



# He Manawa o Te Reo The Heart of the Language



Hōngongoi 2000

## He taonga te reo – Māori language week 24 – 30 July 2000

Featuring Taonga-ā-Rohe – local treasures

Kei te mihi mahana ki a koutou mō o koutou manaakitanga ki te kaupapa nei.

**T**e wiki o te reo Māori is one of the many ways that Christchurch City Libraries can claim to be on a bicultural path leading into the 21<sup>st</sup> Century. This is not to say that we are not also multicultural; rather it reinforces how far we have come in our cultural journey. Evidence of that journey is very visible; you only have to visit all of our 12 libraries to see what has been accomplished. Bilingual signs are now the norm; no longer do we need to make a request to include te reo – it is done automatically. We have also developed an annual Bicultural Services Plan, which highlights our directions and our bicultural achievements so far. Lessons in te reo for Christchurch City Council staff is available on a regular basis and attendance at these classes is growing rapidly.

### Take/Theme

The focus of this year's Māori Language Week is 'Taonga-ā-Rohe' – local treasures.

We have many talented people in our rohe (area) and one way to share their talents with you is to feature them in our lunch time events which run between 12–2pm throughout Te wiki o te reo Māori.

In line with this theme we are delighted to announce that during te wiki o te reo Māori we will be launching another new electronic resource called 'Ti Kouka Whenua – a symbol for our city'.

<http://library.christchurch.org.nz/TiKoukaWhenua>

The seeds for this project were planted in May 1999. The demand for information on local Māori history was growing rapidly and there just didn't seem to be a resource available that would provide all the information in a format that was not only educational but also captured the imagination of those seeking it. I decided to pursue the idea of developing an internet resource as it offered the opportunity to utilise modern technology to produce a dynamic resource which would be a living reminder of the past.

The following is an example of the information you will discover at this site and the reason for the distinct name of the site:

*"Imagine a distant past where the mist and fog shrouded flailands spread out towards the sea and were rich with bird and water life. There were few landmarks emerging from the mists of what was then essentially swampland. If the hills were obscured by weather, there was no way of knowing where you were. That is if it were not for the ti kouka (cabbage trees) that were carefully planted in significant places to mark out routes across the land like green spiky beacons."*

*"In the depths of winter in the low lying areas of Christchurch it is not hard to recall that our city was originally a swamp. And that was its attraction to Maori, for the sprawl of wetlands that linked Kaiapoi to Christchurch and extended out to Te Waihora (Lake Ellesmere) provided abundant food sources and defensive positions."*

*Christchurch and the wider Canterbury region has a vibrant past of which few people are aware. There are only minimal visual reminders of any history prior to colonial settlement. However as this website will enable you to discover, we have a rich and intriguing past that extends back many hundreds of years before 1850. Increasing awareness and knowledge of this past is the primary aim of this website. We hope that it will enrich your understanding of your surroundings and enhance your current perceptions of the city in which we live."*

This wonderful new taonga was the collective work of myself, Helen Brown, and Simone Hindin, with the technical support and expertise of our IT colleagues, Fraser Graham and Paul Sutherland. A special mention also to Kirk Hargreaves, who used his photography skills to capture all the beautiful images throughout the site. Come along on Wednesday 26 July between 12–2pm to see the launch of this new product.

I welcome your comments to ensure that this site continues to be informative and educational. It is also a way of involving ongoing community participation in this important project.

Haneta Pierce, Māori Resources & Services Librarian (Haneta.Pierce@ccc.govt.nz)

### RESPECT OUR CULTURAL HERITAGE

Many places in Ōtautahi have a spiritual and historical significance. Treat these places with consideration and respect.

**Toitu te whenua**  
Leave the land undisturbed





## Māori publishing has a long history

(Part of an article published in *Tū Tangata* (33) Dec 86/Jan 87 p.40-41)

Before Te Karare became required viewing for those wanting to keep in touch with news in the Māori world, our tūpuna had their way of gathering information.

