

TE TIROHANGA I TE KŌREROTANGA 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

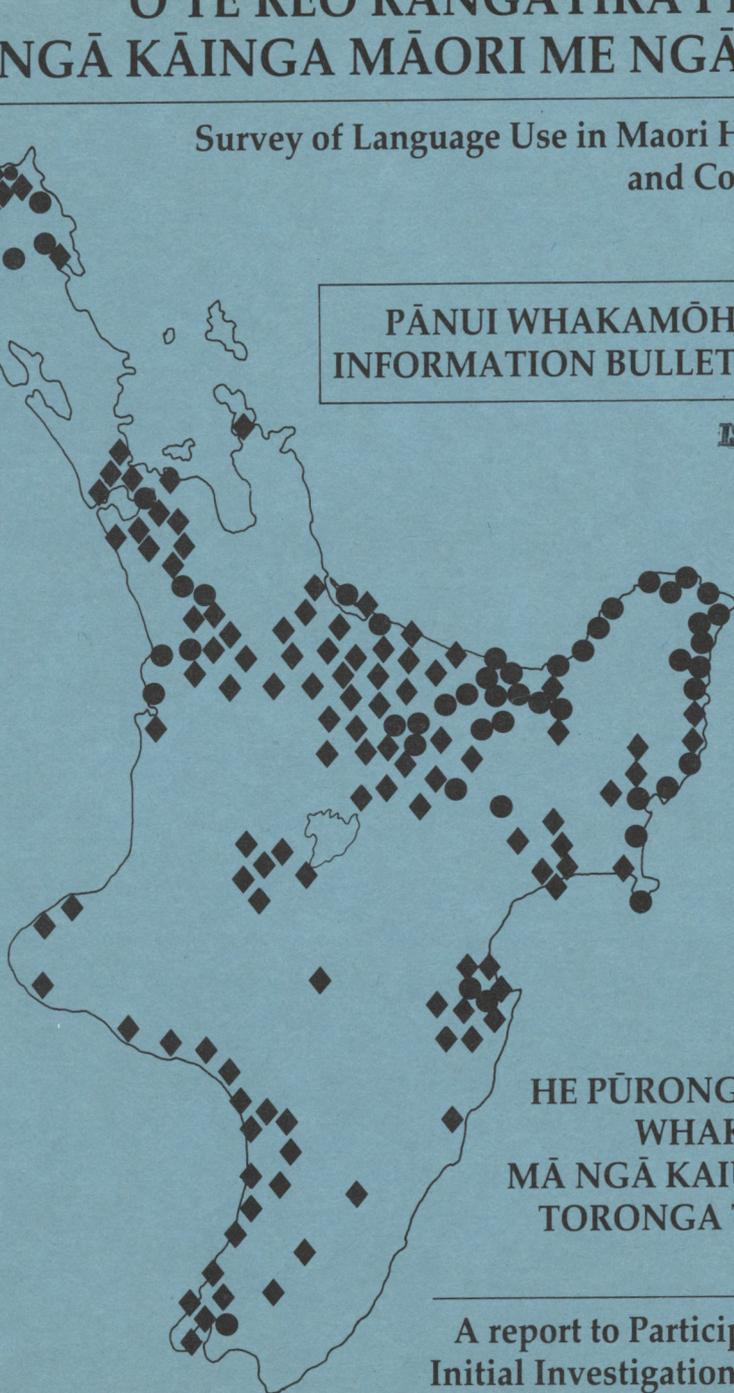
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Localities in which
ten or more households
were visited

