



**Ngāti Rārua**  
Te Rūnanga o Ngāti Rārua

# **Tērā Te Awatea**

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**Te Kuru Tangiwai o Ngāti Rārua**

Ngāti Rārua Reo Revitalisation Strategy



# He Mihi

Ranea te rangi e tū nei  
Ranea te papa e takoto nei  
Ranea te pouherenga tangata o motu,  
Kei ngā mate tautini, taumano  
Haere, whakangaro atu rā  
Ki a tātou te hunga ora,  
Tēnā rā koutou katoa

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## He Tai Aroha

Our reo revitalisation strategy is dedicated to the memory of  
Aunty Keupe Fairest-Stafford for her commitment to the revival of  
Ngāti Rārua identity across the rohe of Te Taihū o Te Waka a Māui.

*E te rūruhi mōrehu o tuawhakarere, kia au tō moe.*

Tērā te awatea ko wai ana mai Te tara ki Tokomaru mārama ai te titiro Ki ngā haerenga maha o ngā tūpuna O te iwi nui tonu kua mene ki te pō Ngā parekawakawa i mihia iho nei Tēnei mātou kei roto i te aroha Ko Ngāti Rārua te mahuetanga iho I te mate kua ora i tawhiti kua tae mai Kua kōkiri te whetū o te ata E kore e hoki mai e	Behold the light of a new day that appears above Tokomaru, Clear is the view to the pathways traversed by our ancestors who have passed on, Each of them remembered by wreaths of intertwined kawakawa, symbols of love, woven by the people of Ngāti Rārua who remain to farewell those who journey toward the morning star, Never to return
Pikautia e ngā tūpuna Ngā ia i tuku ki te awa o Wairau I te nuku o te whenua, hei aha rā Hei mana mō ngā uri e tupu ake nei Te kuru tangiwai o Pukekōhatu I makere iho ki tōna iwi e Hei pupuru i te taura whenua Te taura tangata mō ake tonu atu eeee!	Their hopes and dreams are released into the Wairau river for the betterment of the generations to come, Such is the prized tangiwai earring of Pukekōhatu, handed down to his people as a reminder to hold fast to our identity forevermore!



## Tērā Te Awatea

### Tērā Te Awatea

The name of our reo revitalisation strategy derives from the title of a Tainui mōteatea brought to Te Taihū o Te Waka by Aunty Keupe

in the 1990s. 'Tērā Te Awatea' translates to mean 'behold the daylight', and is a representation of a new day.

### Te Kuru Tangiwai

Te Rūnanga o Ngāti Rārua refer to 'Tērā Te Awatea' as a 'kuru tangiwai', rather than a 'rautaki' based on the value that we place on Te Reo Māori. A kuru tangiwai is a greenstone ear pendant made from the prized tangiwai variety of pounamu.

The term was taken from the second verse of the mōteatea Tērā Te Awatea and is a metaphor that describes a revered taonga that has been passed down inter-generationally and must be cherished – ko tō tātou reo tērā.





# Background

Ngāti Rārua are descendants of Tainui waka and originate on the west coast of the Waikato, King Country region. Our whakapapa is traced back to the eponymous ancestress Rāruaioio, who married Tūpāhau, and bore the children from whom Ngāti Rārua descend. Kārewa, son of Rāruaioio and Tūpāhau married Rāruatere, further entrenching the name. The children of this marriage came to call themselves Ngāti Rārua.

Ngāti Rārua tūpuna migrated to Te Taihuhu o te Waka a Māui in the 1820s and 1830s. By 1840, they had established permanent kāinga in Wairau, Whakatū, Motueka and Mōhua, and maintained seasonal kāinga in Marahau, Awaroa, Moutere, Aorere, and Whanganui.

With the arrival of Pākehā and the alienation of iwi land, many Ngāti Rārua whānau were forced to assimilate into Pākehā society or relocate elsewhere. This resulted in the mass depopulation of Ngāti Rārua kāinga across Te Taihuhu, and a loss of te reo. Those who retained the reo, did not share it with the following generations.

