



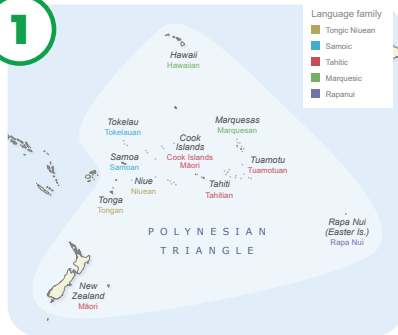
He Pūkei Whakaahua

Poster Pack

Ngā Ihirangi

CONTENTS

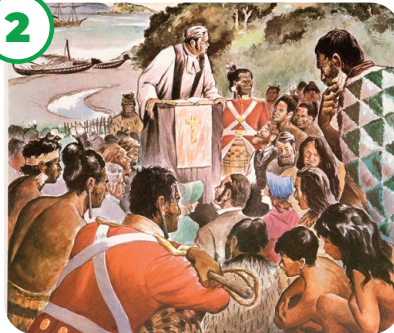
1



Ngā Reo o Te Moananui-a-Kiwa

LANGUAGES OF THE PACIFIC

2



Te Reo Māori me te Karaitianatanga

TE REO MĀORI AND CHRISTIANITY

3



Ka Waitohua te Tiriti o Waitangi

THE SIGNING OF
THE TREATY OF WAITANGI

4



Te Reo Māori i te Pakanga

MĀORI LANGUAGE DURING
THE WAR

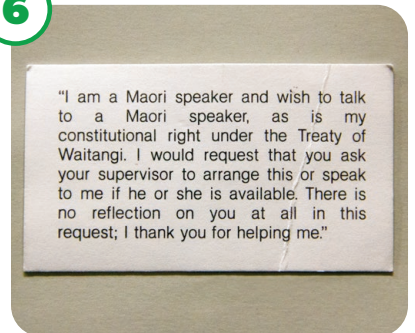
5



Te Whawhai mō te Reo Māori

THE BATTLE FOR MĀORI
LANGUAGE

6



Te Hāpai i te Reo Māori

PROMOTING MĀORI LANGUAGE

7



Ka Pūāwai te Kōhanga Reo

THE KŌHANGA REO
MOVEMENT IS BORN

8



He Toa mō te Reo Māori

ADVOCATES FOR
MĀORI LANGUAGE

9



He Hiko mō te Reo Māori

MARCHING FOR
MĀORI LANGUAGE

10

TE REO MĀORI IS:

- the Indigenous language of Aotearoa New Zealand
- an official language of Aotearoa New Zealand
- a taonga under Article Two of te Tiriti o Waitangi
- endangered.

