

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

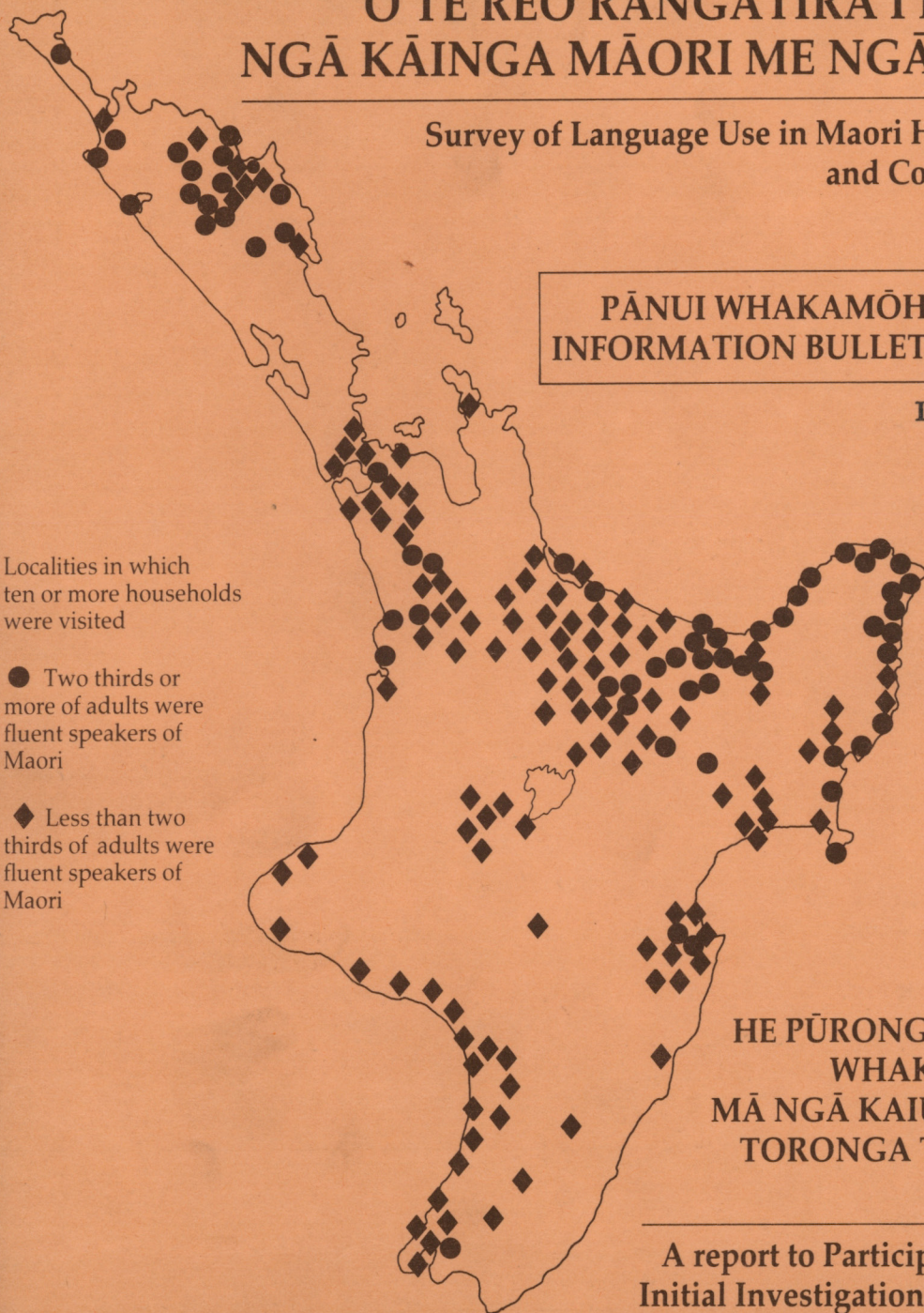
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Localities in which
ten or more households
were visited