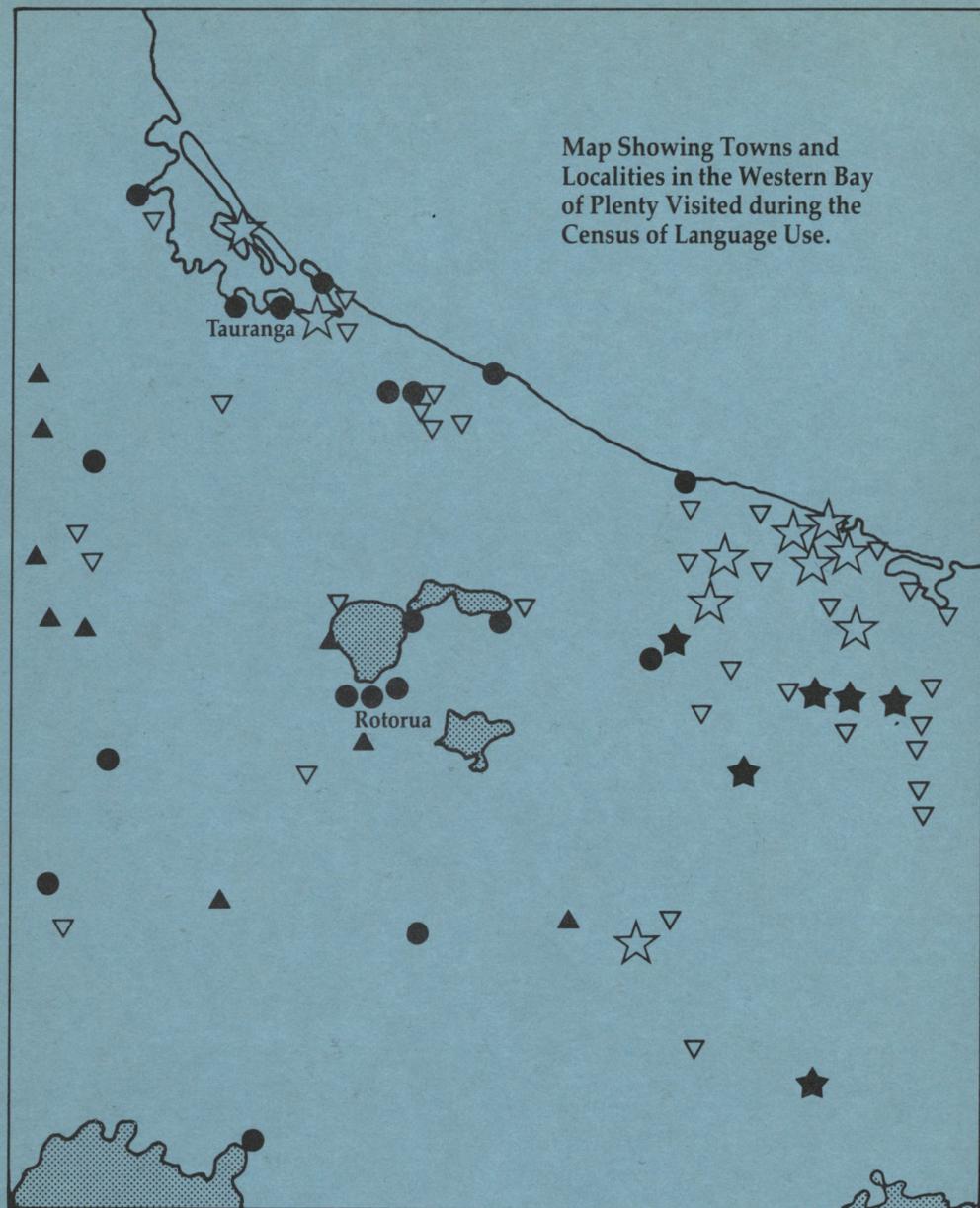
● Two thirds or
more of adults were
fluent speakers of
Maori

◆ 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 Households Visited.