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Heritage in 2021

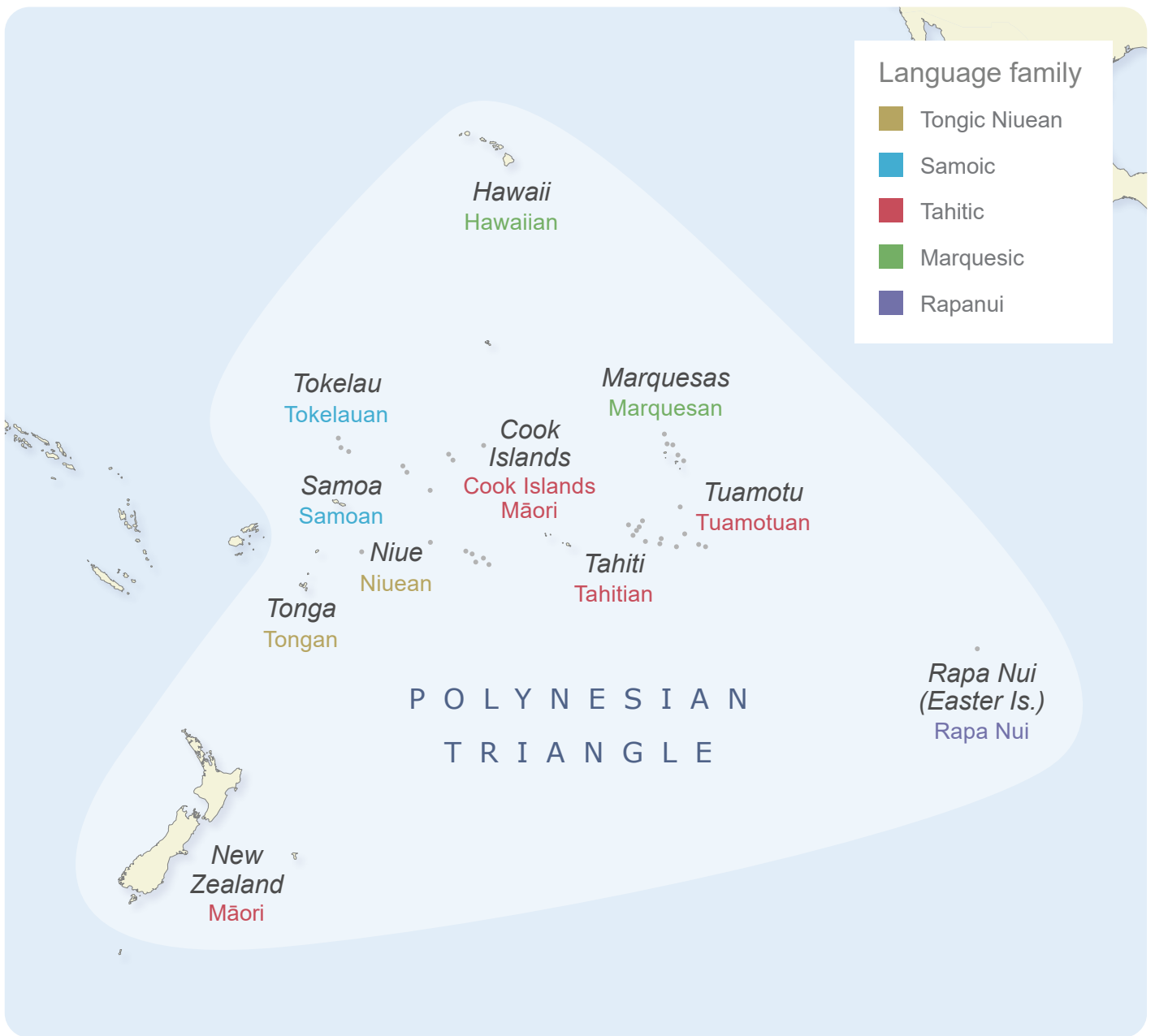
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Ngā Reo o Te Moananui-a-Kiwa

LANGUAGES OF THE PACIFIC





Ngā Reo o Te Moananui-a-Kiwa

LANGUAGES OF THE PACIFIC

Focus questions

- ▶ Do you or anyone in your family have a connection to any of the islands in this picture?
- ▶ Have you been to any of the islands in the Polynesian Triangle?
- ▶ Do you know any words or phrases from the islands within the Polynesian Triangle?
- ▶ Are there any similarities or differences between te reo Māori and other languages within the Polynesian Triangle?

About this image

This image shows the Polynesian Triangle, a region in Te Moananui-a-Kiwa (the Pacific Ocean) with three island groups marking its boundaries: Hawai'i, Aotearoa New Zealand, and Tahiti. The key in the image shows the different language families that exist within the Polynesian Triangle. All Polynesian languages share strong similarities. In particular, the vowel sounds (a, e, i, o, and u) are pronounced in a similar way. There are also many similarities with the vocabulary used across the different language groups within the region.

Some key points for discussion

The different language families within the Polynesian Triangle –

There are five different language families within the Polynesian Triangle.

THEME: 

Te Reo Māori is part of the Tahitic language family – Other languages within this language family include Cook Islands Māori, Tahitian, and Tuamotuan.