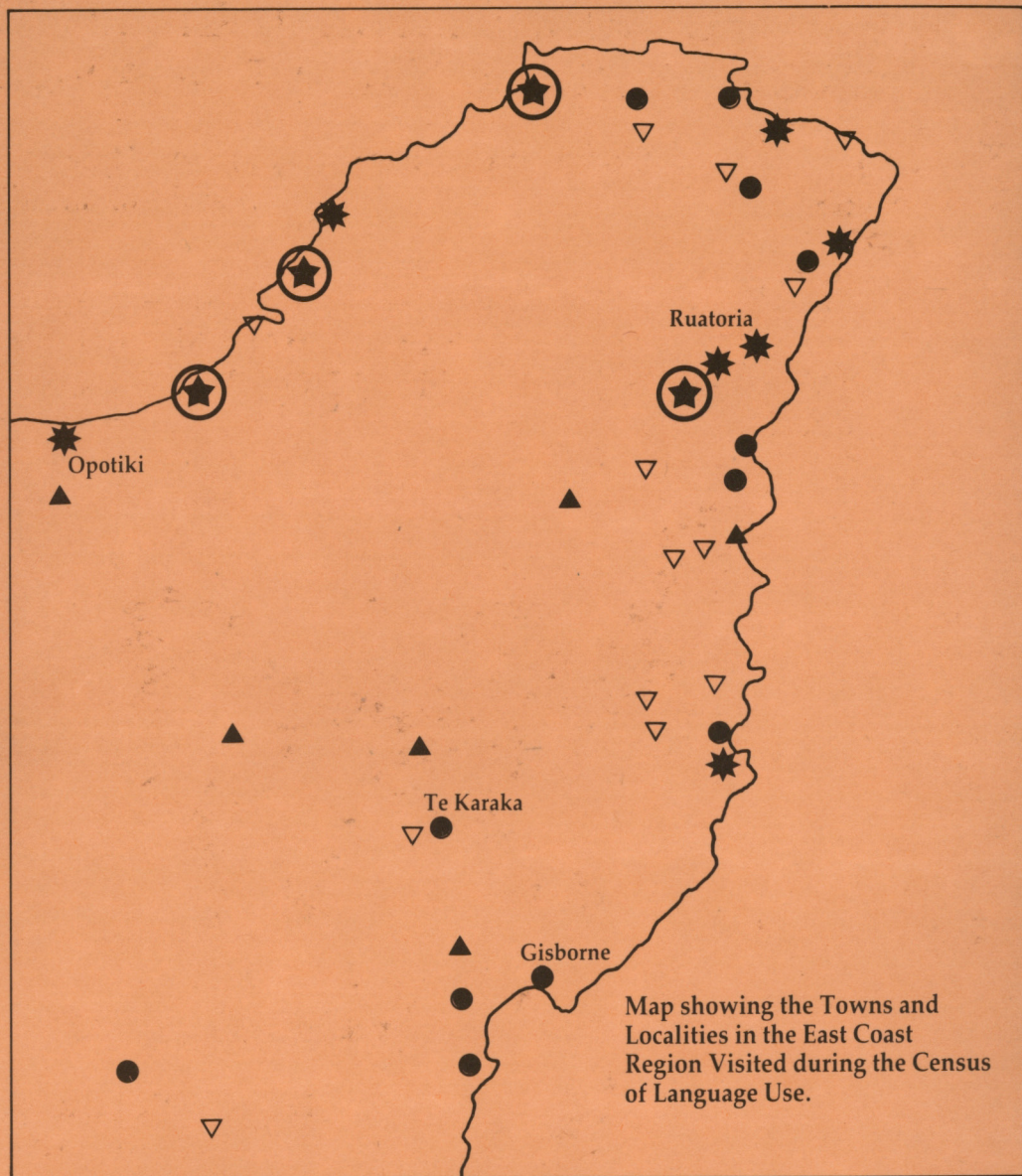
● Two thirds or
more of adults were
fluent speakers of
Maori

◆ 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.

