

# 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

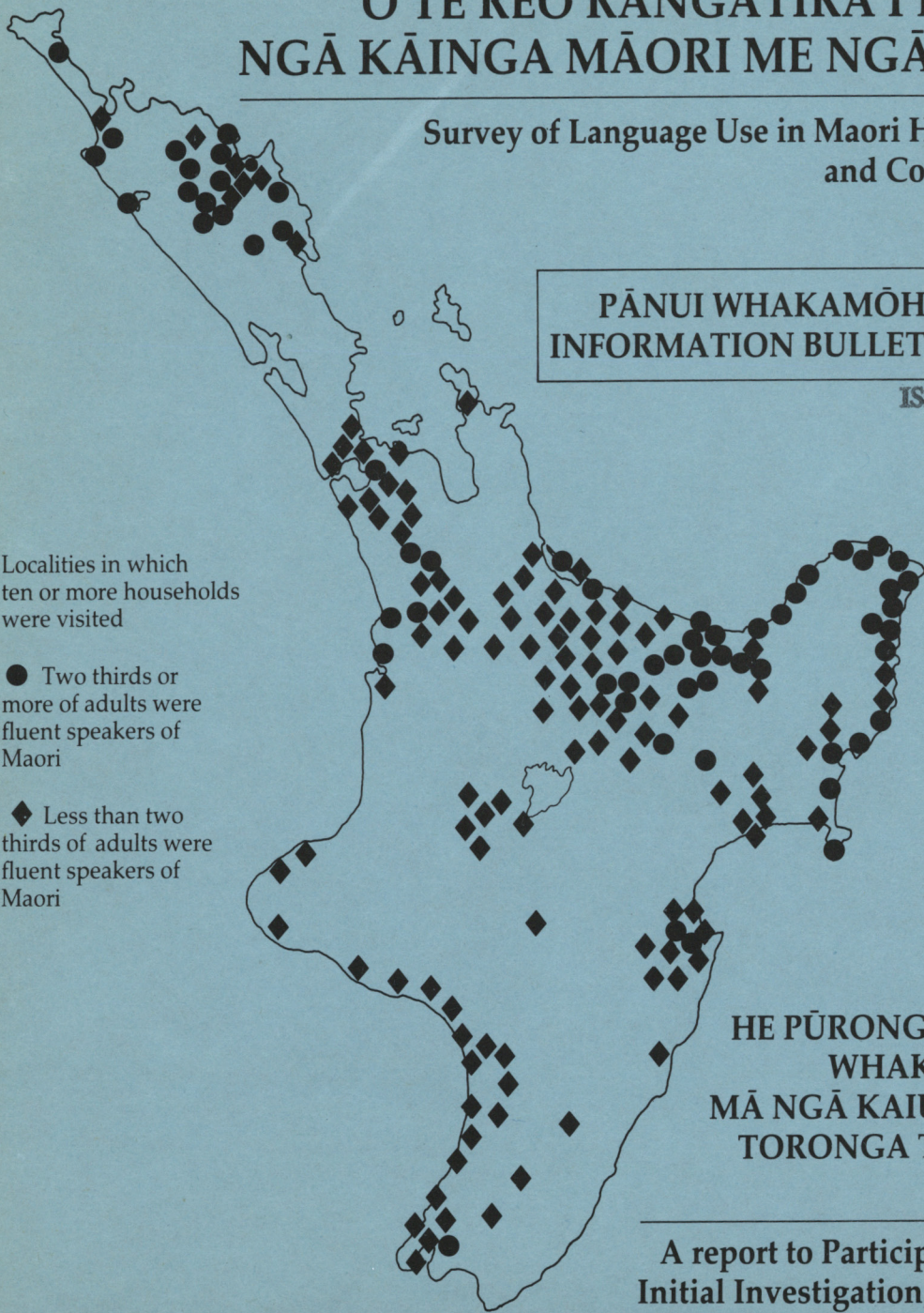
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Localities in which  
ten or more households  
were visited

