

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

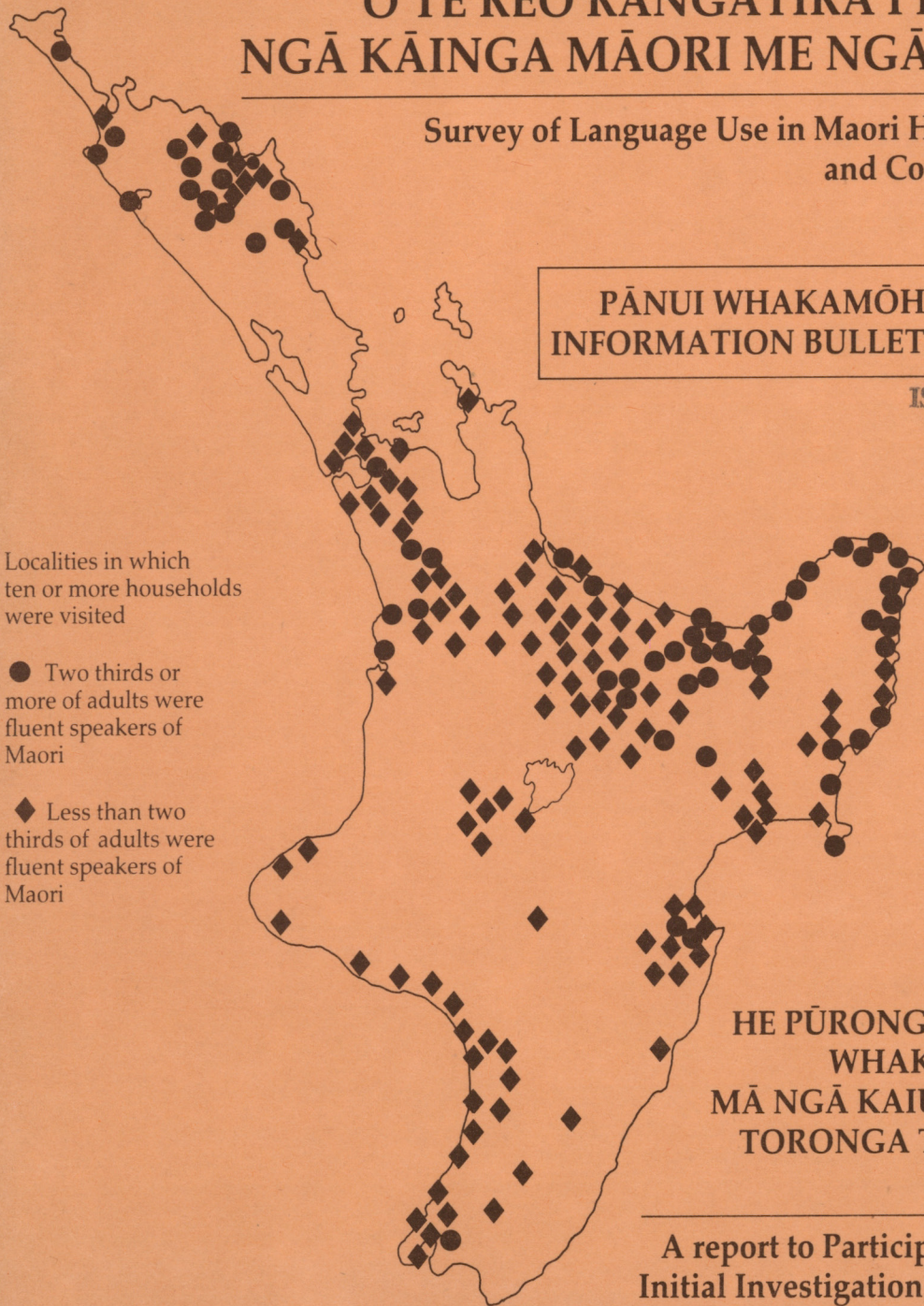
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Localities in which
ten or more households
were visited

