

## Literacy Knowledge, Practices and Expertise of Māori children and whānau

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Te Paerahi: Broad Horizons

The children and whānau you work with may have Māori literacy knowledge, practices and expertise you are unfamiliar with or maybe even unaware of. While it could enrich the learning experience for Māori if you had a fuller understanding and knowledge of some of these, it is not always possible. It is important however to create opportunities whereby this knowledge and these practices can be expressed, valued and validated.

The following are some of the Māori literacy knowledge and experiences the children and whānau may have expertise in and may be an integral part of their lives. (It is important to note the diversity that exists within Māoridom and that experiences may vary from child to child and whānau to whānau.) Therefore some Māori children and whānau may have experienced many of the Māori literacy experiences and some may have practised few.

<i>Waiata</i>	including <i>oriori</i> (lullabies), <i>waiata tangi</i> (laments), <i>waiata aroha</i> (songs of love), <i>ngeri</i> (a type of chant), <i>manawawera</i> (a form of challenge) and <i>waiata poi</i> (poi songs);
<i>Haka</i>	a traditional dance and is a posture dance with shouted accompaniment, performed by a group;
<i>Hīmene</i>	is a term derived from the English word hymn;
<i>Whaikōrero</i>	formal speeches. This is an opportunity for the speaker to display his or her mastery with Māori language and a competent speaker is able to embellish their speech with imagery and metaphor;
<i>Mōteatea</i>	a traditional chant; a mnemonic device for the transmission, retention and retrieval of significant historical, social and cultural information;
<i>Whakapapa</i>	or genealogy is a fundamental principle that permeates the whole of Māori culture. It provides the basis for establishing, enhancing, and even challenging relationships within and between whānau (families), hapu (local tribal entities), and iwi (regional tribal bodies);
<i>Whakairo</i>	carving that records history and events, identity and decoration;
<i>Tauparapara</i>	(ritual chant): a prayer or chant suitable to the purpose of the meeting to invoke the gods' protection and to honour the visitors;
<i>Karanga</i>	a spiritual call that provides the medium by which the living and the dead of the manuhiri may cross the physical space to unite with the living and the dead of the tangata whenua;
<i>Tukutuku</i>	are the woven panels that adorn meeting houses and tell the stories of life which in turn will compliment the poupou (wall carving) that are on each side;
<i>Kowhaiwhai</i>	painted rafters of the meeting house that depicts tribal lineage;
<i>Karakia</i>	are prayers that acknowledge a spiritual presence. Although still an important component of Māori culture today, karakia, interpreted and used in the modern sense, are quite different to what was used by the ancestors of present day Māori;
<i>Whakataukī</i>	or proverbs, are sayings that reflect the thoughts, values and advice of past generations.