



Medical Council chair Curtis Walker wearing his grandfather, Ranginui Walker's, New Zealand Māori Council tie, and the suit his great-uncle Bob Gudex wore while on the MCNZ board (front row, far left). "That is the whakapapa," says Dr Walker

Ko Curtis Walker, tiamana o te Kaunihera Hauora, e mau nei ki te neketai o Te Kaunihera Māori o Aotearoa mai i tērā o ana tupuna i a Ranginui Walker; me te hūtu o tērā ōna tupuna kēkē, o Bob Gudex i tōna wā i runga i te poari MCNZ (whakatemau i te rārangi o mua). "Ko ia nā te whakapapa," ko tā Dr Walker

The reluctant leader

He kaihautū, he whakatōngā

Curtis Walker talks to Alan Perrott about leadership, identifying as Māori and why flagpoles sometimes must come down

Kei te korero a Curtis Walker ki a **Alan Perrott** mō te kaihautūtanga, mō te tuakiri Māori, ā, mō tika ki tōna wā o te tope o te pouhaki

“Subtle and gentle, but in an immovable kind of way.” The Medical Council of New Zealand chair is describing his deceased yet ever-present koro, Ranginui Walker.

Like his grandfather – an activist, university professor, Waitangi Tribunal member and distinguished companion of the New Zealand Order of Merit – Curtis Walker has a gentle immovability. It's born of living in two worlds, Māori and Pākehā, while holding the ladder for those who follow.

Speaking from his home in Palmerston North, Dr Walker says: “I can just turn to my right and see *Mata Toa: The Life and Times of Ranginui Walker* and all his books, so yeah, I'm standing on the shoulders of giants.

“I feel very privileged to be where I am, but it's also about making sure you're helping others up that ladder too.

“You should always be putting every rope and ladder down there that you possibly can, to help those who are in other places – the worst thing you can do is, once you're up, pull the ladder up after you.”

This is “ka mua, ka muri”, walking backwards into the future, in practice.

“Our grandparents, Ranginui and Deidre, remain a huge influence for all of us, not only [in us] going off and getting our education, but in our sense of justice, our history with respect to colonialism and how that affects Māori.”

To illustrate their impact: Dr Walker's aunt is a paediatrician, his uncle, a professor of biology and his father, Stuart Walker, an anaesthetist. Curtis has five siblings –

“He rauangi, he ngāwari ēngari he tūmomo mārō.” Kei te korero te tiamana o te Kaunihera Hauora o Aotearoa mō tana koroua, mō Ranginui Walker, tinana hā-mate, wairua hā-ora tonu.

He ōrite ki tana tupuna – kaiwhakatūtū, ahorangi o te Whare Wānanga, mema o Te Rōpū Whakamana i te Tiriti, mea whakawhiwhi ki te Tohu Tāpui – kei a Curtis Walker taua ngāwari mārō. He tukunga iho i te tupunga ake ki ngā ao e rua, Māori me te Pākehā, he puranga hoki i te arawhata hei pikinga mā ngā uri whakatupu.

Kei te korero mai i tana kāinga i Te Papaiōea, ko tā Dr Walker, “Kia tahuri au whakatekatau ka kitea ai ko te *Mata Toa: The Life and Times of Ranginui Walker* me āna pukapuka katoa, nō reira, āe, kei runga au i ngā pakihiwi o te hautupua.”

“Nōku te whiwhi kei tēnei taumata au ināianei, engari he whiwhinga anō mai i te āwhina i ētehi atu ki te piki hoki i taua arawhata.

“He mea nui anō te para i te taura me te arawhata e taea ai e ētehi anō te piki mai – kia kaua rawa rā e huhuti i te arawhata kia kore ai e taea e ētehi anō te piki i muri i a koe.”

Koia pū tēnei te “ka mua ka muri”, he hikoi whakamuri ki āpōpō.

“Ko ō mātou tūpuna a Ranginui rāua ko Deidre te tino taurua mō mātou katoa, taihoa pea mō te whai i te mātauranga noa iho, erangi rawa ia mō te whai i te tika, mō tō tātou hitori, mō ngā whāinga mai i te aupehinga i te ao Māori.”

Hei taurua whai i tā rāua whakakiki: ko te whaea kēkē o Dr Walker he mātanga arotamariki, ko tana matua kēkē, he ahorangi,

an obstetrician, a GP (and member of the NZMA's GP Council), the deputy principal at Diocesan School for Girls, an architect, and a media and business professional.

