Ngāti Raukawa and Ngai Tahu about the role of karakia in promoting te reo among whānau. Rangī is a longtime Māori language teacher at the adult level, as well as an ordained Anglican Minister. Tērā anō ētaihi kōrero mō te hunga e matatau kē ana ki te reo, arā, mō te wāhi ki tēnei hunga hei āwhina i te hunga e ako tonu ana.

Do your kids go stir-crazy in winter?

Winter is well and truly upon us, and our kids are stuck inside because of the cold and wet weather. It can be really challenging finding things for them to do, especially when they are full of energy and hianga.

Our house has resembled a bomb sites several times already, so I was greatly relieved to take the three kids to the Māori Library Week at Lower Hutt Public Library, and let them run riot there (I mean, creatively express themselves!). The week featured story-telling in Māori, displays and mahi harakeke for the kids to do. At other times, we have turned to some Māori language board games and videos to entertain the kids.





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The older children do tend to quickly become bored with this, but it is possible to make the game harder, to keep their attention, by adding in various maths sums. However, even this tends to get boring after a while (mind you, I'm not a fan of housie so what do I know!). The makers of the game do stress, however, that the game is aimed at beginner learners of Māori.

In short, I think that the game is a good thing for parents to share with younger children. The price tag is a little bit off putting, but maybe your kōhanga can buy the game and set up a lending system.

Mana Māori

Mana Māori is another Māori board game that has been on the market for some time now. This is basically a Māori version of Trivial Pursuits, with questions about tikanga, history and te reo. If you get the questions right, you get a piece of pie, and the chance to move on to the central koru where you can win the game. There are also various 'chance' spaces along the way to the central koru, where you can leap ahead, or be sent back to square one depending on the luck of the draw.

The game is in English at the moment, although the questions and the 'chance' spaces are taken from within tikanga Māori. We hear that a Te Reo version is in the pipelines. The game is pitched at older children (say, eight years and older), but we found that our six year-old played quite happily with a little bit of coaching and encouragement. It does require some patience and concentration to sit down for 45 minutes to play the game. And be careful for the fiddly little pieces of the game.

This is a Māori language video about a huhu whānau that have to survive the attention of two hungry magpies.



Buzz and Poppy are two huhu tamariki, a boy and a girl respectively. Buzz is the responsible one that has to look after his sister, but Poppy has major attitude! Watch out for the two magpies, though, because they are real scene-stealers. The video was produced by Airforce Digital, an Auckland based company, with major input from Rhonda Kite and Waihoroi Shortland.

In this time, when kids can sit and watch videos for hour after hour, it is wonderful to have a Māori language video to put in front of them. Because this was the first time that a cartoon video had been made in Māori, I was curious about how it would sound and how the kids would react to it. It did seem odd at first to see cartoon figures talking Māori, but the more I watched, the more I liked it. And most importantly, the kids didn't bat an eyelid; for my three year old it was just like any other programme on tv.

They did take a while to warm to the characters, but that was because they were more used to mainstream cartoons liked The Simpsons. After a couple of times, however, all three kids (aged 11, 7, and 3) related to Buzz and Poppy, and really enjoyed the video. The girls especially liked Poppy because of her sassy attitude.

With Waihoroi involved, te reo was high quality, easy to follow and attractive to the kids. There are a number of waiata on the video, and a song sheet has been included so that the kids can sing along.

Ngā mahi mātātoa a Buzz & Poppy can be purchased from Airforce Digital, P.O. Box, Auckland for \$34.95. I have to confess again that I initially thought that this was expensive for a half-an-hour video, but we have certainly had our money's worth out of the video on rainy afternoons! And the kids want to know when we get can get the next one!

Other Māori language programming on television to look out for include;

Tikitiki

on Channel One at 8am on Sundays (aimed at Kōhanga Reo children).

Tūmeke

on TV 4 at 8.30am on Sundays (aimed at Rangatahi), and

Mai Time

on TV 2 at 11am on Saturdays (aimed at Rangatahi).



GOOD news, BAD news

The National Māori Language Survey has some good news for Māori families concerned about te reo, and some bad news. The survey was undertaken in 1995 by Te Taura Whiri i te Reo Māori to identify how many people speak Māori, how often, where and for what reasons. The results of the survey were published last year by Te Puni Kōkiri.

The survey found that 59% of Māori adults had some ability to speak Māori, and that 93% of Māori adults could understand spoken Māori to differing levels. The bad news here is that most people had limited ability to speak and understand Māori, that is, they could understand the basic greetings and everyday commands and kōrero, but not much else. The good news is that this widespread level of knowledge represents an excellent base to build on, especially when so many Māori people have positive attitudes to the language. The challenge is finding ways to turn the positive attitudes into positive energy.

The survey recognised the home as a key domain for revitalising te reo. The results also show that Māori people use the language most at marae, at kōhanga and kura, and at church (see the guest column by Rangī Nicholson for more about this). There is some exciting news about te reo in the home in the survey summary report;

The survey findings indicate that Māori parents encouraging their children to learn Māori. Over a third (39%) of those Māori adults who live with children under the age of 16 years speak Māori to their children....

In addition, almost a quarter (24%) of the respondents live with children who speak Māori. Of this group, 75% had enrolled their child in either immersion or bilingual classes.

Te Puni Kōkiri go on to state that;

If people are to acquire Māori language at an early age and thereby improve their prospects of becoming highly proficient speakers, more emphasis needs to be given to ensuring that Māori is the main language spoken in homes.