Communication in the realm of man was handled korero-ā-waha, orally, and safely bound up in whakapapa, ngā moteatea, tauparapara, whakatauki, whaikōrero and waiata. It was also embodied in the day to day living through carving of utensils and ceremonial taonga and the necessary karakia that accompanied the various craft forms developed to meet aesthetic and more practical needs.

Even though Iwi were scattered around Aotearoa, they retained their kinship links through their tribal waka and the intermarriage that took place with other Iwi. This whakapapa was an essential element in communication between people.

Also there were those Māori who were intrepid travellers, like Tamateapōkai-whenua, an ancestor of the Kahungunu people but known by many for his exploits. Some North Island Māori to get greenstone from Te Waipounamu by long waka voyages, while others carved out paths through the Southern Alps to the Arahura River, the primary source of pounamu.

All this suggests that the pre-European Māori knew how to keep in touch with their world. But with the arrival of the traders and missionaries, began the introduction of the written word, in particular the written English word.

Māori people took to this learning, and it is said that many Māori of the 1800's were so accomplished in reading and writing Māori as well as English, that their Pakeha neighbours were illiterate by comparison.

It is in this background that the introduction of newspapers, magazines and periodicals should be seen. Apparently the Government saw things differently though. And it sponsored these publications to promote "the beneficent laws of civilisation" brought by the Treaty of Waitangi. Civilising the natives was the aim, never mind whether they needed it or not.

The first periodical was *Te Karere o Niu Tirene* (1842-1846) printed by the Government Printer and edited by the Chief Protector of Aborigines, Mr George Clark. It included old history, letters from Chiefs and was written all in Māori."

Canterbury Public library has several original editions of early Maori newspapers, these are held in the Aotearoa New Zealand Centre on the second floor.

● **Title:** *Te Waka Maori o Niu Tirani*  
Published: Napier; Wellington; Gisborne, 1863-1884.

● **Title:** *Te Wananga: he panuitanga tena kia kite koutou*  
Published: Pakouhai, 1874-1878.

● **Title:** *Te Pihoihi mokemoke i runga i te tuanui*  
Published: Otawhao: I taia ki te Perehi o te Kura, 1863. Edited and published by Mr John Eldon (Sir J E ) Gorst, Native Commissioner in the Upper Waikato, to counteract the mischievous native newspaper, *Te Hokioi*, of the Māori King, which was printed at Ngaruawahia.

● **Title:** *Te Hokioi (e rere atu-na): he tauira whakamahara mona. He maimai aroha hoki ki nga kaumatua rangatira o ia iwi o ia iwi, o Aotearoa me Te Waipounama*, 1862-3: Ngaruawahia, Hune 15, 1862.  
Published: Auckland, NZ: Free Press, 1922.

● **Title:** *Te Toa takitini*  
Published: Hastings, 1921-1932.

● **Title:** *Niupepa 1842-1933: Māori newspapers on Microfiche*  
Published: [Wellington, NZ]: National Library of New Zealand, 1996.

This is a set of approximately 1000 microfich containing over 40 titles of Māori newspapers, some in Te reo some in English and some bilingual. It is also now available on Internet through the Waikato University  
<http://www.nzdl.org/fast-cgi-bin/niupepalibrary?a=p&p=about&c=niupepa&l=mi>

## Maramataka o Kai Tahu

Toru (July/Hongongoi)  
Whā (August/Here-turi-kōkā)  
Rima (September/Mahuru)  
Ono (October/Whiringa-ā-nuku)  
Whitu (November/  
Whiringa-ā-rangi)  
Waru (December/Hakihea)

## Te reo Māori in Information Technology

Māori language is being used in computers, software and the Internet more and more all the time. Many people think that te reo Māori is not used in information technology at all or not enough to worry about<sup>1</sup>. Hence the purpose of this brief article.

Māori are grasping information technology (IT) and adapting it to our needs at a rapid pace. We are taking to IT, like it is pork bones and puha! There is even a Computer Science course at Waikato University taught solely in te reo Māori<sup>2</sup>. This is a major step to using reo in IT. The course is a first and I believe the only one in New Zealand. The statistics for passes appear very high in this course<sup>3</sup>. The helps to bridge the barrier for some Māori into the IT industry.