**Today, there are five recognised hapū and marae of Ngāti Rārua.**

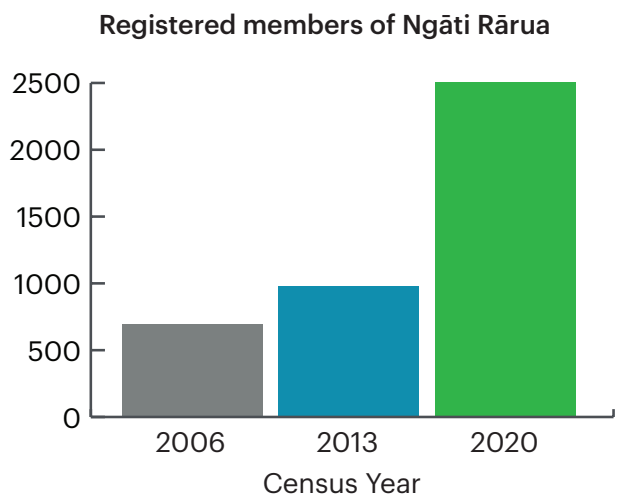
### Hapū

- » Ngāti Paretona
- » Ngāti Tūrangāpeke
- » Ngāti Kairārunga
- » Ngāti Pare Te Ata
- » Te Arawāere

### Marae

- » Hauhunga Marae
- » Wairau Pā
- » Te Āwhina Marae
- » Onetāhua Marae
- » Whakatū Marae

In 2020, there were approximately 2,500 registered members of Ngāti Rārua (Te Kāhui Māngai), an increase of 154.842% from the 2013 New Zealand census figure of 981 people and an increase of 257.65% from the 2006 New Zealand census figure of 699. In 2021, less than 50% of Ngāti Rārua iwi members reside in Te Taihuhu (Te Rūnanga o Ngāti Rārua).



In 2013, 23.9% (234 people) of Ngāti Rārua could hold a conversation about everyday things in Te Reo Māori. In 2006, the figure was 25.5% (178 people). Unfortunately, there is no data to accurately determine the current statistics for Te Reo Māori within Ngāti Rārua, however, it is common knowledge amongst our people living in Te Taihuhu, that Te Reo Māori, and more specifically, Te Reo o Ngāti Rārua is in a critical state.



## Te Reo O Ngāti Rārua

The Ngāti Rārua dialect is of Tainui origin with obvious differences to the dialects of Waikato, and Ngāti Maniapoto. For example, both of these iwi use the 'ng', and 'wh' in words such as ngēnei, ngēnā, whēnei and whērā. This trend does not seem to have made it south with Ngāti Rārua as we have adopted the more generic words of ēnei, ēnā, pēnei, and pērā, however, there is evidence in our history that supports the use of the 'ng' through the name 'Ngāku Raho', the pā belonging to Rāruaioio's father Huiao and brother Tūirirangi. Ngāku Raho by modern Ngāti

Rārua standards would be pronounced 'āku raho' translated to mean 'my testicles'.

Other common Tainui dialectical traits possessed by Ngāti Rārua are the use of the 'u' in words such as tūpuna and tupu as well as the use of the 'wh' in some words such as 'pōwhiri' and 'mōwhiti', however, not in other words like 'kōwhatu' and 'whikoi'.

Clear comparisons of these differences are seen below.

Waikato Ngāti Maniapoto	Ngāti Rārua	Other iwi	Translation
ngēnei	ēnei	ēnei	these
ngēnā	ēnā	ēnā	those
whēnei	pēnei	pēnei	like this
whērā	pērā	pērā	like that
ngāku	āku	āku	my
tūpuna	tūpuna	tūpuna	ancestor(s)
tupu	tupu	tipu	grow
pōwhiri	pōwhiri	pōhiri	formal welcome
mōwhiti	mōwhiti	mōhiti	reading/ sun glasses
kōwhatu	kōhatu	kōhatu	stone/ rock
whikoi	hikoi	hikoi	walk



# Whānau Engagement

## Whānau Feedback

Between July and December 2021, Te Rūnanga o Ngāti Rārua conducted a Te Reo Māori scoping exercise to gather the hopes, aspirations, and priorities of the people of Ngāti Rārua for the future of Te Reo o Ngāti Rārua.