- | | |
|---------------|------------------------------------|
| ★ 90% or more | ▲ 45% or less |
| ☆ 66% to 89% | ▽ Fewer than 10 households visited |
| ● 46% to 65% | |

Ability to Speak and Understand Maori

The information in the table below shows that a clear majority of people under 25 years of age in the district could speak Maori. The percentage of people who could understand Maori was also high. The percentage of people who could speak Maori was 85% and the percentage who could understand Maori was 85%. The percentage of people who could speak Maori was 85% and the percentage who could understand Maori was 85%.

The Maori Language in Matahi and the Waimana Valley

Fieldwork for the census of language use in Maori communities took place in Matahi, Tataiahape, Tanatana, Whakarae and Nukuhou in January 1974.

The interviewers were Joan Walker (Ngapuhi), Maku Potae (Ngati Porou), Carol Hindmarsh Ngawati (Ngati Porou), Lynda West and Helen O'Donohue.

Fifteen households, with a total population of 60, were visited. Of those 60 people, 59 were of Maori descent. This was about a quarter of the total Maori population of the area at that time.

Seven interviews were carried out entirely in Maori, one in Maori and English and the remaining nine in English.

Results of the Linguistic Survey

Iwi Affiliation

The people we interviewed mentioned four major iwi to which they or the members of their household belonged. Of these, the largest by far was Tuhoe with 49 members, or 82 percent of the people included in our survey.



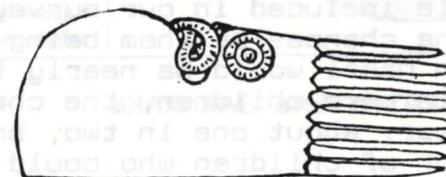
Knowledge of Spoken Maori in Matahi and District (1974)

Age Group	Fluent Speakers		Understand Easily		Limited Understanding		No Knowledge	
	No	%	No	%	No	%	No	%
45+	17	89	17	89	-	-	2	11
25-44	5	83	5	83	1	17	-	-
15-24	7	70	9	90	1	10	-	-
2-14	16	70	17	74	5	22	1	4
Overall	45	78	48	83	7	12	3	5

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

Ability to Speak and Understand Maori

The information in the table tells us that a clear majority of people under 25 and nearly all the people over that age in these districts could speak Maori at the time of the survey. Nearly everyone included in the survey in this area could understand Maori easily or at least partially. Only three people, one child and two adults, had no knowledge of spoken Maori.



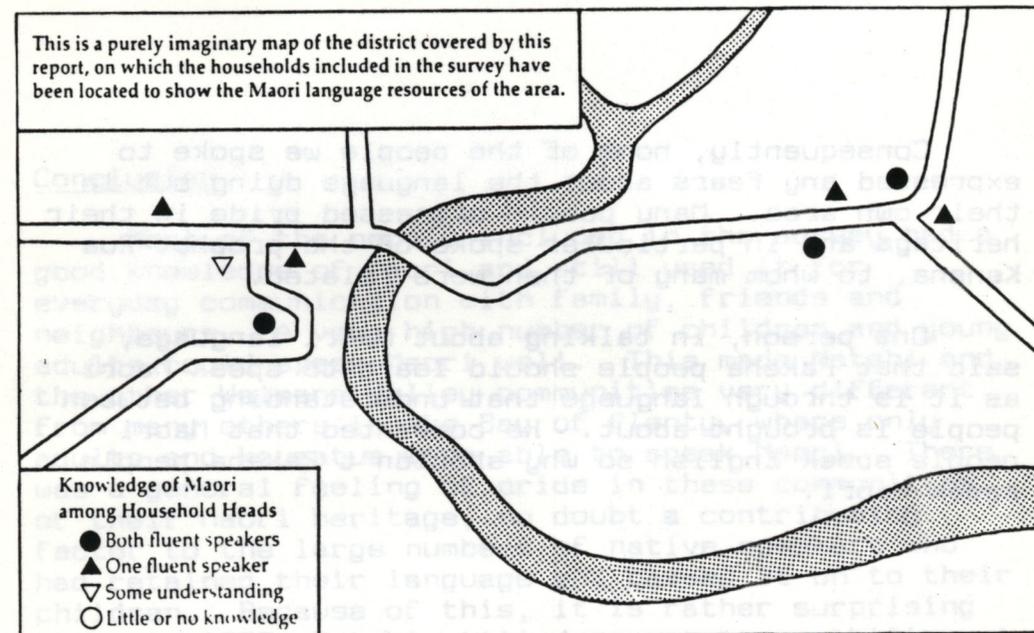
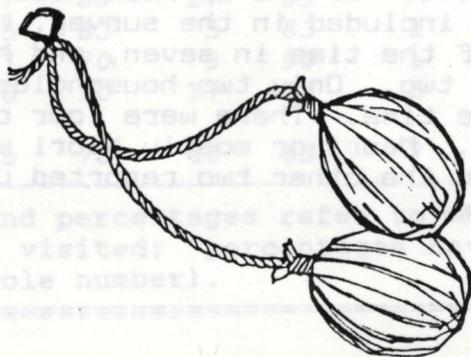
Use of Maori Language in the Household

