

KO HURUMUTU TE REO

Ko te matenga o te reo ki Ōtākou

*Megan Pōtiki**

He whakarāpopoto

He aha te reo Māori i ngaro ai ki Ōtākou? He hiahia nō te hapū ki te whai i te rākau a te Pākehā. I whai rātou i te mātauranga me te whakapono o te Pākehā. Waihoki, tē taea e rātou te ao hou te karo. Ahakoa tērā, kei te pupuritia tonutia ngā tikanga o te kāinga. I uiuitia tētahi Taua o te kāinga e te kaituhi, ko Aunt Jean tōna ingoa ki te kāinga. Kei roto ia i te reanga tuatahi i tipu ki te reo Pākehā ki Ōtākou. He tino kaumātua o te kāinga, ā, i tau hoki tana tū ki tōna ao Māori. Ahakoa kāore ōna reo Māori, ehara i te mea, i te tangi ia mō te reo kei te memeha atu. Nō te tau 2013 ia i mate ai. He kōrero mōrehu kei roto nei mō ōna maumaharatanga ki te reo Māori, me ōna whakaaro mō reo Māori.

He kupu matua

(Ōtākou, te reo Māori, ngarohanga, Taua, whakapono, hurumutu)

He kupu whakataki

Kei te tuhituhi au i taku Tohu Kairangi i tēnei wā. Ko te kaupapa o taku Tohu, ko te matenga o te reo Māori ki tōku ake kāinga. Ko tāku e hiahia nei kia whakaatuhia te ngaromanga o te reo Māori ki tētahi o ō mātou kāinga, o ō mātou

pā, ko Ōtākou tērā, ka tahi. Ka rua, i uiuitia e au ngā kaumātua o te kāinga nei mō taku rangahau. Nā, ko Aunt Jean Duff [nee Bragg] tētahi o ngā taua i uiuitia ai, i te tau 2010. Nō te 28 o Hune, 2013 ia i mate ai. E 92 tōna pakeke. Ahakoa he tino kaumātua ia, kāore ia i mōhio ki reo Māori. Kei roto ia i te reanga tuatahi ki

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Ōtākou i noho ko te reo Pākehā hei reo Ūkaipō mō rātou. He kōrero Māori ōna mātua engari kāore i tukua mai ki ā rāua tamariki. Kei roto i tēnei tuhinga ōna whakaaro mō te reo Māori ki Ōtākou me te ngaro atu hoki o taua reo. Ka toru, ahakoa kāore i a ia te reo Māori, ehara i te mea he mākūare nōna ki te tikanga Māori me ētahi kupu i waiho mai e ōna taua, poua. Ahakoa kei te kī mai, kua mū te reo Māori ki Ōtākou, kei te ora tonu te kawa me ngā tikanga ki roto i a ia. Nā, ko tōna tipuranga ki te kāinga pēnei te take i ora ai ērā āhuatanga, mōhiotanga Māori hoki. Ka mutu, me tīmata ki Ōtākou me tōna hītori kia hangā te tūāpapa ki tēnei mea, te matenga o te reo ki Ōtākou. Nā, kia kitea he aha te reo i mate ai, i pēhea rā i mate ai.

Nā, kia mōhio mai te kaipānui, i waiho ngā kōrero i ahu mai i ngā pukapuka me ngā kōrero a Aunt Jean ki te reo Pākehā. Kia kaua e panonitia te māramatanga o tā rātou i kī ai.

Ko te tuarongo ki tōku whare

Ko Ōtākou tōku kāinga. I tipu ake au ki reira. Kei Te Waipounamu a Ōtākou, ā, kei te noho whakaterāwhiti tēnei kāinga i Ōtepoti, i te kūrae o Mūaupoko (te ingoa taketake mō te Otago Peninsula). He taketake tēnei kāinga ōku. I te whakaaro mātou, nō Hawaiiiki pea te ingoa nei, a Ōtākou. Nā, he aha i tapaina ai ko Ōtākou? He ritenga nō te āhua o tētahi wāhi i Hawaiiiki ki tō te rohe nei (Potiki, 2016). He awa kē a Ōtākou ki ōku tūpuna. Ahakoa he whanga ki te whakaaro o te Pākehā. Ko Kāi Tahu, Kāti Mamoe, Waitaha me Rapuwai ngā iwi o te kāinga nei. I ahu mai ngā tāngata tuatahi i Poronēhia, arā ko Waitaha, ko Rapuwai me ētahi atu tāngata nō mua noa atu. Nō reira he tāngata taketake i noho mai ki te rohe o Ōtākou. “Into this pristine land seven centuries ago or more came Māori people from Polynesia.” (Evison, 1993, wh. 1)