The family was established in Auckland in the 1950s after Ranginui Walker (Whakatōhea) left his parents' Ōpōtiki farm to train as a teacher.

He would eventually marry English immigrant Deidre Dodson (whose sister, Anne, married future Medical Council board member, obstetrician and Waikato Hospital Board head Bob Gudex).

Their son, Stuart, married Sylvia Roberts, who would become full-time mum to Curtis and his five siblings. (She was the daughter of the wonderfully named Augustus Lancelot [Lance] Roberts, who lived in an abandoned freezing works in Hicks Bay.)

Stuart was only aged 17 or 18 when Curtis was born. “He was just starting at medical school, and my earliest memories are of him heading off at some early hour to work at a second job and then going off to hospital at all hours to be a doctor.”

Curtis Walker says he, himself, was a slacker, drifting through school until 1987, during a spell in Seattle, Washington – where his father was completing his advanced training – when he was sent home to attend Auckland Grammar.

And to endure the tender mercies of his grandparents.

Two years was all it took. “If you didn't measure up or your report was bad, he was always: ‘Come here, kick-ass time.’ I soon developed more of a focus.”

The young Curtis became much more diligent, but his grandfather did not forget

he mātanga mātauranga koiora, ā, ko tana pāpā, a Stuart Walker, he mātanga rongoa whakamoe.

Ka rima ana tēina tuāhine –he matai whare tangata tētahi, he rata GP tētahi (mema hoki o te Kaunihera GP o NZMA), he tumuaki tautoko ki Te Kura o Diocesan mō te hunga kōhine tētahi, he kaihoahoa tētahi, he ngaio anō tētahi ki ngā take pāpāho, pākihi hoki.

Noho ai te whanau ki Tāmaki-makaurau i te tekautau 1950 nō muri o te wehenga o Ranginui Walker (Whakatōhea) i te pāmu o ana matua i Ōpōtiki ki te tereina hei kuramāhita. Nāwai rā, ā, ka moea tētahi kainoho mai Ingarangi, Deidre Dodson (ko tana tuakana i moe i a Bob Gudex, ki tōna wā he mema o te Kaunihera Hauora, he ūpoko o te Poari Hōhipere o Waikato).

Ka moe tā rāua tama a Stuart i a Sylvia Roberts, nāna te noho ki te kāinga hei whaea mō Curtis me ana teina tuāhine. (Ko ia te tamāhine a Augustus Lancelot [Lance] Roberts – ingoa miharo hoki – ko tō rātou whare noho te whakarērenga o te whakaterere patu miti i Hicks Bay.)

Ka 17 noa iho, 18 rānei ngā tau o Stuart i te whānautanga mai o Curtis. “Kātahi anō ia ka timata ki te kura hauora, ā, ko aku maumahara mōna, i te atātū he haere moata ki tāna mahi tuarua, ka mutu ka haere ki te hōhipere ki tāna mahi rata he aha koa pēhea te hāora.”

Ko tā Curtis Walker mōna ake nei, he kaha nō tana māngere, he haere noa ki te kura tae noa ki te tau 1987, kātahi ko te whakapau wā ki Seattle, Washington – i reira tana pāpā e whakaea ana i te whakangungu whakaharahara – tahi ka whakahokia ki te kāinga kia kuraina ki Auckland Grammar. I raro hoki i ngā parirau o ana tūpuna.

an infamous mistake on the computer. "It was the days of the old PCs, and I was having a kai tutū, messing about. He'd almost finished [his first book] but hadn't backed it up, and I wiped it..."

"Much later though, he managed to lose another book on his computer, and I found it. So I reckon that balanced the ledger."

The five young Walkers holidayed at their mother's parents' farm, Huiatahi Station, inland from Tokomaru Bay on the East Coast, the family's Ngāti Porou side.

His days spent slogging away as a farmhand led him to complete a botany degree at the University of Auckland, before love of rural life then got him thinking veterinary science might be more practical.

At some point, his brother mentioned to one of his medical school classmates that she should meet Curtis. "So, I met Megan and one thing led to another, and we're married."

The couple have two children, Marie (10) and Tuki (8). With the recent arrival of a drum kit, the two tama and their dad on guitar are now a jamming trio.

A further tangent popped up when, as an advanced vet student, he took a summer studentship with John Waldon, from Massey University's Māori studies department, examining the health risks of eating meat from stranded whales.