One of the many benefits of the Māori computer course at Waikato is that copious new terminology was created. Māori had no terms for computer, Internet etc. Most common aspects of computer and internet terminology have at least a widely unofficially used word now. Ipurangi for Internet, rorohiko for computer, and hundreds more. There is also a number of official terms made official by The Māori Language Commission<sup>4</sup>.

Māori content including language resources are on the Internet in huge quantities. It is impossible to count. Using the popular Internet search engine [www.altavista.com](http://www.altavista.com) <<http://www.altavista.com/>>. I searched for the word 'maori' (note no macrons) and was delivered 77,880 web pages. This is not taking into account that many pages and sites written in Māori probably would not use the word 'maori' in them.

A lot of Māori web sites now have an option to view in English or Māori<sup>5</sup>. Maybe the biggest obstacle to bilingual web pages is macrons. It appears that current generations have been brought up with macrons, and to read non macronised Māori text is often unreadable. Technology over the years has allowed for macrons in computers<sup>6</sup>. Unfortunately the technology is not always known about or practised. We are now beginning to see the Māori language being written correctly in computers, something which used to be impossible. This is also an encouragement for Māori IT enthusiasts. The New Zealand Māori Internet Society (NZMIS) was recently established to make the Internet more culturally Māori, and to try and obtain Māori web addresses (second level



domain names) more appropriate to Māori society in general. NZMIS was also established to form a group of Māori Internet users and web writers<sup>7</sup>. By promoting new Māori web addresses, te reo Māori will be promoted to new levels in our Māori and European communities. Domain names (second to last part of a Web page address, ie .co of .co.nz) such as .maori.nz and .marae.nz and others, are being sought by NZMIS. At the moment there is only one Māori second level domain name and that is iwi (.nz).

Only a few years ago there was no Māori language software; in fact there was no Māori software at all. Now, there are at least 10 different pieces of Māori software that I know of on the market as commercial and free software. There are also a number of Māori culture software titles. That is 10 reo software products in five years. Now that technology is greater and there are more Māori graduating and learning IT, we should see a lot more. There is an ever increasing demands for bilingual software by kura kaupapa and others.

Discussion is presently under way, regarding default Māori proofing tools in Microsoft Windows and Office. This will hopefully lead to a reo Māori version of Windows and Office in the near future.

- 1 Personal experience from invitations to hui etc
- 2 <http://www2.waikato.ac.nz/smpd/taka/tuhituhi.html>
- 3 <http://www2.waikato.ac.nz/smpd/taka/TLDUconf.html>
- 4 [www.tetaurawhiri.govt.nz](http://www.tetaurawhiri.govt.nz) <<http://www.tetaurawhiri.govt.nz/>>
- 5 Te Kete Ipurangi – <<http://www.tki.org.nz/>>
- 6 Technical Paper for Māori writers – [www.kupu.mainpage.net](http://www.kupu.mainpage.net) <http://www.kupu.mainpage.net/>
- 7 [www.nzmis.mainpage.net](http://www.nzmis.mainpage.net) <http://www.nzmis.mainpage.net/>

*Karaitiana Taiuru*

**Toi te kupu, toi te mana, toi te whenua.**

***The permanence of the language, prestige and land***

Ki te toitū te kupu, ara te reo Māori,  
ki te toitū te mana o te iwi Māori,  
ki te toitū te whenu, ka mau te Māoritanga.  
Otirā me pēnei;  
ki te ngaro te reo Māori,  
ki te ngaro nga whenua Māori,  
ka ngaro te mana Māori

*Sir Kingi Ihaka, Te Ao Hou, Nov, 1957 p 42.*

**Without the language, without prestige and without land, Māoritanga will cease to exist. These three: language, prestige and land are the life of Māoritanga.**



**Government steps to save Maori language**

Te Puni Kōkiri has released a new publication outlining the steps that have been taken to ensure the survival of the Māori language.

