

TE TIROHANGA I TE KŌREROTĀNGA 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

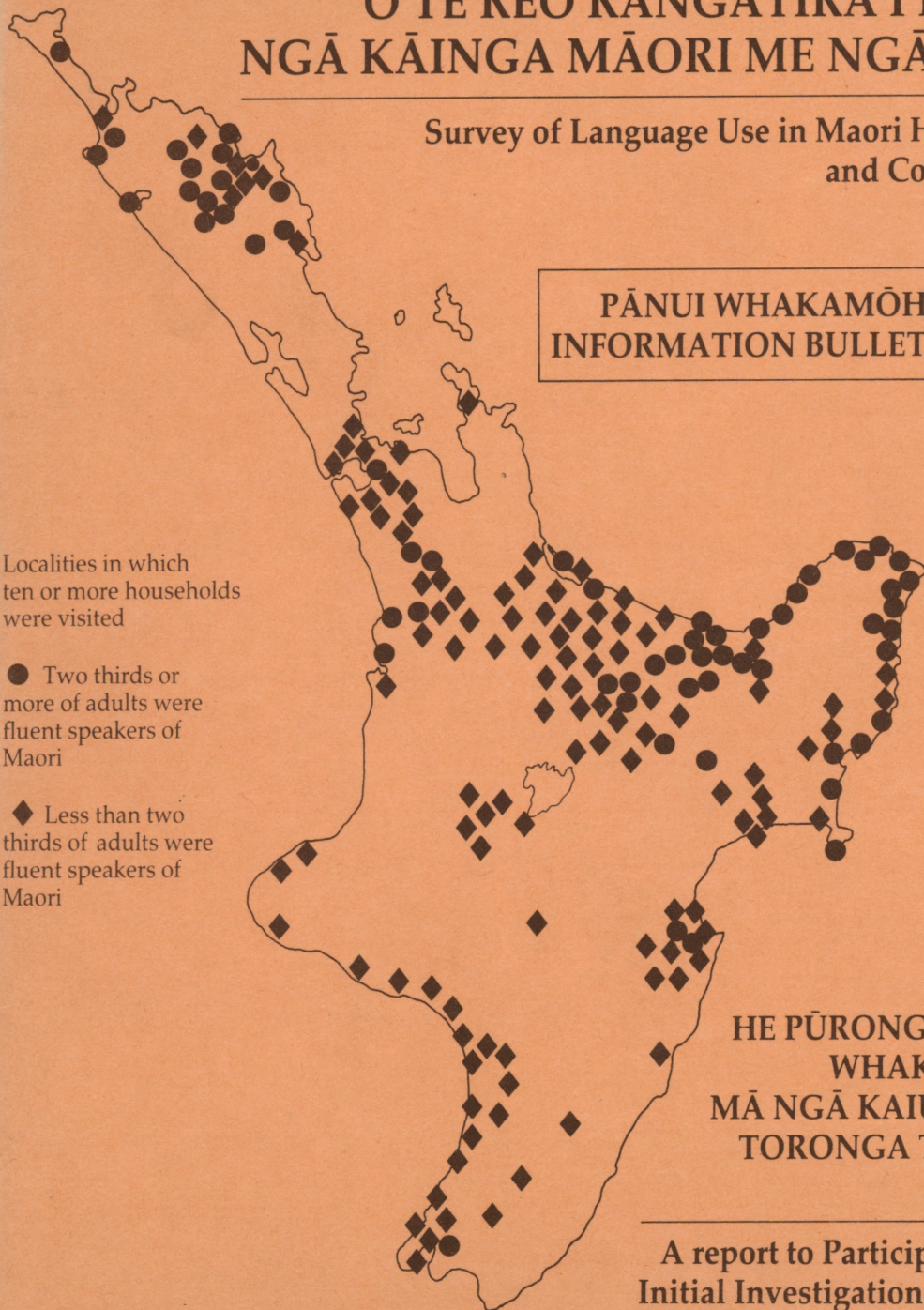
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Localities in which
ten or more households
were visited