He concluded that, if the meat is fresh, harvested cleanly and cooked properly, the risk is minimal. The traditional Māori practice is still banned by the Department of Conservation.

The argument about how DoC gets to set health policy without scientific support is one thing, says Dr Walker; how the ban targets Māori is something else again.

He accepts New Zealand has long-standing whale conservation principles but says there's an underlying racism and hypocrisy in the ban. Iwi can still collect taonga such as jaw bones and teeth for carving.

"That got me even more interested in human health, Māori health and Māori rights, which all sort of bubbled away," Dr Walker says.

He started working for the SPCA before heading back to Massey. "Becoming a small vet-practice owner is just not in my DNA," he says.

An epiphany struck him while conducting a gastroscopy: "This was a \$1500 procedure to fish a piece of plastic pipe out of this dog's throat...I loved being a vet, great job, but it didn't feel like much of a contribution, certainly not one that would do much to improve Māori health."

So, at age 30, he changed course again. It was time for yet another degree, which came as a surprise to sister Marcia.

Six years younger and a year ahead at medical school, she felt the pressure to pass to avoid sitting in class with her big brother. "Not to mention grandpa Rangī's 'kick-ass' disappointment that would have followed [failure]."

But Dr Walker got a surprise of his own when, for the first time, he found he had Māori classmates.

This was all well and good until politician Don Brash decided that meant preferential treatment. Dr Walker was in his fourth year and planning to follow his father's specialty.

It was peak time for accusations that Māori benefited from "race-based" policy, and *The New Zealand Herald* got in touch for an interview. Asked how he handled critics, he replied: "We've had discussions with some people who have different viewpoints."

So, early on, he was fronting on a big issue and doing so with dignity.

Looking back, he says the results of supporting Māori to study medicine speak for themselves.

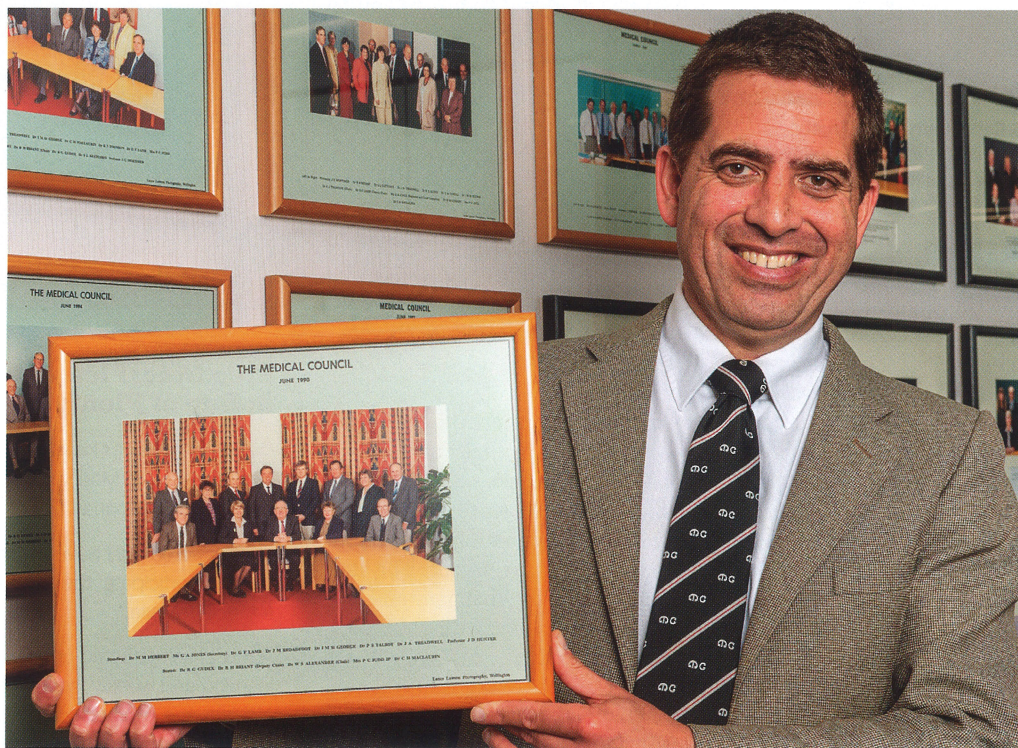
Because of people like obstetrician and gynaecologist Colin Mantell, the Vision 2020 and other programmes, he is now part of a wider cohort of Māori and

Ka pau kau ngā tau e rua. "Ki te kore koe e eke ki te taumata, ki te kore tō ripoata i te tau, ko tāna: 'Haere mai nei! Kia whanaia tō tou.' Kua kore e roa te huri hāngai ki te kaupapa."