WHAKAAHUA 1 He mahere whenua o Ōtākou. I ahu mai i: <http://shimajournal.org/issues/v10n1/h.-Potiki-Shima-v10n1.pdf>

Tae rawa mai ngā uri o Hotu Mamoe i te rohe o Ahuriri i Te Tai Rāwhiti ka tahi, ka rua ka tae mai ngā uri o Tahupōtiki, me kī, tekau mā toru whakatipuranga i muri mai, ka tae mai āna aitanga ki Te Wai Pounamu. He tupuna hoki a Tahupōtiki nō Te Tai Rāwhiti, nō te wāhi o Heretaunga. I te mutunga iho, he iwi kotahi ināiane e kīia nei ko Kāi Tahu, ahakoa he whakapaparanga ki ngā iwi e toru, e whā, e rima atu rānei.

Nā, ki ō mātou tūpuna ko te rohe whānui o Ōtākou, ka tīmata i Pūrehurehu, haere tonu atu ki te Mātau kia tae rā anō hoki ki Piopiotahi. Heoi anō, ko te rohe kei te mōhiotia e tātou i ēnei rā, kei te mahere whenua kei tērā whārangi.

Ko ngā whānau e noho tonu nei ki Ōtākou, he uri whakaheke nō ngā tūpuna taketake i kōrerohia nei. I rere noa mai te Pākehā tuatahi, a Kapene Kuki, i te tai rāwhiti o Ōtākou, heoi anō, kāore i uru mai ki te whanga nei. Ko te takata pora (Pākehā) tuatahi i noho ai ki te rohe o Ōtākou, i waenganui i ngā Māori o te kāinga, ko William Tucker (C 1810) (Church, 2008). Nā, kīhai i roa ka tae mai ngā tāngata patu wēra, patu kekeno hoki, a wai ake, a wai ake. Nō te tau 1832, ka whakatūria e ngā kaipatu wēra, e Edward me Joseph Weller, tō rātou teihana patu wēra ki Ōtākou. I moe atu a Edward Weller ki ngā wāhine Māori o te rohe nā, ā, he uri te whānau Ellison me te whānau Wesley i ēnei hononga. Kei te mōhio hoki mātou, he nui atu ngā tūmomo pā i tū atu rā ki Ōtākou i ōna wā. Ko Takiharuru, ko

Rakipipikao, ko Ruatitiko, ko Tahakopa, ko Ōmate me Ōhinetū ētahi (Pōtiki, 2016). Kei roto ēnei pā katoa i Ōtākou. Ehara i te mea kei te tū tonu ēnei pā ināiane, engari ko te kāinga e kīia nei ko Ōtākou te whakatōpūkanga o ēnei pā taketake nei.

Tē taea e te hapū o Ōtākou te ao hou te karo atu. I tae mai a D'Urville ki Ōtākou, ā, nā tana kaitoi te whakaahua o te whanga o Ōtākou i peita, nā Le Breton. (Whakaahua 2). He nui ngā tāngata me ngā nekenekhehangā ki Ōtākou i taua wā.

In the year 1840, when the Rev. J. Watkins arrived at Waikouaiti, the Otakou Peninsula and harbour possessed the largest Maori population south of the Waitaki River. Mr. Isaac Haberfield, who came to Otago in 1836, said that on his arrival there were between 2,000 and 3,000 natives at the Otago Heads. (Pybus, 1954, wh. 35)

Nā wai rā, ka tipu te tāone o Ōtepoti hei tāone matua o Aotearoa. Me kī, ko tērā te tāone pūtea i tōna wā. Nā, ahakoa kei te noho tonu te hapū o Ōtākou ki waho atu o te tāone o Ōtepoti, kei te kaha pā mai ngā hurihanga o te ao pāhekeheke. Kei te aro te hapū nei ki ngā rākau a te Pākehā hei whāngai i ō rātou whānau. Waihoki, ka tīni tō rātou ao mō ake tonu i te hainatanga o te Tiriti o Waitangi ki te kūrae o Ōtākou, i te 13 o Hune o te tau 1840. Nā Korako rāua ko Karetai i haina.