THEME: 

The location of different language families – You will notice that the different language families within the Polynesian Triangle are located together in clusters, rather than scattered around the region. Why do you think this is?

THEME:  



CHAPTER 01:
<https://bit.ly/3D63qJx>

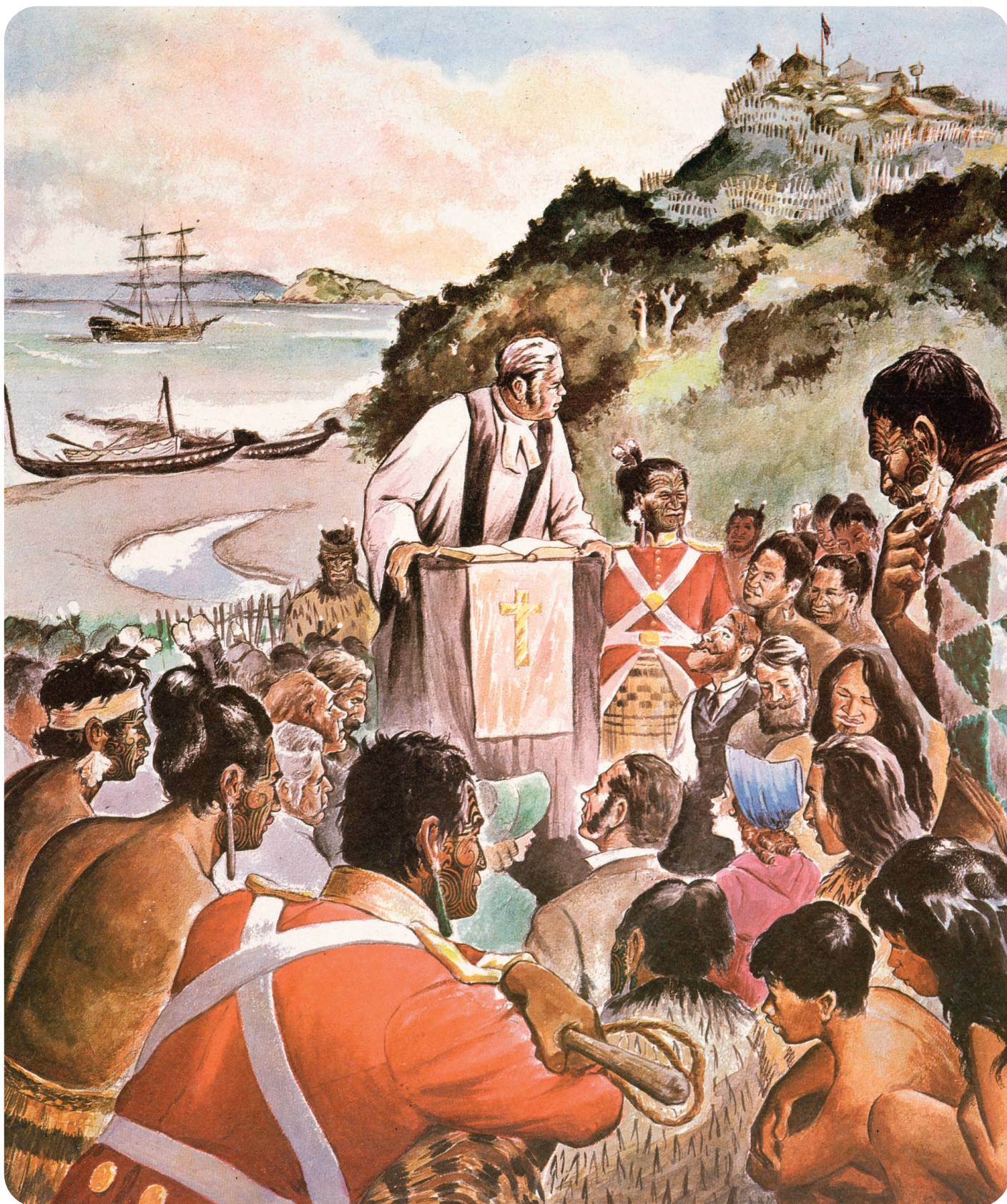
Follow this QR code to explore the digital story about Te Mana o te Reo Māori on Te Tai Whakaea.