A series of whānau engagement hui were held in Motueka, Waikato and Wairau followed by an online survey. Both activities consisted of open-ended questions to help inform strategic planning for Tērā Te Awatea. Participants were given post-it notes and asked to write as many answers as possible in response to the above question. Post-its were then hung on the wall for others to read throughout the engagement hui. Outlined below are the questions and common responses that were gathered.

### 1. What are your hopes and aspirations for the future of Te Reo Māori within your whānau?

#### Common responses include:

- » enrolling in Te Reo Māori courses
- » increasing daily use of Māori words and phrases
- » speaking Te Reo Māori in the home
- » learning together as a whānau
- » being able to converse with tamariki mokopuna who are fluent speakers
- » gaining the ability to karanga and maintain the paepae
- » learning karakia and waiata.

#### Other responses include:

- » spending more time on Ngāti Rārua marae
- » succession planning for tamariki mokopuna
- » strengthening knowledge of Ngāti Rārua tikanga, whakapapa and history.

### 2. What are your hopes and aspirations for the future of Te Reo Māori within Ngāti Rārua?

#### Common responses include:

- » more support from Te Rūnanga o Ngāti Rārua for whānau to learn Te Reo Māori
- » more emphasis on the Ngāti Rārua dialect
- » thriving paepae karanga, paepae kōrero and paepae waiata on all of our marae
- » the capacity to conduct Ngāti Rārua hui entirely in Te Reo Māori.

#### Other responses include:

- » more sharing of Ngāti Rārua history
- » more Ngāti Rārua-centric spaces.

### 3. How will Te Rūnanga o Ngāti Rārua help achieve these hopes and aspirations?

#### Common responses include:

- » strengthening Ngāti Rārua identity
- » implementing Ngāti Rārua reo programmes
- » creating Ngāti Rārua reo resources
- » offering scholarships and grants to study Te Reo Māori full time
- » establishing Ngāti Rārua education spaces
- » investing in Ngāti Rārua kaumātua and rangatahi.

#### Other responses include:

- » holding an annual Ngāti Rārua celebration weekend
- » creating homes and jobs for our people to live near/ or on our marae.

## Priorities

Feedback from the three questions was then sorted into priority themes with subcategories consisting of ideas brainstormed by participants.

Participants were given three stickers each: a green sticker to be placed by the theme they prioritised the most, a yellow sticker for the second priority, and a red sticker for the third. Participants found it very difficult to prioritise one theme over the other, however, in the end, there was an even spread of coloured stickers.



### The priority themes are:

#### Ngāti Rārua identity

- » tikanga
- » history
- » waiata
- » haka
- » celebrations

#### Ngāti Rārua marae

- » kaikōrero
- » kaikaranga
- » karakia
- » waiata
- » haka
- » kāuta
- » papakāinga

#### Pūtea Tautoko

- » grants
- » scholarships

#### Kura ā-iwi

- » kōhanga reo
- » kura kaupapa
- » wharekura
- » bi-lingual kura

#### Ngāti Rārua Reo Programmes

- » wānanga reo
- » kura reo
- » online learning
- » kaumātua
- » rangatahi

#### Ngāti Rārua Reo Resources

- » bi-lingual workbooks
- » bi-lingual picture books
- » bi-lingual item labels,
- » an app
- » a board game
- » podcasts
- » online videos





## Online Survey

1. Do you have any personal goals & aspirations for Te Reo Māori?

**98%**  
replied yes

**2%**  
replied no

2. If yes, what are these goals and why?

**Common responses include:**

- » learning Te Reo
- » increasing knowledge and achieving fluency in Te Reo
- » normalising Te Reo in everyday life
- » growing self-confidence
- » learning Ngāti Rārua waiata
- » and speaking on the paepae.

