

TE TIROHANGA I TE KÖREROTANGA O TE REO RANGATIRA I ROTO I NGĀ KĀINGA MĀORI ME NGĀ ROHE

Survey of Language Use in Maori Households
and Communities

PĀNUI WHAKAMŌHIO
INFORMATION BULLETIN

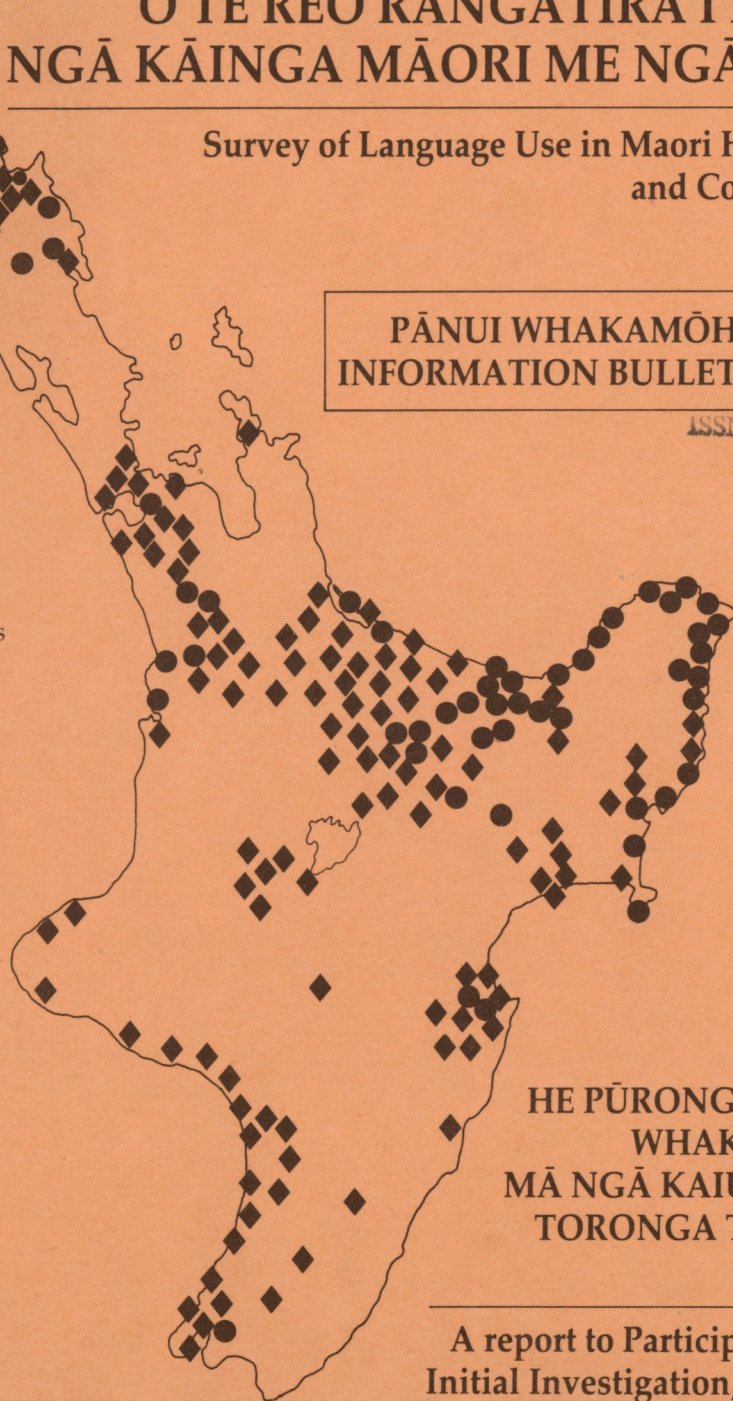
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Localities in which
ten or more households
were visited