IMAGE SOURCE: Howe, K.R. (ed.) (2006). *Vaka moana: Voyages of the ancestors: The discovery and settlement of the Pacific*. Auckland: David Bateman; Auckland Museum.



Te Reo Māori me te Karaitianatanga

TE REO MĀORI AND CHRISTIANITY



2

Te Reo Māori me te Karaitianatanga

TE REO MĀORI AND CHRISTIANITY

Focus questions

- ▶ What do you think is happening in this image?
- ▶ When and where do you think the event captured in this painting happened?
- ▶ How can you tell?
- ▶ Who do you think the people are in the image?

About this image

Ruatara interprets Samuel Marsden's sermon on Christmas Day 1814. During the early period of contact between Māori and Europeans, Māori was the predominant language of New Zealand. It was used extensively in social, religious, commercial and political interactions among Māori, and between Māori and Pākehā.

Some key points for discussion


Missionaries and Christianity – Christianity arrived in Aotearoa New Zealand with missionaries in the early 19th century. Māori were introduced to the written word and missionaries contributed to the development of a written Māori language. This resulted in significant changes for Māori society and Māori language.

THEME: 

The clothes people are wearing – In this painting you can see people wearing different clothing. Some Māori are wearing European clothing. Why do you think this is?

THEME: 

Early contact between Māori and Pākehā – During the first interactions between Māori and Pākehā, te reo Māori was the predominant language of New Zealand. Why do you think that Māori language was the language of choice at that time? Why are efforts being made now to revitalise te reo Māori? What changed?

THEME: 



CHAPTER 02:
<https://bit.ly/3sv5xRZ>

Follow this QR code to explore the digital story about Te Mana o te Reo Māori on Te Tai Whakaea.

IMAGE SOURCE: Morgan, Jack, active 1961-1966. Morgan, Jack: Oihi Bay, Christmas Day 1814; Samuel Marsden preaching the first sermon to the Maoris. [Auckland, Weekly News, 1964]. Ref: B-077-002. Alexander Turnbull Library, Wellington, New Zealand. /records/23113825.

3

Ka Waitohua te Tiriti o Waitangi

THE SIGNING OF TE TIRITI O WAITANGI



Te Mana o te Reo Māori
HE PŪKEI WHAKAAHUA

te tai | TREATY
SETTLEMENT
STORIES

3

Ka Waitohua te Tiriti o Waitangi THE SIGNING OF TE TIRITI O WAITANGI

Focus questions

- ▶ What do you think is happening in the picture?
- ▶ Where do you think this event took place?
- ▶ Who do you think these people are?
- ▶ When do you think this happened?

About this image

This is a modern depiction of the signing of te Tiriti o Waitangi in 1840. It shows Tāmati Wāka Nene signing te Tiriti in front of James Busby, Captain William Hobson, and other British officials and witnesses.

Some key points for discussion

The different groups of people present at the signing of te Tiriti – This image shows Māori, Pākehā, chiefs, generals and witnesses present at the signing of te Tiriti o Waitangi. Over 40 Māori chiefs signed te Tiriti with representatives of the British Crown at the Bay of Islands.

THEME:  

Other signings of te Tiriti – After first being signed at Waitangi, te Tiriti was taken around the country for other iwi to sign. Over eight months, te Tiriti was taken to approximately 50 other signing meetings all over the country. There were two versions of te Tiriti – one in English and one in te reo Māori. However, there were not exact translations of each other. And there were multiple versions of each signed.