**Other responses include:**

- » creating a whānau learning plan
- » becoming a certified translator of Te Reo.

3. If no, would you consider creating any, and why?

**The one response was:**

- » 'kei te kōrero Māori kē rātou', or, 'they are already speakers of Te Reo Māori', an indication that this particular whānau member is a representation of the ideal result we are aiming for with Tērā Te Awatea.

4. Does your whānau have any collective goals & aspirations for Te Reo Māori?

**70%**  
replied yes

**30%**  
replied no

5. If yes, what are these goals and why?

**Common responses include:**

- » learning together as a whānau
- » creating opportunities for marae learning environments
- » utilising Te Reo Māori in the home
- » growing fluent tamariki and mokopuna.

**Other responses include:**

- » strengthening Ngāti Rārua identity
- » a whānau trust objective to invest in Te Reo and tikanga
- » seeing Te Reo become the primary language within their whānau.

6. If no, would you consider creating any, and why?

**Common responses include:**

- » a lack of collective goals and a lack of interest from whānau.

7. Are there any barriers you have experienced when learning or speaking Te Reo Māori?

**86%**  
replied yes

**14%**  
replied no

8. If yes, have these barriers affected your will to advance your knowledge of Te Reo Māori? Please explain...

**Common responses include:**

- » lack of time
- » limited access to Te Reo courses
- » not being exposed to enough speakers
- » lack of confidence

## The Vision

# Ko Te Reo o Ngāti Rārua, te reo matua o Ngāti Rārua

Te Reo o Ngāti Rārua is the primary language of communication for the people of Ngāti Rārua

- » fear of making mistakes
- » inability to retain knowledge
- » lack of reo speaking environments.

## 9. What are your hopes and aspirations for the future of Te Reo Māori within Ngāti Rārua and why?

### Common responses include:

- » engaging in Ngāti Rārua wānanga reo and kura reo
- » Te Reo becoming the primary language of Te Rūnanga o Ngāti Rārua and all Ngāti Rārua hui
- » intergenerational transmission of Te Reo
- » history and waiata
- » hearing the Ngāti Rārua dialect being spoken in the community
- » thriving marae.

