

Te Ahu o te Reo

Te reo Māori in homes
and communities

Overview Report
He Tirohanga Whānui



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Cathy Wylie, Rachel Felgate, and Rachael Kearns.

'Kia ita!'
Te Taura Whiri i te Reo Māori
MAORI LANGUAGE COMMISSION



TE WĀHANGA
HE WHĀNAU MĀTAU HE WHĀNAU ORA
 **NZCER**

A report prepared for Te Taura Whiri i te Reo Māori by the New Zealand Council for Educational Research working in partnership with Victoria University of Wellington.

New Zealand Council for Educational Research
PO Box 3237
Wellington
New Zealand

www.nzcer.org.nz

ISBN 978-0-947509-81-1

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Ngā kōrero o roto

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He mihi

Acknowledgements

Our first acknowledgements and our deep gratitude go to the community research teams who have been a part of this research kaupapa, Te Ahu o te Reo. We acknowledge the lead community researchers who were (from Te Taitokerau to Te Waipounamu): Jenny Lee-Morgan and Eruera Morgan, Jennifer Martin and Stephanie Fong, Waitiahoaho Emery, Titoki Black, Hinerangi Edwards and Kiwa Hammond, and Lynne Harata Te Aika. Their sound understanding of kaupapa Māori practices, together with their whanaungatanga connections within the nine communities made this research possible. Their depth of experience in revitalisation and maintenance of te reo Māori enriched the research immeasurably. Likewise, we acknowledge the community researchers: Graham Bidois Cameron, Patina Edwards, Maia Hetaraka, Terina Hetaraka, Tipene Hiha-Apatu, Te Aroha Mane-Wheoki, Te Whetu McCorkindale, Teena Noble, Natasha Tamatea, Te Pononga Tamati-Eliffe, Kalani Tarawa, Hinemaia Tofi, Siaosi Tofi, Rhea Doris Waretini, Te Paea Whakatope and Huka Irene Williams, who worked alongside them. The community teams are at the heart of this project.



Te Ahu o te Reo Kaupapa Māori Research Team. Taken at Waiwhetū Marae. Researcher Training Hui, August 2015.

We also acknowledge our project advisors, Patu Hohepa and Ani Rolleston, who provided a critical anchor point for the project at key stages, in particular with regard to identifying which communities to work with, our kaupapa Māori research approach and interpretation of the findings. Their wisdom, experience and guidance has been a beacon for the project team. Our heartfelt thanks are extended to them both.

The advisory group to Te Wāhanga, Te Rōpū Tikanga Rangahau whose membership consists of Moana Jackson, Ani Mikaere, Lee Cooper and Jenny Lee, provided critical support and guidance as the project unfolded. Heeni Jacob's translation work was essential in developing the bilingual interview schedules.

We acknowledge with deep thanks Te Taura Whiri i te Reo Māori, who funded this study to extend the evidence base available to support robust decision making to further the revitalisation of te reo Māori in Aotearoa.

Nā Jessica Hutchings, nā Rawinia Higgins

Co-Project Leaders

Te Ahu o te Reo

He kupu whakataki

Foreword

E ngā reo, e ngā mana, tēnā koutou katoa.

He mahi haumi nā Te Taura Whiri i te Reo Māori te rangahau o Te Ahu o te Reo hei tautohu i ngā koke haere, ngā aukati, ngā whaiwāhitanga atu ki te whakarauoratanga o te reo Māori.

E mau mai ana tēnei pūrongo mō Te Ahu o te Reo i ētahi tino hua kua puta ake. Pēnei nā, i ētahi takiwā kāore nei ngā tamariki i whāngai ki te reo i ngā tau 1970, ināianei kei te kōrero tahi anō ētahi tamariki i te reo Māori me ō rātou whānau i te kāinga. Kei te ora anō te reo Māori, ā, e piki ana tōna ora i ngā takiwā i noho mārakerake ai te whenua.

E anga whakamua anō hoki te titiro o te pūrongo nei. Kua horahia he rārangi whakataunga ka hōmiromiro nei te whai atu o mātou, ā, kāre e kore, o Te Mātāwai anō rā.

He mea whakatū Te Mātāwai i raro i Te Ture mō te Reo Māori 2016, nā te Hōnore Te Ururoa Flavell i pīkau i te whare Pāremata. Ko tā te Ture nei he whakatū whare hou e mahi tahi ai te Karauna me te iwi Māori ki te whakaora ake i te reo Māori. E tohua ana mā Te Mātāwai e ārahi ngā tāngata, ngā whānau, ngā hapū me ngā iwi Māori, ā, mā Te Taura Whiri i te Reo Māori e whakahaere te wāhi ki te Karauna ki te whakarite i te Maihi Karauna. Mā tēnā, mā tēnā tari e tirotiro, e whakatinana ngā whakataunga a Te Ahu o te Reo, ā, i ētahi wā ka mahi ngātahi aua tari.

He mea tohua e au i konei tētahi o ngā whakataunga, arā, i roto i ngā 17 tau, ka tūturu te noho mai o te reo Māori ki roto i ngā marautanga o ngā kura o Aotearoa. Mā reira, ka ea te whai wāhi atu o ngā tāngata katoa ki te reo Māori, ki ōna tikanga, ki ōna hāngaitanga ki tō tātou whenua, ki ōna kōrero tuku iho, tae atu ki ōna rerehua. I tēnei tau i Ngā Tohu Reo Māori, ka puta i a Tākuta Huirangi Waikerepuru tōna wawata i a ia ka whakawhiwhia ki te Tohu Angitū Oranga, arā, “kia whai wāhi atu ngā tāngata katoa ki aua painga anō i riro rā i a au, arā, te kōrero i te reo Māori, i te reo Pākehā hoki.”

I roto i te pūrongo nei, kua horahia ētahi takahanga e tutuki ai ngā whakataunga. He mea āta whakatau ēra takahanga, e taea ana, e hāngai ana anō hoki ki ngā wawata o te iwi Māori me te Karauna. Mā ēnei e ārahi Te Mātāwai me te Maihi Karauna ki te whakawhanake i te Maihi Māori.

Tēnei rā te mihi ki a koutou te tini tangata, koutou ngā whānau Māori i homai i ngā kōrero, otiia koutou katoa i whakapau kaha ki te whakaoti i te pūrongo nei, me āna kupu ārahi, kia ora tonu ai te reo Māori.

He reo e kōrerotia ana, he reo e ora ana.

Tēnā tātou katoa.

Ngāhiwi Apanui

Tumuaki o Te Taura Whiri i te Reo Māori

E ngā reo, e ngā mana, tēnā koutou katoa.

Te Taura Whiri i te Reo Māori invested in Te Ahu o te Reo research project to identify progress, barriers and opportunities that bring about the regeneration of te reo Māori.

This report on Te Ahu o te Reo shows the wonderful reality that, in some places where no inter-generational transmission was occurring in the 1970s, children are once again using te reo Māori at home with their whānau. Te reo Māori is now alive and regenerating in places where recently, the Māori-language landscape was a desert.

The report also looks forward: it makes a series of recommendations that have our close attention and, I have no doubt, will also get the attention of Te Mātāwai.

Te Mātāwai is a new body that was created under Te Ture mō te Reo Māori 2016. This Act, which was shepherded through parliament by Hon Te Ururoa Flavell, establishes a new Māori–Crown partnership under which Te Mātāwai will lead revitalisation efforts by Māori, whānau, hapū and iwi, while Te Taura Whiri i te Reo Māori will lead the coordination of the implementation of the new Maihi Karauna, the Crown’s Māori Language strategy. Thus, recommendations made in Te Ahu o te Reo will be addressed by each organisation and, in some cases, jointly.

I note in particular the recommendation to make te reo Māori a component of the core education curriculum in New Zealand within 17 years. Implementing this recommendation will recognise the right of all New Zealanders to have access to the Māori Language, its associated culture, its connection to our landscape and history, the wealth of knowledge it expresses, and its great beauty. As Dr Huirangi Waikerepuru said when accepting a lifetime achievement presentation at this year’s Māori Language Awards, “everyone [should] have the advantage I have had, of being able to speak both Māori and English.”

The steps outlined in this report to implement the recommended actions are well thought out, achievable, and in line with both Māori and Crown aspirations. They will help inform the development of the Maihi Māori by Te Mātāwai and the Maihi Karauna.

I thank the many people who contributed to Te Ahu o te Reo, from whānau who shared their experiences to all those who have worked to bring us this report, with its important guidance, kia ora tonu ai te reo Māori.

He reo e kōrerotia ana, he reo e ora ana.

Tēnā tātau katoa.

Ngāhiwi Apanui

Chief Executive of Te Taura Whiri i te Reo Māori

He tuku whakaaro

Preface

Ko Owihakatoro te marae

Ko Ngāti Rongo te hapū

Ko Tūhoe te iwi

Ko Rūātoki te haukāinga

He kura whenua e hokia

He maha ngā kupu whakarite, ngā kupu whakaari hei whakamihi i te hunga nā rātau tēnei kaupapa i pīkau, i kawē ki tōna whakatutukitanga. Ko tā māua ko Patu Hohepa, arā, ngā pouārahi, ko te whakarongo, ko te tiroiro, ko te tuku whakaaro i runga o te aro nui ki te huarahi i whāia e *Te Ahu o te Reo*. Me mihi kau ka tika ki te hunga nei, mai i muri ki mua, i rangona ai te whakaaro, te wawata, te aroha me te tangi o te iwi ki tana reo.

Kua kōrerohia ngā āhuatanga e pā ana ki te pakari, ki te ngoikore o tō tātau reo, huri noa i te motu. Ehara i te kitenga hou. Ka mutu, kai te rapua tonuhia te rongoā whakaoranga. Koinei ka whakamihi tonu ki te kōhanga reo, ki ō tātau momo kura Māori, ki ngā wharekura me ngā wānanga e whakatō nei i te kākano o te reo me ōna tikanga katoa, kia tipu, kia puāwai, kia rere. Ko te mutunga kē mai o te mīharo, ko te rongo i te rere noa me te wairua o te reo mokopuna, o te reo ākongā. Kāre pea he koanga ngākau, he wawata nui i tua atu o tēnei, mō te reo.

I puta te aroha, te mārama, te whakapono ki ngā kōrero a ngā pou reo. Ko rātau i tipu ake i te reo o te kāinga, i akiakihia kia huri ki te reo Pākehā, ki te reo whai oranga, ki ngā taonga a Pākehā. Kare i whakaponohia te whai hua, te whai mana, te whai mauri o te reo, i aua wā. I reira tonu pea ka tīmata tana heke haere.

Ko te akiaki nui mai rā anō, kōrerohia te reo, arohatia te reo. Koutou, tātau katoa e pupuri nei i tō tātau reo, tukuna kia rere, kia rangona whānuitia, ahakoa e wai, ahakoa ki hea, ahakoa te aha. Ka hoki mai anō te kaupapa nei ki a tātau ake, ki te haukāinga, ki te whānau, ki te hapū, ki te iwi.

Ani Rolleston

Project advisor

He rārangi kupu

Glossary

The English definitions below are provided only to assist the reader and define the Māori words as they appear in this report. It is important to note that the Māori words may have a much wider range of meanings in other contexts.

NB. In te reo Māori most words can act either as nouns or verbs, depending on the context in which they occur. Therefore, both verbal and nominal English definitions are provided below. In addition, plurality in te reo Māori is mostly context dependent with just a few exceptions (e.g. matua/mātua). For the sake of simplicity, plural definitions are only provided here in the case of these exceptions.

Māori terms and definitions

ako	to learn and teach
hākinakina	sport
hapū	kinship group, subtribe
hura kōhatu	unveiling of headstone
īngoa	name
iwi	extended kinship group, tribe, nation, people
kai	to eat; food
kaiako	teacher
kaiāwhina	helper, assistant, supporter
kanohi ki te kanohi	face to face
kapa haka	concert party, haka group; Māori performing arts
karakia	to recite ritual chants, say grace or pray; prayer, chant
karanga	to call; formal ceremonial call of welcome
kaumātua	elder
kaupapa	base, topic, philosophy
kaupapa Māori	Māori philosophical perspective, Māori topic or context
kawe mate	mourning ceremony subsequent to tangihanga (Lit. 'to carry the dead')
Kōhanga Reo	language centres for young children and their whānau (Lit. 'Language Nests')
kōrero Māori	to speak Māori
koroua	male elder, grandfather, grand-uncle
kuiā	female elder, grandmother, grand-aunt

kura	school (may be used to refer specifically to Māori-medium schools and/or Kura Kaupapa Māori)
Kura Kaupapa Māori	schools with a Māori philosophy and curriculum which use te reo Māori as a medium of learning and teaching
Kura Reo	wānanga at which people use only in reo Māori in all formal and informal situations, usually over several days
māngere	be lazy, idle, unmotivated
Manu Kōrero	annual, national Māori speech contest for secondary schools
manuhiri	visitor, guest
māra	garden
Te Matatini	national kapa haka festival
Matua	parent, father, uncle
mātua	parents, fathers, uncles
mau rākau	Māori martial arts
mihi	to greet; greeting, acknowledgement, tribute
mita	the sound (prosody) of a language or dialect, including rhythm, intonation and pronunciation; reo ā-iwi or tribal dialect/variety
mokopuna	grandchild, child or grandchild of a son, daughter, nephew, niece, etc.
paepae	orators' bench, group of orators
Pākehā	English, foreign, non-Māori
pakeke	adult, elder
pākeke	adults, elders
pāpā	parent, father, uncle
pou reo	community leaders and advocates of te reo Māori (Lit. 'language post')
pōwhiri	to welcome; ritual of encounter, welcome
reo ā-iwi	regional dialect/variety of te reo Māori
reo irirangi	radio, radio station
reo ōpaki	informal language style
rongoā	medicine
taiohi	teenager, young adult
tamaiti	child
tamariki	children
tangata	person, man
tāngata	people, men
tangihanga	mourning ceremony, funeral rites

taumata	summit, level; paepae
te reo Māori	the Māori language
Te Taura Whiri i te Reo Māori	The Māori Language Commission
tikanga	correct way, custom, customary system of values and practices
tūāhu	sacred place for ritual practice
urupā	burial ground, graveyard
wāhi	location, place in space or time
wāhi Māori	Māori environments (e.g. marae, Kōhanga Reo)
waiata	to sing; song
waka ama	outrigger canoe, sport involving outrigger canoes
wānanga	to confer, study; traditional form or place of learning, extended learning session
whaikōrero	to speak formally; formal speech
whakamā	be ashamed, shy, embarrassed
whakapapa	genealogy, lineage, descent (Lit. 'layering')
whakatau	to welcome in a semi-formal manner; semi-formal welcome ceremony
whakataukī	proverb
whakawhanaunga	to establish and maintain relationships
whakawhanaungatanga	establishment and maintainance of relationships
whānau	extended family; mainly refers to whakapapa-based whānau but also refers to kaupapa-based whānau who are connected through a place or context, such as Kōhanga Reo
whanaunga	relative, relation
whanaungatanga	kinship, relationship through family connection or shared experience
whāngai	to foster, adopt; foster child
whare	house, building
whare wānanga	tertiary education centre (Lit. 'learning house')
Wharekura	secondary school (Years 9 to 13) at Kura Kaupapa Māori

English terms and definitions

community	a defined geographical area, such as a suburb or town; group of people who live within this area. NB. In Te Ahu o te Reo 'community' may also include people, marae, kura and shopping centres that are located outside of the geographical area but have a close connection or are habitually visited by 'community' members
dialect	regional variety of te reo Māori, including mita
English-medium schools	schools that use English as the primary medium of teaching and learning
first-language learner	person who learnt te reo Māori as a first language
Māori-medium schools	schools that use te reo Māori as the primary medium of teaching and learning
native speaker	person who learnt te reo Māori as a first language
second-language learner	person whose first language was a language other than te reo Māori, and who learnt te reo Māori subsequent to their first language

He whakarāpopotanga

Executive summary

In 2015, Te Taura Whiri i te Reo Māori—The Māori Language Commission contracted the New Zealand Council for Educational Research (NZCER) and its kaupapa Māori research team, Te Wāhanga, to undertake research on te reo Māori in homes and communities. The purpose was to enhance the existing evidence base and increase our understanding of what supports reo Māori use, and helps whānau and communities to achieve their language regeneration and revitalisation goals, both locally and at the national policy level.

Te Ahu o te Reo is a kaupapa Māori research project that investigates the health of te reo Māori in selected homes and communities. It explores how whānau in nine communities—Kaitiāia, Matawaia, Te Uru o Tāmaki/West Auckland, Tāmaki Makaurau ki te Tonga/South Auckland, Tauranga Moana, Rūātoki, Wairoa, Taranaki, and Ōtautahi/Christchurch—were using te reo Māori, and how they were working towards maintaining or re-establishing te reo Māori as a secure living language and a normal means of communication in daily life.

Lead community researchers undertook interviews with pou reo, who were community leaders and advocates of te reo Māori, and community researchers interviewed whānau, all of whom were involved in te reo Māori in some way. More than 59 pou reo were interviewed, as well as 448 adults and 158 tamariki from participating whānau.

This research identifies a wide range of enabling factors that support reo Māori learning and use in diverse contexts and settings. Strengthening, encouraging or making these enablers more accessible can make a difference to reo Māori revitalisation, either at a local level or at a policy level. At the same time, the personal, social and political barriers that have been identified must be addressed.

Te Ahu o te Reo provides evidence confirming long-held beliefs about the importance of and inter-connection between identity and culture, and about the pivotal role that whānau play in revitalising and maintaining te reo Māori.

The study provides insight into the influence that intertwined factors of linguistic and cultural awareness, commitment, motivation, learning, confidence, proficiency and environment are having on the use of te reo Māori by whānau. It also highlights the challenges to maintaining and revitalising te reo Māori that diverse communities are grappling with, and the responses they are making which are intrinsically linked to the people, the whenua, and their own priorities for te reo Māori.

Ngā kitenga matua | Key findings

Who is using te reo Māori and who are they using it with?

1. Inter-generational use of te reo Māori is happening amongst some whānau

In all of the communities involved in Te Ahu o te Reo, there were some whānau (kaumātua, mātua and tamariki) who were frequently using te reo Māori inter- and intra-generationally.

Within those whānau, adults were most likely to speak te reo Māori with tamariki, and tamariki were most likely to speak te reo Māori with their parents. In part this reflects the households in the study, which were most commonly composed of parents and their children. However, it also reflects the important role that tamariki play in triggering te reo Māori use, since kaumātua, parents and tamariki all reported that they like speaking Māori with children.

These are encouraging signs for te reo Māori maintenance and revitalisation, particularly since intergenerational use is now occurring in communities such as Christchurch, Taranaki, West Auckland and South Auckland where intergenerational transmission of the language had effectively ceased in 1975.¹ All members of a whānau can contribute to the revitalisation of te reo Māori at this personal level and these practices are to be encouraged and supported.

When some whānau members do not speak te reo Māori this presents a major barrier for those who can speak it. Anecdotally, similar issues have been addressed in Māori-medium settings through clearly defining spaces and people as reo Māori only domains. However, such issues are likely to be more difficult to address in a whānau situation, and this is therefore an area for further research.

Where is te reo Māori being used and what is te reo Māori being used for?

2. There is a relationship between having clearly defined reo-Māori domains and greater use of te reo Māori.

Whānau identified a range of important people, places and contexts in their communities that we refer to as “te reo Māori domains” where the use of te reo Māori was normal, expected or even compulsory. They include *place* domains such as Kura Kaupapa Māori, *people* domains such as people who always speak te reo Māori to Māori speakers or learners, and *context* domains, such as karanga and whaikōrero.

Te reo Māori was used more often in formal, structured Māori environments or contexts, for example whaikōrero and karanga for adults or Māori-medium classrooms for tamariki. It was most frequently heard by adults and tamariki at marae, Kura Kaupapa Māori and Kōhanga Reo/Puna Reo. In contrast, both adults and tamariki were likely to use a mix of te reo Māori and English in informal Māori environments and contexts, for example in the school playground, or in the kitchen at the marae. The research showed it is just as important to support the use of te reo Māori in informal places and contexts as it is in formal ones so that the language is heard and used every day.

In addition, communities may be able to identify people, places, and contexts that are marginal te reo Māori, which can be developed into clearly defined domains of te reo Māori. For example, nominating or encouraging people to use only te reo Māori, or designating places or contexts as only for te reo Māori. Over time, places that are currently defined clearly as English-language domains can be targeted to introduce increasing amounts of te reo Māori, e.g., public signage, bank websites.

¹ Benton, R. (1991), *The Māori language: Dying or reviving? A working paper prepared for the East-West Center Alumni-in-residence Working Paper Series*. New Zealand Council for Educational Research: Wellington.

3. Te reo Māori is being used in common everyday contexts and places

Te reo Māori is being used (to various extents and with widely varied proficiency) in many everyday contexts and places, including marae, the home, and education settings. Adults and tamariki also heard te reo Māori being used in a wide range of places in the community not necessarily considered traditional reo Māori domains. They mentioned hearing te reo Māori in supermarkets, cafes, and petrol stations, shops and many other places. Importantly, speakers of te reo Māori (participants in Te Ahu o te Reo, and/or people in their communities) were choosing to use the language in these places.

Most of the people interviewed had opportunities to use te reo Māori to some extent in study, in voluntary and community work, in paid work, or at kura. Many were confident enough in their reo Māori skills to use at least some te reo Māori with friends and acquaintances and also with strangers. They also knew of local opportunities to read and write te reo Māori, particularly in education settings and in libraries.

Why is te reo Māori being used in particular situations or not?

In Te Ahu o te Reo there was a focus on the use of te reo Māori in five main situations: at home, in friendships, in the community, in work/study/voluntary work or at school or other places where tamariki spend time. We found that certain factors enabled the use of te reo Māori in each situation, while other factors made it difficult.

4. There are five key elements that enable the use of te reo Māori

The main reason adults liked to use te reo Māori was because it was closely interconnected with their identity as Māori. Having someone to kōrero Māori with was the main thing that adults and tamariki thought would help them to use te reo Māori at home, in friendships, in their community, in work/study/voluntary work or at school or other places where tamariki spend time.

Five elements made it easier to use te reo Māori at home; with Māori-speaking friends and acquaintances; in paid work, study, voluntary or community work; and at school:

- **high proficiency:** being a fluent speaker
- **reo Māori relationships:** having a reo Māori relationship or connection, having someone to speak to, or being spoken to in te reo Māori. Tamariki were particularly important in motivating adults to speak te reo Māori
- **critical awareness and conscious choice:** making a conscious decision to kōrero Māori
- **normalisation:** when it was normal or expected and others spoke or understood it, i.e. being in wāhi Māori (including marae, Kura Kaupapa Māori, and Kōhanga Reo), talking about Māori topics and kaupapa, or being at Māori occasions
- **confidence and motivation:** when people were encouraging and supportive (adults and tamariki).

Since there are clear links between learning te reo Māori in childhood and high proficiency in adulthood, it is important that whānau have access to reo Māori education options from early childhood to compulsory education and tertiary education, in all locations. In addition, establishing and linking up domains of te reo Māori (including people, places and contexts) will support the development of reo Māori relationships and the growth of communities of te reo Māori speakers. This is described by pou reo in West Auckland as “pockets of regeneration” around marae and kura. If successful elsewhere, this would be an important step in normalising te reo Māori.

Environments where the use of te reo Māori is normal provide motivation for te reo Māori use, and make it easier for adults and tamariki to use their reo. In addition, normalising te reo Māori within the school system through making te reo Māori a core curriculum subject would be a tremendous step forward in giving tamariki foundation language skills that they can continue to build on as adults.

Greater access to information about the benefits of revitalising te reo Māori for individuals, for whānau and for community give whānau greater ability to make informed choices about learning and using te reo Māori.

5. People want to speak more Māori

Sixty-nine percent of adults and 54% of tamariki wanted to use te reo Māori more in everyday life. More tamariki than adults were using te reo Māori as much as they wanted to in everyday life. This likely reflects the significant role that Māori-medium education plays in the lives of tamariki who attend these settings. Such an education setting provides them with daily opportunities to use te reo over sustained periods. This is consistent with previous research that shows tamariki in English-medium education are less likely to have opportunities to learn and use te reo Māori than tamariki in Māori-medium settings.² Māori-medium education and whānau speaking Māori are two of the significant enablers that support tamariki to use te reo Māori, and need serious support.

Having a reo Māori relationship or bond means that te reo Māori is more likely to be the normal language of the relationship. People were influenced by others' language use. For many, having people who would only kōrero Māori to them had positive benefits. For example, they felt encouraged or inspired to speak te reo Māori, they responded to the person in te reo Māori, and they felt it helped them to understand te reo Māori better. In addition, it created reo relationships and it challenged them to kōrero Māori. Conversely, the expectation that English would be spoken by another person was a barrier to a person choosing to speak Māori.

6. There are five key barriers to using te reo Māori

A barrier to speaking te reo Māori that came up time and time again for both adults and tamariki was not having anyone to speak te reo Māori with. Other barriers that adults encountered with friends and acquaintances, or in their work places were limitations in their own proficiency or that of others, whakamā or lack of confidence, and expectations of others that English would be used.

How much te reo Māori is being used?

7. Te reo Māori proficiency and frequency of use are closely related. The more proficient someone is, the more likely they are to use te reo Māori

The findings show a close relationship between having high proficiency levels and learning te reo Māori as a child, learning te reo Māori as a first language, participation in Māori-medium education and greater use of te reo Māori. Thus, supporting people to raise their overall proficiency is a key goal and bringing children up in a reo Māori environment is the ideal to support the increase of proficiency levels in the next generations.

In 2013, 11% of Māori spoke te reo Māori very well or well.³ Providing educational opportunities that support adults and tamariki to attain high proficiency in te reo Māori is key to increasing the use of te reo Māori on a wide and significant scale. Tamariki play a pivotal role in language revitalisation. Therefore, supporting whānau to raise their tamariki as Māori speakers will likely result in greater numbers of proficient speakers over time. Furthermore, Māori-medium education settings provide critical support for the next generation of adult speakers of te reo Māori, and critical support and motivation for whānau to use te reo Māori. This has implications for the education sector, and should be taken into account in funding strategies for reo Māori programmes at all levels, including adult programmes.

2 Bright, N., with Wylie, C. (2015). *Ngā whakarātonga mō ngā ākonga Māori i roto i ngā kura auraki, He kaupapa nui te tokaiti, tokomaha rānei i ngā ākonga Māori—Providing for Māori students in English-medium schools, do Māori student numbers matter?* Wellington: NZCER Press.

3 Statistics New Zealand. (2014). *Te Kupenga 2013 (English) – corrected*. http://www.stats.govt.nz/browse_for_stats/people_and_communities/maori/TeKupenga_HOTP13.aspx

We found that the more proficient the speaker, the more likely they were to use te reo Māori outside of defined reo Māori *place and context* domains. Highly proficient speakers who insisted on using te reo Māori were pivotal *people* domains, since they carried te reo Māori with them and were not restricted by place as long as there are other people to talk with.

In keeping with this, adults and tamariki identified that having other people to talk in Māori was an important enabler. By actively speaking te reo Māori wherever they went these proficient speakers increased and supported others' use of te reo Māori. Likewise, tamariki who were speakers of te reo Māori had a positive effect on others' language use, since people from all generations liked speaking with them and found it easy to do so.

However, we found that high proficiency, while extremely important, is not enough on its own, as the majority of these adults were not using te reo Māori as much as they wanted to in everyday life.

What is needed to further support communities and whānau to normalise the use of te reo Māori in homes and communities?

8. To normalise the use of te reo Māori in homes and communities, each community has to identify the reo Māori priorities and initiatives that will suit their particular circumstances

Each of the nine communities involved in Te Ahu o te Reo were promoting te reo Māori through local strategies. These strategies and initiatives were closely aligned to each community's own aspirations and suited their own particular contexts, places and people.

The initiatives in these communities may be useful for others in their own reo Māori language planning. However, something that works well in one particular community may not work so well if replicated in another. Ideally a community will build on what is already happening to support te reo Māori in their area, and will tailor the most relevant and useful initiatives to their own circumstances.

Māori-medium education is the one initiative common to every community that can and should be supported to grow in all communities. It is an important source of language learning support that should be accessible to tamariki and adults without restriction.

The prevalence and dominance of English remains a challenge, and te reo Māori remains constantly under pressure. Te Ahu o te Reo provides further evidence that this is true even in places traditionally thought of as te reo Māori domains, such as the marae. For example, across the nine communities involved in Te Ahu o te Reo, English is being heard in informal communication at marae as often, if not more often, than te reo Māori. This is consistent with research that shows that endangered languages become restricted to formal, ritualised contexts. This finding underlines the importance of te reo *ōpaki* (informal language styles) and regional *mita* or dialect as an important indicator of the wellbeing (or otherwise) of te reo Māori.

Some participants expressed their concern about losing *mita* or dialect, and about the impact that dialects from other areas were having on their own. Others were aware that language changes over time, and that particular contexts, such as a classroom, have their own particular style of language.

Each community used multiple strategies to strengthen te reo Māori, which were suited to the needs and realities of each community including:

- whānau, hapū and iwi language strategies
- Kōhanga Reo and Māori-medium education settings
- radio stations
- wānanga
- marae succession plans
- te reo Māori courses for adults
- te reo Māori champions.

9. Language initiatives are linked to people, places and contexts

We found that every community had its own initiatives through which te reo Māori use was promoted and strengthened. These initiatives are all contributing to the revitalisation and maintenance of te reo Māori, so describing some of these initiatives may be useful to other communities. However, the study indicates that communities have a clear understanding that language is tightly linked to the particular set of people and circumstances within that community. It was easier to use te reo Māori in “wāhi Māori” such as marae and kura because the environment and language were reflective of each other, and because of the presence of other Māori speakers. The very perception that some places were wāhi Māori (and therefore that some places were not) may be perceived as restrictive. However, an important precedent for extending wāhi Māori out of traditional contexts has been set in education. Schools and education centres that were traditionally reserved for the English language use and for Anglo-inspired curricula have now been transformed into wāhi Māori. Even with such precedents, extending wāhi Māori into new realms continues to be a significant challenge, and homes are no exception to this.

Establishing relationships in te reo Māori with young children may have fewer associated affective factors such as whakamā, embarrassment, and fear of criticism. It is also possible that older children and adults are motivated to respond to young children’s innate willingness to communicate and that this overrides these affective factors. This is an area for further research.

There are people, places, and contexts helping to normalise te reo Māori. When reo Māori-only domains are clearly defined, this helps support people to use te reo Māori more, and to grow their proficiency. *People* who insisted on only speaking te reo Māori, *places* such as kura that are clearly defined te reo Māori spaces, and *contexts* such as whaikōrero and karanga on marae were strong te reo Māori domains in the communities in Te Ahu o te Reo. These people domains, place domains and context domains attracted and supported te reo Māori use. When multiple domains linked up, te reo Māori was further normalised, and communities of speakers grew around them.

Ngā taunakitanga | Recommendations

Our fundamental recommendation from Te Ahu o te Reo is that whānau must be supported to learn te reo Māori and use te reo Māori with all ages, in homes and communities, and a range of approaches is required to this end. From this comes a set of recommendations for sectors that have a significant role in supporting reo Māori revitalisation.

It is vital that these recommendations are embedded in policy, that they are funded adequately, and that they are implemented to full effect. There should also be clear lines of accountability to ensure that Māori language goals are achieved within the specified timeframes. This is likely to be achieved more efficiently and quickly through cross-sector cooperation, guided by an implementation plan for the adoption of the recommendations.

Recommendations for Te Taura Whiri i te Reo Māori and Te Mātāwai, the education sector, the broadcasting sector and national and local body government

Over the next 10 years

1. Use multiple forums including: print media, television, the internet and social media to promote and raise awareness in a range of place, context and people domains about:
 - (a) the importance of te reo Māori only domains
 - (b) the importance of the wide use of te reo ōpaki as a signal of language well-being
 - (c) the importance of inter- and intra-generational use of te reo Māori

- (d) the value of te reo Māori and benefits of bilingualism
 - (e) the importance of establishing relationships in te reo Māori
 - (f) the benefits of learning te reo Māori early and its flow-on effect to whānau.
2. Provide incentives for correct pronunciation in all public broadcasts (e.g., radio, television, public transport announcements).

Recommendations for Te Taura Whiri i te Reo Māori and Te Mātāwai

Within 1 year

1. Establish and fund te reo Māori initiatives on marae that promote te reo ōpaki (as well as te reo ōkawa). E.g. where areas/times in the wharekai are designated as te reo Māori only times (and make it fun!).
2. Provide language planning advice and support to communities.
3. Target funding to initiatives that support adults to develop and sustain high levels of proficiency in te reo Māori—particularly initiatives that communities themselves have seen make a difference.
4. Target funding to initiatives that support whānau to raise their children in te reo Māori and develop high levels of proficiency in te reo Māori—particularly initiatives that communities themselves have seen make a difference.
5. Target funding to initiatives that link up existing te reo Māori people, place and context domains within communities, or that extend wāhi Māori beyond currently recognised places and contexts.

Within 2 years

6. Establish evaluative frameworks to monitor and evaluate the changes occurring in use of te reo Māori in key sectors and contexts.

Within 3 years

7. Monitor and evaluate the changes occurring in use of te reo Māori in key sectors and contexts.

Recommendations for the education sector

Within 5 years

1. Incorporate into school/kura and ITE curricula learning about:
 - (a) bilingualism and its benefits
 - (b) language acquisition, and
 - (c) language planning and revitalisation.
2. Significantly increase funding to Māori-medium education, in the early years and primary sectors in particular.
3. Increase the number of Kōhanga Reo / Puna Reo and Māori-medium compulsory-sector sites so that all children are near to one of these sites (no more than one hour travel) and therefore have easy access to quality education through the medium of te reo Māori.
4. Provide incentives and supports to retain teachers with high levels of proficiency in te reo Māori.
5. Establish kaupapa Māori ITE for Kōhanga Reo with government-subsidised fees, so that Kōhanga Reo kaiako have Masters' degrees. A period of transition will allow current kaiako with a Whakapakari (Level 7 qualification) to transition and upgrade to new qualifications and receive in-depth, Kaupapa Māori ITE and to have viable, long-term career options (see also above).

Within 17 years

6. Raise the status and increase the use of te reo Māori by making te reo Māori a core curriculum subject in the compulsory education sector (primary and secondary) beginning with Year 1 in 2020 and each successive school year through to 2033 when all school levels from Year 1 to Year 13 will be included. This staggered approach allows for capacity building in the teaching sector.

7. To build te reo Māori capacity in the teaching sector, include a minimum of NCEA Level 4 te reo Māori in all ITE programmes. This is achievable through a staged process over a period of 15 years.
8. Significantly increase the number of teachers with high levels of proficiency in te reo Māori over a period of 15 years.

Recommendations for national and local body government

Within 5 years

1. Establish positions for “te reo Māori champions” in all workplaces, beginning with national and local-body government departments, to promote te reo Māori use within workplaces.
2. Establish multiple te reo Māori positions (people who can use te reo Māori in their daily work) in all workplaces, beginning with national and local-body government departments and positions that include a home-visit component of work, such as midwives and Plunket nurses.
3. Establish language planning positions (including the Ministry of Education, Iwi Corporations, local and national government).
4. Support and incentivise local initiatives and businesses that designate and promote te reo Māori only times/areas.

Within 25 years

5. Legislate for all government and local body signage, including street signs, to be bilingual within 10 years, and all signage nationwide to be bilingual within 25 years.



PART 1

1.

He kupu arataki Introduction

In 2015, Te Taura Whiri i te reo Māori contracted NZCER–Te Wāhanga to undertake a study of the health of te reo Māori in communities. The objective of the study was to investigate the health of te reo Māori in homes and communities and to explore how whānau were working towards re-establishing te reo Māori as a secure living language and a normal means of communication in daily life. The study sought to identify gains, gaps, issues, opportunities and challenges, and increase understanding of what supports te reo Māori use, and helps whānau and communities to achieve their language regeneration and revitalisation goals and aspirations.

Te Ahu o te Reo: Te reo Māori in homes and communities

Dr Patu Hohepa named this research project about te reo Māori in homes and communities “Te Ahu o te Reo”. The meaning of the name is two-fold, and references both past and future. Te Ahu o te Reo is linked to the whakataukī “Ko te reo te tūāhu o te mana Māori”. This whakataukī likens te reo Māori to a tūāhu or altar because of its important role in maintaining our culture, our marae, mana Māori, our tikanga and our identity. It refers to the idea of having a significant place for te reo Māori. At the same time Te Ahu o te Reo encourages us to look ahead to the future and to move forward to revitalise our language. The name reflects the dynamic nature of language, while at the same retaining the connection to the original whakataukī. It is about where we have come from, where we are now, and where we want to be in regard to te reo Māori.

Te Ahu o te Reo is a kaupapa Māori study framed around the following set of research questions:

1. Who is using te reo Māori and who they are using it with?
2. Where is te reo Māori being used?
3. How much te reo Māori is being used?
4. What is te reo Māori being used for?
5. Why is it being used in particular situations or not?
6. What is needed to further support communities and whānau to normalise the use of te reo Māori in homes and communities?

The sociolinguistic survey of the Māori language undertaken by Richard Benton and his team at NZCER in the 1970s looked at te reo Māori use in 100 communities across the North Island. Te Ahu o te Reo is a smaller study that shares some methodological similarities with the 1970s survey. It focuses on nine communities that give insight into a range of different contexts across Aotearoa. Kaupapa Māori researchers were brought together to work in their communities and alongside the NZCER–Te Wāhanga and Victoria University of Wellington project team. Overall, a team of 36 researchers and advisors worked together with the nine communities. The lead community researchers undertook interviews with pou reo, who were community leaders and advocates of te reo Māori, and with whānau who were involved in te reo Māori in some way. More than 59 pou reo were interviewed, as well as 448 adults and 158 tamariki from participating whānau.

The following section gives a brief overview of previous studies of the use and health of te reo Māori, and current national statistics on language proficiency and use. We then describe how we undertook this study. Chapter 2 describes the overall picture of te reo Māori use across the nine communities, followed by Chapter 3 which looks at what helps and hinders te reo Māori use. Chapter 4 draws from the pou reo interviews to explore how community contexts have a bearing on the use of te reo Māori. In the conclusion, we draw the threads together and make some suggestions to help whānau and communities in their desire to normalise the use of te reo Māori.

We have also drawn each community's material together to provide them with their own report, to support their vision and aspirations for te reo Māori. The full community reports are available at www.nzcer.org.nz/research/publications/te-ahu-o-te-reo. Part 2 of this report gives key material from each community.

The health of te reo Māori

In the early 1970s Māori across society, together with some Pākehā educators and academics, were voicing their concern about the precarious status of te reo Māori. A number of significant initiatives ensued, notably the Māori language petition presented to Parliament in 1972 by Te Reo Māori Society and Ngā Tamatoa. The 1970s socio-linguistic survey of language use in Māori households in 100 communities, was the first to explore the use of te reo Māori in depth, and to show the severity of Māori language decline.⁴

Richard Benton and his community teams looked at Māori language in different age groups and found that the use of te reo Māori had declined dramatically in all but a few of the 100 communities. Decreasing use across generations was apparent, and few children were using it at all. This showed that intergenerational transmission of the language had effectively ceased in most communities, providing further impetus to a groundswell of Māori-led initiatives that sought to reverse the decline. Initiatives that are considered milestone contributors to Māori language revitalisation include the establishment of the Rūātoki Bilingual School in 1977, Te Ataarangi in 1979, Hui Whakatauirā in the 1980s, Te Wānanga o Raukawa in 1981, Te Kōhanga Reo in 1982, and Kura Kaupapa Māori in 1985. Benton's study provided crucial evidence for the 1985–1986 Te Reo Māori claim to the Waitangi Tribunal, and influenced the creation of the Māori Language Act 1987. The Act recognised te reo Māori as an official language of Aotearoa and laid the ground for the establishment of Te Taura Whiri i te Reo Māori (1987), Te Upoko o Te Ika Māori Radio station in 1987, Māori Language Year in 1995, and Māori Television in 2004. Despite concerted efforts, however, te reo Māori remains vulnerable, and remains on UNESCO's endangered languages list.⁵

Since the 1970s sociolinguistic survey, a small but growing body of research has contributed to the overall picture of the status of te reo Māori. This includes recent collections such as *The Value of the Māori Language: Te Hua o Te Reo Māori* (Higgins, Rewi, Olsen-Reeder & Day (Eds), Huia, 2014), and *Maranga Mai:*

⁴ Benton, R. A. (1991). *The Māori Language: Dying or Reviving?* Wellington: New Zealand Council for Educational Research.

⁵ Moseley, C. (ed.). 2010. *Atlas of the World's Languages in Danger*, 3rd edn. Paris, UNESCO Publishing. Online version: <http://www.unesco.org/culture/en/endangeredlanguages/atlas>

Te Reo and Marae in Crisis? (Kawharu & Pfeiffer, Eds, University of Auckland Press, 2014), and a growing number of MA and PhD theses that investigate a variety of aspects of te reo Māori acquisition, use and status. Statistics New Zealand has routinely included questions about te reo Māori use in the census since 1996, and carried out fuller surveys in 2001 and 2013. Te Puni Kōkiri funded a series of surveys of attitudes, values and beliefs about te reo Māori from 2003 to 2009, and several subsequent papers have drawn on this data.

The picture from the census and survey data continues to show a decline in te reo Māori speakers. In the 1996 census, 25% of Māori said they could converse in te reo Māori. In 2013, the figure was 21%.⁶ In 2013, Statistics New Zealand's survey of Māori well-being, *Te Kupenga*,⁷ used data collected through kanohi-ki-te-kanohi interviews with 5000 Māori across Aotearoa New Zealand. It found that overall, 11% of Māori said they could speak te reo Māori very well or well, and 44% fairly well or not very well. While there were differences between the *Te Kupenga* sampling and the 2001 Te Puni Kōkiri survey of the Health of the Māori Language sampling, the 2013 data indicate some gains in speaking ability for all age groups other than those aged 55 or older (who had the highest speaking ability). Those in the 55+ age group were more likely to have learnt te reo Māori as their first language (15% compared with 8% of those aged 15–34).

Te Kupenga found that te reo Māori was spoken within the home by 35% of Māori adults, and 8% said they spoke as much te reo Māori there as they did English. Adults were most likely to speak te reo Māori with their own tamariki. However, the study found that speaking all or mostly te reo Māori outside the home was uncommon. *Te Kupenga* found strong links between knowing and using te reo Māori as an adult and:

- learning te reo Māori as a child
- participating in modern cultural practices
- knowing one's iwi identity.⁸

Methodology

Te Ahu o te Reo uses a methodological approach with some similarities to that used by Richard Benton's team in the 1970s sociolinguistic survey of Māori Language use.⁹ To that end we selected nine communities (eight of which were involved in the 1970s survey), and research teams undertook interviews in households within those communities. We also drew on questions from the 1970s study as we developed the interview schedules. Major differences in our methodological approach are that Te Ahu o te Reo is a kaupapa Māori study, we interviewed people in the South Island, and we interviewed tamariki as well as adults.

Kaupapa Māori research

The term "kaupapa Māori" arose in the context of education in the 1980s, in particular, Kōhanga Reo and Kura Kaupapa Māori. It has subsequently become widely used by Māori researchers as a research methodology. Kaupapa Māori has a particular focus on research as a process of transformation. With that comes specific cultural expectations such as the active participation of, and control by, Māori within all aspects of the research. As highlighted by Linda Tuhiwai Smith,¹⁰ a critical, political project integral to kaupapa Māori research is one that seeks to develop Māori-centred, Māori-defined and Māori-preferred methodological frameworks that help to fracture the negative effects of colonisation.

6 Statistics New Zealand. (December 2013). *Speakers of te reo Māori. NZ progress indicators*. http://www.stats.govt.nz/browse_for_stats/snapshots-of-nz/nz-progress-indicators/home/social/speakers-of-te-reo-maori.aspx

7 Statistics New Zealand. (2014). *Te Kupenga 2013 (English) – corrected*. http://www.stats.govt.nz/browse_for_stats/people_and_communities/maori/TeKupenga_HOTP13.aspx

8 Statistics New Zealand. (2014). *Ka mārō te aho tapu, ka tau te korowai: Te reo Māori findings from Te Kupenga 2013*. Available from www.stats.govt.nz.

9 Benton, Richard A. (1978). *Can the Māori Language Survive?* (Te Wāhanga Māori Occasional Paper No. 2). Wellington: New Zealand Council for Educational Research.

10 Smith, Linda Tuhiwai (1999). *Decolonising Methodologies: Research and Indigenous Peoples*. London & New York: Zed Books.

As a kaupapa Māori project, Te Ahu o te Reo is grounded in te ao Māori: it was undertaken by Māori, for the benefit of Māori, with Māori decision-making throughout. Kaupapa Māori community research teams drove the research process, within their communities. We used the kaupapa of whanaungatanga as our framing methodology (Bishop, 1996¹¹) to maximise the likelihood that the research would be of benefit to, and would resonate with, the communities we worked with. Whanaungatanga located and privileged whānau and pou reo at the centre of the research, so that their voices would be heard. In addition, our researchers were fluent in te reo Māori, and our consent forms, interview schedules and information sheets¹² were provided in te reo Māori or English, so that pou reo and whānau could use te reo Māori, English or a mix of both.

The research team

The research team of Te Ahu o te Reo consisted of members of NZCER–Te Wāhanga, Te Kawa a Māui at Victoria University of Wellington (VUW), lead community researchers, community researchers, project advisors, and NZCER colleagues.

The project was coordinated by Te Wāhanga at NZCER, in close partnership with the VUW team members. The lead community researchers were responsible for leading and managing fieldwork in their own communities, including choosing and working closely with community researchers.

The whole research team came together for a training hui in August 2015. The hui included discussion of ethics, and all research processes and trialling of instruments. This was an important step in the research approach, particularly with regards to ethics, and the kaupapa Māori approach to working in Māori communities. It led to changes in the draft instruments and refinements of the interviewing protocols.

Participants

Selecting the communities

The communities included in Te Ahu o te Reo were chosen in consultation with Te Taura Whiri i te reo Māori, who also shared the advice they had received from Richard Benton. We also worked with our project advisors and some of the lead community researchers to make the final selection.

Within the resources available for the research, we aimed to include a good cross-section of communities in terms of these criteria:

1. Communities identified in the 1970s survey by Richard Benton and his team as being strong in te reo Māori
2. Communities that had small numbers of proficient reo Māori speakers in the 1970s, but have since used targeted reo revitalisation strategies to strengthen their use of te reo Māori
3. Communities with high populations of Māori speakers
4. Communities with low populations of Māori speakers
5. Communities that represent diverse urban Māori realities
6. Communities that represent diverse rural Māori realities
7. Communities that volunteer to participate and are actively working on Māori language revitalisation.

The cross-section of communities we identified for the study were: Rūātoki, Kaitaia and Matawaia, West Auckland, South Auckland, Tauranga Moana, Wairoa, Taranaki and Christchurch. Table 1 shows the spread of communities in relation to these criteria.

11 Bishop, A. R. (1996). Collaborative research stories : Whakawhanaungatanga. Palmerston North, Dunmore Press.

12 Available in Appendix 1.

This report collates information from adults and tamariki who were interviewed about te reo Māori in each of these communities. This group is not representative of the entire Māori, or Māori speaking population in these communities. However, the findings presented here do provide an interesting snapshot of the use of te reo Māori in diverse communities in 2015. Quotes from participants have been included throughout the report to illustrate some of the findings through the voices of the people living in each community.

TABLE 1 **Communities taking part in Te Ahu o te Reo**

Criteria for selection	Communities								
	Kaitaia	Matawaia	South Auckland	West Auckland	Tauranga Moana	Rūātōki	Wairoa	Taranaki	Christchurch
Communities identified in the 1970s survey as strong reo communities	X	X				X			
Communities that have used targeted reo revitalisation strategies to strengthen their reo community							X		X
Communities with high populations of Māori speakers	X	X				X		X	
Communities with low populations of Māori speakers					X				X
Communities that represent diverse urban Māori realities			X	X					X
Communities that represent diverse rural Māori realities	X	X				X			
Communities that volunteer to participate and are actively working on Māori language revitalisation							X	X	

Lead community researchers

Once we had selected the communities, the research team from NZCER, Te Wāhanga and VUW used a whanaungatanga approach to identify lead researchers for each community. These lead researchers were selected on the basis of their whānau connections and their ability to manage a team of researchers who would undertake fieldwork within their community. The lead researchers undertook interviews with pou reo, and they gathered digital evidence of written occurrences of te reo Māori and English (signs, newspapers, posters, books, and the like, to understand the linguistic landscape of the community).¹³ The building of community research teams and their central involvement in the research was a means to support communities by contributing to local capacity for such work during and after Te Ahu o te Reo.

¹³ We had thought that this could be used to provide evidence of how visible and accepted te reo Māori is in the community landscape. We have not used this material for our reports, but we think there is considerable value in this approach, particularly for community investigation of support for the use and normalisation of te reo Māori.

The lead community researchers also worked with the core Te Wāhanga and VUW team and our project advisors to refine the methodology to ensure it would provide useful findings for both particular communities and at the national level. They provided feedback on the interview schedules after we had trialled them, which helped to further improve the interview schedules.

Pou reo

In each community, the lead researchers identified up to seven pou reo, who were community leaders and advocates for te reo Māori. Meeting with pou reo had the two-fold purpose of letting these key community people know about the research, and conducting kanohi-ki-te-kanohi interviews. Pou reo were asked to share their thoughts about te reo Māori in their community: the conditions and supports for its use, changes in the patterns of use over time, and their aspirations for its revitalisation and maintenance.

Most of the 59 pou reo gave permission for these interviews to be audio-recorded, and all agreed for the lead community researcher to take notes during the interviews, for the purposes of analysis by the Te Wāhanga research team.¹⁴ The thoughts shared by pou reo form a key part of each community report, and can be found in the sections titled “He kōrero nō [te hapori]”). We have also drawn on the pou reo interviews for this overall report. Most pou reo gave permission for their names to be used in Te Ahu o te Reo reports.

In addition to being interviewed, pou reo helped the lead researchers to develop community-specific questions to be included in the interview schedules for whānau in their own community. They helped to identify whānau who could be approached to participate in the study, and some also helped to select community researchers.

Whānau

Whānau are at the heart of this research, as their role in revitalising and maintaining te reo Māori is key. Each of the lead community researchers used their own networks and sought advice from pou reo to identify whānau to take part in Te Ahu o te Reo. We looked for whānau who either used, were learning, or supported te reo Māori, and who lived with, or were in close, regular contact with several generations of whānau. Our aim was to gain an understanding of the health of te reo Māori and what supports or hinders its use across generations and in a range of different communities.

The lead community researchers then invited those whānau to participate in the study. The criteria for identifying whānau, together with the whanaungatanga approach, resulted in a relatively high proportion of whānau participants who were involved in education.

Most whānau interviews were conducted in late 2015, with a final few being conducted in early 2016. Whānau participants were assured that their information would be shared only with the research team, and that no individual would be identifiable in the reports from the work.

Table 2 below shows some of the characteristics of the 606 participants from the whānau who gave their time to the study, including the language they used to answer our questions, and the composition of households. The table shows adults' engagement in work, study, and voluntary and community work, and tamariki participation in Māori-medium or English-medium education, since these are key contexts for opportunities to use te reo Māori; and for tamariki, whether they were in Māori-medium or English-medium education.

¹⁴ The recordings were returned to the lead community researchers after we had drawn material from them.

TABLE 2 **Adults and tamariki interviewed in Te Ahu o te Reo**

ADULTS		TAMARIKI	
Number of adults and tamariki interviewed			
448		158	
Language used in interview			
34% All in te reo Māori		46% All in te reo Māori	
5% Mostly in te reo Māori		4% Mostly in te reo Māori	
7% Some in te reo Māori		1% Some in te reo Māori	
19% A little in te reo Māori		15% A little in te reo Māori	
34% None in te reo Māori – English only		32% None in te reo Māori – English only	
Gender			
Female 60% Male 38%		Information on gender was not collected for tamariki	
Age			
16–20 years	10%	Up to 10 years	23%
21–40 years	43%	11–12 years	26%
41–65 years	39%	13–14 years	22%
Over 65 years	5%	15–16 years	18%
		17–18 years ¹⁵	8%
Work, study, and voluntary and community work		Māori-medium and English-medium education	
68% were in paid work		22% attended Kura Kaupapa Māori	
33% were studying		5% attended a Bilingual School	
60% did regular voluntary or community work		8% attended a Designated Character School	
		66% attended an English-medium school	

Adults and tamariki in the nine communities

We aimed for a total of 70–80 individual participants in each community. The spread of adults across the nine communities was relatively even except for the Matawaia and Kaitaia communities, where the original intention had been to report on these two communities as a combined Te Tai Tokerau group.

Our approach to identifying whānau resulted in a wider range for tamariki participant numbers across the nine communities. Some whānau had more tamariki than others; sometimes tamariki were available to take part when the interview time was made, and sometimes they were not. Table 3 shows the numbers of adults and tamariki interviewed in each of the nine communities.

¹⁵ In some communities, 16-to-20-year-olds were interviewed as adults, while in other communities, they were interviewed as tamariki.

TABLE 3 Number of adults and tamariki interviewed in each community

Community	Adults (n= 448 ¹⁶)		Tamariki (n= 158)	
	n	%	n	%
Kaitaia	30	7	2	1
Matawaia	34	8	6	4
Te Uru o Tāmaki—West Auckland	63	14	13	8
Tāmaki Makaurau ki te Tonga South Auckland	52	12	10	6
Tauranga Moana	46	10	33	21
Rūātoki	53	12	26	16
Wairoa	53	12	24	15
Taranaki	62	14	18	11
Ōtautahi Christchurch	54	12	26	16

Data collection

Interviews

The NZCER–Te Wāhanga team and Vini Olsen-Reeder from VUW-designed structured interview schedules with mainly open-ended questions, and some closed questions. In developing our questionnaires, the team drew on interview questions from the 1970s sociolinguistic survey of Māori Language use and such national studies as Statistic New Zealand’s *Te Kupenga 2013*, the *Health of the Māori Language and Attitudes to the Māori Language* surveys by Te Puni Kōkiri, and VUW research. We used grades of self-assessment of language proficiency used in *Te Kupenga* (originally used in the 2001 Survey of the Health of the Māori language).

The draft interview schedules were trialled with a small group of adults and tamariki from the Wellington region who were recruited through whanaungatanga connections to the research team. Trials were conducted in English and in te reo Māori. The interview schedules were refined with the help of the lead community researchers, and other team members.

Pou reo interview schedules were designed for interviews approximately 60–90 minutes in duration. For whānau participants, one schedule was developed for adults, and a separate but related schedule was developed for tamariki. Tamariki and adults were asked the same set of core questions, plus questions specific to each group. In addition, each community had the opportunity to add three additional questions specific to their own community. The interview schedules are shown in Appendices 2A–2D and 4A–4D.

In addition, we designed a short online survey to complement the kanohi-ki-te-kanohi interviews. This was created primarily for whānau who were unable to participate in kanohi-ki-te-kanohi interviews but still wanted to participate in the study. In line with the kaupapa Māori approach, the online survey was a

¹⁶ One respondent did not have identifying information linked to a specific community.

way of ensuring that the project provided an open and inclusive means for anyone from the community to contribute kōrero to the project.

The online survey went live in September 2015, and closed in February 2016. It was publicised initially by community researchers to whānau and thereafter through whānau social networks. Responses to the online survey were received in sufficient numbers for reporting from just two communities, Taranaki and Christchurch, and are covered in those community reports. The online survey was available in te reo Māori and English, and is included as Appendix 5.

Fieldwork

Fieldwork in the nine communities began after the training hui in August 2015. Our researchers were fluent in te reo Māori and English, and our interview schedules and information sheets were provided in te reo Māori and English, so that pou reo and whānau could use whichever language they felt most comfortable using at any time. We aimed to achieve consistency across the communities in the use of the Te Ahu o te Reo interview schedules while respecting the unique nature of each community.

For each interviewee, community researchers either recorded responses in hard-copy or digital booklets on a laptop during the interview. Lead community researchers copied or scanned the completed booklets as a back-up set, to prevent loss of data. The booklets were then sent to NZCER in Wellington for analysis.

Approach to analysing whānau responses

Once the NZCER team had received the completed whānau questionnaires for adults and tamariki, we analysed the data and developed an overall picture across all the communities, and a statistical picture for each community. This comprises the substance of Part 1 and Part 2 of this report.

The NZCER and VUW research teams worked together using a kaupapa Māori lens to identify key themes for each open-ended question in the whānau interviews, drawing on responses. Once an initial set of codes were developed, we trialled and refined them, then used them to code the 606 whānau interview booklets. We then generated frequency tables,¹⁷ first for each community, and then for the overall picture. For this overall report, we also cross-tabulated data to look at relationships between different questions—for example, how does learning te reo Māori as a first language relate to its use with friends and acquaintances?

In this report we provide quantitative findings to describe the overall picture across the nine communities that took part in Te Ahu, and to explore what lies behind different patterns of use of te reo Māori at home, at work, study, or voluntary or community activity, at kura or school, and in friendships. We focus particularly on differences related to proficiency levels, learning te reo Māori in childhood, and participation in Kōhanga Reo and Kura Kaupapa Māori.

The term “normalisation” has been used in this report to describe a state or environment where the use of te reo Māori is considered normal, a part of everyday life, the language that people expect will be used. Different communities had different priorities for normalisation of te reo Māori. For some communities, it was crucial that te reo Māori be used throughout the wider community. For others, the priority was reo Māori use in the home or at the marae.

We use quotes from participants to convey the experiences and learnings that have mattered to people, and that have helped or hindered their use of te reo.

¹⁷ A frequency table depicts the number of times a common answer or code is given by people taking part in the research.

2.

Te whakamahi i te reo Māori

Use of te reo Māori

Key findings

Who is using te reo Māori and who are they using it with?

1. Whānau in Te Ahu o te Reo (kaumātua, mātua and tamariki) were using te reo Māori inter-generationally in all communities.
2. Whānau were most commonly using te reo Māori amongst two or three generations.
3. Nearly three-quarters (71%) of adults were speaking te reo Māori with their whānau at least sometimes or on most days. Twenty-one percent did so every day.
4. More than half (56%) of adults who used te reo Māori with their whānau would talk about anything and everything in te reo Māori.
5. The most common barrier to speaking te reo Māori within whānau was whānau members not being able to speak or understand te reo Māori.
6. Whānau members who rarely or never spoke te reo Māori could and often did support those who spoke te reo Māori.
7. Just over a third of the adults and a third of the tamariki used te reo Māori with their Māori-speaking friends and acquaintances
8. More than half the adults and tamariki had recently used te reo Māori with people they had not met before.

Where is te reo Māori being used and what is te reo Māori being used for?

1. Adults and tamariki identified language domains where te reo Māori was normal, expected or even compulsory. They include place domains such as kura, people domains such as people who always speak te reo Māori to Māori speakers or learners, and context domains such as karanga and whaikōrero.
2. When they spoke te reo Māori with their whānau, more than half of adults (60%) said they did this anywhere and everywhere.
3. Around two-fifths of the adults who were working, studying or undertaking voluntary or community work said a lot of their work, study, or activities were conducted in te reo Māori.

4. Te reo Māori was used more often in formal, structured Māori environments or contexts, for example Māori-medium classrooms for tamariki or whaikōrero and karanga for adults.
5. Adults and tamariki were likely to use a mix of te reo Māori and English in informal environments, for example in the school playground, or in the kitchen at the marae.
6. Te reo Māori was most frequently heard by adults and tamariki at marae, Kura Kaupapa Māori and Kōhanga Reo/Puna Reo.
7. When adults heard te reo Māori in the community, it was in a wide variety of places.
8. Adults and tamariki were most likely to notice opportunities to read and write te reo Māori in education settings and in libraries.

We answer the first research question *who is using te reo Māori and who are they using it with?* by exploring whānau (adults and tamariki) reo Māori use at home, between generations, with friends and acquaintances, and beyond that, with people they do not know. The two questions concerning *where te reo Māori is being used* and *what te reo Māori is being used for* are closely linked. They are answered through looking at whānau use of te reo Māori in places and in contexts where they spend a lot of time: at work, in study, and in voluntary or community work for the adults, and at kura or school for the tamariki. We also look at reo Māori use on the marae and in the wider community.

Who is using te reo Māori and who are they using it with?