THEME: 

The flags hanging up – There are a number of different flags that you can see in this image. Are there any that represent Māori or Aotearoa? Why do you think this is? What are some flags that you are familiar with?

THEME: 



CHAPTER 03:
<https://bit.ly/3yWNoz9>

Follow this QR code to explore the digital story about Te Mana o te Reo Māori on Te Tai Whakaea.

IMAGE SOURCE: King, Marcus, 1891-1983. King, Marcus, 1891-1983 :[The signing of the Treaty of Waitangi, February 6th, 1840]. 1938.. Ref: G-821-2. Alexander Turnbull Library, Wellington, New Zealand. /records/22308135.



Te Reo Māori i te Pakanga

MĀORI LANGUAGE DURING THE WAR



Te Mana o te Reo Māori
HE PŪKEI WHAKAAHUA

te tai | TREATY
SETTLEMENT
STORIES

4

Te Reo Māori i te Pakanga

MĀORI LANGUAGE DURING THE WAR

Focus questions

- ▶ Who do you think these people are and where do you think they are from?
- ▶ What do you think they are doing?
- ▶ Where do you think they are? How can you tell?
- ▶ Why do you think they are there?

About this image

Members of the 28th Māori Battalion's C Company perform a haka for the exiled King of Greece in Helwan, Egypt, on June 25 1941. The battalion had recently been evacuated from Greece and Crete, following fierce battles against the invading Germans.

Some key points for discussion

The 28th Māori Battalion – This was a group of Māori soldiers who fought during World War II. Between 1941 and 1945 the Māori Battalion forged an outstanding reputation on the battlefields of Greece, Crete, North Africa and Italy. During this time, they showcased Māori language and culture on the world stage.

THEME:  

Speaking te reo Māori during the war – Te reo Māori was spoken by members of the Māori Battalion while they were at war. Germans could not understand Māori language so it was used as a military code to send top secret messages.

THEME:  

The haka – The haka is an important part of Māori culture. Different iwi have their own haka. Do you know any haka? Have you ever performed a haka? Do you know any haka from your iwi or region?

THEME:  



CHAPTER 04:
<https://bit.ly/3mqrdOr>

Follow this QR code to explore the digital story about Te Mana o te Reo Māori on Te Tai Whakaea.

IMAGE SOURCE: Maori Battalion performing a haka, Egypt. New Zealand. Department of Internal Affairs. War History Branch :Photographs relating to World War 1914-1918, World War 1939-1945, occupation of Japan, Korean War, and Malayan Emergency. Ref: DA-01229-F. Alexander Turnbull Library, Wellington, New Zealand. /records/23061877.

5

Te Whawhai mō te Reo Māori

THE BATTLE FOR MĀORI LANGUAGE



Te Mana o te Reo Māori
HE PŪKEI WHAKAAHUA

te tai | TREATY
SETTLEMENT
STORIES

5

Te Whawhai mō te Reo Māori THE BATTLE FOR MĀORI LANGUAGE

Focus questions

- ▶ Who do you think these people are and what do you think they are doing?
- ▶ How old do you think they are?
- ▶ When and where do you think this image was taken?

About this image

Members of Ngā Tamatoa on the steps of Parliament, Wellington, on 11 November 1972. Back row, left to right: Toro Waaka (Ngāti Pāhauwera), John Ohia (Ngai Te Rangi, Ngāti Pukenga), Paul Kotara (Ngāi Tahu), and Tame Iti (Ngāi Tūhoe, Ngāti Wairere, Ngāti Hauā, Te Arawa). Front row, left to right: Orewa Barrett-Ohia (Ngāti Maniapoto), Rawiri Paratene (Ngāpuhi) and Tiata Witehira (Ngāpuhi).

Some key points for discussion

Ngā Tamatoa – This group was made up of mainly urban and university-educated Māori who objected to the ongoing confiscation of land and degradation of te reo Māori. The group played an important role in revitalising the Māori language, and represented an expanding group of young urban Māori involved in protest movements.