Ka kaha ake te hāngai haere o te taitama nei engari. Kihai i warewaretia e tana tipuna tētahi hē nui whakaharahara ki tana rorohiko. "Ko aua wā o te PC kaumātua, he mea tutu e ahau, he mea raweke noa iho. Kua tata mutu [tana pukapuka tuatahi], kāore kau i purutia, nāku i hūkuia ai ...

"Heoi anō nō muri iho nei ka ngaro noa i a ia tonu tētahi pukapuka anō ki tana rorohiko, nāku i kite. Ki a au, he utu mō taku hara."

Hararei ai ngā taiohi Walker e rima ki te pāmu



o tō tō rātau whaea whānau i Huiatahi Station, ki uta o Tokomaru Bay i Te Tairāwhiti, ki te taha Ngāti Porou o tō rātau whaea.

Mai i aua rā whakapau ai ia i ōna kaha hei kaimahi pāmu ka tahuri ia ki te whakaoti i tētahi tohu paetahi mātauranga huaota ki te Whare Wānanga o Tāmaki-makaurau, ā, mai i tana aroha ki te orange o tuawhenua ka huri te whakaaro ki te mahi rata kararehe.

Nō tētahi rā ka ki mai tana teina me tūtaki pea a Curtis ki tētahi o ana hoa o te Kura Hauora. "Ka tūtaki au i a Megan, nāwai rā, ā, ka mārena māua."

Ka rua ā rāua tamariki, Marie (10) rāua ko Tuki (8). Nō te hokonga o tētahi tōpunga taramu, ko ngā tamariki e rua me tō rāua pāpā ki te kūtā, he takitoru whakawhiti pūoro kei te haere.

I a ia e kukune ake ana i ana akoranga tiaki kararehe ka riro i a ia tētahi tūranga ihupuku me John Waldron ki Te Kunenga ki Pūrehiora, he tiroiro i ngā mōrearea hauora o te kai i te kikokiko o te ika moana ka pae ki te uta.

Ko tāna kitenga ki te mata tonu te mīti, ki te tika te tipako me te tunu ka kore noa te mōrearea. Kei te aukati tonuhia e te Papa Atawhai te tikanga Māori. Tērā tērā te tohe ki te here kaupapa mai i te kore noa o te taunakitanga pūtaiao, ko tāna, engari anō mō te takahia o te tikanga Māori.

He mārama, he pono ki a ia te tūroa o ngā mātāpono o te manaaki taiao engari he whakatoihara, he arero rua, kei tēnei aukatinga. Ka taea tonu e te iwi te kōhi i ngā kauwae me ngā niho mō te whakairo.

"Nā reira au i whai whakaaro ai ki te hauora o te ira tangata, o te Māori, me ngā mōtika o te Māori, te āhua nei i reira rā e pupū noa ana," i mea mai a Dr Walker.

Nō mua noa o te hokinga ki Te Papaioea ka timata ia te mahi ki SPCA. "Heoi anō kāore he pānga o te pākihi rata tiaki kararehe ki taku whakapapa," ko tāna. He whakaihinga i pā mai i a ia e poka ana i tētahi kuri. "He pokanga \$1500 te utu, te hi i tētahi paipa pukupuku mai i te korokoro o te kuri ... he kaingākaunui nōku ki te mahi rata kararehe engari kāore i te nui te takoha ki te hauora Māori."

Ka mutu ka 30 ōna tau ka huri anō tōna ao. Kua tae te wā ki te whai tohu anō, he mea ohore ki tana tuahine ki a Marcia.

Ka ono tau te teina, ka tahi tau kē atu ki te kura hauora, ka rongongia te toimaha kei noho ngātahi me tana tungāne ki te karaehe kotahi.

Pasifika doctors.

He felt the support of other Māori doctors from day one as a student.

"I knew I had a good group around me and people to look up to like Paratene Ngata, Mason Durie, Rawiri Jansen, Peter Jansen and Papaarangi Reid; I won't go on in case I miss someone."

"So that was a very different environment to what Māori doctors in the 1960s and 1970s would have faced."