Households

Five percent of adults were living on their own and 10% were living in households with one other person. Fifty-five percent of adults were living in households with two to four others, and 19% with five or six others. Eight percent of adults were living in households with seven or eight others; and 2% were living in households with 9 or 10 others. Sixty-eight adults were connected to a second household.

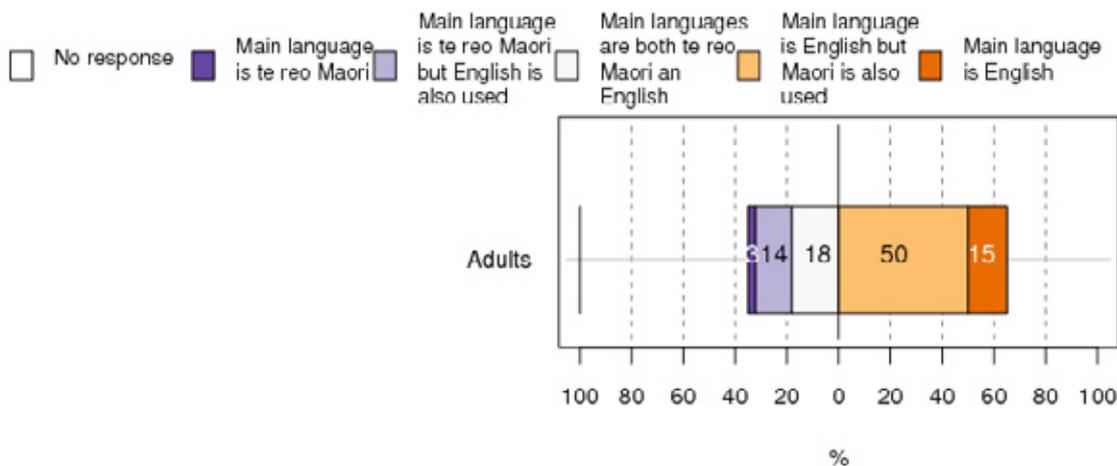
Tamariki were most likely to be living with one or both parents, with their siblings, and/or with their kuia. Forty-one tamariki were connected to a second household.

Household languages

Of the 448 adults interviewed, at least 85% were living in households where some te reo Māori was spoken. Te reo Māori use within these households ranged from te reo Māori being the main language¹⁸ (3%) to English being the main language (65%), as shown in Figure 1.

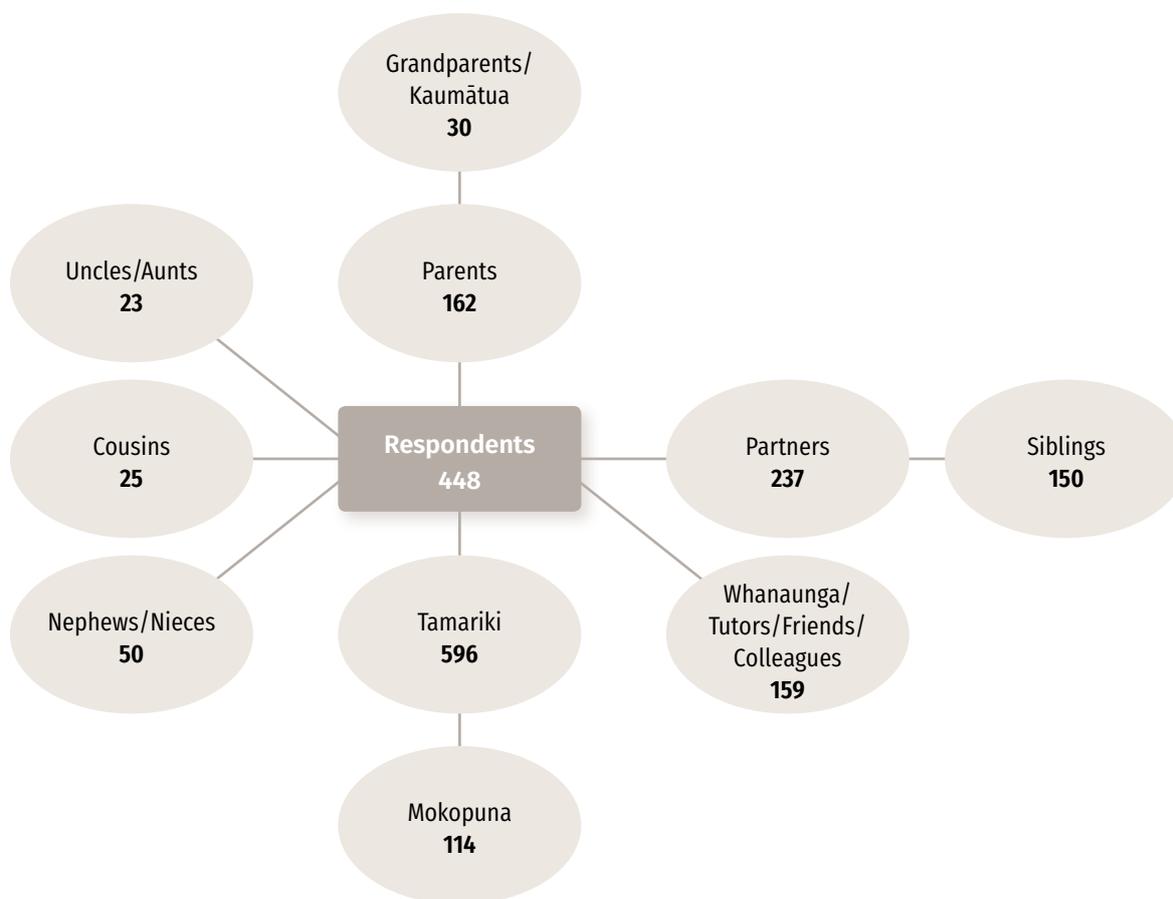
¹⁸ We asked “What’s the main language you use at home in the evenings?” so that people would think of everyday use with the whānau they live with.

FIGURE 1 Main household language reported by adults



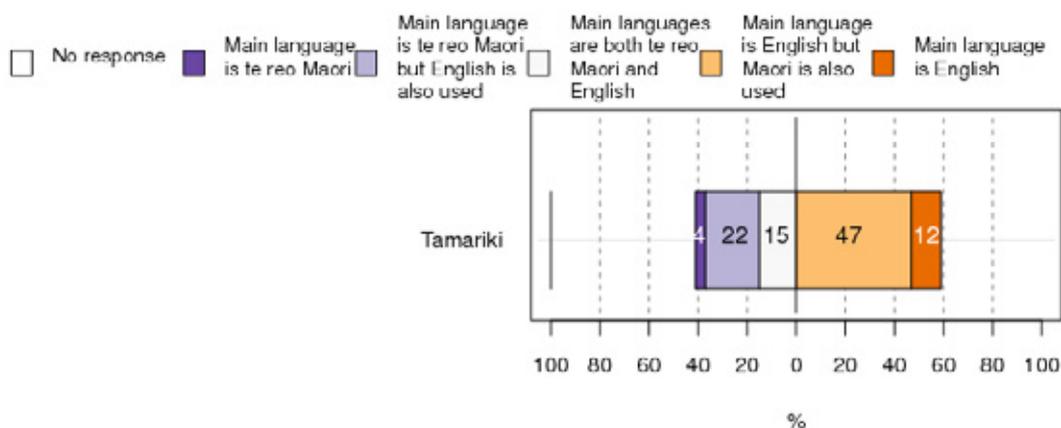
Other languages besides te reo Māori and English spoken in these households as second or third languages included Pasifika languages, New Zealand sign language, European languages, and North Asian languages. Within these households, adults were most likely to be living with their tamariki, their own partners, followed by parents, other relatives, mokopuna, and siblings. Figure 2 shows relationships in adults' main household.

FIGURE 2 Household relationships for adults



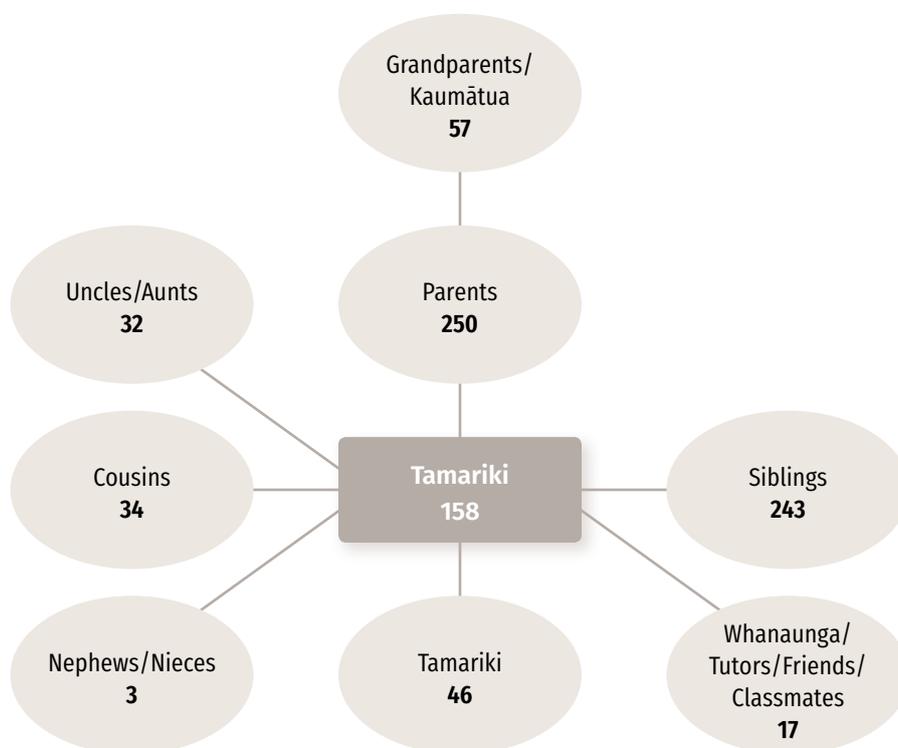
Tamariki reported a similar pattern of main language for their household, with somewhat more (26%) living in households where the main language was te reo Māori. Figure 3 shows the main household languages used in tamariki households.

FIGURE 3 Main household language reported by tamariki



Tamariki were most likely to say they were living with their parents and siblings, and then with a grandparent—more often with their kuia and less frequently with their koroua, as shown in Figure 4.

FIGURE 4 Tamariki first household relationships



Adults who were connected to a second household (15%), identified English (11%) and te reo Māori (8%) as the main languages used at home. One adult said that Tongan was the main language used. Adults said that the people in these second households included parents, brothers, mokopuna, nieces and nephews, or sisters.

Of the 26% of tamariki who were connected to a second household, 13% said the main language at home was te reo Māori, and 22% said it was English. Whānau members in these second households were most often their kuia, father or mother, a sibling, koroua, or an aunty.

Communication within and across generations within whānau

Intergenerational use of a language is one of the most important indicators of a healthy language,¹⁹ and is considered essential for successful reo Māori revitalisation. An aim of Te Ahu o te Reo was to explore the inter- and intra-generational reo Māori relationships in the nine communities. Each adult and tamaiti we interviewed had their own unique set of reo Māori speaking relationships. These ranged from those who were using te reo Māori with one other generation (for example parents with their tamariki) to those who were using te reo Māori across three or four generations including their own (for example, tamariki and their kaumātua, parents, tuākana and tēina).

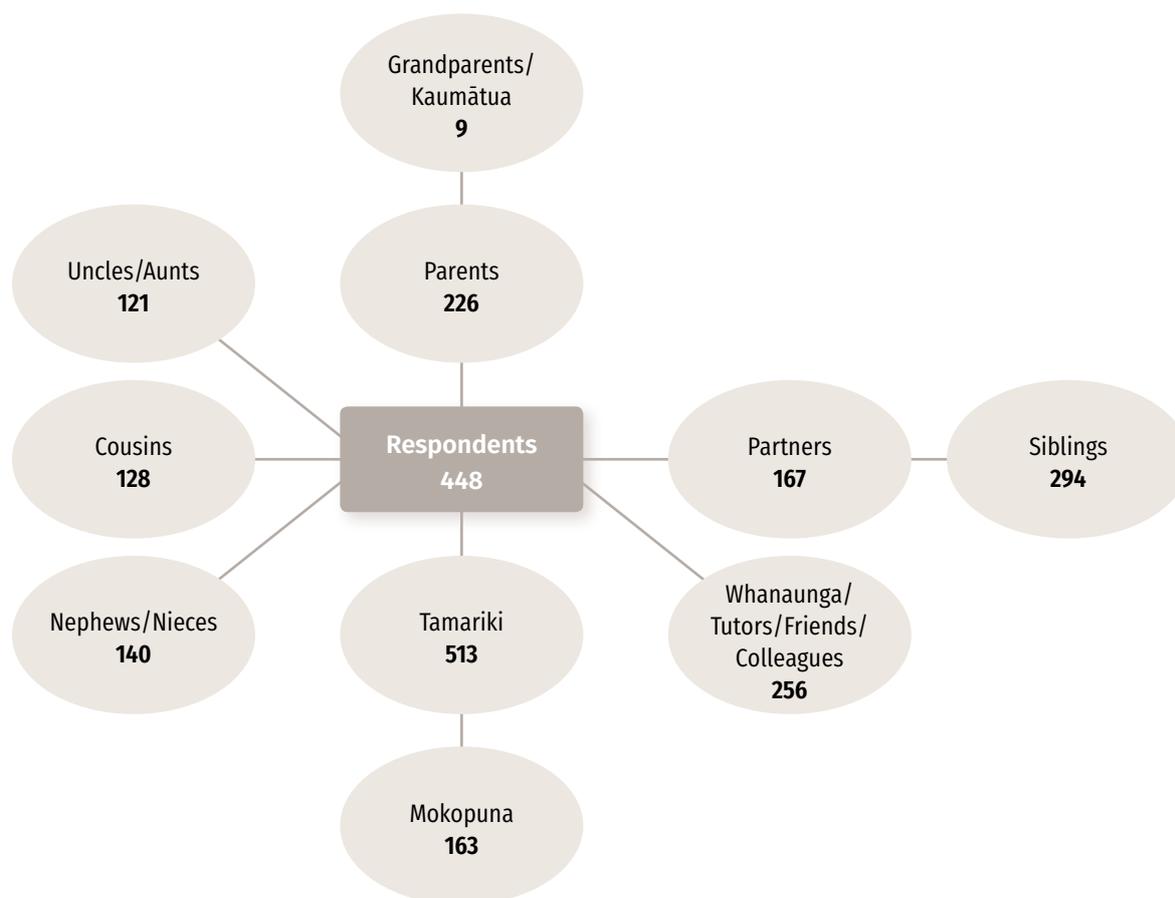
We asked adults and tamariki to tell us about the people within their whānau that they had used te reo Māori with over the past 4 weeks.

Adults reported using te reo Māori with a total of 21 different combinations of relationships and generations. The most common combinations included three generations (15%), or parents and tamariki and sometimes others (14%).

Figure 5 illustrates te reo Māori relationships that adults reported. When asked who they had used te reo Māori within their whānau, 448 adults described relationships with 2142 people. Relationships to the respondent were categorised into ten groups. Grandparents/Kaumātua (includes Grand Aunty and Grand Uncle), Parents (including step-parents, parents-in-law), Uncles/Aunts, Cousins, Partners, Siblings (including siblings-in-law), Nephews/Nieces, Tamariki (including step-children, children-in-law), Mokopuna and a tenth group that included whanaunga, friends, work colleagues, and tutors. The numbers in the figure show how many in each of these groups the respondents had a reo Māori relationship with. The figure is arranged to show the generational structure of these relationships.

19 Fishman, J.A. (1991). *Reversing language shift*. Clevedon: Multilingual Matters.

FIGURE 5 Adult reo-Māori relationships within whānau



For the adults, and starting with the senior members within the whānau:

- 10% had used te reo Māori with their kuia, and 6% said their koroua. 5% mentioned kaumātua.
- 25% said they used te reo Māori with their mother and 16% said they did so with their father.
- 12% said they used te reo Māori with an Aunty, and 11% with an Uncle.
- A further 4% mentioned their mother-in-law, and 3% said their father-in-law.

Within their own generation:

- 23% had used te reo Māori with sisters, 18% with brothers and 5% said siblings.
- 14% mentioned their partner (gender unspecified), 13% a male partner, and 10% a female partner.
- 17% said they had used te reo Māori with their cousins
- 5% said they used te reo Māori with a brother-in-law and 5% with a sister-in-law.

Within the next one or two generations:

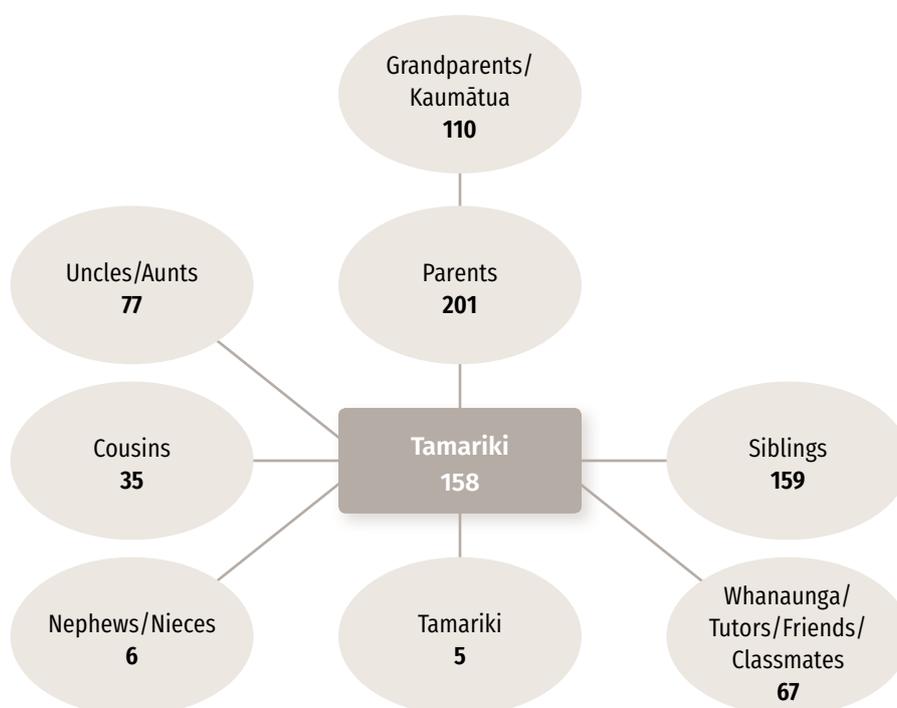
- 21% had used te reo Māori with their own tamariki (gender unspecified), 28% with their daughter, 27% with their son
- 20% of adults used te reo Māori with nieces and nephews.
- 3% of adults said they used te reo Māori with their daughter-in-law, and 2% with their son-in-law.
- 23% of adults used te reo Māori with their mokopuna.

Fifteen percent of adults said they had used te reo Māori with whanaunga. Other relations with whom te reo Māori had been used in the preceding four weeks included step mother or step father, step daughter, step son, whāngai, grand Aunty, and grand Uncle.

Interestingly, when adults were asked about using te reo Māori within their whānau, some talked about people whom they considered to be whānau through shared kaupapa, rather than shared whakapapa. Ten percent talked about friends, 7% mentioned work colleagues and a few mentioned tamariki at kura/school or tutors.

Figure 6 describes the reo Māori relationships for tamariki. When asked who they had used te reo Māori with in their whānau over the preceding 4 weeks, tamariki described 673 people. The relationship of these people to the tamariki was categorised into eight groups: grandparents/kaumātua, mātua/parents (including mātua whāngai and adoptive or foster parents), uncles/aunts, cousins, siblings, nephews/nieces, tamariki (including adopted children) and an eighth group that included whanaunga, friends, classmates, tutors. The numbers in the figure show how many in each of these groups the respondents had a reo Māori relationship with. The figure is arranged to show the generational structure of these relationships.

FIGURE 6 Tamariki reo Māori relationships within whānau



- 36% of tamariki had used te reo Māori with their grandmothers and 27% with their grandfathers.
- tamariki were most likely to have used te reo Māori with their mothers (69%) and their fathers (54%).
- 23% of tamariki said they had used te reo Māori with their Aunty, and 16% mentioned their Uncle.
- 35% of tamariki had used te reo Māori with brothers, 32% with sisters, and 6% with siblings (gender unspecified).
- 17% of tamariki mentioned cousins.

Three percent of tamariki mentioned nieces or nephews, and 3% said whanaunga. Other relations with whom the tamariki had used te reo Māori with over the past 4 weeks included stepfather, stepmother, adoptive father, adoptive mother, whāngai, tamariki, and kaumātua.

Some tamariki also talked about people they considered to be whānau through shared kaupapa, rather than shared whakapapa. Seventeen percent of tamariki said they used te reo Māori with their kaiako, 5% said friends, 5% said tamariki i te kura / friends at school, and 1% said classmates.

In relation to inter-generational transmission, all these relationships are important, and it is heartening to see the wide variety of connections that adults and tamariki whānau have with reo Māori speakers of all ages.

Patterns of reo Māori use

To find out more about reo Māori use across generations, we asked people to tell us about the age of the people within their whānau with whom they were using te reo Māori, how often they used te reo Māori with them, where, what they talked about, and through what medium.

Adults were most likely to use te reo Māori with people in their whānau aged 0–20 years (36%), and then with age groups 21–40 years (25%) and 41–60 years (23%).

Seventy-six percent of the adults told us how often they used te reo Māori with their whānau.²⁰

- 21% spoke te reo Māori with their whānau every day
- 33% spoke te reo Māori with their whānau on most days
- 38% spoke te reo Māori with their whānau sometimes
- 8% spoke te reo Māori with their whānau rarely.

Almost all the conversation in te reo Māori was face-to-face (93%). People also used phones (43%), texting (31%), online sharing (19%), email (14%), and Skype (6%) to communicate with whānau in te reo Māori.

When adults spoke te reo Māori with their whānau, many said they talked about anything and everything. For others te reo Māori was the language to talk about their relationships, identity, and language.

- ‘everything and anything’ (56%)
- whānau (28%)
- what happened in the day (26%)
- specific topics only (21%)
- whānau history or identity (15%)
- te reo Māori (14%).

Some talked here about the nature of the language they used, with 20% describing a sprinkle of Māori phrases or words in English sentences, and 8% a sprinkle of English phrases or words in Māori sentences.

Whānau with whom te reo Māori is not used

Over half of the adults, and more than three-quarters of the tamariki said that there were people in their whānau that they rarely used te reo Māori with, if at all.

Two-fifths of the adults (41%) spoke te reo Māori to everyone in their whānau. The other 59% said there were people in their whānau that they rarely used te reo Māori with, if at all. On average, there were about two of these people in their whānau. Many of these people did not live in the same household: 65%. Six percent sometimes lived in the same household as the respondent. Twenty-nine percent were part of the respondent’s household. A quarter of them were seen every day or most days by the respondents.

When asked who they rarely used te reo Māori with, adults mentioned their own parents and siblings more frequently than grandparents, partners, or tamariki.

- 7% mentioned kuia, 3% koroua
- 24% mentioned their mother, and 24%, their father
- 7% mentioned an aunty and 6% an uncle

²⁰ One of the lead community researchers noted possible ambiguity in the te reo Māori version of the question about frequency of use of te reo Māori with whānau in our interview schedule. For example, someone who spoke te reo Māori once a month with a person could see this in terms of frequency—how often they see this person they speak te reo Māori with, as intended, and answer rarely. Alternatively, they could have seen this in terms of use of te reo Māori, and therefore say they used te reo Māori always when they saw that person. We do not know how often people answered in terms of the latter interpretation, which could lead to some over-estimation of the frequency of te reo Māori use.

- 24% mentioned a brother and 21% a sister, and 4% mentioned a sibling (gender unspecified)
- 16% mentioned their partner
- 12% mentioned a son or daughter, and 3% tamariki.

Also mentioned were cousins (8%), whanaunga (6%), and 5% talked about their brother-in-law, and 5% about their sister-in-law.

Five percent of adults said they rarely used te reo Māori with (some) nieces and nephews. Three percent mentioned (some) mokopuna. Other relations mentioned (by fewer than 2% of this group) included step-father, father-in-law, son-in-law, step-mother, daughter-in-law, step-son, step-daughter, whāngai, and kaumātua. Three percent of adults mentioned their friends, and 1% talked about work colleagues.

The main reason for not using te reo Māori with these whānau members was that they did not understand or speak it (57% of this group). Some also said that they chose English as their means of communication because that was the language they were accustomed to using with this person, or that it was the language they had established their relationship in (14% of this group). Some adults thought it would make the listener feel uncomfortable if they spoke Māori (8%) and a few said it was because the person was not Māori, the person was not interested in te reo Māori, or did not reply in te reo Māori.

Eighty-two percent of tamariki said there were people in their whānau that they rarely used te reo Māori with, if at all. Fifty-one percent said these people lived with them, and 11% said they sometimes lived in the same household.

Support for the use of te reo Māori from whānau who do not speak it with participants

Having people to speak te reo Māori with was a key supporting factor for adults and tamariki (see Chapter 3). They also talked about how whānau members who did not speak te reo Māori with them still supported them to use the language (87% of the adults and 78% of the tamariki who had someone in their whānau who rarely or never spoke te reo Māori with them).

The adults also identified other supportive factors such as active encouragement, not being negative or discouraging, acknowledgement of and pride in the person's reo Māori knowledge, speaking some te reo Māori to children or sending tamariki to Māori-medium education. Some also asked questions in te reo Māori, tried to pronounce Māori words properly, or attended Māori language events.

Ka rongo au i a ia e kōrero ana i ētahi kupu Māori ki āku pēpi, ngā tamariki. (Adult—Kaitiaia)

They come to our Māori events [and] kaupapa, like Polyfest [and] kapa haka. (Adult—West Auckland)

Half the adults said these whānau members also supported and encouraged others to use te reo Māori.

Tamariki reported that there were whānau members who they did not use te reo Māori with. Tamariki said these whānau members supported them in various ways, including by sending tamariki to Māori-medium education, encouraging them to kōrero Māori, listening to them speak te reo Māori, transporting them to Māori events, watching them perform at these events, and talking with them about Māori culture and history.

Kāore ia e whakahē i tō mātou reo Māori. (Tamaiti—Christchurch)

My Nan watches me at kapa haka practices. She doesn't understand the language but she knows what to do on a marae. (Tamaiti—Wairoa)

Speaking te reo Māori with friends and acquaintances

Most of the adults used te reo Māori with their Māori-speaking friends and acquaintances, and most of the tamariki used it with their Māori-speaking friends. Table 4 shows that just over a third of the adults and a third of the tamariki used it within these relationships all or most of the time.

TABLE 4 Frequency of te reo Māori use by adults and tamariki

	Adults (n = 448) (with friends and acquaintances)	Tamariki (n = 158) (with friends)
Frequency	%	%
All/most of the time	38	33
Only some of the time	46	49
Hardly or never	15	17

Using te reo Māori with strangers

We asked adults and tamariki whether they were using te reo Māori with people they did not know. We found that 63% of the adults and 55% of the tamariki had spoken or written to someone they did not know in te reo Māori.

I uiui au i ētahi tāngata tauhou ki a au... ahakoa taku mōhio kāore ō rātou reo Māori, ka tuku tonu taku mihi reo Māori, kātahi ka whakapākehātia. (Adult—West Auckland)

It was for a Māori funded scholarship by email and in the interview process (skype). (Adult—Christchurch)

Thirty-one percent of the adults had used te reo Māori with a stranger in the last week, 12% within the last month, and 14% within the last 2 to 12 months. Four percent of adults had done so more than a year ago. Close to half of these occasions of using te reo Māori with someone who was not personally known to them occurred in their local community, 25% outside that community, and 26% online.

Twelve percent of the tamariki had used te reo Māori with a stranger within the last week, 16% within the last month, and 15% within the past 2 to 12 months. Five percent of tamariki had done so more than a year ago, and 4% could not remember when they had last done so. Tamariki were most likely to use te reo Māori with people they did not know in their local community (58%), or another location (36%), and less likely to be using te reo Māori with unknown people online (7%).

Where is te reo Māori being used and what is it being used for?

Places where whānau used te reo Māori

Adults and tamariki talked about language domains where te reo Māori was normal, expected or even 'compulsory'. They included place domains such as kura, people domains such as people who always speak te reo Māori to Māori speakers or learners, and context domains, such as karanga and whaikōrero.

When adults used te reo Māori with their whānau, they used it in a range of locations, often in several locations with the same person. These locations were:

- 'anywhere and everywhere' (60%)
- inside the home (41%)
- on the marae (22%)
- wāhi Māori²¹ other than marae or Māori-medium education settings (13%)
- a tikanga Māori event (13%)
- Kōhanga Reo or Kura Kaupapa Māori (12%)
- while travelling (11%)
- shopping (10%)
- sports (6%)

21 For example, a kapa haka venue or an iwi festival location.

Adults' use of te reo Māori in the workplace, in study, and in regular voluntary work

Around two-fifths of the adults who were working, studying or undertaking voluntary or community work said a lot of their work, study, or activities were conducted in te reo Māori. Somewhat fewer said they used te reo Māori most or all of the time in their work, study, or voluntary work. These proportions are likely to be higher than the general Māori population, since our whanaungatanga approach resulted in a high number of Māori speaking participants for Te Ahu o te Reo Māori. Table 5 indicates that study gave the most opportunity for te reo Māori use, followed by voluntary or community work, and then paid work.

TABLE 5 Adults' use of te reo Māori in the workplace, in study, and in regular voluntary work

	Work (305 adults)	Study (146 adults)	Voluntary/ community work (271 adults)
Frequency	%	%	%
I use te reo Māori most or all of the time	34	41	33
I can talk about anything in te reo Māori there	39	40	31
I used te reo Māori in the interview for my job	27	NA	NA
We/I conduct a lot of our work/study/activity in te reo Māori	42	41	39
I use te reo Māori only for some topics	35	30	35
I use te reo Māori only in formal greetings	23	23	27
I use only some te reo Māori words or phrases	27	23	32
I hardly ever or never use te reo Māori there	35	10	10

Fifty-seven percent of the adults in paid work were in full-time employment. Many worked in education (27% of those interviewed, n = 123) while others worked in a wide range of occupations.

Tamariki use of te reo Māori at school

Tamariki were far more likely to use te reo Māori most or all of the time where they were also learning te reo Māori or learning through the medium of Māori, in classrooms, than in the playground, as shown in Table 6.

TABLE 6 Te reo Māori use in the classroom and playground

Frequency	Classroom use		Playground use	
	n	%	n	%
All of the time	36	23	6	4
Most of the time	54	34	32	20
Sometimes	46	29	58	37
Never / hardly ever	20	13	59	37

Te reo Māori use at the marae

The marae is a domain that is traditionally associated with reo Māori use. Seventy-nine percent of the adults and 68% of the tamariki had been to a marae within the last month. Nineteen percent of adults and 27% of tamariki had visited within the last year. Two percent of adults and 3% of tamariki had visited a marae within the last 5 years, and 2% of adults more than 5 years ago. One percent of adults and 1% of tamariki could not remember the last time they had visited.

Tangihanga, hura kōhatu or kawē mate were the most common reason adults (39%) and tamariki (44%) visited marae. Other reasons for going to marae for adults were for celebrations (18%), hui (14%), wānanga tikanga (14%), kapa haka (9%), and iwi and hapū events (6%).

Less common reasons given for visiting marae were for working bees, education, kura or school, church, whānau reunions, pōwhiri and whakatau, Kura Reo, work, professional learning and development hui, mau rākau (Māori martial arts), Manu Kōrero speech competition, hanging out, whakawhanaungatanga (establishing and maintaining relationships), waiata (song) and waka ama.

Tamariki also visited marae for celebrations (15%), kapa haka (13%), wānanga (8%), whānau reunions (6%), and reasons related to kura, school or Kōhanga Reo/Puna Reo (6%). Less common reasons given by tamariki for their marae visits were hui, iwi and hapū events, working bees, church, Kura Reo or wānanga reo, pōwhiri and whakatau (greeting ceremonies), for 'hanging out', because of a parent's job, for mau rākau, manu kōrero and for looking after manuhiri.

Formal and informal communication on the marae

Formal communication on the marae was most likely to be conducted entirely in te reo Māori. Eighty-eight percent of adults noted this was the case for karakia, 81% for karanga, and 79% for whaikōrero.

In contrast, less than half of the adults (48%) said that hui were conducted entirely in te reo Māori; 19% said mostly te reo Māori was used, and 15% said some te reo Māori was used. When observing conversations during meal preparation, only 12% of adults said these were all in te reo Māori; 15% said mostly te reo Māori was used, 31% said some te reo Māori was used, and 20% said a little te reo Māori was used.

These adults saw te reo Māori being used more frequently for carrying out rituals on the marae, such as karakia, karanga and whaikōrero. These rituals generally have an element of training or preparation to them, and an expectation that they will be conducted in te reo Māori that reinforces its use. Adults observed a mix of te reo Māori being used in hui, and even greater use of English in meal preparation.

A pou reo from West Auckland observed that the language being spoken today was significantly different from when he was younger. He made particular note of the declining use of te reo ōpaki.

2. Te whakamahi i te reo Māori | Use of te reo Māori

Tamariki ana, āhua ōpaki te reo. Hātakēhi, ahakoa he hui ōkawa. Ināianeī, kua ngaro tērā momo i roto i ngā hui – pōwhiri, whakatau – tino ōkawa, tapu nei te āhua. (Pou reo—West Auckland)

Adults were most likely to notice kaumātua and tamariki having conversations entirely in te reo Māori, followed by adults having conversations with other adults. They were least likely to hear conversations between tamariki that were all or mostly in te reo Māori. Table 7 shows that while conversations involving an adult mostly had at least some te reo Māori used, 41% of the adults thought that conversations between tamariki used only a little te reo Māori, or less.

TABLE 7 **Adults’ observations of the use of te reo Māori in conversation at marae**

	Between adults	Between kaumātua and tamariki	Between adults and tamariki	Between tamariki
Amount of reo Māori	%	%	%	%
All in te reo Māori	21	25	15	9
Mostly in te reo Māori	20	18	21	10
Some in te reo Māori	33	26	31	23
A little in te reo Māori	16	11	15	22
No te reo Māori /all English	6	5	7	19
Don’t know	1	6	5	8

Tamariki observations give a similar picture. Table 8 shows that they were more likely to hear adults using te reo Māori all of most of the time when they chatted, followed by adults talking with tamariki talking to each other in English, than when tamariki talked with adults, or adults talked together.

TABLE 8 **Tamariki observations of the use of te reo Māori in conversation at marae**

	Adults chatting in te reo Māori	Adults and tamariki talking together in te reo Māori	Between tamariki talking together in te reo Māori
Frequency of reo Māori use	%	%	%
All of the time	22	16	4
Most of the time	37	32	16
Sometimes	29	37	51
Never/hardly ever	8	12	25

Te hāpori, te papakāinga, te whārua | Te reo Māori in the community

Te reo Māori is being heard by adults in a wide variety of places in their community, particularly marae, Kura Kaupapa Māori and Kōhanga Reo. Table 9 shows this range.

TABLE 9 Places in the community where adults have heard te reo Māori

Place	%
Marae	82
Māori-medium: Kura Kaupapa Māori	59
Māori-medium: Kōhanga Reo / Puna Reo	53
Sports grounds	40
Supermarket	36
Shops	35
Tertiary education	33
Church	32
Iwi organisation	31
Primary / intermediate school	27
Māori health provider / hauora	25
Secondary school	24
The bush / beach / river	24
Club or interest group	23
Cafes	22
Petrol station	14
Library	14
Bars / pub	14
Gym/fitness centre	13
English medium education institution	11
Gala day	11
Government department	11
Whānau gathering places/whānau hui/iwi festivals	10

Other places mentioned (by fewer than 10%) included people’s homes, kapa haka venues, courthouses, public transport, the street, farmers/community markets, urupā, school/kura/ECE, swimming pools, wānanga reo venues, health providers, hospitals, Matatini venues, community centres, theatre/ballet/ opera, waka ama, Manu Kōrero venues, airports, banks, mau rākau venues or simply “i ngā wāhi katoa”.

The speakers themselves influenced where te reo Māori is being used and heard. Several pou reo observed that they notice te reo Māori being used in the community because they are themselves domains of te reo Māori, and take the reo with them wherever they go.

Ko ngā wāhi kōrero Māori, ko ngā wāhi e hāereere nei ahau. I ōku kawenga katoa ko te reo taku hoa haere. (Pou reo—Wairoa)

In Tauranga Moana, a pou reo spoke of committing to use te reo Māori everywhere, “kua kaha tātou ki te kōrero Māori i ngā wāhi katoa”. West Auckland participants noted the use of te reo Māori amongst different generations and in a variety of contexts.

Kapa haka, papa tākaro, outdoor festivals – ka rongo i ngā mātua, rangatahi e kōrero ana ki ngā tamariki.
(Adult—West Auckland)

Tamariki also noticed te reo Māori being used in many places in the community including marae, Māori-medium education settings (Kōhanga Reo / Puna Reo, Kura Kaupapa Māori and Wānanga reo or Kura Reo), English-medium education settings, local businesses and community spaces such as sports grounds. Table 10 shows this range.

TABLE 10 Places in the community where tamariki have heard te reo Māori

Place	%
Marae	42
Māori medium: Kura Kaupapa Māori	39
Kōhanga Reo	15
Shops	37
Sports grounds	34
Primary / intermediate school	29
Church	29
Secondary school	20
Parent’s workplace	20
Public places	17
Library	17
Māori health provider	16
Cafes	15
Other people’s homes	15
Club or interest group	14
Petrol station	10

Other places (mentioned in less than 10% of responses) included tertiary institutions, kapa haka venues, gyms or fitness centres, English-medium education settings, public transport, the bush, beach or river, schools or kura, government departments, the street, waka ama, Manu Kōrero venues, urupā, community centres, Matatini venues, health providers, swimming pools, mau rākau venues, theatre/ballet/opera, wānanga reo, airports, post offices or iwi organisations.

When asked to say where te reo Māori was used *most* in their community, the adults named marae (56%), Kura Kaupapa Māori (46%), followed by Kōhanga Reo/Puna Reo (28%) which are all place domains that are strongly associated with te reo Māori. Tamariki also said that te reo Māori was most often used at marae (42%), Kura Kaupapa Māori (39%) and Kōhanga Reo/Puna Reo (15%).

A few adults (between 5% and 15%) mentioned whānau gatherings, iwi festivals and other Māori events, schools and tertiary institutions, other people's homes, churches and kapa haka venues.

Reading and writing te reo Māori in the community

Adults (29%) and tamariki were most likely to notice opportunities to read or write in te reo Māori in education settings. Adults also mentioned libraries (24%), and local businesses including shops (14%) and supermarkets (14%).

Mehemea ka haere koe ki PAK'nSAVE, ka kite koe i ngā signage ki te seafood department, ko te wāhi kaimoana. (Adult—Kaitaia)

Adults were also likely to have noticed opportunities to read or write in te reo Māori in hospitals or public health providers (13%), at automatic teller machines (ATMs) and banks (12%) and road signs (12%), government agencies and local authorities (11%), at marae (9%) and in Māori organisations (9%).

Less frequently mentioned opportunities included: government and non-government forms, community centres, internet, Māori health services, workplace, dentist and doctors' offices, bus stations, art galleries and museums, post office, church, urupā, local swimming pools, local paper, formal communication to businesses, information centre, and Māori television.

Tamariki were most likely to have noticed opportunities to read or write in te reo Māori in their local community in education settings, (31%), libraries (17%), shops (17%), road signs (10%), marae, (8%), the supermarket (7%).

A few tamariki also mentioned opportunities to read or write in te reo Māori included: community centres, Māori organisations, advertising posters and billboards, dentist and doctors' offices, hospitals or public health providers, ATMs and banks, internet, art galleries and museums, government agencies and local authorities, non-government forms, urupā, local papers, Māori Television, and church.

Commentary

There are whānau using te reo Māori inter- and intra-generationally to some extent in every community. This is an important finding, and these types of reo relationships between adults and tamariki, adults and adults, and tamariki and tamariki need to be nurtured in a variety of ways to once again become commonplace amongst whānau.

In any household, close relationships are forged through the language(s) of the home, and in Te Ahu o te Reo, most people used English as their main language at home. However, te reo Māori was the main or only language in a third of the households in the study. This means that relationships in those households were being established and maintained in te reo Māori which is an important right shift,²² since people are more likely to choose to use te reo Māori with those people with whom they have already have a reo Māori relationship.

Place domains included kura, Kōhanga Reo, and marae, where te reo Māori was the expected language of use and tikanga Māori were the norm. On marae, as in kura, people used more te reo Māori when the context was more clearly defined as a reo-Māori-only domain. Thus, informal conversations were in English, formal hui were partly conducted in te reo Māori, and karanga and whaikōrero were often conducted only in te reo Māori.

22 Higgins, R., Rewi, P., & V. Olsen-Reeder. (2014). *The Value of the Māori Language: Te Hua o te Reo Māori*. Wellington: Huia Publishers.

Similarly, people who only spoke te reo Māori to participants acted as te reo Māori only “people domains”. As with the places and contexts, the clearly defined boundary challenged people in a way that they responded to positively, by using te reo Māori. Thus, Te Ahu o te Reo indicates that “compulsory” Māori language in various sites and with particular people provided a pivotal model for establishing or maintaining contexts where te reo Māori is normal, and therefore easy to use.

Using both te reo Māori and English is an everyday reality in all but a few of the contexts where adults and tamariki used or heard te reo Māori. Te reo Māori is in competition with English on a daily basis, even on the marae which is a domain traditionally associated with te reo Māori. This is particularly true in informal conversation. To counteract the continued encroachment of English it is important to focus on strengthening and linking up domains where te reo Māori is normal.

We turn next in Chapter 3 to gain further insights into what helps and hinders the use of te reo Māori in a variety of everyday contexts.

3.

Ngā mea tautoko me ngā mea aukati i te reo Māori

Enablers and barriers in choosing te reo Māori

Key findings

Why is te reo Māori being used in particular situations or not?

1. Adults and tamariki were most likely to speak only or mainly te reo Māori at home when they were fluent speakers, when it was the natural language of their whānau, or if they had made a conscious decision to do so.
2. Adults found it easy to use te reo Māori with Māori-speaking friends and acquaintances for particular occasions, kaupapa or topics, in wāhi Māori and when they had a reo Māori connection or relationship with a person.
3. Adults found it difficult to use te reo Māori with Māori-speaking friends and acquaintances when they had limited vocabulary or grammar, they lacked confidence or felt whakamā, or when the friend or acquaintance had a level of proficiency higher or lower than their own.
4. Adults found it easy to use te reo Māori in their paid work, study, voluntary or community work when it was the normal or expected language, when they were in wāhi Māori, and for particular occasions or kaupapa.
5. Adults found it difficult to use te reo Māori in their paid work, study, voluntary or community work when they had no one to speak te reo Māori with, their ability in te reo Māori was limited, and when others expected them to speak English.
6. Tamariki found it easy to use te reo Māori at school when kaiako encouraged them, when it was compulsory, when they had others to speak with and others spoke to them in te reo Māori.
7. Adults used te reo Māori with people they did not already know, for reasons such as work, to greet people, and for emails.

8. Sixty-nine percent of adults and 40% of tamariki were not using te reo Māori as much as they wanted to in everyday life.
9. The main reason adults like to use te reo Māori was because it was part of their identity as Māori.
10. Having someone to kōrero Māori with was the main thing that adults and tamariki thought would help them to use te reo Māori at home, in friendships, in their community, in work/study/voluntary work or at school or other places where tamariki spend time.

The research question *Why is te reo Māori being used in particular situations or not?* is addressed by exploring things that enabled or made it difficult for whānau to choose to use te reo Māori or not in particular situations—specifically, at home, at work, study, or voluntary or community work, and at kura—and with different people, including whānau, friends, and others. We also asked whānau about other situations where they could choose to use te reo Māori and factors that influenced their choice. People described whether or not they used te reo Māori with people they did not know, what motivated them to kōrero Māori in everyday life, when they liked to kōrero Māori, and what would help them to use it more.

Language choice at home

We asked whānau about the main language(s) they used at home, and why they chose to use a particular language or mix of languages. Most often, the choice was between Māori and English. Adults and children gave similar reasons, and we present the adults' responses here.

People who used **only te reo Māori** at home mostly said this was because:

- they were fluent in te reo Māori, it was their 'go to language'
- it was the natural language of their relationships with the whānau living with them
- they did not want the language to die.

People who used **mainly te reo Māori** at home (with some English) mostly said they did so mainly because:

- they made a conscious decision to speak te reo Māori
- it was the natural language of their relationships with the whānau living with them
- they were supporting whānau reo Māori development.

People who described their household as **bilingual** mostly said this was because:

- it was the natural language of their relationships with the whānau living with them
- non-reo speakers were present or there were different levels of te reo in the home
- they used each language for specific contexts
- it was easier to be bilingual
- they had made a conscious decision to speak te reo Māori
- to support whānau reo Māori development
- it was easier or faster to use (English).

People who used **mainly English** at home (with some reo Māori) mostly said this was because:

- English was easier or faster to use
- it was the language they were brought up in and were fluent in
- they lacked reo vocabulary, there were different levels of reo in the home, or there were non-reo speakers in the home
- they thought they were lazy.

People who used **only English** at home mostly said this was because:

- it was the language they were brought up in and were fluent in
- everybody understood it
- there were non-reo speakers present
- they had limited vocabulary in te reo Māori.

Making a conscious decision²³ to speak te reo Māori was another important right shift for people who used only or mainly te reo Māori at home. This is illustrated in the following quote, which describes how one whānau made that decision:

I whakaaro nui te whānau kia kōrero Māori ki aku tamariki. Nō reira, me kōrero Māori au ki aku tuākana, tēina, ngā kaumātua o te marae. Ko te mahi nui kia mōhio rātou, me kōrero Māori katoa mātou ... Ki te kōrero ki a rātou [ngā tamariki] tā mātou hiahia ki te reo, he pono te hiahia ki te reo, he tūturu te hiahia ki te reo, ko tā mātou hiahia kia reo Māori katoa i ngā wāhi katoa, nā i roto i tēnā anō hoki ... Ka whakatakoto kaupapa mātou, kia parakitihi ai mātou ki te kōrero Māori, pēnei nei, ka tūtaki ahau ki taku teina, me kōrero Māori mātou mō te tahi, mō te rua meneti raini. Ka tūtaki anō, mō te rima meneti, ka tūtaki anō, ka whakanui haere. (Pou kōrero—Matawaia)

The whānau implemented a strategy to re-establish reo Māori relationships among adult siblings. This then helped them to develop reo Māori relationships with the next generation, as well as to show their tamariki that their relationships and te reo Māori were strong, useful, and valuable.

Language choice with friends and acquaintances

Whānau told us when and why it was easier for them to speak te reo Māori with friends and acquaintances. They also explained when and why it was sometimes more difficult to kōrero Māori.

Most commonly, adults found it easy to use te reo Māori with Māori-speaking friends and acquaintances when they:

- were at particular occasions, kaupapa or topics (32%)²⁴
- were in wāhi Māori (23%), or
- had a reo-Māori connection or relationship with a person (18%).

Other things that made it easy to use te reo Māori with Māori-speaking friends or acquaintances were when: reo Māori speakers supported them to kōrero Māori (15%), there were other speakers at the same level (15%), there were friends and acquaintances who spoke te reo Māori as a first language (12%), they knew that someone understood it (10%), they felt comfortable around their Māori-speaking friends (10%), conversations begin in te reo Māori (9%), others expected them to speak Māori (8%), or when “kei runga tātou i te kaupapa kotahi” (8%).

A few adults (6% or fewer) said that they found it easier when everyone else was using it, and when they were: at wānanga, in informal settings, on digital technology, socialising, having fun, singing, or when they had grown up with te reo Māori or were switching between English and Māori.

Conversely, what made it difficult to use te reo Māori with Māori-speaking friends or acquaintances included:

- having limited vocabulary or grammar (33%)
- lack of confidence, feeling whakamā (24%)
- te taumata o te tangata, whether higher or lower than their own (24%)
- not having people to speak to in te reo Māori (13%).

A few people (9% or fewer) also said that other obstacles included: when they felt it was easier to use English (9%), when there were difficult topics or kaupapa for te reo Māori use (6%), not wanting to make others uncomfortable (8%), not being comfortable using te reo Māori in public places (7%), feeling māngere (5%), or if others have a different dialect (5%).

Tamariki most commonly said it was easy for them to use te reo Māori with their Māori speaking friends when:

²³ We use ‘conscious decision to speak te reo Māori’ and ‘commitment to kōrero Māori’ interchangeably.

²⁴ Interviewees could give more than one reason, therefore these figures may add to more than 100%.

- they were in wāhi Māori (22%)
- friends and classmates spoke Māori (16%)
- they knew that someone understands te reo Māori (12%)
- they had a reo Māori relationship with someone (10%).

Other things that made it easy for tamariki to use te reo Māori were: being in a reo Māori environment (9%), having fun, hanging out, no pressure (8%), certain occasions or kaupapa (8%), when in class learning together (8%), when reo speakers support them to speak te reo Māori (7%), when there were other speakers at the same level (7%), and using it as a code language (7%).²⁵

Language choice at work, in study, and in voluntary work

In paid work, study, voluntary or community work, adults further described why they found it easier or more difficult to kōrero Māori. The main things that made it easy for adults to use te reo Māori were:

- when it was normalised or everyone else is using it (26%)
- being in wāhi Māori (20%)
- particular occasions or kaupapa²⁶ (17%),
- having other same-level speakers to talk with (14%)
- being surrounded by fluent speakers (10%).

Adults also said it was helpful when reo speakers supported them to kōrero Māori and when there were clear expectations that te reo Māori would be used, the commitment to using te reo Māori, working with tamariki or Māori clients or colleagues, knowing that te reo Māori is appreciated or expected, being comfortable or confident, having resources or a 'reo whānau', and waiata.

Having no one to speak te reo Māori with made it difficult to use te reo Māori in paid work, study or voluntary or community work (36%). Other barriers included people's own limited ability in te reo Māori (22%), others expecting them to speak English (17%), and te taumata o te tangata—others' levels of reo Māori proficiency (14%).

A few adults (7% or fewer) identified barriers that included certain topics or kaupapa, not wanting to make people feel uncomfortable, being in a non-Māori environment, expectations that English would be spoken, when others had a high fluency level in te reo Māori, lack of confidence and English being faster or easier to use.

Language choice at kura and school

Tamariki described things that made it easy or difficult for them to use te reo Māori at kura or school. The main things that helped them to choose te reo Māori in these contexts were when:

- kaiako who encouraged them to kōrero Māori (35%)
- when te reo Māori was compulsory (16%)
- there were people to speak te reo Māori with, particularly their friends and classmates (16%)
- others spoke to them in te reo Māori (10%).

Other things that helped were kapa haka, wāhi Māori, Māori classes, reo connections with a person, everyone speaking te reo Māori or speaking it every day, and accessing cultural knowledge through te reo Māori. Having people to speak Māori with, and being supported to learn or speak te reo Māori were the most important factors in tamariki choosing to kōrero Māori. Additionally (and significantly for tamariki) was having a clearly defined te reo Māori domain where speaking Māori was the expectation, or was "compulsory".

²⁵ We did not ask tamariki questions about what made it difficult to use te reo Māori with friends, or at school.

²⁶ For example, at a hui whānau or during a hīkoi.

Importantly, tamariki also named kura as a context where they *liked* using te reo Māori. This is significant when put together with the enabling factors above. It means that tamariki found it easy to kōrero Māori at kura, where te reo Māori was a core curriculum component (i.e. it was compulsory), and the expected language, and because they had Māori-speaking classmates and kaiako to talk with who were encouraging and supportive.

Using te reo Māori with new people

Twenty-one percent of adults said they had spoken or written te reo Māori to someone they did not know for work. Fourteen percent did so to greet people in te reo Māori, and 13% used it in emails. Ten percent did so because it seemed appropriate, and 9% said they did it to do mihi or welcome people. A few adults (8% or fewer) said that they used te reo Māori to someone they didn't know because: another person initiated the conversation in te reo Māori, normalising te reo Māori was a goal, they knew the other person was a reo Māori speaker, they were in a wāhi Māori or an educational settings, formal communication was required, or when commenting on Facebook.

Seventeen percent of tamariki said they had spoken or written in te reo Māori to someone they did not know when the other person initiated the conversation in te reo Māori, or *kia tīmata he tamaiti hou ki te kura* / when a new student started kura (13%). Other reasons (mentioned by 7% or fewer tamariki) included greeting people in te reo Māori, to mihi or welcome people, for Māori kaupapa and occasions, or because it seemed appropriate.

Using te reo Māori in everyday life

Of the 26% of adults who said they were using te reo Māori as much as they wanted in everyday life, 24% said they were motivated by reo Māori goals, and 24% said their whānau supported them to kōrero Māori. Twenty-one percent said that being in a reo Māori environment helped them to use te reo Māori, and 17% said being around tamariki did the same. Fourteen percent mentioned *taku mahi* / my work.

Other enablers (11% or fewer responses) included being around kaumātua, having a reo Māori relationship with someone, being in a Māori environment, having reo Māori resources, learning in a Māori-medium context, Māori occasions, using te reo Māori with their partner, and watching Māori TV.

Sixty-nine percent of adults said they were not using te reo Māori as much as they wanted to in everyday life, and 4% were not sure.

The three main barriers to adults using te reo as much as they would like were: their own limited reo Māori ability (39%), a feeling of *whakamā* or *māngere* or lack of motivation or confidence (38%), or having no one to speak te reo Māori with (34%). Other barriers (10% or fewer responses) included *ngā tāngata kore mōhio ki te reo* / the reo Māori ability of others is limited, lack of time or resources to learn, and people who did not reply

Home is a significant context for the use of te reo Māori.²⁷ When we looked at whether people were using as much te reo Māori as they wanted to in their everyday lives in relation to the main languages used at home, we found that it was those who used only English at home or English with some Māori who were most likely to feel they could not use it as much as they wanted to (80% for those who spoke only English, and 76% for those who spoke English with some Māori). Two-thirds of those who spoke only Māori at home were also not using te reo Māori as much as they wanted to in their everyday lives. Interestingly, it was

27 Fishman, J. (1991). *Reversing Language Shift: Theoretical and Empirical Foundations of Assistance to Threatened Languages*. Clevedon, UK: Multilingual Matters; Reedy, T., Dewes, C., Maxwell, T. K., O'Regan, H., Papa, P., Shortland, R., & Waho, T. (2011). *Te Reo Mauriora: Te Arotakenga o te rāngai reo Māori me te rautaki reo Māori-Review of the Māori language sector and the Māori language strategy*. Wellington: Te Puni Kōkiri. p. 17.

those from bilingual households (43%) and those speaking Māori with some English (42%) who were most satisfied with their use of te reo Māori in everyday life.

Forty-six percent of the tamariki said they were using te reo Māori as much as they wanted to in their everyday life. These tamariki said they were helped by their parents (23%), their kaiako (21%), their whānau (19%), their friends (14%), or their kaumātua (11%). Learning in a Māori-medium context was mentioned by 17%. Tamariki also mentioned siblings, resources in te reo Māori, waiata, and the support of other speakers and wāhi Māori.

Forty percent of tamariki said they were not using te reo Māori as much as they wanted to or were unsure (13%). Of these tamariki, nearly a quarter (24%) said others' use of English got in the way of their using te reo Māori, while 22% said it was their own limited ability in te reo Māori, and 13% said having no-one to speak te reo Māori with was a barrier. Lack of confidence was mentioned by another 13%, and 12% talked about feeling māngere or whakamā. Other reasons (11% or fewer responses) included when friends and whānau do not speak te reo Māori, when there is no Māori class at school, ngā tāngata kore mōhio ki te reo, or a view that English was faster and easier to use.

Why people liked using te reo Māori

The main reason adults liked to use te reo Māori were because it was part of their identity as Māori, followed by seeing it as a beautiful complex language, and for communicating with tamariki. Table 11 gives the full picture.

TABLE 11 Main reasons why adults like to use te reo Māori

Reason	%
It is part of my identity / He Māori ahau	68
It is a beautiful, complex language ²⁶	25
To speak with tamariki	19
I am comfortable using te reo Māori	13
I want to help revitalise and/or normalise te reo Māori	12
It is cool/fun	4

The main reason tamariki liked to use te reo Māori was because they thought it was part of their identity as Māori (41%). Nineteen percent said they saw it as cool or fun, and 12% said they wanted to help revitalise te reo Māori. Eleven percent said that it was the language they knew well, and 10% said they liked using it as a way to communicate with others.

[I like using te reo Māori] because I should be. It's just like talking English – it's normal for a Pākehā. So it's normal for me [to kōrero Māori] (Tamaiti—Rūātoki)

Some tamariki (9% or fewer) said that: te reo Māori was the language they were brought up in, it is a beautiful complex language, it can be used as a 'code' language, or they used it to increase their knowledge of te reo Māori.

Tamariki said they liked to use te reo Māori in the places they spent the most time. Twenty-seven mentioned kura or school, 21% said home, 16% said with relatives, and 13% said wāhi Māori.

²⁶ As used here, the term "complex" describes the capacity of the language to reflect profound and multifaceted human concepts of its speakers and their culture.

A quarter of adults said that tamariki helped or motivated them to speak te reo Māori. Twenty percent of adults mentioned the importance of whānau, and 11% mentioned rangatahi. In addition, 21% said that being in wāhi Māori helped motivate them to speak te reo Māori, and 11% said it helped when others spoke to them in te reo Māori.

Seventy percent of adults interacted with people who chose to speak only Māori to them. Of these adults, a quarter said this encouraged or inspired them to speak Māori, 11% said they would respond to that person in te reo Māori, and 11% said it helped them to understand te reo Māori better. Ten percent said that te reo Māori was the basis of their relationship—ko te reo Māori te kaupapa, te taketake o tā māua hononga, and 10% said it challenged them to kōrero Māori.

People from every age group said they found it easy to speak te reo Māori to tamariki, and that they liked speaking te reo Māori with tamariki. Tamariki spoke te reo Māori to their friends and acquaintances at kura (i.e., other tamariki), but many also specifically noted that they liked using te reo Māori with younger children. Establishing relationships in te reo Māori with young children may have fewer associated affective factors such as whakamā, embarrassment, and fear of criticism. It is also possible that older children and adults are motivated to respond to young children’s innate willingness to communicate and that this overrides these left-shifting affective factors.

Things that would help people to use te reo Māori more

Table 12 shows that having people to kōrero Māori with, learning more Māori, access to resources, and making a commitment to use it featured most in people’s thinking about what could help them use te reo Māori more. In their community, it was the promotion and visibility of te reo Māori that came most to mind.

TABLE 12 Main things that would help adults to use te reo Māori more

	At home	In friendships	In the community	In work/study /voluntary work
Enabler	%	%	%	%
Having someone to kōrero Māori with	32	28	32	21
Learning te reo Māori: access to Māori education and resources	26	10	20	13
Making a personal commitment to use/learn te reo Māori	17	6	5	4
Promotion and visibility of te reo Māori	5	2	24	5

Learning more te reo Māori was identified most as an enabler for more te reo Māori use at home by those who said they could speak no more than a few words or phrases (40% of this group). Thirty percent of those who could speak te reo Māori well, fairly well or not very well, and 16% of those who could speak it very well said the same.

In work, study or voluntary work, having people around who can speak te reo Māori mattered most to those who spoke it very well (28%) or well (25%), compared with 10% of those who spoke just a few words or phrases.

People’s level of proficiency in te reo Māori was otherwise unrelated to the things that they thought would help them use te reo Māori more.

Like the adults, tamariki felt that having people to kōrero Māori with was the main thing they felt would help them to use te reo Māori more, followed by learning Māori, as shown in Table 13.

TABLE 13 Main things that would help tamariki to use te reo Māori

	At home	In friendships	At school	In other places they spend time
Enabler	N	n	n	n
Having someone to kōrero Māori with	43	35	28	19
Learning te reo Māori: access to Māori education and resources	20	10	24	11
Choosing Māori media	6			2
Being motivated to kōrero	5	1	1	2
Writing, emailing, texting, social media use	4		1	
Promotion and visibility of te reo Māori	2	1	1	3

Commentary

There were three key enablers that helped whānau choose to speak te reo Māori. First, adults and tamariki found it easier to speak te reo Māori when they had someone to speak to, and conversely, not having anyone to speak Māori with was a barrier to speaking Māori. Second, people were influenced by the language use of other people. When participants felt that someone expected them to kōrero Māori, such as people who only used te reo Māori, and kaiako in Kura Kaupapa Māori, it was easier to kōrero Māori. Conversely, the expectation that English would be spoken was a barrier to a person choosing to speak Māori. Third, people found it easier to kōrero Māori when they were in wāhi Māori, such as at a marae, Kura Kaupapa Māori, or Kōhanga Reo.