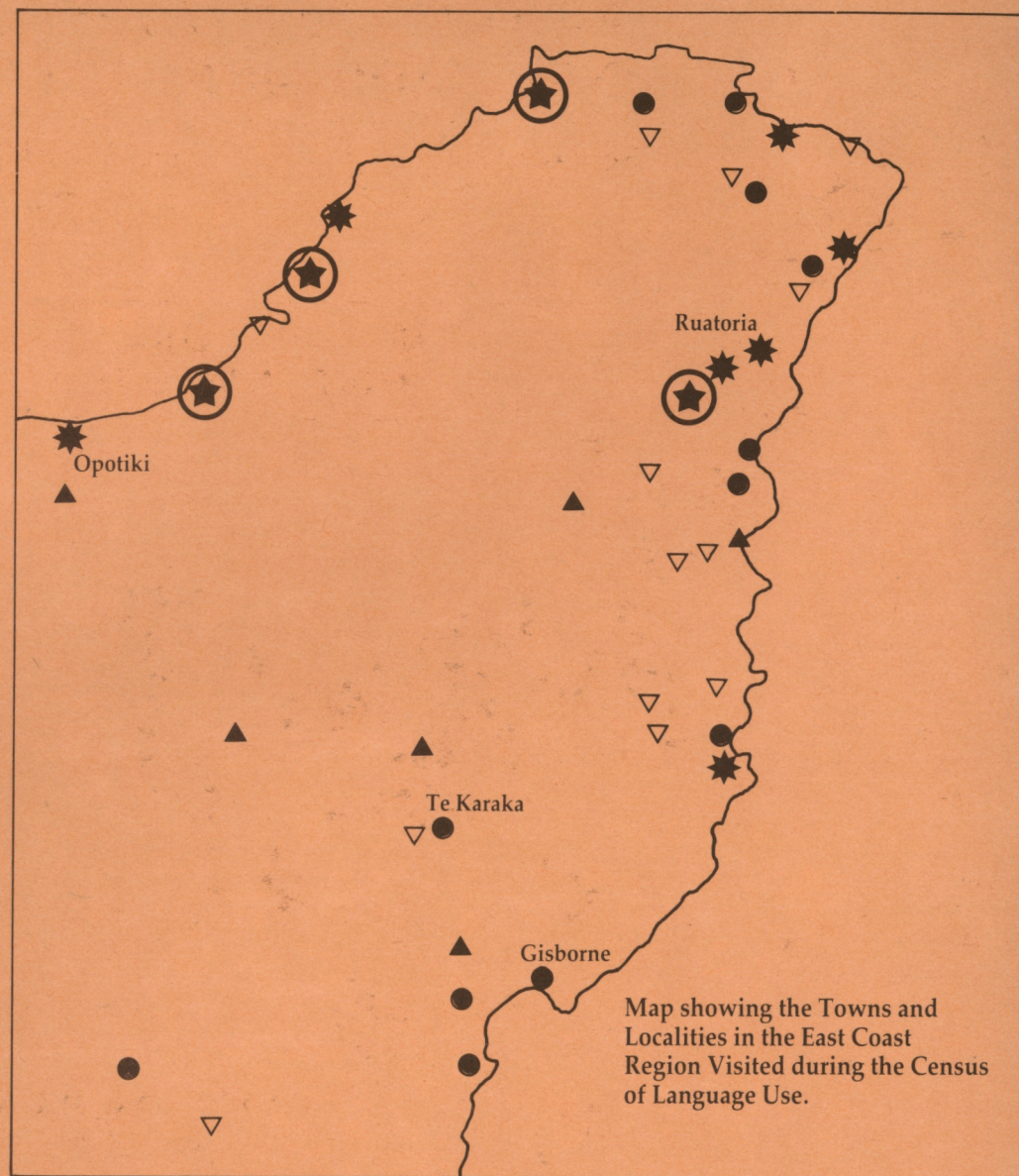
● Two thirds or
more of adults were
fluent speakers of
Maori

◆ Less than two
thirds of adults were
fluent speakers of
Maori



HE PŪRONGORONGO
WHAKAMŌHIO
MĀ NGĀ KAIURU KI TE
TORONGA TUATAHI,
1973-1978

A report to Participants in the
Initial Investigation, 1973-1978



Percentage of fluent speakers of Maori among persons aged 25 and over in the households visited.

