

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

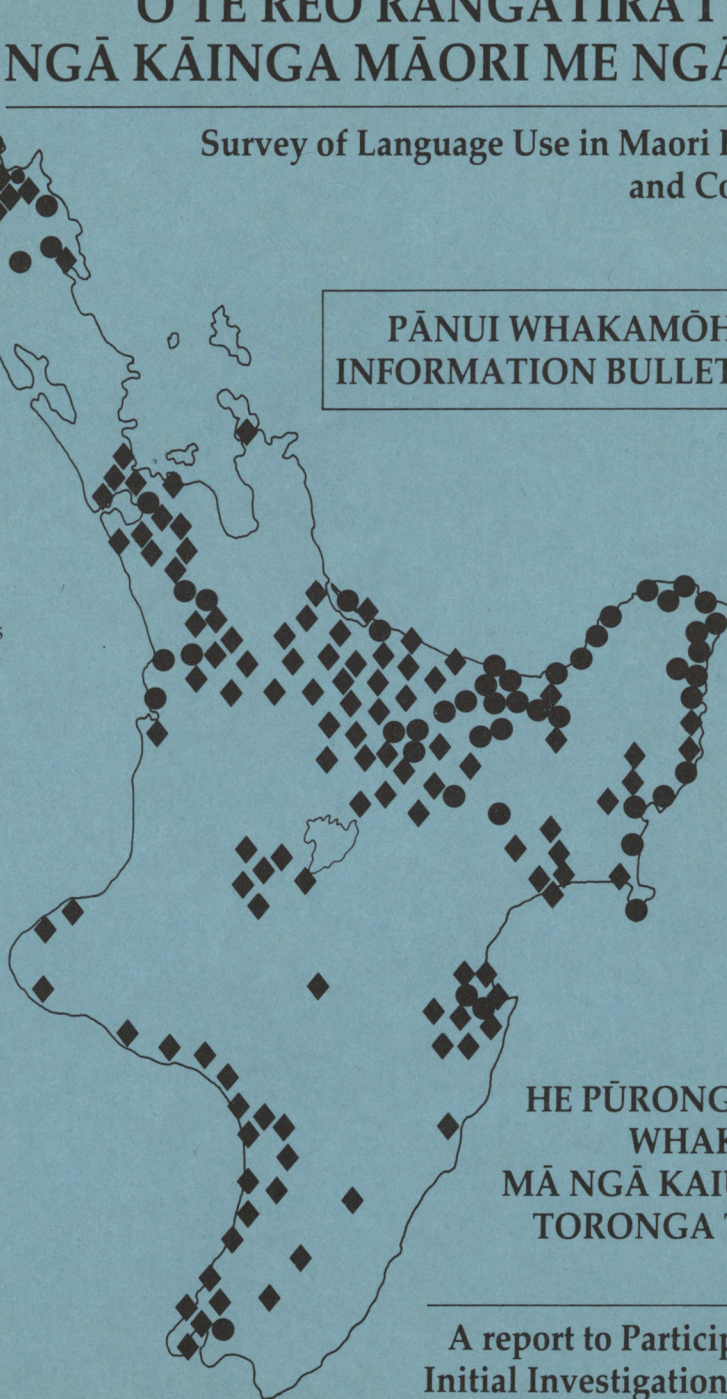


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Localities in which
ten or more households
were visited