Place domains including Kura Kaupapa Māori, Kōhanga Reo, and marae were where te reo Māori was sometimes the expected language of use and tikanga Māori were the norm. On marae, as in kura, people used more te reo Māori when the context was more clearly defined as a reo Māori only domain. Thus, informal conversations were in English, formal hui were partly conducted in te reo Māori, and karanga and whaikōrero were often conducted only in te reo Māori.

Similarly, people who only spoke te reo Māori to participants acted as te reo Māori only people domains. As with the places and contexts, the clearly defined boundary challenged people in a way that they responded to positively, by using te reo Māori. Thus, Te Ahu o te Reo indicates that compulsory Māori language in various sites and with particular people provided a pivotal model for establishing or maintaining contexts where te reo Māori is normal, and therefore easy to use.

4.

He pēhea te rahi o te reo Māori e kōrerotia ana

How much te reo Māori is being used?

Key findings

How much te reo Māori is being used?

How much te reo Māori is being used is connected to the reasons why and how te reo Māori is being learnt, proficiency levels and frequency of use.

1. Just over half the adults who said they spoke te reo Māori 'very well' or 'well' lived in homes where only Māori was spoken, where both te reo Māori and English were used equally, or where te reo Māori was the main language and some English was used.
2. Forty-three percent of tamariki who said they spoke te reo Māori very well or well were living in homes where English was the main language and some or no te reo was used.
3. Forty-seven percent of adults who used te reo Māori all of the time with friends and acquaintances said they spoke te reo Māori very well.
4. Adults who said they spoke te reo Māori very well reported the most use of te reo Māori in their work.
5. Almost all tamariki who used te reo Māori all the time in the classroom said they spoke te reo Māori very well or well (86%).
6. The most common reasons why adults had learnt te reo Māori were connected with their identity as Māori, being surrounded by the language, and their whānau.
7. Adults most commonly learnt te reo Māori alongside their whānau, growing up with at least one native speaker, or through traditional activities.
8. Tamariki most commonly learnt te reo Māori from their parents, or through attending Kōhanga Reo and/or Kura Kaupapa Māori.
9. The higher the level of proficiency, the more likely a person was to use te reo Māori frequently in everyday life

10. Learning te reo Māori as a child increased the likelihood of high proficiency as an adult
11. Learning te reo Māori as a first language increased the likelihood of high proficiency as an adult
12. Learning te reo Māori at Kōhanga Reo and/or Kura Kaupapa Māori increased the likelihood of high proficiency as an adult.

We addressed the research question *How much te reo Māori is being used?* by asking people what motivated them to learn te reo Māori, and how they learnt te reo Māori. We then examined how these things influenced the amount of te reo Māori they used in everyday contexts.

Why adults learnt te reo Māori

People’s thoughts about learning and using te reo Māori were closely interconnected with their feelings about identity, whakapapa, tradition, and whanaungatanga. The most common reason adults²⁹ said they had learnt te reo Māori were connected with their identity (46%), it being the language they were surrounded with in everyday life (39%) and their whānau (34%). Thirty-two percent said their parents had wanted them to learn te reo Māori, and 30% said it was their birthright.

Need to learn to keep the traditions going. I want my 2½ year old to know the reo. (Adult—Tauranga Moana)

My mother and father, grandmother and grandfather spoke Māori to us all our lives. (Adult—Wairoa)

Table 14 shows a range of reasons supporting the learning of te reo Māori.

TABLE 14 Main reasons why adults learnt te reo Māori

Why adults learnt te reo Māori	n	%
It is key to my identity	207	46
It was the language I was surrounded with	174	39
It is an important part of my whānau interactions	151	34
My parent/s wanted me to	143	32
It is my birthright	134	30
To take part in my culture	120	27
It is a beautiful language	109	24
My child/children learnt it	95	21
So te reo Māori does not die	93	21
Someone I admired inspired me	92	21
To communicate with other generations	87	19
To restore pride	77	17
I was chosen among my whānau to learn it	74	17
To be able to think in te reo Māori	71	16
I was ‘made’ to learn it	71	16
To support tamariki	66	15

²⁹ We only asked adults this question.

Other reasons for learning te reo Māori included feeling embarrassed that they did not know how to speak te reo Māori (9%), they wanted to understand te reo Māori (8%), because it was necessary to learn while in Māori-medium education (7%), because they are Māori (7%), they had married a reo Māori speaker (7%), they needed it to feel accepted (6%), it was necessary for work (five percent), and it was normal to do so (5%).

The motivation to learn te reo Māori is very much intertwined with a sense of identity, the language environments people are brought up in, and with whānau. Whānau involved in Te Ahu o te Reo had taken up many different opportunities to learn te reo Māori, particularly within the home and through Māori-medium education, and they were using te reo Māori between and among multiple generations. They had support from whānau members who used te reo Māori with them, and from whānau members who supported them in other ways.

Ways adults and tamariki learnt te reo Māori

Twenty-seven percent of the adults said they had learnt te reo Māori as a first language, from birth: 60% of the adults said they had learnt te reo Māori as a child. At least 39% of the adults did not learn te reo Māori as a child and were second-language learners. Learning te reo Māori was seen as an ongoing exercise, with 36% of the adults noting that they were still learning te reo Māori, including 16% of those for whom it was a first language.

More than half of the adults said they had or were learning te reo Māori alongside their whānau and 39% said they had grown up in a home with at least one native speaker. This reflects the importance of whānau in Māori language acquisition.

Nā tōku nana i whakaako ahau. (Adult—Matawaia)

[I was] raised with native speakers, many of whom couldn't speak English [like] my dad. (Adult—West Auckland)

More than a third of the adults said they had learnt te reo Māori naturally (and informally) through participation in traditional activities such as weaving, whakairo, hoe waka, and gathering and preparing kai. More than a third had also learnt te reo Māori in education settings such as wānanga, Kōhanga Reo and/or Kura Kaupapa Māori.

Nō Waikato, nō Taranaki nei [toku reo]. Nō ngā kuia, tauheke o aua rohe. Nō taku whai i te reo i te kura, Matatini, Te Ataarangi me te Kura Reo. (Adult—Taranaki)

There was a time I felt intimidated by [it], but eventually I got over that, remembering it's about my learning and my kids. They're the main thing. (Adult—West Auckland)

Table 15 below presents ways adults learnt te reo Māori both as a child and as an adult. Many learnt te reo Māori in more than one way. Learning alongside whānau (learning with or from relatives) was the most common path of learning.

I tīmata ki te ako i te taha o ngā tamariki. Nā konā i kitea ngā painga—mā te whānau katoa. (Adult—Christchurch)

TABLE 15 Most common ways adults learnt te reo Māori

Ways of learning	n	%
Alongside my whānau	247	55
At home with at least one native speaker	173	39
Through traditional activities ²⁸	170	38
Through wānanga as an adult	165	37
In Kōhanga Reo/Kura Kaupapa Māori	148	33
At secondary school (te reo Māori as a subject)	136	30
In tertiary education	136	30
Te reo Māori is my first language	121	27

Adults also said they had learnt te reo Māori in the following ways: at primary school (15%), being brought up in a home with adult second-language learners (14%), through kapa haka (13%), from kaumātua (11%), in both Māori-medium and English medium education settings (11%), and through Kura Reo (10%). They also talked about learning through immersion or bilingual education at primary school (9%) or through immersion or bilingual education at secondary school (9%), through work (7%), or through being with children in Māori language environments (7%). Seven percent of adults said they were currently attending reo Māori classes or taking an online course.

A few adults (6% or fewer) said they had learnt through Te Ataarangi, hapū and iwi based activities, self-directed learning (e.g. whakarongo/pānui), waiata, Māori Television, church, a strong reo Māori speaking community, the ‘Māori for Grown Ups’ course, te reo irirangi (radio), a partner’s support, grandparents, mau rākau and waka ama.

Tamariki, like adults, were most likely to have learnt te reo Māori with their whānau. Half the tamariki had attended Kōhanga Reo and nearly the same proportion had attended Kura Kaupapa Māori. Table 16 below shows the main ways in which tamariki had learnt te reo Māori.

TABLE 16 Most common ways tamariki learnt te reo Māori

Way of learning	n
From my parents	66
In Kōhanga Reo	50
In Kura Kaupapa Māori	49
From my tipuna	35
From kapa haka	32
Te reo Māori classes in an English-medium school	29
From my brothers and sisters	27
Traditional activities	21
From other relatives / whānau	15
From cousins	14
In a bilingual unit / rumaki	11
I te kāinga / at home	10

30 Language is acquired naturally through participation in traditional activities such as weaving, whakairo, hoe waka, and gathering and preparing kai.

Half the tamariki we interviewed (50%) said they had learnt te reo Māori at Kōhanga Reo, Puna Reo, or other type of immersion early childhood centre. Collectively they named 43 different Kōhanga Reo, three Puna Reo, and three immersion early childhood centres attended across the nine communities. Nearly half (49%) of tamariki had attended Kura Kaupapa Māori. Collectively they attended 14 different Kura Kaupapa Māori across the nine communities.

Other ways tamariki talked about learning te reo Māori (5% or fewer responses) included at Kura Reo, through Māori television, waiata, te reo irirangi, hākinakina (sport), friends, hapū and iwi based activities, self-directed learning, mau rākau, a strong reo Māori speaking community, waka ama, Te Ataarangi and Puna Reo.

Proficiency

In Te Ahu o te Reo, 52% of all participants reported being able to speak te reo very well or well. Around a third of the adults reported a high level of proficiency in te reo Māori. This relatively high proportion reflects the methodology of whanaungatanga and the purposeful selection of people with some involvement in te reo Māori.³¹

Table 17 shows that more adults reported higher proficiency (at the “very well” or “well” levels) in receptive language skills (understanding and reading) than in productive language skills (speaking and writing), which is in line with the 2013 *Te Kupenga* survey findings.³²

TABLE 17 Adults’ proficiency in te reo Māori

Proficiency level	Productive language skills				Receptive language skills			
	Speaking		Writing		Understanding		Reading	
	n	%	n	%	n	%	n	%
Very well	139	31	142	32	173	39	163	36
Well	96	21	100	22	121	27	115	26
Fairly well	95	21	92	21	93	21	82	18
Not very well	86	19	75	17	49	11	66	15
No more than a few words or phrases	30	7	35	8	10	2	19	4

In general, adult’s self-rated their speaking proficiency lower than their understanding, reading or writing proficiency. The most consistent ratings were for those who rated themselves at a high level of proficiency (the ‘very well’ level) for speaking: 94% of highly proficient speakers also rated highly their proficiency to understand spoken te reo Māori, 89% their reading, and 85% their writing. About half the adults who rated their speaking proficiency ‘fairly well’ thought their comprehension and reading in te reo Māori was at the ‘very well’ or ‘well’ levels.

31 The questions regarding proficiency in te reo Māori are the same questions asked in the Statistics New Zealand 2013 survey *Te Kupenga*. The survey, which included respondents from age 15 years onwards, showed that 11 percent of Māori adults (from a national sample) could speak te reo Māori very well or well. Statistics New Zealand. (2014). *Te Kupenga 2013 (English) – corrected*. http://www.stats.govt.nz/browse_for_stats/people_and_communities/maori/TeKupenga_HOTP13.aspx

32 Statistics New Zealand. (2014). *Te Kupenga 2013 (English) – corrected*. http://www.stats.govt.nz/browse_for_stats/people_and_communities/maori/TeKupenga_HOTP13.aspx

Over a third of the tamariki self-reported a high level of proficiency (very well) in understanding, reading and writing te reo Māori. As shown in Table 18, fewer tamariki, (a quarter) reported a high level of proficiency in speaking te reo Māori.

TABLE 18 Tamariki proficiency in te reo Māori

Proficiency level	Productive language skills				Receptive language skills			
	Speaking		Writing		Understanding		Reading	
	n	%	n	%	n	%	n	%
Very well	41	26	60	38	54	34	69	44
Well	45	28	44	28	46	29	37	23
Fairly well	37	23	22	14	30	19	23	15
Not very well	18	11	16	10	16	10	15	9
No more than a few words or phrases	14	9	16	10	9	6	11	7

Tamariki ratings of their proficiency were different for different dimensions of te reo Māori use. The most consistent ratings were for those who rated themselves at the ‘very well’ level for speaking; 88% of these tamariki also rated their reading proficiency very well, 78% their writing proficiency, and 73% their proficiency in understanding.

About half the tamariki who rated their speaking proficiency ‘fairly well’ thought their proficiency in comprehension, reading and writing in te reo Māori was at the ‘very well’ or ‘well’ levels.

In general we found that the higher a person’s level of proficiency in te reo Māori, the more likely they were to be using te reo Māori in everyday life. As noted elsewhere in this report, several pou reo who were proficient in te reo Māori felt that wherever they were in the community, they would notice te reo Māori being used because they would themselves be using it. Adults with high levels of proficiency tended to report more use of it in the home, in friendships, and in paid work, study, or voluntary or community work. It was also clear that high proficiency alone was not enough to ensure that people used te reo Māori all the time in all these contexts.

Household language and proficiency levels

Just over half the adults who said they spoke te reo Māori ‘very well’ or ‘well’ lived in homes where only Māori was spoken, where both te reo Māori and English were used equally, or where te reo Māori was the main language and some English was used. Forty-six percent of speakers with high levels of reo Māori proficiency lived in homes where English was the main language and some or no te reo Māori was used. A similar picture was evident for the tamariki, with 43% of those who said they spoke te reo Māori very well or well living in homes where English was the main language and some or no te reo used.

Parents have an influence on tamariki proficiency in te reo Māori. Tamariki who said they spoke te reo Māori ‘very well’ or ‘well’ were most likely to have learnt te reo from their parents (81% compared with 65% of those who said they spoke te reo Māori ‘fairly well’, and 28% of those said they spoke it ‘not very well’).

They were also likely to have learnt te reo Māori in Māori-medium settings when they were very young. Fifty-nine percent of the tamariki who said they spoke te reo Māori ‘very well’ had attended Kōhanga Reo, compared with 22% of the tamariki who said they spoke te reo Māori ‘not very well’.

Seventy-six percent of those said they spoke te reo Māori ‘very well’ were currently attending Kura Kaupapa Māori compared to 43% of those who said they spoke te reo Māori ‘fairly well’ and 6% of those who said they spoke it ‘not very well’).

Use of te reo Māori with Māori-speaking friends and acquaintances in relation to proficiency

There was a clear relationship between frequency of reo Māori use with Māori-speaking friends and acquaintances and levels of proficiency. The higher their level of proficiency the more likely adults were to use te reo Māori all of the time with friends. For example, 47% of adults who used te reo Māori all of the time in this context said they spoke te reo Māori very well, while only 18% of those who said they did not speak te reo Māori fairly well did the same. Table 19 gives a fuller picture.

TABLE 19 Adults who used te reo Māori with Māori-speaking friends and acquaintances all of the time

	Adults who used te reo Māori all of the time with Māori-speaking friends			
	Speaking	Writing	Understanding	Reading
Ability level	%	%	%	%
Very well	47	49	53	50
Well	29	25	35	30
Fairly well	18	16	8	12
Not very well	5	8	3	5
No more than a few words or phrases	-	1	-	1

Thirty-eight percent of those who said they spoke te reo Māori very well also said they used te reo Māori only some of the time with their Māori-speaking friends and acquaintances, and 4% hardly ever or never used te reo Māori. This raises the question of why these adults would choose to not kōrero Māori. The main reasons they gave concerned te taumata o te tangata / when a person’s reo proficiency was lower than their own (18%), when they did not have people to kōrero Māori with (18%), mēnā kei te hōhā, he māmā ake ki te huri ki te reo Pākehā / if it was easier to just switch to English (16%), lack of motivation / he māngere (11%), and not wanting to make others feel uncomfortable (11%). Twelve percent felt that their language was sometimes limited (compared with 42% of those who spoke te reo Māori ‘fairly well’ who said the same).

Kāore ngā whānau (clients) i te mōhio ki te reo Māori. (Adult—Wairoa)

Kāore e mōhio ngā tāngata ki te reo, engari mōhio ki te whakarongo. (Adult—Christchurch)

Nearly a third (32%) of the adults who said they spoke te reo Māori fairly well said they used it all of the time with Māori-speaking friends and acquaintances. Fifty-nine percent said they used te reo Māori only some of the time, and 12% hardly ever or never used te reo Māori. The main reasons these adults found it difficult to use te reo Māori with Māori-speaking friends and acquaintances concerned their own limited reo Māori ability (42%), a lack of confidence or a feeling of whakamā (34%), or te taumata o te tangata — when a person’s reo proficiency was higher than their own (30%).

Tamariki who were highly proficient in speaking te reo Māori (very well) were less likely than adults to use te reo Māori all the time with their Māori-speaking friends: only 10% did so, though none said they never or hardly ever used te reo Māori with their Māori-speaking friends.

Use of te reo Māori in paid work, study, or voluntary or community work in relation to proficiency

We found that adults who said they spoke te reo Māori very well reported the most use of te reo Māori in their work (59% said they used it all or most of the time, compared with 31% of those who said they spoke te reo Māori well, 19% of those who said they spoke it fairly well, and 11% of those who said they did not speak it very well). We found a similar pattern among those who were currently studying, or doing voluntary or community work. This suggests that those who spoke te reo Māori very well often found employment, study, or community contribution where they could use their reo Māori skills. Around half of the educators and arts and media professionals, and just over a third of the health professionals interviewed could speak te reo Māori very well.

Tables 20 to 22 give more detail.

TABLE 20 Adults' use of te reo Māori in the workplace

	Ability to speak te reo Māori		
	Very well	Well	Fairly well
Frequency	%	%	%
I use te reo Māori most or all of the time	59	31	18
I can talk about anything in te reo Māori there	64	43	21
We/I conduct a lot of our work in te reo Māori	60	50	27

TABLE 21 Adults' use of te reo Māori in study

	Ability to speak te reo Māori		
	Very well	Well	Fairly well
Frequency	%	%	%
I use te reo Māori most or all of the time	64	50	30
I can talk about anything in te reo Māori there	62	53	27
We/I conduct a lot of our work in te reo Māori	55	53	37

TABLE 22 Adults' use of te Māori in voluntary and community work

	Ability to speak te reo Māori		
	Very well	Well	Fairly well
Frequency	%	%	%
I use te reo Māori most or all of the time	51	37	27
I can talk about anything in te reo Māori there	46	42	24
We/I conduct a lot of our work in te reo Māori	54	44	39

Use of te reo Māori at school in relation to proficiency

Almost all tamariki who used te reo Māori all the time in the classroom were proficient speakers, that is, they spoke te reo Māori very well or well (86%). Not all of those who spoke te reo Māori very well used it all the time in their classrooms: 37% did, while 39% spoke it most of the time, 19% sometimes, and 6% never or hardly ever.

Out in the playground, the tamariki who used te reo Māori all the time were proficient speakers. However, most of the proficient-speakers (90%) did not use te reo Māori all the time in the playground: 32% used it most of the time in the playground, 41% some of the time, and 17%, never or hardly ever.

Tamariki proficiency levels were also reflected in their use of te reo Māori to speak or write to someone they did not know. The more proficient, the more likely they were to use their reo Māori skills.

Links between proficiency and satisfaction with reo Māori use in everyday life

More adults with high language proficiency said they were using te reo Māori as much as they wanted to in everyday life. Thirty-six percent of those who said they spoke te reo Māori very well, compared with 24% of those who said they spoke it 'well', 15% who said they spoke te reo Māori 'fairly well', 12% who said they spoke it 'not very well', and 20% of those who said they spoke no more than a few words or phrases.

Those with high levels of reo Māori proficiency who were also satisfied with their reo Māori use in everyday life made more mention than others of the reo goals that motivated them. Those with high reo Māori proficiency who were not satisfied with their reo Māori use in everyday life noted the lack of people with whom they could kōrero.

I would love to speak every day, but I don't have anyone to speak to. (Adult—Matawaia)

Sometimes I'm just not in an environment where it's valued or used enough. (Adult—West Auckland)

In contrast, the main barriers cited by those with moderate or low reo Māori proficiency levels were their own limited vocabulary or grammar, or their lack of confidence or feeling whakamā. Confidence is likely to be related to proficiency. So use of te reo Māori is often limited by lack of perceived language proficiency.

Learning te reo Māori as a child and proficiency levels

Most adults had learnt te reo Māori as a child (73%). Table 23 shows a clear relationship between learning te reo Māori in childhood and high reo Māori proficiency in adulthood. Table 24 shows the same information for adults who did not learn te reo Māori in childhood, showing more moderate or low proficiency.

TABLE 23 Proficiency of adults who learnt te reo Māori as a child

Ability level	Productive language skills		Receptive language skills	
	Speaking	Writing	Understanding	Reading
	%	%	%	%
Very well	41	43	50	47
Well	22	23	24	22
Fairly well	17	15	17	17
Not very well	16	13	7	10
No more than a few words or phrases	4	4	1	2

TABLE 24 Proficiency of adults who did not learn te reo Māori as a child

Ability level	Productive language skills		Receptive language skills	
	Speaking	Writing	Understanding	Reading
	%	%	%	%
Very well	16	14	20	19
Well	22	22	32	31
Fairly well	26	29	28	20
Not very well	25	21	17	22
No more than a few words or phrases	11	13	4	7

Adults with the strongest productive and receptive language skills (who said they spoke, wrote, understood and read in te reo Māori very well) were far more likely to have learnt te reo Māori as a child than as an adult. For example, 79% of adults who spoke te reo Māori very well in day-to-day conversation had learnt te reo Māori in childhood compared with 19% who had not. The same pattern is seen in the other language skills:

- Writing te reo Māori very well: 82% compared with 17%
- Understanding te reo Māori very well: 78% compared with 20%
- Reading te reo Māori very well: 78% compared with 20%.

When we looked at levels of reo Māori speaking proficiency in relation to how people had learnt te reo Māori, we found these connections:

- First-language speakers had the highest levels of proficiency (they formed 55% of those who said they spoke te reo Māori 'very well', and 27% who said they spoke te reo Māori 'well').
- Being brought up with at least one native speaker was associated with being able to speak te reo Māori 'very well' (57%, compared with 39% overall).
- More mention of traditional activities (that incorporated reo Māori use) among those who said they spoke te reo Māori very well (48% compared with 24% of those who said they spoke te reo Māori 'not very well' or 'no more than a few words or phrases').
- Attending Kōhanga Reo and/or Kura Kaupapa Māori (they formed 44% of those who said they spoke te reo Māori very well, compared with 17% of those who said they could speak just a few phrases).
- Those who said they could speak just a few phrases in te reo Māori were less likely than others to have taken te reo Māori as a subject in mainstream education, attended immersion or bilingual units in mainstream schools, taken part in wānanga as adults, or taken te reo Māori courses through tertiary education providers.

First-language learners

Twenty-seven percent of those interviewed were first-language learners. Almost all of these adults grew up surrounded by te reo Māori (89%) compared with 20% of the adults who did not learn te reo Māori as tamariki. First-language learners were also more likely to say they spoke in a specific mita or dialect (77%) compared with 47% of second-language learners.

I learnt the language off my grandmother who is from the north. (Adult—South Auckland)

I tipu ake au i roto i te reo Māori. (Adult—Matawaia)

Three-quarters of those whose first language was te reo Māori were brought up in a home with at least one native speaker (who may also have spoken a specific mita or dialect). Nineteen percent of those whose first language was te reo Māori had learnt it in a home where adults had learnt Māori as their second language.

Household language and first-language learners

First-language learners comprised 60% of those living in Māori-only speaking homes, 44% of those living in homes where Māori was the main language with some English used, and 36% of those living in homes where both te reo Māori and English were used.

Mēnā kāore koe e [mōhio] ki te reo Māori, ka raru koe i [tōku] kāinga! (Adult—Tauranga Moana)

Forty-five percent of the first-language learners were living in homes where English was the main or only language. The main reason that adults did not use te reo Māori at home was because they lived with whānau members who did not understand te reo Māori. The following quote refers to the detrimental influence English is having on language choice in homes in Rūātoki.

He maha te hunga i ngā reanga 30–45 te pakeke, e kōrero Māori ana kei te whai kē i ngā whakatakatoranga kē a te Pākehā. Kua tapepe katoa te whakatakoto i te kōrero. E pēnei ana nā te mea i pakeke mai, he kōrero Pākehā i te nuinga o te wā. I roto i te kāinga ko te reo Pākehā te reo matua i te maha o ngā kāinga o Rūātoki ināianei. (Pou reo—Rūātoki)

First-language learners' use of te reo Māori with Māori-speaking friends or acquaintances

Adults who spoke te reo Māori as their first language were more likely (54%) than those for whom it was a second language (32%) to say they used it all the time with Māori-speaking friends and acquaintances. Having friends who also had te reo Māori as their first language was another factor in making it easier for adults to use te reo Māori than for those for whom it was a second language (23% compared with 8%). Not having people to talk to in te reo Māori was more of a difficulty for first-language learners than second-language learners (20% compared with 11%). Limited vocabulary or grammar was more of a difficulty in using te reo Māori for second-language learners (33% compared with 19% of first-language learners), as was not feeling confident or feeling whakamā (30% compared with 10% of first-language learners).

First-language learners also knew more people who would only speak te reo Māori with them (87%, compared with 64% of second-language learners). As we have seen, these Māori-only speakers encourage others to use te reo Māori, which means that first-language learners were exposed to more encouragement from this group.

First-language learners' use of te reo in paid work, study, or voluntary or community work

Adults who learnt te reo Māori as their first language were more likely than second-language learners to say they used te reo Māori most or all of the time in their jobs (47% compared with 30%). They were also more likely to say they could talk about anything in te reo Māori in their work contexts (50% compared with 35% of those whose te reo Māori was their second language).

Ko te reo rangatira tonu te reo kawē i aku mahi. Arā he wā me āta whakaaro au me pēhea te whakangāwari i te reo kia mārāma ai te hunga e ako tonu ana, heoi, ka ū tonu au ki te reo. (Adult—West Auckland)

There was more similarity among first- and second-language learners when it came to the study context, though more first-language learners said they could talk about anything in te reo Māori in their study (55% of first-language learners compared with 36% of second-language learners).

First-language learners were more than twice as likely as second-language learners to say they used te reo Māori most or all of the time in their voluntary or community work (57% compared with 24%). They

were also more likely to say they could talk about anything in te reo Māori in that context (45% compared with 25% of those whose te reo Māori was their second language).

First-language learners' satisfaction with reo Māori use in everyday life

More first-language learners were using te reo Māori as much as they wanted to in their everyday life (37% compared with 22% of second-language learners). The main factors supporting such use were similar for both first and second-language learners: whānau, the motivation of goals for te reo, being in a te reo Māori-environment, and tamariki. Differences were evident when adults talked about barriers to using te reo Māori as much as they would like. First-language learners were twice as likely to cite not having other people around with whom they could speak te reo, or people with limited ability. Second-language learners were twice as likely to mention their own vocabulary or grammar as barriers, or (related to proficiency), lack of confidence.

Participation in Kōhanga Reo and Kura Kaupapa Māori

Kōhanga Reo and Kura Kaupapa Māori have been at the forefront of efforts to revitalise te reo Māori, through early childhood education and compulsory schooling (Years 0–13), and our findings along with others show that Māori-medium education has made a significant difference for te reo Māori use.

I realised when I graduated wharekura how lucky I was to have te reo and the Māori upbringing I've had.
(Adult—West Auckland)

Since Kōhanga Reo and Kura Kaupapa Māori were established in the early 1980s, our assumption is that adults over the age of 35 (half of the adults interviewed) would only have had the opportunity to participate in these types of Māori-medium education as parents, kaiāwhina or kaiako.

Ko Hoani Waititi te wāhi matua e kōrero nuitia ana te reo Māori. E rua ngā kōhanga, he Kura Kaupapa Māori, he wharekura, he marae. Ko ērā atu o ngā kōhanga ki Te Uru—Kākāriki, Te Manawanui, Puawairua ... Te Kura Kaupapa Māori o Te Kōtuku. (Pou reo, West Auckland)

[Ngā] whānau e piri pono ana ki te kaupapa, ki te Kōhanga Reo, ki te Kura Kaupapa Māori. (Pou reo—West Auckland)

A pou reo in Ōtautahi highlighted the importance of the local Kura Kaupapa Māori on te reo Māori in their community, talking about a community of whānau growing around the kura.

Te Kura. Te nuinga o te wā nā te whānau o te kura. Ngā kaiako Māori. He hapori anō ki roto i te hapori whānui o Ōtautahi. (Pou reo—Ōtautahi)

Overall, a third of the adults interviewed for Te Ahu o te Reo said they had attended Kōhanga Reo and/or Kura Kaupapa Māori.³³ They comprised two-thirds of the adults aged under 36 in this study who were old enough to have attended Kōhanga Reo and/or Kura Kaupapa Māori.³⁴

Of the adults who had attended Kōhanga Reo and/or Kura Kaupapa Māori, most spoke te reo Māori very well (44%) or well (40%).

Eighty-five percent of the adults who had attended Māori medium education said they had learnt te reo Māori as a child, and were almost twice as likely to say te reo Māori was their first language (41%), than adults younger than 36 who did not attend Kōhanga Reo or Kura Kaupapa Māori (24%).

33 In Te Ahu o te Reo we asked adults "How did you learn te reo Māori?" and coded their answers, using one code for mention of either (or both) Kōhanga Reo and/or Kura Kaupapa Māori. Therefore the two are not reported separately.

34 222 adults interviewed were aged under 36 in 2015; 148 had been to Kōhanga Reo and/or Kura Kaupapa Māori, and 74 had not.

Of the adults under 36 years of age, those who attended Kōhanga Reo and/or Kura Kaupapa Māori were much more likely than their peers to have learnt te reo Māori in the following ways:

- through participating in traditional activities (45% compared with 27% of those in the same age range who had not participated in Māori-medium education)
- at home with adult second-language learners (24% compared with 8%)
- through immersion or bilingual education in primary (18% compared with 7%) or
- at secondary school (14% compared with 8%).

The importance of whānau commitment to te reo Māori through commitment to Māori –medium education is also evident in the higher proportions of adults who attended Kōhanga Reo and/or Kura Kaupapa Māori saying they had learnt te reo Māori because:

- their parents wanted them to (53% compared with 26% of their age range who had not been through Māori–medium education)
- it was the language all around them (50% compared with 32%)
- it is a beautiful language (31% compared with 14%)
- they were chosen to learn it among their whānau (29% compared with 8%)
- they did not want te reo Māori to die (24% compared with 10%)
- they were made to learn it (20% compared with 11%).

I te wā i timata taku tama ki te Kōhanga Reo, i whakaaro ahau kia ako hoki ahau kia mārama ahau ki te kōrero o taku tama. (Adult—Wairoa)

Tua atu i tēnei mō mātau o te whārua nei, kua whakatauirahia e te ao Māori me pēhea e whakaora ake i te reo, kai roto i ngā kōhanga, ngā kura, ngā whare wānanga. (Pou reo—Rūātoki)

Participation in Kōhanga Reo and/or Kura Kaupapa Māori did not make a difference in all areas. Learning te reo Māori alongside whānau, or through living in a home with at least one native speaker was much the same for those who had attended and those who had not. Similarly, learning te reo Māori because it was key to their identity or important in whānau interactions were just as important reasons for adults who had not attended Kōhanga Reo and/or Kura Kaupapa Māori as for those who had.

Household language and participation in Kōhanga Reo and Kura Kaupapa Māori

Those who had been to Kōhanga Reo and/or Kura Kaupapa Māori were slightly more likely to be in households where both te reo Māori and English were spoken equally, or in households with English as the main language with some use of te reo Māori. They were less likely to be in households where no reo Māori was used.

Kōhanga Reo and Kura Kaupapa Māori participants' language use with Māori-speaking acquaintances

More Kōhanga Reo and/or Kura Kaupapa Māori attendees (53%) than non-attendees (41%) reported using te reo Māori some of the time with friends and acquaintances. Only 10% of the Kōhanga Reo and/or Kura Kaupapa Māori attendees said they hardly ever or never used te reo Māori with their Māori-speaking friends and acquaintances compared with 23% of non-attendees. The latter were somewhat more likely to say it was difficult for them to use te reo Māori with friends because they didn't have friends who spoke te reo Māori (23% compared with 15% of those who had been to Kōhanga Reo and/or Kura Kaupapa Māori). Of the two groups, Kōhanga Reo and/or Kura Kaupapa Māori participants were more likely to say they found it difficult to speak te reo Māori with friends because of concern for others feeling uncomfortable (14% compared with 5%), or because they felt unmotivated/māngere (10% compared with 4%).

Kōhanga Reo and Kura Kaupapa Māori participants' language use in paid work, study, or community or voluntary work

Adults who had participated in Kōhanga Reo and/or Kura Kaupapa Māori who were in paid employment were more likely than those who had not attended Kōhanga Reo and/or Kura Kaupapa Māori to say they conducted a lot of their work in te reo Māori (55% compared with 30%), and that they could talk about anything in te reo Māori there (51% compared with 30%). This might reflect the higher proportions of Kōhanga Reo and/or Kura Kaupapa Māori participants who were working in education (43% of this group who were in paid employment, compared with 30% of those who had not attended Kōhanga Reo and/or Kura Kaupapa Māori).

Participation in Kōhanga Reo and/or Kura Kaupapa Māori did not make any significant difference to whether adults used te reo Māori frequently in study or community or voluntary work.

Kōhanga Reo and Kura Kaupapa Māori participants' satisfaction with te reo Māori use

Only 20% of Kōhanga Reo and/or Kura Kaupapa Māori attendees were using te reo Māori as much as they wanted to in their everyday life. Those who felt this way said they were supported in this by:

- being in a reo Māori environment (24%, compared with 14% of those who had not attended Kōhanga Reo and/or Kura Kaupapa),
- their whānau (24%),
- their tamariki (21%), and
- their work (21%, compared with 5% of those under 36 years old who had not attended Kōhanga Reo and/or Kura Kaupapa Māori)
- being motivated by reo goals (17% compared with 41% of those under 36 years old who had not attended Kōhanga Reo and/or Kura Kaupapa).

The Kōhanga Reo and/or Kura Kaupapa attendees were more likely to have been able to find or perhaps create reo Māori environments, and use te reo Māori in their work.

For those who were not using te reo Māori as much as they wanted to in everyday life, not having people around to speak te reo Māori with, and lack of confidence were issues for attendees and non-attendees of Kōhanga Reo and Kura Kaupapa. But non-attendees were much more conscious of having limited proficiency (50% compared with 25% of those who had been to Kōhanga Reo and/or Kura Kaupapa), and were less likely to perceive their own lack of motivation as an obstacle (14% compared with 26%).

Kōhanga Reo and Kura Kaupapa Māori participants' language use at marae

Those whose first language was Māori, and those who had been to Kōhanga Reo and/or Kura Kaupapa Māori, and particularly those who spoke or understood te reo Māori very well seemed to be much more aware of reo Māori use in informal contexts at the marae, both for specific tasks such as meal preparation and in general conversation. This may reflect their own use of reo Māori, which could encourage others to speak te reo Māori. It may also reflect which marae they belong to or visit. For example, 45% of those who spoke te reo Māori very well noticed te reo Māori being used all of the time during meal preparation compared with 23% of those who spoke te reo Māori only fairly well.

First-language learners of te reo Māori were more likely to say they noticed te reo Māori being used all of the time during meal preparation than second-language learners (23% compared with 8%).

More adults who had attended Kōhanga Reo and/or Kura Kaupapa Māori, said te reo Māori was being used all of the time during meal preparation at the marae (17% compared with 8% of those aged under 36 who had not been to Kōhanga Reo and/or Kura Kaupapa Māori).

Kōhanga Reo and Kura Kaupapa Māori participants' language use in the community

Those who spoke te reo Māori very well, well or fairly well were more likely than those who spoke it not very well, or just a few words or phrases, to have heard te reo Māori in Kōhanga Reo or Kura Kaupapa Māori. This may indicate their increased awareness of te reo Māori in contexts that have been created to support reo Māori use. A similar pattern was evident for first-language learners of te reo Māori, and for Kōhanga Reo or Kura Kaupapa Māori attendees.

Commentary

Identity, reo Māori environments and whānau are the strongest motivators for whānau to learn te reo Māori. It is also clear that learning te reo Māori at a young age, participating in Māori-medium education and having high levels of reo Māori proficiency are linked to increased use of te reo Māori in everyday life.

Peoples' proficiency levels are likely to increase when te reo Māori is the normal language at home, in activities, and in education. Creating or strengthening opportunities that support people to attain high proficiency in te reo Māori in these contexts is then key to greater reo Māori use.

However, we also found that a large proportion of adults and a smaller proportion of tamariki with high proficiency were not using te reo Māori as much as they wanted to in everyday life. This means other barriers to reo Māori use (other than lack of proficiency) must also be addressed so that those who can, and those who want to speak te reo Māori are supported to do so.

5.

He wero mō te whakarauora reo me ngā urupare ā-hapori

Language revitalisation challenges and community responses

Key findings

What is needed to further support communities and whānau to normalise the use of te reo Māori in homes and communities?

1. Challenges identified by communities included:
 - (a) different levels of proficiency within whānau
 - (b) participants' own proficiency level
 - (c) committing to only using te reo Māori in certain places and contexts
 - (d) access to Kōhanga Reo and Māori-medium education for children
 - (e) using te reo Māori in the work place
 - (f) lack of visibility of te reo Māori in the community
 - (g) revitalising "te reo Māori" and maintaining mita and reo ā-iwi
 - (h) mobile populations of reo Māori speakers
 - (i) roles of kaumātua and younger generations
 - (j) continued pressure and encroachment of English.
2. Ways that communities are addressing their challenges included:
 - (a) Māori-medium education
 - (b) supporting the use of reo Māori in formal and informal contexts on the marae
 - (c) promoting and normalising te reo Māori in a wide range of places and contexts specific to each community

- (d) sharing proficient older proficient speakers and mentoring younger generations
- (e) iwi language strategies
- (f) iwi, hapū and marae initiatives
- (g) iwi radio.

This section brings together the findings from interviews in a discussion about what is needed to further support communities and whānau to normalise the use of te reo Māori in homes and communities, addressing our final research question: What is needed to further support communities and whānau to normalise the use of te reo Māori in homes and communities? We look at:

- some continued challenges that face whānau and communities and revitalisation and maintenance of te reo Māori and will lead if not arrested towards less use of te reo Māori
- what is happening in whānau and communities that is supporting maintenance and revitalisation of te reo Māori.

Language revitalisation challenges

Whānau and communities faced many challenges in their efforts to maintain and revitalise te reo Māori. Adults talked about the challenges of speaking te reo Māori at home related to proficiency: particularly being more proficient in English, and not having others to speak te reo Māori with. Many participants commented that it would help them to use te reo Māori “If everyone at home was speaking te reo Māori” (Adult—South Auckland).

A big challenge that faced second-language learners was committing to using te reo Māori. Commitment to using only te reo Māori at home means using it in every interaction and situation on a minute-by-minute, interaction-by-interaction basis. This is a challenge for most second-language learners, and even for some native speakers. The challenge is compounded by a variety of factors including:

- different whānau members having different levels of proficiency or commitment
- limited access to resources or to further learning opportunities.

Adults said that English was the “go to” language of conversation or as “faster and easier to use”, perhaps partly because it was the language they had forged their relationships with siblings and older generations before beginning to learn te reo Māori. Such a challenge is compounded within any given whānau because there are multiple people and therefore multiple relationships and proficiency levels.

In communities such as Rūātoki where there are relatively high numbers of proficient speakers, challenges for whānau included motivating young people to kōrero Māori, even when tamariki were able to do so.

In addition, parents identified that finding and accessing suitable Māori-medium options for their tamariki was a significant challenge. One pou reo pointed out that children’s language proficiency reflects the language used around them, which was a challenge when Kōhanga Reo or kura struggled to find highly-proficient kaiako. Thus, locating suitable places for children was a challenge, and many parents needed to be both willing and able to transport children for sometimes hours each day. Access to suitable Māori-medium education options is becoming increasingly difficult, compounded by a significant decline in Kōhanga Reo numbers and enrolments (from 809 sites and 14,514 enrolments in 1993³⁵ to 455 sites and 8,936 enrolments in 2014³⁶) and a flow-on effect to kura. Given how important we have found Māori-medium education to be for individual proficiency, and how important it is to learn te reo Māori as a first language for the use of te reo Māori, this decline is very concerning.

35 Waitangi Tribunal. (2013). *Matua Rautia: The report of the Kōhanga Reo Claim Wai 2336 (Waitangi Tribunal Report 2013)*. Waitangi Tribunal: Wellington. (p. 19). https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_68775144/Matua%20Rautia%20W.pdf

36 Ministry of Education. (2014). *Annual ECE Census Report 2014*. <https://www.educationcounts.govt.nz/statistics/early-childhood-education/annual-ece-summary-reports>

People without access to Māori education, or whose parents had not chosen that option for them, were aware of the impact for their te reo Māori proficiency.

I'm not as confident as my brothers and sister who went to Kura Kaupapa. (Tamaiti—Rūātoki)

For many adults, it was a challenge to use te reo Māori in the workplace. Unlike tamariki in Kura Kaupapa Māori, comparatively few adults had daily access to an environment where te reo Māori was considered normal.

Many people pointed out that, although there were reo Māori signs in a few places in their community, te reo Māori was not highly visible, and places to read and write te reo Māori were limited. People also felt challenged by negative attitudes towards Māori people and language. Such challenges made them feel whakamā and sometimes caused them to stop speaking Māori for years. This included historical policies that saw children punished for speaking Māori in schools, but also recent examples of Māori-English bilingual children being treated differently from their monolingual classmates in English-medium schools.

The tension between revitalising te reo Māori and maintaining regional variation or mita was a common theme in most communities. Native speakers moving away, locals who had spent many years away and then moved home with different mita or with language learnt at whare wānanga, proficient speakers from other areas taking on language-teaching roles, and the language of kura were all described as having a negative impact on local mita. These tensions were expressed by some as criticism, with the effect that some kaumātua felt their reo was no longer suitable to use in today's language environment, while some younger adults and tamariki felt that their reo was not acceptable to older generations. Many people spoke of their reluctance to use te reo Māori at times because of whakamā or fear of further criticism. A few people recognised that different types of language are used in different contexts, such as kura, and that changes were inevitable for te reo Māori to survive and thrive over time.

Me tupu te reo ... ka rereke te reo ahakoa he aha taua reo.

For some, change is a natural part of language shift and evolution, but for others change represents a negative impact for their mita and their identity.

Communities' responses to challenges

Kōhanga Reo and Kura Kaupapa Māori

Kōhanga Reo and Kura Kaupapa Māori remain important domains of te reo Māori, and therefore sites of language revitalisation. Participants in Te Ahu o te Reo considered it normal to hear te reo Māori used in these places.

Mehemea kei reira tētahi e kōrero Māori ana i ngā wā katoa i te Kōhanga, kāore e roa kua kōrero pērā ngā tamariki. Engari, mehemea kei te kōrero i ētahi wā, ā ka huri ki te reo Pākehā ka pērā anō ngā tamariki. (Pou reo—Wairoa)

Although the Kura Kaupapa Māori philosophy is to “kōrero Māori i ngā wā katoa”, tamariki said they were still more likely to use te reo Māori in the formal environment of the classroom, than in informal situations in the playground. This tendency towards using English outside the classroom also extends to the home and community, as illustrated in the following quotes.

Kei te whakaaro ngā tamariki ko te reo he reo mō te kura. Nō te mea kei te kōrero Pākehā te hapori. (Pou reo—Wairoa)

Kia whakawhānui ake i ngā rohe kōrero Māori – kei pōhēhē ko te kura me te marae anake ngā wāhi. (Pou reo—West Auckland)

Kāore anō kia ora tō tātau reo. Kāore i te kōrerohia ki te kāinga, kāore i waho i te kura, Kōhanga. (Pou reo—Wairoa)

Having people to speak te reo Māori with and who supported them to learn and speak te reo Māori, and having clearly-defined language domains where speaking Māori was expected or compulsory, were some of the most important factors that influenced tamariki to speak te reo Māori. This clearly relates to why tamariki said they liked using te reo Māori in kura.

Nevertheless, language choice is complex,³⁷ and even in kura, tamariki who were proficient speakers often chose to speak English. Likewise, highly proficient adults sometimes chose to use English even when there were others to kōrero Māori with. Adults who made this choice in informal situations such as talking with friends and acquaintances did so primarily when the proficiency of others was lower than their own, when they did not have someone to kōrero with, or when it was just easy to turn to English.

Kura,³⁸ Kōhanga Reo and Puna Reo were recognised as powerful forces in community language-revitalisation efforts in Te Ahu o te reo, where they were described as, “the centre of community activity for many whānau”. Many adults and tamariki identified these as places where it was easy to use te reo Māori because they knew it was expected, they were encouraged, their friends and classmates knew te reo Māori and used it productively on a daily basis. That is, kura, Kōhanga Reo and Puna Reo embodied clearly-defined te reo Māori place, people and context domains. The importance of clearly defining a Māori-language-only domain was revealed even within kura, since children in all nine communities said they were more likely to use te reo Māori in the classroom (where the language environment was more structured, and there was less opportunity to use English) than in the playground. A few people in Te Ahu o te Reo commented that they did not want to be “forced” to speak te reo Māori. However, tamariki said that they liked to use te reo Māori and found it easy to do so in kura, where te reo Māori was a core curriculum component, the medium of instruction, the expected language of the domain, and where there were people to talk to in Māori in the form of Māori-speaking classmates and kaiako who were encouraging and supportive.

Mēnā kua tohutohu ngā kaiako ko te reo Māori anake [he tino āwhina tēnā]. (Tamaiti)

Just as for adults in Te Ahu o te reo, tamariki found it easy to use te reo Māori when they had others to speak Māori with, and when others supported them to learn and/or speak te reo Māori. These were the most important factors in tamariki choosing to speak te reo Māori. In several communities, adults named specific kura, Kōhanga Reo and Puna Reo that supported whānau reo Māori. They said that “pockets of regeneration” had grown up around these Māori language revitalisation hubs.

Marae

Widely accepted and practised kawa that requires te reo Māori to be used during formalities is a powerful normalising agent on the marae, and exceptions to the use of te reo Māori during these formal occasions were reported rarely by participants. Some participants said that te reo Māori was used everywhere on their marae, in both formal and informal contexts, including during hui and in the kitchen.

However, many participants noted that outside of formal situations, people were likely to use a mix of te reo Māori and English on the marae. A number of whānau and pou reo commented on the importance of extending reo Māori use from the marae ātea to other parts of the marae, particularly in informal situations, by designating areas, such as the kitchen, as te reo Māori only speaking domains.

Ko tētahi o ngā rautaki reo Māori e whakaarohia nei, arā kia rāhuitia ngā kihini i ngā marae hei wāhi kōrero Māori anake. Ko te whakaaro kia whakahokia ngā whānau i tēnei tikanga ki wō rātau ake kāinga whakamahi ai. Hei āwhina i tēnei kai te hanga tohu reo Māori e āki ana i ngā kaimahi o te kihini ki te kōrero Māori, he whakamaumahara hoki. (Pou reo—Rūātoki)

³⁷ Hunia, T.M. (2016). *He kōpara e kō nei i te ata / Language socialisation and acquisition by two bilingual children: A case study approach*. Doctoral thesis. Victoria University of Wellington.

³⁸ Refers to all Māori-medium schools.

Communities

Participants noted that te reo Māori was being promoted, seen and heard in a wide variety of ways in their community. These efforts to normalise te reo Māori in communities where English is predominant include having reo Māori in newspapers, signage in libraries, local councils, educational institutions, and in programmes on Māori television, which show “[Kua] waia haere te hapori ki te reo Māori.” In some urban communities te reo Māori was a minority among many languages. For example, there were three times as many Samoan speakers, and nearly twice as many Hindi speakers as speakers of te reo Māori in South Auckland.

While the visibility of te reo Māori in these communities is an indicator of a community’s advocacy of te reo Māori, we do not know how much of an impact these efforts are having on people’s willingness to actually speak te reo Māori in the community. We do know that highly proficient speakers of te reo Māori found it easy to kōrero Māori wherever they were. However, most participants talked about how difficult it was to kōrero Māori in places where English was prevalent.

We found that only some adults had access to an all-day Māori-language environment that was comparable to children in kura. However, adult second-language learners identified organisations and programmes that they felt had given them vital learning and support on their Māori language journey. Marae (in West Auckland), Te Ataarangi (in Wairoa and Taranaki), and regional, iwi, hapū and community initiatives were also seen as playing an important role. Some traditional Māori activities featured prominently in comments from both adults and children. Kapa haka was mentioned most often, and other activities included gardening, hunting, hoe waka, mau rākau, and hākinakina. For many, these activities provided a forum for using te reo Māori, while some people were hooked into learning te reo Māori by being involved in the activities. People, courses, programmes, activities, sports, kapa haka, occasions and places all contributed to environments where adults and tamariki could learn and use te reo Māori in the community, with friends and acquaintances, and in work and study contexts.

The role of kaumātua and rangatahi

There was a wide variety of views, and sometimes tensions about kaumātua and rangatahi roles in revitalising te reo Māori. These views and tensions reflect the diverse reo Māori populations within each of the communities.

Kaumātua

Kaumātua have traditionally played an important role in inter-generational transmission of language because they provide a knowledge base of the reo of the community that they can share with adults, tamariki and mokopuna, “te ngākau nui o ngā mātua, o ngā kuia me ngā koroua ki te whakarongo ki ā rātou mokopuna e kōrero Māori ana” (Tauranga Moana – pou reo).

Ka kōrero i roto i te reo ki te nuinga o ngā kuia me ngā koroua e noho ana i roto i te reo, ka whakautuhia i roto i te reo. (Pou kōrero—Tauranga Moana)

In some communities, kaumātua represent the last connection to the native-speakers of old mita. Participants in some communities remembered kaumātua who did not speak English, “Ko ōku koroua, kuia kāre e kōrero Pākehā” (Pou reo—Rūātoki). Native-speaking kaumātua who remain are valued highly.

Ideally, [we want] more of our kuia, kaumātua around our kura and tamariki. For me that’s where our puna are – it’s those people. Having them is priceless – but it’s being able to get them in. (Pou reo—Matawaia)

Kia hoki atu ngā uri ki o rātou whenua, kāinga, kia whakaako atu ō tātou kaumātua i ngā uri ki runga i te marae. Mā rātou te mātauranga e hoatu ki ngā iwi ... hokia ki te kāinga. (Pou reo—Matawaia)

Language decline and kaumātua

In a number of communities, language decline has progressed to a point where kaumātua who were raised with te reo are either difficult to find, or have passed away. In Taranaki, a pou reo talked about what the loss of kaumātua had meant for te reo Māori in the community.

Kua korekore ērā momo pāhake o mua. Ko ngā momo tāngata mahaki ērā, ngā pou rama mō te hunga i te pōuri. Kāore he tautoko, he whakangungu anō i tērā hunga kaha āwhina. (Pou reo—Taranaki)

There were few kaumātua in Christchurch, and in the South Island generally, who were proficient speakers of te reo Māori. Kaumātua who were strong speakers of te reo Māori tended to come from communities in the North Island. This was the case for two of the kaumātua interviewed—both had lived within Christchurch for decades. One, an octogenarian, noted:

Ka kōrero au ki te hunga e matatau ana ki te kōrero Māori, me kī, ngā kaumātua. Me kī, ko ōku hoa e matatau ana ki te reo Māori. Ko ēnei tāngata nō waho kē atu o te rohe. He uaua ki te kite atu i te hunga kaumātua ki Te Waipounamu e matatau ana ki te reo Māori. Ehara i te mea kāore he hunga i konei kāore i aroha ki te reo, nā te mea te nuinga e aroha ana ki te reo. Heoi anō, e matatau ana, hei tauira, hei whai atu. Tē kite atu i konei. Mēnā i kite atu ruarua noa iho ngā tangata i pērā. (Kaumatua—Taranaki)

One participant, spoke about kaiako at a Kura Reo she attended, who she felt had become kaumātua for te reo Māori in Te Waipounamu.

Me kōrero au mō ngā Kura Reo. Me te aro mai, me te tautoko mai o wērā koroua Tūhoe nei ki a mātou o te Tonga ... ki Oenuku. Kua 15 tau tērā kaupapa e tū ana ki waenganui i a mātou. Mei kore tērā kura, mei kore tērā, te aroha nui o ērā koroua ki a mātou ngā rawakore o Te Waipounamu ki te reo Māori. Kua kore pea tātou e kite atu i ngā hua e kitea ana inaianei i konei. I te mea ko wērā ngā wānanga i tuwhera i te kuaha ki te reo Māori. I āta poipoi i tērā hunga e whakatere ana i te waka o te reo ki Te Waipounamu. I whakaatu hoki ki tērā hunga i tētahi atu taumata ātaahua o te reo Māori hei eke atu mā rātou.

Nā reira, ko tērā hunga, ngā kaiako, ngā pouako, ngā pouārahi o te Kura Reo ā-motu, ko ērā ngā kaumātua o te reo Māori ki a mātou o konei. Ko rātou ērā te ringa akiaki, te ringa poipoi, i āta whāngai i ngā pipī kerehunga o tēnei pito kia kaha kia huruhuru ngā manu o konei, ā, nā wai rā, ka pakeke, ka rere atu ērā manu i te kōhanga. Anā, ko rātou, tērā hunga i poipoia e ērā kaumātua, ko rātou ērā, te hunga e whakatere ana i te waka onāianei. (Adult—Ōtautahi)

Speaking Māori to other generations

The factors that influenced the choices kaumātua made about who to speak te reo Māori with were complex. Kaumātua were more likely to speak te reo Māori to mokopuna even when they did not do so with their own children's generation, and this is reflected in adults' and tamariki observations of intergenerational conversation at marae. However, we also heard stories of kaumātua who, although they were first-language speakers, had chosen not to speak te reo Māori to anyone outside of their generation. For example, a community researcher interviewed kaumātua she had known all her life and assumed could only speak English. During the interviews she discovered they were in fact native speakers of te reo Māori. Some kaumātua felt that the reo of today—that children were speaking at kura and adults were learning as their second language—was too unlike the language they grew up with. They longed “to hear a reo Māori around them that was meaningful to them” (Community researcher—Wairoa).

On the other hand, second-language learners spoke of having their confidence knocked by criticism from native speakers from any generation (including their own). Some adults talked about feeling hōhā with native-speaking kaumātua who showed little interest in using te reo Māori with children and learners. We also found that adults spoke te reo Māori less with their parents than their partners or tamariki, in some cases because they perceived their parents as lacking tolerance for their reo (Community researcher—Taranaki). In other cases, factors such as proficiency, confidence, and the language of the relationship may have also influenced their choices.

Some kaumātua with low proficiency in te reo Māori found younger adults quick to judge, without any understanding of the linguistic environment and societal conditions they had lived through. In Christchurch, there were kaumātua who had learnt whaikōrero by rote and had held space for te reo Māori in the community over many years, but who had never become proficient because of factors such as lack of access to learning, long work hours to feed whānau, and the suppression of te reo Māori across society (Community researcher—Ōtautahi).

In Taranaki, kaumātua talked about how, in their younger days, they were focused on economic survival and putting bread on table for families, and this had a big impact on te reo Māori. Long hours and shift work in primary industries such as freezing works and dairy factories meant they were unable to get time off to commit to learning te reo Māori (Community researcher—Taranaki). Confidence and limited access to learning and resources were issues for these kaumātua. They faced further difficulties learning the language at an older age. One kaumātua said “I need a new tongue” (Adult, Wairoa). There was some tension between these kaumātua and the younger second-language learners who had gained a higher level of proficiency (Community researcher—Taranaki).

Younger generation

Perceptions of the younger generation’s use of, and attitudes towards, te reo Māori varied in different communities. Sometimes these views seemed to be quite different from how tamariki perceived themselves as reo speakers.

Pou reo in Rūātoki felt that young people lacked motivation to use te reo Māori outside of kura. They talked about a lessening of ‘aroha’ for the reo in younger generations, and a tendency to respond in English:

I roto i ēnei tau kua kite, kua rongō au i te rerekē o te aroha mai o te reanga o aku tamariki (40 tau) heke iho. Ahakoa he mārama te taringa ki te whakarongo, kāre i te tino kaha te whakamahia o te reo Māori i waenganui i a rātau... Kua kore e tino kaha te kawē kōrero katoa i roto i te reo Māori, kua whati, kua huri kē ki te kōrero Pākehā. (Pou reo—Rūātoki)

Ahakoa te maha o ngā Kōhanga Reo i Rūātoki me te Wharekura o Rūātoki, kāre tonu ngā tamariki me ō rātau mātua i te mate nui mai ki te reo Māori. (Pou reo—Rūātoki)

Tamariki were also affected by perceived criticism of their language, and preferred to speak te reo Māori where and with whom they felt supported. Some did enjoy speaking te reo Māori in contexts where it was not normalised, as a code language, as something that was cool. One wanted “a mita that wasn’t an iwi mita, but more like a young mita that had a real cool sound”. Tamariki also liked speaking te reo Māori in environments where it was normal.

Some second-language learners put huge effort into encouraging the next generation to be bolder with te reo Māori and to use it every day, and everywhere. They recognised that their tamariki would potentially become more fluent than themselves.

People from every age group said they found it easy to talk to tamariki, and that they liked speaking te reo Māori with tamariki. Tamariki spoke te reo Māori to their friends and acquaintances at kura (i.e., other tamariki), but many also specifically noted that they liked using te reo Māori with younger children. Establishing relationships in te reo Māori with young children may have fewer associated affective factors such as lack of confidence, embarrassment, and fear of criticism. It is also possible that an innate willingness to communicate with young children helps older children and adults override affective barriers in using language.

Changing roles

As a new generation of first-language learners reach adulthood and native-speaking kaumātua decline, the sources of support for te reo Māori are changing. In some communities people are sharing their most proficient speakers, and the younger generations are stepping up.

In places where there were not enough kaumātua to fill the pae at every marae, the concept of a pae nekeneke ‘moving pae’ came into play so that all marae would continue to be supported.

I karahuihui mai mātau. Mātau e āwhina ana i ngā pae. Ka karangahia ngā kuia, ngā koroua. whakaritea he pae nekeneke nā te moroiti. Ngāti Kahungunu he pae nekeneke. (Pou reo—Wairoa)

At a marae level you can still count the people on one hand and have fingers left over. It depends on the occasion. One tangihanga had paepae [that was] chocka ... But we have a ‘borrow from next door’ paepae. (Pou reo—Wairoa)

In Tauranga and Wairoa, pou reo talked about succession planning for kaikōrero and kaikaranga groups and the need to mentor people into the roles and responsibilities of the pae, “mā wai e whakakī i ngā whāwhārua karekau he kaumātua i reira?”

Kei te puta mai ētahi taiohi tino matatau e whakaitia ana e ētahi. Kāore, tukua rātou kia tū mai. Kaua e whakanohohia. Me whakakī ngā whāwhārua o te pae. (Pou reo—Tauranga Moana)

They believed that youth needed to go through an appropriate learning process before taking on these important roles.

Kaua e poka noa te tamaiti ki te haere ki te pae, ki muri i te tuatahi. Ko te manaaki tangata te mea nui o te marae. Me ako i ērā tikanga i te tuatahi. Ki muri i te tuatahi. (Pou reo—Tauranga Moana)

Kua kitea ētahi o ā tātou tama. Kua wātea ki te haere mai ki tō mātou taha i runga i te pae. Ā te wā, ka hoatu te rākau ki a rātou. Ko te mana o tō tātou nei marae hei piki ake ki runga. (Pou reo—Tauranga Moana)

Mō te tūpono he tangihanga ki ngā marae, ka aroha ki a mātau, ko te hunga rangatahi kē te hunga tū ki te marae. Kua riro ki tōku tipuranga, te hunga i raro i te 50 te kawae, te pīkau i tērā mahi. (Pou reo—Wairoa)

The impact of English

In all nine communities, the role of the English language and its impact on te reo Māori was a significant and ongoing concern to participants. The unwelcome and sometimes overwhelming influence of English on a community is captured in a comment made by a pou reo from Rūātoki who noted, “Kei te pokea tātou e te reo Pākehā mai i ngā taha me ngā wāhi katoa.”