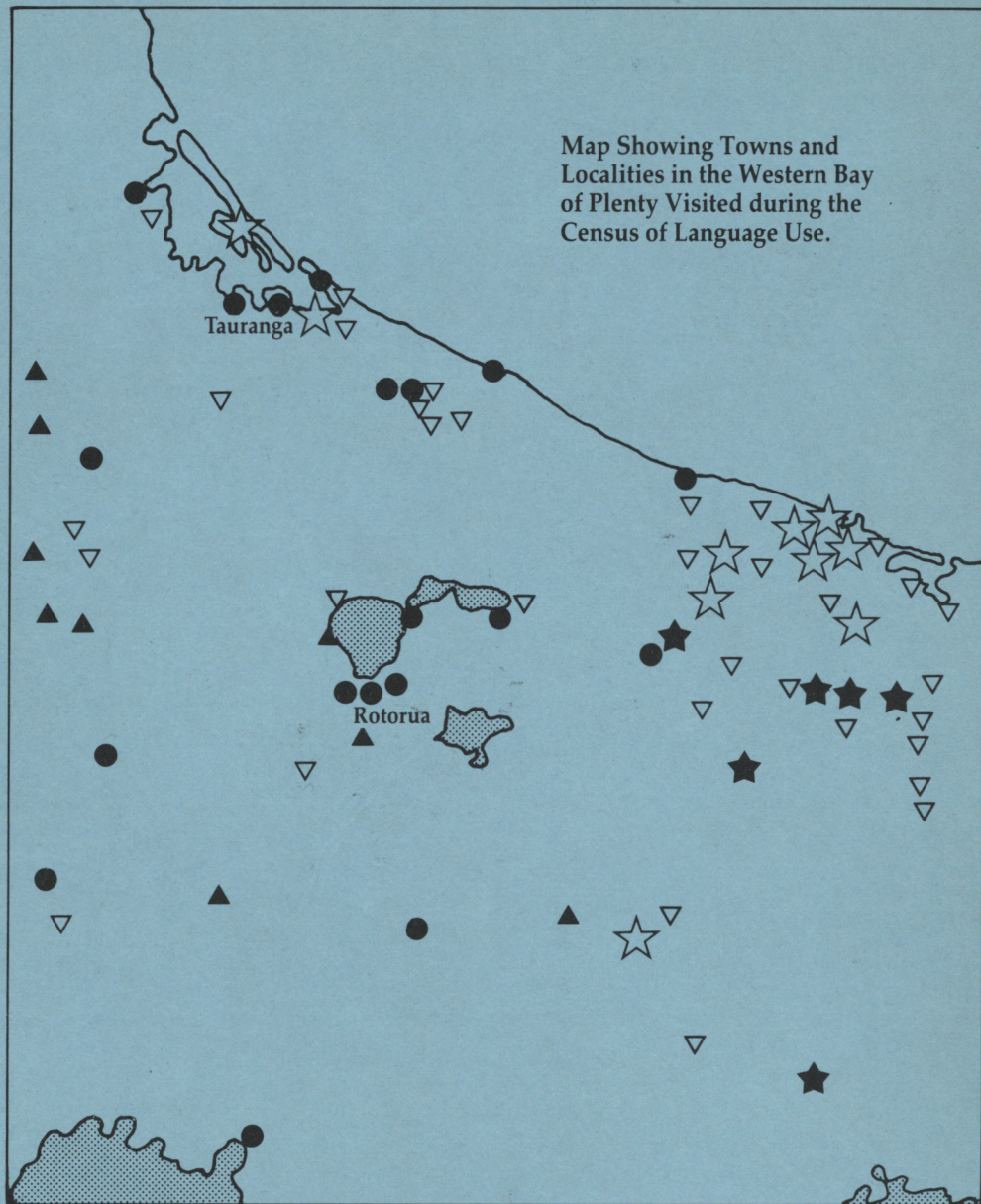
● Two thirds or  
more of adults were  
fluent speakers of  
Maori

◆ 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 Households Visited.

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

### Knowledge of Spoken Maori in Horohoro (1978)

Age Group	Fluent Speakers	Understand Easily	Limited Understanding	No Knowledge
45 years & over	7 (94%)	9 (28%)	1 (13%)	0 (0%)
25-44 yrs	2 (25%)	4 (50%)	0 (0%)	2 (25%)
15-24 yrs	0 (0%)	1 (12.5%)	1 (12.5%)	6 (75%)
5-14 yrs	0 (0%)	0 (0%)	0 (0%)	1 (12.5%)
Overall	9 (36%)	14 (56%)	2 (8%)	3 (12%)

### THE MAORI LANGUAGE IN WAIPA MILL AND HOROHORO

Fieldwork for the survey of language use in Maori communities took place in 25 households in Waipa Mill and in nine households in Horohoro in February 1978. The interviewers were Judith Brown Hawera (Waikato), Greta Yates (Te Arawa/Rongowhakaata), Himiona Henry (Waikato/Maniapoto), Taari Nicholas (Ngati Ranginui/Ngaiterangi/Ngapuhi), Allan Hawea (Ngati Awa) and Patricia Parata (Ngati Porou/Ngai Tahu).

