

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

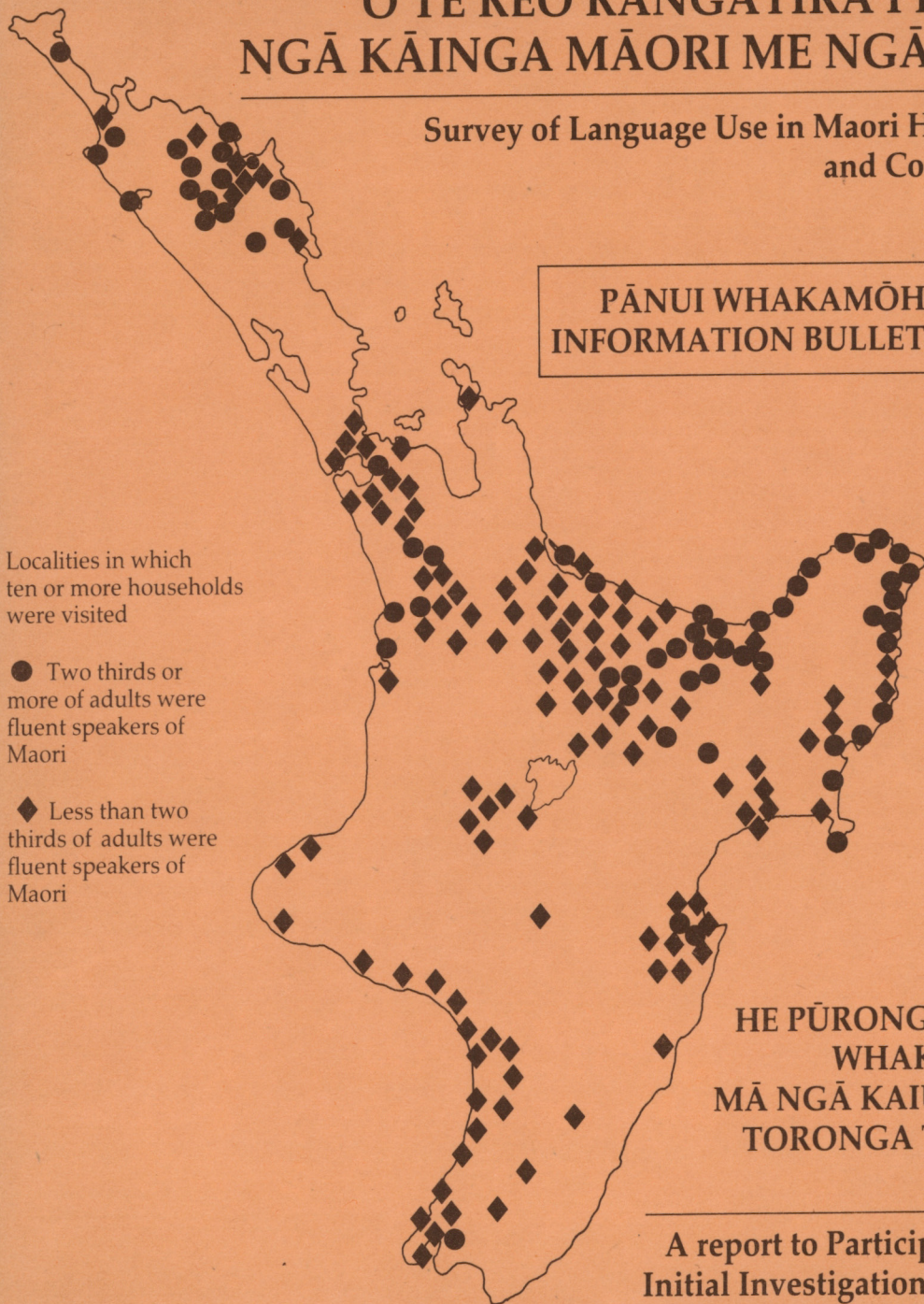
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Localities in which
ten or more households
were visited