In many communities, including Kaitaia, Matawaia, West and South Auckland, Tauranga, Wairoa and Taranaki, kaumātua spoke of the changes in te reo Māori. Many framed this as loss of mita or dialect, and were critical of or saddened by the encroachment of new language forms. The new language forms even led one native-speaking kaumātua to worry that the language he had learnt ‘from the bush’ was not grammatically correct. (Community researcher—Taranaki).

The focus on mita and dialect came through particularly strongly in communities such as Rūātoki, Matawaia and Kaitaia where most of the participants interviewed were proficient speakers of te reo Māori.

Mita and te reo ā-iwi

Mita is the rhythm, intonation, pronunciation and sound of a language.³⁹ Like reo ā-iwi or dialect, mita is associated with particular iwi and hapū. Fifty-three percent of adults said that they spoke in a specific mita or dialect.

39 <http://maoridictionary.co.nz/search?&keywords=mita>

A pou reo in Kaitaia talked about how migration has impacted negatively on te reo Māori use as native speakers moved away. Pou reo also noted that, when people return after many years away, the varieties of te reo Māori they bring from other areas of the country has had a further impact on the local mita.

Kua ngaro haere te reo ake o Te Hiku o te Ika, kua uru mai he reo ā-motu. (Pou reo—Kaitaia)

Kua korekore ngā pakeke i whakatipu mai i roto i te reo o te kāinga. (Pou reo—Kaitaia)

Ko te hunukutanga o ngā whānau Māori ki ngā tāone nui kimi mahi ai, ki te rapu mahi, ki te rapu oranga ... te rerekē o ngā whakatipuranga kōrero Māori. (Pou reo—Kaitaia)

A similar observation was made by a pou reo in Wairoa:

Kua rerekē te reo o nāianeī. Anō nei he reo nō wāhi kē, he rerekē atu i te reo o ngā tīpuna. (Pou reo—Wairoa)

Rūātoki pou reo spoke about the ways in which te reo o Tūhoe had changed within the whārua. They commented both about the threat posed by English and also that posed by those returning to Rūātoki with a generic reo Māori.

Ko te nuinga o ngā kupu. Ko te reo Māori. He rerekē mai te reo o Tūhoe. Ngā pakeke o taku reanga he matatau ki te reo o Tūhoe, nō reira te reo i rongo ahau ko tā Tūhoe. He reo kua whakahokia mai ki te kāinga ko ngā whānau kua roa e ngaro ana mai te kāinga, ā, kua āhua mate haere tō rātau reo Tūhoe. I whāngaia ahau, i pakeke ahau i roto i te reo o Tūhoe engari ahakoa i haere ahau ki te kura kāre tonu i ngaro tōku reo o Tūhoe. Ētahi wā kua noho mātau ki te paetapu kua rongo i te reo tuarua, te mea tauhou ki tō tātau reo. (Pou reo—Rūātoki)

Mobile populations

There were some interesting discussion concerning the movement of proficient reo Māori speakers and the impact that had on te reo Māori. Pou reo in Rūātoki, Matawaia and Kaitaia all talked about the exodus of reo Māori speakers from their communities. This could bring benefits for communities who gained native speakers, but was detrimental for the communities who lost speakers. For example, many people had moved away from Rūātoki to work in professions where their reo Māori skills were in demand.

Maha tonu ngā tāngata o Rūātoki nei kei waho i te rohe e mahi ana i roto i ngā kaupapa o te reo. Kei ngā tari Kāwana, kei ngā kura, kei te ao pāpāho e taki ana i ngā mahi e whakatairangatia ana i te reo. Ko ngā tohunga ārahi i te reo ki te ao Māori, nō Rūātoki nei, nō Tūhoe hoki. Kei reira anō te wawata kia hoki mai anō ērā ki te āwhina i a mātau e pupuri nei i ngā ahi kā. (Pou reo—Rūātoki)

In Matawaia, their most proficient speakers were called on throughout the wider rohe for their expertise:

Ko te mate o te hunga mātau ki te reo, kua whiua ki ngā momo kaupapa katoa huri noa i te rohe whānui o te Tai Tokerau, i ngā tūmomo hui, tangihanga, wānanga, karakia, kapa haka, aha atu, aha atu. (Pou reo—Matawaia)

Migration further south by Kaitaia residents was viewed as having had a negative impact on the use of te reo Māori in their community, as native speakers moved away.

Ko te hūnukutanga o ngā whānau Māori ki ngā tāone nui kimi mahi ai, ki te rapu mahi, ki te rapu oranga. (Pou reo—Kaitaia)

Te reo Māori and te reo ā-iwi

The impact of “te reo Māori” or mita originating from outside of the community on reo ā-iwi was a concern in some communities. Pou reo from Rūātoki felt that te reo o Tūhoe was impacted upon when whānau who had lived away from the area returned home speaking “te reo Māori”.

Ko te nuinga o ngā kupu. Ko te reo Māori. He rerekē mai te reo o Tūhoe ... He reo kua whakahokia mai ki te kāinga ko ngā whānau kua roa e ngaro ana mai te kāinga, ā kua āhua mate tō rātau reo Tūhoe.

Kua Māori rawa te reo o ētahi, kua ngaro te āhuatanga ake o Tūhoe. Kua hoki mai ētahi ki te kāinga noho ai, me te heri mai ngā momo kīanga, kiwaha o iwi kē, pēnei i a “Ka mau te wehi”.

In Matawaia and Rūātoki, pou reo were determined to retain their own reo ā-iwi and tikanga, and felt that “te reo Māori” could be a barrier.

Ko te reo o Matawaia te mea nui, kia mau ki te reo me ngā tikanga ake o Matawaia kia mahi tonu i ngā mahi o te rohe, kia kua e uru ko tētahi atu reo. (Pou reo—Matawaia)

He reo anō e akohia e ngā tamariki i ngā whare wānanga. Hoki mai ki te kāinga kua tino kūare mātou ki ā rātou kōrero. (Pou reo—Matawaia)

E kore mātou e whakaae kia whakarerekē i tō mātou reo. Kia ū mātou ki tō mātou ake mita. (Pou reo—Matawaia)

Waiho mā te iwi anō tōna reo e whakakōrero. Kia kua mā tētahi i Pōneke au e tohutohu mai me pēhea te tika, te hē, te kaha o tōku reo. (Pou reo—Rūātoki)

In urban communities such as South Auckland, concerns about mita and dialect centred around the influence of kaiako from other communities who taught their own mita. The pou reo talked about the desire to find ways to teach their own mita.

I roto i Tāmaki Makaurau ki te Tonga, kāore koe e mōhio nō hea te tangata ki te rongo ki tōna mita nā te mea ko ngā kaiako nō wāhi kē. Kei te tipu ake ngā ākongā i raro i ēnei kaiako (me tōna mita). Nō reira e hiahia ngā kaumātua kia tū he akomanga kia ako i tō rātou ake mita. (Pou reo—Tāmaki Makaurau ki te Tonga)

Maintaining dialect

There was a strong desire in some of the communities to maintain their own dialect and mita. A number of pou reo from different communities said that any resources or strategies to support the use of mita and dialect would have to come from within the community itself. As a pou reo from Matawaia commented, “mā Ngāti Hine a Ngāti Hine e kōrero, e whakahaere.”

Me whakamahi tonu ngā kupu o te kāinga ... ko ērā āhuatanga katoa, mai rā anō te āhua o te kāinga kei tōna ake reo motuhake ake.

One of the solutions in Matawaia has been to teach te mita o Ngāti Hine through the local Kura Kaupapa Māori. Wānanga reo which include tikanga o Matawaia are also run, resourced by the community at no cost to participants.

He pai te ako i te reo engari me hoki mai ki te kāinga kia ako ki runga i te marae. Koia tēnei ko tā tātou whare wānanga ko ō tātou marae. (Pou reo—Matawaia)

A pou reo from Rūātoki expressed a similar view in that any solution must come from the whārua itself.

Ko tētahi o ngā kaikōrero pakeke, e āwangawanga ana kua ngaro te Tūhoe o te reo, e kore e taea mā rāwaho tōna mita e whakaora ake, engari mā te whārua, mā te iwi anake e ora ai. (Pou reo—Rūātoki)

Te Hui Ahurei o Tūhoe, held biannually in Rūātoki is one of the strategies used to encourage the use of te reo o Tūhoe both amongst the ahi kā and amongst the hundreds of Tūhoe descendants who live outside of the whārua and return for the festival. Kōhanga and kura were also seen as an important means to teach the younger generations te reo o Tūhoe.

Te reo ōpaki | Informal use of te reo Māori

The declining use of informal styles of te reo Māori / te reo ōpaki is a significant concern to many, and a signal of the health of te reo Māori overall. A pou reo in Matawaia noted that it must be used if it was to survive, “He uaua te whakaako te reo ōpaki, ki te kore e kōrero.”

In Matawaia and Rūātoki, older speakers recalled the strength of informal reo previously used in the community, particularly in the kāuta:

I te wā e kā ana te ahi i muri kua kaha kē te reo Māori e kōrerotia ana. I ēnei rā kua iti haere ngā kōrero paki o te kāuta. (Adult—Matawaia)

Ki a au nei, ki roto i a mātou ake, e māuiui ana te reo. Ko tētahi tohu, kei roto i ngā kīhini, kāuta, wharekai e pakē pai te reo Pākehā. (Pou reo—Matawaia)

Ko te reo kāuta te reo ka whakamahia hei reo kōrero i waenganui i te tangata, ko te reo kāuta te reo ka rongohia ki roto i te kīhini. He āhua ōrite te reo kāuta ki te reo kererū, arā he whakauru i ngā kupu Pākehā ki roto i ngā rerenga kōrero Māori, hei kata, hei whakamārama pai ake i te kaupapa kōrero. (Pou reo—Rūātoki)

Pou reo in Rūātoki also raised concerns about how ngā kīwaha o Tūhoe were being lost along with the older generation.

Ko tētahi mea e mimiti haere ana, ko ngā kīwaha ake a Tūhoe. Kei te ngarongaro haere tērā momo reo, i te ngarongaronga o ngā kuia, koroua” (Pou reo, Rūātoki).

The phenomenon of second-language learners using te reo ōkawa, formal reo Māori, in informal situations was also discussed. It was noted that people now seem to be using formal reo for any occasion, without the humour associated with informal reo:

Tamariki ana, āhua ōpaki te reo. Hātakēhi, ahakoa he hui ōkawa. Ināianeī, kua ngaro tērā momo i roto i ngā hui – pōwhiri, whakatau – tino ōkawa, tapu nei te āhua. (Pou reo—West Auckland)

In another example, a pou reo from Te Wairoa said that, while at a tangihanga “If I wasn’t there speaking, the only reo [Māori] would have been whaikōrero.” The range of styles from very formal to very informal, and from different demographic groups (e.g. rangatahi) may be narrowing. For example, people may be using reo ōkawa in informal contexts because the language classes may focus on formal rather than informal language. This is an area for further research.

Ways te reo Māori is being strengthened

In all nine communities, there was a wide range of initiatives in place to support reo Māori learning and use. The following examples are intended to highlight some of this diversity, which include iwi level language strategies, reo Māori education initiatives, and iwi radio stations. There are likely to be many more examples of reo Māori initiatives that are not mentioned here. Some of the initiatives were in place in every community, but each community also had initiatives specific to their own situations. The following are just a few examples of initiatives that were happening in the nine communities.

Iwi and hapū language strategies and initiatives

The role iwi were taking in supporting reo Māori revitalisation came through strongly in many of the communities. Iwi radio stations were mentioned in many of the communities as supporting reo Māori, for example Radio Waatea in Tāmaki Makaurau ki te Tonga, Te Korimako in Taranaki, Te Reo Irirangi o Tauranga Moana in Tauranga Moana and Te Hiku Media in Kaitiāia. Initiatives led by marae, hapū and iwi included kapa haka and wānanga, as well as:

- Te Reo o te Kāinga in Kaitiāia
- Te reo o Ngāti Hine and reo-Māori only initiatives within whānau in Matawaia
- He Kāhui Rangatahi i Tāmaki Makaurau ki te Tonga, Te Ahurea Tāmaki Makaurau ki te Tonga in South Auckland
- Community Based Language Initiatives led by Ngāti Pūkenga, Ngāti Ranginui and Ngāi Te Rangi in Tauranga
- A policy in Tūhoe that hapū delegates at the iwi level must be speakers of te reo Māori; Te Hui Ahurei o Tūhoe
- A multitude of initiatives springing from the establishment of Hoani Waititi Marae in West Auckland, including kura, Kōhanga Reo, and Māori 4 grownups
- Te Wairoa Reorua 2040/Bilingual 2040 strategy; Pokapū rumaki; Te Kura Motuhake or Te Ataarangi; Pā haka
- Te Reo o Taranaki local language strategy; Pōkaitahi Kāpunipuni Reo; Puna Reo; Te Korimako
- Kōtahi Mano Kāika in Ngāi Tahu and resulting initiatives including Kia Kūrapa, Café Reo, Aoraki Matatū, Te reo Māori symposium, reo Māori awards, cadetships, and Kā Manukura o te Reo fund.

Reo Māori education initiatives

Kōhanga Reo and Kura Kaupapa Māori were key educational initiatives in every community, and the importance of Māori-medium education in learning te reo Māori has come through clearly in the findings. People also talked about learning te reo Māori in Puna Reo, reo Māori classes and rumaki reo in English-medium schools, wānanga reo, whare wānanga. The following are examples of a few of the different education initiatives talked about in some of the communities.

In Wairoa, there were Pokapū rumaki to support parents of tamariki in Kura Kaupapa Māori and Kōhanga Reo, and Te Ataarangi had a big impact, particularly through the programme Kāinga Kōrerorero which supports whānau language development with an established network of mentors, and through Te Kura Motuhake or Te Ataarangi:

Ko te Kura Motuhake o Te Ataarangi, koirā te wāhi e haruru ai tō tātou reo me ōna tikanga, ki a au nei nā. Ko te kawa kua tā ki runga ki tērā whare kia kōrero Māori ai tērā whare. Kia rāhuitia ko tērā whare hei wāhi kōrero Māori mā ngā whānau, ngā hapū, ngā ākongā mō te hunga e kaingākau nei ki tō tātou reo. Nō reira, mutunga mai, runga, raro, roto, waho. Ko te kura motuhake o Te Ataarangi te wāhi kaha rawa atu e rangona ai te reo. (Pou reo—Wairoa)

However, it was mentioned that night classes for te reo Māori at level 3 and 4 were ‘incubating’ te reo Māori rather than producing active speakers and users. Part of the problem was a lack of government funding to support speakers who wanted to go beyond level 3 and 4 (Lead community researcher, Wairoa).

In West Auckland pou reo mentioned the role played by Te Taura Whiri i te Reo Māori, Te Panekiretanga o te Reo and a whānau-focused language learning programme called “Māori 4 Grownups”. Hoani Waititi Marae stood out as a place where te reo Māori was nurtured.

Ko te marae. Hoani Waititi mō ngā kaupapa maha. Pātata ki te kura. Marae, kura ko te reo Māori ka rangona i te nuīnga o te wā. (Pou reo—West Auckland)

Ngā wāhi pātata ki ngā kōhanga me ngā kura e rere nei te reo Māori. Ngā toa pātata ki ēnei wāhi – hei tauira, te whare hokomaha ki Te Atatū, te mōro ki Westcity. Nuinga he tamariki nō [Hoani] Waititi ... Ngā kāinga o ngā hoa o ngā tamariki e kōrero Māori ana. (Pou reo—West Auckland)

In Kaitaia, people talked about Whakapiki i te Reo Māori, Te Ara Reo, Te Reo o te Kāinga and having kaumātua sharing knowledge about māra kai, native plants, history and rongoā. In Matawaia, people mentioned whānau based reo Māori strategies and rumaki reo. In Taranaki, pou reo talked about the Pōkaitahi Kāpunipuni Reo qualification which aimed to increase competence amongst those with the highest levels of language proficiency as part of a Taranaki Reo revitalisation project.⁴⁰ Kura Reo and Te Panekiretanga o te Reo were mentioned in Ōtautahi.

There were also initiatives that combined reo Māori learning and use with other kaupapa such as wānanga at marae for traditional activities such as raranga, whakairo, and mau rākau, Treaty of Waitangi workshops in South Auckland, and the Treaty of Waitangi claims process which has been a forum for te reo Māori to be used in Kaitaia. Festivals such as Pā Haka in Wairoa, He Kāhui Rangatahi i Tāmaki Makaurau ki te Tonga (an event associated with Te Kīngitanga), the Poly Fest and Te Ahurea Tāmaki Makaurau ki te Tonga in South Auckland. National events such as Te Wiki o te Reo Māori and Matatini were also mentioned.

⁴⁰ Western Institute of Technology. (no date). Pokaitahi kapunipuni reo. Māori language and culture website. <http://www.witt.ac.nz/Courses/Māori-Language-and-Culture/Pokaitahi-Kapunipuni-Reo/>

Commentary

For all the issues discussed in this chapter, it is clear that the situations are complex, in the same way that people are complex. What is important to one person may be less important to another, some people will embrace change while others will not, and what works for one may not work for another. The revitalisation of te reo Māori will look different in different communities.

Many participants identified that it was easier to use te reo Māori in wāhi Māori such as marae and kura because the environment and language were reflective of each other, and because of the presence of other Māori speakers. The very perception that some places were wāhi Māori (and therefore that some places were not) may be perceived as restrictive to the language. However, an important precedent for extending wāhi Māori out of traditional contexts has been set in education. Schools and education centres that were traditionally reserved for the English language use and for Anglo-inspired curricula have now been transformed into wāhi Māori. Te Ahu o te Reo findings reflect that extending wāhi Māori into new realms continues to be a significant challenge, and homes are no exception to this. There is evidence that, when adults use both a dominant language (e.g., English) and a minority language (e.g., te reo Māori) at home, the likelihood that a child born into that home will use te reo Māori productively is significantly lower than if adults use only te reo Māori.⁴¹ Committing to using mainly, or only te reo Māori at home is difficult for a number of reasons, which is reflected in our findings.

Specific kura, Kōhanga Reo and Puna Reo were identified as particularly supportive of whānau reo Māori and “pockets of regeneration” had grown up around these Māori language revitalisation hubs.

Some of the issues we have touched on in this chapter are matters of ongoing debate for Māori communities. There is the challenge of normalising te reo Māori in multiple domains, and strengthening the reo in places where it should already be strong. There are the shifting roles of kaumātua and rangatahi as language role models and the carriers of tikanga. There is the tension between maintaining mita and dialect and creating a critical mass of speakers. There is also the issue of the future of te reo ōpaki.

Finally there are the many initiatives taking place in all these communities to revitalise te reo Māori. We heard positive things about such initiatives, indicating that they were seen to be making worthwhile contributions. While all the communities involved in Te Ahu o te Reo are reo Māori speaking communities, each has a distinct set of reo Māori aspirations linked to their people and their whenua. They have been clear that whatever decisions or solutions they choose, they are likely to come from within the communities themselves, and will suit their own particular circumstances.

People across the nine communities involved in Te Ahu o te Reo said that the following things would help them to use te reo Māori more:

- More people to speak te reo Māori with.
- Access to a range of Māori education options are critical for supporting whānau, and te reo Māori only options are particularly valuable where kaiako have a high level of proficiency and are encouraging and supportive.
- Official support of te reo Māori that includes funding for learning, resources and promotion, and active public support by prominent public figures.
- Promotion and visibility of te reo Māori (events and signage).
- Support and encouragement from other speakers, especially those who only speak te reo Māori.

In addition, we found that critical awareness of issues surrounding revitalisation of te reo Māori helped people to find solutions to the many challenges they faced. For example, the process of participating in

⁴¹ De Houwer, A. (2009). *Bilingual first language acquisition*. Bristol, England: Multilingual Matters; Hunia, T.M. (2016). *He Kōpara e kō ana i te ata / Bilingual language socialisation and acquisition: A case study approach*. Unpublished Doctoral Thesis. Victoria University of Wellington.

Te Ahu o te Reo made one couple aware of their own usage. That is, while they made a point of speaking to their tamariki in te reo, they switched to English when they were speaking to each other. They said, “you really made us think about that, we need to talk to each other more in Māori”.

Like all languages of the world, te reo Māori:

- has a range of regional variations (e.g., mita, dialect)
- has a range of styles (e.g., ōpaki, ōkawa, ā-haka, ā-kōhanga)
- is used for different roles (e.g., kaikōrero, kaiako, ringa wera, tamariki, mātua, kaumātua)
- has different contexts (e.g., kura, papa kāinga, tāone, whare wānanga, whare kai, paepae)
- and is used for places (e.g., West Auckland, Rūātoki, Ōtautahi).

Gaining confidence and proficiency in encouraging settings gives people opportunities to broaden their range of styles and mita for use in different contexts and roles.

6.

He kupu whakatepe

Conclusion

The major theme that was interwoven through the responses of adults and children across all nine communities in *Te Ahu o te Reo* was that learning and using te reo Māori within the wider kaupapa of maintaining and revitalising te reo Māori is inextricably inter-connected with identity and culture.

Individual participants, whānau, households and communities were placed differently on a broad spectrum of language use. Where on that spectrum they were placed was inter-connected with their own particular linguistic and cultural awareness, commitment, motivation, learning, confidence, and proficiency. Geographic, social, and political factors also played a role.

Each of the nine communities involved in *Te Ahu o te Reo* had a distinct set of reo Māori aspirations linked to their people and whenua, and each had its own initiatives through which te reo Māori use was being promoted and strengthened. They were all clear that the decisions they make or solutions they choose in future to support their reo are likely to come from within the communities themselves, to suit their own particular circumstances.

Some of the important findings from this study show that: there are whānau who are using te reo Māori inter- and intra-generationally; there is a connection between having clearly defined reo Māori only domains where te reo Māori is normal, and expected or 'compulsory' and greater use of te reo Māori (for example Kōhanga Reo and Kura Kaupapa Māori); and te reo Māori is being used to various extents and with widely varied proficiency in many everyday contexts and places.

We found also that the key factors that adults and tamariki felt would help them to use te reo Māori were: high proficiency in te reo Māori, reo Māori relationships, critical awareness and conscious choice, environments where reo Māori use is normal, and confidence to use te reo Māori and motivation to do so. These factors are all interlinked, and all need to be supported and strengthened to effectively support whānau in homes and communities and reduce barriers to their learning and using te reo Māori.

One of the particularly important findings is that people want to use te reo Māori more, no matter how high their proficiency level. Our over-arching recommendation therefore is that whānau must be supported to learn te reo Māori and use te reo Māori with all ages both in the home and in their communities.



PART 2

Community report extracts

7.

Introduction to community report extracts

Part 2 comprises extracts from the reports for the nine communities involved in Te Ahu o te Reo. The communities are Kaitaia, Matawaia, West Auckland, South Auckland, Tauranga, Rūātoki, Wairoa, Taranaki, and Christchurch. The extracts are presented in this same North–South order.

As with the overview report presented in Part 1, the extracts address the research questions posed by Te Taura Whiri i te reo Māori.

- Where te reo Māori is being used?
- How much te reo Māori is being used?
- Who is using it and who they are using it with?
- What te reo Māori is being used for?
- Why it is being used in particular situations or not?
- What is needed to support communities and whānau to use te reo Māori.

Each community extract is laid out in five sections. The first is *He kupu arataki | Setting the scene*, in which the lead researchers from each community give an overview of the research process and who was involved. The second section, *He tino kōrero | Highlights*, gives a brief overview of research findings which address the questions asked by Te Taura Whiri i te reo Māori, followed by a selection of quotes viewed through the lens of Zero–Passive–Active (ZePA) model.⁴² The next two sections, *He kaupapa kōrero—Background*, and *He kōrero nō te hāpori | A view from the community*, presents some background on te reo Māori in the 1970s and in the present day. The final section presents key points from each community report. Quotes from participants are included throughout the extracts to illustrate the findings and bring them to life.

⁴² Higgins, R., Rewi, P., & Olsen-Reeder, V. (2014). *The Value of the Māori Language: Te Hua o Te Reo Māori*. Wellington: Huia Publishers.

8.

He pūrongo poto mō Kaitaia

Extract from the Kaitaia community report

He mihi

E ngā whītiki o te kī, e ngā puna o te kī o roto mai i Te Tai Tokerau, mai i te maunga whakahī o Hikurangi puta atu ki Te Hiku o Te Ika i raro iho i ngā kahui maunga o Muriwhenua, matike mai, maranga ki a koutou ngā pātaka iringa kōrero a rātou mā kua ngāro atu ki Te Reinga, mā Te Ara Wairua puta atu ki Te Reinga, rūpeke atu ki Manawa Tāwhi, hoki atu rā koutou ki te pūtahitanga o Rehua ki Mātangireia, arā, ki te moenga kahurangi ka oti atu koutou e.

E rere e te tai, piki tū, piki rere, ka nukunuku, ka nekeneke, kia kaikamo atu tātou ki ngā wai o Tokerau, me he pīpīwharauoa, takoto te pae, takoto te pae. Koutou e ngā wehi me ngā whakamataku o ngā kāinga whakapūmau i te reo a Koro mā, a Kui mā, tēnā koutou e pīkau nei i ngā taonga tuku iho o tuawhakarere, kia tipu whakaritorito ai te reo rangatira hai ngā rā o Anamata, e kī ai te kōrero 'he reo tuku iho, he reo ora'. Tēnā hoki koutou katoa.

First and foremost, this report is for the people of Kaitaia, and reflects what whānau and pou reo—community leaders and advocates of te reo Māori—shared with us about the health of te reo Māori within the community and its value to whānau from Kaitaia.

He kupu arataki | Setting the scene

Te āhua o te rangahau | Research approach

In Te Tai Tokerau, the research was originally planned to cover Kaitaia, Matawaia, Waimā, and Moerewa. Initial discussions took place between community researchers and pou reo who were community leaders and advocates of te reo Māori. Some concern arose about the research team's ability to cover all four areas in the Tai Tokerau region, because of the large number of communities and their broad geographical spread. It was decided to focus the Tai Tokerau research in just two areas: Kaitaia and Matawaia. The team decided that, across the two areas, community researchers would select a total of seven pou reo, and 70–80 whānau participants. This number was then divided so that 3–4 key pou reo and 30–40 whānau participants were chosen in each of the two areas.

Community researchers

There were four researchers involved in the Kaitaia research: Jenny Lee-Morgan and Eruera Morgan, who were the lead community researchers, and Heeni Brown and Aroha Mane, who were community researchers.

Heeni Brown (Te Aupōuri, Ngāti Rangiwewehi, Ngāti Whakauae, Tūhourangi – Ngāti Wāhiao) and Aroha Mane (Ngāpuhi, Ngāi Te Rangi, Ngāti Whātua, Ngāti Tangahoe) conducted interviews with whānau participants in Kaitaia. Heeni Brown grew up in Kaitaia and was resident there at the time of the interviews. Jenny Lee-Morgan and Eruera Morgan, based in Auckland, were responsible for interviewing the pou reo. Collectively, the community research team has strong whānau, hapū, and iwi connections to Kaitaia, as well as relationships and professional networks across Te Tai Tokerau. Despite our connections, we were cognisant of our inter-relationships as iwi members (amongst other things) that sometimes positioned us as 'insiders' and sometimes as 'outsiders' of Kaitaia. We took care in our approach to ensure that Kaitaia was well-served, so that the research would have integrity and credibility in the eyes of whānau.

Te kōwhiri i te hunga kōrerorero | Participant selection

In Kaitaia, we selected three pou reo from a multi-skilled group of leaders, teachers, media directors, wānanga reo facilitators, and leaders of hapū and marae. These pou reo helped us to identify participant whānau from within their networks. However, most whānau participants came from our own community, iwi and hapū networks. We targeted whānau with two or three generations of pākeke and tamariki who were speakers or learners of te reo Māori. A total of 32 whānau interviews were conducted for the Kaitaia community.

The research experience

Interviews were conducted at places and times that best suited the participants. For the pou reo this often meant conducting the interviews in their work places, or in a meeting space, and sometimes over the phone. For the whānau interviews, researchers most often met the participants in their home. Interviews were conducted in te reo Māori, English or in both languages, according to the participants' preferences.

Our community researchers understood and adhered to a kaupapa Māori approach that guided all engagement with participants. This approach involved working with and within kaupapa Māori values that included manaakitanga, aroha, tika and pono. Most of the interviews extended beyond the expected one-hour duration, particularly those involving kaumātua. One researcher spent nearly a whole day with one kuia, and still failed to cover all the interview questions in that time. Many of the interviews involved renewing whanaungatanga with one another, as well as sharing kai and stories as part of a manaakitanga

process. Sometimes we were invited to wānanga and hui to meet whānau and conduct interviews. In one instance, in following the kawa and tikanga of the marae, we became part of the whakatau and kai tahi process as part of the research process.

In Kaitaia it became clear that te reo Māori and its development were not to be separated from iwi, hapū, marae and whenua. A strong sense of tino rangatiratanga shaped how te reo Māori could be sustained and developed in the community. The strength of a self-determining approach coupled with a sheer resolve to 'just do it' was evident at every level, from those who were just beginning to learn te reo, through to experts.

In summary, whānau and pou reo shared with the researchers their deep love of, and commitment to te reo Māori and their belief that it is integral to the health of whānau, hapū, iwi, marae, whenua and communities in Kaitaia. It was a privilege for each of us to be involved in the study. We were inspired by the work that whānau are doing, the initiatives that they are organising, and their everyday commitment to 'just do it' and speak te reo Māori. It is our hope that this research will contribute to the on-going work begun many years ago by the people of Kaitaia for the benefit of whānau today and the mokopuna to come.

Jenny Lee Morgan and Eruera Morgan

He tino kōrero | Highlights

The highlights below present a summary of findings from the interviews conducted with whānau in the community of Kaitaia.

Ko wai mā kei te kōrero Māori, ki a wai? | Who is using it and who are they using it with?

The 30 adults and two tamariki who were interviewed in Kaitaia were all involved in te reo Māori either because they spoke it themselves or because they supported others who spoke it. They ranged in age from under 10 years old to over 65 years old. To protect the identity of individuals we do not report for groups with less than four respondents. Therefore the responses of the two tamariki are not included in this report, but are included in the tamariki responses which will be described in the national Te Ahu report.

Within their whānau, adults were likely to have used te reo Māori across generations. Most adults used te reo Māori with their Māori-speaking friends and acquaintances all or some of the time. Conversations between or within generations at marae were most likely to be a mix of Māori and English. In regards to conversation all or mostly in te reo Māori at marae, adults were more likely to say it occurred between adults, or between kaumātua and tamariki, than between adults and tamariki, or between tamariki.

E kōrerotia ana te reo Māori i hea? | Where is te reo Māori being used?

Within their whānau, adults were likely to have used te reo Māori at home or wherever they were together. Many of the adults lived in households where both te reo Māori and English or another language were spoken. Ten adults said that Māori was the main language they used at home. Ten adults were connected to a second household, and of these, two identified Māori as the main language used in that household. Most of those who said te reo Māori was the main language at home said that English or another language was also used at home.

He pēhea te kaha, te rahi o te kōrero? | How much te reo Māori is being used?

Around two-thirds of those interviewed said they could speak, write, understand and read te reo Māori well or very well.

TABLE 25 Adults' ability to speak, write, understand and read te reo Māori in Kaitiāia

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	15	14	15	16
Well	4	5	7	3
Fairly well	7	5	4	8
Not very well	3	2	3	3
No more than a few words or phrases	1	4	1	0

Fourteen of the 30 adults who were interviewed said they were using te reo Māori as much as they wanted to in everyday life and 16 said they were not.

He aha ngā kaupapa e kawea ana ki te reo Māori? | What is te reo Māori being used for?

We asked what people talked about in te reo Māori with whānau members and what te reo Māori was used for at the marae. Adults said that, with whānau, they were likely to talk about particular topics or about anything and everything. At the marae, it was karanga, whaikōrero, karakia and, to a lesser extent, the formal parts of hui that were likely to be conducted entirely or mostly in te reo Māori. In contrast, conversations during meal preparation at marae were a mix of te reo Māori and English.

He aha ngā take e kōrerotia ai te reo Māori, kāore rānei e kōrerotia, i tēnā horopaki, i tēnā horopaki? | Why is or isn't te reo Māori being used in particular situations?

We asked people about using te reo Māori in their work, study, or voluntary or community work. They said it was easier to do so in some contexts than in others. For example, it was easier when they were in Māori environments including marae and kura. However, when there was no one to speak te reo Māori with, or when they felt others expected them to speak English, they found it more difficult to use te reo Māori. Adults also found it difficult to kōrero Māori when they were with people whose ability level in te reo Māori was greater or less than to their own.

We asked people when they liked using te reo Māori and when it was easy for them to do so. The main reason adults liked to use te reo Māori was because it was part of their identity as Māori. Certain occasions or kaupapa, having a reo connection or relationship with a person, or being in Māori speaking environments including the marae and/or school also made it easy to use te reo Māori with Māori-speaking friends and acquaintances.

He aha ngā momo tautoko e mātua hiahiatia ana ki te whakahoki mai i te reo Māori hei reo mataora tonu, hei reo kōrerorero noa o ia rā? | What is needed to further support communities and whānau to normalise the use of te reo Māori in homes and communities?

Adults in Kaitiāia identified two main things that would help them to use te reo Māori more in their homes, friendships, and also in their communities, and in work, study and voluntary work: learning te reo Māori and having someone to kōrero Māori with.

TABLE 26 Things that would help adults in Kaitaia to use more te reo Māori

	Learning te reo Māori: access to Māori education resources	Having someone to kōrero Māori with	Making a personal commitment to use/ learn te reo Māori	Promotion and visibility of te reo Māori
At home	√	√	√	
In friendships	√	√		
In communities	√	√		√
For work/study / voluntary work	√	√		

Shifts in te reo Māori in Kaitaia

The ZePA model identifies factors that impact positively (right-shift) or negatively (left-shift) on the use of te reo Māori. Right-shifting factors move a community towards an **Active** state and can lead to improvement in the health of the Māori language. Left-shifting factors move a community towards a **Zero** state, and may have a negative impact on the health of the language. Both right-shifting and left-shifting factors can exist in a community at the same time. They include attitudes, decisions, behaviours and activities that may impact on the use of te reo Māori. We use the ZePA model here to add to an overall picture of language health in Kaitaia. The following are quotes from adults and tamariki that illustrate some of the right- and left-shifting factors occurring in the community.

Right shifts that are happening in Kaitaia



When adults and tamariki talked about things that helped or motivated them to speak te reo Māori, their comments reflected some right-shifting factors in the community. For example:

- Hoki mai ki te kāinga, ka taea e au te kōrero ahakoa te aha.
- [ka] noho tahi tātou ... kia rumaki te reo Māori me ōna toronga katoa kia ngākau mahaki.
- Waimarie koe kei waenganui koe i te rōpū matatau ki te reo, engari, mō mātou e kore e taea horekau he hoa tautoko i a koe nā reira ko Te Ataarangi tētahi mea pai, he whānau anō rātou.
- Surrounding myself with confident speakers as much as possible.
- Being around people that speak well, that speak properly and that I feel are challenging me.
- E hiahia ana ahau ki te awhi atu i ētahi atu kia whānui aku māramatanga ki ngā tamariki o te kura, ki aku mokopuna hoki.

Left shifts that are happening in Kaitaia



When adults and tamariki talked about things that made it difficult to speak te reo Māori, their comments reflected some left-shifting factors in the community. For example:

- It's hard when around non-te reo Māori speakers.
- Te nuinga o ngā tāngata ki Kaitaia kare i te mōhio ki te reo.
- People I'm around who don't speak it.
- He pai ake tōku reo Pākehā ki tōku reo Māori.
- No one at work speaks Māori there.
- My own self-confidence.

Right-shifting factors in Kaitaia were closely linked to iwi, hapū, marae and whenua. Left-shifting factors tended to place te reo Māori speakers in uncomfortable or isolated positions away from other speakers of Māori and where Māori use is not seen as normal.

This section shows how attitudes, decisions, behaviours and activities can be viewed as right-shifting factors that identify what works for te reo Māori in Kaitaia, or left-shifting factors which are barriers to the use of te reo Māori. Using the ZePA model to look at the many factors that appear in the following section of this report can point to ways forward for Kaitaia to improve the use of te reo Māori at different levels, including at home, at school, in workplaces (paid and voluntary), in study settings, and in the community at large.

He kaupapa kōrero | Background

Te whenua

Mai i Maungataniwha i te tonga, puta atu ki Herekino, toro atu ki Ahipara, ki Takahue, hāngai noa te titiro ki Pēria, heke iho ki Raetea, ko te rohe tēnei o Kaitaia i Te Tai Tokerau.

Kaitaia is a town in Te Tai Tokerau at the base of the Aupouri peninsula.

Iwi

Mana whenua within Kaitaia include Te Aupōuri, Ngāti Kurī, Ngāti Kahu, Te Rarawa, Ngāi Takoto, Ngāti Kahu/Ngāpuhi Nui Tonu, and Te Pātū.

Iwi in the wider Far North district⁴³

According to the 2013 census, 20,031 people (36% of the population) within the Far North District affiliate with at least one iwi. Of these 12,372 people were of Ngāpuhi descent, 3,585 of Te Rarawa descent and 2,100 of Ngāti Kahu descent. Other major iwi groupings included Te Aupōuri (1,548 people) and Ngāti Kurī (1,476 people). These are all iwi of Te Tai Tokerau (Census 2013)⁴⁴.

Population

According to the 2013 census, almost 56,000 people usually live in the Far North District. Māori form a significant proportion of the Far North District population at 44%. Those with European ethnicity make up two thirds of the Far North population at 66%.

Thirty-two percent of Māori in the Far North District speak te reo Māori. Fifteen percent of the total population in the Far North District speak te reo Māori.

⁴³ The statistics used here pertain to the whole of the Far North District. Statistical information about ethnicity and language is collected for the Far North District through the Census. This district closely overlaps the Te Tai Tokerau boundaries but does not map to them directly. The Census information used here is therefore indicative of the situation in Te Tai Tokerau.

⁴⁴ For the census, more than one iwi could be selected.

In comparison, Māori make up 15% of the national population and Europeans 74%⁴⁵ (Census 2013). For New Zealand as a whole, 21% of Māori speak te reo Māori. The most common language spoken apart from English is te reo Māori, which is spoken by nearly 4% of the total population (Census 2013).

Te reo Māori in Kaitaia in the 1970s

The community report for Kaitaia from the 1970s reo Māori survey undertaken by Richard Benton and his team provides an historical insight into the issues around te reo Māori in these communities four decades ago. The following material comes from this report.

Community report: The Māori language in Kaitaia and surrounding communities⁴⁶

In three of these communities, Ngapuhi and Te Aupouri were the two major iwi represented. In Kaitaia about half the people mentioned Ngapuhi as their main iwi, and about a quarter Te Aupouri; Awanui had three-fourths Ngapuhi and one-fourth Te Aupouri, while in Kareponia two-thirds were Te Aupouri and one-third Ngapuhi. In Pukepoto, Ngapuhi was also one of two major iwi, mentioned by a fifth of the people; however four-fifths belonged to Te Rarawa, making Pukepoto the only predominantly Rarawa community among the six covered by this report. In Pamapurua, a little over one third of the people visited also belonged to Te Rarawa; the other major iwi there were Ngapuhi (one third) and Ngati Kahu (just under a third). There were several iwi in Ahipara, but the most numerous were Ngapuhi and Te Rarawa (just over one-third of the people each) and Te Aupouri (about one-eighth). Altogether, Ngapuhi was the only one of the four major northern iwi mentioned by a tenth or more of the people in each of these communities.

Use of the Māori language in the household

In most of the households English seemed to be used more often than Māori: however, there were important differences in language use from one kind of household to another. For example, there were quite noticeable differences between those homes in which all the household members were over 15 years of age, and those where there were school-age or preschool children present.

In [homes without children], the language normally used for conversation when the family were all together was Māori at least half of the time, if not all the time. On the other hand ... those families which included young children tended to use mostly English. The main exception as a community was Pamapurua, where three of the seven families we visited used either mostly Māori (one family), or Māori and English about equally (two families).

The urgency of the language situation was not lost on the families we visited. As some of the people said, the school has a big role. Bilingual education is definitely needed, and the more delay there is in establishing a programme in primary schools, the more of a struggle the system will have in succeeding as the language resources of the Māori community continue to be eroded. It will be an uphill struggle to revive the language, but the people will have to keep trying, for, as one housewife told us she discovered, "you can speak Māori if you have to." Determination and persistence can go a long way in assisting the school, and also the marae, in restoring Māori language and culture to its former place of importance in daily life.

However, reviving the Māori language is too important and too complicated a process to be left to the schools and the Kōhanga Reo alone. Radio, television, government departments and business firms alike all have a part to play in restoring the language to its proper place, and so does each family.

One young mother from Kaitaia had a good idea which others could also share. She thought that teaching Māori in schools would give a good chance to reviving the language, but instead of waiting around until her children were of school age, she got their grandfather to help her teach them Māori before they started school.

⁴⁵ For the census, more than one ethnicity could be selected.

⁴⁶ Benton, N. (1986). *The Māori language in Kaitaia and neighbouring communities*. (Pānuī whakamōhio Information bulletin 115). Wellington: New Zealand Council for Educational Research. NB excerpts are as per the original reports and current orthographic conventions have not been applied.

For families like this, and many other people who would like to see the Māori language given a new lease of life, the Kōhanga Reo and bilingual education could be an invaluable source of support outside the home and the marae, paving the way for wider use of Māori in offices and shops as well as on radio and television, as the language and its speakers gain strength and influence.

Māori language acquisition and use in homes and schools were key concerns for the community in the 1970s and, as the 2015 survey shows, they remain so today.

He kōrero nō Kaitaia | A view from Kaitaia

This overview of te reo Māori in Kaitaia is collated from interviews with three pou reo: Haami Piripi (Chair, Te Rūnanga o Te Rarawa), Peter-Lucas Jones (General Manager, Te Hiku o Te Ika), and Delanie Parangi (Pouārahi ki Te Kura Kaupapa Māori o Te Rangi Aniwaniwa). Below are a few of the many whakaaro and aspirations about te reo Māori that they shared with us.

Kaitaia is the urban centre of the Far North District, and a hub both for local whānau and for whānau who come into town from surrounding areas for work, shopping, socialising and other activities. Those areas include “kāinga Māori, e kapi katoa ana te wāhi ki te tangata Māori” such as Te Hāpua, Te Kao, and Ngātaki. Pou reo noted that these areas were strongholds of te reo Māori, because:

Ko te noho motuhake o ērā kāinga ki a rātou anō. Koirā te mea i tino ora ai te reo Māori i roto o ērā kainga—te noho pātata o ngā whānau, te mahi tahi.

Te reo Māori continues to be used across a range of activities in and around Kaitaia, such as mahi māra, mahinga kai, whakateretere kūmara, hī ika, hao ngohi, mahi paamu; “me te kaupapa ako”. Kaitaia has its share of dedicated whānau who are committed to reo Māori, and who were described by pou reo as “the ones who live and breathe kaupapa Māori.” These people are involved with varied initiatives including rongoā Māori, waka hourua, Māori art and games, and kaupapa taiao. As well as these, there are

... whānau e piri pono ana ki te kaupapa, ki te Kōhanga Reo, ki te Kura Kaupapa Māori.

Many people from surrounding papa kāinga have moved into Kaitaia for work, which has buoyed the Māori-speaking population. However, migration further south by Kaitaia residents has had a negative impact on the use of te reo Māori, as native speakers have moved away. Pou reo also noted that, when people return after many years away, te reo Māori varieties that they bring from other regions have had a further impact on the local mita.

Kua ngaro haere te reo ake o Te Hiku o te Ika, kua uru mai he reo ā-motu.

Kua korekore ngā pākeke i whakatipu mai i roto i te reo o te kāinga.

Ko te hūnukutanga o ngā whānau Māori ki ngā tāone nui kimi mahi ai, ki te rapu mahi, ki te rapu oranga ... te rerekē o ngā whakatipuranga kōrero Māori.

Ko te whai i te kūmara, ko te whai mahi, kua uru mai he reo rerekē noa atu.

Key drivers for te reo Māori initiatives in Kaitaia

We've got to get our reo out there, get our whānau speaking it, learning it, and living it.

Pou reo described the shift away from te reo Māori that has occurred in their own lifetimes. They have noticed a decline in the use of te reo Māori both in formal hui and in everyday conversation.

Kua uru mai te reo Pākehā i roto i ngā kauhau o ngā karakia o naianeī. Kua uru te reo Pākehā ki roto i ngā kauhau a te minita karakia.

Ehara i te mea ko te reo Māori i te reo kawē i ngā kaupapa, ko te reo o te Pākehā kē.

Ko tēnei reanga e hāpai ana i te reo mahi, engari kua kahakore rātou ki te kōrero i te reo ia rā.

They described the suppression of te reo Māori in Kaitaia by unsympathetic Pākehā members of the population. In recent months, at least two local businesses have told their Māori employees not to use te reo Māori, even to greet customers. As pou reo put it, “E pēhia ana te reo e tauīwi.”

We still have that colonial blanket ... Kei konei ngā Pākehā e hapa tonu ana i te reo Māori. Ahakoa i noho nei rātou e hia nei ngā reanga ... I'm convinced that the only reason [some] Pākehā mispronounce our reo is out of disrespect.

The pou reo described further reasons for the shift away from te reo Māori, including such factors as television and economic motives.

Ko te mate pea ko te pouaka whakaata, ko te matapihi ki te ao nui. He rerekē ngā whakaaro o ngā tamariki i ēnei rā. Kua kite tēnei tūmomo āhua i puta i ngā tekau tau kua pahure.

Our parents and grandparents, ahakoa kua kōrero Māori rātou ki a rātou anō, kīhai i kōrero Māori ki a mātou ... "hei aha te reo Māori me ū ki te reo Pākehā ... ki a Pata rāua ko Parāoa, kei reira te tino huarahi".

They felt that the local mita is further affected when people who have learnt te reo Māori outside of the district take on pivotal roles such as kaiako Māori, and pass on other mita to their students.

E taimaha tonu ana te reo o konei hei reo kōrero, hei reo rangatira, hei reo mana motuhake.

Kua mimiti te puna o te hunga kōrero Māori, kua uru mai ngā uri o Te Kura Kaupapa Māori, he reo anō.

Kua uruuru mai ētahi pouako nō waho o te rohe ka kawea e rātou ā rātou kupu me ō rātou ake reo.

In addition, schools use language that is specifically related to curriculum and classroom, which pou reo identified as being different to the language of the home.

Te reo o te kāinga, he rerekē noa atu ki te reo i roto i ngā kura.

Many of those who live within the district also struggle to prioritise language learning because of work demands and economic necessity.

Everyone is just so busy just trying to make ends meet for their whānau, so it's hard to pursue te reo.

Increasing the use of te reo Māori was a goal for pou reo, who noted that whānau want te reo Māori for their children. Kaumātua are also keen to share their experiences, including their experiences of campaigning for te reo Māori, and of what their own parents and grandparents shared with them in te reo Māori about important issues. The pou reo referred to the recent occupation of Kaitaia Airport, and noted the role of kaumātua in explaining the background to the protest:

They [kaumātua] take us back to when their parents or grandparents were here, what their beliefs are—all in [te reo] Māori.

Pou reo highlighted the important role that Kōhanga Reo, Puna Reo and Kura Kaupapa Māori play in the use of te reo Māori in Kaitaia, "Kei reira he tino hua mō te reo Māori." They saw the language proficiency of teachers as critical to the development of te reo Māori.

Pēnā he tino pai te reo o ngā kaiako, ka tino pai hoki te reo o ngā tauira. Pēnā ka tino tau te reo o te kaiako, kātahi ka tino eke te reo o te tauira.

Āwangawanga i te ngoikore o te reo o ngā pouako.

Local strategies and activities that have increased the use of te reo Māori

Initiatives in the region that encourage people to learn te reo Māori include Te Reo o te Kāinga, Whakapiki i te Reo Māori, Te Ataarangi and Te Ara Reo. In addition, weaving and carving wānanga were held at local marae, and another initiative involved the establishment of a large plant nursery where kaumātua used te reo Māori in sharing knowledge about māra kai, native plants, history and rongoā. Te Hiku Media has provided a further forum where te reo Māori is used in the everyday contexts of the workplace, as well as being broadcast to the region and the nation.

Pou reo noted that Te Wiki o te Reo Māori is embraced by many in the community. Shops put up bilingual signage, making te reo Māori more visible in the town for the week. However, the interest is short-lived.

Māori language week is really big, but a month goes by and everyone is waiting for the next year's Māori language week.

Pou reo also noted that the Treaty of Waitangi claims process has been a forum for te reo Māori to be used.

He moemoeā | Aspirations for te reo Māori

The three pou reo shared their visions for te reo Māori in Kaitaia, and clearly stated their desire to hear te reo Māori spoken often and everywhere.

Tamariki and whānau speaking Māori wherever they are, out in the community, out in the town.

Love to hear the reo consistently, rather than the odd word here and there.

For this to happen, pou reo recognised that whānau, marae and kura are essential to any revitalisation plan, and recognised that te reo Māori resources are invaluable, including online resources.

E whāngai ana [te reo] i ngā whānau, i ngā hapori.

Ko te mea nui kia piki ake te reo kia whai ope, kāhui kōrero Māori kia pakari ai ngā marae, ngā kura, ngā whānau hoki.

Māori language websites would be a dream, great for the kids [at kura].

Their vision encompassed local, national, hapū, and iwi strategies to support and increase the use of te reo Māori. They envisaged expanding the use of te reo Māori into new domains, including places of work, as a strategy to increase local use.

Kia whakauru ai te reo ki roto i ngā tūranga mahi, kia kamakama ake, kia horo ai te tipu o te reo ki tēnei rohe.

One specific strategy for supporting te reo o Kaitaia was, “Kia kaha tātou ki te whakaemi i ngā kīrehu, kīwaha o tēnei takiwā.”

The three pou reo also saw identity and mana as being tied in closely with increased use of te reo Māori. They talked about encouraging and promoting mana Māori since the two are closely connected, and therefore integral to the revitalisation and normalisation of te reo Māori in years to come.

Me timata mai i tō tātou ake mana mātauranga Māori motuhake, kia rangatira ai ngā kaupapa motuhake.

Me huri kē tātou ki te tautoko me te whakamana i te reo Māori. Kei hea ngā tautoko hai whakawhirinaki i te reo kia tautoko i ngā kura, i ngā kapa haka, i ngā reo irirangi? Kia kaha ake ai ngā iwi ki te tautoko ā-pūtea i ngā kaupapa ā-reo.

Kaitaia summary

- Kaitaia was identified in the 1970s as a strong reo community.
- In 2015, most adults interviewed in Kaitaia as part of Te Ahu o te Reo were highly proficient speakers of te reo Māori.
- Around a third of the adults said te reo Māori was the main language used at home.
- Just under half the adults said they were using te reo Māori as often as they wanted.
- Intergenerational transmission is occurring in some whānau in Kaitaia.
- The focus on mita and dialect came through particularly strongly in Kaitaia.
- Migration out of the community of native speakers was a significant issue.
- People from outside of the community, and locals who had learnt te reo Māori in other communities were influencing a decline in use of local mita, and this was a concern.
- Kaitaia has a diverse population of te reo speakers where it is the urban centre of the Far North District and a hub for nearby kāinga Māori which are strongholds for te reo.
- Within Kaitaia examples of active antagonism toward people using te reo Māori by non-Māori have been noted.
- Te Hiku Media plays an important role in supporting te reo in Kaitaia.
- In Kaitaia, people talked about the importance of Whakapiki i te Reo Māori, Te Ara Reo, Te Reo o te Kāinga and having kaumātua sharing knowledge about māra kai, native plants, history and rongoā in supporting te reo Māori.

9.

He pūrongo poto mō Matawaia

Extract from the Matawaia community report

He mihi

E ngā whītiki o te kī, e ngā puna o te kī o roto mai i Te Tai Tokerau, mai i te maunga whakahī o Hikurangi puta atu ki Te Hiku o Te Ika i raro iho i ngā kāhui maunga o Muriwhenua, matike mai, maranga ki a koutou ngā pātaka iringa kōrero a rātou mā kua ngaro atu ki Te Reinga, mā Te Ara Wairua puta atu ki Te Reinga, rūpeke atu ki Manawa Tāwhi, hoki atu rā koutou ki te pūtatahitanga o Rehua ki Mātangireia, arā, ki te moenga kahurangi ka oti atu koutou e.

E rere e te tai, piki tū, piki rere, ka nukunuku, ka nekeneke, kia kaikamo atu tātou ki ngā wai o Tokerau, me he pīpīwharaua, takoto te pae, takoto te pae. Koutou e ngā wehi me ngā whakamataku o ngā kāinga whakapūmau i te reo a Koro mā, a Kui mā, tēnā koutou e pīkau nei i ngā taonga tuku iho o tuawhakarere, kia tipu whakaritorito ai te reo rangatira hai ngā rā o Anamata, e kī ai te kōrero 'he reo tuku iho, he reo ora'. Tēnā hoki koutou katoa.

First and foremost, this report is for the people of Matawaia, and reflects what whānau and pou reo—community leaders and advocates of te reo Māori—shared with us about the health of te reo Māori within the papa kāinga and its value to whānau from Matawaia.

He kupu arataki | Setting the scene

Te āhua o te rangahau | Research approach

In Te Tai Tokerau, Te Ahu o te Reo was originally planned to cover Matawaia, Waimā, Moerewa and Kaitaia. Initial discussions took place between community researchers and pou reo, who were community leaders and advocates of te reo Māori. Some concern arose about the research team's ability to cover all four areas in the Tai Tokerau region, because of the number of communities, and their geographical spread. It was decided to focus the Tai Tokerau research in just two areas: Matawaia and Kaitaia. The team decided that, across the two areas, community researchers would select a total of seven pou reo, and 70-80 whānau participants to be interviewed. This number was then divided so that 3-4 key pou reo and 30-40 whānau participants were chosen in each of the two areas.

Community researchers

Community researchers Maia Hetaraka (Ngāti Wai, Ngāpuhi, Ngāi Tahu) and Teena Nobel (Ngāti Wai, Ngāti Hine, Ngāpuhi, Te Aupouri), who both grew up in Te Tai Tokerau and live in Whangarei, conducted the interviews with whānau participants in Matawaia. Jenny Lee-Morgan and Eruera Morgan, based in Auckland, were responsible for interviewing the pou reo. Collectively, the community research team has strong hapū and iwi connections to Matawaia, as well as relationships and professional networks across Te Tai Tokerau. Despite our connections, we were cognisant of our inter-relationships, including as iwi members, that sometimes positioned us as 'insiders' and sometimes as 'outsiders' of Matawaia. We took care in our approach to ensure that Matawaia was well-served, so that the research would have integrity and credibility to whānau.

Te kōwhiri i te hunga kōrerorero | Participant selection

In Matawaia, the initial point of contact for the community researchers was Moe Milne, Chairperson of Te Reo o Ngāti Hine, who provided guidance and assistance with identifying pou reo and whānau. We selected four pou reo from Matawaia, who included hapū and marae leaders, a principal, wānanga reo facilitators and a teacher. These pou reo then helped identify participant whānau from within their networks. We targeted whānau with two or three generations of pākeke and tamariki who were speakers or learners of te reo Māori. A total of 40 whānau interviews were conducted for the Matawaia community. Some of the whānau we interviewed live in Matawaia, others have moved away, and still others had whakapapa connections to Matawaia and maintained involvement in Ngāti Hine hapū, marae or te reo Māori activities.

The research experience

Interviews were conducted at places and times that best suited the participants. For the pou reo this often meant conducting the interviews in their work places, or in a meeting space, and sometimes over the phone. For the whānau interviews, researchers mostly met participants in their home. Interviews were conducted in te reo Māori, or English or both, according to the participants' preferences.

Our community researchers understood and adhered to a kaupapa Māori approach that guided all engagement with participants. This approach involved working with and within kaupapa Māori values that included manaakitanga, aroha, tika and pono. Most interviews, particularly those involving kaumātua, extended beyond the expected one-hour duration. One researcher spent nearly a whole day with one kuia, and still failed to cover all the interview questions in that time. Many of the interviews involved renewing whanaungatanga with one another, as well as sharing kai and stories as part of a manaakitanga process. Sometimes we were invited to wānanga and hui to meet whānau and conduct interviews. In one instance,

in following the kawa and tikanga of the marae, we became part of the whakatau and kai tahi process as part of the research process.

It became clear that te reo Māori and its development were not to be separated from iwi, hapū, marae and whenua in Matawaia. A strong sense of tino rangatiratanga shaped how te reo Māori could be sustained and developed there. The strength of a self-determining approach coupled with a sheer resolve to 'just do it' was evident at every level, from those who were just beginning to learn te reo, through to the experts. It was this sense of tino rangatiratanga that made researching in Matawaia more complex. As researchers we were insiders in that we come from or have connections with this community, yet we were simultaneously outsiders because we were not currently living within the papa kāinga. Nor did we have close whānau there. Because of this, the research was undertaken with greater care and took longer to complete than originally planned.

In summary, whānau and pou reo shared with the researchers their deep love of, and commitment to, te reo Māori and their belief that it is integral to the health of whānau, hapū, iwi, marae, whenua and community in Matawaia. It was a privilege for each of us to be involved in the study as researchers. We were inspired by the work that whānau are doing, the initiatives that they are organising, and their everyday commitment to 'just do it' and speak te reo Māori. It is our hope that this research will contribute to the ongoing work begun many years ago by the people of Matawaia for the benefit of whānau today and the mokopuna to come.

Jenny Lee-Morgan and Eruera Morgan

He tino kōrero | Highlights

The highlights below give a summary of findings from the interviews conducted with whānau in Matawaia.

Ko wai mā kei te kōrero Māori, ki a wai? | Who is using it and who are they using it with?

The 34 adults and six tamariki who were interviewed in Matawaia were all involved in te reo Māori, either because they spoke it themselves or because they supported others who spoke it. They ranged in age from under 10 years old to over 65 years old.

Within their whānau, most adults used te reo Māori with people of all ages. Tamariki also used te reo Māori with people of all ages, including their siblings and parents.

At marae, conversations between and among generations were most likely to be in te reo Māori. Adults noted that more English was used in conversation between adults and tamariki, and particularly in conversations between tamariki.

E kōrerotia ana te reo Māori i hea? | Where is te reo Māori being used?

Within their whānau, adults and tamariki said that they used te reo Māori wherever they were together, including at home.

Many of the adults and tamariki lived in households where both te reo Māori and English were spoken. Sixteen adults and six tamariki said that Māori was the main language they used at home. Five adults and eight tamariki were connected to a second household, and of these, one adult and three tamariki identified Māori as the main language used at home. Most of those who said te reo Māori was the main language at home also said that English or another language was used at home.

In the community te reo Māori was used in a range of places, most often at marae and in Māori-medium education settings.

He pēhea te kaha, te rahi o te kōrero? | How much te reo Māori is being used?

Most of the adults and tamariki said they could speak, write, understand and read te reo Māori very well. The largest number of adults said they could understand te reo Māori very well.

TABLE 27 Adults' ability to speak, write, understand and read te reo Māori in Matawaia

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	18	19	24	17
Well	3	5	5	11
Fairly well	7	7	2	1
Not very well	4	1	1	4
No more than a few words or phrases	2	2	2	0
No response	-	-	-	1

TABLE 28 Tamariki ability to speak, write, understand and read te reo Māori in Matawaia

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	1	1	3	3
Well	2	4	2	1
Fairly well	2	1	0	1
Not very well	0	0	0	0
No more than a few words or phrases	0	0	0	0
No response	1	0	1	1

Eleven adults and one tamaiti said they were using te reo Māori as much as they wanted to in everyday life. Twenty-two adults and four tamariki said they were not, and one adult was unsure.

He aha ngā kaupapa e kawea ana ki te reo Māori? | What is te reo Māori being used for?

We asked adults and tamariki what they talked about in te reo Māori with whānau members and what te reo Māori was used for at the marae and at school. Adults and tamariki said that, with whānau, they were most likely to talk about anything and everything. Adults also said they talked about whānau, and tamariki mentioned kai, kura, and kare ā-roto.

[Ka kōrerohia] ngā kaupapa o te kura, o te kāinga.