WHAKAAHUA 2 He whakaahua o te pā o Ruatitiko ki Mūaupoko (Otago Peninsula) Nā Le Breton i peita i te tau 1840. I ahu mai i: <http://www.teara.govt.nz/en/artwork/22607/ships-in-otago-harbour-1840> (McKinnon, 2017)

Nā Karetai tōna ingoa i haina ki tōna waituhi Pākehā (Jackey White) kia mōhio ai rātou, he reo Pākehā anō tōna. Nā, whai i muri i tērā ko te hokona atu o te whenua o te rohe whānui o Ōtākou, e kīia nei ko te Otago Deed. I hainatia tēnei e ngā rangatira e 25 ki Kōpūtai (Port Chalmers). Nā, i hokona ngā eka e 400,000 mō te 2,400 pauna. Ahakoa tērā, i whakaaetia kia rāhuitia kia 10 paihēneti o ngā whenua katoa i hokona mō te iwi Māori. Kei te mōhiotia whānuitia tēnei whakaaetanga ko ngā “tenth” mō te iwi o Kāi Tahu. Kāore i tutuki tēnei whakaaetanga i waenganui i te Karauna me te iwi (Evison, 1997). Nā, neke atu i ngā tau 150 a Kāi Tahu me ngā tāngata o Ōtākou e whawhai ana ki te Karauna. I whanake ake ngā rangatira tōrangapū o Ōtākou ki tēnei o ngā whawhai. Ko Hori Kerei Taiaroa (i karangahia nuitia ko ‘H.K.’) tētahi, i whānau mai ia i te ngāhuru tau o 1830, ā, nō te tau 1905 ia i mate ai. Ko Te Matenga Taiaroa tōna hākoru, ko ia te tino rangatira ki Ōtākou i tōna wā, nāna anō hoki i whawhai ki a Te Rauparaha. He kaitōrangapū a H.K. ki te pāremata Pākehā. Ahakoa tērā, he toa ia ki te tuhi i ōna whakaaro ki te reo Māori, reo Pākehā hoki. He toki ia mō te iwi, he kaha nōna ki te whawhai ki ngā hara o te Pākehā.

Little is known about this aspect of H.K.’s childhood and whether he had any formal education; it is clear, however, that he became a literate and a well-read man in English. H.K. worked the significant land holdings he had around the Kāi Tahu rohe (area) and began to work tirelessly on addressing the grievances of his people. He began as a Southern Māori Member of Parliament in 1871 and it was in Parliament that he would prove himself to be the most able and experienced person to represent his people. H.K. navigated a ferocious political arena with his skills as a writer. (Pōtiki, 2015, wh. 160)

Ehara i te mea ko ia anake kei te ārahi i ngā whawhai ki te Karauna, engari kua rongonuitia whānuitia a H.K. mō āna mahi puta noa i te

motu. Ko ētahi atu tino tāngata o Ōtākou i taua wā; ko Tīmoti Karetai rātou ko Matiu Te Hū, ko Taare Wetere Te Kaahu, ko Honai Wetere Korako, ko Merekihereki Hape, ko Pātoramu Hū, ko Teone Rapatini, ko Ihaia Pōtiki, ko Wī Pōtiki, ko Richard Burns, ko Tīmoti Rapatini, ko Nāni Wēra.

Waihoki, he hunga whai mātauranga ki Ōtākou, he hunga whai pūtea hoki. Hei tauira, he waimarie te whānau Ellison, nō te mea, i riro i a Rāniera Ellison te kōura nui ki te awa o Shotover. Nā konā anō ia i whai pūtea ai ki te tuku i āna tamariki ki te kura ki te whai i te mātauranga Pākehā. Ahakoa tērā, kīhai i roa ka raruraru ngā kāinga katoa o roto i te rohe o Kāi Tahu whānui. Nō ngā huaparaunoa a te Karauna te iwi o Kāi Tahu i pōhara haere ai. Ka ngaro atu ō rātou wāhi mahinga kai, ō rātou wāhi tapu hoki. Kāore te Kāwanatanga i whakahōnoro i ā rātou kī taurangi ki te iwi. I runga i tērā, ka kino te taha whai mātauranga, te taha hauora hoki mō te iwi.

By the late nineteenth century, life for most Kāi Tahu families and villages was defined by landlessness and poverty. The numbers speak for themselves: in 1890 it was found that 46 percent of Kāi Tahu had insufficient land while 44 per cent had none at all (Stevens, 2010, wh. 138).