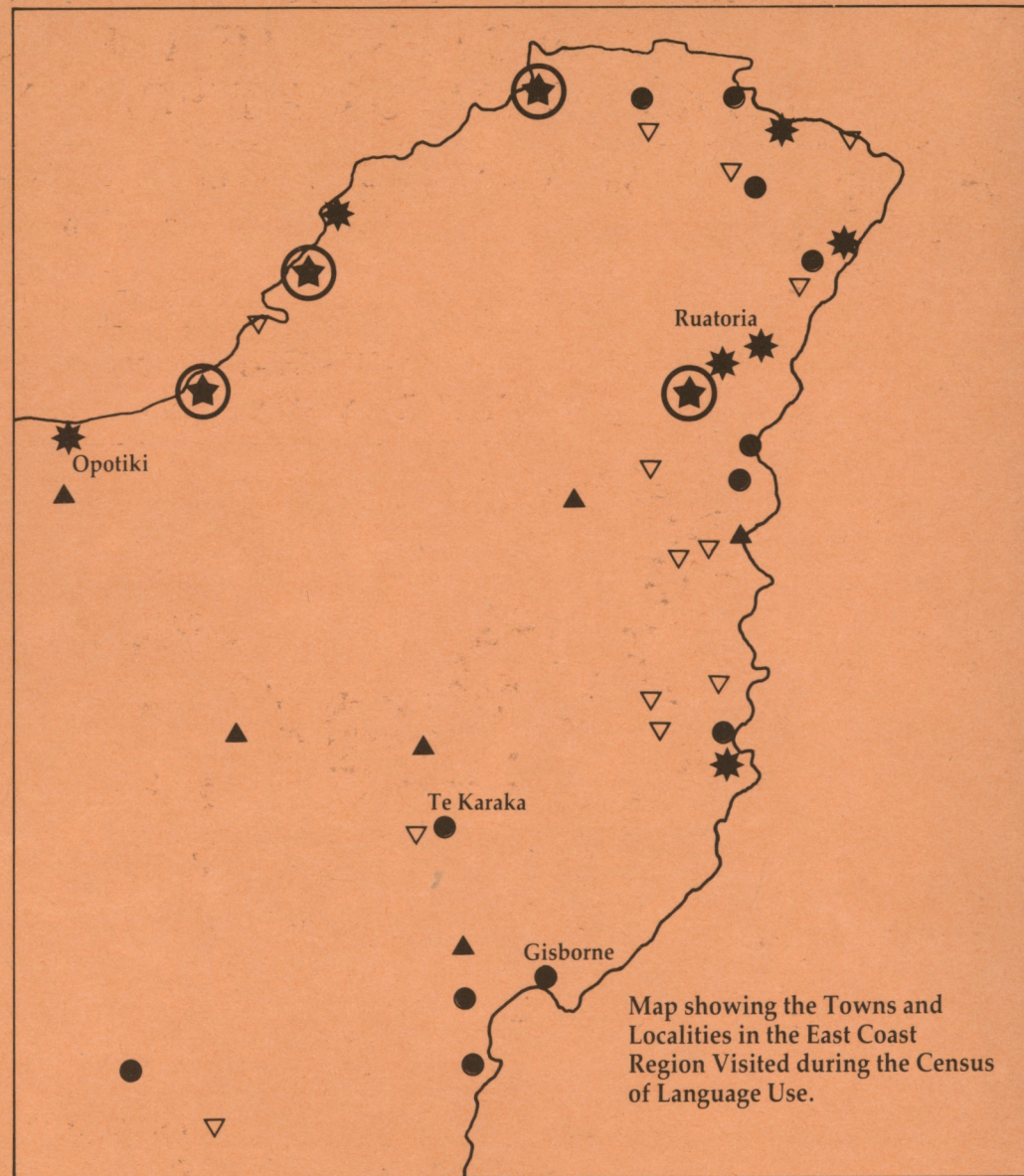
● Two thirds or
more of adults were
fluent speakers of
Maori

◆ 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.

- | | | | |
|---|---------------|---|---------------------------------|
| ★ | More than 85% | ▲ | Less than 60% |
| ☆ | 76 to 85% | ▽ | Fewer than 8 households visited |
| ● | 60% to 75% | | |

THE MAORI LANGUAGE IN OPOTIKI COUNTY

Fieldwork for the survey of language use in Maori communities was carried out in five communities in Opotiki County (excluding Opotiki township) in January 1978. The interviewers were Ian Tawhiro Maxwell (Ngai Tai), Tawini Rangihau (Tuhoe), Ameria Ponika (Tuhoe), Joe Rua (Te Whanau a Apanui), Kahu Waititi (Te Whanau a Apanui/Ngapuhi), Himiona Henry (Waikato/Maniapoto), Awhina Ngatai (Ngaiterangi) and Kay Waapu (Ngati Kahungunu). Opotiki township was visited earlier, and the results of the survey there have been reported in another bulletin in this series (no. 67).