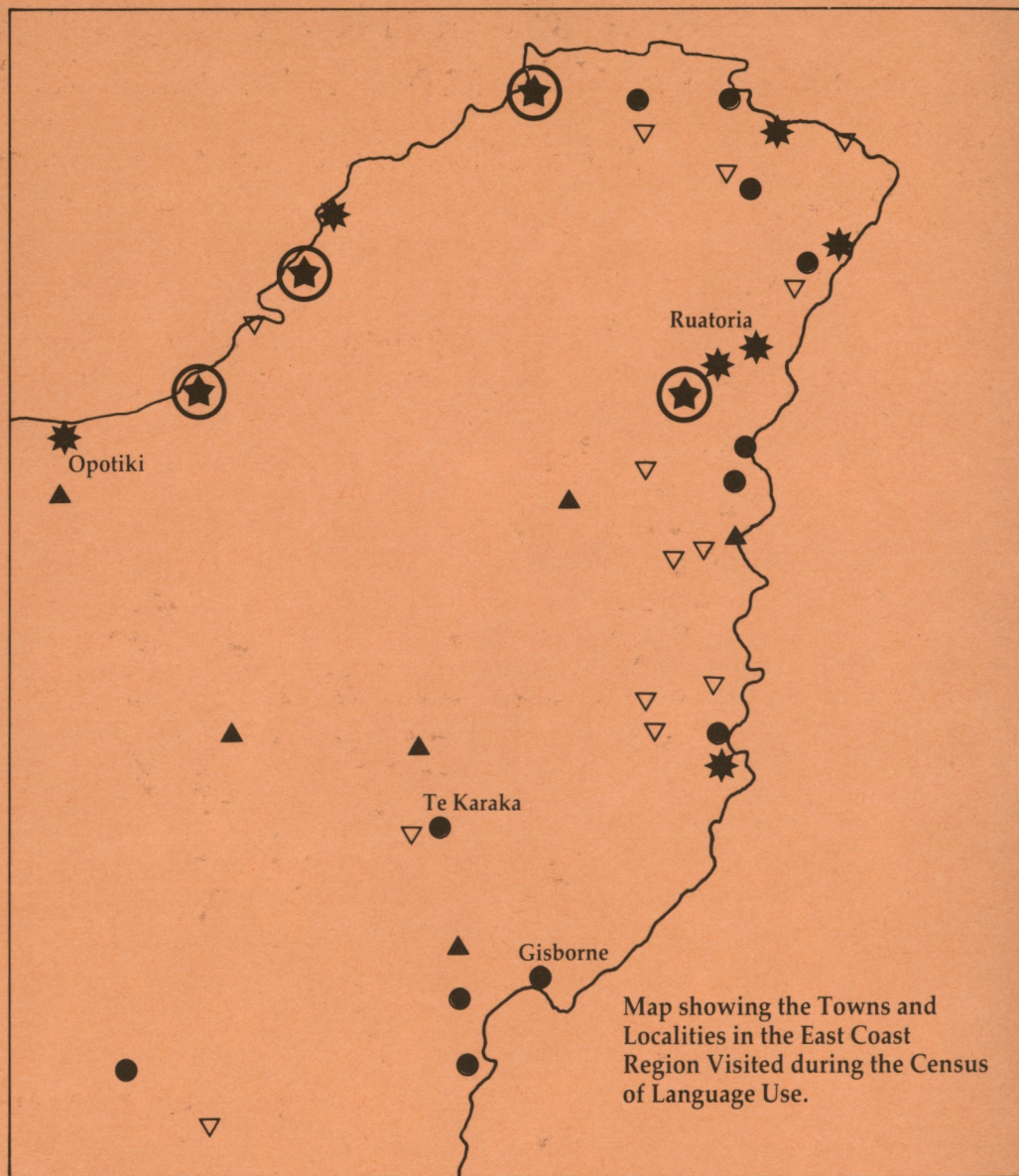
● Two thirds or
more of adults were
fluent speakers of
Maori

◆ 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.

- | | | | |
|-----------------|---------------|---|---------------------------------|
| ★ (in a circle) | More than 85% | ▲ | Less than 60% |
| ★ | 76 to 85% | ▽ | Fewer than 8 households visited |
| ● | 60% to 75% | | |

THE MAORI LANGUAGE IN TOKOMARU BAY

Fieldwork for the survey of language use in Maori communities took place in Tokomaru Bay in December 1977 and May 1978. The interviewers were Tawini Rangihau (Tuhoe), Ian Tawhiro Maxwell (Ngai Tai), Sharon Moerkerk (Maniapoto), Kuini Wano (Tuhoe/Ngati Awa), Patricia Parata (Ngati Porou/Ngai Tahu), Hera Henare (Ngati Porou/Ngapuhi), Taari Nicholas (Ngati Ranginui/Ngaiterangi/Ngapuhi) and Allan Hawea (Ngati Awa).

