

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

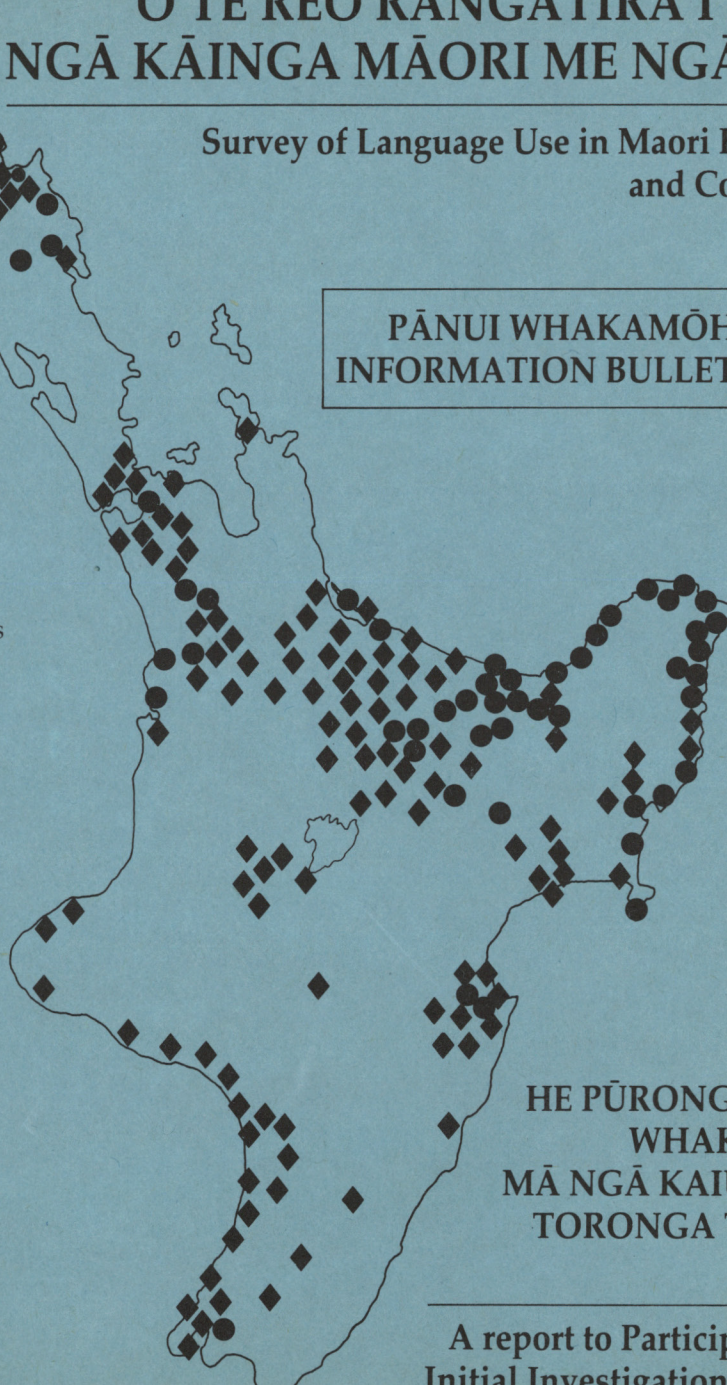
PĀNUI WHAKAMŌHIO
INFORMATION BULLETIN

90

Localities in which
ten or more households
were visited

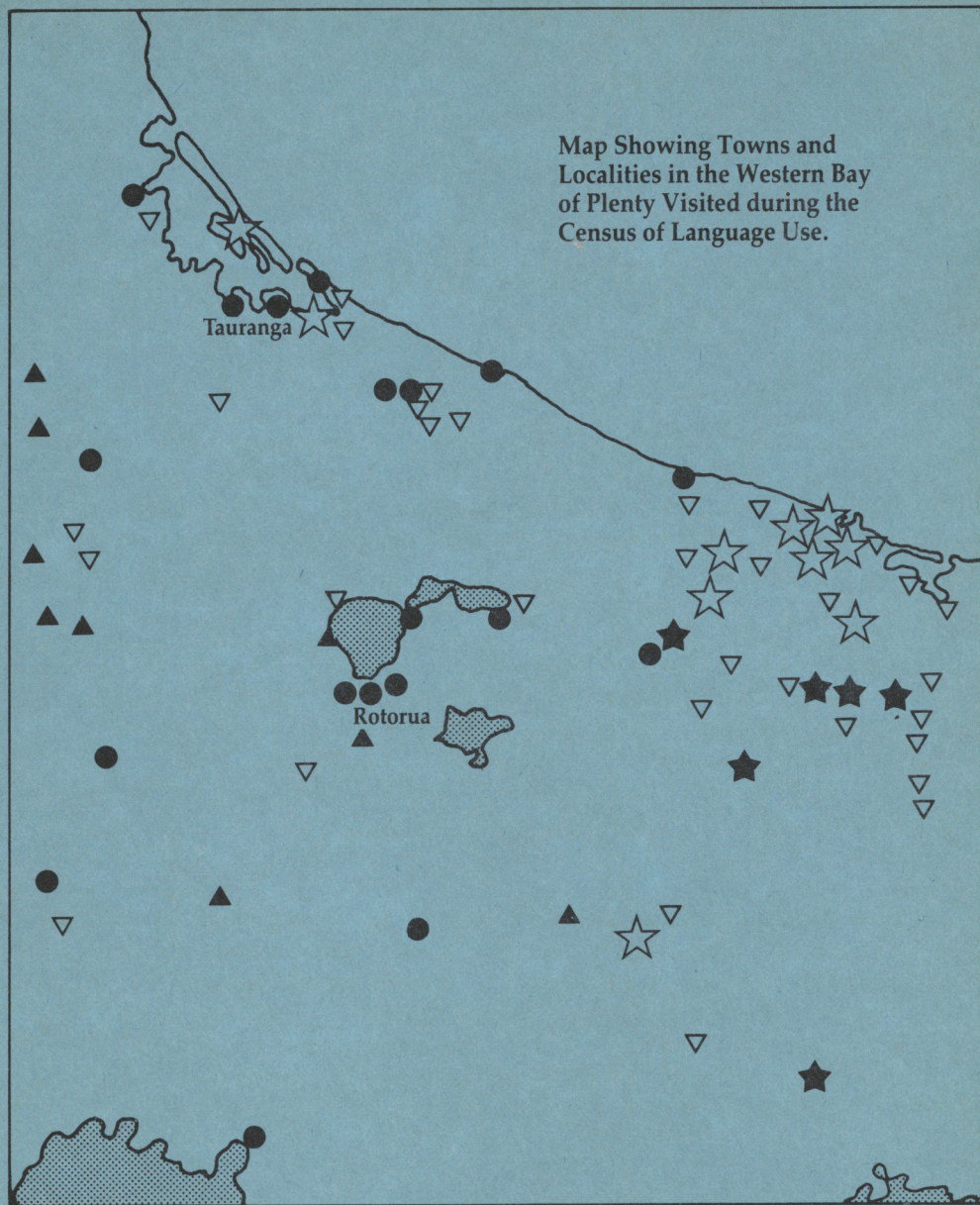
● Two thirds or
more of adults were
fluent speakers of
Maori

◆ 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
- ☆ 66% to 89%
- 46% to 65%
- ▲ 45% or less
- ▽ Fewer than 10 households visited

THE MAORI LANGUAGE IN TE PUKE AND MANOEKA

Fieldwork for the survey of language use in Maori communities took place in 16 households in Te Puke in May, August and September of 1976, and in 10 households in Manoeka in August and September of 1976.