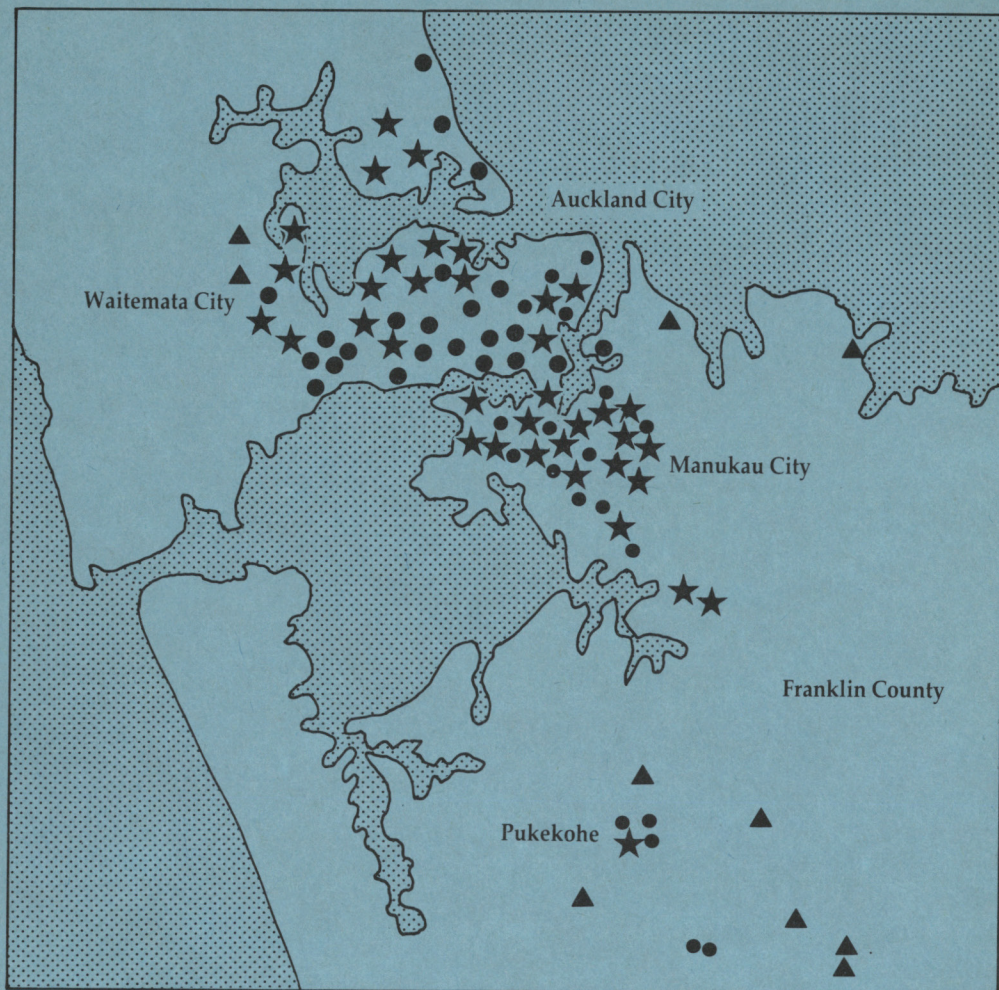
● Two thirds or
more of adults were
fluent speakers of
Maori

◆ 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



Maori Speakers in the Greater Auckland Area

This map shows the approximate number of people able to understand Maori with ease in the Greater Auckland Area, based on the results of the Socio-Linguistic Survey (1974-76). Each star ★ represents 500 people, and each dot ● a further 100 people. Small towns and rural localities visited in the survey with less than 100 speakers are represented by a triangle ▲.

The Maori Language in Glenfield and the North Shore

Fieldwork for the census for language use in Maori communities took place in Glenfield and the North Shore in January 1975. 30 households were visited in Glenfield and a total of 47 in the North Shore area - 13 in Takapuna, three in East Coast Bays, four in Devonport, 16 in Northcote and 11 in Birkenhead.

The interviewers were Helen Gillespie, Dora Pryor (Tuhoe), Ameria Ponika (Tuhoe), Joe Rua (Te Whanau-a-Apanui), Mahia Wallace (Te Arawa), John Miller (Ngapuhi), Pare Irwin (Ngati Kahungunu), Ripeka Koopu Martin (Te Whanau-a-Apanui), William Martin (Ngati Marawa/Te Aupouri), Richard Adlam, Titihuia Pryor (Tuhoe), May Adlam (Ngapuhi), Iriaka Wensor (Ngapuhi), Peter Wensor (Ngapuhi), Lorna O'Sullivan (Ngati Porou), Joe Draper (Waikato) and Pare Rata (Te Whanau-a-Apanui).

Twenty-three of the interviews were carried out entirely in Maori, 14 in both Maori and English and the remaining 46 in English.

The 30 households visited in Glenfield had a total population of 152 (144 of these were of Maori descent) about 13 percent of Glenfield's total Maori population at that time. In North Shore, the 47 households visited had a total population of 218, 197 of whom were of Maori descent (about four percent of the area's total Maori population).

Results of the Linguistic Survey

Iwi Affiliation

The people interviewed mentioned a total of 13 iwi to which they or the members of their household belonged. Of these, the largest iwi was Ngapuhi with 173 members (or 47 percent of the total) and the second largest was Ngati Porou with 37 members (or 10 percent).