In Tokomaru Bay itself a total of 35 households were visited as part of the survey - 13 in Waima, six in Mangahauini and 16 in Waiparapara, Tuatini and Ongaruru. These households had a total population of 161, 159 of whom were of Maori descent. This was over two fifths of Tokomaru Bay's total Maori population at that time. Seventeen homes were included in the survey in Te Puia Springs. These had a total of 96 people - 93 of Maori descent (nearly half the area's Maori population at that time). In Waipiro Bay, 14 households with a total of 79 people were visited. Seventy eight of these people were of Maori ancestry - this represented three quarters of the Maori population of Waipiro Bay. Another 8 families were involved in the survey in Huiarua. Thirty four people (31 of Maori descent - about 78 percent of the total Maori population) were included. In Hikuwai and Mata our interviewers went to six households with 35 members (33 of Maori descent - over 70 percent of the Maori population) and five homes with 20 people were visited in Ihungia (19 of Maori descent, about two fifths of the area's total Maori population at that time).

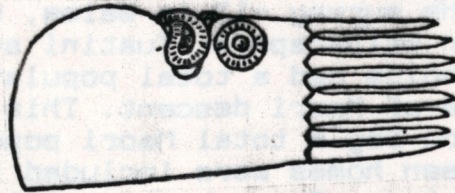
Eighteen interviews were carried out in Maori (10 of these were in the Tokomaru Bay area), seven were in both Maori and English and the majority (62) were in English.

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

Results of the Linguistic Survey

Iwi Affiliation

Our informants mentioned a total of 18 major iwi to which they or the members of their household belonged. The majority of these iwi had only a few members each. Most of the people included in the survey, however, were affiliated to Ngati Porou. A total of 358 people (or 84 percent) belonged to this iwi.



Ability to Speak and Understand Maori

The information in the table shows us that over one quarter of the people we came across in the Tokomaru Bay area could speak Maori fluently and about two fifths were able to understand it with ease. However, the majority of these people were over the age of 25. While most people under that age had at least some understanding of Maori, it was only in Te Puia Springs that we came across a significant number of under 25 year olds who had a good understanding (over one third of the total). Nearly everyone over 45 could speak and understand Maori well, as could over one third of the adults aged between 25 and 44. Overall, just over one quarter of the people included in the survey had absolutely no knowledge of Maori and over 70 percent of those were under the age of 25.

KNOWLEDGE OF SPOKEN MAORI IN TOKOMARU BAY AND VICINITY (1978)

Knowledge	Te Puia Springs		Huiarua		Hikuwai/Mata		Ihungia	
	No	%	No	%	No	%	No	%
<i>Fluent Speakers</i>								
45 yrs & over	12	80	2	100	4	80	3	100
25 to 44 yrs	11	58	5	46	2	33	0	0
15 to 24 yrs	3	20	0	0	1	33	0	0
2 to 14 yrs	6	13	1	8	1	5	0	0
Overall	33	35	8	26	8	24	3	16

Understand Easily

45 yrs & over	12	80	2	100	4	80	3	100
25 to 44 yrs	11	58	7	64	2	33	3	50
15 to 24 yrs	6	40	0	0	1	33	0	0
2 to 14 yrs	16	35	1	8	1	5	0	0
Overall	45	47	10	33	8	24	6	32

Limited Understanding

45 yrs & over	1	7	0	0	0	0	0	0
25 to 44 yrs	5	26	2	18	3	50	2	33
15 to 24 yrs	7	47	4	80	2	67	0	0
2 to 14 yrs	19	41	3	23	6	32	1	11
Overall	32	34	9	29	11	33	3	16

No Knowledge

45 yrs & over	2	13	0	0	1	20	0	0
25 to 44 yrs	3	16	2	18	1	17	1	17
15 to 24 yrs	2	13	1	20	0	0	1	100
2 to 14 yrs	11	24	9	69	12	63	8	89
Overall	18	19	12	39	14	42	10	53

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

Use of the Maori Language in the Household

In most of the homes with dependent children, English was the main language used between household members but many people said that some Maori was often used as well. This was the case in nearly half of the homes with children visited. In a few homes, mainly in Te Puia Springs, Maori was used as frequently as English for everyday conversations. Of the twenty childless households included in the survey, there were none where English was the only language used. In most childless homes, Maori was the predominant language and in households where only one person lived, Maori was the main language usually used with visitors.