- | | | | |
|--------------------|---------------|-----------------------|---------------------------------|
| ★ (star in circle) | More than 85% | ▲ (solid triangle) | Less than 60% |
| ✱ (star) | 76 to 85% | ▽ (inverted triangle) | Fewer than 8 households visited |
| ● (solid circle) | 60% to 75% | | |

THE MAORI LANGUAGE IN MANUTUKE AND NEIGHBOURING COMMUNITIES

Fieldwork for the survey of language use in Maori communities was carried out in Manutuke, Muriwai and Patutahi in January 1978. The interviews were conducted by Ian Maxwell (Ngai Tai), Tawini Rangihau (Tuhoe), Taari Nicholas (Ngati Ranginui/Ngaiterangi/Ngapuhi), Patricia Parata (Ngati Porou/Ngai Tahu), Tom Rangihuna (Ngati Porou) and Hiria Tumoana (Tuhoe).

Thirty five households were visited in Manutuke as part of the survey. These had a total of 135 people, 134 of whom were of Maori descent (this was about one third of Manutuke's Maori population at that time). Another 15 homes with 54 people were included in the survey in Muriwai. Fifty one of these people were of Maori descent - 38 percent of the area's total Maori population. In Patutahi, ten households with 61 people were visited (all of Maori descent, just over a third of the Maori population).

Ten interviews were carried out in Maori, six in both Maori and English and the rest were entirely in English.

Results of the Linguistic Survey

Iwi Affiliation

The people interviewed mentioned a total of ten major iwi to which they or the members of their household belonged. In Manutuke the iwi to which most people included in the survey belonged was Rongowhakaata with 68 members (or about half of the total). The iwi next best represented was Ngati Porou with 33 members (24 percent). In Muriwai the iwi which had the largest number of members was Tau Manuhiri (25 or 46 percent of the total) while Ngati Porou had ten members (19 percent) and Rongowhakaata and Ngati Kahungunu each had eight members (15 percent). In Patutahi the iwi to which the largest number of people were affiliated was Ngati Porou with 17 people (28 percent). Thirteen people (21 percent) were descendants of Ngati Kahungunu while eleven (17 percent) belonged to Aitanga-a-Mahaki and eight to Tuhoe (13 percent).

Knowledge of Spoken Maori in Manutuke (1978)

Age Group	Fluent Speakers	Understand Easily	Limited Understanding	No Knowledge
45 years & over	32 (97%)	33 (100%)	0 (0%)	0 (0%)
25-44 yrs	10 (38%)	20 (77%)	2 (8%)	4 (15%)
15-24 yrs	1 (5%)	1 (4%)	15 (63%)	8 (33%)
2-14 yrs	0 (0%)	0 (0%)	19 (42%)	26 (58%)
Overall	43 (36%)	54 (42%)	36 (28%)	38 (30%)

(Figures refer to members of households visited; percentages have been rounded to nearest whole number)

Knowledge of Spoken Maori in Muriwai (1978)

Age Group	Fluent Speakers	Understand Easily	Limited Understanding	No Knowledge
45 years & over	13 (87%)	14 (93%)	0 (0%)	1 (7%)
25-44 yrs	2 (25%)	5 (63%)	2 (25%)	1 (13%)
15-24 yrs	1 (10%)	3 (30%)	2 (20%)	5 (50%)
2-14 yrs	2 (11%)	9 (47%)	2 (11%)	8 (42%)
Overall	18 (35%)	31 (60%)	6 (12%)	15 (29%)

(Figures refer to members of households visited; percentages have been rounded to nearest whole number)

Ability to Speak and Understand Maori

The information in the tables tells us that in all districts most people in the survey over the age of 45 could speak Maori fluently and most people over 25 could at least understand spoken Maori with ease. However, only a very few people under that age could speak or understand Maori well except in Muriwai where about two fifths of the under 25 year olds had a good understanding of Maori. Overall, nearly everyone over 25 had at least a limited understanding of Maori but nearly half those under that age had no knowledge at all of Maori at the time of the survey.