Knowledge of Spoken Maori in North Shore (1975)

Age Group	Fluent Speakers	Understand Easily	Limited Understanding	No Knowledge
45 years & over	20 (80%)	22 (88%)	2 (8%)	1 (4%)
25-44 yrs	27 (48%)	37 (66%)	11 (20%)	8 (14%)
15-24 yrs	5 (11%)	8 (17%)	23 (50%)	15 (33%)
2-14 yrs	0 (0%)	18 (24%)	18 (24%)	40 (53%)
Overall	52 (26%)	85 (42%)	54 (27%)	64 (32%)

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

Knowledge of Spoken Maori in Glenfield (1975)

Age Group	Fluent Speakers	Understand Easily	Limited Understanding	No Knowledge
45 years & over	11 (100%)	11 (100%)	0 (0%)	0 (0%)
25-44 yrs	28 (65%)	30 (70%)	6 (14%)	7 (16%)
15-24 yrs	4 (27%)	5 (33%)	4 (27%)	6 (40%)
2-14 yrs	3 (4%)	11 (14%)	18 (24%)	47 (62%)
Overall	46 (32%)	57 (39%)	28 (19%)	60 (41%)

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

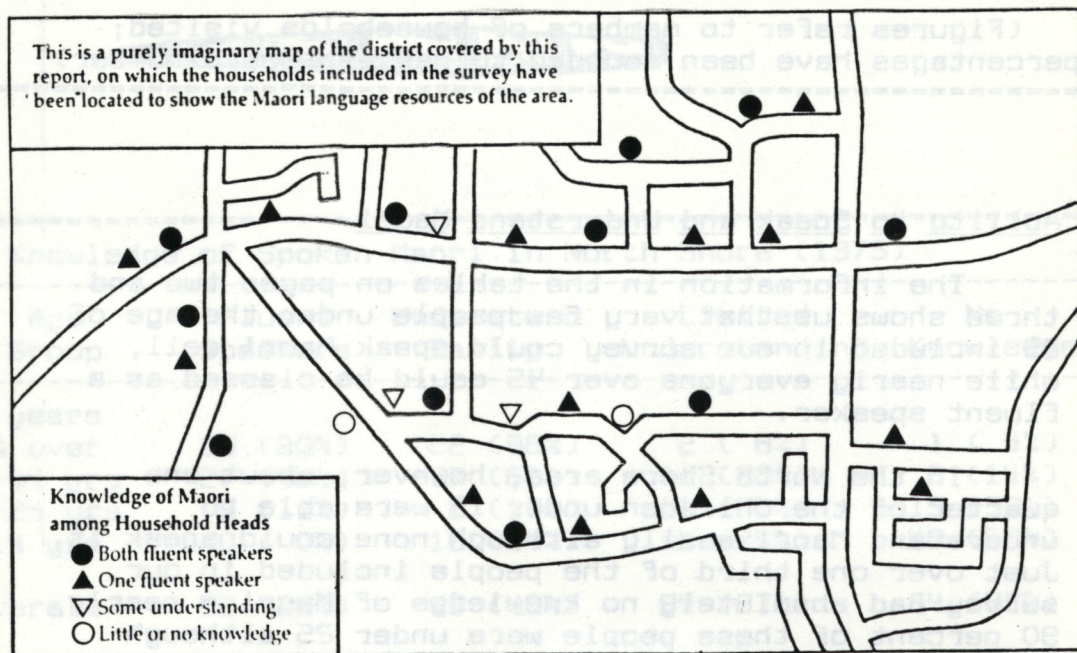
Ability to Speak and Understand Maori

The information in the tables on pages two and three shows us that very few people under the age of 25 included in our survey could speak Maori well, while nearly everyone over 45 could be classed as a fluent speaker.

In the North Shore area, however, about one quarter of the children under 15 were able to understand Maori easily although none could speak it. Just over one third of the people included in our survey had absolutely no knowledge of Maori - nearly 90 percent of these people were under 25 although this age group made up only about three fifths of the total population.

Use of Maori Language in the Household

English was the main language used in the households we visited. Of the 66 households with dependent children included in the survey, 58 used mostly or only English for everyday communication. Nine of the households used Maori and English equally and only one used mostly Maori, while two households were said to use Maori only with visitors. The majority of people used English almost all the time when talking to members of their families living with them at home.



GLENFIELD



The Maori Language in the Community

In both Glenfield and the North Shore, English was used more than Maori for talking with children, neighbours and visitors. Forty-eight people (over half of those we interviewed) reported using Maori with their visitors, but while 18 used at least some Maori with their neighbours, only one person reported using Maori most of the time with neighbours. Some people used Maori or Maori and English when talking to their children but said that the children were more likely to reply in English.