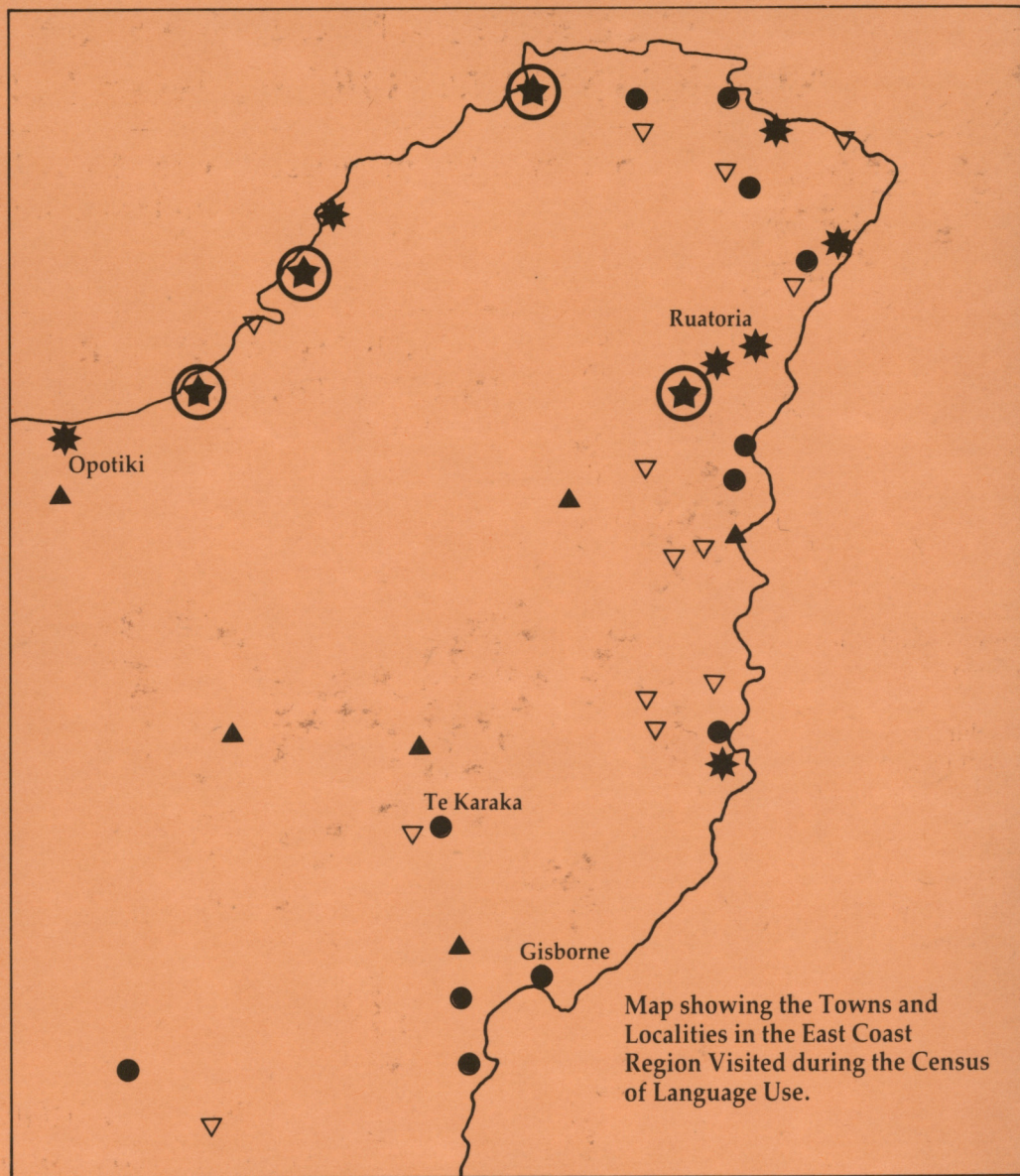
● Two thirds or
more of adults were
fluent speakers of
Maori

◆ 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.

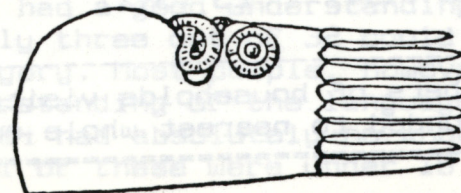
- | | | | |
|---------------|---------------|---|---------------------------------|
| ★ (in circle) | More than 85% | ▲ | Less than 60% |
| ★ | 76 to 85% | ▽ | Fewer than 8 households visited |
| ● | 60% to 75% | | |

THE MAORI LANGUAGE IN POTAKA AND WAIKURA

Fieldwork for the survey of language use in Maori communities was conducted in Potaka and Waikura in May 1978. The interviewers were Hiria Tumoana (Tuhoe), Patricia Parata (Ngati Porou/Ngai Tahu), Himiona Henry (Waikato/Maniapoto), Allan Hawea (Ngati Awa), Kuini Wano (Tuhoe/Ngati Awa), Sharon Moerkerk (Maniapoto) and Richard Benton.