Did this assistance, coupled with the mana of his family name and 14 years of tertiary life, create extra pressure to succeed after graduating in 2007?

"Not really," Dr Walker says.

"I would say the greatest pressure comes from that which you put on yourself. Although we're always very aware as Māori doctors, as Māori practitioners, or Māori anything really, wanting to make a better place in the world, that you have the hopes and wishes and needs of your people behind you."

"Then if you happen to be the first Māori to do something, like chair of the Medical Council, you just try to make sure you're not the last."

And how is it that, at still only age 45, he continues to find himself in leadership roles? As well as serving on the Medical Council, Dr Walker has also been president of the Resident Doctors' Association and is on the board of the Te Ohu Rata o Aotearoa – Māori Medical Practitioners Association (Te ORA).

"I'm not sure," he says. "I completely agree with the idea that those who seek leadership should be almost ruled out from getting it, and I'm always very reluctant when faced with such requests. But then I look around, and think people whose opinions I respect have asked me to step forward and help out, so I do."

His election in February to chair of the council strengthens the organisation in its embrace of cultural inclusion, a process Dr Walker sees as reflective of a growing national maturity.

"New Zealand is increasingly comfortable in its skin, and I see that wherever I go, and tikanga Māori is just part and parcel of how things work," he says.

"We've come a long way since the day Naida Glavish picked up the phone and got in trouble for saying 'kia ora'."

"At the same time, those who might shrug at a pōwhiri look increasingly odd and out of touch."

"I'm an optimist and, like Mason Durie, who said 'never have the aspirations and dreams and realisation of Māori potential been so close', I believe that, once we get over our cultural cringe, and I don't mean that as the typical Kiwi cultural cringe, once we get over our historical cultural cringe, it will mean so much for realising our country's potential."

The Crown response so far to the south

"Haunga anō ko tā koro Rangī 'whana i te nono' ka whai mai ki te kore o te pāhi."

Engari nō Dr Walker te ohore mai i te kitenga he hoa akonga Māori ōna.

He pai noa kātahi ka tae ki te wā o tā Don Brash whakapae tōrangapū ki te mariu i te Māori. I tana tau tuawhā a Dr Walker me te whakaaro ki te whai i ngā tapuwae o tana pāpā.

He tino wā mō te whakapae i ngā kaupapahere e kiia nei "he mariu ā-matāwaka", ā, ka waetia ia e te *New Zealand Herald*. Ki te uia mai ka pēhea ia ki te reo kakawa ko tāna whakautu, 'Kua whakawhitiwhiti whakaaro me ngā iwi whai tirohanga kē.'

Nō reira, mai anō, he whakapāpaku, he whakautu rangatira i ngā take hirahira.

If you didn't measure up or your report was bad, he was always: "Come here, kick-ass time." I soon developed more of a focus

Ki te kore koe e eke ki te taumata, ki te kore tō ripoata i te tau, ko tāna, "Haere mai nei! Kia panaia tō tou." Kua kore e roa te huri hāngai ki te kaupapa

No tana tirohanga whakamuri, ko tāna ko te whakautu kei ngā hua mai i te tautoko i te hunga Māori e whai ana i te hauora. Mai i te hunga pērā i a Colin Mantell, he rata manaaki i te hunga wāhine e kōpū ana me ō rātau whare tangata, me ngā hōtaka pērā me te Whakakitenga 2020, ko ia tētahi o taua hunga rata, inā ko taua unga he Māori, he Pasifika hoki.

Mai i tana rā tuatahi hei ākonga i rongo ia i te manaaki a te hunga rata Māori.

"Kei hapa ko tētahi, engari i tauawhitia au e te hunga pērā i a Paratene Ngata, Mason Drurie, Rāwiri Jansen, Peter Jansen, me Pāpārangi Reid.

"He ao tino rerekē te ao o ngā tekautau 1960, 1970 hoki."

He pēhitanga pea kia puta tika te ihu mai i taua tauawhi, taea noatia te mana o te whānau, me ngā tau tekau mā whā ki te whare wānanga nō muri mai o te whakapōtaetanga i te tau 2007?

"Kāore kau," ko tā Dr Walker.

"Ki a au ko te pēhitanga nui rawa mai i a koe anō. E mārama ana mātou te hunga rata Māori, iwi Māori rā anō, ki te whai i te ao pai ake, i te ao-mārama, ā, kei runga i a koe ngā wawata o tō iwi."