Knowledge of Spoken Maori in Tokomaru Bay (1978)

Age Group	Fluent Speakers	Understand Easily	Limited Understanding	No Knowledge
45 years & over	34 (85%)	34 (85%)	5 (13%)	1 (3%)
25-44 yrs	5 (17%)	14 (45%)	11 (36%)	6 (19%)
15-24 yrs	0 (0%)	3 (23%)	6 (46%)	4 (31%)
2-14 yrs	3 (5%)	7 (11%)	22 (33%)	37 (56%)
Overall	42 (28%)	58 (39%)	44 (29%)	48 (32%)

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

Knowledge of Spoken Maori in Waipiro Bay (1978)

Age Group	Fluent Speakers	Understand Easily	Limited Understanding	No Knowledge
45 years & over	11 (78%)	12 (86%)	2 (14%)	0 (0%)
25-44 yrs	8 (62%)	10 (77%)	3 (23%)	0 (0%)
15-24 yrs	1 (7%)	4 (27%)	6 (40%)	5 (33%)
2-14 yrs	0 (0%)	8 (28%)	11 (38%)	10 (34%)
Overall	20 (28%)	34 (48%)	22 (31%)	15 (21%)

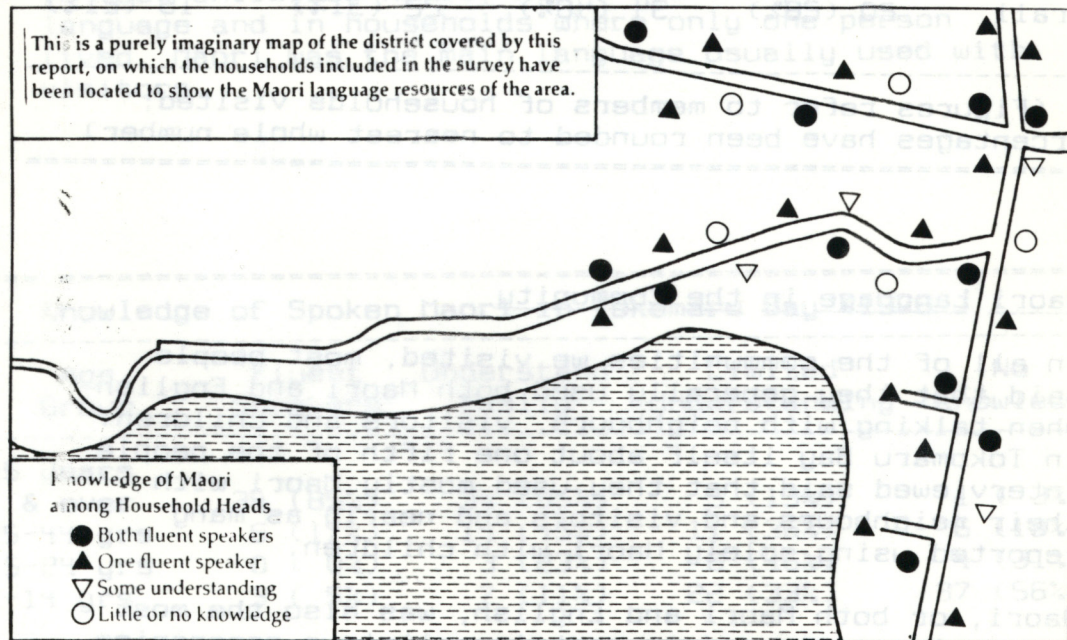
(Figures refer to members of households visited; percentages have been rounded to nearest whole number)