The interviewers were Joe Draper (Waikato), Tawini Rangihau (Tuhoe), Tony Magner (Maniapoto), Maku Potae (Ngati Porou), Kathleen Grace Potae (Tuwharetoa), Phillip Hawera (Tuhoe/Ngai te Rangi/Ngati Awa), Caroline O'Callaghan (Ngai te Rangi) and Dennis Hanson (Ngapuhi).

The households surveyed in Te Puke had a total population of 76, of whom 71 were of Maori descent. This was about 13 percent of the total Maori population of Te Puke at that time. In Manoeka 61 people were included in the survey, 60 of whom were of Maori descent - this was about 27 percent of Manoeka's total Maori population at the time.

One interview was carried out entirely in Maori, 3 in both Maori and English and the remaining 2 entirely in English.

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Knowledge of Spoken Maori in Te Puke and Manoeka

Age Group	Fluent Speakers		Understand Easily		Limited Understanding		No Knowledge	
	No	%	No	%	No	%	No	%
45+	15	71	15	71	3	14	3	14
25-44	13	46	14	50	11	39	3	11
15-24	0	0	3	13	6	26	14	61
2-14	0	0	2	3	10	17	48	80
Overall	28	21	34	26	30	23	68	52

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

Iwi Affiliation

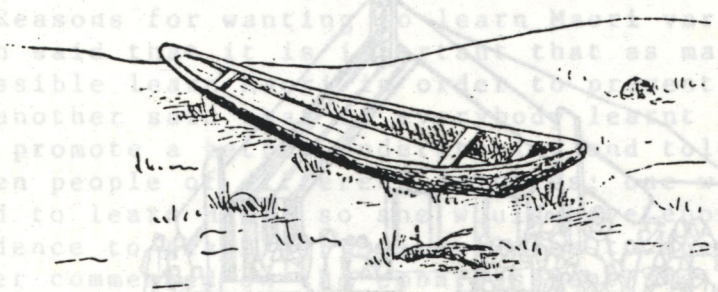
In Te Puke, the people interviewed mentioned 5 major iwi to which they or the members of their household belonged. Te Arawa with 40 members (or 53% of the total) was the largest iwi mentioned, while Te Whanau-a-Apanui, with 8 members, (or 11%) was the second largest. In Manoeka of the three major iwi mentioned, Te Arawa was the largest with 23 members (38%) while 12 people (20%) were from Ngai te Rangī.

Ability to Speak and Understand Maori

The information in the table shows that far fewer people under the age of 25 had a good understanding of Maori than did the people over 25. While over half those in the over 25 age group could understand Maori well, only about 1 in 7 of those under 25 had a good understanding. Of those people included in the survey, there was nobody under the age of 25 who could be classified as a fluent speaker and well over half of the same age group had practically no knowledge of Maori.

Use of Maori Language in the Households

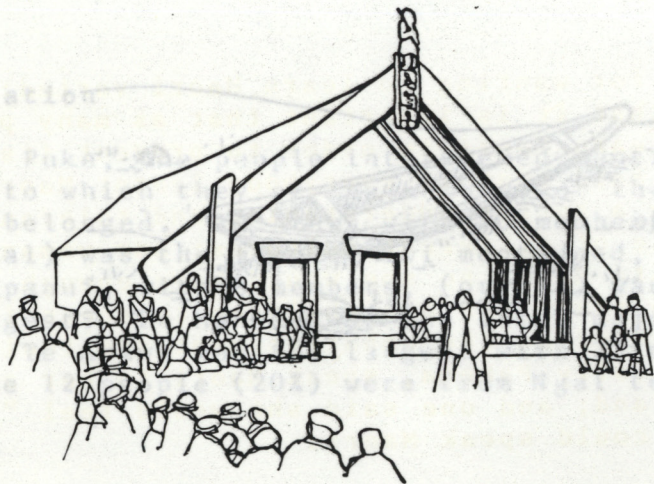
In Te Puke and Manoeka a total of 18 households with children were visited. English was the only language spoken in these homes. Of the 8 households visited which had no children living in them English or mainly English was spoken in 3 while 2 households used mainly Maori.