Use of the Maori Language in the Household

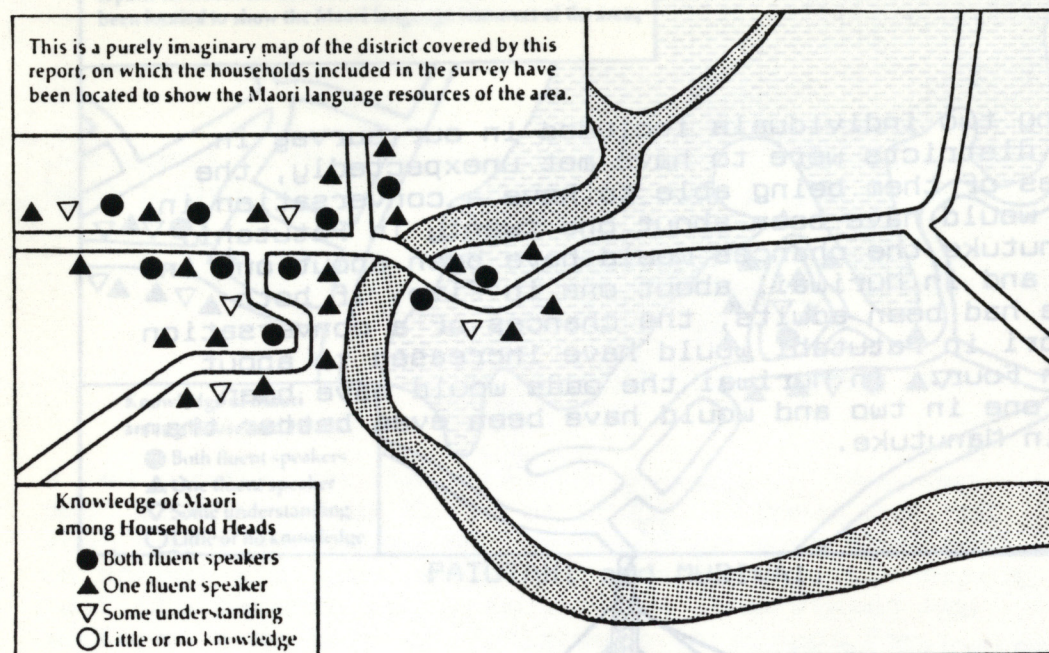
In most of the households with dependent children visited in Manutuke and Muriwai English was the main language used between family members although some Maori was often used as well. In one home in Muriwai, Maori was the main language spoken. In Patutahi, in seven out of the eight homes with children English was the only language ever spoken and this was also the same in the two childless homes in that area. There were two childless households out of 18 in Manutuke and Muriwai where English was the only language spoken while Maori was the predominant language in most of the others either between household members or, if there was only one occupant in a house, with visitors.