In Torere, fifteen households were included in the survey. These had a total of 67 people all of whom were of Maori descent. This was about 36 percent of Torere's total Maori population at that time. Another ten homes with 64 people were visited in Waioeka Pa. All of these people were of Maori descent and this represented nearly all of Waioeka Pa's Maori population. Ten households were also visited in Whangaparaoa. All 37 of the residents of these homes were of Maori descent (over half the total Maori population) as were all 52 of the people in the eleven households included in the Omaio and Maraenui survey (about 45 percent of the area's Maori population at that time).

Twenty three of the interviews were carried out in Maori, four in both Maori and English and the remaining nineteen were in English.

Results of the Linguistic Survey

Iwi Affiliation

The people we spoke to mentioned a total of twelve major iwi to which they or the members of their households belonged. The iwi to which most people overall claimed affiliation was Te Whanau a Apanui which had 80 members (or 36 percent of the total). This was the iwi which most people in Whangaparaoa, Omaio and Maraenui belonged to. The iwi with the second largest number of members was Ngai Tai to which 58 people (26 percent) belonged. (Most of the people included in the Torere survey were members of this iwi.) Thirty two people (15 percent) were from Whakatohea (the iwi which most of the people in Waioeka Pa belonged to).



Ability to Speak and Understand Maori

The information in the table tells us that about two fifths of the people included in the survey in these districts could speak Maori fluently and over three fifths could understand spoken Maori with ease. The highest proportion of people who could speak and understand Maori well was in the Omaio/Maraenui area. Only four people over the age of 25 out of a total of 92 could not understand Maori easily and only one person in this same age group had no knowledge of Maori at all.

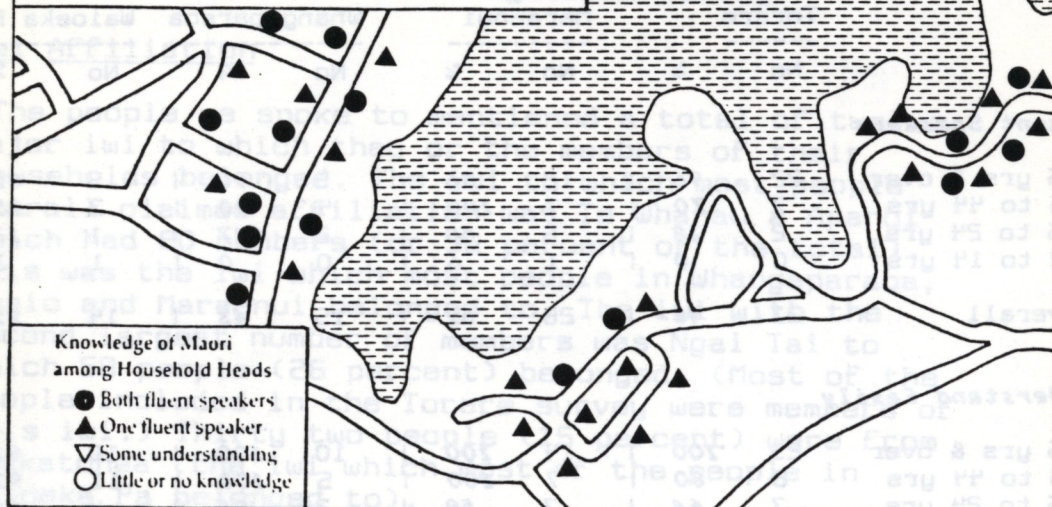
Only 28 out of a total of 121 under 25 year olds had absolutely no knowledge of Maori. Most had at least some understanding and 46 (38 percent) could understand well. Only about ten percent of this age group, however, were able to speak Maori fluently and most of these people were aged between 15 and 24.

KNOWLEDGE OF SPOKEN MAORI IN OPOTIKI COUNTY (1978)