Nā, ka tae mai te rautau 20, ka pēhitia te hapū o Ōtākou e ngā āhuatanga o te ao hou. Ka ngaro atu ngā tāne o Ōtākou ki te Pakanga Tuatahi me te Pakanga Tuarua o te Ao. Ruarua noa iho ngā tāne i hoki ora mai i aua pakanga rā. Nō reira, i ngaro atu ētahi toki o te reo me ngā tikanga o te kāinga. I uru tōku poua, a George Ellison ki Te Hokowhitu-a-Tū. I hoki mai ia, engari kua rerekē te ao ki Ōtākou i tana hokinga mai. Nā wai rā, kua riro māna te tunga o te ūpoko ki tō mātou marae ki Ōtākou. Kāore ia i te hiahia kia tū ia hei kaiārahi mō tōna hapū, engari ia, kua kore ngā tāne, ngā koroua mōhio ki te whaikōrero, ki te aha atu, ki te aha atu. Kāore ia i mōhio ki te reo Māori, nā reira ia whakamā

ai, engari mā wai kē? Nā, koirā te āhuatanga i mahue mokemoke mai. Nā, ko tētahi atu āhuatanga e pēhi ana i te iwi ki Ōtākou, ko te whai pūtea kia ora ai te iwi. He tāone whai pūtea a Ōtepoti i tōna wā.

Dunedin's entrepreneurs used the capital generated by the 1860s Otago gold rushes to begin businesses. People like James Mills (who founded the Union Steam Ship Company) and Bendix Hallenstein (who founded the Hallensteins clothing chain) energised Dunedin commerce. By the late 1870s the city was New Zealand's financial capital . . . By 1901 Auckland, Wellington, Christchurch and Dunedin had far outgrown their potential rivals and were known as the four main centres. (Thorns and Schrader, 2010)

Ahakoia kei te noho a Ōtākou ki waho o te tāone, tē taea te tai nui o te ao hou te karo atu. Me huri rātou ki ngā rākau a te Pākehā kia ora ai. Ko tētahi atu raru ki ngā whānau, kua ngaro ngā wāhi mahinga kai i te hapū o Ōtākou. Nā, kei te noho hoki ētahi whānau ki te pōharatanga. Nā J.H.Grace ngā whānau i uiui ki Ōtākou i te tau 1938 mō te kaupapa e kiia nei ko te Domestic Survey of South Island Māori Settlements 1937. I mea mai ia:

The conditions generally bad. The houses are very old and poorly furnished and in the majority of cases bathrooms are unknown. On account of the poor housing conditions, the health of the people is very unsatisfactory and T.B. is very prevalent. (Grace, 1938, wh. 367)

E noho ana a Ōtākou anō nei he motu, tae rā anō ki ngā tau 1950. Nō ngā tau 1950, ka whakatikaina te huarahi, ka kore te ara kirikiri. Ā, i konei ka tuwhera te huarahi i te tāone o Ōtepoti ki Portobello. Ko te paringa mai anō tēnei o te tai o ao hurihuri, o ao pāhekeheke. Ahakoia te pōharatanga o te iwi rā, kei te noho tonu ngā whānau ki te kāinga. Mai rā anō ngā whānau tipu ake ai ki te whenua o Ōtākou.

Waihoki, i pupuritia tonutia ngā tikanga me ngā kawa o te kāinga. He hapū kaha ki te whai tonu i ngā tikanga i takea mai e ngā tūpuna. Ka mutu, tokomaha ngā kaiārahi tino mātau i puta mai ai i Ōtākou, me kī he whānau kei te rangona whānuitia e te motu i Ōtākou, hei tauira, ngā whānau Tairaroa, Karetai, Ellison, Pōtiki, Wesley, Russell hoki. Ehara i te mea kua ngaro atu ērā whānau i te mata o te whenua, kei te noho tonu ērā whānau ki Ōtākou.

Te whakapono ki Ōtākou

He tika kia whakamārama atu hoki ko tētahi o ngā tino aronga o te hapū ki Ōtākou ko te whakapono ki te atua. Ka arohia katoatia te hāhi me ōna whakapono e te hapū o Ōtākou. Nō te tau o 1841 ngā mihingare i tae mai ai ki Ōtākou ki te kauhau i te kupu a te atua. I tere huri te hapū ki a Ihoa me te Paipera Tapu. I te kaha hiahia kia ākona te reo Pākehā e te hapū ki Ōtākou, ā, mā te Paipera Tapu me ōna akoranga te reo Pākehā e ako. Nā, i whakaahua anō te Rev Pybus i te manako o ngā tāngata Māori o Ōtākou ki te whai i te whakapono o ngā mihingare, "When the Maoris at Otakou heard of the arrival of the missionary at Waikouaiti they journeyed by canoe or boat to the Mission Station in increasing numbers, being anxious to hear and learn" (Pybus, 1954, wh. 36). He tokomaha ngā minita i taetae mai ki Ōtākou. Ko Rev Watkins i te tau 1841, ahakoia kei te whakatūria tōna whare karakia ki Waikouaiti. I whai mai ko Rev Charles Creed i te tau 1852. Nō te tau 1854 a Rev.W.Kirk i tae mai ai. Kātahi ko Rev George Stannard tērā i te tau 1858. Ka tae mai a Rev J.F.Riemenschneider i te tau 1862. Nō te matenga o Riemenschneider i te tau 1866 ngā tūmomo hāhi i uru ai ki Ōtākou ki te kauhau, arā ko te nuinga nō te hāhi Mihingare me te hāhi Weterehana. He tika kia whakamārama hoki, i tae mai hoki ngā poropiti Māori ki te kāinga i ēnei tau, arā, ko Rewiti Te Kohe, ko Te Whiti o Rongomai rāua ko Tohu Kākahi me ētahi atu. Nā rātou

