

**“TŌKU REO, TŌKU OHOOHO, TŌKU REO, TŌKU MĀPIHI
MAUREA, TŌKU REO, TŌKU WHAKAKAI MARIHI”**

**“MY LANGUAGE IS MY AWAKENING, MY LANGUAGE IS THE
WINDOW TO MY SOUL, MY LANGUAGE IS MY PRIZED
POSSESSION.”**

E ai ki te kōrero, ko ngā tīpuna Māori ngā tino tauira o te hauora na tā rātou nakawhiti, te pakari me te tāngaingai o to rātou tinana, korekau he tangata i tua atu i a rātau. Ka tautoko ngā taunakitanga a Isaac Gilsemans, he tangata Pākehā, he Tātimana i tae mai ki Aotearoa nei i te wā a Abel Tasman i te tau 1642. He ringatoi, he kaiwhakaahua, he kaituhi ētahi o ōna tino pukenga. Ko tōna pikitia rongonui, he pikitia o ngā tīpuna nō Te Waipounamu, e hoe ana i tō rātau waka. I kitea a rātou maihara, te nakawhiti o to rātou tinana na ēnei momo tohu i kitea te orangatonutanga o ā mātou tīpuna Māori. E mōhio nei mātou, ko ngā kai matua o ā mātou tīpuna Māori he kai kīkī ana ki te ora mai i ngā hua o te whenua ā Haumi ē, ki ngā kai no te moana a Tangaroa. I roto i ngā mahi katoa a o mātou tīpuna he momo mahi e whakapakari anō ana i tō rātou tinana kia ora pai ai rātou, ēngari, kia rite ano rātou mo te pakanga.

Ko te tino kai a ō mātou tīpuna, ko te reo rangatira koira to rātou tino whakaoranga.

Engari i enei rā, e ai ki ngā tatauranga katoa, kei raro kē mātou a ngai Māori e putu ana. Nā te aha i pēnei ai? He maha ngā taunakitanga, e kii ai, nā te motuhanga o tō mātou reo, whenua, moana i tūkinō ai tō mātou ahurea, tuakiritanga me tō mātou mana motuhake. Pērā i te New Zealand Settlements Act 1863 i raupatu ngā whenua Māori, me te Native Schools Act 1867 i raru ai Te Reo Māori, koira ētahi whakaturetanga a te karauna o mua. Ā, nā enei ahauatanga katoa i whakaaweawe hoki tō tātau hauora, me tō tātau oranga.

Mai i te tau 1867 tainoa ki te tau 1972 i tipu te taupori Pākehā, e noho ana ki Aotearoa nei. Ko te reo Pākehā anake te reo kōrero me te reo tuhi i roto i ngā kura katoa. I mōhio te hunga e ngākau nui ana ki tō tātau ao Māori i tērā wā, kīhai rātau i tū ki te whawhai i te pūnaha o tērā wā ki te whakarauora i tō tātau reo, kāore e kore, ka mate tō tātau reo. I wawata ai tērā hunga, me te mōhio anō hoki, he nui ngā mahi kei te haere.

I te 14 o Mahuru, i te tau 1972, i waihangatia Te Petihana Reo Māori ki te whakarauora, me te whakaaetanga i te Reo Māori ki Aotearoa nei. Neke atu i te toru tekau mano tangata i hainatia i te pētīhana. Ko Ngā Tamatoa, ko Te Roopu Reo Māori Society ki Te Whare Wānanga o Wikitōria, me te Huinga Tauira o Aotearoa ngā roopu i arataki i te pētīhana, i whakaatu hoki ki te Whare Pāremata.

“We the undersigned, do humbly pray that courses in Māori language and aspects of Māori culture be offered in all those schools with large Māori rolls and that these same courses be offered as a gift to the Pākehā from the Māori in all other New Zealand schools as a positive effort to promote a more meaningful concept of integration.” Hana Te Hemara. Te Āti Awa and Ngāti Raukawa (Member Ngā Tamatoa and leader of the petition)

He aha te hononga o ēnei kōrero ki te hauora me te oranga o te tangata Māori?

He maha hoki ngā taunakitanga ka taea te whakautu i tēnei pātai, heoi, anei ētahi kōrero tauāki a Moana Jackson, o Ngāti Porou, Ngāti Kahungunu (Rōia Tiriti o Waitangi, me te mana tangata whenua).