	Torere		Omaio/ Maraenui		Whangaparaoa		Waioeka Pa	
	No	%	No	%	No	%	No	%
Fluent Speakers								
45 yrs & over	22	96	12	86	9	90	9	82
25 to 44 yrs	7	70	7	100	4	80	3	25
15 to 24 yrs	2	18	6	50	2	17	1	13
2 to 14 yrs	0	0	1	6	0	0	1	3
Overall	31	48	26	52	15	43	14	22
Understand Easily								
45 yrs & over	23	100	14	100	10	100	10	91
25 to 44 yrs	8	80	7	100	5	100	11	92
15 to 24 yrs	7	64	7	58	3	25	4	50
2 to 14 yrs	3	15	8	47	1	13	13	39
Overall	41	64	36	72	19	54	38	59
Limited Understanding								
45 yrs & over	0	0	0	0	0	0	1	9
25 to 44 yrs	1	10	0	0	0	0	1	8
15 to 24 yrs	3	27	5	42	6	50	4	50
2 to 14 yrs	2	10	8	47	5	63	14	42
Overall	6	9	13	26	11	31	20	31
No Knowledge								
45 yrs & over	0	0	0	0	0	0	0	0
25 to 44 yrs	1	10	0	0	0	0	0	0
15 to 24 yrs	1	9	0	0	3	25	0	0
2 to 14 yrs	15	75	1	6	2	25	6	18
Overall	17	27	1	2	5	14	6	9

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

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.



Knowledge of Maori among Household Heads

- Both fluent speakers
- ▲ One fluent speaker
- ▽ Some understanding
- Little or no knowledge

TORERE, WHANGAPARAOA, OMAIO and MARAENUI.

Use of the Maori Language in the Household

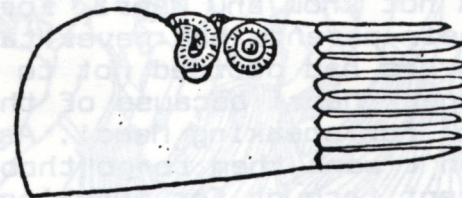
In most of the households we visited, family members used at least some Maori in their everyday conversations with each other. There were only four households out of 46 where English was the only language spoken. In seven of the twelve childless homes and in one of the homes with dependent children, Maori was the main language used. Maori and English were both used in all the other homes.

Maori Language in the Community

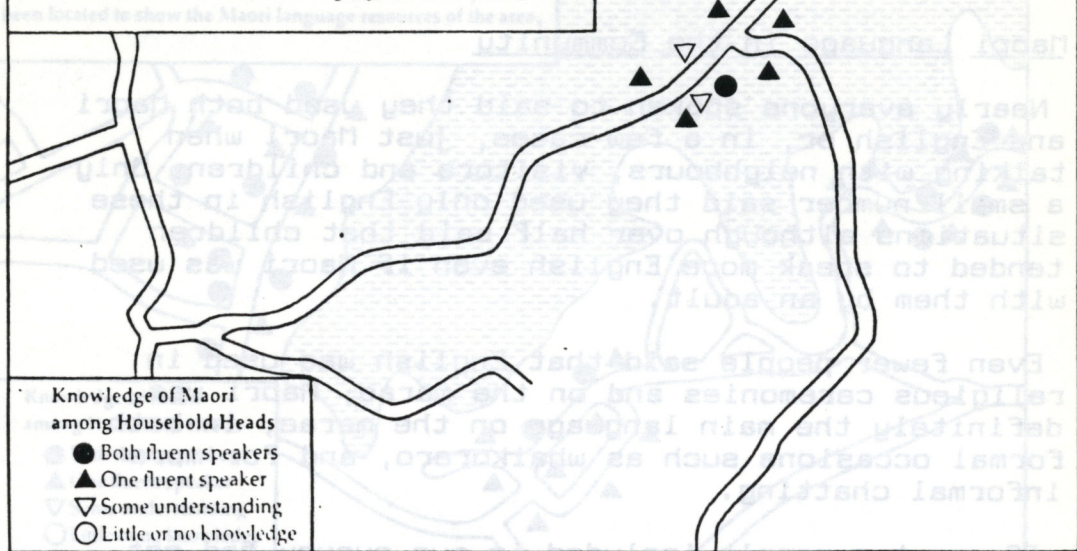
Nearly everyone spoken to said they used both Maori and English or, in a few cases, just Maori when talking with neighbours, visitors and children. Only a small number said they used only English in these situations although over half said that children tended to speak more English even if Maori was used with them by an adult.

Even fewer people said that English was used in religious ceremonies and on the marae; Maori was definitely the main language on the marae, in both formal occasions such as whaikorero, and for more 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 been best in Omaio and Maraenui, where the odds would have reached nearly two in five. The lowest chance of a conversation in Maori would have occurred in Waioeka Pa with odds of about one in eight. If both people had been adults, however, the chances would have been higher in all the communities - from a low of one in two up to about nine in ten in Omaio and Maraenui.



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.