Maori was the main language used in the households we visited. Of the 11 households with dependent children included in the survey, Maori was used all or most of the time in seven, and Maori and English equally in two. Only two households used English most of the time. There were four childless households visited. Maori or mostly Maori was used in two of these and the other two reported using Maori with visitors.

The Maori Language in the Community

Maori was also the language used most often by the people we spoke to when talking with children, neighbours and visitors. Very few people used only English in any of these situations. Most people used both English and Maori, but only four people reported using anything other than entirely Maori when talking with neighbours. If an adult spoke to a child in Maori, that child was just as likely to answer in Maori as in English (in many nearby communities, children spoke English most of the time. Even when they were spoken to in Maori). Very little English was used in religious ceremonies and on the marae, both in formal and informal situations.

If any two people included in our survey were to meet unexpectedly, the chances of them being able to talk to each other in Maori would be nearly two in three. If both people were children, the chances would be slightly lower, about one in two, because of the smaller proportion of children who could speak Maori well. If both were adults, the chances of a conversation in Maori would be better than three in four.



WHAKARAE and MATAHI.

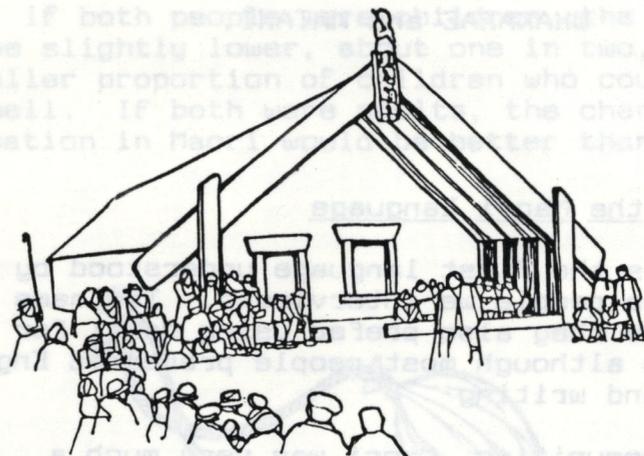
Attitudes to the Maori Language

Maori was the first language understood by all but two of the people we interviewed. The same number told us they also prefer using Maori for conversations although most people preferred English for reading and writing.

In these communities, Maori was very much a living language and used on an everyday basis by a large number of the people we visited. It seemed that nearly everyone who had Maori as a first language could still speak it fluently, despite three fifths of our informants being punished at school for speaking Maori.