At the marae, it was whaikōrero, karanga, and karakia that were likely to be conducted entirely or mostly in te reo Māori. By contrast, conversations during food preparation were more likely to be a mix of Māori and English.

He aha ngā take e kōrerotia ai te reo Māori, kāore rānei e kōrerotia, i tēnā horopaki, i tēnā horopaki? | Why is it or isn't it being used in particular situations?

We asked adults about using te reo Māori in their work, study, or voluntary or community work. They said it was easier to do so in some contexts than in others, for example, when te reo Māori was seen as normal in that context, when there were other people to talk to who had a similar level of te reo Māori as their own, or when they were in a Māori environment, such as at a marae. However, not having people to talk to in te reo Māori made it difficult for adults to use it, as did feeling that their ability in te reo Māori was limited.

We asked adults and tamariki why they liked using te reo Māori and when it was easy for them to do so. The main reason adults and tamariki liked to use te reo Māori was that it was part of their identity as Māori. Adults also said that they liked using te reo Māori because they had grown up speaking it, that they liked using it with whānau and other Māori speakers, because it is a beautiful language, and because they didn't want te reo Māori to disappear.

He reka te reo.

I feel that when I use Māori I'm speaking with my whole family. If you don't speak it then you are lost.

It sounds nicer. It's scarier when you growl.

Tamariki also liked using te reo Māori because it was their first language, because "he reka te reo Māori" and it is a good way of communicating with whānau, and to increase their knowledge of te reo Māori.

Adults said that having others around who spoke te reo, followed by access to Māori education or resources would make it easier for them to use te reo Māori in their everyday lives. Tamariki also said that these things would make it easier for them to use te reo Māori in their everyday lives.

He aha ngā momo tautoko e mātua hiahiatia ana ki te whakahoki mai i te reo Māori hei reo mataora tonu, hei reo kōrerorero noa o ia rā? | What is needed to further support communities and whānau to normalise the use of te reo Māori in homes and communities?

Adults in Matawaia identified that having someone to kōrero Māori with, followed by access to resources in te reo Māori, would help them to use te reo Māori more at home, in their friendships, in the community and in work, study and in voluntary work. Tamariki felt that having someone to kōrero Māori with and learning more, or having access to resources in te reo Māori would help them to use te reo Māori more at home, in their friendships, at school and in other places they spent time.

TABLE 29 Things that would help adults in Matawaia to use more te reo Māori

	Having someone to kōrero Māori with	Making a personal commitment to use te reo Māori	Access to resources in te reo Māori	Promotion and visibility of te reo Māori	Choosing Māori media
At home	√	√	√	√	√
In friendships	√	√			
In communities	√	√	√	√	
For work/study / voluntary work	√	√	√		

Shifts in te reo Māori in Matawaia

The Zero–Passive–Active (ZePA) model identifies factors that impact positively (right-shift) or negatively (left-shift) on the use of te reo Māori. Right-shifting factors move a community towards an **Active** state and can lead to improvement in the health of the Māori language. Left-shifting factors move a community towards a **Zero** state, and may have a negative impact on the health of the language. Both right-shifting and left-shifting factors can exist in a community at the same time. They include attitudes, decisions, behaviours and activities that may impact on the use of te reo Māori. We use the ZePA model here to add to an overall picture of language health in Kaitaia. The following are quotes from adults and tamariki that illustrate some right- and left-shifting factors occurring in the community.

Right shifts that are happening in Matawaia



When adults and tamariki talked about things that helped or motivated them to speak te reo Māori, their comments reflected some right-shifting factors in the papa kāinga. For example:

- I waiho ngā tamariki ki ahau, mai i reira i hiahia au kia tupu ake rātou i roto i te reo, mai i tērā ka puta mai te whakaaro kia tū tētahi Kura Kaupapa ki konei mō ngā mokopuna.
- My grand-uncle pushes me because he wants me to learn so that's encouraging for me. He won't listen to me if I speak English.
- Ngā wāhi katoa ki Matawaia, e kore rawa koe e āhei te kōrero Pākehā.
- Ka kite i aku hoa nō taku Kura Kaupapa Māori [he ngāwari te kōrero Māori].
- At the petrol station ... people always came in speaking te reo, my workmates spoke as well.
- Ka kōrero te nuinga o te tangata ki Matawaia ki te reo.
- My baby motivates me [to speak Māori].
- Ko tōku hoa. She inspires me. She tells me to try new things like to speak Māori i ngā wā katoa.
- [I like using te reo Māori] because it can get you good jobs.

Left shifts that are happening in Matawaia



When adults and tamariki talked about things that made it difficult to speak te reo Māori, their comments reflected some left-shifting factors in the community. For example:

- Puta atu i te marae, te Kōhanga, te kura, ngā hui Māori, e kore e kōrero Māori.
- Self-consciousness.
- ... at university ... I was unable to use te reo or write or think in te reo as much as I would like. I didn't think I would be able to pass my papers if I didn't use English.
- What really affects me ... is what happened to my cousin whose first language is te reo. When he moved from Matawaia to town he was in a Pākehā school and couldn't read or write in English so they put him in the lowest class—now he hates te reo because he thinks it put him behind. We argue because I think he is lucky [to be able to kōrero Māori]. He will not teach his children te reo.
- Tātou ngā iwi kua heke ki te tāone kore ngā tāngata te kōrero i roto i te reo.
- Kāore ngā tāngata e kōrero Māori, he iti noa iho ngā kaupapa Māori [i taku mahi].
- Kore ētahi tāngata kōrero Māori ana ki tōku whare, kāinga.
- He nui ake ngā tāngata kāore e mārāma ana ki te whakawhiti kōrero Māori mai ki a au. He uaua te whai tangata hei whakawhitiwhiti kōrero Māori mai.

Right-shifting factors included attitudes and small acts that were meaningfully worked into daily life. Left-shifting factors tended to place te reo Māori speakers in uncomfortable or isolated positions away from other speakers of Māori and where Māori use is not seen as normal.

This section shows how attitudes, decisions, behaviours and activities can be viewed as right-shifting factors that identify what works for te reo Māori in Matawaia, or left-shifting factors which are barriers to the use of te reo Māori. Using the ZePA model to look at the many factors that appear in the following section of this report can point to ways forward for Matawaia to improve the use of te reo Māori at different levels, including at home, at school, in workplaces (paid and voluntary), in study settings, and in the community at large.

He kaupapa kōrero | Background

Te whenua

Ko te atarau o te puke o Hikurangi puta atu ki te awa e pōteretere mai nā ko Raparapa. Koia tēnei te kāinga o Matawaia i ngā pukepukerau o Ngāti Hine.

Matawaia is a settlement at the heart of the hapū, Ngāti Hine, in Te Tai Tokerau, around 20 kilometres south-east of Kaikohe.

Iwi

Ko Ngāpuhi te iwi

Ko Ngāti Hine nui tonu te hapū

Ko Hine-ā-Maru te tupuna

Ko Hikurangi-kiekie-whāwhā-nunui-a-Uenuku te maunga

Ko te Raparapa te awa

Ko Matawaia te marae

Ko te Kau-i-mua te hapū o roto o Matawaia

Iwi in the wider Far North district⁴⁷

According to the 2013 census, 20,031 people (36% of the population) within the Far North District affiliate with at least one iwi. Of these 12,372 people were of Ngāpuhi descent, 3,585 of Te Rarawa descent and 2,100 of Ngāti Kahu descent. Other major iwi groupings include Te Aupōuri (1,548 people) and Ngāti Kurī (1,476 people). All of these iwi are iwi of Te Tai Tokerau (Census 2013).⁴⁸

Population

According to the 2013 census, almost 56,000 people usually live in the Far North District. Māori form a significant proportion of the Far North District population at 44%. Those with European ethnicity make up two-thirds of the Far North population at 66%.⁴⁹

Thirty-two percent of Māori speak Māori in the Far North District. Fifteen percent of the total population in the Far North District speak Māori.

In comparison, Māori make up 15% of the national population and Europeans 74% (Census 2013). For New Zealand as a whole, 21% of Māori speak Māori. The most common language spoken apart from English is te reo Māori, which is spoken by nearly 4% of the total population (Census 2013).

⁴⁷ The statistics used in the Kaupapa Kōrero are for the wider Far North District. Statistical information about ethnicity and language is collected for the Far North District through the census. This district closely overlaps the Tai Tokerau boundaries but does not map to them directly. The census information used here is therefore indicative of the situation in Te Tai Tokerau, rather than exact.

⁴⁸ For the census, more than one iwi could be selected.

⁴⁹ For the census, more than one ethnicity could be selected.

Te reo Māori in Matawaia in the 1970s

The community report for Matawaia from the 1970s reo Māori survey undertaken by Richard Benton and his team provide an historical insight to the issues around te reo Māori four decades ago. The following material is from this report.

Community report: The Māori language in Matawaia⁵⁰

At the time of the survey, 56 of the participants (or 98%), named Ngāpuhi as the main iwi to which they or members of their household belonged.

Use of the Māori language in the household

Māori was the main language used in most of the 14 homes visited. Ten of the households had dependent children, and people spoke entirely or mostly in Māori in eight of them. Two households used Māori and English for an equal amount of time.

In the four homes without children, Māori was used entirely in one, while members of the remaining households used Māori when speaking with Māori visitors.

The people in this survey firmly believed that the Māori language was important in how they saw themselves as Māori people. As Matawaia is a fairly isolated community, in which most of the population is Māori (and Māori-speaking), informants had no fears for the future loss of the language. Because Māori was the main language spoken in both home and community, they did not consider that the teaching of Māori in schools was the community's most urgent need at the time the survey took place.

This linguistic survey has shown that Matawaia is one of the few places in New Zealand where almost everyone can speak Māori well. In many other places, even in the Bay of Islands, only kaumatua can speak the language fluently, but here people of all ages can and do speak it. Matawaia's geographical isolation, the abundance of people who can speak Māori, and the wide use of the language in both house and community are all hopeful signs that this area will remain a Māori-speaking one in the future.

He kōrero nō Matawaia | A view from Matawaia

This overview of te reo Māori in Matawaia is collated from interviews with four pou reo: Moe Milne (Chairperson of Te Reo o Ngāti Hine), Evelyn Tobin (facilitator at Te Kura Reo o Te Tai Tokerau), Sonny Livingston (teacher at Wānanga Reo at Ōtiria and Matawaia Marae), and Harata Fairburn (Principal, Te Kura Kaupapa Māori o Taumārere). Below are a few of the many whakaaro and aspirations that they shared with us about te reo Māori in Matawaia.

At the time this research was carried out, Matawaia was still a place where, “Ko ngā take katoa i kawe i te reo, i ngā wā katoa, i ngā wāhi katoa.” Pou reo noted that, because of this, people from Matawaia in general have a high level of proficiency. They described a distinct Matawaia and Ngāti Hine mita, “He reo anō tō mātou”, with its own kupu and turns of phrase, and a preference for the concept of ‘whānau’ to describe people, and ‘papa kāinga’ to describe their home area, over expressions such as ‘hāpori’ or ‘community’. They talked about their mita being embedded in whenua, in knowledge of whakapapa and history, in humour, and in the experiences of belonging to Matawaia.

Pou reo noted that te reo Māori experts from Matawaia are sought after for their expertise, not just in the papa kāinga itself, but throughout Northland and beyond. This meant that they were often spread thin:

Ko te mate o te hunga mātau ki te reo, kua whiua ki ngā momo kaupapa katoa huri noa i te rohe whānui o te Tai Tokerau, i ngā tūmomo hui, tangihanga, wānanga, karakia, kapa haka, aha atu, aha atu.

50 Smith, L. (1982). *The Māori language in Matawaia*. (Pānui whakamōhio Information bulletin 14). Wellington: New Zealand Council for Educational Research. Note that excerpts are as per the original reports and current orthographic conventions have not been applied.

Pou reo said that te reo Māori remained widely spoken in Matawaia at marae, kura, hui, Kura Reo, and wānanga, and was also regularly spoken by whānau from Matawaia in nearby towns such as Kawakawa and Moerewa. The pou reo pointed out that this everyday use of te reo Māori is essential to its continued vitality:

Ko te kōrero i te reo hei reo noa iho, kia kua anō hoki tō mātou reo hei mahia mō te marae noa iho.

He uaua te whakaako te reo ōpaki, ki te kore e kōrero.

... the language is caught not taught.

Although whānau remain connected to Matawaia through marae, iwi, and whānau activities, the reality for many has been a move away from the papa kāinga for work or education, “ko ngā mea e whakapēhi ana ko te whai moni, [whai] oranga i te taiao”. This raises the issue that tamariki in those whānau are not as fully immersed in te reo Māori in their daily lives as those who grew up at the papa kāinga, and further, not all are able to remain in kura rumaki throughout their schooling.

Pou reo noted that a focus for whānau was to increase the use of te reo Māori wherever they happened to live:

Ko te kaupapa i whai mātou ko te whakaora i te reo, engari ko te whakaora i te reo, ko te kōrero i te reo.

Key drivers for te reo initiatives in Matawaia

Kia tūturu te hiahia kia kōrero Māori.

The pou reo recognised some decades ago that te reo Māori was significantly compromised in Matawaia, since “kua matemate ngā kaumātua” and because there was a noticeable shift towards choosing English, even at the marae.

Ki a au nei, ki roto i a mātou ake, e māuiui ana te reo. Ko tētahi tohu, kei roto i ngā kīhini, kāuta, wharekai e pakē pai te reo Pākehā.

Kua hou mai te whakaaro Pākehā ki runga i ō tātou marae. Kua whakarērea ngā tikanga a ngā mātua tīpuna.

I te wā e kā ana te ahi i muri kua kaha kē te reo Māori e kōrerotia ana. I ēnei rā kua iti haere ngā kōrero pakī o te kāuta.

Younger generations were choosing to use English when adults spoke te reo Māori to them, “Ahakoa i kōrero Māori mātou, i whakahoki Pākehā mai ngā rangatahi.” Thus, pou reo recognised that, as proficient adult speakers of te reo Māori, they must make the conscious decision to use te reo Māori at all times and with everyone, especially whānau members who speak te reo Māori.

I whakaaro nui te whānau kia kōrero Māori ki aku tamariki. Nō reira, me kōrero Māori au ki aku tuākana, tēina, ngā kaumātua o te marae. Ko te mahi nui kia mōhio rātou, me kōrero Māori katoa mātou.

Whānau and pou reo were also aware that when people live away from Matawaia, this has an impact on the local language. This motivated them to act, so that te reo o Ngāti Hine stays strong.

He reo anō e akohia e ngā tamariki i ngā whare wānanga. Hoki mai ki te kāinga kua tino kūare mātou ki ā rātou kōrero.

Engari, ko ētahi o aku ākongā [o te kura] i tīmata i te mahi pepa i te whare wānanga—i reira i whakahē te reo o Ngāti Hine. Nā ngā whare wānanga i aukati te reo tūturu o te kāinga nei.

Ko te reo o Matawaia te mea nui, kia mau ki te reo me ngā tikanga ake o Matawaia kia mahi tonu i ngā mahi o te rohe, kia kua e uru ko tētahi atu reo.

Increasing the use of te reo Māori was a goal for pou reo, who noted that some younger adults are also enthusiastic about their Matawaia identity and about re-engaging with te reo Māori.

The generation that have now become parents, that grew up in town ... have now come home and are crying out to belong.

Ahakoa te iti noa iho, ahakoa nui te reo, me kōrero Māori.

Kia rapu take, kia taea ai te kōrero Māori, kaumātua atu, tamariki atu.

Local strategies and activities that have increased the use of te reo Māori

... e rapu take e taea ai te whakaputa i te reo.

One pou reo spoke about specific strategies that her whānau had employed to increase their own use of te reo Māori among themselves. She and her siblings recognised that once they had started attending school as children, “kua kore kē mātou e kōrero [Māori] ki a mātou ... whakamā nei mātou ki te kōrero ki a mātou”. They felt it was vital to demonstrate to their tamariki that they were serious about wanting te reo Māori “i ngā wāhi katoa”

Ki te kōrero ki a rātou [ngā tamariki] tā mātou hiahia ki te reo: he pono te hiahia ki te reo, he tūturu te hiahia ki te reo, ko tā mātou hiahia kia reo Māori katoa i ngā wāhi katoa, nā i roto i tēnā anō hoki ... Ka whakatakoto kaupapa mātou, kia parakītihi ai mātou ki te kōrero Māori, pēnei nei, ka tūtaki ahau ki taku teina, me kōrero Māori mātou mō te tahi, mō te rua meneti raini. Ka tūtaki anō, mō te rima meneti, ka tūtaki anō, ka whakanui haere.

Ka hakatakotonga tētahi paeroa, nā i roto i te kapa haka, ka mahingia kia whaikōrero ... tahi meneti ki te rima meneti. Ia kapa haka ka whaikōrero tētahi tangata—ka mutu, kaumātua atu, tamariki atu.

As part of their strategy, Te Kura o Matawaia changed to rumaki reo and most of its staff were drawn from local whānau. The kura became a hub for te reo me ngā tikanga o Ngāti Hine and attracted in many students from nearby towns. After its closure in 2004, that mantle was passed to Te Kura Kaupapa Māori o Taumārere in nearby Moerewa. Teacher Harata Fairburn highlighted that several staff members at the kura are Ngāti Hine, and all staff speak te reo Māori. The hope is that, “Tamariki will leave here with the mita o Ngāti Hine”. However, pou reo note that some initiatives, including kura, are always vulnerable to cuts in government funding.

Marae are a significant resource for te reo Māori, as are dedicated people who willingly give time and energy to the kaupapa, for example through wānanga.

He wānanga reo, [wānanga] tikanga-o-Matawaia e whakahaeretia ana i runga i te aroha – kāhore e utu ana.

Ideally, [we want] more of our kuia, kaumātua around our kura and tamariki. For me that’s where our puna are – it’s those people. Having them is priceless – but it’s being able to get them in.

He moemoeā | Aspirations for te reo Māori

The pou reo shared their visions for te reo Māori in Matawaia.

Ko te reo e pērā i te kōpuapua, engari kāore anō kia whai hua.

Ko ōku wawata nui ko te whakakotahitanga ā-iwi, huihuinga ā-iwi...Kia noho Māori mai ki ngā tāngata katoa i ngā wā katoa.

Pou reo wanted to retain the distinct mita of Matawaia, along with everything encapsulated within it and reflected by it “Me whakamahi tonu ngā kupu o te kāinga ... ko ēra āhuatanga katoa, mai rā anō te āhua o te kāinga kei tōna ake reo motuhake ake—ko tērā āhuatanga e ora ana i te kura nei.” Retaining the special character of their mita, as a widely spoken, living language was paramount, as this was closely linked with all aspects of culture, and with the health and wellbeing of whānau.

E kore mātou e whakaae kia whakarerekē i tō mātou reo. Kia ū mātou ki tō mātou ake mita.

Kia Māori tonu te reo, kia Māori atu te reo.

Kia noho Māori noa i ngā tōpito katoa.

Ko te reo Māori tētahi o ngā oranga, ko te ngākau Māori, ko te noho Māori.

Kia tupu te kura nei ki tāna ake puna reo, ki tāna ake wharekura, ki tāna ake whare wānanga mō Ngāti Hine, ka mutu mō ngā tauira tawhito nei. Kia hoki mai ngā tauira hei kaiako mō te kura nei.

He oranga whānau, he oranga noho āhuru, he oranga kai, ko te aroha.

Their vision encompassed local, national, hapū, and iwi strategies to support and increase the use of te reo Māori. They envisaged strategies being developed and implemented within Ngāti Hine, while recognising the need for support from outside the papa kāinga.

Mā Ngāti Hine a Ngāti Hine e kōrero, e whakahaere.

Tukuna mai te mana whakahaere me te moni hei tautoko.

He pai te ako i te reo engari me hoki mai ki te kāinga kia ako ki runga i te marae. Koia tēnei ko tā tātou whare wānanga ko ō tātou marae.

A few particular strategies for supporting te reo Māori included the following:

Ka whakaaro ki te whakaritea tētahi roadshow ... tokorima, tokoono pea ngā tāngata, e huri haere ai, mātou i te motu, haere huri noa i te motu mō te hanga rima ki te tekau tau ki te whakaohoho ake—horekau ki te tohutohu—ki te whakaohoho i te mauri o te tangata ki tōna ao Māori, ki tōna reo.

Kia whakarite mātou i ngā wānanga reo ā-kaupapa, reo ā-mahi ... kia tipu ake ai te reo, he kāinga mō te reo.

The four pou reo were united in their passion and support for te reo o Matawaia, and their determination that it survive, “Kei rite te reo o Matawaia ki te waikeha, ka memeha te reo o ngā mātua, o ngā tūpuna.”

Everything we need is here (Matawaia and surrounds). It’s the availability of it. Ngāti Hine knowledge must be passed on ... otherwise we will lose a whole generation of knowledge.

Normalisation

In Matawaia, rather than speak about normalising te reo Māori (since it is already considered ‘normal’ in the papa kāinga) pou reo aspired to hearing te reo Māori all the time, in all contexts, and to be “Māori” in essence.

Kia noho Māori mai ki ngā tangata katoa i ngā wā katoa.

Kia Māori tonu te reo. Kia Māori atu te reo.

Pou reo also spoke of their hopes that future generations would continue to speak te reo Māori as a first language and that the language would become increasingly strong within the papa kāinga.

I a au anō, ka tipu aku mokopuna. Ko te reo Māori te reo tuatahi mō āku mokopuna mō te oranga o te whānau.

Pou revisions for the future included a broad vision for strengthening te reo Māori in their community.

Ko te reo Māori te reo whakawhiti kōrero mā Ngāi Māori katoa, mō ngā tangata katoa o Aotearoa.

Matawaia summary

- Matawaia was identified in the 1970s survey as a strong reo community.
- In 2015, most of the adults and tamariki interviewed in Matawaia as part of Te Ahu o te Reo were highly proficient speakers of te reo Māori.
- Around half the adults and all the tamariki said Māori was the main language they used at home.
- Around a third of the adults said they were using te reo Māori as much as they wanted.
- Intergenerational transmission is occurring in many whānau in Matawaia.
- There is a strong focus on maintaining mita and dialect.
- Local solutions for te mita o Matawaia are seen as essential.
- The difficulty of maintaining te reo ōpaki was highlighted by the growing use of English in the kāuta.
- Many locals leave the area for work or education, and this impacts on te reo o Ngāti Hine.
- In Matawaia, the most proficient speakers were called on throughout the wider rohe for their expertise.
- Te reo Māori from outside of the community, learnt in schools and in other communities was influencing a decline in the use of te reo o Ngāti Hine.
- Whānau based reo Māori strategies and rumaki reo as strategies are supporting language maintenance.

10.

He pūrongo poto mō Te Uru o Tāmaki

Extract from the West Auckland Community Report

He mihi

E rere ana a Aumihi ki ngā toronga katoa o te hapori o te Uru o Tāmaki Makaurau i whai wāhi mai ki tēnei kaupapa. Maringanui mātou te tira rangahau i a koutou, i ō koutou whakaaro, i ā koutou kōrero, otirā, i tō koutou arohanui ki te reo Māori. Nā koutou i whai huruhuru ai, ka mutu, i rangatira ai tēnei kaupapa rangahau. Me te aha, e kore te puna o Mihi e mimiti, engari kē ia, ka totō tonu, ā haere ake nei.

We would like to acknowledge the community of West Auckland who supported this research project. It was a privilege to spend time with you, and to hear your thoughts and perspectives on te reo Māori. Your vital contributions have made this project what it is, and as a result, we will be forever grateful.

First and foremost, this report is for the people of Te Uru o Tāmaki, and reflects what whānau and pou reo—community leaders and advocates of te reo Māori—shared with us about the health of te reo Māori within the community and its value to whānau from Te Uru o Tāmaki.

He kupu arataki | Setting the scene

Te āhua o te rangahau | Research approach

E rua ngā wāhanga uiui i whakahaerehia e mātou, e te tira rangahau. Ko te tuatahi, ko te hui atu ki ētahi pou reo o te hapori tonu. Tōna tikanga, ko ngā pou nei te hunga kua āhua roa nei e whai wāhi atu ana ki ngā momo kaupapa reo Māori i te Uru. E toru pea ngā tūāhua matua i kōrerotia e rātou. Ka tahi, ko te āhua o te reo i te Uru o Tāmaki i roto i ngā tau, mohoa noa nei. Ka rua, ko te āhua o ngā kaupapa reo e whai wāhi atu nei rātou. Ka toru, ko te āpōpō o te reo i Te Uru o Tāmaki, arā, ko ō rātou whakaaro mō te oranga tonutanga o te reo ki raurangi. Nā, i runga tonu i ngā tohutohu mai a Te Wāhanga, i ngana mātou ki te toro atu ki tētahi hunga nō ngā kaupapa rerekē, nō ngā umanga rerekē, otirā, e mahi tahi ana ki ngā rōpū rerekē i te hapori, i runga i te hiahia kia hāngai te rangahau nei ki tēnā me tēnā wāhanga o te hapori. Ahakoa kīhai te katoa o te hunga i whāia e mātou i wātea mai, nō mātou tonu te whiwhi i ērā i tuku mai i ō rātou whakaaro.

Our part in the research comprised two sets of interviews. The first was a set of individual interviews with eight pou reo, who were community leaders and advocates for te reo Māori in West Auckland. Each of the pou reo are involved in various te reo Māori initiatives operating within our community. They provided insights into three key areas: firstly, the nature of te reo Māori in West Auckland, historically and up to the present day; secondly, the te reo Māori initiatives they are involved in; and thirdly, their views on the future of te reo Māori in West Auckland.

Tutuki noa ana ngā uiuinga pou reo Māori, i tahuri te aro ki te hapori whānui o Te Uru o Tāmaki, ā, i tīmata ngā uiuinga ā-whānau. Whitu tekau mā ono ngā tāngata i taea ai e mātou te uiui, me te aha, i mōhio pū mātou e kore mātou e whai wāhi atu ki te katoa o te hapori. Nō reira, mō te wāhi ki te kōwhiri tāngata, i inoi atu mātou ki ngā pou reo kia tuku mai i ngā ingoa o ētahi tāngata, ki ō rātou whakaaro, hei uiui mā mātou. Koia tētahi ara. I tua atu i tērā, katoa mātou te tira rangahau i tupu mai, otirā, kei konei tonu, kei te Uru e noho ana, nō reira he tokomaha ngā whānau e mōhio nei mātou nō ngā pito rerekē o te hapori nei.

After we interviewed pou reo we went out into the West Auckland community to conduct whānau-based interviews with 76 people. We asked each pou reo to identify possible whānau to contact. In addition, since each member of our research team has strong ties to West Auckland, we also drew on our own relationships within the community. We sought to interview whānau with different levels of proficiency in, and experiences with, te reo Māori in the hope that we would have a diverse population whose thoughts and experiences would reflect, as much as possible, the various groups, generations, experiences and levels of proficiency in West Auckland. Ultimately however, we interviewed those who were available and who wanted to be part of this project.

Community researchers

There were four community researchers in total involved in Te Ahu o te reo o Te Uru o Tāmaki: Jennifer Martin (Te Rarawa), Stephanie Fong (Te Rarawa), Terina Hetaraka (Te Whānau a Apanui and Fontaine Ngaropo (Te Rarawa/Ngāpuhi). All of the research team members were born and raised and continue to reside in West Auckland. As a collective, we had strong networks and connections, allowing us to connect well with the diverse West Auckland community for this project. Jennifer and Stephanie were responsible for conducting interviews with pou reo. They also supported community researchers Terina and Fontaine to conduct the interviews with whānau participants.

Te kōwhiri i te hunga kōrerorero | Participant selection

I ngana mātou ki te uiui i ngā tāngata nō ngā taumata reo rerekē, mai i te hunga ko te reo Māori te reo tuatahi, tae noa ki ērā kātahi anō ka tīmata te ako. Ko te whai kia matatini te āhua o te hunga kōrerorero, kia kapi ai i a rātou he rōpū hapori rerekē, he reanga rerekē, he wheako rerekē, he taumata reo rerekē anō, mā konei e hāngai ai te rangahau nei ki ngā torotoronga whānui o te hapori. Heoi, i te mutunga iho, i uiui atu mātou i te hunga wātea, ka tahi, i te hunga hiahia, ka rua.

As per our brief from Te Wāhanga, we attempted to canvass a diverse set of pou reo who, together, would provide a good snapshot of te reo Māori in West Auckland. While not all of those approached were available to be interviewed, the quality of what was shared with us by those who were was invaluable.

The research experience

Maringanui mātou te tira rangahau i tō mātou hapori i ngākaunui mai ki te kaupapa nei. Nā rātou i ngāwari ake ai te wāhi ki a mātou. He rite tonu te manaakitia o mātou e tēnā whānau, e tēnā whānau. Ka mutu, kaumātua mai, pākeke mai, tamariki mai, inā te pārekareka, inā te ātaahua o ngā kōrero i puta. Ahakoa te roa o ngā uiuinga i ōna wā, i mārara te rangona o tētahi tino hiahia i waenga i te hapori o te Uru o Tāmaki kia pakari ake ai, otirā, kia mau tonu ai te reo Māori mō ngā whakatipuranga e pihī ake ana.

Our research team was fortunate to have a community who were very open to this project and whose support made things much easier for us. Each person we spoke to was very obliging, and whether old or young, the stories and experiences shared with us were absolutely beautiful. While interviews were often very time consuming, it was abundantly clear to the research team that there is a strong desire amongst West Auckland whānau to strengthen, nurture and sustain te reo Māori for future generations.

I tua atu i te āhuareka o te whai wāhi ki ētahi whānau tokomaha i te hapori o te Uru, me te rongō i ngā whakaaro o tēnā, me tēnā mō tō tātou reo te painga, ko tētahi o ngā mea mīharo i kitea, ko tā tēnei kaupapa whakaohoho i ētahi kia kaha ake ai te aro ki te reo. E hia kē nei ngā tāngata i uiuitia, ahakoa te matatau ki te reo, i mea mai, nā te noho ki te whakautu i ngā pātai me te āta whai whakaaro ki te āhua o tā rātou whakamahi i te reo Māori, kua kite rātou me kaha ake te pērā kia pakari ake ai te reo Māori i roto i ō rātou whānau. Mā hea atu i tēnā hei hua!

In addition to having the opportunity to spend time with so many whānau in West Auckland and the privilege of hearing about their thoughts, journeys and aspirations about te reo Māori, one of the highlights for our research team was witnessing many whānau experience a sense of awakening. Many whānau we interviewed, despite already being fairly proficient in te reo Māori, remarked that by taking part in the interview process, and having to give considerable thought to their own te reo Māori practices, they realised what more they could and should do to further strengthen te reo Māori within their own whānau, and felt inspired to do so. That in itself is an invaluable outcome!

Jennifer Martin and Stephanie Fong

He tino kōrero | Highlights

The highlights below present a summary of findings from the interviews conducted with whānau in the community of West Auckland.

Ko wai mā kei te kōrero Māori, ki a wai? | Who is using it and who are they using it with?

The 63 adults and 13 tamariki interviewed in West Auckland were all involved in te reo Māori, either because they spoke it themselves or because they supported others who spoke it. They ranged in age from under 10 years old to over 65 years old.

Within their whānau, adults were most likely to use te reo Māori with tamariki, (including their own. Adults were therefore most likely to be speaking Māori with younger members of their whānau in the 0–20 age group. Tamariki were most likely to use Māori with their parents, siblings, grandparents and aunts and uncles. Tamariki said that they most often spoke te reo Māori with whānau in the 0 to 20 years age group, followed by those in the 21 to 40 years age group.

At marae, conversations between and among generations were likely to be in a mix of Māori and English. Adults noted that when conversations occurred entirely in te reo Māori, it was likely to be between kaumātua and tamariki, or between adults and tamariki.

E kōrerotia ana te reo Māori i hea? | Where is te reo Māori being used?

Within their whānau, adults and tamariki said that they used te reo Māori wherever they were together. Most adults and tamariki lived in households where both te reo Māori and English or another language were used. Twenty-eight adults and six tamariki said that Māori was the main language they used at home.

In the community, te reo Māori was most likely to be heard in Māori-medium education settings (kura and Kōhanga Reo), at marae, in businesses and in community spaces.

He pēhea te kaha, te rahi o te kōrero? | How much te reo Māori is being used?

The ability of adults and tamariki to speak, write, understand and read te reo Māori covered a wide range. Over half of the adults interviewed said they could do these things well or very well, as did most of the tamariki.

More adults understood or read te reo Māori well or very well than spoke or wrote it at that level.

TABLE 30 Adults' ability to speak, write, understand and read te reo Māori in West Auckland

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	22	23	29	27
Well	14	14	18	18
Fairly well	10	13	10	9
Not very well	13	7	5	6
No more than a few words or phrases	4	6	1	3

TABLE 31 Tamariki ability to speak, write, understand and read te reo Māori in West Auckland

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	7	9	4	8
Well	3	1	7	3
Fairly well	2	1	1	2
Not very well	1	1	0	0
No more than a few words or phrases	0	1	1	0

Only 12 of the 63 adults said they were using te reo Māori as much as they wanted to in everyday life. Fifty said they were not, and one wasn't sure. Seven of the 13 tamariki said they were using te reo Māori as much as they wanted to in their everyday life, and six said they were not.

He aha ngā kaupapa e kawea ana ki te reo Māori? | What is te reo Māori being used for?

We asked adults and tamariki what they talked about in te reo Māori with whānau members and what te reo Māori was used for at the marae and at school. Adults and tamariki said that, when speaking te reo Māori with whānau, they were most likely to talk about anything and everything.

At the marae, it was karanga, whaikōrero and karakia, and to a lesser extent the formal parts of hui that were most likely to be conducted entirely or mostly in te reo Māori. In contrast, conversations during meal preparation were a mix of te reo Māori and English.

At school, tamariki were more likely to use te reo Māori in the classroom than in the playground.

He aha ngā take e kōrerotia ai te reo Māori, kāore rānei e kōrerotia, i tēnā horopaki, i tēnā horopaki? | Why is, or isn't it being used in particular situations?

We asked adults about using te reo Māori in their work, study, or voluntary or community work. They said it was easier to do so in some contexts than in others. For example, it was easier when te reo Māori use was seen as normal, when they were involved in a Māori context such as kapa haka, or when they were in a Māori environment. However, when adults felt that their ability in te reo Māori was limited, they found it difficult to use te reo Māori. Adults also found it difficult to use te reo Māori when they were working in English-language environments.

We asked adults and tamariki when they liked using te reo Māori and when it was easy for them to do so. The main reason adults liked to use te reo Māori was because it was part of their identity as Māori. They also viewed te reo Māori as a beautiful, complex language. They liked using it to communicate—particularly with tamariki and mokopuna—and described using te reo Māori as “fun” or “cool”. The main factors that made it easy for adults to use te reo Māori were when they were in a Māori environment, when te reo Māori was seen as the norm, and when other reo Māori-speakers were around.

The main reason tamariki liked to use te reo Māori was because they saw it as part of their identity as Māori. As one tamaiti put it, “Ka poho kererū au i taku mōhio ki tōku reo Māori.” Other reasons included it being fun or cool, and a beautiful language. For tamariki, being supported and encouraged by teachers and having other speakers of te reo Māori around were the main factors that made it easy for them to use te reo Māori with their friends.

He aha ngā momo tautoko e mātua hiahiatia ana ki te whakahoki mai i te reo Māori hei reo mataora tonu, hei reo kōrerorero noa o ia rā? | What is needed to further support communities and whānau to normalise the use of te reo Māori in homes and communities?

Adults in West Auckland identified that having someone to kōrero Māori with, and making a personal commitment to using te reo Māori would help them to use te reo Māori more at home, in their friendships, in the community and in work, study and in voluntary work. Similarly, tamariki felt that making a personal commitment to using te reo Māori, and having someone to kōrero Māori with would help them to use te reo Māori more at home, in their friendships, at school and in other places they spent time.

TABLE 32 Things that would help adults in West Auckland to use more te reo Māori

	Having someone to kōrero Māori with	Making a personal commitment to use te reo Māori	Learning more reo Māori	Promotion and visibility of te reo Māori
At home	√	√	√	
In friendships	√	√	√	
In communities	√	√	√	√
For work/study/voluntary work	√		√	√

TABLE 33 Things that would help tamariki in West Auckland to use more te reo Māori

	Having someone to kōrero Māori with	Making a personal commitment to use te reo Māori	Learning more reo Māori
At home	√	√	√
In friendships	√	√	
Other places		√	
At school			√

Shifts in te reo Māori in West Auckland

The Zero–Passive–Active (ZePA) model identifies factors that impact positively (right-shift) or negatively (left-shift) on the use of te reo Māori. Right-shifting factors move a community towards an **Active** state and can lead to improvement in the health of the Māori language. Left-shifting factors move a community towards a **Zero** state, and may have a negative impact on the health of the language. Both right-shifting and left-shifting factors can exist in a community at the same time and include attitudes, decisions, behaviours and activities that may impact on the use of te reo Māori. We use the ZePA model here to add to an overall picture of language health in Te Uru o Tāmaki. The following are quotes from adults and tamariki that illustrate some of the right- and left-shifting factors occurring in the community.

Right shifts that are happening in West Auckland



When adults and tamariki talked about things that helped or motivated them to speak te reo Māori, their comments reflected some right-shifting factors in the community. For example:

- Nā te Kōhanga Reo, kura, otirā nā te kaha o aku mātua me ōku kaiako.
- Kapa haka—[our] tutors speak Māori to us all.
- He pārekareka, he harakoakoa i ngā wānanga reo.
- We're spoken to [in Māori] all day at school so we just carry on.
- Me and my mates play games, sing songs, have conversations in te reo Māori and no one else knows.
- He pai ki ngā kōtiro te rongō i te reo Māori.
- Kei tō mātou toa hoko kai ka kōrero Māori au ki te kaihokohoko ... Kia rongō ngā uri o iwi kē i te reo motuhake o tēnei whenua.

- Nowadays te reo is also valued as a skill for jobs. My daughter and son-in-law have their livelihood through te reo.
- [At a petrol station] two Māori people ... they know I speak Māori, so they speak Māori to me.
- I've seen an ATM that has a Māori language option.

Left shifts that are happening in West Auckland



When adults and tamariki talked about things that made it difficult to speak te reo Māori, their comments reflected some left-shifting factors in the community. For example:

- Parents aren't feeling the motivation to send their kids to kura.
- I need to get over the awkward feeling I get when trying to speak Māori to someone I've just never spoken Māori to, who I've always spoken English to.
- I have a fluent [Māori] speaking husband who chooses not to speak Māori.
- At work ... sometimes it's either too hard to explain in Māori or there are others there who can't understand te reo so I have to switch to English.
- There are times we're in very Pākehā environments where I'm not quite comfortable to use te reo.
- When we're at casual meetings or Pākehā settings we speak Pākehā because it's easier.
- The connection to the history of our reo is waning.

Right-shifting factors included attitudes and small acts that were meaningfully worked into daily life. Left-shifting factors tended to place te reo Māori speakers in uncomfortable or isolated positions away from other speakers of Māori and where Māori use is not seen as normal.

This section shows how attitudes, decisions, behaviours and activities can be viewed as right-shifting factors that identify what works for te reo Māori in Te Uru o Tāmaki, or left-shifting factors which are barriers to the use of te reo Māori. Using the ZePA model to look at the many factors that appear in the following section of this report can point to ways forward for Te Uru o Tāmaki to improve the use of te reo Māori at different levels, including at home, at school, in workplaces (paid and voluntary), in study settings, and in the community at large.

He kaupapa kōrero | Background

Te whenua

*Piki ana au ki runga o Pukematekeo
ko Te Paeoterangi, ko Te Au o Te Whenua
Ka mātai te titiro ki te taha whakarunga
ko Te Hoe-a-Kupe, ko Te Mānukanuka-o-Hoturoa
Ka huri te aro ki te rāwhiti
ko Ōrangihina, ko Te Kōtuitanga
Ka anga ki te taha whakararo
ko Waiarohia, ko Waikōtūkutuku
Ka huri ki te tuauru
ko Te Rua o Kaiwhare,
ko Ngā Tai Whakatū a Kupe
E, ko Hikurangi! Ko Te Waonui a Tiriwa!*

West Auckland comprises a chain of industrial and residential suburbs, stretching west of the Whau River from New Lynn to Hobsonville.

Iwi

The main iwi of West Auckland is Te Kawerau a Maki, the descendants of Tāwhiakiterangi, who have maintained mana whenua in the region since the arrival of their ancestor Maki to the region in the 1600s. They maintain relationships with their relatives, Ngāti Whātua to the north and east, and Tainui to the east and south.

West Auckland is also home to a vibrant urban Māori community, comprised of a broad range of mātāwaka from throughout the country. According to the 2013 census 18,567 people (12% of the population) affiliate with at least one iwi. Of these 8,229 people were of Ngāpuhi descent, 2,187 were of Ngāti Porou descent and 1,524 of Te Rarawa descent. Other major iwi groupings in the area included Ngāti Whātua (1,215 people), Ngāti Kahungunu (1,212 people) Waikato (1,155 people) and Te Arawa (1,128 people). (Census 2013)⁵¹.

Population

According to the 2013 census, a total of 156,000 people usually live in West Auckland. Māori form 14% of the population. Those with European ethnicity make up 63% of the West Auckland population. Seventeen percent of the population are Pacific peoples and 18% are Asian.

Three percent of the total population in West Auckland speak te reo Māori (Census 2013). There is variation in the percentage of Māori who speak te reo Māori across the two Boards that make up West Auckland. Twenty percent of Māori speak te reo Māori in the Henderson-Massey area and 14% of Māori speak Māori in the Waitakere Ranges area. In West Auckland, the next most common language spoken after English is Samoan. In the Henderson-Massey Local Board area, Samoan is spoken by 6% of people. In the Waitakere Ranges Local Board area, Samoan is spoken by 4% of people.

In comparison, Māori make up 15% of the national population, Europeans 74%, Pacific peoples 7% and Asian peoples 12%⁵² (Census 2013). For New Zealand as a whole, 21% of Māori speak te reo Māori. The most common language spoken apart from English is te reo Māori, which is spoken by nearly 4% of the total population. (Census 2013).

Te reo Māori in West Auckland in the 1970s

The community reports for Henderson, New Lynn and Districts, and Te Atatu from the 1970s Māori language survey undertaken by Richard Benton and his team provide an historical insight to the issues around te reo Māori in the West Auckland community four decades ago. The following material is from those reports.

Community report: The Māori language in Henderson, New Lynn and districts⁵³

Use of the Māori language in the household

In Henderson, New Lynn and districts, 80 households with dependent children were visited and Māori was the main language in only one. In the 11 households without children te reo was used in only one. Otherwise, the households used mostly English, with a few using Māori and English equally and one using Māori when visitors who spoke the language were present.

⁵¹ For the census, more than one iwi could be selected.

⁵² For the census, more than one ethnicity could be selected.

⁵³ Martin, P. (1986). *The Māori language in Henderson, New Lynn and Districts* (Pānui whakamōhio Information bulletin 99). Wellington: New Zealand Council for Educational Research. NB excerpts are as per the original reports and current orthographic conventions have not been applied.

At the time of the survey (1975) the largest iwi affiliation of those interviewed in Henderson, New Lynn and Districts was Ngāpuhi (about half) and the second largest was a group in the Massey/Lincoln/Ranui area who affiliated to Te Arawa (16% of the people in that area).

Many people expressed interest in ... the state of the Māori language in general, saying they would like to see a revival of the language.

However, a significant number of people said they regretted not learning Māori before and would like to learn to speak it now. They would also like their children to learn. One person said that the reason that the language is dying, in that young people do not speak it. Perhaps, with this in mind, a large number of people expressed support for the teaching of Māori in schools.

A few people commented on the embarrassment they felt at not knowing how to speak Māori.

Some people had decided never to teach their children Māori because of the punishment they themselves received at school for speaking Māori (over two-fifths of the household heads we interviewed said they had been punished for speaking Māori at school). One woman who had been strapped at school for speaking Māori, had vowed never to teach her children Māori but had changed her mind about it since.

Although English was the language used most of the time by Māori people in these West Auckland districts in the 1970s, quite a high proportion of the adults had Māori as their first language. At that time, the opportunities to use Māori in the city were few, and children especially had little reason to speak any language other than English. Many of the people we spoke to were unhappy about this, and did not want Māori to die out. New developments, like the Kohanga Reo and the gradual development of bilingual schools and Māori language radio and television broadcasting, may help these people to make their wish for a strong revival of Māori as a living language in these city communities come true.

Community report: The Māori language in Te Atatu⁵⁴

In Te Atatu the largest iwi affiliation was Ngāpuhi (nearly half) The second largest was Ngāti Porou (20%). Ngāpuhi and Ngāti Porou are still significant within West Auckland.

Use of the Māori language in the household

In Te Atatu English was the main language for everyday use in most households visited. In households with children, Māori and English were used equally often in two homes, while more English than Māori was spoken in the other five households. In households without children, Māori and English were used equally often in two homes, while more English than Māori was spoken in the other five households.

Although English had taken over from Māori as the everyday language in the household and community, many people still felt that Māori was an important part of their cultural lives. There were a lot of parents who were sorry that they could not speak the language and teach it to their children. Some adults believed they were too old to start learning Māori themselves, but they wanted it taught in schools. Courses in Māori have been started in the community and have been every successful.

Some people said that they only spoke Māori in Te Atatu to the very elderly people. Their everyday use of English with family, neighbours and workmates often meant that their Māori became rusty. Others spoke Māori only in their country home-lands, but had to use English as the everyday language in their new town or city lives.

Many parents said that it was very difficult to teach their children te reo Māori in the home, as nearly all newspapers, TV and radio programmes were in English, and everyone in the community also spoke English. However, as more school children are taking Māori language courses in schools than ever before, it is hoped that the language may be saved from dying out. The opening of the Hoani Waititi Marae in 1980 has provided an important centre for the Māori community in Te Atatu. Māori language courses are proving as popular as the arts and crafts classes and other cultural activities which take place regularly on the marae.

Māori language acquisition and use in homes and schools were key concerns for the community in the 1970s and, as the 2015 survey shows, they remain so today.

⁵⁴ Smith, L. (1983). *The Māori language in Te Atatu*. (Pānui whakamōhio Information bulletin 62). Wellington: New Zealand Council for Educational Research.

He kōrero nō Te Uru o Tāmaki | A view from West Auckland

This overview of te reo Māori in West Auckland is collated from interviews with seven pou reo who included iwi leaders, trustees, a member of parliament, broadcasters, teachers from puna reo, Kura Kaupapa Māori, secondary schools, and wānanga. They were: Scotty Morrision (Ngāti Whakaue), Stacey Morrison (Te Arawa, Kāi Tahu), Ānaru Martin (Ngāti Whātua), Peeni Henare (Ngāpuhi, Ngāti Hine, Te Aupōuri, Ngāti Kahu, Ngāti Whātua), Akeni James Tai Tin (Ngāti Hine, Ngāti Manu, Tūwharetoa), Robert Newson (Te Rarawa), and Reikura Kahi (Ngāti Hine, Waikato, Ngāti Porou). Below are a few of the many whakaaro and aspirations that they shared with us about te reo Māori in Te Uru o Tāmaki.

West Auckland is geographically and demographically diverse, covering densely populated urban areas, life-style blocks, and native bush areas. Since the establishment of Hoani Waititi Marae in 1980, a strong and growing Māori community has initiated and developed Kōhanga Reo and kura, and other te reo Māori and tikanga Māori learning opportunities. Although the older population of native speakers has passed on, successive generations have seized the challenge laid down for them to keep te reo Māori alive in Te Uru o Tāmaki.

Pou reo talked about te reo Māori being used at local marae, Kōhanga Reo and kura, and in other areas of the community.

Ko te nuinga o te reo e kōrerohia ana i konei, pērā i rohe kē atu, kei runga i ngā marae – Hoani Waititi, Piringatahi.

Ko Hoani Waititi te wāhi matua e kōrero nuitia ana te reo Māori. E rua ngā kōhanga, he Kura Kaupapa Māori, he wharekura, he marae. Ko ērā atu o ngā kōhanga ki Te Uru – Kākāriki, Te Manawanui, Puawairua ... Te Kura Kaupapa Māori o Te Kōtuku.

Ko te marae. Hoani Waititi mō ngā kaupapa maha. Pātata ki te kura. Marae, kura ko te reo Māori ka rangona i te nuinga o te wā.

In shops, on the main street, and on sports fields, pou reo report hearing te reo Māori occasionally, often among students and whānau who are connected to the kura and marae.

Te Kura te wāhi matua i mua. Kāore e rangona i ngā toa, i te huarahi, i te papa tākaro. Ko te kura me te marae. Engari, i tua atu, kāore te reo e rangona ana. Ka haere ki te toa, ki te papa tākaro, ki hea rānei, ki ngā kura auraki, ki ngā hui, ki ngā momo wāhi mahi o te Uru, me uaua ka rongono i te reo... Ko ngā whānau kōrero Māori e kōrero Māori ana ki a rātou anō. Heoi mēnā e hāngai ana ki ngā wāhi, kāore i te kōrerotia.

Ngā wāhi pātata ki ngā kōhanga me ngā kura e rere nei te reo Māori. Ngā toa pātata ki ēnei wāhi – hei tauira, te whare hokomaha ki Te Atatū, te mōro ki Westcity. Nuinga he tamariki nō [Hoani] Waititi ... Ngā kāinga o ngā hoa o ngā tamariki e kōrero Māori ana.

Te Mōro. Kāore e rangona te reo Māori, heoi, ka tūtakitaki ki ētahi o konei, ko te reo kia a mātou te reo Māori. Ētahi wā tupono ki tētahi whānau kōrero Māori i te papa tākaro ka tīmata [te kōrero tahi].

Key drivers for te reo initiatives in West Auckland

Pou reo recognised that the nature of use of te reo Māori had changed over decades, and recalled earlier times, when it was heard a lot on marae, in churches and Māori speaking households.

Nōku e tupu ana, kāore i tino rangona kia haere noa ki ngā karakia ... Ka hoki ki te kāinga kia rongono anō i te reo.

Kāore i rangona tērā āhuatanga i mua ... Waihongia te reo i ngā whare karakia, i ngā marae, i ngā kāinga pēnei nei. Ka tūtaki mātou, ka kōrero ki a mātou anō—engari kāore e rangona i waho atu.

One pou reo recalled that his rugby team was comprised largely of Tūhoe players, who were all native speakers of te reo Māori.

I a au e tamariki ana, e tākaro whutupāoro, i takaro au mō Suburbs ... ka tākaro ki te rōpū o Te Pāpapa, te nuinga nō Tūhoe, ā, kōrero ana i te reo Māori i ngā wā katoa. Mutu ana te tākaro, ka haere ki te pāpara, ka rongono i ngā mea o Tūhoe e tū mai ana ki te mihi. Ko rātou anake i kōrero Māori.

Others noted the change in the generation of kaumātua who used to be within West Auckland:

E tamariki ana ahau he kaha ngā kaumātua ki te poipoi i te reo ki Te Uru. He nui tonu ngā kaumātua me ngā kuia i taua wā. Ināianeī, he iti noa tērā reanga, he rerekē ngā kanohi, ka rerekē anō te reo.

Ngā tau moata o te 2000-2001/3 tokomaha kē atu te hunga kaumātua reo Māori, tae atu ki ētahi mātau pai ki te reo. Ko te reo tuatahi ki a rātou ko te reo Māori. Kua tata tērā hunga te pau ki te pō. Te nuinga o te kāhui kaumātua ināianeī kāore i te mōhio ki te reo. Ko ērā e mōhio ana e reo rua ana.

One pou reo observed significant changes in the use of informal and formal language since his youth.

Tamariki ana, āhua ōpaki te reo. Hātekēhi, ahakoa he hui ōkawa. Ināianeī, kua ngaro tērā momo i roto i ngā hui—pōwhiri, whakatau—tino ōkawa, tapu nei te āhua.

Local strategies and activities that have increased the use of te reo Māori

Pou reo described many community and national initiatives that supported and promoted te reo Māori in Te Uru o Tāmaki and beyond. These included Hoani Waititi marae, which opened in 1980, and its accompanying Kōhanga Reo, Kura Kaupapa Māori and Wharekura.

I a au e tamariki ana he torutoru noa ngā tamariki e kōrero ana, ināianeī he nui ngā tamariki e kōrero ana. Ahakoa iti nei, he reo Māori tonu.

Pou reo mentioned the role played by Te Taura Whiri i te Reo Māori, Te Panekiretanga o te Reo and a whānau-focused language learning programme called Māori 4 Grownups in which Scotty and Stacey Morrison played a key role. Further, Te Matatini, Ngā Wānanga o Te Whare Tū Taua o Aotearoa (at Takapau and Hoani Waititi), Te Wānanga o Aotearoa, Manu Kōrero and Panekiretanga, all played a role in promoting te reo Māori and in supporting local Māori-speaking whānau.

Koinā te pai o ngā kaupapa pēnei. Ka hōrapa ngā akoranga.

He rautaki tō TWOA kia piki te reo ki ia taumatua, ki ia whare, ki ia peka o TWOA—he rautaki aronga roa, ā, ko tētahi wāhanga nui o te rautaki—one-year sabbatical ki ētahi kaimahi ki ia peka o TWOA kia whai pū ai i te reo, hei aha rā ngā mahi, me aro pū ki te reo.

He moemoeā | Aspirations for te reo Māori

Pou reo shared their visions for te reo Māori in Te Uru o Tāmaki in the future. Their aspirations clearly demonstrate their desire for te reo to be heard widely in the community as well as in Kōhanga Reo, kura and marae, and for te reo to be accessible within mainstream schools.

Normalisation

The pou reo saw normalisation of te reo Māori in West Auckland as an important focus for the community, and felt that many initiatives including bilingual signage in the community could support the goal of normalising te reo Māori.

Me tautoko i ngā kaupapa maha i roto i te hāpori e hāngai ana ki te reo, kua e tītiro whāiti. Me reo rua ngā tohu rori, ngā tohu i te hāpori.

Ko te reo kia rongohia, kia akongia, kia kitea, kia kōrerohia.

Kia ora ai te reo. Kia mana ai te reo. Kia ū te reo ki roto i ō tātou ngākau. Kia kua ā tātou tamariki e mate ki te whakarongo ki te reo, engari ka rongo.

Me whakakaha ake tā tātou whakamana i ō tātou tūāhua Māori katoa. Mehemea ko te reo te mauri o te mana motuhake, mehemea ko te reo te kākahu o te whakaaro Māori me whakaae tātou e pai ana kia Māori ai koe.

That te reo is recognised and accepted properly in society. NZ is not scared of te reo, but embraces it. Love to see mainstream accept it more.

Me mātua whakatairanga te reo.

Education

Pou reo noted that education in general, and Māori-medium education in particular, plays a key role in supporting te reo Māori use and revitalisation.

Taku hiahia kia nui atu rā ā tātou mahi i roto i ngā Kura Kaupapa me ngā Kōhanga. Ko Hoani Waititi marae, he tino nui tērā kura ki ahau.

Kia hoki ki ngā Kura Kaupapa Māori—ko te mea rerekē i waenga i ngā Kura Kaupapa Māori me ngā kura auraki ko te Māori o te noho hei Māori.

Pou reo also thought it was important for te reo to be a set part of the curriculum in mainstream education settings, and indeed in all parts of the community, as well as in Māori-medium education settings.

Whakahokia te reo ki roto i ngā kura katoa, ngā kura auraki, kia mahia te reo i reira. He pai kē anō te tuku i te reo wīwī/hainamana i te mea he reo pākihi. Kei hea te reo Māori? Me kōrero i ngā reo e 3, e whā rānei. Me kaha ake te tautoko a ētahi o ngā rōpū hapori i te reo.

E moemoeā tonu ana ahau kia kōrerohia te reo, kia kitea te reo i ngā wāhi katoa o konei. Kia whakanuia te reo i roto i ngā mahi katoa o tēnei hapori.

Mēnā e kīia ana he 16% te nui o te Māori o Tāmaki e mōhio ana ki te kōrero Māori, whakapae ana a Anaru he pērā tonu te ōrau i te uru. Nā reira, hei wawata, kia piki tērā ōrau i roto i te 20 tau ki te 30-40% o te hunga Māori o te Uru e kōrero Māori ana. He mea anō a Tauwiwi mā. Ki te huri tātou ki te whakatakoto rautaki hei whakatutuki i ngā mea katoa, āe, me aro ki a rātou. Heoi, me tīmata ki a tātou i te tuatahi. Kia kaha whakatairangatia te reo! -Me uru te reo ki ngā wāhi katoa o tō tātou ao.

Pou reo wanted to see all public places being bilingual and an increase in the places where te reo is being spoken.

Kia reo rua ngā wāhi tūmatawhānui.

Kia ora tonu te reo, kia whanake tonu, kia tipu rangiwhāwhā, kia kounga... kia kōrero Māori ngā rangatira, ngā kaiārahi, i.e. Hone Kī.

Me reo rua ngā wāhi tūmatawhānui.

Kia whakawhānui ake i ngā rohe kōrero Māori – kei pōhēhē ko te kura me te marae anake ngā wāhi.

West Auckland summary

- A number of communities within West Auckland took part in the 1970s survey and the main language used in most households visited was English.
- In 2015, adults interviewed in West Auckland as part of Te Ahu o te Reo had a wide range of proficiency in te reo Māori, while most tamariki interviewed were proficient.
- Around a fifth of adults and just over half the tamariki were using te reo Māori as much as they wanted.
- A little under half the adults and around half the tamariki said that Māori language was the main language used at home.
- Intergenerational use of te reo is happening in some whānau in West Auckland.
- In West Auckland pou reo described “pockets of regeneration” that had grown up around Māori language revitalisation hubs, with Hoani Waititi marae and its accompanying Kōhanga Reo, Kura Kaupapa Māori and Wharekura being the outstanding example.
- There is a desire to expand te reo Māori domains within West Auckland.
- Pou reo noted the importance of respecting mana whenua in West Auckland.
- Te Taura Whiri i te Reo Māori, Te Panekiretanga o te Reo and a whānau-focused language learning programme called Māori 4 Grownups, as well as Hoani Waititi Marae and Kōhanga Reo and kura have played important roles in language revitalisation.

11.

He pūrongo poto mō Tāmaki Makaurau ki te Tonga

Extract from the South Auckland Community Report

He mihi

E ngā kākā tarahae, e ngā manu honenga o te pae, tae noa atu ki ngā manu korokī o te ata me ngā manu korihi o te pō. Tēnei te kōmuri aroha ki ngā puna o te kī, me ngā pātaka whakairinga kōrero o tāukiuki mā i roto mai i te rohe o Tāmaki Makaurau ki te Tonga, kānapanapa mai koutou hei whetū arataki i a tātou te hunga kua mahue ki muri nei, maranga mai, matike!

E ngā iwi mana whenua nō konei ake, me ngā pītau whakarei o runga i ngā mātāwaka o te motu kua ora kainga rua nei koutou i tēnei rohe. Mai i te Papakuratanga o Mataoho tae noa atu ki tōnā ipu. Mai i te Pūkaki Tapu o Poutūkeka ki Te Puketāpapatanga a Hape. Mai i te Mānukanuka o Hoturoa ki ngā hau o Māngere puta atu ki te Tamapahoretanga o Manurewa whakaterāwhiti ki Ōtara nuku, ki Ōtara rangi, hoki whēnei mai ki Te Pane o Mataoho tēnei te mihi oha atu ki a koutou e ngā kai whakapūmau i te reo rangatira o roto mai i ngā whare kōrero o te rohe whānui o Tāmaki Makaurau ki te Tonga, tēnā koutou katoa.

First and foremost, this report is for the people of Tāmaki Makaurau ki te Tonga, and reflects what whānau and pou reo—community leaders and advocates of te reo Māori—shared with us about the health of te reo Māori within the community and its value to whānau from Tāmaki Makaurau ki te Tonga.

He kupu arataki | Setting the scene

Te āhua o te rangahau | Research approach

As community researchers we were primarily responsible for identifying the participants and conducting the interviews and surveys. Our group of researchers, who either have whakapapa connections or reside in Tāmaki Makaurau ki te Tonga, are committed to te reo Māori and the whānau in this rohe, and were therefore deeply interested in Te Ahu o te Reo—a research project that could be of benefit to Tāmaki Makaurau ki te Tonga. We had several planning and progress hui together to ensure that key community leaders and organisations, as well as a wide representation of whānau were involved, within the size and time constraints of the project.