On the other hand, most people reported that Maori was often used on religious occasions and also on the marae in both formal and informal situations.

If any two people from the Glenfield - North Shore area included in our survey were to have met unexpectedly, the chances of their being able to have a conversation in Maori would have been about one in 10. If both people were adults, the chances would have been much higher - about one in four in Glenfield, and in Northshore, higher still, about two in five. However, if both people were children the chances would be practically nil, due to the low numbers of fluent speakers under the age of 15.

Attitudes Towards the Maori Language

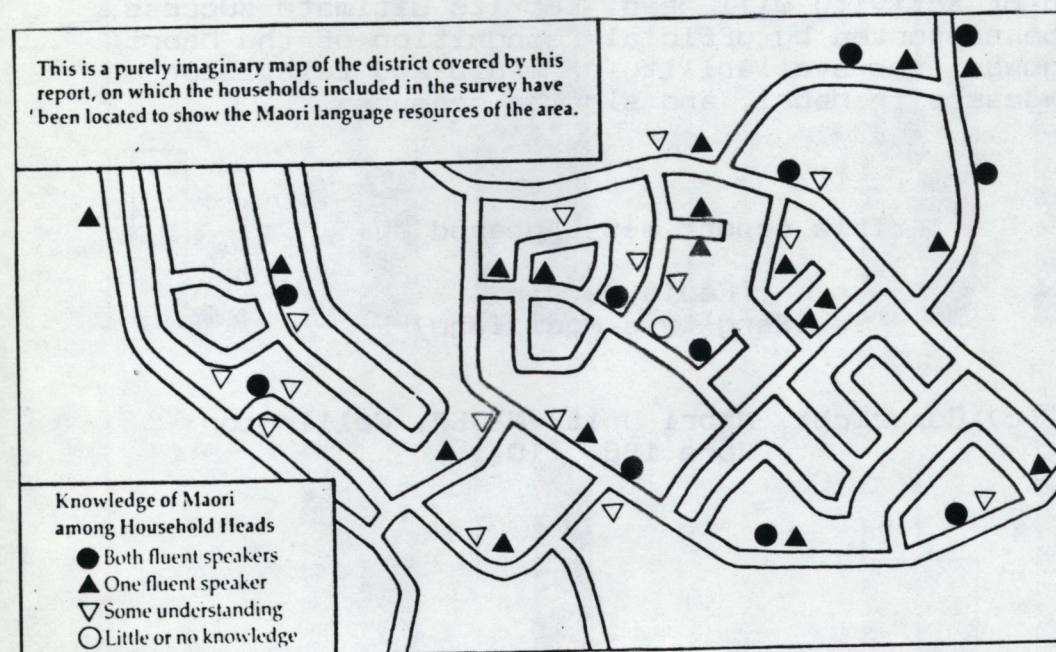
Maori was the first language understood by about half the parents and grandparents we interviewed and was preferred by about two fifths of them as the language used in conversations. A further one fifth said they preferred to use both Maori and English.

However, a number of our informants who had spoken Maori as young children had gradually lost their knowledge of Maori. For some this was because grandparents, their main source of contact with Maori, had died; and for others moving to an environment where English was the main language spoken had caused them to lose, or partially lose, their first language. In particular people mentioned the isolation they felt when they moved to the city, where the Maori population was relatively small and scattered, as being a major factor in the deterioration of their Maori. Even those who could still speak Maori fluently found it difficult to find people to converse with in Maori. In fact, one woman said she had decided to move back to her home area to try to "renew her Maori background."

Other people had never learnt to speak Maori, despite one or both their parents being fluent speakers. Some said their parents had felt the only way for their children to get a good education was to be competent in English and this meant their Maori had to suffer. Many of these people expressed a desire to learn Maori and also commented on feelings of embarrassment or inadequacy because of their lack of knowledge. Some of our informants, however, also refused to teach their children Maori for precisely the same reasons their parents had refused to teach them. One man who had held onto this philosophy told us he now regretted his decisions. Others, who had never learnt Maori and were not hopeful of ever learning it, hoped their children would have the

learning it, hoped their children would have the opportunity they never had and be taught it at school. Some people, who were not waiting for schools to do their job, were already teaching their own children Maori or getting grandparents to do it.

On the other hand, one man who could speak Maori fluently told us he was not going to teach his children Maori until it became recognised nationally. He felt that to teach them before this time would mean they would not be understood by anyone else and "would look like fools."