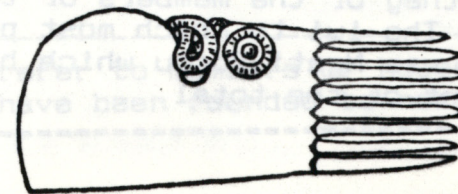
- | | | | |
|-----------------|---------------|---|---------------------------------|
| ★ (in a circle) | More than 85% | ▲ | Less than 60% |
| ★ | 76 to 85% | ▽ | Fewer than 8 households visited |
| ● | 60% to 75% | | |

THE MAORI LANGUAGE IN TOLAGA BAY AND WHANGARA

Fieldwork for the survey of language use in Maori communities was carried out in Tolaga Bay in January 1978. The interviewers were Tom Rangihuna (Ngati Porou), Keri Tawhiwhirangi (Ngati Porou), Taari Nicholas (Ngati Ranginui/Ngaiterangi/Ngapuhi), Patricia Parata (Ngati Porou/Ngai Tahu), Himiona Henry (Waikato/Maniapoto) and Kahu Waititi (Te Whanau a Apanui/Ngapuhi).

In Whangara 16 households were visited as part of the survey. These households had a total population of 73 all of whom were of Maori descent. This was about half of Whangara's total Maori population at that time. A combined total of 35 households were included in the survey in Tolaga Bay (24), Hauiti (8), Mangatuna (1), Titirangi (1) and Takapau (1). These had a total population of 155, 152 of whom were of Maori descent (about one third of the area's Maori population at that time).

Seven of the interviews were carried out entirely in Maori, 7 in both Maori and English and the remaining 39 entirely in English.



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**Knowledge of Spoken Maori in Tolaga Bay, Hauiti
and District (1978)**

Age Group	Fluent Speakers	Understand Easily	Limited Understanding	No Knowledge
45 years & over	34 (97%)	34 (97%)	1 (3%)	0 (0%)
25-44 yrs	9 (39%)	11 (48%)	7 (30%)	5 (22%)
15-24 yrs	3 (8%)	12 (33%)	12 (33%)	12 (33%)
2-14 yrs	2 (4%)	11 (20%)	11 (20%)	34 (61%)
Overall	48 (32%)	68 (45%)	31 (21%)	51 (34%)

(Figures 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

The people we spoke to mentioned a total of ten major iwi to which they or the members of their household belonged. The iwi to which most people in the survey belonged was Ngati Porou which had 185 members or 81 percent of the total.

Ability to Speak and Understand Maori

As the information in the table tells us, nearly everyone included in the survey over the age of 45 could speak and understand Maori well. About a half of the 25 to 44 age group and about one third of the 15 to 24 year olds could understand spoken Maori with ease. We only came across seven people under the age of 25 out of a total of 132 who could speak Maori fluently. Overall, about three fifths of the people included in the survey had no knowledge of Maori at all and two thirds of those were under the age of 25.

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Knowledge of Spoken Maori in Whangara (1978)