Community researchers

There were five community researchers in total for Tāmaki Makaurau ki te Tonga: Jenny Lee-Morgan, Aroha Mane, Hinemaia Tofi, Eruera Morgan and Siaoase Tofi. All of the researchers are Māori, speak te reo Māori, and have grown up, live, work and/or whakapapa to Tāmaki Makaurau ki te Tonga. All of us are very familiar with the area and have strong relationships and networks with local people, whānau, marae, hapū, iwi and organisations. Importantly, the researchers understood and adhered to a kaupapa Māori approach to research so that it was undertaken respectfully and in culturally appropriate ways. Kaupapa Māori values, including whanaungatanga, manaakitanga, mana and aroha, were our guides in interacting with whānau who took part in the study.

Te kōwhiri i te hunga kōrerorero | Participant selection

The community research team was responsible for identifying two types of participant: pou reo, who were community leaders and advocates of te reo Māori; and whānau members who speak or are learning te reo Māori. While the task itself was not difficult, neither was it straightforward. Tāmaki Makaurau ki te Tonga is a large, densely-populated urban area with large numbers of diverse groups, communities and pan-tribal organisations, and where many hapū and iwi intersect.

To identify pou reo, we initially made contact with leaders of a range of institutions and organisations, as well as key marae, hapū and iwi representatives. This had the double purpose of making people aware of the research, and identifying the most appropriate people to interview about Te Ahu o te Reo in this region. Within the scope of this project, Jenny Lee and Eruera Morgan completed individual interviews with nine key community representatives in order to gain an overview of the historical, current, and future state of te reo Māori in Tāmaki Makaurau ki te Tonga.

A total of 62 people from 29 households participated in the whānau survey. Initially the target group were whānau within which three generations who were speaking or learning te reo Māori. This meant that interviews involved talking to grandparents, aunts, uncles, parents, nieces, nephews, tamariki and/or grandchildren. Our second target group was whānau within which two generations were speaking or learning te reo Māori in their homes. At the same time we were mindful of speaking to a mix of men and women, and adults and tamariki who were geographically spread across the Tāmaki Makaurau ki te Tonga area. In addition, we also wanted to interview whānau who were at different stages of Māori language learning and competence.

The research experience

The researchers conducted the interviews at times and places, and in the language (te reo Māori, English, or both) that suited participants. Most whānau interviews occurred in the evenings or weekends when whānau were together. Although the actual interviews were designed to take about an hour, our kaupapa

Māori approach meant that they invariably involved whānaungatanga, manaakitanga and kai, which resulted in interviews taking up to 3 hours. Our community researchers experienced a generosity of time, warmth, openness and honesty from whānau. These cultural practices experienced by researchers were consistent with the way in which the participants expressed their views that te reo Māori always connected to tīkanga Māori. Whānau were clear that they were not only learning and/or speaking te reo Māori, but that they could not do so without also learning and living tīkanga Māori.

We were struck by the diversity of stories of grief and loss, as well as joy and excitement about the place of te reo Māori in people's lives, including whānau who are part of the deaf community. Most of all, we were moved by the determination of whānau to use te reo Māori (and tīkanga Māori) with their whānau and community no matter where they were in their learning journey. Furthermore, each story was part of a broader narrative that reaches back to generations before that tells of the long struggle for te reo Māori to be acknowledged, spoken, heard and supported amongst the cultural diversity and multitude of people who now reside in Tāmaki Makaurau ki te Tonga.

Each of our community researchers feel privileged to be involved in a project that aims to contribute to better outcomes for whānau in relation to te reo Māori, and te reo Māori itself. Furthermore, we appreciate the opportunity to talk in, about and for te reo Māori with tamariki, pākeke, whānau and leaders in Tāmaki Makaurau ki te Tonga. Such a project assists us to renew our commitment, and develop our relationships, and to strengthen our resolve to regenerate te reo Māori in our whānau, marae, hapū, iwi and community.

Jenny Lee-Morgan and Eruera Morgan

He tino kōrero | Highlights

The highlights below give a summary of findings from the interviews conducted with whānau in the community of Tāmaki Makaurau ki te Tonga (South Auckland).

Ko wai mā kei te kōrero Māori, ki a wai? | Who is using it and who are they using it with?

The 52 adults and 10 tamariki who were interviewed in Tāmaki Makaurau ki te Tonga were all involved in te reo Māori, either because they spoke it themselves or because they supported others who spoke it. They ranged in age from under 10 years to over 65 years old.

Within their whānau, adults were most likely to have used te reo Māori with tamariki, nieces and nephews, or their mokopuna. Tamariki were most likely to have used Māori with their parents, siblings, grandparents and aunts and uncles at home, or at Kōhanga Reo or kura. Adults and tamariki used te reo Māori with friends only some of the time at most.

At marae, conversations between and among generations were most likely to be in a mix of Māori and English. Adults noticed kaumātua and tamariki were more likely than other groups to speak to each other only in te reo Māori.

E kōrerotia ana te reo Māori i hea? | Where is te reo Māori being used?

Within their whānau, adults and tamariki said that they used te reo Māori at home or wherever else they were together. Most adults and tamariki lived in households where both te reo Māori and English or another language were used. Eight adults and three tamariki said that Māori was the main language they used at home. Fourteen adults and seven tamariki were connected to a second household, and of these, seven adults and four tamariki identified Māori as the main language used at home. Most of those who said te reo Māori was the main language at home also reported the use of English or another language at home.

In the community, te reo Māori was used in a range of places, most often in Kōhanga Reo and kura, followed by marae and in community spaces.

He pēhea te kaha, te rahi o te kōrero? | How much te reo Māori is being used?

Just over half the adults understood and read te reo Māori well or very well, while half spoke or wrote it well or very well. Over half the tamariki said they could speak, write and read Māori very well or well, and nearly half said they could understand Māori well or very well.

TABLE 34 Adults' ability to speak, write, understand and read te reo Māori in South Auckland

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	14	13	17	16
Well	12	13	12	14
Fairly well	8	9	15	10
Not very well	14	14	7	11
No more than a few words or phrases	4	2	1	1
No reponse	-	1	-	-

TABLE 35 Tamariki ability to speak, write, understand and read te reo Māori in South Auckland

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	1	2	2	4
Well	5	5	2	2
Fairly well	0	0	4	2
Not very well	2	2	2	2
No more than a few words or phrases	2	1	0	0

Thirteen adults said they were using te reo Māori as much as they wanted to in everyday life. Seven of the ten tamariki said they were using te reo Māori as much as they wanted to in their everyday life. Thirty-eight adults and three tamariki said they were not using te reo Māori as much as they wanted to and one adult was unsure.

He aha ngā kaupapa e kawea ana ki te reo Māori? | What is te reo Māori being used for?

We asked adults and tamariki what they talked about in te reo Māori with whānau members and what te reo Māori was used for at the marae and at school. Adults said that, with whānau, they were likely to talk about anything and everything, about their day and about particular topics. Tamariki said they talked about particular topics, about anything and everything, or about kura.

At the marae, it was karanga, whaikōrero, karakia and to a lesser extent the formal parts of hui that were likely to be conducted entirely or mostly in te reo Māori. In contrast, conversations during meal preparation were a mix of te reo Māori and English.

At school, tamariki were more likely to use te reo Māori in the classroom than in the playground.

Ka tino hīkaka te ngākau ki te kōrero i te reo Māori ki te kura ki ōku hoa.

He aha ngā take e kōrerotia ai te reo Māori, kāore rānei e kōrerotia, i tēnā horopaki, i tēnā horopaki? | Why is or isn't it being used in particular situations?

We asked adults about using te reo Māori in their work, study, or voluntary or community work. They said it was easier to use te reo Māori when they were involved in Māori occasions, kaupapa and environments or when they had support from other reo Māori speakers and felt they were in a safe environment. However, adults found it difficult to use Māori when they felt that their own ability in te reo Māori was limited, they lacked confidence, there was no one else to talk to in te reo or when the reo Māori ability of their friend or acquaintance was either more advanced or at a lower level than their own.

We asked adults and tamariki when they liked using te reo Māori and when it was easy for them to do so. The main reasons adults liked to use te reo Māori were because it was part of their identity as Māori, because they thought it was a beautiful, complex language, and a good way to communicate, particularly with tamariki and mokopuna, and because they wanted to help revitalise and normalise te reo.

The main reason tamariki liked to use te reo Māori was because they thought it was part of their identity as Māori. Being in a Māori environment and being in class with other speakers were the main factors that made it easy for them to use te reo Māori with their Māori-speaking friends.

He aha ngā momo tautoko e mātua hiahiatia ana ki te whakahoki mai i te reo Māori hei reo mataora tonu, hei reo kōrerorero noa o ia rā? | What is needed to further support communities and whānau to normalise the use of te reo Māori in homes and communities?

Adults in Tāmaki Makaurau ki te Tonga identified that having someone to kōrero Māori with, learning more reo Māori, and more promotion and visibility of te reo Māori would help them to use te reo Māori more in their homes and friendships, and also in their communities and in work, study and voluntary work. Tamariki said that having someone to kōrero Māori with, followed by learning more te reo Māori were the main things that would help them to use te reo Māori at home, in friendships, at school and in other places.

Nō te mea he tino pai te reo Māori ki ahau. Pīrangī ahau ki te ako ki tōku taha Māori.

TABLE 36 Things that would help adults in South Auckland to use more te reo Māori

	Having someone to kōrero Māori with	Making a personal commitment to use te reo Māori	Learning more reo Māori	Promotion and visibility of te reo Māori
At home	√	√	√	√
In friendships	√		√	√
In communities	√	√	√	√
For work/study/voluntary work	√	√	√	√

TABLE 37 Things that would help tamariki in South Auckland to use more te reo Māori

	Having someone to kōrero Māori with	Learning more reo Māori	Writing/email/texting/social media
At home	√	√	√
In friendships	√		
Other places	√	√	
At school	√	√	

Shifts in te reo Māori in South Auckland

The Zero–Passive–Active (ZePA) model identifies factors that impact positively (right-shift) or negatively (left-shift) on the use of te reo Māori. Right-shifting factors move a community towards an **Active** state and can lead to improvement in the health of the Māori language. Left-shifting factors move a community towards a **Zero** state, and may have a negative impact on the health of the language. Both right-shifting and left-shifting factors can exist in a community at the same time and include attitudes, decisions, behaviours and activities that may impact on the use of te reo Māori. We use the ZePA model here to add to an overall picture of language health in South Auckland. The following are quotes from adults and tamariki that illustrate some of the right- and left-shifting factors occurring in the community.

Right shifts that are happening in South Auckland



When adults and tamariki talked about things that helped or motivated them to speak te reo Māori, their comments reflected some right-shifting factors in the community. For example:

- He reo nō tōku whānau, iwi.
- He tino pai te reo Māori ki ahau. Pīrangi ahau ki te ako ki tōku taha Māori.
- Te reo Māori is really good because it's really fun.
- I kōrero tōku tuakana, tōku tungāne, tōku māmā i te reo Māori.
- I te wā kei roto i te akomanga i kōrero Māori anake. I āwhina taku kaiako, me ōku hoa kia kōrero Māori.
- Kia toitū ai te reo mō ngā rā kei te tū mai.
- Ka tino hīkaka te ngākau ki te kōrero i te reo Māori ki te kura ki ōku hoa.
- It's who I am and it gives me a sense of belonging and empowerment.
- Being around other good speakers makes it easier to communicate in Māori (e.g. friends at Kura).
- Sometimes it's cool knowing other people don't know what you're talking about.
- It's never hard to use te reo Māori.

Left shifts that are happening in South Auckland



When adults and tamariki talked about things that made it difficult to speak te reo Māori, their comments reflected some left-shifting factors in the community. For example:

- Not many of us know how to speak Māori. I become lazy sometimes.
- Kāore te nuinga o ngā mema o ngā whānau i te kaha kōrero i te reo.
- I changed schools, went to mainstream, and forgot how to speak [te reo Māori].
- Kids are not learning it as a foundation in our mainstream schools.
- Although Māori language is an official language it is not recognised as an everyday language in the community.
- Kei te āhua mārama ētahi tāngata ki te reo, engari kāore e taea e rātau te whakawhiti kōrero.
- No one else speaks it around me.
- There are not many people I can talk to and learn from.
- I feel self-conscious about my inability to kōrero with confidence, thus I change to English.
- When you don't value the language.
- I get whakamā, not having enough confidence to use my reo.

Right-shifting factors included attitudes and small acts that were meaningfully worked into daily life. Left-shifting factors tended to place te reo Māori speakers in uncomfortable positions, or isolated them from other speakers of Māori or in situations where Māori use is not seen as normal.

This section shows how attitudes, decisions, behaviours and activities can be viewed as right-shifting factors that identify what works for te reo Māori in South Auckland, or left-shifting factors which are barriers to the use of te reo Māori. Using the ZePA model to look at the many factors that appear in the following section of this report can point to ways forward for South Auckland to improve the use of te reo Māori at different levels, including at home, at school, in workplaces (paid and voluntary), in study settings, and in the community at large.

He kaupapa kōrero | Background

Te whenua

Mai i Te Riu o Waikato ki Te Tāhuhutanga o te Waka o Tainui ki Ngā Hau Māngere.

Titiro ake ahau ki runga ki te manu e rere nei i te tihi o Te Pane a Mataoho.

Rere atu rā ki te rāwhiti, ka rongu te moana e tangi tīkapa ana.

Hurihia ki te uru ki Te Mānukanuka a Hoturoa whakamihia ki ngā taniwha, ko Te Kāhui Tipua.

Ka hoka te manu ki Te Ihu a Mataoho, ki Maungataketake, kia hiwa rā!

Te Motu a Hiaroa ki tai, Te Puketāpatatanga a Hape ki uta.

Rere tonu ki Te Pūkaki Tapu o Poutūkeka, me kī rā ko Ngā Tapuwae o Mataoho.

Tāmaki Makaurau ki te Tonga (South Auckland) is an urban centre comprising a series of residential and industrial suburbs. It stretches from Ōtāhuhu in the north to Papakura in the south, and includes Māngere, Ōtara, Papatoetoe, Manukau, Manurewa, and Takanini.

Iwi

Mana whenua within the South Auckland region include Ngāti Whātua, Te Kawerau ā Maki, Ngāti Te Ata, Ngāti Tamaoho, Te Ākitai, Ngāi Tai ki Tāmaki, Marutūāhu, Ngāti Pāoa, Ngāti Maru, Ngāti Whanaunga and Ngāti Tamaterā.

According to the 2013 census 44,145 people (16% of the population) were affiliated with at least one iwi. Of these, 19,620 were of Ngāpuhi descent, 6,240 were of Waikato descent and 4,425 were of Ngāti Porou descent. Other major iwi groupings in South Auckland included Ngāti Maniapoto (3,633 people), Te Arawa

(2,940 people), Ngāi Tūhoe (2,874 people), Te Rarawa (2,439 people), Ngāti Kahungunu (2,289 people) and Ngāti Tūwharetoa (2,112 people) (Census 2013)⁵⁵.

Population

According to the 2013 census, a total of 275,000 people usually live in South Auckland. Māori make up 21% of the population. Those with European ethnicity make up 32% of the South Auckland population. Forty percent identify as Pacific peoples (compared to 7.4% nationally) and 21% as Asian (compared to 11.8% nationally) (Census 2013).

Five percent of the total population in South Auckland speak Māori (Census 2013). There is some variation across the four Local Board Areas that make up South Auckland in the percentage of Māori who speak Māori. Twenty-four percent of Māori speak te reo Māori in Mangere–Ōtāhuhu, 21% in Ōtara–Papatoetoe, 22% in Manurewa and 20% in Papakura.

In three of the four Local Board Areas that make up South Auckland the next most common language spoken after English is Samoan. In Māngere–Ōtāhuhu Samoan is spoken by 19% of people, 17% in Ōtara–Papatoetoe, and 12% in Manurewa. In Papakura the next most common language spoken is Māori which is spoken by 6% of people.

Nationally, Māori make up 15% of the national population, Europeans 74%, Pacific peoples 7% and Asian peoples 12%⁵⁶ (Census 2013). For New Zealand as a whole, 21% of Māori speak te reo Māori. The most common language spoken apart from English is te reo Māori, which is spoken by nearly 4% of the total population. (Census 2013).

Te reo Māori in South Auckland in the 1970s

The community reports for Papakura, Manurewa and Mangere, Papatoetoe and Ōtāhuhu from the 1970s reo Māori survey undertaken by Richard Benton and his team provide an historical insight to the issues around te reo Māori in the South Auckland community four decades ago. The following material is from those reports.

Community report: The Māori language in Papakura⁵⁷

People identified 15 main iwi to which they or members of their households belonged. Waikato, with 112 members or 38% of the total, was the largest iwi in the survey. Ngāpuhi, with 105 members or 35% of the total, was the next largest.

Use of the Māori language in the household

English was the main language of everyday use in most households visited in Papakura. There were 43 households with dependent children, and in 31 of them people spoke mostly or only English. In ten homes more English than Māori was spoken, while in the rest both languages were used equally often.

It was the same in the four households without children visited. English was the main language spoken in three homes, while people in the other home spoke Māori and English equally often.

Some parents were so keen to teach their children Māori that they were attending classes at night school, on marae and in private homes to get to know the language better. Since the children had little chance to learn Māori, many people wanted it taught in schools. One person said that Māori should be a compulsory subject for all children at the primary school level.

⁵⁵ For the census, more than one iwi could be selected.

⁵⁶ For the census, more than one ethnicity could be selected.

⁵⁷ Smith, L. (1983). *The Māori language in Papakura*. (Pānui whakamōhio Information bulletin 60). Wellington: New Zealand Council for Educational Research. Note that excerpts are as per the original reports and current orthographic conventions have not been applied.

Young adults and parents under 35, most of whom had little knowledge of Māori at the time of the survey, were especially interested in finding ways of learning how to use the language well.

Many... were worried that the language might die out. Although Māori had an important part to play in ceremonies on the marae, it could not catch English as the everyday language without help. Some people said that help would come from more Māori language programmes on the radio and TV as well as from articles in Māori in newspaper and magazines. Not only would these help people who were learning the language, but it would also show their children that the Māori language has an important part to play in their lives.

Since this time a lot more Māori language courses have been set up in schools, on marae and in the community. These are helping to prevent Māori from dying out in the area.

Community report: The Māori language in Manurewa⁵⁸

Altogether 22 major iwi were mentioned by the families we visited, but only two were the iwi of 10% or more of all these people: Ngāpuhi, with 256 members (45%) and Waikato, with 109 (19%), were the largest iwi in the survey.

The use of Māori language in the household

Although English was the main language used in most homes when all the family was together, more than half the 83 families with dependent children used Māori at least some of the time: three used Māori and English about equally, 44 used Māori once in a while, and 36 said they used English only. There were also four families we visited in Manurewa where Māori was the main language all the time; none of these, however, had children under 18 living at home. Five people we interviewed said they spoke Māori more often than English to their children, and 15 spoke Māori some of the time; however, only three said their children would usually answer them in Māori, and ten had children who sometimes spoke Māori to them; the other seven, as well as the 71 parents who used only English when talking to their children, would expect replies only in English.

So even in families which still used Māori at least occasionally, it was generally taken for granted that when younger people could understand what was being said in Māori, they themselves would speak in English. Two-way conversations in Māori were restricted mainly to the parental and grandparental generations. Visitors were likely to be spoken to in Māori in half the homes included in the survey. One of the reasons for the dominance of English in the homes was that only a minority of families with young children (21 out of 83) had two Māori-speaking parents; another 35 such families had one parent fluent in Māori, 19 had at least one parent who knew a little Māori, and only 8 had no parent with even a slight knowledge of the language.

[A] feeling of shyness, shame, regret, inadequacy or loss was mentioned by many people we talked to in Manurewa. ... [Some] saw the present state of affairs as a challenge: "We can't have the language die out"; "We need to get back our Māori language"; "Māori katoa tatou, no reira me kaha kia mau to tatou nei reo. It's beautiful, this language of ours".

Most of the people who commented on Māori language in the schools were very enthusiastic about what was then a new development. Most people who expressed an opinion on this topic, were very much in favour of Māori being taught in school, and some were actually doing this themselves. One man thought that having Māori taught in school was "the best thing that ever happened in New Zealand".

A great many of the people we spoke to were concerned at the possibility that the language might disappear, and some were directly involved in activities to make sure that this did not happen. Some had sent their children to live with Māori-speaking grandparents so they could learn Māori, but this had been disappointing, in that the children's command of Māori disappeared once they returned home. A Kōhanga Reo was opened in a community centre in Manurewa in September 1982, and another in a private home in May 1984.

On the local scene, many of the people we interviewed in Manurewa would have been greatly encouraged by the decision of the Manukau City Council to declare Māori an official language of Manukau City, some years before the New Zealand Parliament followed this lead and made the same declaration for the nation. There is still a long way to go, but the Māori residents of Manurewa have much more support for their efforts to maintain and develop their language in 1988 than they had when this survey took place 13 years earlier. It is to be hoped that when the state of the Māori language in Manurewa is examined in the year 2001, all the

58 Benton, R. (1988). *The Māori language in Manurewa*. (Pānui whakamōhio Information bulletin 137). Wellington: New Zealand Council for Educational Research.

developments of the period between 1975 and 1988 will have led to a real renaissance, and the decline ... will have been replaced by an equally spectacular revival.

Community report: The Māori language in Mangere, Papatoetoe and Otahuhu⁵⁹

Of all the major iwi to which people said they or the members of their household belonged, Ngāpuhi was the iwi to which over half the people included in the survey belonged. Just over one fifth of the people were from Waikato; many of these lived in Māngere, a traditional Waikato settlement.

Use of the Māori language in the household

Most of the families we visited used at least some Māori. English was more likely to be used in households with dependent children—only two out of 156 households with dependent children used entirely or mostly Māori compared with three out of 28 households without children. Households in our Otahuhu survey were more likely to use at least some Māori than were those in Mangere.

Many people commented on the fact that with a move into the city where there were fewer people to talk to in Māori, a feeling of isolation developed and many people found themselves gradually losing their ability to speak Māori. However, two of our interviewees noticed a pattern emerging, in this respect, that people who came to the cities from the country seemed to have lost what Māori they had but these same people were also very keen for their children to learn Māori so that they could become bilingual. There did seem to be, however, a greater likelihood of people from Northland and the East Coast who had come to the city retaining their Māori language, than of those from other districts.

Consequently, there was a great deal of support for the teaching of Māori in schools, although at the time of the survey many people had concerns about how dialect differences would be catered for.

Other people we spoke to stressed that language learning should begin in the home and that it was preferable for children to learn Māori there. Some people were already teaching their children or grandchildren to speak Māori or making an effort to use it more in the home.

There was, however, strong support for the revival of the use of Māori with great enthusiasm being expressed for the introductions of Māori in schools, particularly important considering such a high proportion of under 15-year-olds have little or no knowledge of Māori, although this varied from suburb to suburb. There is also recognition by the people interviewed that in order for the language to flourish again, people in the community and not just in schools have a responsibility to see that Māori is used as much as possible in everyday life.

Māori language acquisition and use in homes and schools were key concerns for the community in the 1970s and, as the 2015 survey shows, they remain so today.

He kōrero nō Tāmaki Makaurau ki te Tonga | A view from South Auckland

This overview of te reo Māori in South Auckland is collated from interviews with eight pou reo. They were: Bernie O'Donnell (Radio Waatea, Ngā Whare Waatea Marae and Kura o Waatea), Hauauru Rawiri (Project Manager Māori Education, COMET Auckland and Chief Negotiator Ngāti Paoa), Lance Kawiti-Baker, (Principal's nominee for Te Kura Kaupapa Māori o Māngere); Tawhiri Williams (Te Whare Takiura), Kaa Williams (Te Whare Takiura), Tunuiarangi Rangi McLean (Hāpai te Hauora), Potaka Maipi (Waikato-Tainui representative—nominee of Rahui Papa), Te Keepa Stirling (kaumātua, Te Kura o Ngā Tapuwāe), and Matiu Payne (Regional Manager Te Wānanga o Aotearoa, Manukau Campus). Below are a few of the many whakaaro and aspirations that they shared with us about te reo Māori in Tāmaki Makaurau ki te Tonga.

Tāmaki Makaurau ki te Tonga is a geographically large urban area with multiple iwi and diverse ethnic groups. Many of the whānau in Tāmaki Makaurau ki te Tonga come from outside the tribal territory but have lived there all their lives. Some whānau have been there for more than four generations and others for many more. Some whānau have three generations that don't speak te reo Māori, and many feel whakamā. However, there is also a strong sense of pride and connection to the whenua and community.

⁵⁹ Martin, P. (1986). *The Māori language in Mangere, Papatoetoe and Otahuhu*. (Pānui whakamōhio Information bulletin 95). Wellington: New Zealand Council for Educational Research.

Urban Māori in our area have our own unique stories to tell about te reo.

South Auckland, it is a safe place to be Māori.

In South Auckland, there is a real sense that even if they don't know the language, they feel good when they hear the language, they feel the spirit of the language.

Tokomaha ngā tāngata nō wāhi kē, ko ngā Māori te itinga i te hapori nei.

There are several marae in Tāmaki Makaurau ki te Tonga, including in Manurewa, Papakura, Māngere, and Manukau. Tāmaki Makaurau ki te Tonga is pan-tribal, and this is reflected on some South Auckland marae. For example, at Manurewa marae, various iwi groups use their own kawa when they hold events there.

Te pai o Manurewa marae, ahakoa e pupuri tonu ana te mana whenua o Ngāti Te Ata. Ka taea e te marae te tuku atu te mauri ki ngā tāngata o te hui.

Local strategies and activities that have increased the use of te reo Māori

Pou reo noted that, in the urban environment, Māori residents and mana whenua had worked hard, often with little resource, to implement many important initiatives such as marae development and a local radio station. These initiatives were vital contributors to community health and well-being, and had been developed and sustained over a long period of time.

Ko te reo, tētahi wāhanga o te hauora. We are looking at contributing to the health of the community.

The local radio station, Radio Waatea, employs a strategic language approach, placing fluent language experts in designated Māori-language broadcasting slots, and programming English and te reo Māori together in other slots. Pou reo from Radio Waatea said that their bilingual approach was designed to include and engage all whānau, most of whom are not speakers of te reo Māori. One of the station's principles is "Mā te hapori te hapori e whakapakari, e awhi." Pou reo noted that the language resources and support that local initiatives provide is important for whānau who are learning and using te reo Māori.

Pou reo noted that close relationships between local Māori, iwi, councils, committees, and government agencies are vital in regard to the use and promotion of te reo Māori at large festivals such as Poly Fest and Te Ahurea, and Kīngitanga events such as He Kāhui Rangatahi.

Ka rongohoki i ngā rangatahi e kōrero Māori ana i ēnei tūmomo hui.

The City Council has run Treaty of Waitangi workshops at local marae, and has also developed an Auckland-wide language strategy which encourages all Auckland residents to become speakers of te reo Māori (together with English, and often a third language as well).

One pou reo, who is tangata whenua, predicted that all iwi in Tāmaki Makaurau would be significant players in the commercial sector within 20–30 years, and therefore that "business will operate off the platform of our tikanga and our reo". With this strong economic imperative, the question arises, "how do we update so the language is important in business?"

Kua uru mai te reo o ngā rorohiko, te ao hangarau.

Another pou reo drew attention to the reo in the names and pūrākau of the whenua, and said that the language must flourish and be connected in the context of the area. Other thoughts included:

Right shifting⁶⁰ is important and where we should be going, because it takes the tapu off the reo. When someone who is an expert corrects you, you don't want to speak to them again.

Ahakoa te iti o te reo, he reo oranga.

Pou reo talked about the establishment of many learning centres, from Kōhanga Reo, Kura Kaupapa Māori (including Wharekura), to classes in English-medium schools and whare wānanga, and how these had

60 Referring to the ZEPA model that describes factors that support greater use of te reo Māori, which we also use at the end of this report.

helped to grow te reo Māori in the region. For example, record numbers of Māori language learners are enrolled at Te Wānanga o Aotearoa, at the Manukau campus.

Kei te piki ake ngā nama o ngā tamariki, ngā mātua e tono mai ki te kura.

I te kore o ngā pākeke e mōhio ki te reo Māori, ka whakamā, nō reira ka haere mai rātou ki konei ki Te Whare Takiura, he rongoā pea kai konei.

Two pou reo underlined the importance of the kaupapa Māori basis of kura, and suggested te reo Māori should be in all schools.

He pai rawa atu te kaupapa o Te Aho Matua ki ngā taone nei kia noho hei tūāpapa mō ngā Māori o ēnei takiwā.

Kia uru ai te reo Māori ki roto i ngā kura katoa o te motu.

However, pou reo also noted the need to support te reo Māori outside kura and one thought that Māori television provided one such form of support.

He tino kaha te reo Māori ki roto i ngā kēti o te kura, engari ki te puta ki waho ka rongo i te reo Pākehā e kōrerotia e ngā mātua me ngā tamariki (o te kura).

E rata ana ngā tamariki i te Kura Kaupapa Māori ki a Whakaata Māori.

Another suggested, “Me moe tahi ngā māngai reo Māori katoa ki te wāhi kotahi.”

He wero | Challenges

In the Tāmaki Makaurau ki te Tonga context, revitalising and normalising te reo Māori has a huge range of challenges, from enticing people into learning, to recording the voices and language of fluent speakers for future generations.

Me pēhea e whakatō te hiahia ki roto i te whānau ki te ako i te reo?

Me kaha tonu ngā kaumātua, ngā koroua me ngā kuia ki te ako i te reo Māori hei painga mō a rātou mokopuna me ō rātou whānau hoki.

Pou reo talked about the quality of te reo Māori in the region. Maintaining a distinct mita is challenge for mana whenua.

I roto i Tāmaki Makaurau ki te Tonga, kāore koe e mōhio nō hea te tangata ki te rongo ki tōna mita nā te mea ko ngā kaiako nō wāhi kē. Kei te tipu ake ngā ākongā i raro i ēnei kaiako (me tōna mita). Nō reira e hiahia ngā kaumātua kia tū he akomanga kia ako i tō rātou ake mita.

Kia ū ki te mita o te reo o te rohe. Hoki atu ki te whenua kia hoki atu te mita o te reo.

Me tohutohu anō ki a rātou (nō iwi kē) te wāhanga o te ahi kaa, te mana whenua, te hononga ki a Ngāti Te Ata ... me ōna kōrero. Kia mōhio mai ngā tangata o waho, anei kē te ahi kaa.

Ko tētahi mea nui ki a mātou ko te wairua o te kupu, me noho tonu te wairua o te reo ki reira.

Ka rongo koe i tēnā kupu ka mōhio koe i te wairua o te kupu.

Pou reo also identified challenges for those who were away from home, and for tamariki as they transitioned out of kura.

Me pēhea e mau te reo, te hono hoki ki te hau kāinga mō era momo whānau e noho ana i tāwāhi?

Me pēhea e tautoko āwhina i ngā mātua o ngā tamariki e haere ki te Kura Kaupapa Māori kia kōrero Māori, kia ū ki te reo Māori.

Kei te raru ngā Kōhanga Reo, ngā Kura Kaupapa Māori, me ngā Wharekura, kāore he wāhi hei whakangungu i ā tātou pouako reo Māori.

Pou reo suggested that

we need to ... identify: what does reo need for it to thrive? What models are having the most effect? then resource these. Work with partners in our communities rather than competing with them, recognising the initiatives in the community that have been running for 30 years, and working together.

Competition is the enemy of te reo.

He moemoeā | Aspirations for te reo Māori

Normalisation

Normalisation of te reo Māori in Tāmaki Makaurau ki te Tonga (South Auckland) was seen as an important focus for the community. Pou reo also talked about the close interconnectedness of te reo Māori and tikanga Māori.

Kia tapatahi te haere o ngā rōpū reo Māori i runga i te kaupapa whakaora i te reo.

Te whakawhānuitanga o ngā wāhi kōrero Māori i roto i ngā hapori.

We understand values, tikanga better if we are using them in a te reo Māori context.

Education

Pou reo highlighted the important role of education in general, and Māori-medium education in particular, in supporting te reo Māori.

Kia pupuri tonu te reo i roto i ngā Kōhanga Reo, Kura Kaupapa Māori, Wharekura, Whare Wānanga.

Me tautoko rā ngā Kōhanga Reo me ngā Kura Kaupapa tae atu ki ngā Wharekura kia ora ai kia tū rangatira ai.

Me whakapakari te reo ki runga i ō tātou marae. I tēnei wā ko ngā kura me ngā Kōhanga Reo ngā tino wāhi e whakakōrero ana i te reo. Me aronui ngā rautaki reo ki ō tātou marae ki reira whakatipu ai i te oranga tonutanga o te reo. Ko te wero nui kia whakahaere i ngā Kura Reo i runga i ō tātou marae.

The importance of te reo Māori being a set part of the curriculum in mainstream as well as Māori-medium education was also noted.

Kia tū ai te reo Māori hei reo matua ki roto i ngā kura katoa o te motu, tīmata ki ngā kōhungahunga, tīmata hoki i te reo ōpaki, kātahi hoki ko te reo ōkawa.

Me uru te reo Māori ki roto i ngā kura hai kaupapa, hai marautanga akoako.

Kia whakamahia te reo Māori ki roto i ngā kura katoa.

We should never underestimate the importance of the language in the mainstream, therefore we have to connect with all of those in the hapori, not just those that take their kids to Kōhanga Reo.

Pou reo visions for te reo Māori included developing strategies, establishing spaces for te reo Māori, and setting high goals for te reo Māori use in the region.

Kia mahitahi rautaki, mahere kia whakatū ngā wāhanga mō ia iwi, kia taea tonu te tamaiti te haere ki tōna ake iwi kia kaha tā tātou tū ā-Māori i roto i ngā kaunihera, i ngā poari, tae atu ki ngā pōti o te Kāwanatanga.

Kia 80 ōrau o te hunga o Waikato Tainui e noho ana ki Tāmaki Makaurau ki te Tonga nei kia mōhio ki te kōrero i te reo Māori.

Ko tētahi o ōku whakaaro mō te wānanga nei: ka whakatūria he whare ka kōrero Māori motuhake. Ko tētahi rautaki hei tāpiri ki a 'Reo Ora' kia whakatūria he whare reo Māori anake mō ngā mahi katoa, ko te reo Māori te reo matua mō ngā mahi katoa. He Cafe kei roto/he conference centre whakamahi ai te reo

I want to make it easier for our generations to be all that they can be in relation to te ao Māori.

The language is part of the rongoa. - we need to heal our communities. I want to see a Hoani Waititi marae [in South Auckland].

Tribes will be thriving in their own reo ā-hapū and there will be a general sense of Kotahitanga amongst tribes. Māori values and principles will be the drivers to engagement and the use of te reo Māori. Te reo should not be isolated to just reo. What we need to encourage is the whakaaro Māori and where that connection comes from.

The passion that pou reo felt for te reo Māori was unwavering. They were determined to revitalise the language in Tāmaki Makaurau ki te Tonga so that it would be heard across the region for the benefit of the community.

Kia mau tonu te reo, te mita, te kounga o te reo i ngā tamariki i ngā wā katoa. Arohatia te reo.

Kia piki ake te reo, kia piki ake hoki i te oranga hoki o te hapori. Kia tū tangata ai rātou i roto i tōna ahurea.

South Auckland summary

- A number of communities within South Auckland were surveyed during the 1970s and the use of te reo in the household was spread across a wide range.
- In 2015, over half the adults interviewed and around half the tamariki interviewed in South Auckland as part of Te Ahu o te Reo were proficient in te reo Māori.
- Around 15 % of adults and a third of tamariki lived in households where te reo Māori was the main language.
- Around a quarter of the adults and close to three quarters of the tamariki were using te reo Māori as much as they wanted.
- Intergenerational transmission is occurring in some whānau in South Auckland.
- Kaiako from other communities who taught their own mīta. The pou reo talked about the desire to find ways to teach their own mīta to the next generation.
- In this urban community te reo Māori was one of multiple languages. There are three times as many Samoan speakers, and nearly twice as many Hindi speakers as speakers of te reo Māori.
- Important institutions mentioned in South Auckland include Radio Wātea and Te Wānanga o Aotearoa at Manukau campus, Kura Kaupapa Māori and marae.
- Events which support te reo Māori in South Auckland include Poly Fest and Te Ahurea, and Kīngitanga events such as He Kāhui Rangatahi.

12.

He pūrongo poto mō Tauranga Moana

Extract from the Tauranga Moana Community Report

He mihi

E karanga atu nei, e mihi atu nei ki a koutou e ngā iwi, e ngā whānau. E ngā karangatanga maha o Ngāi te Rangī, Ngāti Rangīnui, Ngāti Pūkenga, koutou i awhi i te kaupapa nui nei, te reo rangatira, te reo Māori, te reo hoki o te moana, tēnā koutou.

E ngā pare raukawa o te mate, e kui mā, e koro mā, koutou nō te ao kōhatu, koutou ngā pou o te reo i hinga i te wā o ngā mahi nei, koutou ngā mate, ka mōteatea tonu ki a koutou kua riro atu, haere, haere, hoki atu rā.

Tātou mā, ngā kanohi ora o rātou, kua waiho mā tātou te reo hei hopu, hei pupuri, hei whakaora. Kia kaha tonu ā tātou mahi. Kia rere tonu te mauri me te wairua o te reo Māori, kia rangona tonutia ia ki runga i te mata o te whenua, tēnā tātou katoa.

First and foremost, this report is for the people of Tauranga Moana, and reflects what whānau and pou reo reo—community leaders and advocates of te reo Māori—shared with us about the health of te reo Māori within the community and its value to whānau from Tauranga Moana.

He kupu arataki | Setting the scene

Te āhua o te rangahau | Research approach

The approach to this research project was that iwi would guide and inform decision making around identifying pou reo and whānau participants, along with community researchers who would conduct the interviews. Initial meetings were held with representatives from key iwi organisations to raise awareness of and support for the project, and to confirm the role of iwi.

Community researchers

We sought advice at the initial meetings regarding the appointment of community researchers. We identified some necessary qualities and skills, including proficiency in te reo Māori me ōna tikanga, whakapapa connections, strong and active iwi networks, experience in kaupapa Māori research ethics, and time. There were a good number of experienced, qualified and passionate iwi members and this is reflective of the current leadership and drive in Tauranga Moana around the revival and maintenance of te reo Māori. These initial meetings led to the seven key organisations becoming involved: Te Rūnanga o Ngāi Te Rangī, Ngāti Ranginui Iwi, Ngāti Pūkenga Iwi, Te Reo Irirangi o Tauranga Moana, Te Kura Kaupapa Māori o Ōtepou, Te Kura Kaupapa Māori o Matapihi, and Te Kura Kaupapa Māori o Te Kura Kōkiri. The meetings also led to the selection of pou reo, who were community leaders and advocates of te reo Māori, to participate in the study.

Te kōwhiri i te hunga kōrerorero | Participant selection

Seven hui were held at iwi organisation premises, marae, workplaces and schools and were attended in the main by multiple representatives from each group. The representatives included kuia and koroua (elders), and pākeke (mature and young adults). The interviews with pou reo gleaned a valuable historical and current overview of te reo Māori in Tauranga Moana and a forward glance into the future, when te reo Māori would be in the hands of rangatahi. At this point, pou reo also helped to develop three community questions pertaining to Tauranga Moana for inclusion in the whānau interviews.

Much consideration was given to developing a process to identify whānau to participate in interviews. A wide sweep was essential in order to gain a good indication of the health of te reo Māori in Tauranga Moana. Criteria that guided our selection of whānau included:

- the three iwi Ngāi Te Rangī, Ngāti Ranginui and Ngāti Pūkenga
- traditional hapū based papa kāinga (dwelling places) and modern-day communities in and around the city of Tauranga
- non-speakers, learners, fluent speakers and native speakers of te reo Māori
- a range of ages from tamariki, to taiohi and rangatahi (youth), to pākeke (adults), to kuia and koroua (elders).

We interviewed 79 participants (46 adults, 33 tamariki and taiohi) from 21 whānau in 23 households. These whānau interviews were complemented by interviews with pou reo, which helped to cover the criteria listed above.

Interviews took place in homes and at workplaces. It was obvious in arranging these interviews that whānau were extremely busy with iwi, hapū and whānau affairs. The time that participants took out of their active lives to contribute to this study is therefore much appreciated.

The research experience

The response to the research project was positive. Whānau were happy to share their stories, their observations, and te reo Māori hopes and dreams they had for their tamariki. The tamariki shared

their own valuable kōrero. In a number of the interviews whānau expressed their appreciation of the opportunity to critically reflect on te reo Māori in their hapori and in their homes, something they might not have done otherwise, because of their busy lives.

Interviewees recognised that the generation of elders who grew up speaking te reo Māori as their first language had diminished. As they passed on, the distinctive mita and dialects of the respective iwi communities they grew up in went with them. In spite of this, an air of resolution, optimism and action was apparent at the iwi level. Te reo Māori and ngā reo o Tauranga Moana are high on the list of iwi priorities.

Interviewees noted that, whilst there are pockets within the iwi and communities where te reo Māori is strong, these pockets must grow and connect in order for the language to flourish. People pointed to a core group of “te reo Māori warriors”, who were championing te reo Māori and working hard on numerous te reo Māori initiatives in the hapori. They pointed out that a structured approach was being adopted as a result of the strategic plans that have been put in place by the three iwi of Tauranga Moana. The te reo Māori warriors committed energy, passion, and knowledge to their iwi and their reo. With the support and guidance of the remaining kuia and koroua, they have been entrusted with te oranga o te reo Māori, o ngā reo o Tauranga Moana.

Nō reira ko tēnei tonu te mihi nui ki a koutou e ngā karangatanga maha. Nā koutou te tāhuhu o ngā mahi hāpai i te reo Māori i whakatakoto, nā koutou ngā ara i whiri, ā, nā koutou anō te whakanikoniko. Ko tā mātou te rōpū rangahau te whakaatu noa iho i aua mahi me ōna āhuatanga maha, kia whakaarohia anō hoki e ahu ana a Tauranga Moana, a Aotearoa whānui ki hea, e ahu ana rānei te reo Māori ki hea. E tika ana te kōrero, mā koutou, mā mātou, mā tātou te reo o te iwi e ora ai. Nō reira anō, tēnā koutou, tēnā koutou, tēnā koutou katoa.

Waitiahoaho Emery

He tino kōrero | Highlights

The highlights below give a summary of findings from the interviews conducted with whānau in the community of Tauranga Moana.

Ko wai mā kei te kōrero Māori, ki a wai? | Who is using it and who are they using it with?

The 46 adults and 33 tamariki who were interviewed in Tauranga Moana were all involved in te reo Māori either because they spoke it themselves or because they supported others who spoke it. They ranged in age from under 10 years old to over 65 years old.

Within their whānau, adults were most likely to have used te reo Māori with tamariki and with members of their whānau in the 0–40 years age group. Tamariki were most likely to have used te reo Māori with their parents, and with whānau in the 21–40 years age group. Adults and tamariki used te reo Māori with friends and acquaintances sometimes or all of the time. As one adult put it

When the bros are using it, we all use it.

At marae, conversations between and among generations were most likely to be a mix of Māori and English. Conversations only in te reo Māori were rare and when they did occur, they were more likely to occur with tamariki.

E kōrerotia ana te reo Māori i hea? | Where is te reo Māori being used?

Within their whānau, adults said they were most likely to use te reo Māori at home, whereas tamariki said they used it wherever they happened to be, including at home. Te reo Māori was the main language used

at home for 10 adults and nine tamariki. English was the main language used at home for 43 adults and 29 tamariki.

Mēnā kāore koe e [mōhio] ki te reo Māori, ka raru koe i [tōku] kāinga!

In the community, te reo Māori was used in a wide variety of places, mostly at marae and in reo Māori education spaces (Kura Kaupapa Māori, Kōhanga Reo and Puna Reo). It was also used at sports grounds, shops, churches and health providers.

He pēhea te kaha, te rahi o te kōrero? | How much te reo Māori is being used?

At least half of the adults said they could understand and read te reo Māori well or very well. Fewer than half said they could speak it or write it well or very well. Most of the tamariki said they could speak, write, understand and read te reo Māori very well or well.

TABLE 38 Adults' ability to speak, understand, read and write te reo Māori in Tauranga Moana

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well or well	18	20	27	23
Fairly well	12	11	11	14
Not very well or no more than a few words or phrases	16	15	8	9
Not very well	12	10	7	7
No more than a few words or phrases	4	5	1	2

TABLE 39 Tamariki ability to speak, understand, read and write te reo Māori in Tauranga Moana

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well or well	18	22	20	22
Fairly well	9	6	7	6
Not very well or no more than a few words or phrases	6	5	6	5
Not very well	1	1	2	1
No more than a few words or phrases	5	5	4	4

Sixteen tamariki and only four adults said they were using te reo Māori as much as they wanted to in everyday life. Thirty-nine adults and 12 tamariki said they were not using it as much as they wanted to. One adult and five tamariki were unsure.

He aha ngā kaupapa e kawea ana ki te reo Māori? | What is te reo Māori being used for?

We asked adults and tamariki what they talked about in te reo Māori with whānau members and what te reo Māori was used for at the marae and at school. Adults said that, with whānau, they talked in te reo Māori about anything and everything rather than being limited to specific topics. Tamariki said they talked in te reo Māori about school and learning, whānau and about te reo Māori.

At the marae, it was karakia, karanga, whaikōrero, and to a lesser extent the formal parts of hui that were most likely to be conducted entirely or mostly in te reo Māori. In contrast, conversations during meal preparation were conducted in Māori only sometimes.

At school tamariki were more likely to use te reo Māori in the more formal classroom setting than informally in the playground.

He aha ngā take e kōrerotia ai te reo Māori, kāore rānei e kōrerotia, i tēnā horopaki, i tēnā horopaki? | Why is or isn't it being used in particular situations?

We asked adults about using te reo Māori in their work, study, and voluntary or community work. They said it was easier for them to do when it was seen as normal, and when particular occasions or kaupapa facilitated te reo Māori use. However, not having other people to talk to in te reo Māori made it difficult for adults to use it, as did feeling that their own ability in te reo Māori was limited. Having speakers at different levels of Māori proficiency also made it difficult.

We asked adults and tamariki why they liked using te reo Māori and when it was easy for them to do so. The main reasons that adults and tamariki liked to use te reo Māori were because it was part of their identity as Māori and because it is a beautiful, complex language. Some adults said they thought of te reo Māori as a good way to communicate, especially with tamariki and mokopuna, and some said they liked using te reo Māori because they were confident speaking it. For adults, particular occasions made it easy to use te reo Māori with friends, as did being in a Māori environment. Tamariki also thought that using te reo Māori was fun or cool.

Some adults noted that it was easier to use te reo Māori when there were other people to talk with, and when other Māori speakers were supportive. Tamariki said that having someone to kōrero Māori with at home was the main thing they felt would help them to use te reo Māori with their friends.

He aha ngā momo tautoko e mātua hiahiatia ana ki te whakahoki mai i te reo Māori hei reo mataora tonu, hei reo kōrerorero noa o ia rā? | What is needed to further support communities and whānau to normalise the use of te reo Māori in homes and communities?

Adults identified that having someone to kōrero Māori with, or learning more reo Māori would help them to use it more at home, in their friendships, in the community and at work, in study and in voluntary work. Tamariki felt that these same factors would help them to use te reo Māori more at home, in their friendships, at school and in other places they spend their time.

Ko taku māmā, [me taku] kaiako. Ko [rāua] aku tino tāngata e kaha hāpai ana i ahau i roto i aku mahi kia piki ake tōku reo. Ko taku tino hiahia kia rangatira rawa taku reo.

TABLE 40 Things that would help adults in Tauranga Moana to use more te reo Māori

	Having someone to kōrero Māori with	Learning more reo Māori	Making a personal commitment to use te reo Māori	Promotion and visibility of te reo Māori
At home	√	√	√	
In friendships	√	√		√
In communities	√	√		√
For work/study /voluntary work	√	√		

TABLE 41 Things that would help tamariki in Tauranga Moana to use more te reo Māori

	Having someone to kōrero Māori with	Learning more reo Māori	Promotion and visibility of te reo Māori	Using te reo Māori in writing/email/texting/social media
At home	√	√		√
In friendships	√	√		
Other places	√			
At school	√	√	√	

Shifts in te reo Māori in Tauranga Moana

The Zero–Passive–Active (ZePA) model identifies factors that impact positively (right-shift) or negatively (left-shift) on the use of te reo Māori. Right-shifting factors move a community towards an **Active** state and can lead to improvement in the health of the Māori language. Left-shifting factors move a community towards a **Zero** state, and may have a negative impact on the health of the language. Both right-shifting and left-shifting factors can exist in a community at the same time and include attitudes, decisions, behaviours and activities that may impact on the use of te reo Māori. We use the ZePA model here to add to an overall picture of language health in Tauranga Moana. The following are quotes from adults and tamariki that illustrate some of the right- and left-shifting factors occurring in the community.

Right shifts that are happening in Tauranga Moana



When adults and tamariki talked about things that helped or motivated them to speak te reo Māori, their comments reflected some right-shifting factors in the community. For example:

- Me āwhina ngā tāngata mōhio i ērā [kāore e mōhio ana].
- I whiwhi paraehe au kia kōrero Māori au.
- Kāre au i rongō i te reo Pākehā ki te akomanga.
- I listen to the main words that adults and teachers and friends use, then I say them.
- When the bros are using it, we all use it.
- Staff meetings—do little activities for using te reo Māori when meetings have finished to introduce staff to vocab and phrases so they can practice using Māori with each other.
- Singing Māori is something I do often.

Left shifts that are happening in Tauranga Moana



When adults and tamariki talked about things that made it difficult to speak te reo Māori, their comments reflected some left-shifting factors in the community. For example:

- Nā te kōrero Pākehā a ētahi atu ka kōrero hoki au i te reo Pākehā.
- People are pressuring you, they say hurry up man, quick. You're not going to get it right.

- I don't really like te reo Māori, it's hard to speak it, it's hard to stand up in front of people and you have to do that when you learn Māori.
- Ka whakarongo ki ngā waiata Pākehā, [ka] wareware te pipiri ki te reo rangatira.
- When stressed, angry, or frustrated [I turn to English].
- When I get early morning messages and my brain hasn't switched into the te reo Māori zone.
- When I'm around my Pākehā friends. Sometime [I] get shy to pronounce words correctly.
- Mēnā ka kōrero ia i roto i te reo, ka pīrangi ahau ki te whakautu i roto i te reo, otherwise ka pūkana mai ana kanohi.
- Kāre he tangata e rite ana ki taku mōhio ki te kōrero Māori mai.

Right-shifting factors included attitudes and small acts that were meaningfully worked into daily life. Left-shifting factors tended to place te reo Māori speakers in uncomfortable positions, or isolated them from other speakers of Māori or in situations where Māori use is not seen as normal.

This section shows how attitudes, decisions, behaviours and activities can be viewed as right-shifting factors that identify what works for te reo Māori in Tauranga Moana, or left-shifting factors which are barriers to the use of te reo Māori. Using the ZePA model to look at the many factors that appear in the following section of this report can point to ways forward for Tauranga Moana to improve the use of te reo Māori at different levels, including at home, at school, in workplaces (paid and voluntary), in study settings, and in the community at large.

He kaupapa kōrero | Background

Te whenua

*Mai i Ngā Kurī a Whārei ki Te Waiorooro ko ngā manga ki Otāwhiwhi
Ko Hikurangi maunga ki te awa o Tuapiro, ki Katikati ko Te Rereatukāhia
Ahu atu rā ki Ōmokoroa, ki Whakamārama, ki Te Puna ko ngā maramara o Te Pirirākau
E whakawhiti atu rā ki te awa o Wairoa te nohanga o te taniwha, ki Peterehema ko Te Paki o Matariki
Hīkoi atu rā ki te kōngutuawa o Waikareao ki te kete kai o Tamarāwaho
E titiro kau atu rā ki te waoku ki Pūwhenua, ki Ōtānewainuku
Ki Poike ko Tūtara Wānanga e rere mai rā te awa o Waimapu,
Hipa atu rā i te au o te ahikāroa ki Hairini
E hono atu rā ki te ia o Kaitemako, o Waitao i te tāhuna o Ngā Pāpaka o Rangataua,
Kau atu rā ki Te Matapihi ki te timu o te tai ki Waipū ko Raurukītahi
E mānu atu rā ki te wahapū o Te Awanui ki ngā moutere o Rangiwaea o Matakana te whakaruruhau o te taiwhenua
Topa atu rā ki runga o Mauao te whakairinga kōrero
Ko Tauranga moana, ko Tauranga tangata
Ko Ngāi Te Rangī, Ko Ngāti Ranginui, Ko Ngāti Pūkenga e tau rā.*

Tauranga city surrounds Te Awanui harbour, with the sentinel mountain Mauao standing guard at the harbour entrance. Tauranga is a city of the sun and the sea; the largest in the Bay of Plenty in populace. The iwi boundaries stretch from Ngā Kurī a Whārei—the rocks north of Waihi Beach, seaward to the islands in Te Moana a Toi—Tuhua and Mōtiti, inland to the Ōtawa mountain, the eastern boundary, across to the Mangorewa River, the southern boundary, and then to the western boundary on the Kaimai Ranges.

Iwi

Mana whenua within Tauranga Moana are Ngāti Ranginui, Ngāi Te Rangī and Ngāti Pūkenga.

According to the 2013 census, 17,103 people (15% of the population) in the city of Tauranga affiliate with at least one iwi. Of these 3,162 people were of Ngāi te Rangī descent, and 3,075 of Ngāti Ranginui descent. The other mana whenua iwi, Ngāti Pūkenga have a smaller population of 573 (Census 2013).⁶¹ Other major iwi groupings included Ngāpuhi (2,718 people), Te Arawa (2,208 people), Ngāti Porou (1,653 people), Ngāti Kahungunu (1,149 people) and Ngāti Tūwharetoa (1,110 people).

Population

According to the 2013 census, almost 115,000 people usually live in Tauranga City. Māori make up 17% of the population. Those with European ethnicity make up 83% of the population.

Twenty-one percent of Māori speak te reo Māori in Tauranga City. Four percent of the total population speak te reo Māori. Te reo Māori is the second most common language spoken in Tauranga City after English.

Language use in Tauranga City is very similar to the national picture. For New Zealand as a whole, 21% of Māori speak Māori. The most common language spoken apart from English is te reo Māori, which is spoken by nearly 4% of the total population (Census 2013). Māori make up 15% of the national population and Europeans make up 74%⁶² (Census 2013).

Te reo Māori in Tauranga in the 1970s

The community reports for Tauranga, Mt Maunganui and district from the 1970s Māori language survey undertaken by Richard Benton and his team provide an historical insight to the issues around te reo Māori in the Tauranga, Mt Maunganui and district community four decades ago. The following material is from the Tauranga report.

Community report: The Māori language in Tauranga

At the time of the surveys (1976) the largest iwi affiliation of those interviewed in Tauranga was Ngāi Te Rangī (around half). Affiliations to over 20 major iwi were noted.

Use of the Māori language in the household

English was the main language used in nearly all the households visited. All 101 households with dependent children used English as their main or only language for everyday conversation. In households without children English was used most of the time and Māori was the main language in three.

Many parents were unable to teach their children Māori because of their own lack of knowledge, but even those who were fluent speakers were encountering difficulties in teaching their children. As one man said, "It is difficult to learn Māori because to learn it properly you have to live in a Māori environment."

Many people mentioned the influence of television as being a barrier to their children learning Māori. Consequently, there was a great deal of support for the teaching of Māori in schools. Opinions varied as to how this should be implemented, with some people saying it should be compulsory for all New Zealanders to learn Māori. ... [One person] said that Māori in schools would be good for building confidence, in both children and parents, that schools have something to offer and are just as much for Māori families as for other people.

The majority of people wanted their children to learn and many also wanted to learn or relearn the language themselves.

61 For the census, more than one iwi could be selected.

62 For the census, more than one ethnicity could be selected.

It seemed ... that the majority of people we spoke to, felt that the Māori language was an essential part of their existence, identity and whole way of life. Several people expressed the feeling that knowledge of Māori was necessary to participate fully and feel at home in hui, tangi and other occasions, and to be accepted by elders. There was certainly a very strong feeling amongst the parents and kaumatua that we spoke to that the Māori language was worth holding onto and much support was given for the idea of young people learning Māori in schools.

Māori language acquisition and use in homes and schools were key concerns for the community in the 1970s and, as the 2015 survey shows, they remain so today.

He kōrero nō Tauranga Moana | A view from Tauranga Moana⁶³

This overview of te reo Māori in Tauranga Moana is collated from interviews with pou reo who included kaumātua, researchers, iwi and community leaders, te reo experts, and tumuaki. They included Ngareta Timutimu (Ngāi Te Rangī, Ngāti Ranginui), Hauata Palmer (Ngāi Te Rangī), Tui Rolleston (Ngāi Te Rangī, Ngāti Ranginui, Ngāti Whakauae), Vianney Douglas, Maia Wharekura, Tawharangi Nuku (Ngāti Ranginui) and Marama Furlong (Ngāi Te Rangī, Ngāti Ranginui).⁶⁴ Below are some of the whakaaro and aspirations that they shared with us about te reo Māori in Tauranga Moana.

Iwi in Tauranga Moana have a proud tradition of standing up to sustained pressure designed to relieve them of land, tikanga and language. The influence of those pressures and of the English language is reflected in the low visibility of te reo Māori in key Tauranga City locations. Nevertheless, Ngāti Ranginui, Ngāi Te Rangī, and Ngāti Pukenga have re-grouped again to develop and implement te reo Māori strategies across the rohe.

The important role that marae played in maintaining te reo Māori arose in many interviews. Pou reo described te reo Māori and tikanga as intrinsic to hui. They said it was used, “Ahakoa te kaupapa o te hui ka timata – karakia, mihi mihi i roto i te reo. Mutu ai i roto i te reo.” Specific occasions and places included wānanga, “hui mō ngā kuia me ngā koroua”, Hāhi Rātana, Kura Reo, and kapa haka, and also a range of Māori-medium and English-medium kura and schools. Pou reo said that they tried to speak te reo as much as possible so that their support of it would be obvious, “Kia mōhio mai te tangata e ngākau nui ana ahau ki te reo.” One pou reo noted that people who had learned te reo Māori together would speak to each other when they met. “Kei waenga i ngā tātanga i haere ki waho ki te ako i te reo; ka hoki mai ka tūtaki tētahi i tētahi. E mōhio ana tērā ki te kōrero, ka kōrerorero i te reo.”

Key drivers for te reo Māori initiatives in Tauranga Moana

Pou reo experiences indicated that, in Tauranga, te reo Māori had been heavily affected by destructive school policies and practice. Several related how they had been raised in te reo and then had to cope at school with next to no English, while being punished for speaking te reo Māori. Other pou reo related their parents' experiences.

Ko te reo anake te reo i ahau e tamariki ana ... I te tino ora te reo i aua wā. Taku haerenga ki te kura, ko te reo Pākehā e mōhioia ana e ahau ko te yes, no.

These policies had led to some parents not speaking Māori to their children and grandchildren in order to protect them from being hit at school.

I ako iti noa nei, kua koe e kōrero ki ngā kuia me ngā koroua. Ka mea ō taringa – whakahihī. I pātai atu ki taku Pāpā [grandad], he aha kāore a ia i kōrero Māori ki a mātou. I kite ia i āna tamāhine e patua ana i te kura, [ka kī mai] “Me tupu koutou i roto i te reo Pākehā”.

63 Martin, P. (1986). *The Māori language in Tauranga City, Mount Maunganui and district*. (Pānuī whakamōhio Information bulletin 104). Wellington: New Zealand Council for Educational Research. Note that excerpts are as per the original reports and current orthographic conventions have not been applied.

64 Not all pou reo wished to be named.

Pou reo noted that, despite Māori education opportunities being on the rise, many parents still insist on sending their children to English-only schools. In addition, pou reo talked about the loss of older native speakers and the impact that had on local marae, as well as on local mita and dialectal variation.

Local strategies and activities that have increased the use of te reo Māori

Pou reo talked about iwi and hapū strategic plans to revitalise te reo Māori across the rohe, and a raft of initiatives that have been, or were being implemented in Tauranga Moana. At governance levels, significant funds were being tagged to supporting greater learning and use of te reo Māori for all ages and areas. The governance-level strategies recognised the importance of education and learning language at a young age.