***Te Tuaoma – the Maori Language: the steps that have been taken.*** The publication outlines how Maori became an endangered language, reviews Māori and Government based initiatives to revitalise the language and discusses the challenges ahead for both Māori and the Govt.

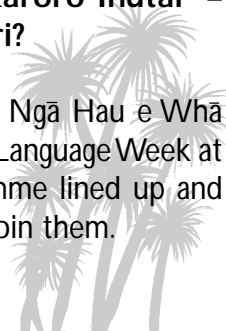
A public discussion document on the Māori language, Te Tuaoma is part of the Govts, Māori language Strategy, which TPK has been leading since 1997.

Copies of Te Tuaoma are available from the TPK office, phone (03) 379 5680.

## Whāia te maramatanga – seek after knowledge

### Whats happening at Te Whare Pukapuka o te Karoro Inutai – New Brighton Library – for Te wiki o te reo Māori?

Roz Jenkins has been busy meeting with the people at Ngā Hau e Whā Marae to invite them to participate in celebrating Maori Language Week at the New Brighton Library. She has an exciting programme lined up and would like to extend a warm welcome to everyone to join them.



### Ngā Marama

#### Hōngongoi – July

Man is now exceedingly cold; he kindles fires to warm himself. (The meaning of Hongongoi is to sit crouched in front of a fire.)

#### Here-turi-kōka – August

The scorching effect of fire is seen on the knees of man. (Because of being in a crouched position, the knees feel the warmth.)

#### Mahuru – September

The time of the year known as spring. (The literal meaning of the word Mahuru is contentment.)

#### Whiringa-ā-nuku – October

The earth has now become quite warm. (This is speculation; it is the warming of the earth.)

#### Whiringa-ā-rangi – November

Summer has arrived the sun is strong (This is speculation; the days are getting warmer.)

#### Hakihea – December

Birds have now settled on their nests. (The literal meaning of Hakihea is barren, desert-like. This is a reference to the appearance of the ground.)

He koanga tangata tahi, he ngahuru puta noa  
*Spring planting is lonely. Autumn harvest has many helpers.*



## Reviving Te Reo Māori

Te reo Māori carries with it the essence of our whenua and our place within it. Recently Professor Joshua Fishman, a world expert on language revitalisation, was in Christchurch, and provided some advice to our local Māori language community. He highlighted some issues surrounding how to successfully revive te reo Māori so that it is spoken as a living language.

One of the points that Professor Fishman made was that te reo cannot be compartmentalised into a few hours a week, and left at that, as with other school subjects. “A real – not institutional – social space has to be created for the language.” It is vital that the language is spoken in everyday life, in work and play and in whānau and social settings.

The principle focus, according to Professor Fishman, is that the language must be spoken as the first language in the home. We cannot rely on schools to do all the work if we want our children to be competent speakers of Māori, the language must be ‘normalised’. The language needs to be spoken in the home and in the child’s community in order for it to survive and thrive. The Fishman family proved this for their own language Yiddish, which they have helped revive. They created a Yiddish-speaking community for their own children by living next to two other families that were committed to bringing up their children with Yiddish as the sole language of communication in the home. Those children became each others playmates, thus making it a normal part of life.

Professor Fishman’s visit was a healthy reminder for those of us with young children to speak Māori to them as much as possible and for parents to speak to each other in te reo if we are able. We must also keep feeding that hunger for the language within ourselves, so that one less generation will need to struggle with being a second language learner of our own treasured language.

Speaking from personal experience as a second language learner of te reo Māori, it is often quite a struggle to be learning as an adult. In any Māori speaking environment I used to have to just switch off, essentially separating myself from the richness of my culture. Now I am at least proficient enough to listen to what is being said, and to be able to understand much of what is being said. As I use te reo more in an every day setting, and learn more of the structures and

vocabulary, I am able to enter into that world more, and even begin to engage in it.

However anything Māori in New Zealand is always loaded with political undertones, and merely speaking our own language in public is very much a political statement. What I would dearly love is to help change this situation by the time my own children are grown up.