Our interviewers visited 14 households in Potaka. These had a total of 74 people, 71 of whom were of Maori descent (this was most of Potaka's Maori population at that time.) Another five homes with 28 people were included in the survey in Waikura (all of Maori descent - most of the area's Maori population at the time).

Three interviews were carried out in Maori, two in both Maori and English and the remaining interviews were entirely in English.



Results of the Linguistic Survey

Iwi Affiliation

The people we spoke to in Potaka mentioned four major iwi to which they or the members of their households belonged. Sixty eight people (92 percent of the total) were affiliated to Ngati Porou while eight people (11 percent) were descendants of Te Whanau-a-Apanui. In Waikura, three iwi were mentioned. Once again the iwi to which most people belonged was Ngati Porou with 16 members (57 percent), and eight people (29 percent) were members of Tuhoë.

Knowledge of Spoken Maori in Potaka (1978)

Age Group	Fluent Speakers	Understand Easily	Limited Understanding	No Knowledge
45 years & over	12 (100%)	12 (100%)	0 (0%)	0 (0%)
25-44 yrs	6 (40%)	10 (67%)	2 (13%)	3 (20%)
15-24 yrs	1 (13%)	5 (63%)	3 (38%)	0 (0%)
2-14 yrs	0 (0%)	3 (9%)	18 (56%)	11 (34%)
Overall	19 (28%)	30 (45%)	23 (34%)	14 (21%)

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

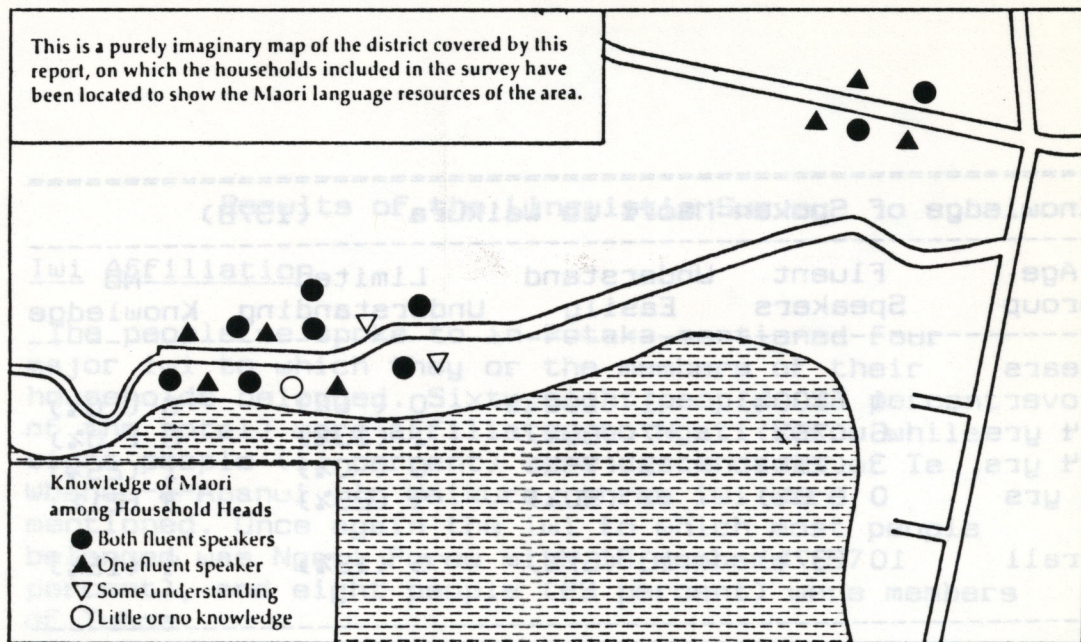
Knowledge of Spoken Maori in Waikura (1978)