The households in Waipa Mill had a total population of 110, 103 of whom were of Maori descent. This was about 44 percent of Waipa Mill's total Maori population at that time. Thirty four people were included in the survey in Horohoro. Of these, 31 were of Maori descent (nearly one quarter of Horohoro's Maori population).

All the interviews were carried out in English.

## 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 with the most members overall was Te Arawa to which 51 people (or 35 percent of the total and the largest single group in Waipa Mill ) were affiliated. Ngati Kahungunu was the next best represented iwi with 29 members (20 percent overall, and the largest iwi in Horohoro).

### Knowledge of Spoken Maori in Waipa Mill (1978)

Age Group	Fluent Speakers	Understand Easily	Limited Understanding	No Knowledge
45 years & over	2 (100%)	2 (100%)	0 (0%)	0 (0%)
25-44 yrs	9 (24%)	14 (38%)	14 (38%)	9 (24%)
15-24 yrs	1 (6%)	2 (12%)	7 (41%)	8 (47%)
2-14 yrs	0 (0%)	2 (6%)	3 (9%)	30 (86%)
Overall	12 (13%)	20 (22%)	24 (26%)	47 (52%)

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

### Knowledge of Spoken Maori in Horohoro (1978)

Age Group	Fluent Speakers	Understand Easily	Limited Understanding	No Knowledge
45 years & over	7 (64%)	9 (82%)	1 (9%)	1 (9%)
25-44 yrs	2 (33%)	4 (67%)	0 (0%)	2 (33%)
15-24 yrs	0 (0%)	0 (0%)	1 (14%)	6 (86%)
2-14 yrs	0 (0%)	0 (0%)	1 (11%)	8 (89%)
Overall	9 (27%)	13 (39%)	3 (9%)	17 (52%)

(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 tells us that in both Waipa Mill and Horohoro nearly all of the people we came across who could speak and understand Maori well were over the age of 25. Only one person under that age could speak Maori fluently and only four could understand it with ease (all these people were in Waipa Mill). In Waipa Mill about two fifths of the 15 to 24 year olds had at least some knowledge of Maori. However, amongst the under 25 age group in both Waipa Mill and Horohoro over three quarters had absolutely no understanding of spoken Maori.

### Use of the Maori Language in the Household

In all the households we visited, in these two communities both the 29 homes with dependent children and the five without, English was the main language used between family members. A few words of Maori were used in three of the homes with children, but the main language was English.



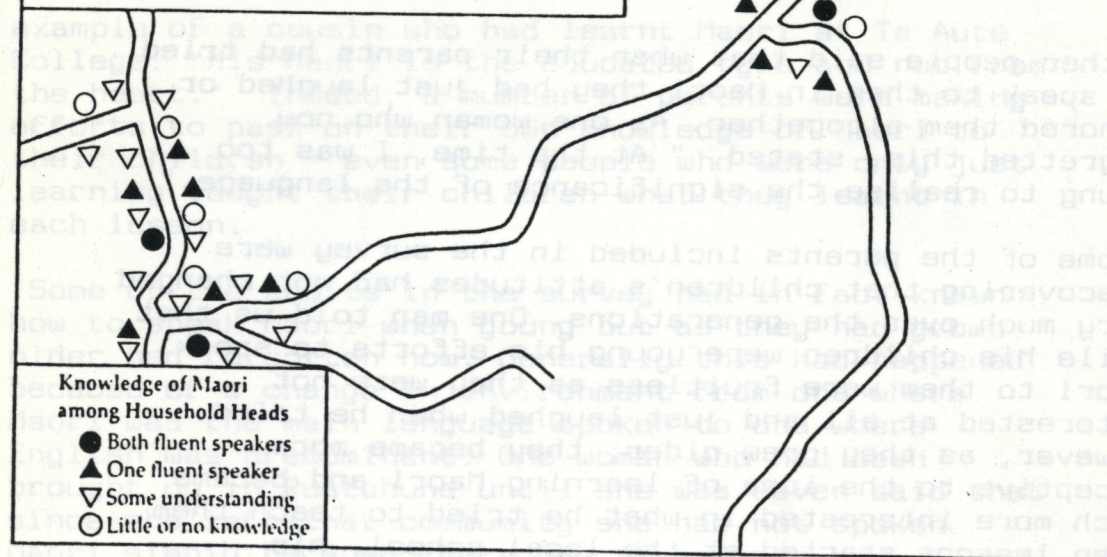
### Maori Language in the Community

In the wider community, most of the people we spoke to said that English was also the main language they used with neighbours, visitors and children. In Horohoro, just under half the people interviewed said that they generally use both Maori and English but in Waipa Mill over eighty percent used only English.