“After 1840, our intellectual and spiritual tradition was redefined and taken from us along with our land and power. The facts are that colonisation is well known among our people, and we were deprived of our understanding of wellness and wellness itself.” Moana Jackson)
“But we have always known that we still had the right and the capacity to discuss, debate, define and decide for ourselves the very meaning of wellbeing. In recent years, as our people have become more effectively involved in the delivery of health services, there has been a corresponding, rethinking and reclaiming of the kaupapa upon which such services should be based. We have begun to look back in order to go forward” Moana Jackson

I te tau 2007, i hui, i wānanga, i tautohe a Moana me tētahi rōpū ki te hanga i tētahi rautaki hai āwhina i ngā mātanga hauora o te motu, ā, i waihangatia a Mauriora.

E tautoko hoki a Tākuta Cathy Dewes ki te rautaki a Mauriora, hai rautaki mō ngā mātanga hauora katoa. Ko Te Aho Matua tōna tino rautaki, hei rautaki mō ngā Kura Kaupapa Māori. He ahua ōrite a Mauriora ki Te Aho Matua, i tuhia ai a Kāterina Mataira o Ngāti Porou, i ngā rautaki e rua.

He rongonui a Tākuta Cathy Dewes mō te whakarauoratanga i Te Reo Māori. He mema o Te Reo Māori Society 1972, i hāpai i te orokohanga o Te Wiki o Te Reo Māori i te tau 1975, me ngā Kura Kaupapa Māori i te tau 1985. Ko ia hoki te tumuaki o Te Kura Kaupapa Māori o Ruamata ki Rotorua. I riro tōna tākutatanga whakahōnoretanga mai i Te Whare Wānanga o Waikato mō ōna mahi whakarauora i Te Reo Māori.

Mēnā ka pātai tētahi ki a ia, kua tutuki ngā wawata a Te Reo Māori Society? Ko tōnā whakautu, “Kao” he maha tonu ngā mahi.



“Me raupā aku ringa, kia ao aku wawata.”

Tākuta Cathy Dewes. Ngāti Porou, Te Arawa.



Heoi, he aha ētahi hua kua tutuki ai mātou a ngai Māori, mai i te Pētihana Reo Māori i te tau 1972?

- 1979, i whakatū a Te Ataarangi
- 1982, i whakatū Kohanga Reo
- 1983, i whakatū Te Whare Wānanga o Aotearoa
- 1985, i whakatū Te Kura Kaupapa Māori tuatahi
- 1985, i timata ngā Reo Irirangi a Iwi
- 1987, i whakarewa Te Taura Whiri i Te Reo Māori i raro i te Māori Language Act 1987
- 1989, i whakarewa a Te Aho Matua mō ngā Kura Kaupapa Māori
- 1993, i whakarewa a Te Māngai Pāho hai pūtea tautoko mō ngā Reo Irirangi
- 2004, i whakarewa a Māori Television i raro i te Māori Act 2003, i tīnīhia te ingoa ki Whakaata Māori i te tau 2022.

Wānanga Māori

- 2007, i whakatū Ngā Kura a Iwi
- 2016, i whakarewa a Te Mātāwai ki te hāpai i ngā Iwi ki te whakarauora i Reo.

Anei ētahi pitopito kōrero mai ngā kaimahi o He Oranga Whānau o Te Tairāwhiti i tipu mai ki roto i ngā kura kaupapa Māori.

”He whakatipuranga au nō te Kohanga Reo, Te Aho Matua, Te Kura Kaupapa me the Whare Wananga. Ko te reo māori me ngā taonga tuku iho te tuāpapa o toku oranga, na ngā akoranga nei i tae ai au te whakatinana i aku moemoea hei tauira ano mo ngā mokopuna e ako tonu ana i raro i te āhurutanga o ā mātou tikanga māori. E kore ai au e ngaro na tōku whakatipuranga ki roto i tōku ao māori. Na tēnei whakatipuranga e taea ai e au te nekeneke ki roto i ngā ao e rua me te whakanui i te hirahiratanga o toku whakatipuranga ki roto i tōku ao māori.” Tomairangi Higgins (Tumu Whakarae)

“I kuraina au i te kura kaupapa mai tōku rima ki te ngahuru mā toru te pakeke, i reira au ako i tōku tuakiritanga, me tōku ahurea, me tōku kaingākau hoki ki te mātauranga Māori, nā ēnei mea katoa ka hāpai tonu i oranga i ēnei rā. Mei kore ko tōku Reo Māori, te kore e taea ōku te tutuki”. Jade Kameta (Rautaki Māori)

Ka hāpai tōnu tāua i tō tātau Reo Māori i roto ngā mahi katoa.