## 10. What are your thoughts around how Te Rūnanga o Ngāti Rārua can help revitalise Te Reo Māori within our iwi?

### Common responses include:

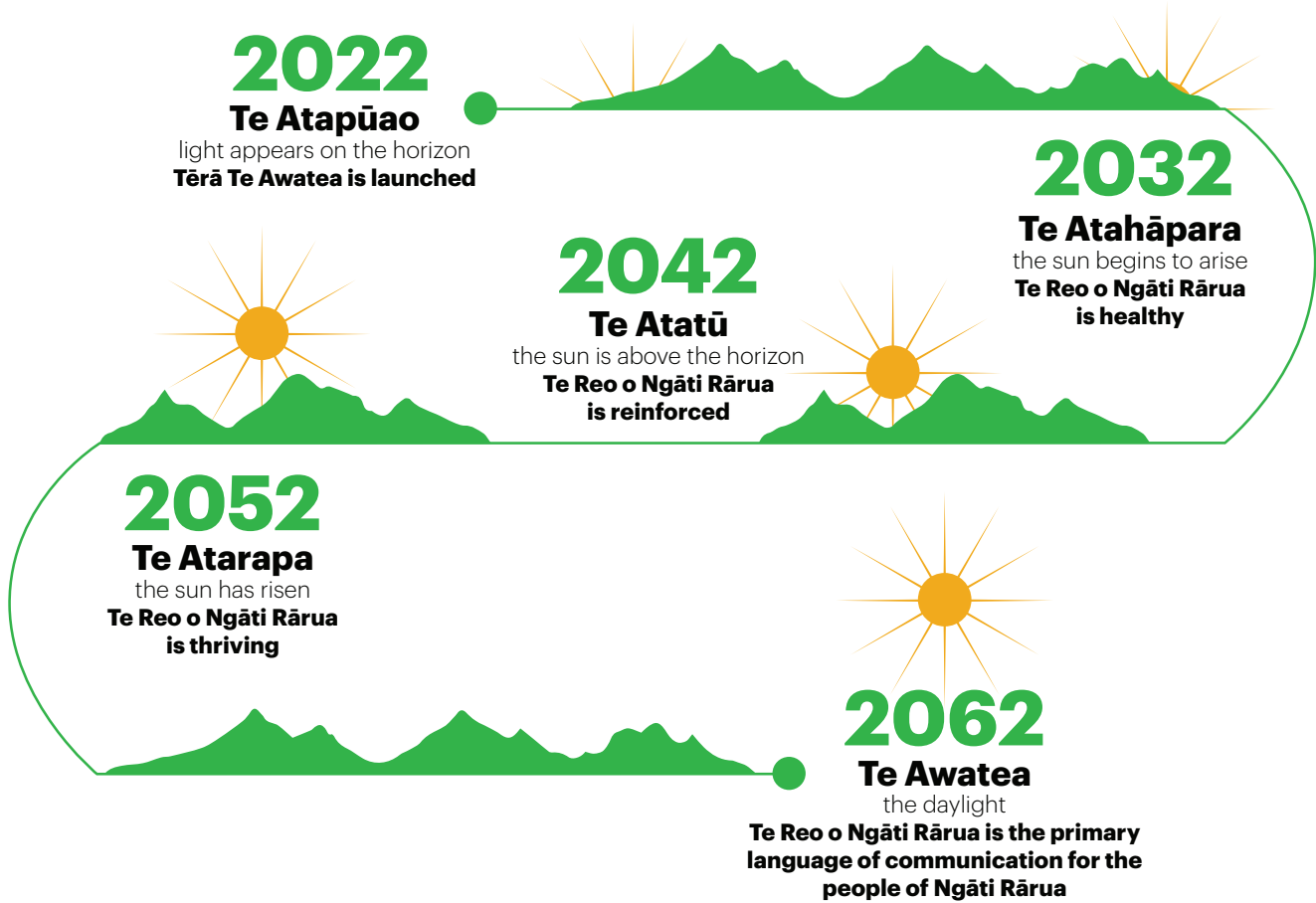
- » running a Ngāti Rārua reo programme
- » providing an online learning option
- » creating a diverse range of Ngāti Rārua reo resources
- » continuing with wānanga whakapapa & waiata open to all iwi members
- » prioritising Te Reo Māori over other things
- » implementing bi-lingual communications.

## Feedback Summary

It is evident that the participants of both activities are unified in their goals, aspirations, and priorities for the future of Te Reo o Ngāti Rārua, furthermore, this feedback has been beneficial in guiding the outcomes and targets of Tērā Te Awatea and its implementation.



# Tērā Te Awatea Timeline



IMPLEMENTATION PHASE	OUTCOMES
<b>Te Atapūao</b> 2022 – 2031	Kia rere Te Reo o Ngāti Rārua Te Reo o Ngāti Rārua is revived
<b>Te Atahāpara</b> 2032 – 2041	Kia pakari Te Reo o Ngāti Rārua Te Reo o Ngāti Rārua is healthy
<b>Te Atatū</b> 2042 – 2051	Kia pūmau Te Reo o Ngāti Rārua Te Reo o Ngāti Rārua is reinforced
<b>Te Atarapa</b> 2052 – 2061	Kia rangiwhāwhā Te Reo o Ngāti Rārua Te Reo o Ngāti Rārua is thriving
<b>Te Awatea</b> 2062 and beyond	Kia matua Te Reo o Ngāti Rārua Te Reo o Ngāti Rārua is the primary language of communication for the people of Ngāti Rārua



## Tērā Te Awatea Priorities

Tērā Te Awatea is a kuru tangiwai that will span the next 40 years to ensure Te Reo o Ngāti Rārua flourishes in the homes of our people throughout Aotearoa.