anō ā rātou kupu whakamoemiti i tohutohu atu ki te iwi. Nō te tau 1941 te Whare Karakia Centennial o Ōtākou i tuwhera ai, ā, ko Rev Pybus tērā e mahi ana kia kā tonu te ahi o te hāhi Weterehana ki Ōtākou tae rā anō ki tōna matenga i te tau 1957. Me whakamōhio anō ka tika, he iwi kaha whakapono a Ōtākou. I te hauruatanga tuatahi o te rautau 20, he mea nunui te hāhi ki te iwi.

Ko hurumutu te reo

Ko te aronga mārika o tēnei tuhinga ko te ngaronga o te reo ki Ōtākou. E ai ki ōna anō tohunga wetereo puta noa i te ao, kua mate te reo mehemea kua mate te kaikōrero whakamutunga o tētahi reo, ki tētahi kāinga. (Austin & Sallabank, 2011; Crystal, 2000; Dorian, 1981; Hagege, 2009; Mufwene, 2004; Romaine, 2006). Ahakoa tērā, ina whakamāramahia e au ko tērā te ingoa o taku Tohu Kairangi, e hia kē nei ngā kōrero whakahē, whakahāwea i tāku e rangahau nei. Me te mea nei he ngākau e mamae rawa ana ki te whakarongo ki tēnei mea, te matenga o tō rātou reo ki te kāinga. Nā, ko tāku e kī atu nei, ehara i te mea he kōrero whakaiti. Engari kē, he kōrero hei akiaki i ōku whanaunga ki te whakaora anō i tō mātou reo. E kī ana hoki ngā tohunga wetereo:

A language is not a self-sustaining entity. It can only exist where there is a community to speak and transmit it. A community of people can exist only where there is a viable environment for them to live in, and a means of making a living. Where communities cannot thrive, their languages are in danger. When languages lose their speakers they die (Nettle and Romaine, 2000, wh. 5)

I mate te kaikōrero whakamutunga o te reo Māori ki Ōtākou i te tau 1969. Ko ngā tamariki i whānau mai i te tīmatanga o te rautau 20 ki Ōtākou, kihai i tipu ki te reo Māori hei reo tuatahi. I te kōrero au i tēnei tuhinga mō te

rangatira nei a H.K. Taiaroa me tōna reanga. Nā, ko tōna reo tuatahi ko te reo Māori, tae noa atu ki āna tamariki, he kōrero Māori anō rātou. Waihoki, ko te reanga whakamutunga i whānau mai ai, i tipu ake ai hoki ki Ōtākou ko te reo Māori tō rātou reo Ūkaipō ko tērā o ngā hua mokopuna a H.K me ētahi atu. Me kī ake rā, ko aua tamariki i whānau mai i te rautau 19, he hunga i whānau mai ki te reo Māori o te kāinga. Heoi anō, kihai rātou i kōrero ki ā rātou tamariki. Nā, i a au e rangahau ana i ngā tino take o te ngarohanga o te reo, māku e kī atu, ko hurumutu te reo. Nā, ka uiuitia e au ētahi kaumātua i tipu ake rā ki Ōtākou. Ko ēnei ngā tamariki tuatahi kāore i tipu ake ki te reo hei reo tuatahi, hei reo parāoa ki te kāinga e tukua atu e te hākui ki te tamaiti. Ko Aunt Jean Duff tētahi i uiuitia e au. Ahakoa nō Rakiura ia, he whāngai ia ki te whānau Pōtiki me te whānau Karetai ki Ōtākou, ā, i tipu ake hoki ki Ōtākou.