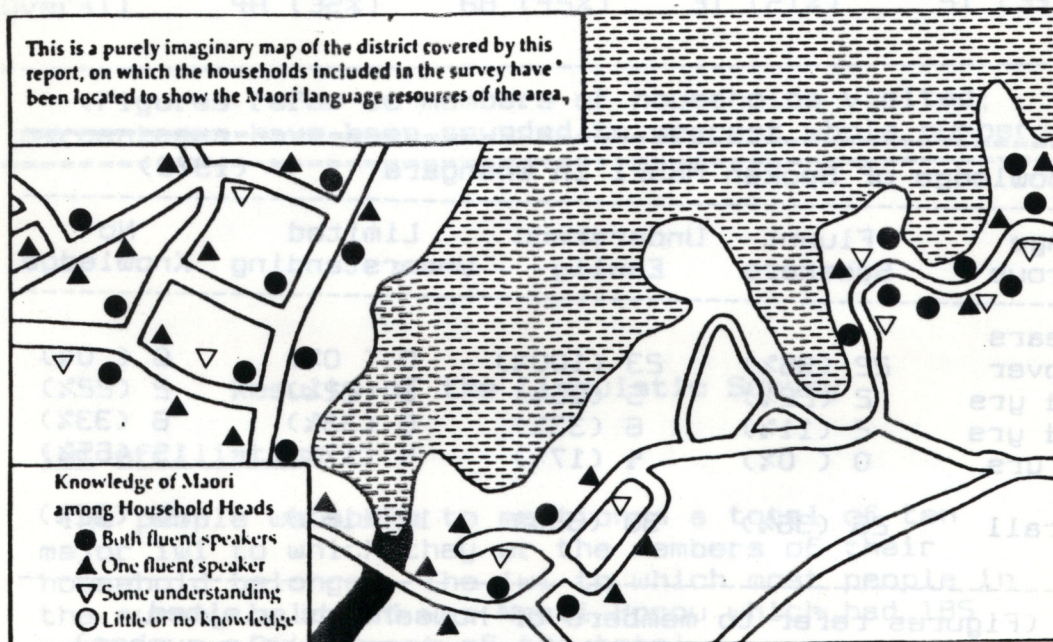
Age Group	Fluent Speakers	Understand Easily	Limited Understanding	No Knowledge
45 years & over	22 (96%)	23 (100%)	0 (0%)	0 (0%)
25-44 yrs	2 (22%)	5 (56%)	2 (22%)	2 (22%)
15-24 yrs	2 (11%)	6 (33%)	6 (33%)	6 (33%)
2-14 yrs	0 (0%)	4 (17%)	4 (17%)	15 (65%)
Overall	26 (36%)	38 (52%)	12 (16%)	23 (32%)

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

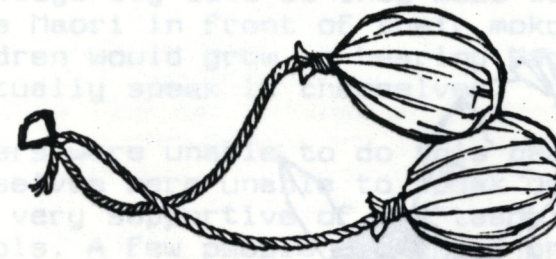
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Use of the Maori Language in the Household

English was the main language used in the households with dependent children. Maori was the main language used in only two out of 39 homes with children. Maori and English were used equally in three households and English was used most or all of the time in the remaining 34. All of the 12 childless households used at least some Maori with half of them using equal amounts of English and Maori or entirely Maori and four using Maori with visitors.



TOLAGA BAY, WHANGARA, HAUITI and DISTRICT.



Maori Language in the Community

In Whangara two thirds of the people interviewed said they used only English when talking with neighbours and visitors and everyone used English with children. In the Tolaga Bay area, however, only about one third used entirely English with neighbours and visitors, most people using both Maori and English. In both areas Maori was the most common language used in religious ceremonies and on the marae in formal occasions such as whaikorero. More people were likely to use Maori for informal chatting on the marae than they were elsewhere.

If any two people included in our Tolaga Bay survey were to have met unexpectedly, the chances that they would have been able to have a conversation in Maori would have been about one in seven at the time of the survey. In Whangara the chances would have been slightly higher - about one in five. If both people were adults the chances would have been higher still - better than one in two in Tolaga Bay and about two in three in Whangara.



Attitudes Towards the Maori Language

When asked what language they preferred to use for everyday conversation, four fifths of the people we spoke to in Whangara said Maori. In Tolaga Bay about three fifths said Maori and the rest said English.

Maori had been the first language understood by about two fifths of the people in Whangara and over half of the people in the Tolaga Bay survey. For many of the people we spoke to the Maori language was very important and several people expressed concern about its dying out.

Most of the people who felt this way said that the only way for the Maori language to be revived was if more young people learned to speak it. Some kaumatua in Tolaga Bay told us they made sure they always spoke Maori in front of their mokopuna so that these children would grow up hearing Maori spoken and eventually speak it themselves.