Kotahi noaiho tōku pātai ki a koe ki te hāpai i tō tātau Reo Māori?

E tautoko ana ahau i ngā kōrero a Tākuta Cathy Dewes, he maha tonu ngā mahi ki te whakarauora anō tō tātau reo māori. Ki au nei, mēnā ka tutuki tātau i ngā wawata a Tākuta Cathy Dewes me te Reo Māori Society 1972, ka whakatinana anō tātau i te hauora me te oranga o tō tātau tīpuna. Pērā ki ngā taunakitanga a Isaac Gilsermans i te tau 1642. Ka whakakōpani au i aku kōrero i tēnei waiata mīharo nā Tawhiro Maxwell rāua ko Okeroa Huriwaka o te Whakatōhea me Ngaitai, nā te mea e hāngai pū ana ngā kupu o te waiata nei, ki tēnei pakiwaita otirā te whakarauoratanga o tō mātou reo Māori. Tōku reo, tōku ohooho, tōku reo, tōku māpihi maurea, tōku reo, tōku whakakai marihi.

Nā Tawhiro Maxwell rāua ko Okeroa Huriwaka o Te Whakatōhea tēnei
waiata i tito.

**Nei rā te kaupapa o te reo māori e
He taonga tuku iho nō nga tipuna
he parekawakawa, he mea hirahira e
Toku reo, toku ohooho mapihi maurea whakakaimarihi**

**Korerotia te reo i nga wa katoa
Kia kore e rite ki te Moa
Mana tangata, mana mōtuhake
Tōku reo, tōku ohooho māpihi maurea whakakaimarihi**

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TRANSLATION

It is said that our ancestors were once the most physically perfect race on the planet; this claim is supported by a sketch by Isaac Gilsemans, a Dutchman, cartographer, and writer who travelled the world and arrived in Aotearoa during the time of Abel Tasman in 1642. His most famous sketch, done in Te Waipounamu, depicts warriors in a canoe, each in perfect physical condition. They're all muscular and lean, implying their physical health was excellent. We know that our ancestors lived off the land and the sea, ate a healthy diet, and that all of their activities required movement, keeping them physically fit. But we also know that our language and customs were thriving, as were our knowledge and belief systems, which informed every aspect of our culture.

Māori, on the other hand, are now overrepresented in every negative health statistic. What caused this to happen? There is sufficient evidence that it was caused by the loss of language and land, which devastated culture, identity, and sovereignty. For example, the Crown imposed legislation on Māori, such as the New Zealand Settlements Act 1863, which allowed for the confiscation (raupatu) of Māori land, and the Native Schools Act 1867 established a system to assimilate Māori into Pākehā society. The health and wellbeing of Māori has suffered as a result of all of this.

Between 1867 and 1972, the Pākehā population in Aotearoa increased, and English was the only language spoken and written in all schools. Those who were passionate about Te Reo Māori at the time realised that unless they challenged the system in order to revitalise Te Reo Māori, Te Reo Māori would perish. That small group of forward-thinking Māori at the time had big dreams for our language and knew there was much work to do.

On September 14, 1972, the Māori Language Petition was established to advocate for the recognition and revitalisation of Te Reo Māori in Aotearoa. Over 30,000 signatures were collected in support. The petition was led and presented to parliament by the group's Ngā Tamatoa, Te Reo Māori Society of Victoria University, and the New Zealand Māori Students Association.

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So, how does all of this relate to health and well-being? There is also enough evidence to answer that question. However, here are some statements made by the late Moana Jackson, of Ngāti Porou and Ngāti Kahungunu descent, a well-known lawyer and activist who specialised in the Treaty of Waitangi and indigenous rights.

“After 1840, our intellectual and spiritual tradition was redefined and taken from us along with our land and power. The facts are that colonisation is well known among our people, and we were deprived of our understanding of wellness and wellness itself.” Moana Jackson

“But we have always known that we still had the right and the capacity to discuss, debate, define and decide for ourselves the very meaning of wellbeing. In recent years, as our people have become more effectively involved in the delivery of health services, there has been a corresponding, rethinking and reclaiming of the kaupapa upon which such services should be based. We have begun to look back in order to go forward” Moana Jackson

Moana Jackson and a group of health practitioners met in 2007 with the goal of developing a philosophy that they hoped would one day become a working philosophy for all health practitioners. They discussed, debated, defined, and established the Mauriora working philosophy there.