I was at a mothers’ meeting recently, where there was a fairly good proportion of mothers who were bringing their children up in bilingual households of various languages. The other Māori speaking mother in the room expressed how difficult it was for her to maintain speaking Māori to her daughter in public because of the stares that she got from other people. It was interesting that none of the other mothers seemed to carry this whakamā or shyness at speaking their own language in a public setting.

Perhaps by increasing people’s exposure to te reo on a day to day basis, some of that fear of the unknown may be broken down? It will no longer be a ‘freak show’ every time you say “kia tere”, or “haere mai e kare” to your little one out in the street.

For people who want their children to be bilingual, Fishman believes they need to be immersed in te reo for their first two years as much as is possible. Any age after that they will always be a ‘second language learner’. In his book *Stabilising indigenous languages*, Professor Fishman advises to “aim low” in terms of where to pitch your resources when trying to save a language. “Start exactly where the mother tongue starts and try to aim at that ... Most languages are not institutional, but informal and spontaneous. That is where language lives. Children live; they play; they laugh; they fall; they argue; they jump; they want; they scream”.

Kia kaha e ngā matua maha e whai ana ki te reo me ōna tikanga. Karawhiua!

Ariana Tikao

## Maori street names in place in Christchurch as at 30 November 1999

Amuri, Aorangi, Aotea, Arahura, Aranoni, Aratoro, Arawa, Ariki, Awatea, Hawea, Hei Hei, Hinau, Hinemoa, Hoani, Horotane, Huia, Hurunui, Ikamatua, Kahu, Kaikoura, Kainga, Kaiwara, Kamahi, Kantara, Kanuku, Kaputone, Karaka, Karamu, Karitane, Karo, Kaumatua, Kauri, Kawaka, Kawau, Kea, Kerī, Kia Ora, Kiteroa, Kiwi, Kohuhu, Kokopu, Kotuku, Konini, Kopara, Koromiko, Korora, Kotare, Kowhai, Kuaka, Kumai, Mahoe, Mairehau, Makora, Manuka, Manurere, Marama, Matai, Matangi, Matipo, Miro, Moa, Moana, Momorangi, Monowai, Muritai, Ngahere, Ngaio, Ngarimu, Ngata, Nikau, Ohau, Onawe, Onepu, Opawa, Opihi, Otaki, Otara, Otakoro, Owaka, Pahau, Paikea, Papanui, Paparoa, Paeroa, Pateke, Pawaho, Piko, Pukeko, Parenga, Puna, Purakanui, Purau, Puriri, Pukeuri, Rae, Raekura, Raheara, Ramahana, Ranui, Rapaki, Rata, Raupo, Rangatira, Rawei, Rawhiti, Rehua, Remeura, Rima, Rimu, Riwai, Roa, Roimata, Ruakaka, Ruru, Tahī, Tahuna, Tainui, Taitapu, Takahe, Takaro, Takapu, Tama, Tapiri, Tara, Taramea, Taranui, Tauīwi, Taupata, Taurimu, Te Kura, Te Maru, Te One, Te Rama, Te Awakura, Te Orewai, Ti Rakau, Tiroroa, Tekoa, Tika, Tinokore, Tiora, Tekapo, Torea, Totara, Tuawera, Tui, Titoki, Tuirau, Urunga, Wai-iti, Waiāu, Waikare, Waimairi, Waimakariri, Waimea, Waimokihi, Wainoni, Waipara, Waireka, Wairakei, Wairarapa, Wairoa, Wainui, Waitikiri, Waitohi, Waiwetū, Wakatu, Waitaki, Weka, Whaka, Wharenuī, Whareora, Wanaka

There are 175 names of Maori origin currently in use as street names in Christchurch. In addition, seven of the Christchurch suburbs have Maori names.

List compiled by Robert Prichard Christchurch City Council.

## Whakatauki – Proverb

Ko taku nui, taku wehi, taku  
whakatiketike, ko taku reo

My greatness, my inspiration, my elevation  
is my language