Knowledge of Spoken Maori in Patutahi

(1978)

Age Group	Fluent Speakers	Understand Easily	Limited Understanding	No Knowledge
45 years & over	4 (50%)	6 (75%)	2 (25%)	0 (0%)
25-44 yrs	4 (33%)	7 (58%)	2 (17%)	3 (25%)
15-24 yrs	0 (0%)	0 (0%)	3 (43%)	4 (57%)
2-14 yrs	1 (3%)	5 (17%)	9 (30%)	16 (53%)
Overall	9 (16%)	18 (32%)	16 (28%)	23 (40%)

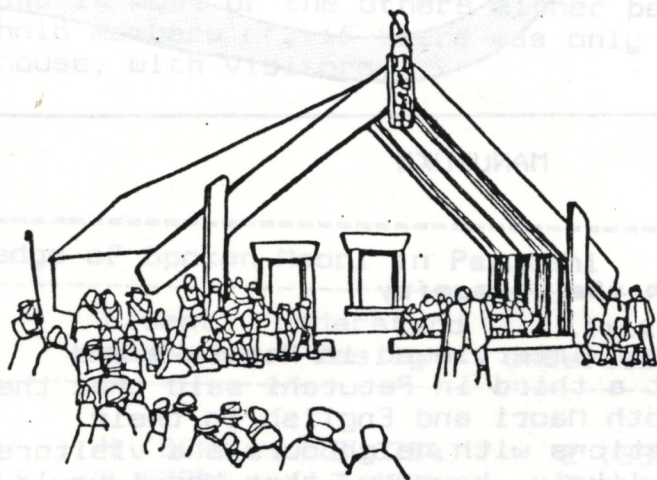
(Figures refer to members of households visited; percentages have been rounded to nearest whole number)



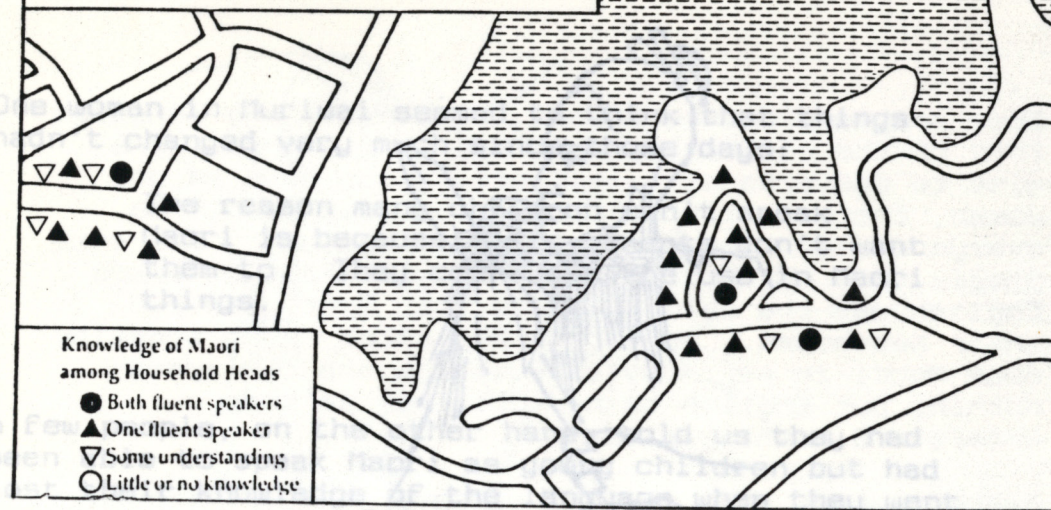
Maori Language in the Community

Most of the people interviewed in Manutuke and Muriwai and about a third in Patutahi said that they generally used both Maori and English in their everyday conversations with neighbours and visitors. It was much more likely, however, that Maori would be the language used in certain religious ceremonies particularly in Muriwai where virtually no one said English was the only language used in these situations. In each of the three communities just about everyone spoken to said that Maori was the main language used on the marae for both formal and informal occasions.

If any two individuals included in our survey in these districts were to have met unexpectedly, the chances of them being able to have a conversation in Maori would have been about one twenty in Patutahi. In Manutuke the chances would have been about one in seven and in Muriwai, about one in five. If both people had been adults, the chances of a conversation in Maori in Patutahi would have increased to about one in four. In Muriwai the odds would have been about one in two and would have been even better than that in Manutuke.



This is a purely imaginary map of the district covered by this report, on which the households included in the survey have* been located to show the Maori language resources of the area.