"Mēnā ko koe te Māori tuatahi ki te mahi i tētahi mahi, pēnei me te tiamana o te Kaunihera Hauora, kia kaua rā ko koe te whakamutunga!"

Ka mutu, ka 45 noa ngā tau, kei runga tonu i a ia aua tūranga kaihautū? Kei runga ia o te Kaunihera Hauora, ko ia hoki i tōna wā te pe-rehitēneti o te Rōpu Rata Takinoho, ā, kei runga rā anō o Te Ohu Rata o Aotearoa (Te ORA).

"Kāore pea au mō te whakaae i te whakaaro kia kaua e riro i ērā e whai ana i te kaihautūtanga taua mana, ā, ko au tētahi e whakātōngā ana ki aua tūmomo tono. Engari ki tāku titiro, ki te tonongia au e te hunga mana nui ki a au, me mahi e au te mahi."

Ko tōna pōtitanga i te Pēpuere hei tiamana o te kaunihera he tauawhi nā te rōpū nei i te haere ngātahi o ōna ahurea, he taurira. ki tā Dr Walker titiro, o te pakari haere o Aotearoa.

"E tau haere ana a Aotearoa ki tōna tuakiri, mea kite e au ki te ōwi, ki te ōwā. Ko te tikanga Māori kei aua takiwā he tikanga aunoa," ko tāna.

"He putanga noa atu i te wā i raruraru a Naida Glavish mō tāna whakautu, 'Kia ora,' ki te waea."

"Waihoki te hunga e titiro korotaha ana ki te tikanga o te pōwhiri, e kitea wānuitia ana tōna nanakia."

"He ngākau rorotu nōku, pērā i a Mason Drurie me tāna, 'hei aha koa ngā tuāhua o mua atu nei, kua tata pai ki te wā o te

Continued page 12 ➔

Taking te reo into practices – sparking connections

Zahra Shahtahmasebi asks healthcare providers for their take on Te Wiki o te Reo Māori, Māori Language Week

Every morning and evening, the staff at the Taumarunui Community Kokiri Trust come together to share karakia, waiata and kōrero.

A Zoom video link connects the Taumarunui head office with their teams scattered throughout the central North Island.

From 9 to 15 September, these moments hold a greater significance, as staff promote the use of te reo Māori, operations manager Piki Taiaroa says.

This week in the trust's health clinics there is a kupu, or word of the day, which staff try to incorporate into their kōrero. There will also be waiata, kapa haka and a whānau ora day.

The week's schedule features the Kaumātua Games. At least one of the games will be bingo, spoken in te reo Māori, with rangatahi (young people) brought in to referee.

"Because, let's face it, our kaumātua like to cheat," Ms Taiaroa laughs.

Hosting a range of activities that showcase the language and tikanga serves to increase te reo Māori's reach and encourages more people to engage with it, she says.

"Everyone is able to connect and participate...it removes the barriers and shows people they can do this every day."

Te reo is not just for the marae: "It's part of our uniqueness."

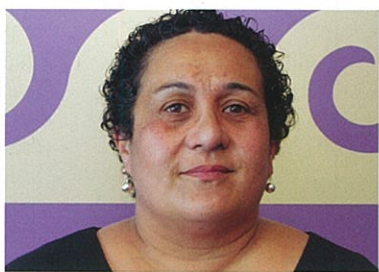
Ms Taiaroa says speaking te reo Māori helps people connect more with Māori. "Even just saying 'kia ora' opens the door."

For organisations like the trust, however, every week is Te Wiki o te Reo Māori.

At Te Korowai Hauora o Hauraki, "we live and breathe te reo Māori every day, and have done for years", chief executive Riana Manuel says.

"We try to shine a light, to use te reo Māori every single day, in every place, no matter who you are."

Staff at Te Korowai begin every day



Taumarunui Community Kokiri Trust operations manager Piki Taiaroa enjoys seeing the growing reach of te reo Māori

with karakia and waiata, and also use Zoom to connect with their teams throughout the Coromandel Peninsula, from Paeroa to Whitianga.

This helps everyone get ready for the day ahead, Ms Manuel says. "It's spiritual, rather than religious, and is about spreading good vibes."

Not to mention, it's an opportunity for staff to improve their language skills; everything must be learned by heart.

Speaking te reo Māori helps people connect more with Māori. Even just saying "kia ora" opens the door

"They get to learn the intention and meanings behind [the karakia and waiata], where they come from..."