Age Group	Fluent Speakers	Understand Easily	Limited Understanding	No Knowledge
45 years & over	1 (100%)	1 (100%)	0 (0%)	0 (0%)
25-44 yrs	6 (75%)	7 (88%)	1 (13%)	0 (0%)
15-24 yrs	3 (75%)	3 (75%)	0 (0%)	1 (25%)
2-14 yrs	0 (0%)	7 (50%)	4 (29%)	3 (21%)
Overall	10 (37%)	18 (67%)	5 (19%)	4 (15%)

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

Ability to Speak and Understand Maori

Most of the people over the age of 25 in both the Potaka and Waikura surveys could understand and speak Maori well. In Waikura three out of the four 15 to 24 year olds could also speak Maori fluently. While most people in both areas could at least understand Maori with ease, those under 15 generally did not have so much knowledge of Maori. In Waikura half the under 15 year olds had a good understanding of Maori but in Potaka only three out of 32 could be classed in the same category. Most people, however, had at least some understanding of the language. Only 18 out of a total of 94 had absolutely no knowledge of Maori and nearly all of these were under 15.



POTAKA and WAIKURA.

Use of the Maori Language in the Household

Our interviewers came across only two households where English was the sole language spoken between family members. In Potaka, 11 of the 14 households visited had dependent children. Maori and English were used equally in two, while in seven others English was the main language with some Maori being spoken. In the other two homes English was the only language spoken. Maori was the predominant language in one of the three childless homes in Potaka. Maori and English were used equally in one other and mostly English was spoken in the remaining household. In Waikura, all the households had dependent children and English was the main language spoken here with some Maori.

Maori Language in the Community

Most of the household heads interviewed in both Potaka and Waikura said that they preferred to use Maori for everyday conversations. In Potaka three fifths of the adults spoken to said that they used Maori some or most of the time when talking to neighbours, and four fifths spoke Maori with their visitors. While about three fifths said they generally spoke both Maori and English to children nearly everyone said that the children usually replied in English.

Maori was also used often in religious ceremonies. A few people in each community said that grace and prayers for the sick were generally in English but Maori was the main language for most people in these situations. Very little English was spoken on the marae in either formal occasions such as whaikorero or in informal chatting.

If any two individuals included in our survey in Potaka were to have met unexpectedly, the chances that they would have been able to have had a conversation in Maori would have been about one in eight. In Waikura the chances would have been doubled - about one in four. If both people had been adults, the chances would have increased in Potaka to about one in two and in Waikura would have been even better - closer to two in three.





Attitudes Towards the Maori Language

Most of the people we spoke to considered the Maori language to be a very important part of their life. One man felt the retention of the Maori language was essential for the retention of one's identity. It was not only fluent speakers of the language who felt this way. Learning to speak Maori was something many of the adults who had little or no knowledge of the language were very keen to do. One woman said she feels a bit "guilty" because she is one of the few in the area who can't speak Maori.

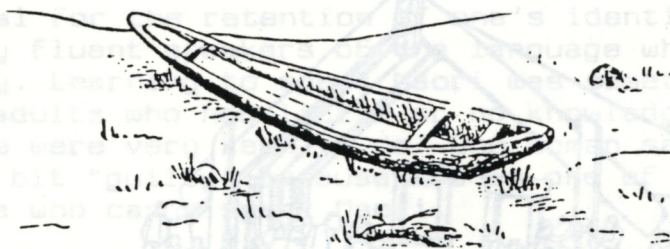
Some of those who were unable to speak Maori had grown up with parents or grandparents who had spoken Maori fluently. One man told us that his parents had never spoken Maori to him, encouraging him instead to concentrate on English in the hope of his receiving a better education. Another woman who had been brought up by her grandmother said that when she was young she had never thought that the Maori language was relevant. It was not until she married someone who was a native speaker of Maori that she realised how important the language is.

A number of parents and grandparents spoken to were concerned at how few young people were able to speak Maori well. While most children and young adults were able to understand Maori because their parents spoke it in front of them and to them, many parents said that their children were unable or unwilling to actually speak the language. Some older people in the area had only a limited knowledge of English and so spoke only Maori to everyone including their children. Another woman who had a good understanding of Maori never spoke it to her children, saying that "English is the language of our house."