Aunt Jean Duff

Kua whakamāramahia e au te whakapaparanga, te hītori me te āhuatanga o tōku whare e kīia nei ko Ōtākou. Me pēnei ka tika kia mārāma ai te kōrero tāhuhu e whakairia nei ki te whānau o Aunt Jean. I uiuitia ia e au i te tau 2010 mō taku rangahau i taku Tohu Kairangi, ki tōna whare ki Ōtepoti. Nō te tau 2013 ia i mate ai. I tipu ake au ki Ōtākou, ā, ko Jean tētahi o ngā tino kaumātua i a au e tamariki ana. Ehara i te mea he nui tōna aroha ki te tangata. Me kī ake rā, he koi tōna arero, he



WHAKAAHUA 3 Ko Aunt Jean (te tuatoru i te taha mauī). Nā Tahu Pōtiki tēnei whakaahua.

mātaotao tōna āhua ki te tangata, ki te tamaiti haututū rānei. Tau kē ōna weruweru, pania katoatia tōna konohi, he tino pai te āhua o ōna makawe ahakoa te aha. Kāore au i kite i a ia e horoi rīhi ana, ā, mōku nei, i tū tōna ihu. He momi paipa ia ki tētahi paipa roa anō nei he kuini. Ahakoa tērā, he nui tōna aroha ki a mātou ko taku tāne [tana iramutu] me ā māua tamariki. Waihoki, he koi tonu tōna hinengaro tae noa atu ki tōna matenga. I whānau mai a Aunt Jean ki Murihiku i te tau 1921. Ko George Henry Bragg rāua ko Huka Te Uruti Piki ōna mātua. I neke mai ia i Rakiura ki Ōtākou noho ai ki ōna mātua whāngai ka 2 tau tōna pakeke. Ko Victoria Karetae rāua ko Robert Pōtiki (nō Ōtākou rāua tahi) ōna mātua whāngai. Ehara i te mea he whāngai ia ki raro i te ture Pākehā engari he whāngai Māori. Kāore ōna mātua ake i te hiahia kia tukuna ia kia pērā. Kei te karangatia e ia ko Poua me Nana.

And I was a baby when they went down, and mum was, I don't think mum was keeping well. And then she was expecting another baby and so they took me, they first of all, I think they just used to take me overnight, then it became through the day, and then all day and all night and went on until the, the mill closed. I suppose they had finished all of the timber they ah, had to cut. And it closed. And that was when Nana wanted to come back to the Kaik . . . they made up their minds to come back. And they asked if I could come. They did want to adopt me, but I think with one of my parents there was, my mother wouldn't give her consent." (Duff, 2010)

I te kōrero mai a Jean mō tōna hokihoki atu i te 'Kaik' [Ōtākou] ki Rakiura. I te haere hoki ia ki ngā motu tītī e noho whakatetonga ana i Te Wai Pounamu. E ai ki a Jean, he tino āhuru tana noho ki te taha o ōna mātua whāngai.

I was allowed to come up (to Ōtākou) for a holiday. But I went, come up, and I know Pop Ryan come up one time. This was before she

was married I think when she was living at the island off . . . I think Magda was teaching over there at that time, the people lived there, she came up and she had orders to take me home, and so she took me back and then when Poua and Nana went back down to the mutton bird island the next season, they called in to see me and, and, brought me back with them. And this used to go on, this would go on . . . (Duff, 2010)

I te kōrero a Jean mō te reo i whakamahia ki ngā moutere tītī, arā, ko ngā kupu pērā ki te "nanao". Nā, ko tāna ko te "nanaoing", anō nei he kupu Pākehā. He tino kupu tērā ki ngā moutere tītī mō te tūmomo hopu i te tītī ki tōna rua.

And then at 10 'o'clock it was morning tea time, we'd get our apples out and of course she always, because she had gloves on from the nanaoing and she used to sew the tops of Poua's old socks onto the tops of the gloves because the mutton birds have got very sharp beaks, they've got a hook on the end of their beak and they could tear you to pieces. (Duff, 2010)

Ruarua noa iho ngā kupu Māori kei te maumaharatia e ia, mai i tōna tamarikitanga. Engari ia, he uaua rawa kia kōrerotia aua kupu ki te kaiuiui mehemea kei horopaki kē. I te kōrero hoki ia mō te tūmomo rongoā o reira i whakamahia e tōna māmā hei whakatika i ngā tahunga o te tinana, ngā mamae hoki. Ko tōna nana te tohunga ki tēnei tū mahi nō te mea, kāore he tākuta ki reira.

Nā wai rā, ka kōkōmuka tū-tara-ā-whare tana noho ki Ōtākou. I te kōrero ia mō ngā kuia, koroua me ngā whanaunga e noho karapotī ana i a ia. He pakupaku tōna whare, e rua pea ngā rūma moe, tāna i maumahara ai. He wharepaku ki waho atu o te whare ki tua i te manga. I noho tōna tino taua ki tō rātou whare i ētahi wā. Nā Jean ia i ārahi ki te wharepaku. Engari, nā tōna hākuī ia i tohutohu ki te reo

Māori. Kāore a Aunt Jean i haere ki te kura i taua wā, nā, i kōrero mai ia mō tōna matenga. “Yeah, and I suppose she must have died in either the 20s, I’d say the 20s, or it might have been the early 30s” (Duff, 2010).