PATUTAHİ and MURIWAI.

Attitudes Towards the Maori Language

There were very few people in these communities who were interviewed to whom Maori was not important. It was considered by many people to be vital to a sense of identity as a Maori person. As one person in Manutuke commenting on children learning Maori said, "it makes them feel Maori." Another one said that "young people who don't know Maori are missing out on something." Thus learning the language or maintaining what ability many of the people we spoke to already had in speaking Maori was an important issue to a number of individuals. It was also clearly recognised that the Maori language was in danger of fading away altogether unless some action was taken. One kuia in Muriwai who had had all her hair cut off by a teacher for speaking Maori at school commented:

I'm worried about what might happen to our Maori people. We haven't got anything left but our Maoritanga.



The majority of those people who could understand and speak Maori seemed to be making some sort of efforts to teach their children at least the basics of the language. Those could have had little or no knowledge of Maori themselves were encouraging their children to take advantage of any opportunities they may have had to learn at school. One woman who was trying to teach herself Maori was "adamant" that her children would eventually learn also. Another said, "I've failed to teach my children Maori so I've no option but to let someone else teach them."

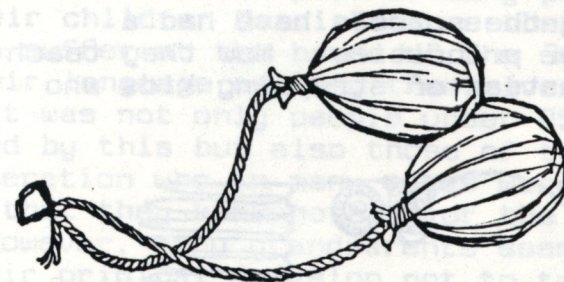
Some adults included in the survey had never had a chance to learn Maori. Often their own parents had encouraged them to speak English to ensure they would gain a good education and a good job. As one man said:

Maori should never have been discouraged in Ngata's days. Now it's too late for those who didn't get a chance to learn.

One woman in Muriwai seemed to think that things hadn't changed very much since those days:

The reason many children can't speak Maori is because their parents don't want them to. They can't see the use in Maori things.

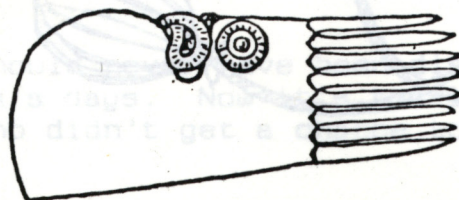
A few people, on the other hand, told us they had been able to speak Maori as young children but had lost their knowledge of the language when they went to school and were punished for speaking it. Nearly half the parents and grandparents interviewed had suffered some sort of punishment at school for speaking Maori. For many of them this had had no direct effect on their own ability to speak Maori but the consequences of this punishment began to show, in many cases, on following generations. "If you go back 15 years you'll find out why we don't teach our children Maori" was one comment. Another woman said she was disgusted at the lack of young people who could speak Maori "however, I can't forget their parents got a strap for talking Maori at school."



Some people who were fluent speakers of the language told of the difficulty they had in finding anyone else to converse with in Maori. According to one woman, there is little chance to speak Maori "as everyone else seems to know only English." For some people this had forced them into a situation where English was the only language they ever used even in their own homes. One woman regretted never speaking much Maori in her home because now she can speak nothing but English to her children as they understand nothing else.

Another woman told us that whenever she speaks Maori to people who don't understand the language, they just laugh. This has made her feel so uneasy about speaking Maori that now she speaks only English except with elders. Others felt uneasy or embarrassed that they themselves could not speak Maori and a few people felt "inadequate." One woman who knew no Maori felt she had nothing to offer her children "as far as Maori things are concerned." There were many parents who were upset that they were unable to teach their children Maori due to their own ability to speak the language which a number of people blamed on their own parents or their experiences at school. As one mother commented:

I'm glad the schools have had a change of priorities. Now they teach Maori instead of strapping kids who speak it.