In both communities, however, Maori was the main language likely to be used in religious ceremonies and on the marae in both formal situations such as whaikorero and for informal chatting at hui.

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 been about one in nine in Horohoro and only about one in thirty three in Waipa Mill. If both people had been adults, the chances would have increased to about one eight in Waipa Mill and to about two in five in Horohoro.

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.



### Attitudes Towards the Maori Language

Maori was the first language understood by about one quarter of the people interviewed and a further ten percent said that they had first understood both Maori and English. A third, when asked what language preference they had for conversations, said Maori, and another quarter said both Maori and English.

Quite a few people we spoke to said that they wished they knew how to speak Maori, and some were taking night classes of correspondence courses in order to learn how to do so. Many of those who were not able to speak Maori had been children of people who could speak Maori fluently themselves. Some of these parents had decided not to teach their children how to speak Maori. One man we spoke to in his fifties, attributed his lack of knowledge of Maori to the fact that his parents had never spoken to him in Maori because they felt it could be detrimental to his education.

Other people said that when their parents had tried to speak to them in Maori they had just laughed or ignored them altogether. As one woman who now regretted this, stated, " At the time, I was too young to realise the significance of the language."

Some of the parents included in the survey were discovering that children's attitudes had not changed very much over the generations. One man told us that while his children were young his efforts to speak Maori to them were fruitless as they were not interested at all and just laughed when he tried. However, as they grew older, they became more receptive to the idea of learning Maori and became much more interested in what he tried to teach them. When lessons started at the local school, his children began using phrases at home that they had learnt at school.

A number of people supported the teaching of Maori in schools and one woman wished that the same opportunities for learning Maori had been available when she had been at school. Interestingly, this woman was one of those whose own mother had tried to teach her Maori but who had not been interested at the time.

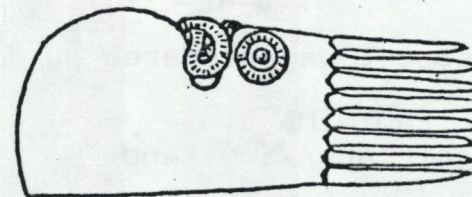
In many people's eyes, the teaching of Maori in schools was essential if the language was to be saved. For some children it would seem that Maori lessons at school would encourage them to take advantage of what some parents have already been trying to teach them.

Not everyone was keen about Maori being taught in schools. One man said that for children to learn Maori properly they must learn at home. He gave the

example of a cousin who had learnt Maori at Te Aute College: "His Maori is the educated type and not from the heart." Indeed, a number of parents were making efforts to pass on their own knowledge of Maori to their children - even some people who were only just learning taught their children what they learnt in each lesson.

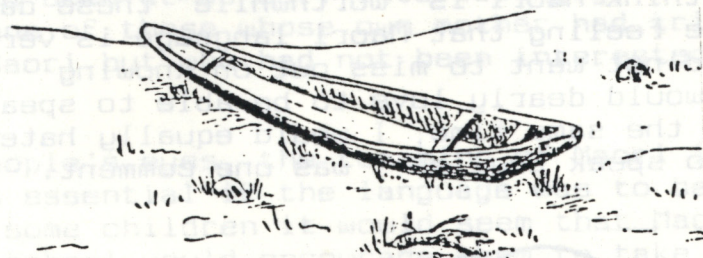
Some of the adults in the survey had in fact known how to speak Maori when young but as they had grown older had forgotten how. Generally this had happened because of a change in environment from one where Maori was the main language spoken to one where English was predominant. One woman who had been brought up in Ruatahuna until she was seven said that since she left that community she had not spoken Maori simply because there has never been any opportunity to do so. Other people commented that they used to be fluent but are now a bit "rusty" due to the lack of other fluent speakers around.

Some people were just indifferent to the whole idea of learning Maori, such as the woman who stated that she doesn't think Maori is "worthwhile" these days. Others, while feeling that Maori language is very important did not want to miss out on knowing English. "I would dearly love to be able to speak Maori but at the same time, I would equally hate not to be able to speak English " was one comment.