Others were unable to do this because they themselves were unable to speak Maori. These people were very supportive of the teaching of Maori in schools. A few people commented on the irony of this saying that before they themselves went to school they had been able to speak Maori but because no one else spoke Maori there or, in some cases, because of the punishment they received for speaking Maori, they had gradually lost their knowledge of the language. On the whole, though, most people were pleased that their children would have an opportunity that they never had to learn to speak Maori.

Several people we spoke to expressed disappointment that Maori is used so little in the Tolaga Bay area especially amongst the younger generations. One woman said she tried to use Maori with her children in the hope that they would pick it up but the children were just not interested. Another woman who had moved to Tolaga Bay from a predominantly Maori-speaking area said she had been amazed on coming to Tolaga Bay to discover so few people of her generation and younger who could speak or even understand Maori. For this reason, she said, Maori must be taught in schools to give children practice in speaking their own tongue.



As one kaumatua said, in order for Maori to survive it must be practised and practised and practised. Some of the people we spoke to said it was not that the people in Tolaga Bay could not speak Maori, it was that for some reason they had chosen not to. "Few people in Tolaga Bay know Maori and even fewer use it" was one comment made. One reason for this was given by a woman in Whangara who said that although the members of her household could speak Maori, English was the main language used as "it is quicker and easier and often more convenient, especially to friends who speak only English."

On the other hand while many people said that the loss of the Maori language meant the loss of one's identity as a Maori and were actively encouraging their children and mokopuna to learn, some people had different opinions. A few seemed resigned to the fact that Maori was dying out and felt there was little that could be done to save it. One woman who expressed this view said that none of her children except the eldest could speak Maori. The rest had all gone to the city and become "Pakehafied". Another woman who, had no knowledge of Maori herself, although both her parents could speak Maori fluently, was quite content with her situation, saying it was for others to learn Maori and not her.

Another woman told us that she was intending to try to discourage her mokopuna from his keen interest in Maoritanga as he is approaching school certificate and must concentrate solely on that. This person did not want her grandchild "haka boogying" his way through school certificate and so she thought his interest in Maori would have to suffer.

One man gave a very different reason for his belief of the importance of English. He told us that he believes the way to hold on to one's Maoritanga is to "know the ways of the Pakeha." By this he meant know the laws of the Pakeha so that you cannot be cheated out of anything, such as your land.





Conclusion

At the time of the survey, most of the people in the Tolaga Bay area who could speak and understand Maori well were over the age of 45. Very few people under 25 that we came across could speak Maori fluently although nearly one quarter of that age group had a good understanding. At least some Maori was used in most of the households included in the survey as well as in religious ceremonies and on the marae.

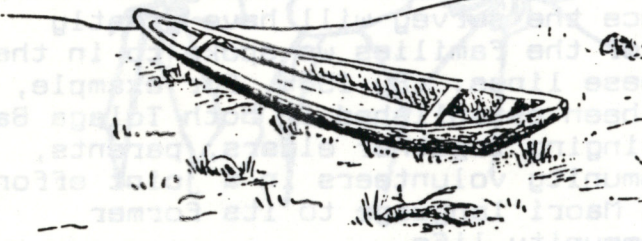
To many of the people we spoke to Maori was a very important part of their lives and identities as Maori people. Several of those who had no knowledge of Maori expressed feelings of embarrassment and often regret that their own parents had not taught them to speak Maori. Support for the teaching of Maori in schools was consequently very strong. Others, especially grandparents, were making special efforts to speak Maori to their mokopuna in the hope that they would eventually start to speak it themselves.

There was obviously still a possibility for a strong revival of the language in this area, if only the younger parents and their children could be given the support needed to develop their knowledge of Maori. Developments since the survey will have greatly encouraged many of the families we spoke to in their efforts along these lines. By 1984, for example, Kohanga reo had been established in both Tolaga Bay and Whangara, bringing together elders, parents, children and community volunteers in a joint effort to reinstate the Maori language to its former importance in community life.