The Maori Language in the Community

In both Te Puke and Manoeka, English was the main language used for talking with children, friends, neighbours and workmates. However, Maori was the predominant language used in certain religious ceremonies and in formal situations on the marae such as whaikorero. While English was the main language used in informal situations off the marae, over half the informants used Maori or both Maori and English in informal situations on the marae.

If two people included in our survey in Te Puke and Manoeka met by chance and they were both adults, the chances that they would be able to talk to each other in Maori would be about 3 in 10. However, if one or both of them were under 25 there would be practically no chance that they would be able to converse in Maori as we did not come across any one in that age group who could speak Maori well and there were only a very few who could understand it well.



Attitudes Towards The Language

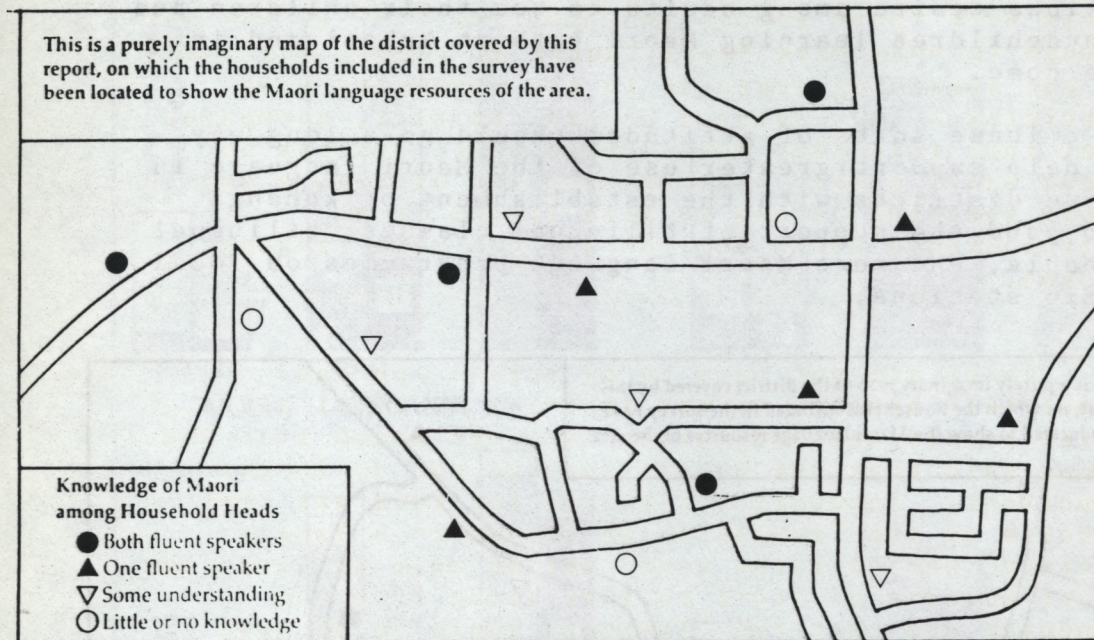
In Manoeka, Maori was the language most preferred for conversation by over two thirds of those people interviewed. In Te Puke about one third of those surveyed preferred Maori for conversations while another third said they would prefer to use Maori if they were able to speak it.

Most of the people included in the survey were very supportive of the revival of the Maori language. Many of those who could not speak Maori expressed a desire to learn and many people were keen on having their children learn. Other informants, too, commented that although they themselves were fluent speakers of Maori their children knew little or no Maori.

Reasons for wanting to learn Maori varied: one person said that it is important that as many people as possible learn Maori in order to prevent its dying out; another said that if everybody learnt Maori it would promote a better understanding and tolerance between people of different cultures; one woman wanted to learn Maori so she would have enough confidence to teach her own children to speak it; another commented on the embarrassment she feels when people, especially Pakeha, speak Maori to her and she can't understand; and one said she would feel "really neat" if she could speak Maori.