THEME:



Parliament and protest – It is an important aspect of our democratic society that people are able to gather peacefully in order to express their opinions on a subject. One of the most popular places for demonstrations and protests is Parliament grounds.

THEME:



The 1972 Petition for Māori Language – In September 1972, Ngā Tamatoa presented a petition with more than 30,000 signatures to the Government calling for Māori language to be taught in schools. This action and others by Ngā Tamatoa played an important part in the establishment of kōhanga reo and Māori language immersion schools.

THEME:



CHAPTER 05:
<https://bit.ly/3mbe4bG>

Follow this QR code to explore the digital story about Te Mana o te Reo Māori on Te Tai Whakaea.

IMAGE SOURCE: Group of young Maori on steps of Parliament. Dominion Post (Newspaper): Photographic negatives and prints of the Evening Post and Dominion newspapers. Ref: EP/1972/5388/11a-F. Alexander Turnbull Library, Wellington, New Zealand. /records/23069211



Te Hāpai i te Reo Māori

PROMOTING MĀORI LANGUAGE

"I am a Maori speaker and wish to talk to a Maori speaker, as is my constitutional right under the Treaty of Waitangi. I would request that you ask your supervisor to arrange this or speak to me if he or she is available. There is no reflection on you at all in this request; I thank you for helping me."

6

Te Hāpai i te Reo Māori

PROMOTING MĀORI LANGUAGE

Focus questions

- ▶ What do you think this card was used for and by whom?
- ▶ When do you think it would have been used?
- ▶ Why do you think people would have carried a card like this?

About this image

This card was used by members of Ngā Kaiwhakapūmau i te Reo in the early 1980s in government departments and similar organisations to highlight their wish to do business in te reo Māori.

Some key points for discussion

Ngā Kaiwhakapūmau i te Reo – This group was established following a series of meetings called at the end of 1980 and early in 1981 by the Department of Māori Affairs in Wellington to promote Māori language.

THEME:



More action to promote te reo Māori – In 1984, Ngā Kaiwhakapūmau i te Reo lodged a claim with the Waitangi Tribunal concerning Māori language. This claim was heard by the Tribunal in 1985 and became known as the WAI11 claim. The group was also instrumental in having Māori radio broadcasts on air for Māori Language Week and establishing Te Upoko o te Ika Māori Radio.

THEME:



CHAPTER 06:
<https://bit.ly/2VWCwDa>

Follow this QR code to explore the digital story about Te Mana o te Reo Māori on Te Tai Whakaea.

IMAGE SOURCE: Manatū Taonga | Ministry for Culture and Heritage



Ka Pūāwai te Kōhanga Reo

THE KŌHANGA REO MOVEMENT IS BORN



Te Mana o te Reo Māori
HE PŪKEI WHAKAAHUA

te tai | TREATY
SETTLEMENT
STORIES

7

Ka Pūāwai te Kōhanga Reo

THE KŌHANGA REO MOVEMENT IS BORN

Focus questions

- ▶ Who do you think the people are in this photograph?
- ▶ What do you think is happening in this photograph?
- ▶ When and why do you think this photo was taken?
- ▶ What do you think they are reading? Why?

About this image

Two of the panel members for the WAI11 claim, Presiding Officer Eddie Durie (Rangitāne, Ngāti Kauwhata, Ngāti Raukawa) (left) and Paul Temm QC, with students in the kōhanga reo at Waiwhetū, Lower Hutt.



CHAPTER 07:
<https://bit.ly/3ASonW6>

Follow this QR code to explore the digital story about Te Mana o te Reo Māori on Te Tai Whakaea.

Some key points for discussion

The WAI11 claim – For many years leading up to the 1980s, there had been growing concern among Māori that their language was endangered, in particular because too few young people were fluent speakers. This led to the lodging of a claim to the Waitangi Tribunal in 1984 to bring attention to this issue.