Conclusion

Maori at the time of the survey was very much in the domain of adults, particularly those over 45. We came across very few people under the age of 25 who had a very sound knowledge despite the fact that their parents often wished otherwise. It was noted by a number of older people that it had often been a deliberate decision on the part of many parents not to teach their children Maori because they did not want them to suffer at the hands of the schools for speaking their language as they themselves had suffered. It was not only people under 25 who had been affected by this but also those of their parents' generation who in many cases were regretful of the fact that they knew nothing of the Maori language. However, many grandparents seemed to have reversed their original decision not to teach their children Maori and were doing their best to see that their mokopuna did not grow up in the same ignorance.

These sorts of attitudes as well as the strong support found for Maori in schools, if sustained, would indicate that there is hope for the revival of the Maori language in this area.

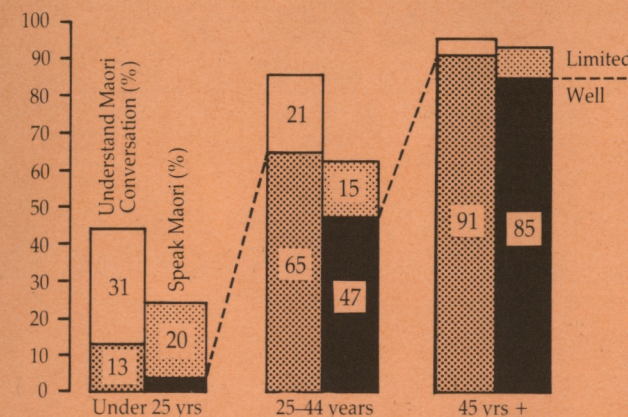


This report was prepared by:
Paula Martin
(Ngai Tahu/Rangitane).

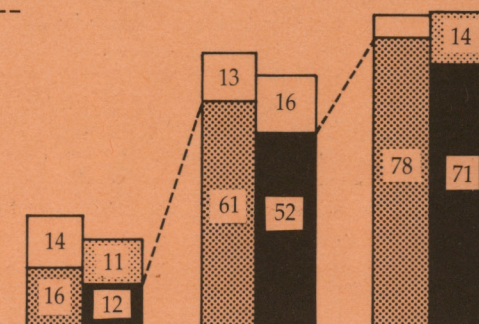
Design by Hone Whaanga (Ngati Kahungunu)

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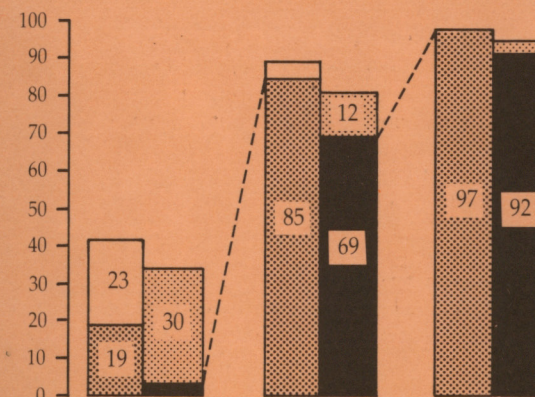
Knowledge of Maori Language by Age Groups in Selected Areas
at the Time of the Linguistic Census