Ko tōna haerenga ki te kura ki Ōtākou, haere ai ia mā runga hōiho. He pai te kura ki a ia. I haere katoa ngā whanaunga ki taua kura. I kōrero ia mō ngā konohete pai me te hiahia o ngā kaiako Pākehā kia ū ki ngā āhuatanga Māori. I tētahi o ngā tino konohete, i tae katoa mai ngā tāngata o te haporī. I whakaingoatia ētahi o ngā tamariki i tū ki te konohete, a Boy Russell, a Agley Watson, a Rata Kent, a Jen Douglas, a Rangi Ellison me Gladys Kent hoki. I mea mai ia, e rua ngā karaehe ki te kura, ā, e 32 ngā tauira ki te kura.

Ka pātaihia ia e te kaiuiui i pēhea te reo kei te kōrerotia ki runga i te marae o Ōtākou i tōna wā. Nāna i huri ki te kaupapa o te tangihanga ki te marae, me te kī mai:

But yes, if there was a tangi on, these old men from Puketeraki like Johnny Ellison and Johnny Matthews, they were the two speakers from there, and then Moeraki, there was Hastings Tipa from there. Of course, Uncle Davey was Ōtākou, but then when they died there was a gap there until Tarewai came back.” (Duff, 2010)

Ko tāna hoki, kāore aua tāne rā i te tatari mā te wahine tāna waiata e waiata. Ki tāna e whakaaro nei, he kawa tērā nō Te Ika-a-Maui, nō nā noa nei i tae ki Ōtākou. Heoi anō, ko tāna i kī nei, he kōkō tataki ngā kaikōrero. Ka mutu, i te kōrero hoki mō te karanga i rangona e ia. Ko Mrs Forsyth, ko Mrs Kahu me Aunt Mori ngā kaikaranga kei te mōhiotia e ia. Me he korokoro tūi te reo karanga o Aunt Mori tāna i kī mai. Nā, i te whakaaro ia, kua hoki kaha mai te pōwhiri me ngā tūmomo karanga i te kapinga o Te Kerēme o Ngāi Tahu. I mua atu rā kua memeha haere ērā tikanga, he kore nō rātou i whai tonu i ērā tikanga. Heoi anō, ko tāna, nō te matenga o ēnei tūmomo tāngata,

he tūnga e wātea ana, i waiho mokemoke mai te hapū nei.

Ka mutu, ka kōrero ia mō ōna mātua me tā rāua kōhimuhimu i te reo Māori i waenganui i a rāua, kia kua ngā tamariki e mārama. He kōrero tūmataiti te reo Māori ki ōna mātua, tāna i kī nei. Me tāna tino kōrero, kia mātua mōhio au, he nui te hiahia o te reanga o ngā tino taua me ngā poua kia kōrerohia te reo Pākehā:

It was one they called the old soul, might have been her, I can’t remember, but I remember how they were talking about this old lady and she’d, you know, were talking about, they were saying how these old people wanted to speak English. They wouldn’t, they didn’t want to speak Māori, oh no. (Duff, 2010)

Nā, i kī mai hoki ia, i rongō ia i te kaumātua e raru ana ki te reo Pākehā, ā, ka huri ki tōna ake reo, te reo Māori. Ahakoa kāore rātou i te hiahia kia kōrerohia te reo Māori, tē taea e rātou te aha, me huri ka tika kia whakapuaki ai i ō rātou tino whakaaro.

Nā, i te mutunga iho, i kōrero ia mō ōna uaratanga ki te reo Māori, ko te reo tērā kāore i taea e ia te kōrero. Ko tāna, ehara i te mea he nui whakaharahara te kōrero i te reo Māori ki tōna ao. Ko te mea nui kia tika te whakatipu i te whānau kua ko te pupuri i te reo Māori. Waihoki, he wahine whakapono a Aunt Jean. I whai ia i te hāhi Mihingare. Haere ai ia ki te whare karakia, ā, haere ai hoki te nuinga o ngā tāngata o Ōtākou. Nā reira, ko au e kī ana, he iwi kaha whakapono rātou. Nā whai anō rātou i aro atu ai ki te tika me te whakapono ki tō rātou oranga. Ehara i te mea ko te oranga o te reo Māori te mea nui ki tō rātou ao.