The name of each phase of our kuru tangiwai represents a different stage of sunrise, likening our reo revitalisation journey to the gradual shift from first light to broad daylight.

The first four phases of Tērā Te Awatea are divided into 10-year sections to maximise the growth and development of Te Reo o Ngāti Rārua in alignment with the coinciding outcomes. The fifth and final phase will see the realisation of the vision.

Tērā Te Awatea will be reviewed and amended (if necessary) every 5 years to guarantee that the outcomes are relevant to achieving this vision.

Each phase will see Te Rūnanga o Ngāti Rārua commit to addressing priorities identified by the people of Ngāti Rārua.

### The current priorities are:

- » Ngāti Rārua Identity
- » Ngāti Rārua Marae
- » Pūtea Tautoko
- » Kura ā-iwi
- » Ngāti Rārua Reo Programmes
- » Ngāti Rārua Reo Resources

Priorities will be reviewed and altered (if necessary) at the conclusion of each phase.





# Te Atapūao

Implementation Phase One: 2022 – 2031

**Outcome:**

**Kia rere Te Reo o Ngāti Rārua**

*Te Reo o Ngāti Rārua is revived*

Te Atapūao is aimed at reviving Te Reo o Ngāti Rārua amongst our whānau by strengthening six key focus areas inspired by the current priorities of Tērā Te Awatea.

These priorities have been woven into one or more of the key focus areas to ensure that whānau hopes and aspirations for the future of Te Reo o Ngāti Rārua are realised.

KEY FOCUS AREA	TE RŪNANGA O NGĀTI RĀRUWA WILL:
Te Reo o Te Iwi	Deliver a reo programme for all levels of proficiency that celebrates the identity, tikanga, history and reo of Ngāti Rāru
Te Reo o Te Kāinga	Encourage the use of Te Reo o Ngāti Rārua within whānau homes through the provision of bi-lingual resources and online learning options
Te Reo o Te Marae	Help build the capacity of whānau to uphold tikanga marae including paepae and kāuta through the facilitation of wānanga
Te Reo o Te Hapori	Provide financial support to whānau wishing to study Te Reo Māori fulltime
Te Reo o Te Kura	Supply local schools with bi-lingual resources that promote the identity, history, and Te Reo o Ngāti Rārua Establish kura kaupapa Māori in Wairau and Motueka
Te Reo o Te Rūnanga	Upskill rūnanga board members and staff in Te Reo o Ngāti Rārua for the benefit of rūnanga communications

## Te Atapūao Outcomes

The success of the Te Atapūao implementation phase will be measured by the commitment of our people to the revitalisation of Te Reo o Ngāti Rārua – this will determine the look and feel of the next phases.



**By 2026:**

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**100**

Iwi members will be better prepared to maintain marae responsibilities



**200**

Iwi households will have some form of Ngāti Rārua reo resource



**250**

Iwi members will have participated in a Ngāti Rārua reo programme



**100%**

of schools in Te Taihū will have Ngāti Rārua resources



**100%**

of rūnanga board members and staff will have basic proficiency in Te Reo o Ngāti Rārua



**Kura Kaupapa Māori**

A Kura Kaupapa Māori will be established in Motueka

**By 2031:**

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**200**

Iwi members will be better prepared to maintain marae responsibilities



**400**

Iwi households will have some form of Ngāti Rārua reo resource



**500**

Iwi members will have participated in a Ngāti Rārua reo programme



**100%**

of schools in Te Taihū will have Ngāti Rārua resources



**100%**

of rūnanga board members and staff will have basic proficiency in Te Reo o Ngāti Rārua



**Kura Kaupapa Māori**

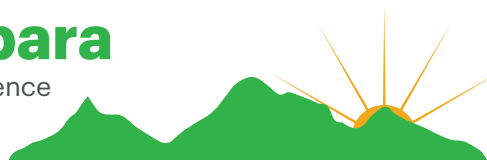
A Kura Kaupapa Māori will be established at Wairau Pā

**By 2032:**

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**Te Atahāpara**

phase will commence





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