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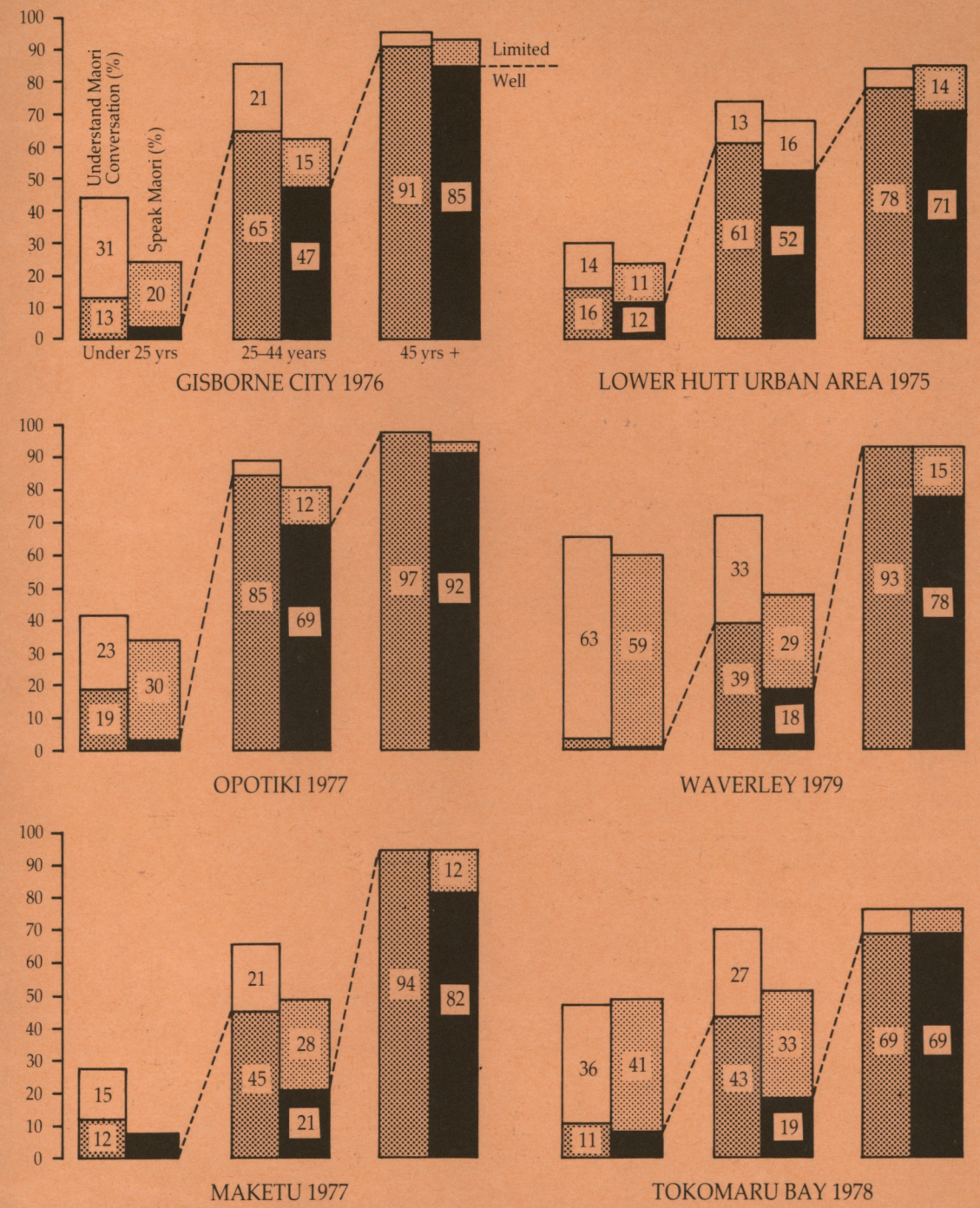
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This report was prepared by:
 Paula Martin
 (Ngai Tahu/Rangitane)

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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.