No, I don’t think it was the same down there. ‘Cause that’s where they were mixing with the Europeans every day and it became part of their lives when they were going to school at the Heads and there’s all these Pākehā there and they had to. Or they’d have been left

behind. So, it's just one of those things that just happened in life. Part of life.”(Duff, 2010)

Ahakoā kāore i a ia te reo Māori, kīhai ia i patua e te whakamā i tērā āhua. Kāore i herea tōna Māoritanga e te mākūare. I tōna tipuranga ki te kāinga o Ōtākou, i tipu kaha ia ki roto i tōna ao Kāi Tahu, tōna ao Māori hoki. Kāore au i rongo i a ia e tangi hotuhotu ana i tōna kore-mōhio ki te reo Māori. Ahakoā te aha, kei te tū kaha ia ki tōna ake ao.

He whakakapinga

Hei whakakapi i te kōrero nei, i te kimi au i te kupu e tika ana mō te tūmomo ngarohanga o te reo Māori ki Ōtākou. I whakamāramahia e te whanaunga o tōku hoa rangatira, e Herewini Parata, kua pahuhu te reo i te iwi, nā kua huri kē atu ki te reo Pākehā.

I whakatuwheratia tēnei tuhinga ki te whakamārama i te hītori, ngā whakapapa me te āhuatanga o te rohe o Ōtākou kia mārama ai he aha te reo Māori i ngaro ai. Ahakoā he pōuri te kōrero, he nui whakaharaha hoki. Nō te mea, me titiro ki muri ka tika, kia haere whakamua ai tātou. He tauira a Ōtākou mō ngāi tātou, kia kaua e noho noa, ahakoā kei te matemate haere ngā mōrehu o te reo, te reiputa, me kī, te kuia me te koroua. He akoranga hoki kei roto i te hītori o te ngarohanga o te reo.

Tuarua, he tirohanga tēnei tuhinga ki te reo ki Ōtākou anō nei he ahi kua tinei. Arā, i mate te reo Māori ki tōna kaikōrero whakamutunga i te tau 1969. Heoi anō, kei te rautau 20 te matenga o ērā tāngata matatau o Ōtākou. Hei tauira, kei roto i tōku whānau, ko au te whakatipuranga tuatoru kua kore te reo Māori e kōrerotia ana hei reo tuatahi. Ka mutu, kei te whakamāramahia e au te reo kua ngaro ki Ōtākou, he reo kua mate. He tino kōrero tēnei nā ngā tohunga wete-reo puta noa i te ao mō te reo kua hurumutu. Nā, ko te tūmanako, ka mārama te kaipānui i ngā tino take i ngaro ai te reo ki Ōtākou, ā, ka puta te reanga korere Māori o Aunt Jean, te

tau i uiuitia e au. He tika hoki kia whakaaturia te whakapono mārika o te iwi ki Ōtākou ki tōna hāhi. Ka kaha whakaaweawetia te iwi nei e te whakapono me te whai i ngā akoranga o te Paipera Tapu.

Otirā, kei tō mātou taua, a Aunt Jean te kōrero whakamutunga. Ko ia kē te tamaiti tuatahi ki tōna whānau ki te tipu ki te reo Pākehā. Ahakoā tērā, tau rawa ia ki tōna ao, he ao Māori, he ao whai i te kerēme, he ao Kāi Tahu, he ao nanao i te tītī, aha atu, aha atu. I tipu hoki ia ki roto i tētahi o ngā tino kāinga o te rohe pōtae o Kāi Tahu, a Ōtākou. I noho kōkōmuka-tū-tara-ā-whare ki te whare i tipu ake ai ia tae rā anō ki tōna matenga. Ahakoā, kāore ia i te hiahia, i moe taumau ia ki tōna hoa rangatira, a Wī Duff. Nō Karitāne ia, nō Kāi Tahu hoki. Ahakoā kua mate te reo, kei te ora tonu te tikanga me ngā kawa ki roto i a ia. Nā, ahakoā, kāore ia i kōrero i te reo hei reo Ūkaipō, kāore ia i mōteatea atu, i tangi atu ki tēnei āhua. Ko tāna i kī ai ki te reo ko hurumutu: “So, it's just one of those things that just happened in life. Part of life.”(Duff, 2010)

Kia mutu ake aku kōrero ki tētahi tino mahi i waiho mai e ia mā mātou;

Jean Duff's Christmas Pudding

2 small cups of flour

2 small cups of suet

1 level dessertspoon baking soda

500g mixed fruit

1 tablespoon of mixed spice

pinch of salt

Mix all ingredients together in a large bowl with

cold tea made from 4 teabags and 2 cups of hot

water. Let cool and then use as much to make a soft dough.

Place in a hot floured cloth or bowl and boil for two hours.

Recipe can be multiplied for hangi.

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