Conclusion

At the time of the survey, most adults in Potaka and Waikura were able to speak or at least understand Maori well. Many people considered it important for identity and those who did not know much of the language were keen to learn or were doing so already, in many cases from a spouse. Most adults used at least some Maori in the community and in their homes everyday. Consequently, there were few children and young adults who had absolutely no knowledge of the language. Many parents however, were worried that although their children could understand Maori they could not speak it. This is where more recent developments, such as kohanga reo, and moves for a greater share of television and radio time for Maori language broadcasting, will have been both helpful and encouraging.

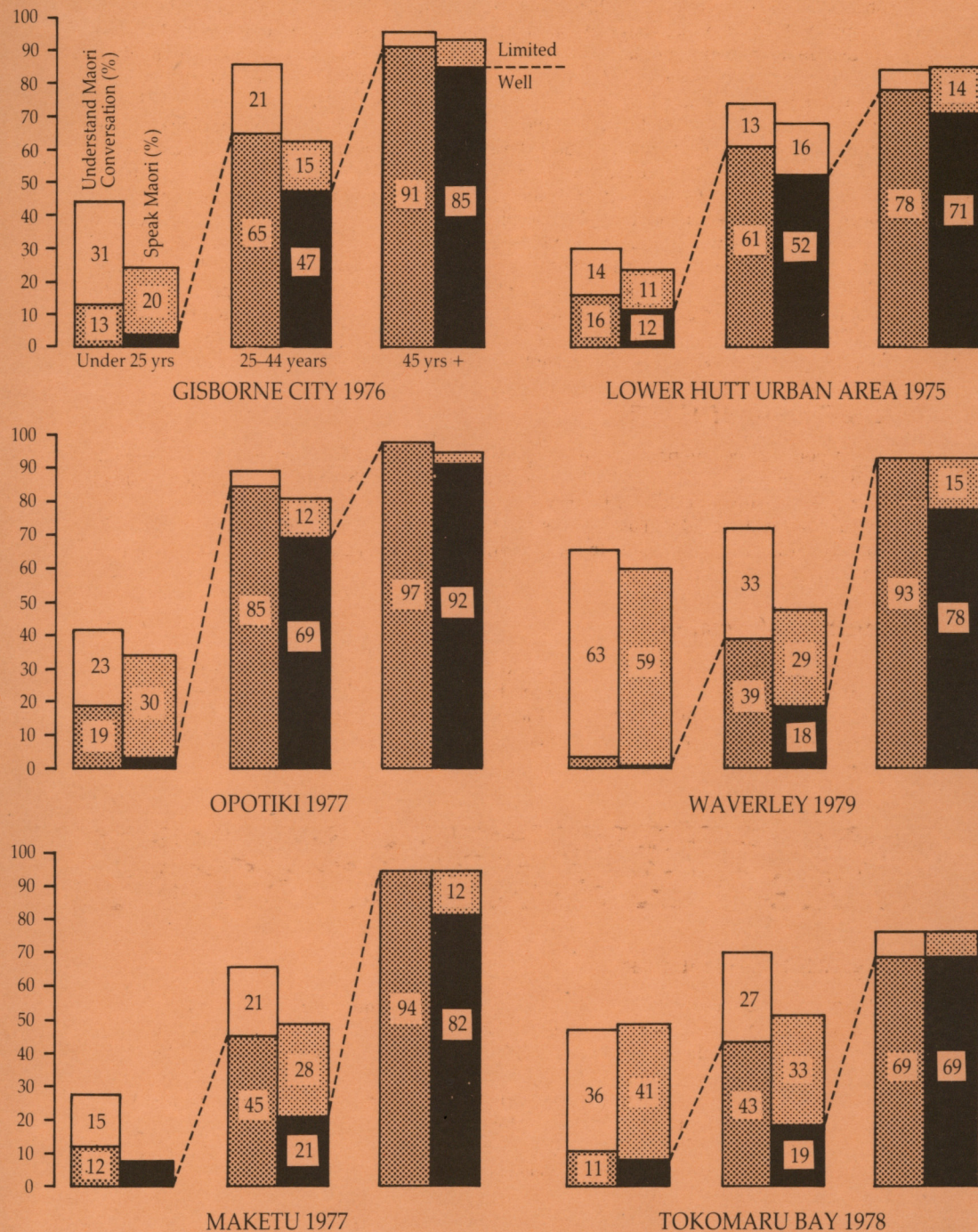


This report was prepared by:

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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.