### Conclusion

A the time of the survey the majority of people we came across who could speak and understand Maori well in Horohoro and Waipa Mill were over the age of 45. English was the main language used in all the households included in the survey but a significant number of people were using at least some Maori in the community at large with neighbours and visitors. Maori was still the main language spoken in religious ceremonies and on the marae. For many adults, Maori was an important of their own lives and was becoming so for more young people, often because of both their parents' encouragement and because of the opportunities to learn Maori at school. It would seem that in 1978 for some children at least, all that was needed was encouragement from a number of sources, especially schools, before they would begin to show an active interest in learning Maori. Hopefully bilingual schooling, Te Kohanga Reo and possibly more Maori television programmes (as advocated by one parent) will be able to provide this incentive.

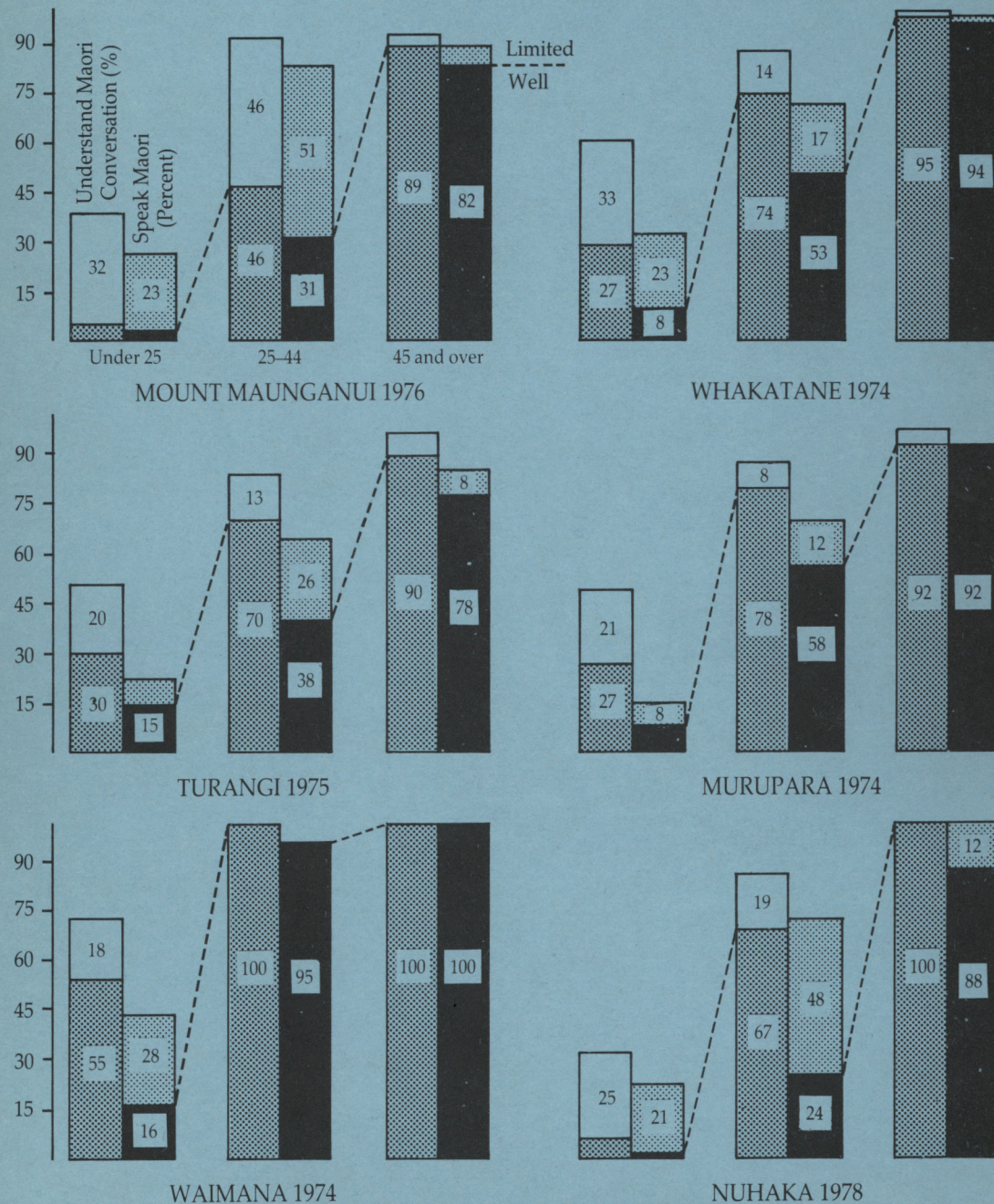


This report was prepared by

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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.