Maori Language in the Community

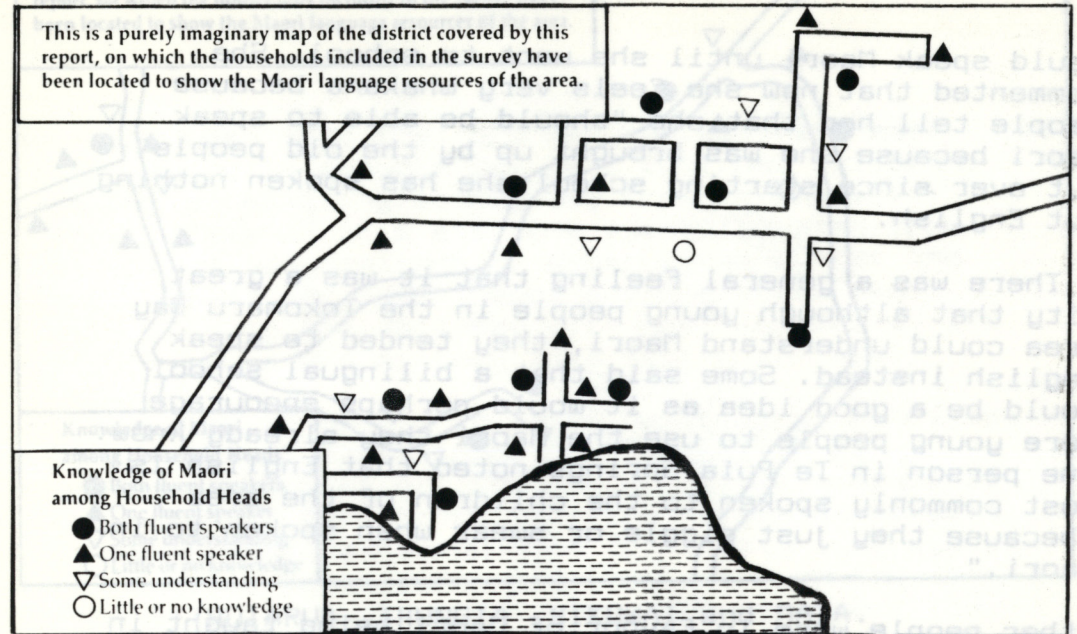
In all of the communities we visited, most people said that they generally used both Maori and English when talking with neighbours, visitors and children. In Tokomaru Bay itself about one fifth of the people interviewed said that they used mostly Maori with their neighbours and visitors and nearly as many reported using solely Maori with children.

Maori, or both Maori and English, was also the most common language used in certain religious ceremonies. Very few people said that only English was used in these circumstances and this was also the case on the marae in both formal situations, such as whaikorero, and in informal chatting.

If any two people included in our survey had met unexpectedly, the chances that they would have been able to have a conversation in Maori would have ranged from about one in 20 in Ihungia and Hikuwai and Mata up to about one in seven in Waipiro Bay and one in six in Te Puia Springs. If one or both of the people had been children the chances would have practically nil everywhere - the highest being about one on 20 in Te Puia Springs. If both people had been adults, however, the chances of a conversation in Maori would have been much higher in all communities - from about one in five in Ihungia up to nearly two in five in Huiarua and Tokomaru Bay and nearly three in five in Waipiro Bay.



TOKOMARU BAY



TE PUIA SPRINGS and WAIPIRO BAY.

Attitudes Towards the Maori Language

Maori was the first language understood by over half the adults included in the survey. About two fifths said it is still the language they prefer to use most for everyday conversations and a further one quarter said they prefer both Maori and English.

The people interviewed had various attitudes towards the Maori language. One person felt that it was essential for all Maori people to know at least some Maori to avoid possible embarrassment. Indeed, a great number of people, especially those who were children of fluent speakers of Maori themselves, said that they felt exactly that because they were unable to speak or understand Maori. One woman who had been brought up by her grandparents had been told that she

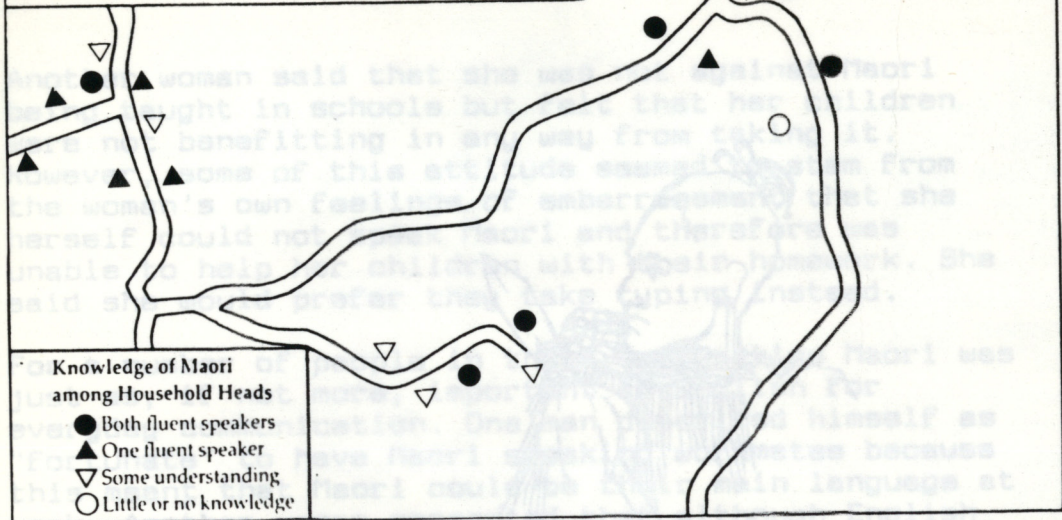
could speak Maori until she went to school. She commented that now she feels very whakama because people tell her that she "should be able to speak Maori because she was brought up by the old people" but ever since starting school she has spoken nothing but English.