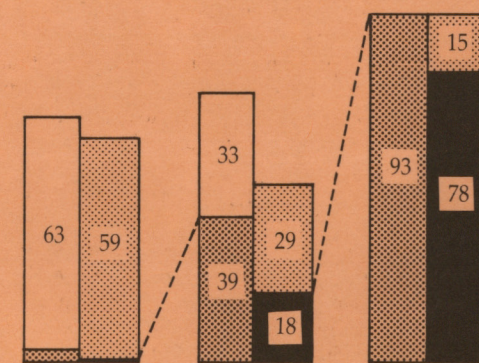
GISBORNE CITY 1976



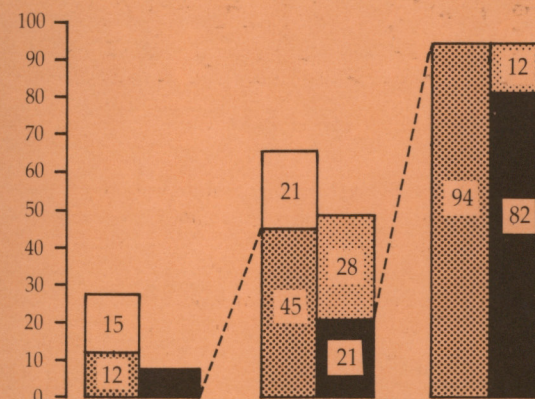
LOWER HUTT URBAN AREA 1975



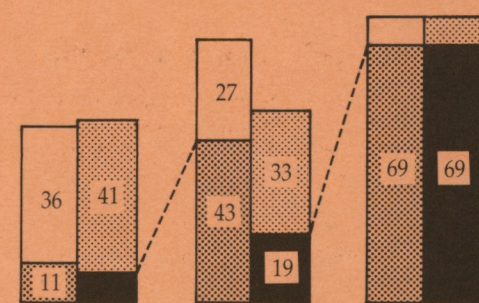
OPOTIKI 1977



WAVERLEY 1979



MAKETU 1977



TOKOMARU BAY 1978

The Survey of Language Use in Maori Households and Communities

The census of language use on which this report is based is the first part of a general study of the place of the Maori language in Maori communities, its structure, how it is spoken and written under modern conditions, and its relevance to New Zealand as a nation. This study is being conducted by the Maori Unit of the New Zealand Council for Educational Research. Fieldwork for the census phase began in Whangaroa County and Te Tii in August 1973, and ended in August 1978. Follow-up studies and studies in additional communities will be undertaken from time to time (the first of these was conducted in Waverley in August 1979).

The map on the front cover shows the approximate localities in which ten or more households were visited between 1973 and 1979. Since the linguistic census was completed, the major task of the Unit has been the analysing and reporting of the information collected. At the same time, however, studies of the structure and usage of the Maori language have commenced; these will result in a series of handbooks and other materials for teachers of Maori (including parents), and for people wishing to learn the language. An example of this is *The First Basic Maori Word List*, published in 1982. Other publications have included background studies for bilingual education projects, and reports on policy issues affecting the Maori language and Maori speakers – for example, the legal status of Maori in New Zealand.

The Purpose of This Report

This report has been prepared for the people who participated in the original survey and who provided the information on which it is based. It is hoped that it will encourage people to compare the situation now with that at the time covered by the report, and that this information will provide a basis for discussion and debate about what action, if any, each community might take to ensure that the Maori language is at least as important in the twenty-first century as it was in the 1970s.

Further Information

One copy of this report is provided free to each person interviewed during the linguistic census in the area concerned, and to local schools, Maori Language Boards, and Maori Committees. Further information about the linguistic survey, and lists of publications, may be obtained from the Maori Unit, New Zealand Council for Educational Research, P.O. Box 3237, Wellington.



Ngā Mihi/Special Thanks

Our first thanks must go to the 6,500 Maori families who entrusted us with the information presented in this series of reports. Fieldwork for the survey was funded substantially by contributions from the Lottery Board of Control, Fletcher Holdings Limited, the Maori Purposes Fund, and the Maori Education Foundation. The coding and analysis of the data was supported initially by a grant from Fletcher Holdings Limited, and further financial assistance for these purposes has been provided by Mobil Oil N.Z. Limited, the Post Primary Teachers Association, the New Zealand Educational Institute and the Raukawa Trustees. The writing of these reports was made possible by the generosity of the J.R. McKenzie Trust.