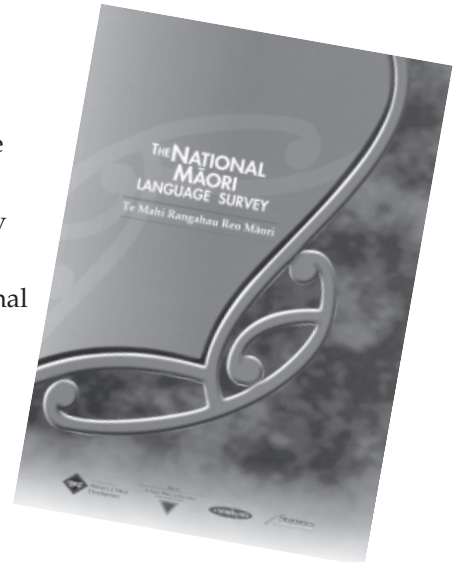
Information about the National Māori Language Survey can be obtained from

Te Taura Whiri i te Reo Māori
P.O. Box 411
WELLINGTON

Te Puni Kōkiri
P.O. Box 3943
WELLINGTON

This survey was undertaken in 1995, twenty years after the first Māori language survey undertaken by the New Zealand Council for Educational Research.

Where will Te Reo be 20 years in the future? Who will speak Te Reo then?



Some Māori language whānau initiatives in the budget

In the budget that was announced in May, the Government introduced the Māori Language Education Plan, and supported it with two initiatives;

1. *Māori language teaching and learning materials.*
\$6.486 million has been set aside over the next three years. This money is designed to increase development, publication and supply of Māori language teaching and learning material. The rationale of this is to ensure that a basic set of Māori language teaching and learning material is in place to support the learning programme for each of the strands in the curriculum and

Te Whāriki. It will also enable Māori medium teachers to get their students to a point where they can read and do maths, in Māori, by age 9 and be supported in their studies in ongoing years. By doing this, it is hoped to reduce teacher workload.

So, all you budding authors out there, go to it!

2. *Māori language proficiency development for early childhood teachers.*
\$1.584 million dollars has been set aside for the next three years to purchase Maori language professional development programmes for Maori medium early childhood programmes. The aim of this is to improve the Māori language skills of Māori medium early childhood teachers.

There was also another education initiative announced for Pacific Island families called *Anau Ako Pasifika*. In

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this programme, \$262,000 will be made available over three years to support Pacific Island families. Anau Ako Pasifika:

- is a home-based programme, focusing on the whole family using the family's heritage language
- involves a mix of home-based visits to facilitate parents' knowledge of early childhood education, the development of parent support groups, and the development of resources

This initiative seems very similar to the *Parents as First Teachers* programme that has been operating for some years; however, the key difference is the emphasis on focusing on the whole family using the heritage language.

This information has been taken from the Ministry of education homepage at:

[Http://www.minedu.govt.nz/ministry/budget1999/initiative04.htm](http://www.minedu.govt.nz/ministry/budget1999/initiative04.htm)

For more information, contact

Te Wāhanga Māori
Ministry of Education
Private Bag 1666
WELLINGTON

Ētahi kōrero hei whakamihi i te tamaiti mō te mahi pai

Here are some suggested phrases that you can use to praise your child when they do good.

Ka pai koe Ka mau te wehi

Ka rawe Hara mai!

He tau tāu mahi Tūmeke koe!

Ae, marika! Meinga!

Kei konei

Te pai hoki, (e tama) (e hine)

Kei runga koe, (e tama) (e hine)

Ka mutu pea te pai o tāu mahi

Try some of them out, and see which ones work best in your family.

Evening Karakia

does it still happen?

By Rev. Rangi Nicholson.

Rangi is from Ngai Tahu and Ngati Raukawa. He lives in Christchurch with his wife and two children. After a long teaching career in various institutions, Rangi is currently the Visiting Lecturer in Māori Education at the Christchurch College of Education. He is an applied linguist and a theologian.

Seven day Māori language total immersion courses for Te Wānanga o Raukawa in the 1980s seem like a dream now. Staying on a marae for six nights was tiring but worthwhile. What did we do after kai in the evenings? I remember that the kuia and kaumātua who came to the courses expected to have karakia. It would often begin with a short prayer followed by a hymn. We also had Bible readings and just occasionally a sermon. The Lord's Prayer came towards the end with a closing hymn and prayer.

Tikanga was involved. Students were expected to take the exercise seriously and to be tidily dressed. Generally the group taking the service was stationed up the front of the meeting house near the elders so they could hear everything. After it was over, there were mihi from the kaumatua with suggestions for improvement.

At tangihanga after kai in the evening, service are fairly commonplace throughout Aotearoa and Te Waipounamu. But what about homes? I once stayed with a kuia and her family for a few days. Every evening at 7:00pm a small bell was rung and we all gathered in the lounge. Goodbye Shortland Street, goodbye Holmes! It was a Ratana service entirely in Maori lasting for about fifteen minutes. I also knew of a family from up the East Coast who had karakia every night at 7:00pm wherever they were placed. So if they were in the kitchen at that time, it was held here. If they were in the lounge, it happened there.

I would like to hear from families that have karakia in Maori at home in the daily basis. *Does it still happen? How is it organised? What are the tikanga?* (Please address your correspondence to Ko Te Whānau.)



You are invited to write to us to discuss your success stories, your problems or anything else about the Māori language.

Please photocopy this newsletter and hand on to family and friends. Send your letters (in Māori or English) to:

Ko Te Whānau

Te Taura Whiri i te Reo Māori
Pouaka Poutāpeta/PO Box 411
Te Whanganui-a-Tara/Wellington
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