THEME: 

The two panel members – Sir Eddie Durie became a judge in 1974 and then was the chief judge of the Māori Land Court from 1980–1998, and chairman of the Waitangi Tribunal from 1980–2004. Paul Temm QC was a barrister who served as a High Court judge and a vice president of the New Zealand Society from 2010–2013. Both Durie and Temms were on the Waitangi Tribunal when the WAI11 claim was lodged in 1984.

THEME: 

The kōhanga reo movement – Kōhanga reo translates as 'language nest'. It is a whānau development and Māori language revitalisation initiative based on Māori values and principles. It supports the growth and development of te reo Māori by immersing mokopuna (grandchildren) in Māori language, values, and culture.

THEME:  

IMAGE SOURCE: Two members of Waitangi Tribunal visit kohanga reo at Waiwhetu - Photograph taken by John Nicholson. Dominion Post (Newspaper): Photographic negatives and prints of the Evening Post and Dominion newspapers. Ref: EP/1985/2942/15-F. Alexander Turnbull Library, Wellington, New Zealand. /records/23028978



He Toa mō te Reo Māori

MĀORI LANGUAGE ADVOCATES



Te Mana o te Reo Māori
HE PŪKEI WHAKAAHUA

te tai | TREATY
SETTLEMENT
STORIES



He Toa mō te Reo Māori

MĀORI LANGUAGE ADVOCATES

Focus questions

- ▶ Who are the people in these images?
- ▶ What are they known for?
- ▶ How did/do they support te reo Māori?
- ▶ When do you think these photos were taken?

About these images

PHOTO ON THE TOP:

Alien Weaponry, a three-piece metal band that has become famous around the world in recent years. Many of the songs they perform are in te reo Māori. The band members are brothers Lewis and Henry de Jong (Ngāti Pikiao), and Tūranga Morgan-Edmonds (Ngāti Rauru and Te Āti Awa).

PHOTO ON THE BOTTOM:

The first board of the Māori Language Commission, 1987 (from left): Dr Ray Harlow, Sir Tīmoti Kāretu, Sir Kingi Matutaera Ihaka, Hon Koro Wetere, Dame Kāterina Te Heikōkō Mataira, and Ānita Moke.

Some key points for discussion

Advocates for te reo Māori – The people in both images are advocates for te reo Māori, and have done so in different ways from each other.

THEME:

Te Taura Whiri i te Reo Māori – This organisation (also known as the Māori Language Commission) was established under the Māori Language Act 1987 and continued under Te Ture Reo Māori 2016 | Māori Language Act 2016 to promote the use of te reo Māori as a living language and as an ordinary means of communication.

THEME:

The different methods of revitalising te reo Māori – Different groups and individuals advocate for te reo Māori in different ways. There is no one right way to strengthen te reo Māori – it has to be done by lots of individuals, groups, organisations, whānau, hapū and iwi in lots of different ways. Young and old people alike have an important role to play.

THEME:



CHAPTER 08:
<https://bit.ly/2UpMGv0>

Follow this QR code to explore the digital story about Te Mana o te Reo Māori on Te Tai Whakaea.

IMAGE SOURCE:

Image 1 – Māori Language Commission with Koro Wetere. Dominion Post (Newspaper): Photographic negatives and prints of the Evening Post and Dominion newspapers. Ref: EP/1987/4271/18-F. Alexander Turnbull Library, Wellington, New Zealand. /records/23180948

Image 2 – Alien Weaponry © Piotr Kwasnik 2021

9 He Hīkoi mō te Reo Māori

MARCHING FOR MĀORI LANGUAGE



Te Mana o te Reo Māori
HE PŪKEI WHAKAAHUA

te tai | TREATY
SETTLEMENT
STORIES

Focus questions

- ▶ What do you think is happening in these photographs?
- ▶ When do you think each of these images was taken? How can you tell?
- ▶ What similarities and differences can you see in the two photographs?
- ▶ Have you ever participated in a march or hīkoi?