WAIOEKA PA.

Attitudes Towards the Maori Language

One of the most common statements made in all of the communities we visited was that it was a great pity that so few young people neither understood Maori nor were prepared to use what Maori they did know. Some children simply did not know any Maori. For a few this was because their parents had never taught them. A few parents in Torere had decided not to teach their children to speak Maori because of their own punishment in school for speaking Maori. As one mother said, "I didn't want them to go through the same punishment I went through for speaking Maori."

A number of parents and grandparents spoke Maori to young people on an everyday basis, while others made special efforts to teach their children or grandchildren to speak the language. One woman said that she had made sure that her children were fluent in both Maori and English and taught them that neither language was superior to the other. She also commented that knowing how to mix with both Maori and Pakeha people and treating everyone equally was, in her opinion, more important than being well educated.

However, many people also mentioned the difficulties they had experienced in trying to teach their children Maori. Two parents in Torere and Waioeka Pa both said that it was very hard teach Maori successfully to children because so many people in the community speak English all the time. One woman commented that "English ends up taking over" and another said that because her children understood better and faster in English she had a very difficult time getting them to speak Maori. Moreover, she herself was also starting to speak more and more English simply because everyone else did.



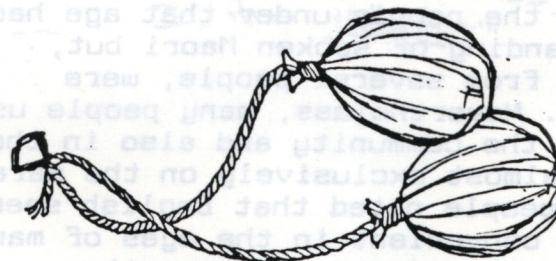


A few people mentioned that the only place to really hear Maori spoken any more is on the marae or in church. However, with the arrival of a Pakeha minister in Whangaparaoa, one person felt that the children of the area were "beginning to lose their Maori ear."

Some parents had just never bothered to teach their children Maori, such as the man who now bitterly regretted not teaching Maori to his children when his mother had told him to. He was also distressed by the large number of young people in Torere who have had ample opportunity to learn to speak Maori but who did not use it. He felt that a young person able to converse in Maori was exceptional. This seemed to be a problem in all the communities visited, that is actually getting children to use what Maori they knew.

Perhaps this was one of the reason why the teaching of Maori language in schools was supported by so many of the people we spoke to. Many children were already taking Maori lessons at school and both they and their parents seemed to be very happy about this. On the other hand, one man commented that the only way to learn Maori properly was to learn it at home.

The Maori language was certainly a very important part of life to most of the people interviewed with many people either using it just as much as, if not more than, English and trying to teach their children to speak it. Those who could not speak it fluently very often expressed a wish to know how to do so and commented on how embarrassed they felt that they were unable to have a conversation in Maori. A few people were not concerned one way or the other and one couple in Torere felt that English was more relevant than Maori because children find it easier to use.



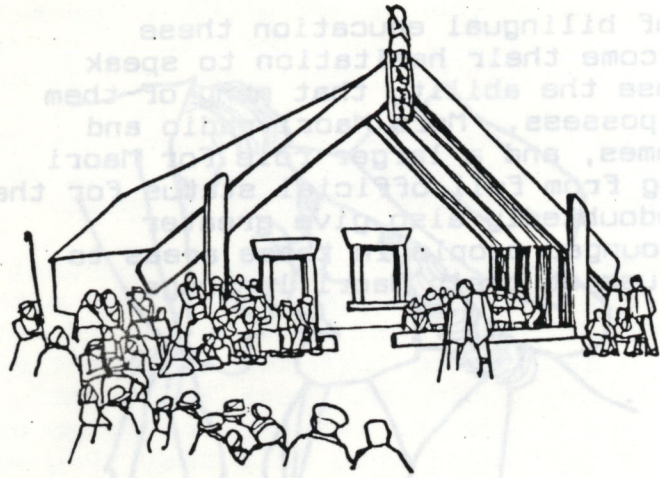


Conclusion

Most of the people included in the survey over the age of 25 were able to both speak and understand Maori easily. Most of the people under that age had at least some understanding of spoken Maori but, according to comments from several people, were reluctant to speak it. Nevertheless, many people used Maori a great deal in the community and also in the home. Maori was used almost exclusively on the marae and in church. A few people noted that English seemed to be easier and more convenient in the eyes of many youngsters and because there were so many other people in the community at large who spoke English for much of the time, many children hesitated to use Maori. This did not seem to have stopped many parents attempting to encourage their children to learn Maori and hopefully with more Maori in schools, which most children seemed to enjoy already, and

the introduction of bilingual education these children will overcome their hesitation to speak Maori and put to use the ability that many of them obviously already possess. More Maori radio and television programmes, and a larger role for Maori generally, stemming from full official status for the language, would undoubtedly also give greater encouragement to younger people in these areas to make much greater use of their Maori language resources.