Dr Cathy Dewes, well-known and respected for her contribution to the revitalisation of Te Reo Māori, also recommends Mauriora as a working philosophy for all health practitioners. And Te Aho Matua as a working philosophy for Kura Kaupapa Māori. Katerina Mataira of Ngāti Porou wrote both working philosophies

Dr. Cathy Dewes, of Ngāti Porou and Te Arawa, and a member of the Te Reo Māori Society since 1972, helped establish Te Wiki o Te Reo Māori in 1975, and Kura Kaupapa Māori in 1985. She is also the principal of Rotorua's Te Kura Kaupapa Māori o Ruamata. In 2011, Waikato University awarded her an honorary doctorate for her contributions to the revitalisation of Te Reo Māori.

In 1972, as chairperson of Te Reo Māori Society, she was instrumental in supporting the Māori Language Petition. Has the original vision been met? She would be asked? And she would answer with, "No, there is still much work to be done,"



**“Me raupā aku ringa, kia ao aku
wawata.”**

**Tākuta Cathy Dewes. Ngāti
Porou, Te Arawa.**



So, what progress have we made since the Māori Language was made in 1972?

- In 1979, Te Ataarangi was established
- In 1982, the Kohanga Reo movement was established
- In 1983, Te Whare Wānanga o Aotearoa was established
- In 1985, the first Te Kura Kaupapa Māori was established
- In 1985, Reo Irirangi a Iwi was established
- In 1987, Te Taura Whiri i Te Reo Māori was founded under Māori Language Act 1987
- In 1989, Te Aho Matua working philosophy was created for Kura Kaupapa Māori
- In 1993, a Te Māngai Pāho was established
- In 2004, Māori Television was launched under the Māori Television Act 2003, and the name was officially changed to Whakaata Māori in 2022.

Wānanga Māori

- In 2007, Ngā Kura ā Iwi was established
- In 2016, Te Mātāwai was established

What about those who have benefited from this system change have to say?

”He whakatipuranga au nō te Kohanga Reo, Te Aho Matua, Te Kura Kaupapa me the Whare Wananga. Ko te reo māori me ngā taonga tuku iho te tuāpapa o toku oranga, na ngā akoranga nei i tae ai au te whakatinana i aku moemoea hei tauira ano mo ngā mokopuna e ako tonu ana i raro i te āhurutanga o ā mātou tikanga māori. E kore ai au e ngaro na tōku whakatipuranga ki roto i tōku ao māori. Na tēnei whakatipuranga e taea ai e au te nekeneke ki roto i ngā ao e rua me te whakanui i te hirahiratanga o toku whakatipuranga ki roto i tōku ao māori.” Tomairangi Higgins (Tumu Whakarae)

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We will continue to be strong advocates for Te Reo Māori, contributing to the advancement of Te Reo Māori through our work and all other aspects of our lives. I only have one question and one call to action for you.

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What is your contribution to Te Reo Māori?

I agree with Dr. Cathy Dewes that much work remains to be done to achieve the dreams and aspirations of the Te Reo Māori Society, founded back in 1972. If they are met, I believe our health and well-being will be restored to that of our ancestors. Exactly as Isaac Gilsemans witnessed back in 1642. I conclude with this waiata composed by Tāwhiro Maxwell and Okeroa Huriwaka of Te Whakatōhea and Ngai Tai because the words expressed in this waiata not only relate to this story but our journey and struggle to revitalise our reo Māori. My language is my awakening, my language is the window to my soul, my language is my prized possession.

Nā Tawhiro Maxwell rāua ko Okeroa Huriwaka o Te Whakatōhea tēnei waiata i tito.

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He taonga tuku iho nō nga tipuna
he parekawakawa, he mea hirahira e
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Toku reo, toku ohooho mapihi maurea whakakaimarihi

TRANSLATION

My language is my awakening
It is the object of my affection
It is the wreath that adorns my head
My language retention is my responsibility
It is of the greatest significance

Speak the language at all times
Not like the Moa
It's our right and sovereignty
My language retention is my responsibility
It is of the greatest significance



healthy
families

East Cape

He oranga whānau