About these images

PHOTO ON THE LEFT:

People march in Wellington on 1 August 1980, during Māori Language Week, to demand that te reo Māori have equal status with English. They wanted te reo Māori to be taught in schools. This was a protest march.

PHOTO ON THE RIGHT:

Hīkoi mō te Reo Māori held in Wellington on 11 September 2017, during Māori Language Week. People walk together to celebrate the growth and revitalisation of te reo Māori. This was a march to celebrate te reo Māori.



HOME PAGE:
<https://bit.ly/3y1wuhr>

Follow this QR code to explore the digital story about Te Mana o te Reo Māori on Te Tai Whakaea.

Some key points for discussion

The difference in the age range of people in the two photographs – You can see that in the first photo there are mostly adults, but the second image features mainly younger people. Why do you think that is?

THEME:

The signs people are holding – In the first photo you can see things like 'Equal status Māori and English', but in the second photo you can see children holding signs that say 'He pai ki a tātou te reo' and 'Nōku tēnei whenua, nō ōku tūpuna'.

THEME:

The focus of each march/hīkoi – In the first photo, the people were demanding that te reo Māori have equal status with English language. In this photo, the marchers were heading towards Parliament. In the second photo, people are celebrating te reo Māori and its revitalisation, and they started the march at Parliament and headed to Te Ngākau Civic Square. Why do you think these differences existed between the two events?

THEME:

The diversity in the second photo compared to the first – In the first photo, the majority of the people appear to be Māori adults, whereas the second image shows lots of adults and children of all different ethnicities. Why do you think this is?

THEME:

IMAGE SOURCE:

Image 1 – March on Parliament in support of the Maori Language. Dominion Post (Newspaper); Photographic negatives and prints of the Evening Post and Dominion newspapers. Ref: EP/1980/2470/20A-F. Alexander Turnbull Library, Wellington, New Zealand. /records/22342091

Image 2 – © Te Taura Whiri i te Reo Māori 2021

TE REO MĀORI IS:

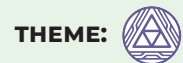
- the Indigenous language of Aotearoa New Zealand
- an official language of Aotearoa New Zealand
- a taonga under Article Two of te Tiriti o Waitangi
- endangered.

Focus questions

- ▶ What do you think 'Indigenous' means?
- ▶ How many official languages does Aotearoa New Zealand have?
- ▶ What is a 'taonga'?
- ▶ What does it mean when a language is classed as endangered?

Some key points for discussion

Indigenous peoples and languages – Indigenous peoples are those who are identified and recognised as the first people of a region or territory. There are more than 370 million Indigenous peoples across 70 countries around the world. Māori are the Indigenous people of Aotearoa New Zealand, so te reo Māori is the Indigenous language of this country.



Te reo Māori as a taonga under Article Two – Under te Tiriti o Waitangi, Māori language is recognised as a taonga (treasure) to be protected. Māori language is unique to

Aotearoa New Zealand. While it is similar to other languages in the Pacific region and belongs to the same language family as other island nations in the Polynesian Triangle, it developed and evolved into a unique language after the first Polynesians arrived in Aotearoa New Zealand from Eastern Polynesia. This means it has special and unique status in Aotearoa New Zealand.



Official languages of Aotearoa New Zealand – There are three official languages in Aotearoa New Zealand: te reo Māori, New Zealand Sign Language, and English. Both te reo Māori and New Zealand Sign Language are recognised by law as having special status as official languages in Aotearoa New Zealand. English is a defacto official language because it is the most widely spoken language in the country.



An endangered language – An endangered language is one that is likely to become extinct in the near future. Languages become extinct when their last speakers die. Te reo Māori is regarded as an endangered language.



HOME PAGE:
<https://bit.ly/3y1wuhr>

Follow this QR code to explore the digital story about Te Mana o te Reo Māori on Te Tai Whakaea.