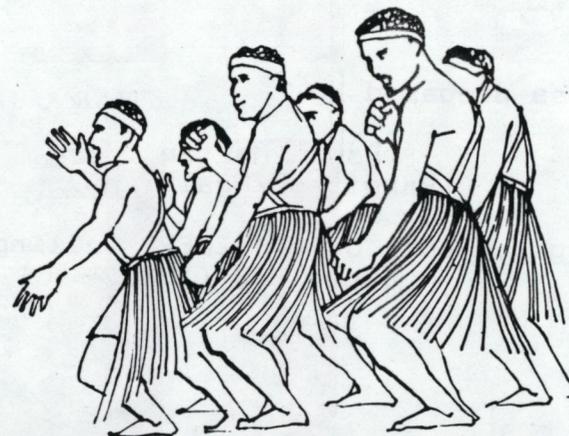
Consequently, none of the people we spoke to expressed any fears about the language dying out in their own area. Many people expressed pride in their heritage and in particular spoke of the prophet Rua Kenana, to whom many of them were related.

One person, in talking about Maori language, said that Pakeha people should learn to speak Maori as it is through language that understanding between people is brought about. He commented that Maori people speak English so why shouldn't Pakeha people speak Maori.

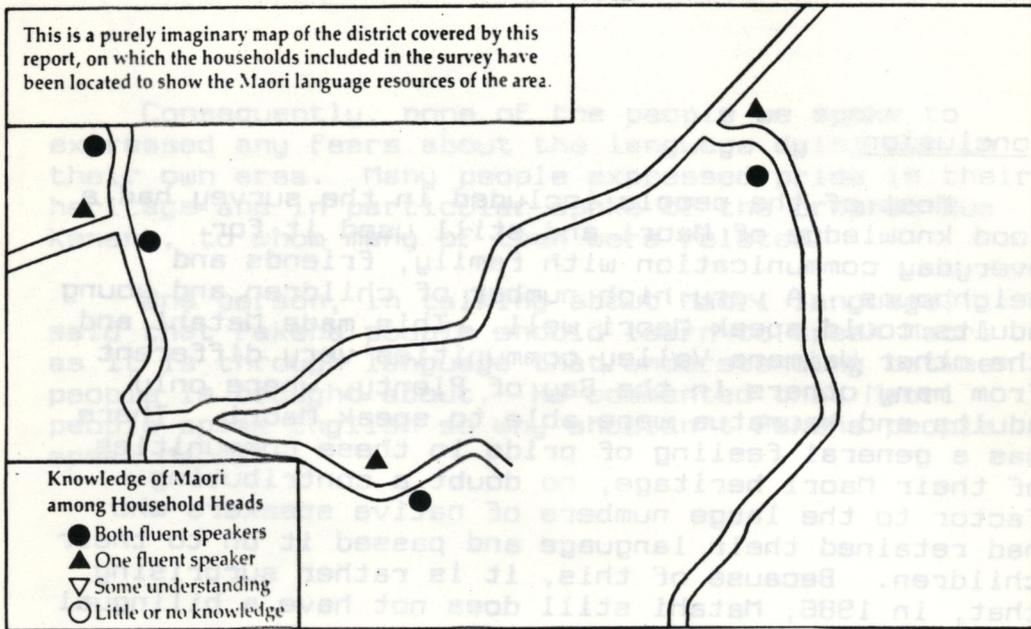


Conclusion

Most of the people included in the survey had a good knowledge of Maori and still used it for everyday communication with family, friends and neighbours. A very high number of children and young adults could speak Maori well. This made Matahi and the other Waimana Valley communities very different from many others in the Bay of Plenty, where only adults and kaumatua were able to speak Maori. There was a general feeling of pride in these communities of their Maori heritage, no doubt a contributing factor to the large numbers of native speakers who had retained their language and passed it on to their children. Because of this, it is rather surprising that, in 1986, Matahi still does not have a bilingual school.



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.