NORTH SHORE

Conclusion

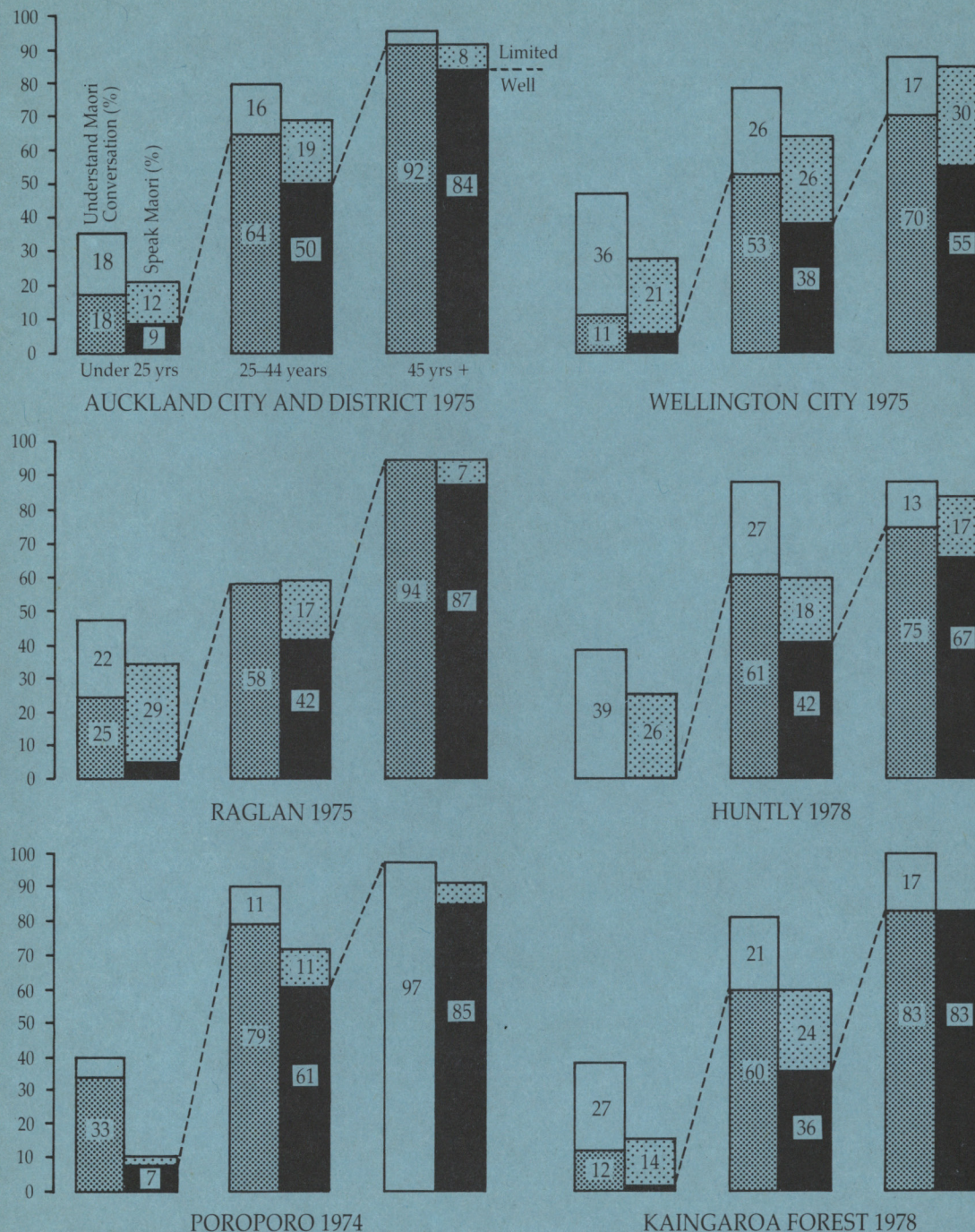
Living in a large city had been a mixed blessing for many of the people we visited in the North Shore and Glenfield. Obviously, there had been many material advantages, but even those who desired to maintain the use of Maori within their families were finding it almost impossible to do so, because there was little everyday support for the language outside their homes. The kohanga reo movement would have provided a focus for some of these people, helping them to re-create a community and break down some of the isolation which they felt so keenly. However, as one of the people we spoke to pointed out, even this kind of activity will need, for its ultimate success, to be supported by official recognition of the Maori language, the availability of radio and television broadcasts in Maori, and similar measures.

This report was prepared by:

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(Rangitane/Ngai Tahu)

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June 1986 (101)

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.