There was a general feeling that it was a great pity that although young people in the Tokomaru Bay area could understand Maori, they tended to speak English instead. Some said that a bilingual school would be a good idea as it would perhaps encourage more young people to use the Maori they already know. One person in Te Puia Springs noted that English is most commonly spoken to the children of the area "because they just giggle or swear when spoken to in Maori."

Other people were in favour of Maori being taught in existing schools. One kuia in Waipiro Bay, however, was afraid of having Maori taught in schools. "Who's going to teach them?" was her question. She was afraid that the children would be taught by Pakeha. Others, on the other hand, felt that Maori in schools was essential if the language was to be saved and one woman said that it should have been in schools in her time.

Many people, especially kaumatua, had decided to teach their own mokopuna to speak Maori. For a lot of people this decision had come after an earlier one not to teach their children when they were young. The grandparents who regretted this decision were now trying to pass on their knowledge to their children's children.

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.



HUIARUA, IHUNGIA, HIKUWAI and MATA.

Over half the adults spoken to had suffered some sort of punishment or general discouragement at school for speaking Maori and a quarter of these had actually been physically punished. This had often played a large part in many parents' decision not to teach their children Maori. "I didn't want them to go through what I went through" or "I didn't want them to have the same troubles I did for speaking Maori so I only spoke English to them" were typical comments from these people.

Another reason for not teaching a child Maori was a belief that Maori would somehow hinder a child's ability in English which many people saw as the key to a good job. One woman said that she feels Maori is limiting her son's ability in his other school subjects and cited an emphasis on Maori as the reason so few professional people are coming from the local High School.



Others had not taught their children to speak Maori because of their own lack of knowledge of English. One woman who could not speak English said that she had wanted her children to learn what she did not know. The woman's children, however, deeply regret that they do not know Maori.

Many people were slightly ambiguous in their opinions about children learning to speak Maori. One woman said that she would have liked her children to have participated in a bilingual programme so that they would have been able to talk to the old people in their own tongue but considers that nowadays that Maori is virtually useless. Although her son got 90% for school certificate Maori she would rather he concentrated on other subjects. "Maori has no value as it doesn't give you any advantages jobwise."

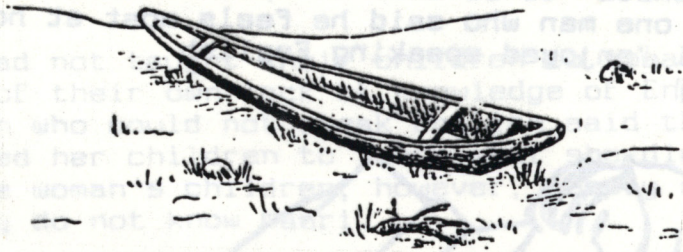
Another woman said that she was not against Maori being taught in schools but felt that her children were not benefitting in any way from taking it. However, some of this attitude seemed to stem from the woman's own feelings of embarrassment that she herself could not speak Maori and therefore was unable to help her children with their homework. She said she would prefer they take typing instead.

For a number of people in these communities Maori was just as, if not more, important as English for everyday communication. One man described himself as "fortunate" to have Maori speaking workmates because this meant that Maori could be their main language at work. Another woman commented that although English is the main language used in her home because it is "more convenient", Maori is the main language used with friends and relatives. She, too, considers herself "fortunate" to be able to speak both languages and one man who said he feels most at home speaking Maori "enjoyed speaking English occasionally."