Knowledge of Maori among Household Heads
 ● Both fluent speakers
 ▲ One fluent speaker
 ▽ Some understanding
 ○ Little or no knowledge

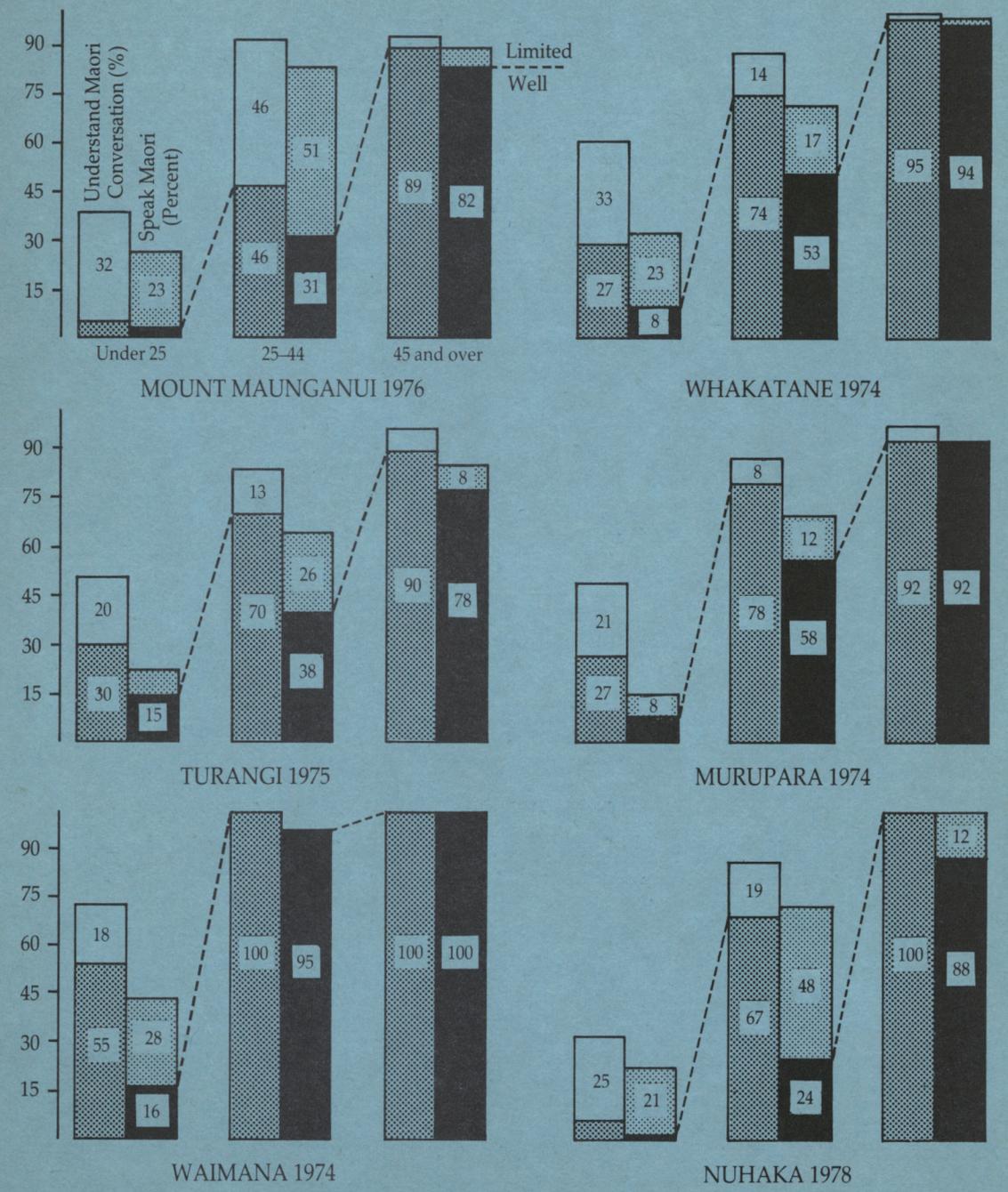
NUKUHOU, TAITAIAHAPE and IANATANA.

This report was prepared by:

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



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.