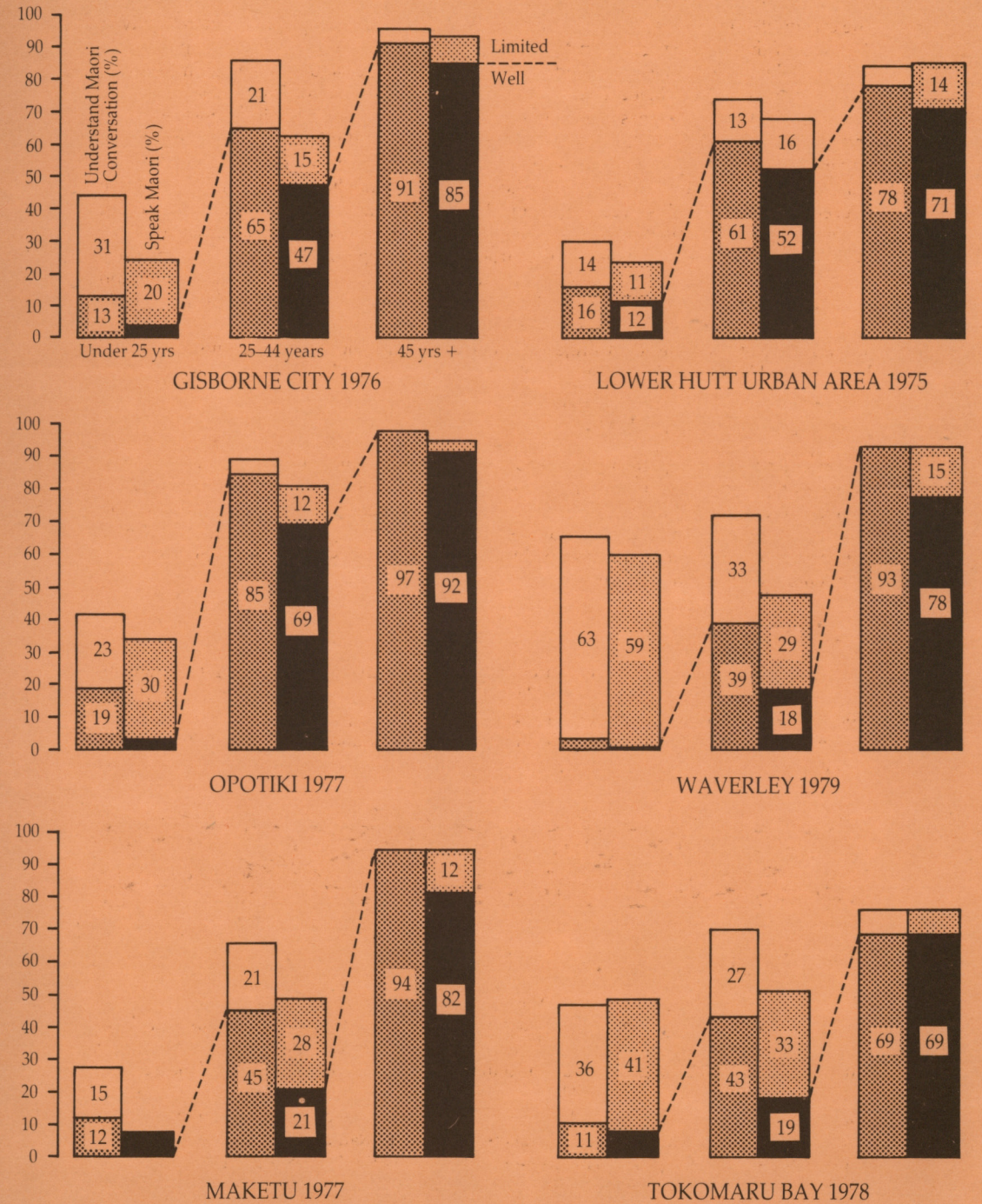


This report was prepared by

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.