

Te Taurahere o Ngati Porou ki Poneke

Whaikorero Assessment Sheet – 2016

1. Have these wananga been of benefit to you and in what way:

Definitely. It has been great for me to hear my own mita. My teachers from the past have been mostly from matatua waka. I think the level of teaching and mātauranga accessible through this wānanga is of a very high standard.

As a wahine - Yes in a manaakitanga way with supporting nga tane with their kaupapa whether it be in ringawera, observation, kaitautoko manner, alongwith personal presentation and understanding of starting a hui to ending a hui in a public sector environment.

Kua whakapakaringia tōku reo, me toku tūnga ki te whaikōrero. Kua akona ētahi tauparapara hou, waiata hou, karakia hou, pepeha hou hoki. Kua whakapakaringia hoki te whanaungatanga ki ōku whanaunga Naati ki tēnei rohe. Nā te pāharakeke o ōku kaumātua, whanaunga Naati e noho nei i tēnei pito o te whenua e tipu kaha ana māua ko taku kohine (me kī te rito o te harakeke) i roto i tō māua Ngāti Poroutanga.

Each class for me has been very beneficial. I am able to gain knowledge in many ways by sitting and listening to life stories, knowledge, whakapapa, history and also grow my confidence to be able to stand and speak utilising the advice and encouragement given by the leaders and ropu.

2. Have the information/handouts received at these wananga been of benefit:

Yes of course (never too many handouts) especially for those of us still learning.

Yes gives to me an understanding of how and what things, which are not already known to me.

Ae, he rauemi pai kia māmā te ako i ngā waiata, tauparapara, karakia hou, etc.

Yes definitely! It helps with the utilisation of tauparapara, karakia and waiata within assessments and talking within the ropu and in other capacities aswell.

3. Overall are you happy with the concept and the way the wananga have been held so far.

Yes our kai ako are very accommodating.

Ae. In a Whakawhanautanga way. As a non-speaker of Te Reo making me feel comfortable in that environment .

Ae, tino harikoa.

Yes very much so. They are run in a comfortable environment with a real whānau based feeling and guiding direction.

4. Is there an area that you feel you would like assistance with:

At this stage in my life I have a great interest in many things Māori and Ngāti Porou. From Whakapapa to Tikanga Māori.

Ngati Porou kawa – is this the same as Ngati Porou ki Harataunga kawa and why?

Continue with Māori/Pakeha conversations and not total immersion in Te Reo (not too threatening, and don't get turned off because of total Te Reo).

Not at the moment, but I feel confident I can ask and receive assistance as needed. For example, I expressed an interest in learning karakia tawhito, and Uncle Matehaere introduced

me to one of our uncles who has started teaching us outside the whaikōrero programme.

I learn a lot in every class as there are always beneficial conversations and topics to talk and listen about. Further classes are only going to create a deeper understanding of whaikōrero
Mihi whakatau me ngērā atu mea

5. Moving forward to the New Year, what else would you personally like these sessions to include:

Some of the hard case stories that people have heard on the taumata delivered through whaikōrero.

Happy to continue as is, haere tonu and frequency is ka pai.

Do we have a CD compilation of classic Naati songs and haka that any self-respecting Naati should know? Unfortunately my current circumstances prevent my attending kapahaka at this point. Wondering also NZ archival recordings of Ngāti Porou whaikōrero. Will follow this up personally next year.

I am happy with the way the Wānanga are run and would be fine if proceedings followed the same path or relish any changes the tutors made

6. Anything else that you would like to suggest or comment about:

I hope these wānanga are supported and continue. My sincere thanks to the organisers, kaiako and sponsors for these wānanga. Ka mau te wehi.

Haere tonu, please continue on.

Just disappointed I couldn't attend as many sessions as I wanted to, due to personal circumstances. I am aware of the tremendous privilege of spending time with our elders who give so generously of their knowledge.

Ngā mihi nunui atu ki te Iwi o Ngāti Porou me te Rōpu o Ngāti Porou Ki Poneke! Ki Tā Tamati Reedy, rātou ko Reiri Tilly, ko Matahaere Konia, ko Bub Konia, ko George Konia, nga ringawera i tunu kai reka me ia tangata i te rōpū mō tēnei tino wheako māku hei tēnei tau noho tahi ai i ia wānanga mō te hua o taku ngāku ki te korero, akoranga rānei i tō tātou reo rangatira nā te mea ko tā te rangatira kai he kōrero ahakoa he iti he pounamu mō taku whakamāramatanga i te ao o te whaikōrero, nō reira kei te mihi mahana atu ki te ropu katoa mō ngēnei hararei kirihimete ā kia kite koutou ā tērā tau rire, rire hau paimaarire.

I enjoyed learning from those who know it better, Mat, George and especially Ta Tamati me Lady Tilly he taonga tera kia matau. Iroto I te humarie.

Nga mihi kia koutou katoa me te tau hou.

Kaua e wareware te mihinui kia koutou - nga ringawera.