"We are able to find a common ground. There are usually strong whakapapa links, so we're connected by whakapapa, via Zoom."

Te Wiki o te Reo Māori offers health workers an opportunity to look at the populations they serve through an equity lens, Ms Manuel says.

The issues of high-needs patients or those who live in areas of high deprivation, specifically Māori, aren't solved by diagnoses, prescriptions and treatments alone.

"Our wellbeing is intrinsically connected to our sense of self," she says. "A real sense of self-identity comes from understanding our own language."

In Northland, the Ngāti Hine Health Trust runs Ngāti Hine FM. There's al-



A focus on Māori language doesn't have to be limited to one week

ways something happening with regard to Māori language and culture, manager Helen Locke says.

Ngāti Hine FM uses te reo Māori in most of its programming, and plays a wide range of Māori music. The station has studios in Whangārei and Kawakawa, broadcasting from the Bay of Islands to Hokianga.

Ms Locke says te reo Māori is the mauri, or essence of the Māori people, from which everything stems.

She says connecting with her language through her job fulfils her life, and makes her want to preserve her culture to pass on to her mokopuna.

People often ignore the language and culture until it's required, for example, a pōwhiri for a formal occasion.

But it's not as simple as "dialling a kaumātua". She would like to see a focus on trying to engage with te reo and Māori culture on a regular basis.

"It has to mean something. We need to be engaged in every aspect of the culture – people take bits and pieces but leave the rest."

Northland GP Kyle Eggleton sees Māori Language week as the start of the conversation.

It can be a way for healthcare providers to dip their toes in the water and, at the end of it, reflect on the reception from their patients.

"If they trial things, they might start to realise it's not hard, difficult or scary and may implement it all the time, Dr

Free Māori lessons in Bay of Plenty

Bay of Plenty DHB kicks off a free 18-month te reo Māori course for staff and their whānau this month.

Four hundred staff have said they're keen to participate, the DHB says in a media release.

A mix of self-directed online learning and weekly face-to-face classes, the course involves four papers which take three months each.

It's hoped participants will be able to have a general conversation in te reo Māori upon completion.

The course is an initiative of the DHB, Te Rānanga Hauora Māori o Te Moana ā Toi and Te Whare Wānanga o Awanuiārangi.

Te Whare Wānanga o Awanuiārangi is also running courses at Auckland, Waitemata and Counties Manukau DHBs.

The wānanga's head of undergraduate studies, Vaughan Bidois, says in the media release: "By linking te reo Māori with hauora Māori, we think we can make a tangible contribution to Māori health gains."

Eggleton says.

Medical officer at Ki A Ora Ngātiwai in Whangārei, he says getting to know patients in context is key.

Te reo Māori in the clinic

Ko ----- tōku ingoa – My name is...

Ko wai tō ingoa? – What is your name?

He iti tōku reo Māori – I only speak a little Māori

Ka pai rānei tāku aro ki ō karu? – Is it okay if I examine your eyes?

Ka pai rānei tāku aro ki tō hā? – Is it okay if I check your breathing?

Ka pai rānei tāku aro ki tō taukapa toto? – Is it okay if I examine your blood pressure?

Kei hea tō mamae? – Where is your sore/pain?

He pātai tāu? – Do you have any questions for me?

Hauora hinengaro – mental health

Hinengaro – mind/intellect/thought

Mate – deceased

Tangata whaiora – patient/client seeking wellness

Toto – blood

Mimi – urine

Patero/pīhau – pass wind/flatulence

Tūtāe – faeces

Huangō – asthma, breathing difficulty

Manawa hē – heart failure

Mate huka – diabetes

Mate manawa – heart attack

Mate pōrangi – psychotic/psychosis

Mate pōuri – depression

Mate pukupuku – cancer

Mate tākihi – kidney disease

"Understand their family, their whakapapa...conceptualise health, it's more than just biophysical, it's social, mental and spiritual."

In one consultation, a medical student who was sitting in started speaking fluent te reo Māori with the patient.

"I love that," Dr Eggleton says. "If people can communicate in their first language, it's so much better for health." ■

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Auckland protest at Ihumatao contrasts starkly with the eviction of Māori occupiers of Bastion Point in the 1970s.

"Now we're not through this yet, so let's hold our horses," he says, "but I think it shows that we're growing up."

Dr Walker recalls Ranganui Walker's death in February 2016 being overshadowed by the death of cricketer Martin Crowe.