Many people were very supportive of the idea of Maori language being taught in schools, although there were those people who realised that it was not enough to only have Maori taught at school and that it was something everyone in the community must participate in. Several people, in fact, commented that they felt they were losing their ability to speak Maori either because they had married a non-Maori speaking person or were living in a neighbourhood where English was the main language spoken.

There did not seem to be anyone who was completely opposed to the learning of Maori although a few people had ambivalent feelings about it. One woman said that the Maori language was no longer important. However, her reason for this was that because of the "isolation of living in a Pakeha society" her children would not be able to learn the other aspects of Maori culture along with the language and that the "language would be no good without the culture and vice-versa." Another woman said that although "Pakeha values are the whole reason for existence", learning to speak Maori fluently is her greatest wish. However, because of financial difficulties and the pressures to succeed in the Pakeha world she is not able to study all aspects of Maori as she would like to.



TE PUKE

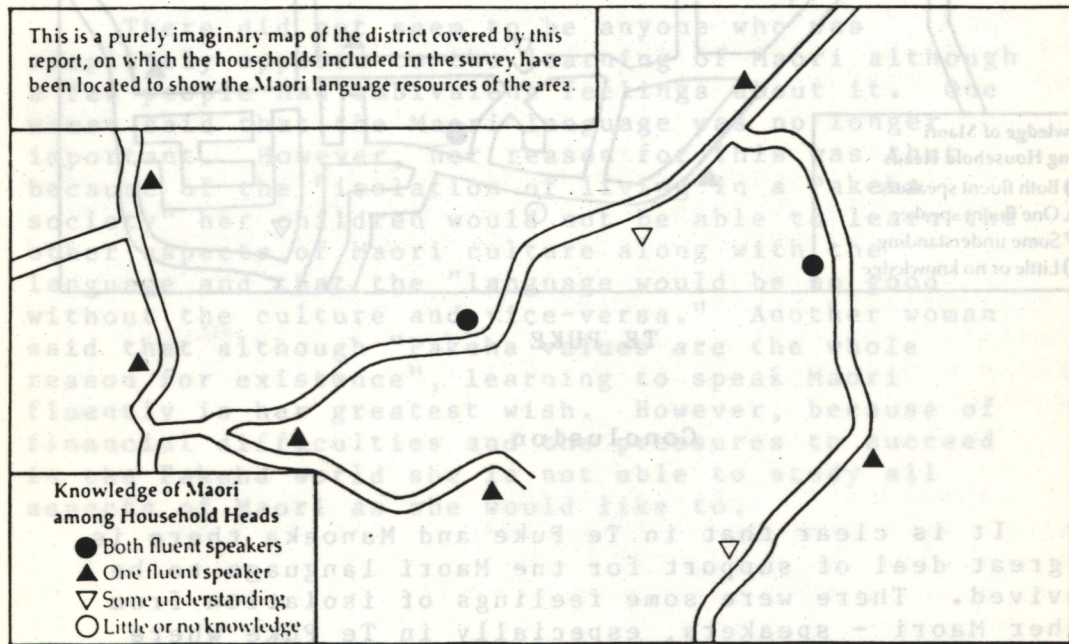
Conclusion

It is clear that in Te Puke and Manoeka there is a great deal of support for the Maori language to be revived. There were some feelings of isolation from other Maori - speakers, especially in Te Puke where Maori people make up less than a fifth of the total population. However, the majority of the people surveyed preferred to use Maori for everyday conversation, although some did not often get a chance to do so.

While there were proportionately far fewer people under the age of 25 who could speak and

understand Maori well, than over 25, there was an obvious desire among adults to see their children and grandchildren learning Maori both at school and in the home.

These sorts of attitudes should go a long way to help support greater use of the Maori language in these districts with the establishment of kohanga reo, and the support of bilingual classes, bilingual schools, and more Maori language programmes on local radio stations.