Conclusion

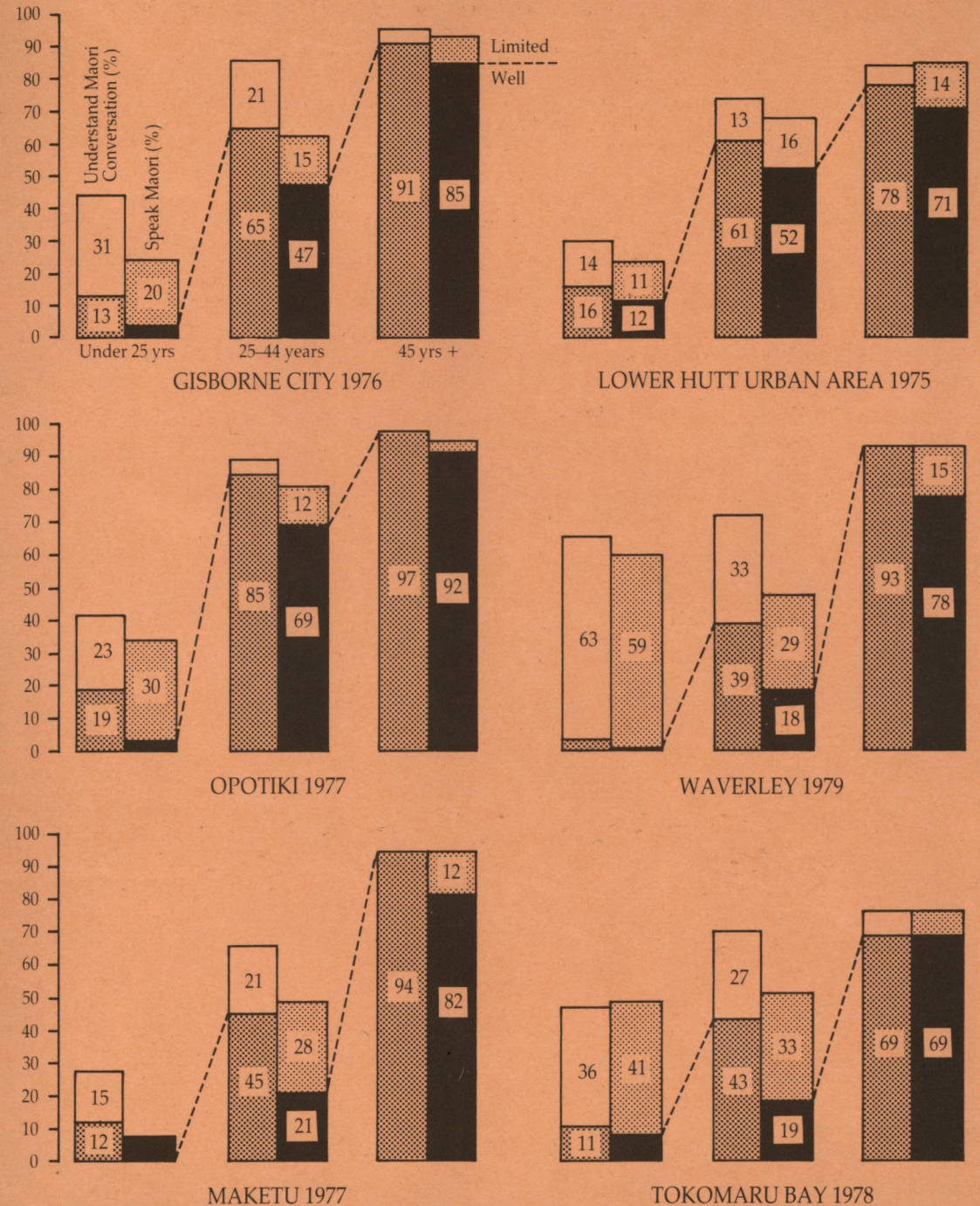
Very few people included in the Tokomaru Bay area had absolutely no knowledge of Maori. While most of the people who could speak Maori fluently were adults, a large number of people under 25 could understand it with ease. Many of the parents and grandparents spoken to commented that they were disappointed about the fact that young people did not speak Maori even though they could understand it. Despite this, Maori was still very much an everyday language for many people in this area at the time of the survey. Grandparents in particular were making efforts to teach their mokopuna to speak the language and this will hopefully encourage more young people to develop further the extensive knowledge of Maori that many of them already have.



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.