It's not, he says, about who gets the most coverage. "Martin was a public figure, I get that."

"But then I think about the changes my grandfather wrought – he helped change the fabric of our society in subtle, yet inexorable and inevitable ways – and those achievements, while not necessarily obvious, are all the more enduring and almost taken for granted now."

As for his role in continuing change: "I think we all have different roles at different times. Harking back to the Treaty, you needed people inside the tent signing the Treaty so we can all get along, but you also needed people outside cutting down flagpoles and

whakatitanatanga o te pito mata Māori', e whakaponu ana au kia ekea e tātou taua whakamaoko ā-ahurea, kātahi ka āta kitea paitia te pito mata o tēnei whenua."

Ko tā te Karauna ki ngā whakapae i Ihumatao he rerekē rawa atu i tāna ki te panatanga o te hunga Māori i noho ki Takaparawhā i te tekautau 1970.

"Kāore ano tātou kia puta atu i tērā nō reirā taihoka koa," ko tāna, "engari kei te kitea tā tātou pakari haere."

Ka hoki ōna mahara ki te matenga o Ranganui Walker i te Pēpuere o 2016, me te nui atu o te aro ki tō Martin Crowe.

Kaua ko te nui ake o te whāinga atu e ngā pāpāhonga. "He tangata rongonui a Martin, e mōhio ana au. Engari ka huri te whakaaro ki ngā whakarerekētanga mai i te mahi a taku tupuna – nāna te aho o tō tātou pāpori i rerekē ai, nā tōna rauangi, nā tōna māia, ki tōna heipunga – ā, ko aua mahi āna, he aha koa kāore ētahi i āta kitea, he mauroa, anō nei i ēnei rā he aunoa."

Mōna ake me tāna ki tōna ao hurihuri: "He rere kē te wā, he rere kē te tangata, he mahi rere kē. Kia hoki ake ki te Tiriti, me noho ētahi ki roto o te tēneti ki te haina i te Tiriti me te ngākau māhaki, ēngari me tū ētahi ki waho

saying 'actually, that's not good enough. That's not right and we need to do better.'"

"Like equity, it's easy for people to say it's the fault of those dealing with disadvantage and inequity, like they're turning up with kidney stones because they smoke, they're drunk, they're poor. Then you don't have to look at the system we tolerate. Saying it's their fault, that's easy, but it's the wrong answer."

Dr Walker's philosophy is to stop blaming the people who are the most vulnerable for their plight.

"So these evolutionary, revolutionary, progressive kind of tensions are always ongoing and can be very creative. I guess I'm part of that."

"I bring my own te ao Māori perspectives to the work of the council, and the council and institutional perspectives to my work as a Māori (renal specialist at Palmerston North Hospital) and with Te ORA."

"So again, I hark back to my grandparents walking in two worlds and the Māori who are doing that today, bringing worlds together and building understanding of each other."

"It's a beautiful thing." ■

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ki te tope i te pouhaki me te ki, 'ināhoki, he huarahi pai ake hei whai mā tātou.'"

"Pērā me te wairua tōkeke. He ngāwai noa te tohe ā rātou e titiro ana ki te whakaparahako me te takahi mōtika, arā nā te kaipaipa, nā te haurangi, nā te pōhara rātou i pāngia ai ki te mate tākihi. Nā, kāore he titiro ki te pūnaha me tā tātou noho mārire ki a ia. Heoi anō ki te kiia nā rātou te hē he whakautu ngāwari, ēngari, kāore i te tika."

Ko tā Dr Walker whakaaro me mutu te whakatuaki i te hunga e pāngia nui ana ki te whakaraerae.

"E whai wāhi ana au ki ēnei tūāhūa, he takahuri, he pāhoro, he auaha, haere ake nei."

"Ko tāku he kawē i āku ake tirohanga o tōku ao Māori ki te mahi a te kaunihera, waihoki, ko ngā tirohanga ā-kaunihera, ā-manatū ki āku mahi Māori (hei mātanga mātāi tākihi ki te Hōhipere o Papaioea), me Te ORA hoki."

"Nō reira ka hoki ake nei ki ōku tipuna me tā rāua hikoi ki ngā ao e rua, me te hunga Māori e pērā ana ki tēnei rā, he kukume i ngā ao e rua kia haere ngātahi, he whakapakari hoki i ngā māmaramanga ki waenga i a tātou."

"Mea ātaahua rawa atu." ■

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