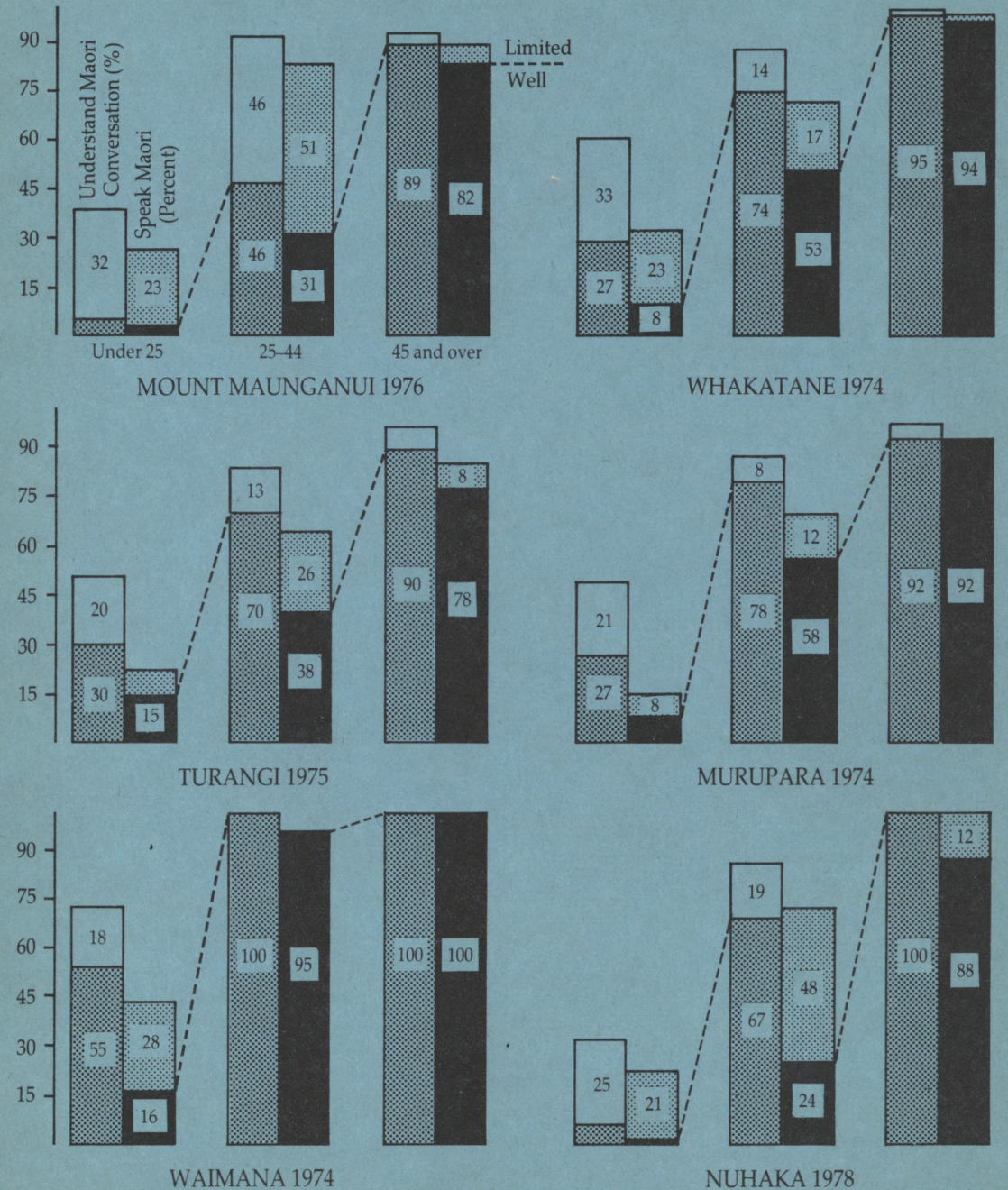


MANOEKA

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

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April 1986 [90]

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.