Ko te reo Māori te reo o te kura. Ngā mahi a ngā iwi Ngāti Ranginui me Ngāi Te Rangi. Mā te reo, Kura Reo.

Iwi strategies, such as those of Ngāti Ranginui, Ngāi Te Rangi and Ngāti Pūkenga, include Community Based Language Initiatives (CBLI). These initiatives involved increasing access to Māori education options by establishing more reo Māori programmes and “staircasing” tamariki (and adults) through every level of schooling and adult learning. This including Kōhanga Reo, Kura Kaupapa Māori (including Wharekura), te reo Māori classes in secondary schools, and adult learning options such as Whare Wānanga and wānanga on marae to learn te reo Māori, whakapapa, history and waiata.

Pou reo were clear that different generational groups, including kaumātua/kuia and tamariki/rangatahi were essential to revitalising te reo Māori in Tauranga Moana.

Whāngaia ki ngā whakatipuranga.

Thus, marae were implementing succession plans targeting young people to be mentored into whaikōrero and kaikaranga roles.

Kei te puta mai ētahi taiohi tino matatau e whakaitia ana e ētahi nā runga i te whakaaro e tū wahakahīhi ana. Kāore. Tukua rātou kia tū mai.

Ko ētahi o ngā tino pākeke o ētahi o ēnei marae kua mate. Kua haere mai he whakatipuranga anō kia whakikī i te pae, aua tūranga.

Kia nui ake ngā tāngata e mōhio ana kia kōrero i te reo, e whakakī ana i ngā tūranga ki te marae.

Pou reo described how iwi and hapū approached some young people who were still at school, to help out with their research programmes.

He moemoeā | Aspirations for te reo Māori

Pou reo shared their aspirations and hopes for the future of te reo Māori in Tauranga. They talked of their hope that successive generations would cherish the language and would continue to be use it widely in the community:

Kia rere te reo Māori o āku tamariki.

Ka aroha ngā tamariki i te reo. Ka mōhio rātou he taonga.

Tuku tonu i ngā tamariki ki te ako kia nui ake kia kaua e heke.

They also recognised the need for a succession plan for roles on marae, which included careful mentoring and guidance for the young.

Me whakakī i ngā whāwhārua o te pae.

Kua kitea ētahi o ā tātou tama. Kua wātea ki te haere mai ki tō mātou taha i runga i te pae. A te wā ka hoatu te rākau ki a rātou. Ko te mana o tō tātou nei marae hei piki ake ki runga.

Kaua e poka noa i te tamaiti ki te haere ki te pae, ki muri i te tuatahi. Ko te manaaki tangata te mea nui o te marae. Me ako i ērā tikanga i te tuatahi. Ki muri i te tuatahi.

Normalisation

In Tauranga, hapū and iwi recognised that activities such as sport and kapa haka play a role in normalising te reo Māori. They talked about the local Māori radio station, Te Reo Irirangi o Tauranga Moana, and its active promotion of te reo Māori across Tauranga Moana, even in the face of opposition by some members of the Pākehā community.

Further, one pou reo felt that immigrants and non-Māori should learn te reo and te reo should be heard and seen within the community.

Ka tae ētahi atu i whenua kē ki Aotearoa, ka ako i te reo Māori.

Ka haere tonu te Pākehā ki te ako.

Ka ākona te reo Māori i ngā kura katoa.

Some pou reo felt hopeful that the use of te reo in all places in the community was growing.

Kua kaha tātou ki te kōrero Māori i ngā wāhi katoa.

Ko ngā kupu Māori e rangona i te hapori whānui, kia waia haere te hapori ki te kite i te reo Māori.

Ka kite koe i ngā kupu Māori i te hapori.

Pou reo also wanted to see te reo Māori celebrated “Whakanuia ake te reo Māori”. One pou reo hoped, “Kia haere au ki waho, ka rongu au i te tangata e kōrero Māori ana kāore au e mōhio ana ki a ia.”

Pou reo had visions for the future that included strengthening te reo Māori in Tauranga Moana as a whole, and wanted to see and hear te reo Māori as an integral part of life in Tauranga Moana:

Kia noho Māori ngā Māori o konei.

Ko te reo Māori te reo o Tauranga Moana.

Tauranga summary

- Tauranga was one of the communities involved in the 1970s survey and English was the main language used in almost all the households visited.
- In 2015, adults interviewed in Tauranga as part of Te Ahu o te Reo covered a wide range of proficiency in te reo Māori, while most tamariki interviewed were proficient in te reo Māori.
- Te reo Māori was the main language used at home for around a fifth of adults and a third of tamariki.
- Less than one in ten adults and around half the tamariki said they were using te reo Māori as much as they wanted to.
- Intergenerational transmission is occurring in Tauranga.
- Tauranga has a slightly higher percentage of Māori (17 percent) than the national average (15 percent). It also has a greater percentage (83 percent) of Europeans than the national average (74 percent), and this may mean further challenges in normalising te reo Māori use.
- The loss of native speakers has had an impact on local mita.
- Succession planning for kaikōrero and kaikaranga is seen as vital and is underway on several marae.
- The iwi radio, Te Irirangi o Tauranga Moana was considered important for language revitalisation.
- Hapū and iwi are implementing have devised and are implementing community based language revitalisation initiatives.

13.

He pūrongo poto mō Rūātoki

Extract from the Rūātoki Community Report

He mihi

E taku reo, tata tonu koe ka whakamoea. Ka pātōtō mai koe i te tatau o ōku whakaaro, ka titi te wero “mō te ahu o tōku reo”. Kātahi nei te whakaoho wairua, kātahi nei te whakaoho hinengaro.

E te whārua i whai whakaaro mai, i tautoko mai i tēnei rangahau mō tō tātou reo, e kore e mutu ngā mihi. Ko te rangahau nei me tuku hei tohu aroha ki a rātou nā rātou nei te taonga i waiho mai.

First and foremost, this report is for the people of Rūātoki, and reflects what whānau and pou reo—community leaders and advocates of te reo Māori—shared with us about the health of te reo Māori within the whārua and its value to whānau from Rūātoki.

He kupu arataki | Setting the scene

Te āhua o te rangahau | Research approach

Te Ahu o Te Reo coincided with Rūātoki hapū initiating their own discussions about te reo Māori. Therefore the research assisted and enhanced some of the discussions hapū and whānau were having regarding the importance and relevance of the language. Although the Rūātoki community have a good understanding of the issues regarding the state of the language in the whārua, this research provides valuable information by asking people to consider issues regarding te reo o Tūhoe, such as: What is your attitude to te reo? What are you doing to support te reo? and What are you doing for the future of te reo Māori? Because of the benefits Te Ahu o te Reo could bring to the whārua Te Komiti o Runga, Rūātoki Tribal Authority supported the study and encouraged whānau, hapū and organisations to participate.

Community researchers

Lead community researcher Titoki Black, and community researchers, Irene Huka Williams and Te Whetu McCorkindale, were selected because of their commitment to their community and their knowledge of their hapū and iwi.

Te kōwhiri i te hunga kōrerorero | Participant selection

Numerous hui, discussions and pānui helped to inform the community of the research. During these discussions we were asked to ensure that there was a fair representation of hapū within the whārua.

In selecting and approaching the interviewees we took into consideration the following:

- Households that included two and three generations living together
- If one parent did not speak Māori or whose children attended mainstream school.

Eighty adults and 20 children originally agreed to participate, however due to unforeseen circumstances our numbers reduced to a total of 53 adults and 26 tamariki.

The research experience

Given the collective experience we had as a team we have learnt so much from this project. We appreciated the frank and open responses we received from them.

One of the things we quickly learnt was that although the questions were written in te reo Māori, there were times when we had to rephrase them in the Tūhoe dialect, particularly for the 50+ year old group. All whānau interviews were conducted in their homes, while interviews with pou reo were conducted in their workplaces or at the interviewer's home. Many of our participants worked and so time and dates changed and rescheduling new appointments could at times be stressful, but the outcome of the interviews, once completed, made it all worthwhile.

Participants gave positive and useful feedback about the research project which indicated that they appreciated the need to take responsibility to grow te reo Māori as a way of life for their children and mokopuna.

The participants' experiences were immensely moving to listen to. Older participants shared many stories of their time at school where they were made to feel ashamed of their culture. As a consequence they did not teach or encourage their children to speak te reo. However, their drive to ensure their own children will grow up not only immersed in te reo o Tūhoe and in Tūhoe tikanga was apparent.

Ki te puna o te reo o Rūātōki, ngā Kaikōrero, te Komiti o Runga, o Kaimahi me Te Uru Taumatua tēnei te mihi mō ā koutou tautoko mai i te kaupapa nei, ā, i a mātou ngā kairangahau.

Titoki Black

Irene Huka Williams

Te Whetu McCorkindale

He tino kōrero | Highlights

The highlights below give a summary of findings from the interviews conducted with whānau in the community of Rūātōki.

Ko wai mā kei te kōrero Māori, ki a wai? | Who is using it and who are they using it with?

The 53 adults and 26 tamariki who were interviewed in Rūātōki were all involved in te reo Māori, either because they spoke it themselves or because they supported others who spoke it. They ranged in age from under 10 years to over 65 years old.

Within their whānau, adults were likely to have used te reo Māori across the generations. Tamariki were most likely to have used te reo Māori with their grandparents, parents, siblings, and aunts and uncles. Over half the Rūātōki adults used te reo Māori all the time with their Māori-speaking friends and acquaintances; while most tamariki used te reo Māori only some of the time with friends

At marae, conversations between and among generations were most likely to be in te reo Māori. Adults noted that more English was used in conversations between adults and tamariki and particularly in conversations between tamariki.

E kōrerotia ana te reo Māori i hea? | Where is te reo Māori being used?

Most adults and tamariki lived in households where both te reo Māori and English were spoken. Forty-two adults and 16 tamariki said that Māori was the main language they used at home. Twenty-eight adults and eleven tamariki were connected to a second household, and of these, 15 adults and five tamariki identified Māori as the main language used at home. Most of those who said te reo Māori was the main language at home also reported the use of English at home. In the community te reo Māori was used in a range of places, most often at marae, Kura Kaupapa Māori, and Kōhanga Reo or Puna Reo.

He pēhea te kaha, te rahi o te kōrero? | How well and how much is te reo Māori being used?

The ability of these adults and tamariki to speak, write, understand and read te reo Māori was strong.

TABLE 42 **Adults' ability to speak, write, understand and read te reo Māori in Rūātōki**

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	29	27	34	34
Well	12	13	11	10
Fairly well	4	7	6	5
Not very well	5	2	1	1
No more than a few words or phrases	1	2	0	1
No response	2	2	1	2

TABLE 43 Tamariki ability to speak, write, understand and read te reo Māori in Rūātoki

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	7	11	10	11
Well	9	8	10	7
Fairly well	5	5	1	3
Not very well	2	1	2	3
No more than a few words or phrases	1	1	1	0
No response	2	-	2	2

Twenty-five adults and 16 tamariki said they were using te reo Māori as much as they wanted to in their everyday life. Twenty-four adults and six tamariki said they were not using te reo Māori as much as they wanted to. Three adults and four tamariki were unsure.

He aha ngā kaupapa e kawea ana ki te reo Māori? | What is te reo Māori being used for?

We asked adults and tamariki what they talked about in te reo Māori with whānau members and what te reo Māori was used for at the marae and at school. Adults said that, with whānau, they were likely to talk about anything and everything. Tamariki said they were likely to talk about anything and everything, and also about school and learning or about their day.

At the marae, it was karanga, whaikōrero, karakia and to a lesser extent the formal parts of hui that were likely to be conducted entirely or mostly in te reo Māori. In contrast, conversations during meal preparation were a mix of te reo Māori and English. At school, tamariki were more likely to use te reo Māori in the classroom than in the playground.

He aha ngā take e kōrerotia ai te reo Māori, kāore rānei e kōrerotia, i tēnā horopaki, i tēnā horopaki? | Why is or isn't it being used in particular situations?

We asked adults about using te reo Māori in their work, study, or voluntary or community work. They said it was easier to do so in some contexts than in others. For example, it was easier in Māori contexts (i.e., in Māori environments, at Māori occasions and/or talking about kaupapa Māori), or when everyone was using te reo Māori. Adults found it difficult to use te reo Māori if others had a different level of language to their own, or if there was no one to talk to in te reo Māori.

We asked adults and tamariki when they liked using te reo Māori and when it was easy for them to do so. The main reasons adults liked to use te reo Māori were because it was part of their identity as Tūhoe, and also because they liked communicating in te reo Māori. Having friends or acquaintances who spoke te reo Māori as their first language, or being in Māori contexts, or having other reo Māori speakers at their own level were the main factors that made it easy for them to use te reo Māori with their Māori-speaking friends and acquaintances.

The main reasons tamariki liked to use te reo Māori were because they felt it was part of their identity as Māori, or because it was their first language. For tamariki, being in wāhi Māori, having other reo Māori speakers to talk with, their friends and classmates speaking Māori, and knowing someone understood the language were the main factors that made it easy for them to use te reo Māori with their friends.

He aha ngā momo tautoko e mātua hiahiatia ana ki te whakahoki mai i te reo Māori hei reo mataora tonu, hei reo kōrerorero noa o ia rā? | What is needed to further support communities and whānau to normalise the use of te reo Māori in homes and communities?

Adults in Rūātōki identified that having someone to kōrero Māori with, making a personal commitment to use/learn te reo Māori, and learning te reo Māori were the main things that would help them to use te reo Māori more in their homes, friendships and also in their communities, and in work, study and voluntary work. Tamariki said that having someone to kōrero Māori with was the main thing that would help them to use te reo Māori at home, in friendships, at school, and in other places.

TABLE 44 Things that would help adults in Rūātōki to use more te reo Māori

	Having someone to kōrero Māori with	Making a personal commitment to use/learn te reo Māori	Learning te reo Māori: access to Māori education resources	Promotion and visibility of te reo Māori
At home	√	√	√	
In friendships	√	√	√	
In communities	√	√	√	√
For work/study/ voluntary work	√	√	√	√

TABLE 45 Things that would help tamariki in Rūātōki to use more te reo Māori

	Having someone to kōrero Māori with	Learning te reo Māori: access to Māori education resources
At home	√	√
In friendships	√	√
At school	√	√
Other places	√	

Shifts in te reo Māori in Rūātōki

The Zero–Passive–Active (ZePA) model identifies factors that impact positively (right-shift) or negatively (left-shift) on the use of te reo Māori. Right-shifting factors move a community towards an **Active** state and can lead to improvement in the health of the Māori language. Left-shifting factors move a community towards a **Zero** state, and may have a negative impact on the health of the language. Both right-shifting and left-shifting factors can exist in a community at the same time and include attitudes, decisions, behaviours and activities that may impact on the use of te reo Māori. We use the ZePA model here to add to an overall picture of language health in Rūātōki. The following are quotes from adults and tamariki that illustrate some of the right- and left-shifting factors occurring in the community.

Right shifts that are happening in Rūātoki



When adults and tamariki talked about things that helped or motivated them to speak te reo Māori, their comments reflected some right-shifting factors in the whārua. For example:

- Ko te pono ki taku Rūātokitanga, ki taku Tūhoetanga, taku Ao Tūhoe.
- Koina tō mātau reo tūturu.
- Ngā huihuinga a Tūhoe, Taraipara, marae.
- The support of my koroua, kuia.
- Ko te reo tonu te reo kawē i ngā tikanga.
- Ko ngā mokopuna me ngā tamariki.
- Ko te tiaki i te mauri o te reo kōrero ki Rūātoki.
- Learning environments.
- Te reo māmā.

Left shifts that are happening in Rūātoki



When adults and tamariki talked about things that made it difficult to speak te reo Māori, their comments reflected some left-shifting factors in the whārua. For example:

- Ētahi wā kua riro ngā whakaaro ki ngā kaupapa o te ao hurihuri.
- Ko aku hoa nō waho he tapepe te reo, kei te ako tonu.
- Pena he 'tauhou'/Pākehā, he kore mōhio ki tō tāua reo.
- Self-consciousness.
- Kare he reo tō wētahi.
- Pēnā kei te taone, kei waho mātau i te whārua.
- Te hunga ako mai te pukapuka.
- Not confident.
- Kīa mārāma te kaiwhakarongo.
- He whakahihī.
- Limited vocabulary.

The right-shifting factors occurring in Rūātoki are consistent with the overall picture from the Te Ahu interviews with Rūātoki adults and tamariki, where the motivations, attitudes and behaviours are primarily driven by the collective identity of the whārua, its people and environment. The left-shifting factors highlight issues that may impact from outside of the whārua and thus speakers modify or adapt to these, such as when speaking with 'tauhou' or being in town. Other factors relate to confidence and self-consciousness, perhaps due in part to perceived limitations on the use of te reo Māori.

This section shows how attitudes, decisions, behaviours and activities can be viewed as right-shifting factors that identify what works for te reo Māori in Rūātoki, or left-shifting factors which are barriers to the use of te reo Māori. Using the ZePA model to look at the many factors that appear in the following section of this report can point to ways forward for Rūātoki to improve the use of te reo Māori at different levels, including at home, at school, in workplaces (paid and voluntary), in study settings, and in the community at large.

He kaupapa kōrero | Background

Te whenua

Ko Tūhoe te ahikāroa o Te Urewera, te mana tangata, te mana whenua.

He whārua a Rūātōki kai te taha whakararo o te awa o Ōhinemataroa.

Ahako ko te whārua a Rūātōki, ka whiti rā anō te mana o ōna hapū ki Tāneatua, Ōpouriao, Ōwhakatoro ki roto rā anō o Te Houhi i roto o Te Urewera.

Ko Rūātōki te tomokanga ki te taha whakararo o Ōhinemataroa ki Te Urewera. Tekau mā tahi ngā marae o te whārua, e waru ōna hapū. E rua ngā kura, ko te Wharekura o Rūātōki me te Kura Reorua o Tāwera. E rima ngā Kōhanga Reo me tētahi Kura Kōhungahunga e tātata mai ana.

Iwi

Ko Tūhoe te iwi.

According to the 2013 Census, 12,204 people (37% of the population) in the wider Whakatāne district⁶⁵ affiliate with at least one iwi. Of these, 5,151 were of Ngāi Tūhoe descent, 3,756 were of Ngāti Awa descent and 1,269 were of Ngāti Porou descent. Other major iwi groupings in the area included Ngāpuhi (1,131 people); Whakatōhea (1,050 people), Ngāti Tūwharetoa (1,029 people) and Te Whānau-ā-Apanui (954 people) (Census 2013).⁶⁶

Population

According to the 2013 census, a total of 33,000 people usually live in the Whakatāne District. Māori make up 40% of the population of Whakatāne. Those with European ethnicity make up 60% of the population.

Thirty-seven percent of Māori speak te reo Māori in the Whakatāne District. Around 15% of the total population in Whakatāne District speak Māori (Census 2013).

In comparison, Māori make up 15% of the national population and Europeans 74%⁶⁷ (Census 2013). For New Zealand as a whole, 21% of Māori speak Māori. The most common language spoken apart from English is te reo Māori, which is spoken by nearly 4% of the total population (Census 2013).

Te reo Māori in Rūātōki in the 1970s

The community report for Rūātōki from the 1970s reo Māori survey undertaken by Richard Benton and his team provides an historical insight to the issues around te reo Māori in the Rūātōki community four decades ago. The following material is from that report.

Community report: The Māori language in Rūātōki⁶⁸

At the time they were interviewed, people mentioned five major iwi to which they or members of their households belonged. Most of those interviewed (86%) affiliated to Ngāi Tūhoe.

Use of the Māori language in the household

Māori was the main language used in most of the 29 households visited. Twenty-seven of the households had dependent children, and Māori was entirely or mostly used in 24 of them. Two households used Māori

⁶⁵ The statistics used in the Kaupapa Kōrero are for the wider Whakatāne district, rather than being specific to Rūātōki.

⁶⁶ For the census, more than one iwi could be selected.

⁶⁷ For the census, more than one ethnicity could be selected.

⁶⁸ Smith, L. (1982). *The Māori language in Rūātōki*. (Pānui whakamōhio Information bulletin 16). Wellington: New Zealand Council for Educational Research. Note that excerpts are as per the original reports and current orthographic conventions have not been applied.

and English for an equal amount of time, while in the remaining households with children only English was used.

In the two households without children, Māori was spoken all the time in one, while members of the other household used Māori when speaking with Māori visitors.

The report on Rūātoki painted a glowing picture of the state of te reo in Rūātoki in the 1970s.

Māori was the main language used in most of the ... households visited.

Māori was also the main language spoken outside the home. It was used for all kinds of situations and experiences in daily life—with neighbours, friends and family, with workmates, at religious services and, of course, for all marae hui. As almost all the community, from the children to the old people, knew Māori well, if any two people met unexpectedly they would almost certainly understand each other if they spoke Māori.

At the time, there was significant confidence that te reo Māori would remain strong within Rūātoki and people expressed few concerns about te reo Māori.

Because Māori is a living language, used in both home and community by young and old, it is not surprising that hardly anyone showed concern that one day it might disappear.

It concluded:

The linguistic survey has shown that Rūātoki is one of the few remaining places in New Zealand where Māori is the main language used by all age groups. Nearly all the people surveyed (92%) were fluent speakers of Māori, who used the language confidently in many social situations both in the home and in the community. At the time of the survey, 87% of the children were fluent speakers of Māori, and this is why Rūātoki Primary School was chosen, in 1976, as New Zealand's first official bilingual school. By using Māori as a language of teaching and learning, the school is playing an important part in keeping Māori alive in a community in which English is being used more and more by some households.

He kōrero nō Rūātoki | A view from Rūātoki

This overview of te reo Māori in Rūātoki is collated from interviews with seven pou reo who included trustees, hapū and iwi representatives, and educational professionals. They included Patrick McGarvey (Ngāi Tūhoe), Korotau Tait (Ngāi Tūhoe, Te Arawa, Tūwharetoa), Ani Temoana (Ngāi Tūhoe), Ihaia Biddle (Ngāi Tūhoe) and Kirsti Luke (Ngāpuhi; CE Te Uru Taumatua)⁶⁹. Below are a few of the many whakaaro and aspirations that they shared with us about te reo Māori in Rūātoki.

Pou reo talked about long-standing national policies designed to suppress te reo Māori in Rūātoki. One recalled that, in the 1960s, the government set up preschools with the specific aim of teaching children to speak English, and to stop Māori speaking their own language. Despite those destructive policies, “kei te noho Māori tonu [ngā whānau i reira]”, and te reo Māori continues to be heard in Rūātoki on marae, in kāinga, at kōhanga, in Te Hāhi Ringatū, Te Uru Taumatua, Te Taraipara (Te Kōmiti o Runga Tribal), and the community, including at shopping centres outside of Rūātoki.⁷⁰ As one pou reo noted, people often spoke Māori when, “Meeting up with other fluent speakers on the way to town or in the shops.” One pou reo noted that it could be heard “i ngā wāhi katoa”. He felt obliged to speak te reo o Tūhoe wherever he went so that his people would continue to value his leadership, and felt that using te reo o Tūhoe deepened connections between those who spoke it.

I roto i āku mahi i roto i te whārua me te iwi, ko te reo o Tūhoe te reo matua i aku whitiwhitinga kōrero i ngā hapū whakahaere o te wā kāinga. Nō reira, i te nuinga o te wā, ko ngā huihuinga i roto i te whārua ka heria katoatia i roto i te reo, koinei te reo matua o te hunga kei ēnei huihuinga. Kī te kore e mōhio ki te reo Tūhoe kāre koe e whakarongohia, ka mutu kāre e tino ū tō hono ki te hunga o te kāinga i te mea kei roto i te reo ake o Tūhoe ētahi momo āhuatanga motuhake.

⁶⁹ Not all pou reo wished to be named.

⁷⁰ The “community” referred to in this report includes Rūātoki proper, but also includes places outside of Rūātoki that community members go to regularly.

Hei tauira, ka kōrero te Tūhoe ki te Tūhoe ka whakawhitiwhiti anō ō rāua wairua, me ō rāua whatumanawa, kei te ū rāua ki a rāua. Nō reira, me pūmau ahau ki te kōrero i te reo ia rā, i te mea ko te reo o Tūhoe te reo matua i roto i āku mahi. Ki te kore ahau e kōrero Māori, kua kore tōku rahi, ōku hapū me tōku iwi e whakapono mai ki ahau. Nō reira me matua ū ahau ki te reo. Ki te whakarērea e au tōku reo, ka whakarērea pea ahau e tōku iwi.

Pou reo talked about Rūātoki being a stronghold of te reo Māori.

He rongonui te whārua nei mō te kaha kōrero Māori, koinei hoki te take kua tae mai a Ahu o te Reo ki te uiui i a tātau. Kai te kaha te reo me ngā tikanga ki te whārua nei. Kei te noho Māori tonu ngā whānau, arā, kei te kaha tautokohia ngā marae, kei te haere ngahere, kei te hāpai i te tika o te matemateāone, kai te whakakaha i te whānau, kei te tautoko i te Hāhi Ringatū. Ahakoa te hāpai i ngā tikanga, te mōhio tonu ki te kōrero Māori, ko tā mātau titiro me whakakaha ake, me whakapakari ake. Kei konā tonu te mahara tērā pea ka oho ake mātau a kua ngaro te reo i waenganui i a mātau. E kore pea e pērā engari me atawhai tonu kia kua tēnā āhuetanga e pā mai.

Te Hāhi Ringatū also played a key role in supporting language in the whārua.

Ko tētahi o ngā kaikōrero pākeke, e āwangawanga ana kua ngaro te Tūhoe o te reo, e kore e taea ma rāwaho tōna mita e whakaora ake, engari mā te whārua, mā te iwi anake e ora ai.

Key drivers for te reo Māori initiatives in Rūātoki

Pou reo spoke about the ways in which te reo o Tūhoe had changed within the whārua. They commented both about the threat posed by English and by those returning to Rūātoki with a standardised form of te reo Māori.

One pou reo contrasted ‘te reo Māori’ with ‘te reo ō Tūhoe’ and noted that some whānau had returned to Rūātoki with a changed reo.

Ko te nuīnga o ngā kupu ko te reo Māori. He rerekē mai te reo o Tūhoe. Ngā pakeke o taku reanga he matatau ki te reo o Tūhoe, nō reira te reo rongo ahau ko tā Tūhoe. He reo kua whakahokia mai ki te kāinga ko ngā whānau kua roa e ngaro ana mai te kāinga ā kua āhua mate haere tō rātau reo Tūhoe. I whāngaia ahau, i pakeke ahau i roto te reo o Tūhoe engari ahakoa i haere ahau ki te kura kare tonu i ngaro tōku reo o Tūhoe. Ētahi wā kua noho mātau ki te paetapu kua rongo i te reo tuarua (Pākehā) te mea tauhou ki tō tātau reo.

Another pou reo felt that the younger generation did not have the same aroha for the reo as previous generations, and weren't as motivated to use the reo amongst themselves. While they understood te reo Māori, they often switched to speaking English.

I roto i ēnei tau kua kite, kua rongo au i te rerekē o te aroha mai o te reanga o aku tamariki (40 tau) heke iho. Ahakoa he marama te tarīnga ki te whakarongo, kare i te tino kaha te whakamahia o te reo Māori i waenganui i a rātau. ... Kua kore e tino kaha te kawē kōrero katoa i roto i te reo Māori, kua whati, kua huri kē ki te kōrero Pākehā.

Pou reo noted changes in te reo Māori and thought that the “whakaaro Māori” that was once reflected in the language were less apparent than in earlier times:

Ko te whakahuahua kupu kua hē. Tētahi raru o te reo, kua kore e hāngai te māramatanga ki te whakaaro Māori. Ko te reo Māori tōku reo matua, mōhio katoa te hāpori ki te reo, ki te whakarongo ki te reo.

One pou reo noted that te reo Māori within kura is stronger than when he was at school. Despite this tamariki are more likely to speak English outside of school.

Ko te reo Māori te kaupapa o ngā akoranga o te kura. I ahau i te kura kare i pēnei rawa te ū ki te reo Māori. Engari, ahakoa tēnei kare ngā tamariki kura i tino kōrero Māori i waho i te kura, kaha ake te reo Pākehā. Kua kaha ake te rangona o te reo Pākehā e ngā reanga i raro i te 40 tau. Ki te kore tēnei reanga e aro ake ki tō tātau reo ka haumate haere te reo i roto i ngā tau.

Pou reo noted that te reo is strong on marae, but English is also finding its way onto the marae through the generation under the age of 40.

Kua kaha ake te rongohia o te reo Māori i ngā marae, ahakoa e kaha tonu ana te kōrerohia o te reo, engari kua kaha te uru mai o te reo Pākehā i te mea ko ngā kaitakatū i muri nō ngā reanga i raro i te 40 tau kua uru mai i a rātau te reo Pākehā ki roto i ngā whakahaere o te Māori.

They thought that some tamariki and parents did not seem to have the same desire for te reo Māori as previous generations.

Ahako te maha o ngā Kōhanga Reo i Rūātoki me te Wharekura o Rūātoki, kāre tonu ngā tamariki me ō rātou mātua i te matenui mai ki te reo Māori.

Mōhio ngā tamariki ki te kōrero Māori, kei a rātau te kete kupu, engari kei te ngoikore, kāre i te hīkaka ki te kōrero Māori i ngā wā katoa, koirā tonu te wawata nui. Nō reira kei te tohe tonu kia noho ko tēnei kē te reo matua mō ngā tamariki o nāianei. Ko mātau ko te poari, ko ngā kaiako e kimi tonu nei he rautaki e kaingākau ana ngā tamariki ki te kōrero. Kua mutu te wā o te whakahau, o tohutohu, o whakatūpatu, me huri kē mātau ki te poipoi ki te āki i a rātau kia kōrero. Mōku ake kei roto i te whakatauirā. Ko te tauira te tino kauhau.

He noted that parents don't speak te reo to their kids as much as before. When he was a child, all parents and kaumātua spoke Māori to their tamariki and mokopuna.

He maha anō hoki ngā pākeke kei te māngere ki te kōrero Māori ki ā rātou tamariki. I ahau e tamariki ana, katoa o ngā pākeke, kaumātua he kōrero Māori. Ka mutu he kōrero Māori ki wā rātou tamariki, mokopuna. Engari i ēnei rā, ka rongu koe i ngā pākeke e kōrero Pākehā ana ki wā rātou mokopuna.

Additionally, the generation between 30–45 years of age did not have the same ability in te reo because they came from homes in which English is dominant.

He maha te hunga i ngā reanga 30–45 te pākeke, e kōrero Māori ana kei te whai kē i ngā whakatakotoranga kē a te Pākehā. Kua tapepe katoa te whakatakoto i te kōrero. E pēnei ana nā te mea i pakeke mai, he kōrero Pākehā i te nuinga o te wā. I roto i te kāinga ko te reo Pākehā te reo matua i te maha o ngā kāinga o Rūātoki ināianei.

He also noted that the idioms of Tūhoe were disappearing, while te reo o Tūhoe is being supplanted by idioms and sayings from other iwi.

Ko tētahi mea e mimiti haere ana, ko ngā kiwaha ake a Tūhoe. Kei te ngarongaro haere tērā momo reo, i te ngarongaronga o ngā kuia, koroua. Kua Māori rawa te reo o ētahi, kua ngaro te āhuatanga ake o Tūhoe. Kua hoki mai ētahi ki te kāinga noho ai, me te heri mai ngā momo kiānga, kiwaha o iwi kē, pēnei i a “Ka mau te wehi.”

Pou reo noted Tūhoe speakers were well placed to secure work outside the community in government departments, schools and broadcasting, because of their ability in te reo Māori. He hoped that the Tūhoe settlement with the Crown would help to grow employment opportunities within the community also.

I tipu ake au ki te whārua nei. Ko tēnei tonu taku kura tuatahi. Ko mātau te reanga i ākihiā, i tohutohungia, i whakahauhia ki te ako i te reo, ki te kōrero i te reo. Ngā reanga i mua i a mātau i ākihiā ki te reo Pākehā, ki te ao Pākehā. Nō reira ko mātau te reanga i ako kia ngākaunui ki te reo, ko tērā te uara me te mātāpono kua toka ki roto i a au, te take he kura māhita ahau, te take hoki he tumuaki ahau. Maha tonu ngā tāngata o Rūātoki nei kei waho i te rohe e mahi ana i roto i ngā kaupapa o te reo. Kei ngā tari Kāwana, kei ngā kura, kei te ao pāpāho e taki ana i ngā mahi e whakatairangatia ana i te reo. Ko ngā tohunga ārahi i te reo ki te ao Māori, nō Rūātoki nei, nō Tūhoe hoki. Kei reira anō te wawata kia hoki mai anō ērā ki te āwhina i a mātau e pupuri nei i ngā ahi kā. He ao hou ināianei mō Tūhoe iwi, whai muri i te whakatūnga kerēme a te iwi kei te whakawhanake mātau i a mātau anō, kia kore e mate ngā whānau ki te haere ki waho whai oranga ai, whai mahi ai. Kāore e kore ko ngā tamariki, te reo me wō mātau tikanga kei te aroaro o te whakaaro.

Local strategies and activities that have increased the use of te reo Māori

Pou reo noted that, “... locally all delegates of hapū who represent them at the Tribal level must be speaker[s] of Te Reo.” In addition, te reo Māori is used most of the time at hui with hapū, and Te Komiti o Runga.

Kua nui ake te huihui a tēnā hapū, a tēnā hapū, ā, e rongohia ana te reo, te hui a Te Komiti o runga i ia marama. Kei te reo i te nuinga o te wā (90%). Ngā hui whenua kei runga ahau, he kaha ake te reo Māori. Nā, ki ahau nei nā te mea ko ngā hui e whakahaere ana i roto i te reo Māori i pēnei, ko ngā kaupapa e hāngai katoa ana ki te whārua o Rūātoki.

Te Ahurei o Tūhoe was also mentioned as a positive initiative which saw all generations engaging in te reo in a variety of ways.

Ko te Ahurei o Tūhoe, mai i ngā nohinohi ki ngā pākeke, koina tētahi hei āwhina i a tātau, ko ngā tikanga, karakia, karanga, peruperu, whaikōrero, te mau rākau, waiata, mōteatea, haka era katoa he reo noa iho kei te rongohia e te katoa i Te Ahurei, ā, me ngā tautohetohe.

One pou reo noted that the younger generation were embracing the use of te reo through activities such as mau rākau. He observed that credit should go both to mau rākau and to the kaiako running it.

Te kuhutanga mai o ngā mahi mau rākau ki te kura, kua pakari ake te kōrero Māori a nā tamariki, kua kaha kē rātau. Ka toko ake te pātai ko te kaiako rānei ko ngā mahi mau rākau? Māku e kī ko nā mea e rua nō te mea ko te mau rākau he waka, he huarahi hei kawatu i te reo. Te mea pai ki ngā tamariki kai te kite kei runga rātau i taua waka nā, tuarua kei te taurahia te reo e te kaiwhakahaere, tuatoru kei te tautokohia te kaupapa mau rākau e te rahi o ngā kaiako o te kura. Ko te rerekē pea ko te kaupapa ako, mā roto i te ako i te mau rākau, he ngahau, ko ā rātau tinana kei te whakahua i te kupu. Ko te wāhi mahi kei waho, ā he pārekareka tēnā ki ngā tamariki. Kāre tonu rātau te mōhio kei te ako rātau, nā te mea he ngahau ngā mahi.

Te Kōhanga Reo had played an important part in the maintenance of te reo Māori in the whārua.

He kaiako au i roto i te Kōhanga i mua. Kei konei kē e kitea te ātaahua o te whāngai i te reo, me te reka o te rongoi i te rere o te reo mai i ngā mokopuna. Pārekareka ana.

He moemoeā | Aspirations for te reo Māori

Education

Pou reo talked about the importance of Māori-medium education and the need to have Tūhoe reo supported in Kōhanga Reo and Kura.

Tua atu i tēnei mō mātau o te whārua nei, kua whakatauirahia e te ao Māori me pēhea e whakaora ake i te reo, kai roto i ngā kōhanga, ngā kura, ngā whare wānanga.

Me haere katoa ngā tamariki e noho ana i roto i ngā rohe iwi katoa pēnei i Te Urewera whānui, Te Tairāwhiti, Ngāpuhi, arā atu ... ki ngā Kura Māori. Ka mutu me ako ki te reo ake o ō rātau iwi. Kia reo ā-iwi, kia whakaaro ā-iwi, huri noa i te motu.

Ko ngā kaiako mai i ngā Kōhanga Reo, wharekura, kura, me hoki anō kia whakapakari anō ō rātau akomanga ki tā Tūhoe titiro. Kua riro ko te kaupapa ā tau iwi i tauira e huri ana i te reo kāinga o Tūhoe. Me ako i te reo anake ō Tūhoe ki tō tātau whārua puta noa.

Normalisation

Normalisation of te reo Māori in Rūātōki was seen as an important focus for the community. In a general sense, normalisation refers to te reo Māori being used as a natural part of everyday life.

It should be a life long job to ensure the language grows within our iwi, hapū and whānau. It is not a subject learnt in kōhanga/kura or other places but owned and used naturally by those who speak.

Ko te moemoea kia noho ko te reo Māori te reo matua ki te whārua nei. He ao hou mō Tūhoe iwi ināianei, kei te hanga rautaki mātau e ora ai te reo me nā tikanga mō ake ake. Ko te whāinga o ngā rautaki nei e ora ai te reo ki roto i ngā whānau, ngā hapū, te rohe nei me te iwi.

Ko te tauira te tino kauhau. Koirā te wero kia mātau te hunga taipakeke, me ngā kaumātua tonu kia kōrero Māori i ngā wā katoa, kia rongohia, kia kitea ngā reanga i raro iho i tēnei āhuatanga, kia tipu ai rātau me te mōhio me kōrero Māori e ora ai te reo Māori, te reo o Tūhoe, wō tātau tikanga hoki.

Maintenance of Tūhoe reo and tikanga

Pou reo felt that it was important that te reo Māori used in Rūātōki should be te reo o Tūhoe.

Kia noho tonu i roto, i runga i tōku Tūhoetanga.

Ko te whakahoki mai o te Tūhoe ake o te reo.

Ki te whakaora mai i te reo ake o Tūhoe.

They also noted the importance of the links between te reo and tikanga.

Kāre he reo tūturu ki te kore ngā tikanga e ākona i te taha o te reo.

Ki te whakahoki i ngā tamariki ki te whenua kia whāngaihia ki ngā kupu, ki ngā kōrero o te whenua kia kore ai e ngaro.

Ki te whakauru mai anō i te wairua Māori ki roto i te ako me ngā tikanga o te reo.

Vision for the future

Pou reo visions for the future were broadly about te reo o Tūhoe being used in all places, by all generations, as illustrated in the following quotes.

Ko tōku wawata kia kaha te kōrerohia o te reo Māori i te whārua o Rūātoki me te rohe pōtae o Tūhoe. Kia rongohia te reo i ngā marae katoa, mai i mua ki muri. Ko te reo matua o ngā tamariki o āpōpō ko te reo Māori tonu.

Kia kore e ngaro te mita a Tūhoe i roto i te rua tekau tau i muri i mua. Kia mau tūturu te reo o Tūhoe, mā tātau tonu hei kawē te kaupapa, kua mā rāwaho, tauwiwi. Āe me ako tātau wā tātau tamariki, mokopuna.

Ko te moeamoēā me noho ko te reo o Tūhoe te reo kawē kōrero, te reo kōhimuhimu, whakangahau, ā, pupuri hoki i ngā tikanga o te marae, o te whārua.

Rūātoki summary

- Rūātoki was identified in the 1970s survey as a community where te reo Māori was strong.
- In 2015, most of the participants interviewed in Rūātoki as part of Te Ahu o te Reo were highly proficient speakers of te reo Māori.
- Most adults and tamariki lived in households where both te reo Māori and English were spoken.
- Over half the adults and tamariki said they were using te reo as much as they wanted to in everyday life.
- Intergenerational use of te reo is happening in Rūātoki.
- A key issue for the Rūātoki community is the preservation of te reo o Tūhoe.
- Pou reo were concerned about the exodus of reo Māori speakers from their communities, temporarily or permanently.
- Pou reo were also concerned about returning speakers coming back with a mita that was different to te reo o Tūhoe.
- An important issue was increasing the use of te reo ōpaki particularly in the kāuta.
- Another issue was how to get proficient tamariki to kōrero Māori more often.
- Te Hui Ahurei o Tūhoe, held biannually in Rūātoki encourages the use of te reo o Tūhoe by all Tūhoe descendants.
- Delegates who represent hapū at the iwi level must be speakers of te reo Māori.

14.

He pūrongo poto mō Te Wairoa

Extract from the Te Wairoa Community Report

He mihi

E koutou, e aku whakaruruhau, e aku whare kōrero tuaukiuki i tuaina e te toki a Aitua, hoki wairua mai. Ko koe tēnā e Te Ariki me tō reo e haruru tonu nei mai i Panekire; ko koe tēnā e Hiro me ō kupu e wero tonu nei mai i Matakuhia; otirā, koutou katoa e kui mā, e koro mā, kua rūpeke atu ki te huinga o Kahurangi i te tau kua hipa. E kore koutou e wareware i a mātau. Heoi, hoatu, e hoki.

Korou nuku, korou rangi, korou rangi ki a tātau katoa kua mahue mai hei kawē i tēnei taonga whakahirahira o tātau, arā, ko te reo Māori. He reo mahi, he reo mauri, he reo ora. Mauri ora!

First and foremost, this report is for the people of Wairoa, and reflects what whānau and pou reo—community leaders and advocates of te reo Māori—shared with us about the health of te reo Māori within the community, and its value to whānau from Wairoa.

He kupu arataki | Setting the scene

Te āhua o te rangahau | Research approach

Before undertaking the research the lead community researchers gave a great deal of consideration to the selection of the local research team, potential interviewees and whānau participants. We also carefully considered which organisations and sections of the larger Wairoa community to approach in order to inform people about Te Ahu o te Reo, and to promote and conduct the research.

Community researchers

We set out to identify individuals within the Wairoa communities to act as community researchers for the project. It was important that they met criteria that we deemed essential to successfully carry out the research. Criteria included being fluent in spoken and written Māori language; having strong communication skills; having strong tikanga-based ethics and understandings of the nuances and expectations of the Māori community and the whānau they would be interacting with; and having strong networks and relationships (including whakapapa connections) throughout the wider community. We were very fortunate that the team we assembled met all of those criteria. In fact, having fluent speakers of Māori as community researchers proved invaluable, as most stakeholders and some other participants chose to respond to interview questions at least partly and sometimes totally in te reo Māori. Our community researchers were Te Paea Whakatope, Natasha Tamatea and Tipene Apatu (Ngāti Kahungunu).

Te kōwhiri i te hunga kōrerorero | Participant selection

We approached a wide range of local Māori-focussed organisations about the research to give them the opportunity to contribute directly or to use their respective networks to encourage their stakeholders to participate if asked. While key Māori language organisations were regarded as critical contributors to this research, there was also a clear and deliberate intention to not solely target known speakers of te reo Māori but also to invite members of the Māori community to participate who were not speakers of te reo Māori. This was to ensure that the research would more closely reflect the community as a whole.

We selected seven pou reo (who were community leaders and advocates of te reo Māori) to provide an overview of the Wairoa district and the historical, current, and future state of te reo Māori. In addition, 77 people participated in the whānau survey. We made a sincere attempt to select participants who: (1) varied in age from tamariki and taiohi to mātua and pākeke; (2) came from the wide spread of iwi, hapū, marae, and whakapapa groupings present in the Wairoa district, (3) were in various stages of language development from non-speakers, to beginners, to fluent and native speakers; and (4) belonged to clearly identifiable whānau groupings where there were at least three generations of that whānau (e.g. grandmother, son, granddaughter).

The research experience

Overall, the community response to the research project and the community research team was very positive. The community researchers themselves reported how much they enjoyed and appreciated the honesty and openness of many respondents during the interviews. In most cases the community researchers travelled to participants and where possible conducted interviewed them in their own homes. When this was not practicable for participants, alternative venues that suited the respondents were found.

The fact that research participants were willing to share their personal thoughts and feelings about te reo Māori—and thus, to share their life experiences—was not lost on the research team. We gained a great appreciation of what whānau throughout the Wairoa district felt about te reo Māori. There were tales of

sadness, loss and regret, and stories of triumph, celebration and success. No one story stands out above the rest, but there are two quotes which we believe are worth reflecting upon.

When one survey participant was asked what was required to assist that individual in being able to better access and learn te reo Māori, the response was “A new tongue”. This respondent related that, in spite of several attempts to learn how to pronounce Māori correctly, it invariably came out sounding wrong, “Honestly, I need a new tongue because this one just won’t let me speak Māori properly.”

The second quote was from an interviewee who, while supportive of Māori language revitalisation initiatives around the country, was more concerned about te reo Māori in Te Wairoa remaining authentic and true to the whānau, hapū, and marae that was using it. This respondent stated, “My dream for te reo Māori in the next 20 years? That my mokopuna are hearing and speaking a form of te reo Māori that my grandparents’ generation would have understood and spoken.”

In summary, the project revealed a great deal about the underlying issues around access to te reo Māori, provided a context for acceptance or rejection of te reo Māori in the past and through to the present day, and provided some indicators as to what members of the larger Wairoa community think is necessary to support and strengthen the use of te reo Māori in the future.

Nō reira, tēnei mātau e mihi atu ana ki a koutou e ngā whanaunga, e ngā karangatanga maha, nā koutou mātau i whakarangatira ki ā koutou kōrero, ki ō koutou wheako. Tēnā koutou, tēnā koutou, tēnā koutou katoa.

Kiwa Hammond and Hinerangi Edwards

He tino kōrero | Highlights

The highlights below present a summary of findings from the interviews conducted with whānau in the community of Wairoa.

Ko wai mā kei te kōrero Māori, ki a wai? | Who is using it and who are they using it with?

The 53 adults and 24 tamariki who were interviewed in Wairoa were all involved in te reo Māori, either because they spoke it themselves or because they supported others who spoke it. They ranged in age from under 10 years old to over 65 years old.

Within their whānau, adults were most likely to have used te reo Māori with their tamariki and mokopuna. Tamariki were most likely to have used te reo Māori with their parents, siblings, grandparents and aunts and uncles. Both adults and tamariki were most likely to use te reo Māori with their Māori-speaking friends and acquaintances only some of the time.

Conversations between and among generations at marae were most likely to be a mix of Māori and English. Adults noticed that conversations between kaumātua and tamariki were more likely to be all in te reo Māori than conversations between other groups.

E kōrerotia ana te reo Māori i hea? | Where is te reo Māori being used?

Within their whānau, adults and tamariki were likely to have used te reo Māori at home or wherever else they were together. Many adults and tamariki lived in households where both te reo Māori and English or another language were used. A quarter of the adults and a sixth of the tamariki said that Māori was the main language they used at home. Seven adults and nine tamariki were connected to a second household, and of these, one adult and four tamariki identified Māori as the main language used at home. Most of those who said te reo Māori was the main language at home also reported the use of English or another language at home.

In the community, te reo Māori was used in a range of places. Adults said that te reo Māori was used most at marae and in Māori-medium education settings. Tamariki said te reo Māori was most often used at marae, in English-medium and in Māori-medium education settings.

He pēhea te kaha, te rahi o te kōrero? | How well and how much is te reo Māori being used?

The ability of adults and tamariki to speak, write, understand and read te reo Māori covered a wide range. More adults said they understood te reo Māori well or very well than those who said they spoke, read, or wrote it at that level. Just over a quarter of the adults and just under a third of the tamariki said they could speak Māori well or very well.

TABLE 46 Adults' ability to speak, write, understand and read te reo Māori in Wairoa

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	8	7	6	8
Well	7	9	16	10
Fairly well	19	16	20	13
Not very well	14	15	7	16
No more than a few words or phrases	5	6	3	6

TABLE 47 Tamariki ability to speak, write, understand and read te reo Māori in Wairoa

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	5	7	7	8
Well	2	4	3	2
Fairly well	5	3	5	4
Not very well	7	5	6	6
No more than a few words or phrases	5	5	3	4

Only 15 adults and five tamariki said they were using te reo Māori as much as they wanted to in their everyday life. Thirty-one adults and 13 tamariki said they were not using te reo Māori as much as they wanted to. Seven adults and seven tamariki were unsure.

He aha ngā kaupapa e kawea ana ki te reo Māori? | What is te reo Māori being used for?

We asked adults and tamariki what they talked about in te reo Māori with whānau members and what te reo Māori was used for at the marae and at school. Adults said that, with whānau, they were more likely to talk about anything and everything than being limited to specific topics. Similarly, tamariki who used te reo Māori were most likely to talk about anything and everything, and also about school and learning, or about their day.

At the marae, it was karanga, whaikōrero, karakia and to a lesser extent the formal parts of hui that were likely to be conducted entirely or mostly in te reo Māori. In contrast, conversations during meal preparation were a mix of te reo Māori and English. At school, tamariki were more likely to use te reo Māori in the classroom than in the playground.

He aha ngā take e kōrerotia ai te reo Māori, kāore rānei e kōrerotia, i tēnei horopaki, i tēnā horopaki? | Why is or isn't it being used in particular situations?

We asked adults about using te reo Māori in their work, study, or voluntary or community work. They said it was easier when te reo Māori was seen as normal, and in Māori contexts. However, when adults felt their ability in te reo Māori was limited, when they were in English-language environments, or when others had limited ability in te reo Māori, they found it more difficult to use te reo Māori.

We asked adults and tamariki when they liked using te reo Māori and when it was easy for them to do so. The main reasons adults liked to use te reo Māori were because it was part of their identity as Māori, they liked communicating in te reo Māori—particularly with tamariki and mokopuna—and because they thought it was a beautiful, complex language. Māori occasions, kaupapa Māori and Māori environments, or having other reo Māori speakers at their own level were the main factors that made it easy for adults to use te reo Māori with their Māori-speaking friends and acquaintances.

Two reasons tamariki liked to use te reo Māori were because they thought it was cool or fun or it was part of their identity as Māori. For tamariki, having people to kōrero Māori with was the main thing they felt would help them to use te reo Māori with their friends.

He aha ngā momo tautoko e mātua hiahiatia ana ki te whakahoki mai i te reo Māori hei reo mataora tonu, hei reo kōrerorero noa o ia rā? | What is needed to further support communities and whānau to normalise the use of te reo Māori in homes and communities?

Adults in Wairoa identified that having someone to kōrero Māori with, making a personal commitment to use/learn te reo Māori, learning te reo Māori and the promotion and visibility of te reo Māori were the main things that would help them to use te reo Māori more in their homes, friendships and also in their communities, and in work, study and voluntary work. Tamariki said that having someone to kōrero Māori with would help them to use te reo Māori at home, at school, in friendships, and in other places.

TABLE 48 Things that would help adults in Wairoa use more te reo Māori

	Having someone to kōrero Māori with	Making a personal commitment to use/learn te reo Māori	Learning te reo Māori: access to Māori education and resources	Promotion and visibility of te reo Māori	Choosing Māori media
At home	√	√	√		√
In friendships	√	√	√	√	
In communities	√	√	√	√	
For work/study/ voluntary work	√	√	√	√	

TABLE 49 Things that would help tamariki in Wairoa to use more te reo Māori

	Having someone to kōrero Māori with	Making a personal commitment to use/learn te reo Māori	Learning te reo Māori: access to Māori education and resources	Communicating via writing/ email/ texting/ social media
At home	√	√	√	√
In friendships	√	√		
Other places	√	√	√	
At school	√		√	

Shifts in te reo Māori in Wairoa

The Zero–Passive–Active (ZePA) model identifies factors that impact positively (right-shift) or negatively (left-shift) on the use of te reo Māori. Right-shifting factors move a community towards an **Active** state and can lead to improvement in the health of the Māori language. Left-shifting factors move a community towards a **Zero** state, and may have a negative impact on the health of the language. Both right-shifting and left-shifting factors can exist in a community at the same time and include attitudes, decisions, behaviours and activities that may impact on the use of te reo Māori. We use the ZePA model here to add to an overall picture of language health in Wairoa. The following are quotes from adults and tamariki that illustrate some of the right- and left-shifting factors occurring in the community.

Right shifts that are happening in Wairoa



When adults and tamariki talked about things that helped or motivated them to speak te reo Māori, their comments reflected some right-shifting factors in the community. For example:

- Ka noho pūmau i te reo Māori – just kōrero Māori. Mai te kōrero ka ora ai te reo.
- He’s a koroua, I respect him, he speaks Māori to me everytime he sees me. So I have to respond in Māori, it would be disrespectful not to.
- We still attend Kura Pō together as a whānau. Children are welcome to attend night classes at Te Ataarangī.
- I have to, I work in Kōhanga, it’s normal to me.
- The support of my whānau.
- If there are other Māori there, speaking Māori.
- Ngā whānau o Te Ataarangī. Ngākau nui mātou ki te reo Māori.
- My friends at school, when they speak it, makes me want to as well.
- Te kōrero Māori ia rā.
- Because they understand Māori very well, like me.
- When I’m in my te reo Māori class.

Left shifts that are happening in Wairoa



When adults and tamariki talked about things that made it difficult to speak te reo Māori, their comments reflected some left-shifting factors in the community. For example:

- When whānau don't speak te reo.
- Not having anyone to speak it to.
- When we are all at different levels of understanding.
- It's not relevant at my job.
- At times I don't understand most of it (reo Māori).
- Ko ōku hoa e kōrero Pākehā ana ki a au.
- Most people speak English.
- Not confident.
- I get māngere.

Right-shifting factors included attitudes and small acts that were meaningfully worked into daily life. Left-shifting factors tended to place te reo Māori speakers in uncomfortable or in isolated positions away from other speakers of Māori and where Māori use is not seen as normal.

This section shows how attitudes, decisions, behaviours and activities can be viewed as right-shifting factors that identify what works for te reo Māori in Wairoa, or left-shifting factors which are barriers to the use of te reo Māori. Using the ZePA model to look at the many factors that appear in the following section of this report can point to ways forward for Wairoa to improve the use of te reo Māori at different levels, including at home, at school, in workplaces (paid and voluntary), in study settings, and in the community at large.

He kaupapa kōrero | Background

Te whenua

Mai i te taumata o te maunga tiketike o Te Whakapunake o Te Matau a Māui-Tikitiki-a-Taranga

Whakawhiti atu rā ki Moumoukai, ki Te Māhia-mai-tawhiti, ki Maungakahia

Ahu atu rā ki Tangitū, ki Maungaharuru, ki Mohaka harara taupunga, ohunga

E topa atu rā ki te wai kaukau, ko Waikaremoana whanaungakore, ko Panekire, ko Te Urewera

E rere mai rā ngā awa o Waikaretaheke, o Waiau, o Hangaroa, o Ruakituri

Ki roto i Te Wairoa Hōpūpū-hōngēnēngēne-matangirau – ko Te Wairoa tapoko rau!

Wairoa township is at the heart of the Wairoa district. It is halfway between Gisborne and Napier. The southern boundary of the district is coastal and includes Nuhaka and Mahia to its west. To its northwest is Lake Waikaremoana and much of its western boundaries sit at the northern end of Hawke's Bay.

Iwi

Mana whenua within the Wairoa district include Ngāti Kahungunu o Te Wairoa, Ngāti Rākaipaaka, Rongomaiwahine, Ngāti Pāhauwera, Ngāti Ruapani ki Waikaremoana and Ngāi Tūhoe.

According to the 2013 census, 4,170 people (53% of the population) in Wairoa affiliate with at least one iwi. Sixty percent of Wairoa district Māori (2,900) are of Ngāti Kahungunu whānui descent. Ngāti Kahungunu ki

Te Wairoa (2,094 people) is the single largest iwi grouping. Next largest iwi is Ngāi Tūhoe (702 people) who make up 15% of the Wairoa Māori population. Ngāti Porou with 618 people and Rongomaiwahine with a population of 534 each represent over 10% of the Māori population in Wairoa. Ngāti Rākaipaaka have 228 people and Ngāti Tūwharetoa have 135. Apart from Ngāi Tahu (126) and Ngāpuhi (210), those iwi that have the highest number of descendants within Wairoa District are from iwi of Wairoa or iwi in surrounding districts (Census 2013).⁷¹

Population

According to the 2013 census, a total of 7,890 people usually live in Wairoa District. Māori form the majority of the Wairoa population at around 60% or 4,689 people. Those with European ethnicity make up around half the Wairoa population.

Thirty-one percent of Māori speak te reo Māori in Wairoa District. Twenty percent of the total population in Wairoa District speak te reo Māori (Census 2013).

In comparison, Māori make up 15% of the national population and Europeans 74% (Census 2013). For New Zealand as a whole, 21% of Māori speak Māori. The most common language spoken apart from English is te reo Māori, which is spoken by nearly 4% of the total population (Census 2013).

Te reo Māori in Wairoa in the 1970s

The community reports for Wairoa and Inland Wairoa from the 1970s reo Māori survey undertaken by Richard Benton and his team provide an historical insight to the issues around te reo Māori in the Wairoa community four decades ago. Material from those reports is used below.

Community report: The Māori language in Wairoa⁷²

At the time of the surveys (1976 and 1978) the largest iwi affiliation of those interviewed in Wairoa was Ngāti Kahungunu (70%) and the second largest was Ngāi Tūhoe (12%).

Use of the Māori language in the household

English was the main language of communication in most of the 51 households visited. In 30 out of the 46 households with dependent children Māori language was used for some regular daily activities (such as meal times, for prayers and informal Māori language lessons carried out at home).

Most people interviewed expressed support for the teaching of Māori in schools, and, while stressing the importance of teaching dialectal variants, were pleased with its development in the Wairoa area.

The importance of learning and speaking Māori in the home was stressed by many people. The willingness of parents (and grandparents) to learn and to teach, plus the recent success of 'Rakau Method' courses in the area, ... are encouraging signs for the future.

Community report: The Māori language in inland Wairoa⁷³

At the time of the surveys (1976 and 1978) in Inland Wairoa the affiliation was 41% Ngāti Kahungunu and 26% Ngāi Tūhoe. As we have seen, the tribal mix of Wairoa people today has more with Ngāti Kahungunu descent at 60%, and Ngāi Tūhoe descent at 15%.

⁷¹ For the census, more than one iwi could be selected.

⁷² Smith, L. (1982). *The Māori language in Wairoa*. (Pānui whakamōhio Information bulletin 3). Wellington: New Zealand Council for Educational Research. Note that excerpts are as per the original reports and current orthographic conventions have not been applied.

⁷³ Martin, P. (1986). *The Māori language in inland Wairoa*. (Pānui whakamōhio Information bulletin 114). Wellington: New Zealand Council for Educational Research.

Use of the Māori language in the household

English was the main language used in the households in Frasertown and Ruakituri, especially in the homes with dependent children. ... In the remaining communities, Māori was the sole language used in eight households. In six households Māori and English were used equally.

Many people were worried that when the kaumātua were gone, there would be no one at all who could speak Māori. Consequently a good number of parents and kaumātua were making efforts to teach their children and mokopuna to understand and speak Māori.

Others ... said that they would like to be able to teach their children Māori but were unable to because they could not speak it themselves. Many of these people supported the teaching of Māori in schools.

Several people said that they themselves would like to learn Māori but were finding various difficulties. Some found it hard to find people to teach them; others found it difficult to attend night classes.

It is interesting to note that one of these communities, Rangiahua, was among the first in the region to establish a kōhanga reo.

Māori language acquisition in homes and schools were key concerns for the community in the 1970s and, as the 2015 survey shows, they remain so today.

He kōrero nō Te Wairoa | A view from Wairoa

This overview of te reo Māori in Wairoa is collated from interviews of seven pou reo who we interviewed in Te Wairoa. They were: Rangiteaorere Akuhata-Hepi (Ngāi Tūhoe, Ngāti Awa, Ngāti Maniapoto, Ngāti Hinemanuhiri-Tamaterangi; Kaiako, Te Kōhanga Reo o Te Wairoa), Duane Culshaw (Ngāti Pahauwera; Manager, Ngāti Pahauwera Development Trust), Anahera Scott (Ngāti Kahungunu; Kaiako, Te Kura Kaupapa Māori o Ngāti Kahungunu o Te Wairoa), Mana Elizabeth Hunkin (Ngāti Kahungunu; Member of the Wairoa Taiwhenua; Te Kura Motuhake o Te Ataarangi ki Te Wairoa), Miriama Hammond (Ngāti Kahungunu, Rongowhakaata; Te Ataarangi; Member of the Wairoa Taiwhenua).⁷⁴ Below are a few of the many whakaaro and aspirations that they shared with us about te reo Māori in Wairoa.

Pou reo noted that “there are pockets and groups of people here in Te Wairoa—matatau i te reo Māori. It is spoken in their homes.” They talked about having had strong te reo Māori speakers and still sometimes being described as a region where te reo Māori had endured.

Nā tētahi rāwaho te kī, “Kei te mōhio ngā tāngata katoa o Te Wairoa ki te kōrero i te reo Māori—ahakoa iti”.

Pou reo mentioned marae, kura, and Kōhanga Reo as being important domains for te reo Māori use. They talked about important initiatives, such as Te Kura Motuhake o Te Ataarangi, through which te reo Māori had been promoted and many people had begun to learn the language in the region.

Ko te Kura Motuhake o Te Ataarangi, koirā te wāhi e haruru ai tō tātou reo me ōna tikanga, ki a au nei nā. Ko te kawa kua tā ki runga ki tērā whare kia kōrero Māori ai tērā whare. Kia rāhuitia ko tērā whare hei wāhi kōrero Māori mā ngā whānau, ngā hapū, ngā ākongā mō te hunga e kaingākau nei ki tō tātou reo. Nō reira, mutunga mai, runga, raro, roto, waho, ko te kura motuhake o Te Ataarangi te wāhi kaha rawa atu e rangona ai te reo.

Pou reo observed that te reo Māori is often used in kura and Kōhanga Reo, but its use in homes and around the community was much less noticeable.

Kei te whakaaro ngā tamariki ko te reo he reo mō te kura. Nō te mea kei te kōrero Pākehā te hapori.

Kāore anō kia ora tō tātau reo. Kāore i te kōrerohia ki te kāinga, kāore i waho i te kura, kōhanga.

She noted that parents were not getting the same opportunity to learn as their tamariki. She thought that if they were given the opportunity, the number of speakers of te reo Māori would grow quickly.

⁷⁴ Not all pou reo wished to be named.

Memehea ka taea e tātau te whakaako i ngā mātua o ngā tamariki o te Kura Kaupapa, ngā mātua o ngā tamariki o ngā ruma rumaki. E hika mā, kāore e roa kua kōrero Māori tō tātau hapori. Ki te kore rātau e haere mai ki te ako, he maunga teitei kei mua i a tātau.

Pou reo described hearing and using te reo Māori on the streets and in shops in the town of Wairoa. One observed:

Te tāone o Te Wairoa. Ehara i te mea he maha tonu, engari kei reira te reo e wanawana ana.

One reason that pou reo noticed te reo use is because they are themselves domains of te reo Māori. They take the reo with them wherever they go, and use it whenever they meet other speakers.

Ko ngā wāhi kōrero Māori, ko ngā wāhi e hāereere nei ahau. I ōku kawenga katoa ko te reo taku hoa haere.

Ināianei kua tīmata mātau ki te kōrero i runga i ngā tiriti. Ka kite au i tētahi mōhio ana ki te reo, ka huri ki te reo. Mōhio nō te Kura Kaupapa, ka kōrero i te reo. Koirā te mea tino nui ki ahau.

Pou reo noted that some marae are strong in te reo, whereas others are less strong. They talked about the significant impact on the pae of the loss of elders over the previous ten years.

... kua ngarongaro te nuinga o ngā pākeke. Kore i ārikarika ngā kaikōrero.

Ki ngā marae, mahi ōkawa, ko te marae kaha, ōpaki nei, ōkawa nei, Te Whakakī...Kei reira te mātotoru o ngā kuia, o ngā koroua. Ko te mita kei reira. Kua noho ki tērā pae. Tua atu ko ngā marae i Waikaremoana.

Pou reo talked about strategies that marae adopted to strengthen their pae, including the sharing of kaikōrero so that pae in the community remained strong.

I karahuihui mai mātau. Mātau e āwhina ana i ngā pae. Ka karangahia ngā kuia, ngā koroua. whakaritea he pae nekeneke nā te moroiti. Ngāti Kahungunu he pae nekeneke.

At a marae level you can still count the people on one hand and have fingers left over. It depends on occasion. One tangihanga had paepae [that was] chocka... But we have a 'borrow from next door' paepae.

One pou reo noted that alongside the seasoned kaumātua, many kaikōrero are now from a younger generation.

Mō te tūpono he tangihanga ki ngā marae, ka aroha ki a mātau, ko te hunga rangatahi kē te hunga tū ki te marae. Kua riro ki tōku tipuranga, te hunga i raro i te 50 te kawē, te pīkau i tērā mahi.

Pou reo also identified that, while te reo Māori is used for formal proceedings on the marae, it is seldom used in informal contexts.

... Who will sit on the paepae? Who will be in the back? The method of communication between those two places, the front and the back has always been in English.

If I wasn't there speaking, the only reo would have been whaikōrero. Ko te reo Pākehā i runga i te marae.

Key drivers for te reo Māori initiatives in Wairoa

Pou reo reflected on changes in the language landscape of Wairoa, and reminisced about the language their elders had spoken when they were growing up in Wairoa

Wairoa. I te ora tonu te reo. Ngā kuia mau moko. I kaha haruru ai te reo i tērā wā.

I a au e tamariki ana, i tērā wā, ko te reo i rangona ake ai i aku taringa nō tēnei rohe. He tino tere ngā pākeke. He tino tere ngā pākeke ki te kōrero Māori.

Pou reo recalled childhood memories of numerous speakers of te reo Māori. They noted that the loss of their elders had also led to a loss of old ways of speaking te reo Māori:

I au e tamariki ana, te huhua o rātau, aku koroua, e whaikōrero ana. I roto i au taku pōuri kāore au e pakeke ake kia pai ake taku rongo. I te wā e tamariki ana kāore pea e tino kaha tōku whakarongo. Engari i reira e mōhio ana. Ka rongo i a rātau e kōrero ana. Te reka, te rawe o ētahi o ngā koroua ki te whaikōrero. Koinei te āhuatanga i pakeke mai ai ahau.

Kāore i tino rongohia te reo o te reanga o tōku matua ināianei – he tino tere te tuku me te tuha.

Kua ngarongaro taua momo reo, kua matemate rātau.

Accordingly, pou reo talked about changes in the language and influences on the way te reo Māori was spoken in Wairoa now.

Standards of te reo Māori are being set elsewhere but impacting how te reo Māori used naturally here in Te Wairoa.

Kua rerekē te reo o nāianei. Anō nei he reo nō wāhi kē, he rerekē atu i te reo o ngā tīpuna.

Nō ngā tōpito o te motu te reo ka kōrerohia ināianei. Ehara nō te kāinga.

Local strategies and activities that have increased the use of te reo Māori

Pou reo described the initiatives that were providing positive support for te reo Māori at a national and community level, particularly Te Ataarangi, Te Kōhanga Reo, and Kura Kaupapa Māori. They felt that Te Ataarangi has played a central role in supporting te reo within Wairoa. Te Ataarangi has been running since 1979 after being developed by Kāterina Te Heikōkō Mataira and Ngoingoi Pewhairangi. It was modelled on The Silent Way developed by Caleb Gattegno and uses cuisenaire rods (rākau) as a foundation.

Within Te Wairoa, Te Ataarangi has been based in Te Kura Motuhake o Te Ataarangi, which has taken over 5,000 students since its establishment. For ten years prior to it opening, kura pō were held in Te Mahia, Nuhaka, Whakakāi and Wairoa. A key aspect of Te Ataarangi was that it was for everyone. Its aim was “whakaakohia te reo ahakoa ko wai, ahakoa nō hea.” A pou reo who had taught at Te Kura Motuhake described how, whenever she met former Te Ataarangi students in town, she would use te reo Māori.

Ka haere au ki te tāone, e hia kē ngā tāngata e mōhio kua kuhu ki te kura. Ki ahau ko te mea nui, ahakoa poto te wā, kua piki taua āhuatanga. Kua huri ō rātou ngākau, whakaaro rānei ki te reo.

He Kāinga Kōrerorero was an Ataarangi programme that supported whānau language development with an established network of mentors. Another, called Pokapū Rumaki, specifically targetted parents of tamariki in Kura Kaupapa Māori and Kōhanga Reo and supported them to speak te reo, “... ka ako rātau i ngā rerenga kōrero e hiahiatia ana e rātau.”

Koinā tētahi mahi i tīmatahia e mātau i Te Ataarangi. Ko te Pokapū Rumaki. Ko te Pokapū, ko te whakawhāiti he rōpū. Anā, kua tīmata mātau ... ki te kohikohi i ētahi mātua nō te Kura Kaupapa, rātau kāore anō kia ako i te reo. Anā ... [ki] te kohikohi i wētahi o te Kōhanga Reo. Ka kōrero au ... ka mea atu, kua kia rahi ake i te tekau ngā whānau kei a kōrua. Tekau mā tēnā, tekau ma tēnā. Mātaki mai wērā rā e pēhea ana. Kia tīmata rātau ki te kōrero i te kāinga, te wā kai pea. Nā te mea, me kai ia rā, ia rā. Nō reira, he wāhi pai tērā hei tīmatanga. Kia pai ai tā rātau kōrero ki wā rātau tamariki. Koinā te mea rerekē, kei te mōhio ngā mokopuna, kāore i te mōhio ngā mātua.

Kura Kaupapa Māori has also played a significant role in language maintenance and revitalisation, and one pou reo felt that local kura were doing well.

Te Kura Kaupapa. Kei te tino koa ki te reo kei te puta mai i a rātou. Kei te kaha rawa atu ngā kaiwhakaako ki te whakauru atu i ngā kupu hou, ngā kupu tawhito ki roto i wā rātau waiata ... Kei te waiatanga i roto i wā rātau waiata ka rongo au me tōku koa ki a rātau.

Pou reo pointed out that Ngāti Kahungunu Iwi Incorporated’s (NKII) focus on te reo Māori was growing.

Kei te tino aro ki te reo o Ngāti Kahungunu me te mahi a NKII mō te reo. Ngā mahi rangahau mō ngā kupu ake o Ngāti Kahungunu o tēnā pito, o tēnā pito.

Past strategies to develop kaikōrero for local marae had met with limited success but more strategies including iwi-led wānanga, and mentorship for young men, were being implemented.

Ināianei whakawhānui i te kōrero. Kia rua tekau pea ngā poi. Kia ākona ki ngā whakapapa, mahinga kai ... Kua mōhio nei mātau, ngā āhuatanga o te ao hurihuri.

Pou reo noted that kapa haka was strong within Wairoa, and one pointed out that Pā Haka, a festival where kapa haka groups from local marae perform, is another important initiative in Te Wairoa through which te reo Māori is promoted.

He moemoeā | Aspirations for te reo Māori

The pou reo shared their visions for te reo Māori in Wairoa, expressing their desire for the language to be heard everywhere in their community, and their thoughts as to how this could be achieved.

Māori-medium education

Four pou reo noted the importance of such initiatives as Te Kōhanga Reo, Te Ataarangi and Kura Kaupapa Māori, now and in the future. They also identified a need for te reo Māori to be taught in all schools. One thought it should be compulsory.

Ko te reo te reo tūturu o Aotearoa: me whakaako i roto i ngā kura katoa. Kāore he whiringa.

Normalisation

Normalisation of te reo Māori in Wairoa was seen as an important focus for the community. At a community level, Te Wairoa Reorua/Bilingual 2040 is an important initiative that “aims to support Wairoa to become bilingual by 2040”.⁷⁵ This initiative is the vision of four kaitiaki organisations: Te Kura Motuhake o Te Ataarangi; Ngā Kōhanga Reo o te rohe o Te Wairoa; Te Kura Kaupapa Māori o Ngāti Kahungunu o Te Wairoa; and Te Taiwhenua o Te Wairoa.

Pou reo supported the strategy, saying, “Te Reo Rua: kia haere ngātahi te reo Māori me te reo tauwiwi”. Another agreed that, with considerable effort and buy-in, the strategy could make a big difference to the use of te reo Māori in Wairoa, “Ko te reorua pea mehemea ka kaha tātau ki te mahi”.

Aside from Te Wairoa Reorua 2040, the Wairoa District Council is developing a distinct Māori language policy for the council. Pou reo recognised the importance of strengthening te reo Māori in the community, and would like to see te reo Māori be an integral part of the community, spoken by the majority of Māori, with a large number of speakers to carry the roles and responsibilities on the marae.

Kia noho tangata whenua te reo Māori ki roto i tēnei hāpori.

Kia kōrerohia te reo e te nui o tātou.

Kia noho mahana ngā pae o ō tātou marae.

Kia rongō i te reo i te marae ...

Pou reo hoped that future generations would, “... speak te reo Māori not dissimilar to reo of their tīpuna”, and that te reo would be used all the time at home and throughout the community:

[I] hope to hear reo anytime.

In my house we will be speaking Māori.

Ka kōrerongia te reo i roto i tēnei hāpori kua koa katoa wā tātau tīpuna.

Mehemea kei te ora ahau, taku hiahia kia rongō i te marae, i waho i te wharekai i nga wahi katoa. Ko te marae te wāhi ka tino tiro atu ahau. Hei tirohanga mā mātou, kia kōrero Māori tō mātou marae. Mehemea ka taea tērā, ka pīrangī ētahi atu marae ki te whai mai.

⁷⁵ Te Wairoa Reorua 2040. (2017, June 6). Retrieved from <https://www.hrc.co.nz/your-rights/indigenous-rights/our-work/te-wairoa-reorua-2040/>

Wairoa summary

- Wairoa was one of the communities surveyed in the 1970s survey. It showed diversity in the rohe with areas of high proficiency and of mixed proficiency within its various communities.
- In 2015, adults and tamariki had a wide range of proficiency in te reo Māori.
- Around a quarter of adults and one sixth of tamariki said that te reo Māori was the main language they used at home.
- Less than a third of adults and just under half the tamariki said they were using te reo Māori as much as they wanted.
- Intergenerational use of te reo Māori is happening in some whānau in Wairoa.
- The type of reo spoken in Wairoa has changed over time and the use of the local mita has declined.
- Some marae are peopled by highly proficient speakers of te reo Māori, while others are developing their proficient speakers.
- Wairoa has a 'moving pae' / pae nekeneke and some marae have strategies in place to develop kaikōrero.
- There are issues around negotiating the roles between kaumātua and a younger generation of kaikōrero who are taking their place on the paepae.
- Wairoa has a high Māori population of 60 percent compared with a national average of 15 percent. This provides a significant opportunity for normalisation of the town and its outlying rural communities.
- Wairoa has a number of te reo Māori strategies operating. Te Wairoa Reorua 2040/Bilingual 2040 strategy and the work of Ngāti Kahungunu Iwi. Pokapū rumaki to support parents of tamariki in Kura Kaupapa Māori and Kōhanga Reo, and Te Ataarangi have a strong impact, particularly through the programme Kāinga Kōrerorero which supports whānau language development with an established network of mentors, and through Te Kura Motuhake o Te Ataarangi (including kura pō). Pā Haka is also a significant event in the community.

15.

He pūrongo poto mō Taranaki

Extract from the Taranaki Community Report

He mihi

Mai i Parininihi ki Waitōtara, Waitōtara ki Taipake puta atu ki te motu whānui ka rere kokikoki te kōingoingō ki tēnā whare apakura, ki tēnā whare aituā. Ka tīparetia te tihi o Taranaki ki te pare kawakawa, he maimai aroha ki te ngahue tāngata kua ngū, kua matakerepō, kua ngaro atu ki te kāpunipuni o te hunga wairua, oti atu rā.

Otiia ngā waihotanga iho o rātou mā, kia hāpai tonu tātou i te taonga whakahirahira nei, i te reo Māori hei reo whakaruru, hei reo whakatupu, hei reo ora e!

First and foremost, this report is for the people of Taranaki, and reflects what whānau and pou reo—community leaders and advocates of te reo Māori—shared with us about the health of te reo Māori within the community and its value to whānau from Taranaki.

He kupu arataki | Setting the scene

Te āhua o te rangahau | Research approach

When carrying out this kind of research, relationships and credibility are highly important. A range of strategies were therefore employed to gain community support. Language revitalisation advocates, strategists and educators such as Te Reo o Taranaki were approached at the outset of the survey to discuss what kind of information would help inform local initiatives. Local iwi radio station Te Korimako o Taranaki provided exposure to the survey through promotion on their radio shows. The survey was also promoted at a number of significant hui and events. An online survey was promoted via email and language-based networks to get wider feedback.

We were asked to interview pou reo, who were community leaders and advocates of te reo Māori, and whānau, who were actively involved with te reo Māori, in order to gain a wider view of the Māori language in Taranaki.

Community researchers

We brought together an experienced team of four community researchers to carry out the fieldwork in Taranaki. The team came from multi-faceted backgrounds including health, education, te reo Māori advocacy, community, and business development. All of the team had whakapapa to iwi of Taranaki. Two of the team had previously been researchers in the 1995 Māori Language Survey in the Taranaki region. All of the team were bilingual and capable of interviewing across the spectrum of reo Māori language abilities. They understood the privilege of entering into whānau homes and operated with tikanga-based ethics and research practices. Having a team of four enabled flexibility to ensure participants were comfortable to share their stories. It also helped when there were whānau time constraints and busy schedules or challenges around large numbers of whānau members wishing to be interviewed in one time slot.

Te kōwhiri i te hunga kōrerorero | Participant selection

We selected seven pou reo who were each intimately involved in aspects of Māori language including hapū and iwi aspirations, education initiatives, language in the home strategies, adult education, media, and other focal areas. All seven had more than one specialisation and most wore multiple hats in the community. These pou reo provided invaluable information and guidance on potential whānau to approach, initiatives to be aware of and avenues to build awareness and disseminate findings. Upon completion of the interviews with pou reo, the research team started recruiting whānau participants in earnest.

It was important that whānau participants represented a wide range of abilities and experiences. In saying that, the sample group was not fully representative of all Māori in Taranaki. However, the research team generally agreed that those who were approached to participate did provide a general cross-section of the wider Taranaki Māori community. We selected whānau groups who represented a range of lived experiences, multi-generation groupings, a range of speaking abilities, and who had tamariki who were participating in English and/or Māori-medium learning environments. Larger whānau with multi-dwelling groupings were selected for this purpose. The research group sought to involve participants from across the many iwi within Taranaki as well as non-whakapapa related residents within whānau. In this regard, we interviewed a small group (two) non-Māori parents within Māori family groupings.

In all, we selected 80 individuals who came from ten whānau groupings. Seven participants were over the age of 70, including two over the age of 80 years. Sixteen participants were under 16 years old. Participants lived across 30 different households in Taranaki. Fourteen participants lived in a home either on their

own or with one other person, but had regular, daily contact with other family members. Some individuals were interviewed but not other members of their household (because of availability or choice). Five participants lived between two houses that included at least one house in Taranaki.

The research experience

It is a privilege to be a part of field research that takes place in homes, where people share their highs and lows, dreams and aspirations. The Taranaki participants shared a variety of experiences, including general acknowledgement that te reo Māori is not in optimum health in Taranaki. Only one of the seven participants over 70 years of age was a native speaker. One older participant recalled not speaking te reo because it was a language used to exclude her as a child (i.e. it was only used for private conversations that did not include her). Another participant also noted domestic violence made her fear speaking out or getting things wrong as a child. She realised that this had an effect on her throughout life, including on her attempts to learn te reo, even when she was in her seventies.

Significant effort is needed to make te reo Māori a living language in whānau homes. One participant noted their household (of two parents and three tamariki) made a concerted effort to nurture relationships with other whānau who used te reo Māori as their primary language at home. There was a concentration of reo speakers in families where tamariki attended (or had attended) some Kōhanga Reo or Puna Reo (e.g. Te Kōpae Piripono in New Plymouth) and Kura Kaupapa Māori. Te Reo o Taranaki was also a common link. Several adult participants had attended (or wished to attend) language classes through that programme, and some teachers had undergone some professional learning through Te Reo o Taranaki initiatives. Inspirational teachers were key to encouraging ongoing learning of te reo.

In summary, the project enabled participants to share a range of experiences, wants, needs, desires, and regrets regarding te reo Māori in their lives. As researchers we felt privileged and humbled by the willingness of all interviewees and survey participants to share significant parts of themselves and for that we will be eternally grateful. In particular, we wish to acknowledge one of the Taranaki participants who died months after the completion of the interview phase of this research. Huge thanks once again must be extended to all who participated in this project.

Nō reira, ka mihi tonu mātou ki a koutou katoa, e ngā iwi, e ngā karangatanga maha, nā koutou ngā taonga kōrero, ngā rau huia o maumahara i hura mai hei rau aroha, hei rau rangatira mō ngā uri whakatupu, mō ngā kuia, mō ngā tauheke o āpōpō. Tēnā koutou, tēnā koutou, tēnā koutou katoa.

Hinerangi Edwards and Kiwa Hammond

He tino kōrero | Highlights

The highlights below present a summary of findings from the interviews conducted with whānau in the community of Taranaki.

Ko wai mā kei te kōrero Māori, ki a wai? | Who is using it and who are they using it with?

The 62 adults and 18 tamariki who were interviewed in Taranaki were all involved in te reo Māori, either because they spoke it themselves or because they supported others who spoke it. They ranged in age from under 10 years old to over 80 years old.

Adults were most likely to have used te reo Māori with tamariki at home or anywhere they were together. Tamariki were most likely to have used te reo Māori with their parents, grandparents, aunts and uncles or siblings anywhere they were together. Both adults and tamariki were most likely to use te reo Māori with their Māori-speaking friends and acquaintances only some of the time.

At marae, conversations between or among generations on the marae were most likely to be a mix of Māori and English. Adults noticed that conversations in te reo Māori only were most likely to happen between kaumātua and tamariki.

E kōrerotia ana te reo Māori i hea? | Where is te reo Māori being used?

Within their whānau adults and tamariki said that they used te reo Māori wherever they were together. Most adults and tamariki lived in households where both te reo Māori and English or another language were used. A quarter of the adults and half the tamariki said that Māori was the main language they used at home. Twelve adults and eight tamariki were connected to a second household, and of these, two adults and three tamariki identified Māori as the main language used at home. Most of those who said te reo Māori was the main language at home also reported the use of English or another language at home.

In the community te reo Māori was used in a range of places, most often at marae and in Māori-medium education settings.

He pēhea te kaha, te rahi o te kōrero? | How well and how much is te reo Māori being used?

The ability of adults and tamariki to speak, write, understand and read te reo Māori covered a wide range. Most adults reported their ability sat in the range from 'well' to 'not very well'.

TABLE 50 Adults' ability to speak, write, understand and read te reo Māori in Taranaki

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	7	9	12	12
Well	16	15	18	17
Fairly well	16	14	16	11
Not very well	14	17	15	16
No more than a few words or phrases	9	7	1	6

TABLE 51 Tamariki ability to speak, write, understand and read te reo Māori in Taranaki

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	4	6	3	6
Well	2	3	5	4
Fairly well	7	2	7	3
Not very well	4	4	3	2
No more than a few words or phrases	1	3	0	3

Thirteen adults and five tamariki said they were using te reo Māori as much as they wanted to in their everyday life. Forty-six adults and eight tamariki said they were not using te reo Māori as much as they wanted to. Four adults and one tamaiti were unsure.

He aha ngā kaupapa e kawea ana ki te reo Māori? | What is te reo Māori being used for?

We asked adults and tamariki what they talked about in te reo Māori with whānau members and what te reo Māori was used for at the marae and at school. Adults said that, with whānau, they were most likely to talk about anything and everything, rather than being limited to specific topics. Similarly, tamariki who used te reo Māori were likely to talk about anything and everything, and also about school and learning or about their day.

At the marae, it was karanga, whaikōrero, karakia and to a lesser extent the formal parts of hui that were likely to be conducted entirely or mostly in te reo Māori. In contrast, conversations during meal preparation were a mix of te reo Māori and English. At school, tamariki were more likely to use te reo Māori in the classroom than in the playground.

He aha ngā take e kōrerotia ai te reo Māori, kāore rānei e kōrerotia, i tēnā horopaki, i tēnā horopaki? | Why is or isn't it being used in particular situations?

We asked adults about using te reo Māori in their work, study, or voluntary or community work. They said it was easier to do so in some contexts than in others. For example, it was easier when reo Māori use was seen as normal, in Māori contexts, or when there were other reo Māori speakers to talk with.

However, when there was no one to speak te reo Māori with, or when they felt their ability in te reo Māori was limited, adults found it more difficult to use te reo Māori. Adults also found it difficult to use te reo Māori when they were in English-language environments.

We asked adults and tamariki when they liked using te reo Māori and when it was easy for them to do so. The main reasons adults liked to use te reo Māori were because it was part of their identity as Māori, they liked speaking te reo Māori—particularly with tamariki and mokopuna—and they thought it was a beautiful, complex language. Having a reo Māori connection or relationship with a person, having Māori speakers who supported their use of te reo Māori, and being in wāhi Māori were the main factors that made it easy for them to use te reo Māori with their Māori-speaking friends and acquaintances.

The main reasons tamariki liked to use te reo Māori were because they thought it was part of their identity as Māori, and because they saw it as fun or cool. For tamariki, having reo Māori connections or relationships with people, or being in a wāhi Māori, such as at a kura or marae, were the main factors that made it easy for them to use te reo Māori with their Māori-speaking friends.

He aha ngā momo tautoko e mātua hiahiatia ana ki te whakahoki mai i te reo Māori hei reo mataora tonu, hei reo kōrerorero noa o ia rā? | What is needed to further support communities and whānau to normalise the use of te reo Māori in homes and communities?

Adults in Taranaki identified that having someone to kōrero Māori with, and learning te reo Māori, were the main things that would help them to use te reo Māori more in their homes, friendships, and also in their communities, and in work, study and voluntary work. Tamariki said that having someone to kōrero Māori with was the main thing that would help them to use te reo Māori at home, in friendships, at school, and in other places.

TABLE 52 Things that would help adults in Taranaki to use more te reo Māori

	Having someone to kōrero Māori with	Learning te reo Māori: access to Māori education resources	Making a personal commitment to use/learn te reo Māori	Promotion and visibility of te reo Māori
At home	√	√	√	
In friendships	√	√		√
In communities	√	√		√
For work/study /voluntary work	√	√		

TABLE 53 Things that would help tamariki in Taranaki to use more te reo Māori

	Having someone to kōrero Māori with	Learning te reo Māori: access to Māori education resources
At home	√	√
In friendships	√	
At school	√	
Other places	√	√

Shifts in te reo Māori in Taranaki

The Zero–Passive–Active (ZePA) model identifies factors that impact positively (right-shift) or negatively (left-shift) on the use of te reo Māori. Right-shifting factors move a community towards an **Active** state and can lead to improvement in the health of the Māori language. Left-shifting factors move a community towards a **Zero** state, and may have a negative impact on the health of the language. Both right-shifting and left-shifting factors can exist in a community at the same time and include attitudes, decisions, behaviours and activities that may impact on the use of te reo Māori. We use the ZePA model here to add to an overall picture of language health in Taranaki. The following are quotes from adults and tamariki that illustrate some of the right- and left-shifting factors occurring in the community.

Right shifts that are happening in Taranaki



When adults and tamariki talked about things that helped or motivated them to speak te reo Māori, their comments reflected some right-shifting factors in the community. For example:

- Whakatū wānanga mō ā tātou rangatahi o Taranaki Rohe kia tūtakitaki rātou.
- Hearing the reo and being around it normalises it. A total immersion environment is helpful.
- Te whai hoa—kia whai tahi māua i te reo.

- I haere au ki te Kōhanga Reo—e maumahara au.
- There was a lot of Māori spoken at Tū Mai Taranaki Festival where whānau performed
- I ngā wā ka tūtaki mātou ko ngā hoa mahi ki te inu kawhe.
- We sing together and through the waiata I learn te reo.
- Being comfortable in your community around friends, family, the people your work with. Just normal life, and te reo being a natural part of life.
- Managing rugby teams—it's easy if there are Māori kids in the teams. They are open to hearing, using te reo.

Left shifts that are happening in Taranaki



When adults and tamariki talked about things that made it difficult to speak te reo Māori, their comments reflected some left-shifting factors in the community. For example:

- Kāore au i mōhio ngā kupu hei whāngai, hei whakaatu ki aku tamariki.
- It's difficult when I feel whakamā. When someone comes in to work and speaks in te reo full force.
- When people don't understand te reo I try to explain to them but they get angry.
- Too shy to say something wrong.
- Mō te nuinga o te wā, ka whakaaro au i roto i te reo Pākehā, ka pānui au i roto i te reo Pākehā.
- [Because there are no te reo signs] We need more visual signs of reo in our community
- I wish I had listened at school when I attended as a student.
- Kua korekore ērā momo pāhake o mua. Ko ngā momo tāngata māhaki ērā, ngā pou rama mō te hunga i te pōuri. Kāore he tautoko, he whakangungu anō i tērā hunga kaha āwhina.

Right-shifting factors included attitudes and small acts that were meaningfully worked into daily life. Left-shifting factors tended to place te reo Māori speakers in uncomfortable or isolated positions where Māori use is not seen as normal.

This section shows how attitudes, decisions, behaviours and activities can be viewed as right-shifting factors that identify what works for te reo Māori in Taranaki, or left-shifting factors which are barriers to the use of te reo Māori. Using the ZePA model to look at the many factors that appear in the following section of this report can point to ways forward for Taranaki to improve the use of te reo Māori at different levels, including at home, at school, in workplaces (paid and voluntary), in study settings, and in the community at large.

He kaupapa kōrero | Background

Te whenua

Mai i Parininihi ki Waitōtara ki Taipake ki raro i te maru o te maunga o Taranaki.

Taranaki Rohe is on the west coast of the North Island and its centre is Taranaki maunga. The main urban centre of the region is the city of New Plymouth.

Iwi

Mana whenua within Taranaki include Ngāti Tama, Ngāti Mutunga, Te Atiawa, Ngāti Maru, Taranaki, Ngā Ruahine, Ngāti Ruanui, Te Pakakohi, Tangahoe, and Ngā Rauru Kītahi.

According to the 2013 Census, 14,931 people (14% of the population) affiliate with at least one iwi. Of these, 3,831 people were of Te Ātiawa ki Taranaki descent, 1,827 were of Ngāti Ruanui descent and 1,809 were of Ngāpuhi descent. Other Taranaki iwi in the area included Ngā Ruahine (1,776 people), Taranaki (1,689 people), Ngāti Mutunga (Taranaki) (759 people), Ngā Rauru (717 people), Ngāti Tama ki Taranaki (387 people) and Ngāti Maru (294 people) (Census 2013).⁷⁶

Population

According to the 2013 census, almost 110,000 people usually live in the three territorial authority areas that form the Taranaki region. Māori make up 17% of the population. Those with European ethnicity make up 86% of the population.

There is a variation across the districts in the percentage of Māori who speak te reo Māori. In South Taranaki District, 21% of Māori speak te reo Māori; in New Plymouth District, 17% of Māori speak te reo Māori, and in Stratford District the figure is 13%. Four percent of the total population in Taranaki speak te reo Māori.

In comparison, Māori make up 15% of the national population and Pākehā make up 74%⁷⁷ (Census 2013). For New Zealand as a whole, 21% of Māori speak te reo Māori. The most common language spoken apart from English is te reo Māori, which is spoken by nearly 4% of the total population (Census 2013).

Te reo Māori in Taranaki in the 1970s

The community reports for Waitara, New Plymouth and Ōkato, and Pātea from the 1970s reo Māori survey undertaken by Richard Benton and his team provide an historical insight to the issues around te reo Māori in sections of the Taranaki community four decades ago. The following material is from those reports.

Community report: The Māori language in Waitara

At the time of the surveys (1977) the largest iwi affiliation of those interviewed in Waitara was Te Ati Awa who made up half the people interviewed. The next largest group was Taranaki (10%).

Use of the Māori language in the household

In Waitara English was the main language for everyday use in most households. There were 20 homes with children in the survey, and English was the only language used in 16 and main language used in four homes. In those homes, parents said that they often spoke Māori to each other, especially when they didn't want their children to understand them. In the ten homes without children English was the main language in eight and in the other two Māori was spoken with friends and visitors who could use the language.

Many people were worried that because so few people could speak Māori in Waitara the language could die out altogether. As English had already replaced Māori as the main language spoken in the home and community, some people gave it little chance of staying alive. Most of the adults under 45 could not speak Māori well, and so could not teach it to their children. Some parents were learning the language at night school or on local marae, and were trying to speak Māori more often in the home. Others were happy to let the schools start teaching the children Māori—in fact many people wanted Māori taught, especially at the primary level. Some people said that their children needed to understand English better to help them get a job, while others said that they had to know the Māori language and culture if they wanted to see themselves as Māori and be proud of it. This was very important nowadays as more marriages between Māori and Pākehā were taking place, and people were moving to larger towns and cities, away from their marae and family groups. Most people agreed that Māori was still needed for important ceremonies on local marae.

⁷⁶ For the census, more than one iwi could be selected.

⁷⁷ For the census, more than one ethnicity could be selected.

Community report: The Māori language in New Plymouth and Ōkato⁷⁸

At the time of the surveys (1977) in New Plymouth and Ōkato the largest iwi affiliation of those interviewed was Te Ati Awa (19%) with Ngāpuhi (11%) the second largest group.

Use of the Māori language in the household

In New Plymouth and Ōkato English was the main language spoken in the homes. There were 49 households with children visited in New Plymouth and in 24 of them English was the only language used. In three households Māori and English were used equally, and while some Māori was spoken in the remaining 16 households, English was the language used most often. In Ōkato, all six households had children; in two of them Māori was spoken occasionally by the adults. There were 14 households without children and Māori was the main language in only one.

While there were few fluent speakers of Māori, many of the people we spoke with recognized the cultural value of the language not only for the Māori race but also for New Zealand. There was, therefore, much support for the teaching of Māori in schools, and some of the people we spoke with were attending night courses to improve their knowledge.

... it was clear that most of the local schools were keen about the Māori language and Māoritanga, compared with those of a generation or two ago. There are now Māori language courses in schools, on marae and in the homes that emphasize the cultural value of Māori rather than its worthlessness in the market place. As they expand, it is to be hoped that the mana of the language will be restored. Is it too late to take up the struggle again? The answer lies with the people of New Plymouth and Ōkato themselves.

Community report: The Māori language in Pātea⁷⁹

At the time of the surveys (1977) the largest iwi affiliation of those interviewed in Patea was Ngā Rauru with 44 people (one third). Ngāti Ruanui was the next largest iwi, with 24 people (one fifth).

Use of the Māori language in the household

In Patea English was the main language used in most households visited. There were 21 homes with dependent children visited and in 17 people spoke about everyday matters in English. In the remaining four Māori was often used by parents, but English was the language spoken most of the time.

Although English has taken over from Māori as the everyday language in the household and community, the Māori language is still important in the culture and lives of many of the people we spoke to, particularly among the kaumatua age group. Many young adults and parents were sorry they could not speak Māori beyond simple words and phrases. But even though these people felt it was too late for them to start learning the language now, others were attending Māori culture and language classes at night school, and there were many people who wanted Māori taught in schools. Some of the people we spoke with felt that only the school could teach their children Māori; they were not trained to do so themselves. ... many people we met belonged to Māori cultural groups where action songs, haka and local oral traditions were learned and performed with much pride.

Many of the people we spoke with were worried that Māori in the area might die out altogether, but since the time of the survey a lot has been done to stop this happening. Night classes in schools and informal lessons in private homes have been well attended by adults—both Māori and Pākehā, while the Kōhanga Reo scheme is likely to give the community's pre-school children a good start in learning to use the language as easily as they now use English.

78 Smith, L and Benton, R. (1982). *The Māori language in New Plymouth and Ōkato*. (Pānui whakamōhio Information bulletin 7). Wellington: New Zealand Council for Educational Research.

79 Smith, L (1983). *The Māori language in Pātea*. (Pānui whakamōhio Information bulletin 82). Wellington: New Zealand Council for Educational Research.

He kōrero nō Taranaki | A view from Taranaki

This overview of te reo Māori in Taranaki is collated from interviews with seven pou reo who were drawn from te reo Māori experts, educationalists, teachers in Ataarangi, iwi leaders, a chief executive officer, and academics. They included Ruakere Hond (Taranaki, Ngāti Ruanui), Archie Hurunui (Ngā Rauru, Ngāti Ruanui), Wharehoka Wano (Taranaki, Te Atiawa, Ngāti Awa), Moringa Kumeroa (Ngāti Ruanui), and Mitchell Ritai (Te Atiawa, Taranaki, Ngā Ruahine, Ngāti Mutunga).⁸⁰ Below are some of the many whakaaro and aspirations that they shared with us about te reo Māori in Taranaki.

Taranaki has a legendary tradition of passive resistance, and of standing together for the advancement of Māori causes. This tradition was carried throughout last century, and into the Māori language revitalisation movement. From the 1970s there has been a strong presence of people from Taranaki at the forefront of such initiatives of national importance as the 1972 Māori Language Petition, and the establishment of legislative space for kaupapa Māori education and broadcasting in Aotearoa.

From this proactive stance, many reo Māori initiatives in the region have been established. Pou reo talked about Kura Kaupapa Māori, Kōhanga Reo, Te Kōpae Piripono Puna Reo, Te Ataarangi, Kāpunipuni, Te Korimako radio station. They also talked about groups and activities such as Ngā Purapura (te kapa poi), haupoi (hockey), takapora, kauhoe, hōpuapua, māra and mahi hākinakina.

Kura Kaupapa e toru. Ētehi o ngā Kōhanga.

Te Kōpae Piripono—he tino hua, he tino tauria. Ka kōrero Māori ngā tamariki [i] waho.

Pou reo reo also talked about the important role that te reo Māori plays at marae and particular local events such as the 18th at Parihaka, and Te Rā o Pōmare. Other things they mentioned were wānanga, rumaki reo, and whare karakia.

I tupu ki te reo, me te hāhi (Katorika). Ko te reo Māori te reo anake e whakaae ki te kawae ngā karakia.

Key drivers for te reo initiatives in Taranaki

Some kaumātua from Taranaki recognised the loss of te reo Māori in the region some decades ago and were active in the movement to revitalise te reo Māori from the 1970s. Pou reo talked about the loss of that generation of supportive kaumātua.

Kua korekore ērā momo pāhake o mua. Ko ngā momo tāngata māhaki ērā, ngā pou rama mō te hunga i te pōuri. Kāore he tautoko, he whakangungu anō i tērā hunga kaha āwhina.

Pou reo noted that, even in those days, intergenerational conversation had diminished, and some kaumātua who spoke te reo Māori only used it with their own generation at that time.

I taua wā i kōrero Māori ngā tauheke i waenga i a rātou anō. Kāore ki te hunga tamariki.

Speaking about more recent times, pou reo felt that some youth were under the impression that te reo Māori was just for performing kapa haka on the stage.

Arā ētahi tamariki kei te kōrero i te reo, kei te mahi kapa haka engari kei te āwangawanga mō te atamira te reo Māori. Ahakoa he hua o tērā 'ko te ao kē tō atamira'.

Local strategies and activities that have increased the use of te reo Māori

Aside from the important initiatives of Kōhanga Reo and Kura Kaupapa Māori, an early initiative that one pou reo mentioned was a wānanga for young people, and Te Ataarangi.

1980 i tū tētahi wānanga mō te hunga rangatahi. Toru wiki te roa. I pōwhiritia te tokopae o ngā whanaunga. I ako waiata mātou, i uru atu tōku whānau ki roto i aua mahi.

Nā Buster Walden te kaupapa o Te Ataarangi i kawae mai ki roto o Taranaki.

⁸⁰ Two pou reo did not wish to be named.

Pou reo identified Te Reo o Taranaki as a recent local language strategy that was gaining momentum.

Te reo o Taranaki. Rautaki reo o Taranaki. E hoki ki te maunga me tōna mita!

He rautaki reo tō Taranaki. Ātaahua te hanga. Whakatinana, whakatanga te rautaki reo, kia kua e noho pūpū noa.

Pou reo noted that challenges remained. Language-learning courses were not always successful at getting people speaking te reo Māori, and pou rep was concerned about handing the responsibility of whaikōrero on to young people:

Whitu tau i mua i hoki mai, kua kite atu i ngā kaupapa reo kua whakatūria engari he mea hei ako i te reo, ehara mō te kōrero i te reo.

Āhei a te tamaiti ki te tū ki te karanga, whaikōrero? Kāore i pērā i au i reira. I hoatu ngā tumuaki tō rātou mana ki ngā pēpi.

Despite these challenges, pou reo were highly motivated to keep moving ahead with regard to growing te reo Māori speakers in the region.

He moemoeā | Aspirations for te reo Māori

Normalisation

The pou reo recognised the importance of a language strategy, Te Reo o Taranaki, in normalising the use of te reo Māori in the region. They noted that a community of te reo Māori speakers was still developing, and that speaking te reo in the home was vital.

He nui ngā kāinga reo Māori ki tēnei takiwā. Nui ake pea ngā painga ka hua mai i te kāinga/whare kōrero Māori. Kia reorua te hapori. Kia māori (natural) te reo Māori. He maha ngā hoa kōrero Māori o aku tamariki, ā, ko te reo Māori te tino, te reo matua, hei reo rangatira. 'Ko tōku reo rangatira ko te reo Māori hei pou mō te reo Māori.' Kia reo Māori te reo o ia rā.

They recognised that greater financial support for rumaki-level learning at kura was required.

Ko te wawata, nei ka kaha tētehi roopu te tiaki tētehi mahi rumaki – hoatu pūtea kia taea te whakaora i te reo. He wawata anō kei roto o Parihaka he wāhi rumaki.

Pou reo recognised the vital role that children play in increasing the use of te reo Māori in Taranaki. They expressed their hope that tamariki graduating from Kura Kaupapa Māori would eventually take on roles at their marae, and that marae would once again be replete with speakers of te reo Māori.

Kia pūmau ngā tamariki o te kura, kia hoki atu hei raukura mō ō rātou marae.

Kua kī ngā paepae o ngā marae. Kua Māori katoa te ao o te tamaiti. Me whakaōpaki tō tātou reo Māori. E ora tonu ana te reo kua haere ngātahi te reo me te ao. He reo ka rangona i te ao, i te pō i taka ngāwari i te ngutu. Kei te noho whaiāipo te tangata me te reo. Whakatū he wānanga ki konei, kia noho tahi tātou a Taranaki.

Ko ā tātou tamariki, rangatahi ka mahi katoa ki te whenua, awa, moana. Mahi oranga, te reo o te taiao, ao hurihuri.

One pou reo felt it was important for tamariki to be involved with the natural environment in the region, so that they could learn the language of the land, river and sea:

Ko ā tātou tamariki, rangatahi ka mahi katoa ki te whenua, awa, moana. Mahi oranga, te reo o te taiao, ao hurihuri.

Pou reo hoped to see te reo Māori places established in Taranaki in order to promote its use. Indeed, they hoped that in the future, te reo Māori would be spoken everywhere in the region.

Kia whakatū wāhi reo Māori, arā, he whare kai, aha rānei, hei wāhi haumaruru ki te kōrero i te reo Māori.

Ahako te wāhi ka kōrero reo Māori te tuatahi. Ka pērā te hunga Māori te tuatahi, kua mō te mea Pākehā te tuatahi. Ko te reo Māori te tino reo ki Taranaki. Kāore e kore ka pakari ki ngā kāinga, ki ngā mokopuna.

Me whakarite tētehi wāhi noho mō te reo Māori.

Taranaki summary

- A number of communities within Taranaki were interviewed as part of the 1970s survey and English was the main language used in the homes in these communities.
- In 2015, adults and tamariki interviewed in Taranaki as part of Te Ahu o te Reo had a wide range of proficiency in te reo Māori.
- A quarter of the adults and half the tamariki said that Māori was the main language they used at home.
- Around one fifth of the adults and nearly a third of the children were using te reo as much as they wanted to.
- Intergenerational use of te reo is happening in some whānau in Taranaki.
- Taranaki has a greater percentage (86 percent) of Europeans than the national average (74 percent) and slightly higher percentage of Māori (17 percent) than the national average (15 percent). This could make normalisation of te reo Māori harder in the community.
- Local language revitalisation initiatives include the Pōkaitahi Kāpunipuni Reo qualification, which aims to increase competence in te reo o Taranaki amongst those with the highest levels of language proficiency.
- Te Reo o Taranaki is a significant language strategy that supports revitalisation of te reo Māori in Taranaki.

16.

He pūrongo poto mō Ōtautahi

Extract from the Ōtautahi Community Report

He mihi

Papaki kau ana ngā tai o Mahaanui, e rere ana a Roimata me Hupe mō ō tātou pou reo kua hinga i ngā tau o mua, ngā pōua, ngā taua, nāia te tangi, nāia te matapōrehu mō koutou. Ko ngā mate tuatinitini, tuamanomano o te wā, hanatu rā koutou ki te kāinga wairua i te rangi, ki te kāinga tūturu o te tangata, okioki mai rā. Ko tātou te hunga ora, ngā kaikawe o te reo me ōna tikanga nei rā te whakamiha ki a koutou.

Tēnei te mihi o Ngāi Tūāhuriri, Ngāi Tahu whānui ki a koutou ngā whānau reo Māori o Ōtautahi i tautoko i tēnei kaupapa Te Ahu o te Reo. He kaupapa whakahirahira e mātai ana i te ora o te reo Māori i te haporī nei i Ōtautahi.

First and foremost, this report is for the people of Ōtautahi, and reflects what whānau and pou reo—community leaders and advocates of te reo Māori—shared with us about the health of te reo Māori within the community and its value to whānau from Ōtautahi.

He kupu arataki | Setting the scene

Te āhua o te rangahau | Research approach

Our approach to the research was from a positive paradigm that would tell our story about the health of our language and how we are using it in communication today. Iwi leaders were involved from the start. We enlisted their support for the study and their help to co-construct the methodological framework for our work in Christchurch. Getting iwi support was paramount to the success of the project itself and we were able to establish good relationships with mana whenua Ngāi Tūāhuriri, Ngāi Tahu and with pou reo who were Mātā Waka. They supported us to identify and engage with whānau who were speakers of te reo.

Community researchers

In selecting community researchers we looked at language proficiency, experience working with Māori whānau, and knowledge of communities of speakers within the greater Christchurch area. We selected two community researchers, Te Pononga Tamati-Eliffe and Rhea Waretini. They were young parents who had recently graduated from language immersion programmes. Their experiences gave them insight into the younger generation of te reo Māori speakers. The lead community researcher has many years of experience in teaching, language revitalisation and immersion education initiatives in the community and with iwi.

The Kotahi Mano Kāika (KMK) team from Te Rūnanga o Ngāi Tahu were helpful in identifying participants who represented a mix of local iwi and mātā waka and at least two generations of speakers. Additional community questions were added to gauge awareness of the Ngāi Tahu KMK te reo activities.

Te kōwhiri i te hunga kōrerorero | Participant selection

First we identified pou reo, who were community leaders and advocates of te reo Māori, to give us their perspectives, and assist in identifying whānau to participate. There appeared to be two generations of pou reo, those with a native speaking proficiency who were mainly 65 years and older, and those second-language learners in the 35–50 year age range who have raised their tamariki to speak te reo Māori as their first language.

The seven pou reo we chose represented immersion education, iwi, broadcasting, and tertiary organisations. Iwi representation amongst the seven pou reo included Ngāi Tahu, Ngāti Porou, Ngāpuhi and Tainui. Interviews were held in homes, in workplaces and on the marae. Interviews with pou reo provided an historical overview of language revitalisation activities in the greater Christchurch area spanning three or more generations, and valuable narrative around key drivers for language shifts in the community and intergenerational transfer of the language in the community and home.

We interviewed 80 whānau participants, of whom 41 were female and 39 were male. Half had Ngāi Tahu whakapapa as their iwi or one of their iwi. The others had a range of iwi affiliations. Half of the 80 participants were under the age of 40. Factors that guided the selection of whānau were:

- Intergenerational transfer (two or more generations of the whānau spoke Māori)
- Intermediate to advanced proficiency of speakers.

We interviewed some participants who were at a beginner level of learning Māori, because they were part of an extended Māori-speaking whānau.

The research experience

Overall the research experience was very enlightening. The three generations of families we interviewed gave us rich data about language repression and language revitalisation within individual whānau and in

the wider community. They told us about language learning opportunities, enablers and barriers. More importantly they told us their personal stories of the passion and drive within whānau to reinvigorate te reo Māori as a language of communication and an aid in reconstructing their identity as Māori in a large urban-based community.

The main group of participants were parents and grandparents who were mainly second-language learners with only a few native speakers over 65. A smaller group of second-language learners had also led revitalisation activities in the community. There was also a strong youth representation among our participants, who gave us clear messages that te reo Māori needs to be exciting and relevant to meet their current needs as well as the needs and aspirations of their parents and grandparents.

This study provides a snapshot of whānau in the Ōtautahi Māori speaking community. We talked to a mix of generations and they gave clear messages that the language is alive and is being spoken. They told us of the huge effort has been expended to revitalise te reo Māori in Ōtautahi in the past 30 years or more on the wave of national and regional initiatives. Ngāi Tahu has led a strong language campaign to produce speakers of te reo Māori in the past 15 years through implementing their strategy Kotahi Mano Kāika, Kotahi Mano Wawata. However there is still a strong risk of continued language decline if younger generations do not carry forward the legacy of Māori language advocacy, language planning and the passion and drive to raise their tamariki as speakers of te reo Māori.

Nō reira, nei rā te owha ki ngā whānau reo Māori o Ōtautahi, kia kamakama kia kurapa. Mā koutou, mā tātou te reo ka ora! Tēnā koutou, tēnā koutou, tēnā koutou katoa.

Lynne Harata Te Aika

He tino kōrero | Highlights

The highlights below present a summary of findings from the interviews conducted with whānau in the community of Ōtautahi.

Ko wai mā kei te kōrero Māori, ki a wai? | Who is using it and who are they using it with?

The 54 adults and 26 tamariki who were interviewed in Christchurch were all involved in te reo Māori, either because they spoke it themselves or because they supported others who spoke it. They ranged in age from under 10 years old to over 65 years old.

Within their whānau, adults were most likely to have used te reo Māori with their tamariki, their mothers, or their partners. Tamariki were most likely to have used te reo Māori with their parents, siblings and grandparents. Adults and tamariki used te reo Māori with their Māori-speaking friends and acquaintances, but only some of the time.

At marae, conversations between and among generations were most likely to be in a mix of Māori and English. Adults noticed that conversations between adults and tamariki were somewhat more likely to be all or mostly in te reo Māori than for other groups.

E kōrerotia ana te reo Māori i hea? | Where is te reo Māori being used?

Most adults and tamariki lived in households where both te reo Māori and English or another language were used. Thirteen adults and 14 tamariki said that Māori was the main language they used at home. Three adults and six tamariki were connected to a second household, and of these, one adult and two tamariki identified Māori as the main language used at home. Most of those who said te reo Māori was the main language at home also reported the use of English or another language at home.

In the community te reo Māori was used most often at Kura Kaupapa Māori, followed by education settings generally and at marae, as well as in a range of other places.

He pēhea te kaha, te rahi o te kōrero? | How well and how much is te reo Māori being used?

Around two-thirds of the adults and tamariki interviewed said they could speak, write, understand and read te reo Māori well or very well. More adults understood and read te reo Māori well or very well than spoke or wrote it. Most of the tamariki said they could speak, write, understand and read te reo Māori well or very well.

TABLE 54 Things that would help adults in Christchurch to use more te reo Māori

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	16	18	21	20
Well	19	18	21	22
Fairly well	12	9	9	10
Not very well	7	7	3	2
No more than a few words or phrases	0	1	0	0

TABLE 55 Things that would help tamariki in Christchurch to use more te reo Māori

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	10	10	13	13
Well	8	10	8	10
Fairly well	7	5	4	2
Not very well	1	1	1	1
No more than a few words or phrases	0	0	0	0

Eleven adults and 26 tamariki said they were using te reo Māori as much as they wanted to in their everyday life. Forty adults and 11 tamariki said they were not using te reo Māori as much as they wanted to. One adult and one tamaiti were unsure.

He aha ngā kaupapa e kawea ana ki te reo Māori? | What is te reo Māori being used for?

We asked adults and tamariki what they talked about in te reo Māori with whānau members and what te reo Māori was used for at the marae and at school. Adults said that, with whānau, they were likely to talk about anything and everything, including about their day and about particular topics. Tamariki said they were likely to talk about anything and everything, or about particular topics.

At the marae, it was karanga, whaikōrero, karakia and to a lesser extent the formal parts of hui that were likely to be conducted entirely or mostly in te reo Māori. In contrast, conversations during meal preparation were a mix of te reo Māori and English.

At school, tamariki were more likely to use te reo Māori in the classroom than in the playground.

He aha ngā take e kōrerotia ai te reo Māori, kāore rānei e kōrerotia, i tēnā horopaki, i tēnā horopaki? | Why is or isn't it being used in particular situations?

We asked adults about using te reo Māori in their work, study, or voluntary or community work. They said it was easier to do so in some contexts than in others. For example, it was easier when te reo Māori use was seen as normal, when there were other reo Māori speakers to talk with, and when there were fluent speakers around. However, when there was no one speak te reo Māori with, or when adults felt their ability in te reo Māori was limited, they found it more difficult to use te reo Māori. Adults also found it difficult to use te reo Māori when they were in English-language environments, or when adults thought topics or kaupapa were difficult to talk about in te reo Māori.

We asked adults and tamariki when they liked using te reo Māori and when it was easy for them to do so. The main reasons adults liked to use te reo Māori were because it was part of their identity as Māori, because they thought it was a beautiful, complex language, and a good way to communicate, particularly with tamariki and mokopuna. Māori occasions, kaupapa and environments, or having other reo Māori speakers at their own level were the main factors that made it easy for them to use te reo Māori with their Māori-speaking friends and acquaintances.

The main reasons tamariki liked to use te reo Māori were because they thought it was part of their identity as Māori, because they wanted to help revitalise te reo Māori, and because they saw it as fun or cool. For tamariki, having people to kōrero Māori with was the main thing they felt would help them to use te reo Māori with their friends.

He aha ngā momo tautoko e mātua hiahiatia ana ki te whakahoki mai i te reo Māori hei reo mataora tonu, hei reo kōrerorero noa o ia rā? | What is needed to further support communities and whānau to normalise the use of te reo Māori in homes and communities?

Adults in Ōtautahi identified that having someone to kōrero Māori with and learning te reo Māori were the main things that would help them to use te reo Māori more in their homes and friendships and also in their communities, and in work, study and voluntary work. Tamariki said that having someone to kōrero Māori with was the main thing that would help them to use te reo Māori at home, in friendships, at school and in other places.

TABLE 56 What would help adults in Christchurch to use te reo Māori more?

	Having someone to kōrero Māori with	Learning te reo Māori: access to Māori education resources	Promotion and visibility of te reo Māori	Making a personal commitment to use/learn te reo Māori
At home	√	√		√
In friendships	√	√	√	
In communities	√	√	√	
For work/study/ voluntary work	√	√		

TABLE 57 What would help tamariki in Christchurch to use te reo Māori more?

	Having someone to kōrero Māori with	Learning te reo Māori: access to Māori education resources
At home	√	√
In friendships	√	
At school	√	
Other places	√	√

Shifts in te reo Māori in Christchurch

The Zero–Passive–Active (ZePA) model identifies factors that impact positively (right-shift) or negatively (left-shift) on the use of te reo Māori. Right-shifting factors move a community towards an **Active** state and can lead to improvement in the health of the Māori language. Left-shifting factors move a community towards a **Zero** state, and may have a negative impact on the health of the language. Both right-shifting and left-shifting factors can exist in a community at the same time and include attitudes, decisions, behaviours and activities that may impact on the use of te reo Māori. We use the ZePA model here to add to an overall picture of language health in Ōtautahi. The following are quotes from adults and tamariki that illustrate some of the right- and left-shifting factors occurring in the community.

Right shifts that are happening in Christchurch



When adults and tamariki talked about things that helped or motivated them to speak te reo Māori, their comments reflected some right-shifting factors in the community. For example:

- Having culturally supportive people around. They accept and encourage te reo even if they don't speak it.
- I know how passionate and dedicated they are so it influences me. It would almost be unnatural to speak English with them.
- My kids—hearing them speak in reo with others makes me want to carry on and speak reo.
- It's good for keeping secrets from people that can't understand us.
- It's good for sharing a joke, it's fun!
- I like using it with my friends because I can. There's no pressure, and it being exclusive makes it cool.
- Making the conscious decision to only speak te reo (like at home).
- Mahi ako ki te puna wānaka.
- Attending special events—Manu Kōrero, Matatini.
- Kei aua wāhi te reo Māori i ngā wā katoa.

Left shifts that are happening in Christchurch



When adults and tamariki talked about things that made it difficult to speak te reo Māori, their comments reflected some left-shifting factors in the community. For example:

- Kāore ia i te whakahoki i te reo Māori.
- Having different levels of te reo between us.
- He ruarua noa iho ngā tāngata e mōhio ana ki te reo.
- Ko te reo Pākehā te reo matua.
- Sometimes I can't put Māori words to my whakaaro.
- I want to! But I find it hard to keep up with the ability of others at times. I've also got lots of non-reo speaking friends.
- My friends, cos they mostly whisper and talk in English, especially if there's no adults around.
- Environment things—it's less natural or unusual to speak reo here in the south, so it's all about the situation. That can make it hard to keep reo in your everyday life.
- Te kore mātau o ngā tāngata ki te reo Māori (ki taku kura). E tino hiahia ana au kia kōrero Māori ki te kura, engari kāore e maha ngā tāngata e mātau ana.

Right-shifting factors included opportunities for reo Māori speakers to gather together—some of which were being provided through the reo Māori revitalisation strategy Kotahi Mano Kāika. Left-shifting factors highlight some of the difficulties the relatively small reo Māori speaking community in Ōtautahi are experiencing. For example when reo Māori speakers are in uncomfortable or isolated positions away from other speakers of Māori and where Māori use is not seen as normal.

This section shows how attitudes, decisions, behaviours and activities can be viewed as right-shifting factors that identify what works for te reo Māori in Ōtautahi, or left-shifting factors which are barriers to the use of te reo Māori. Using the ZePA model to look at the many factors that appear in the following section of this report can point to ways forward for Ōtautahi to improve the use of te reo Māori at different levels, including at home, at school, in workplaces (paid and voluntary), in study settings, and in the community at large.

He kaupapa kōrero | Background

Te whenua

Mai i te pae maunga o Aoraki, ki Kā Pākihi Whakatekateka a Waitaha, tae atu ki Ōtautahi, Ko Horomaka, e karapotia e Te Tai o Marokura, e Te Tai o Mahānuī.

Ōtautahi/Christchurch is the largest city in the South Island. It is on the east coast of the South Island, on the Canterbury plains. The urban area is on the coast, north of Banks Peninsula.

Iwi

Mana whenua within Ōtautahi is Ngāi Tūāhuriri, a hapū of Ngāi Tahu. Banks Peninsula also has other Ngāi Tahu hapū, Ngāti Irakehu and Ngāi Te Ruahikihiki.

According to the 2013 census 25,548 people (7% of the population) in Christchurch affiliate with at least one iwi. The main affiliations were: 9,408 Ngāi Tahu / Kāi Tahu descent, 3,828 people of Ngāpuhi descent and 3,012 people of Ngāti Porou descent. Other significant iwi groupings present included Ngāti

Kahungunu (2,433 people), Ngāti Tūwharetoa (1,356 people), Waikato (1,251 people) and Ngāi Tūhoe (1,095 people) (Census 2013).⁸¹

Population

According to the 2013 census, a total of 341,500 people usually live in Christchurch. Māori form 9% of the population. Those with European ethnicity make up 84% of the Christchurch population.

Sixteen percent of Māori speak Māori in Christchurch. Two percent of the total population in Christchurch speak Māori (Census 2013).

In comparison, Māori make up 15% of the national population and Europeans 74%⁸² (Census 2013). For New Zealand as a whole, 21% of Māori speak Māori. The most common language spoken apart from English is te reo Māori, which is spoken by nearly 4% of the total population (Census 2013).

He kōrero nō Ōtautahi | A view from Christchurch⁸³

This overview of te reo Māori in Ōtautahi is collated from interviews with pou reo who included: Anaru Ruawhita Pokaia (Tainui, Waikato, Ngāti Maniapoto; Manukura, kanohi me te māngai o Rehua marae; Kaiako Wharekura), Hana O'Regan (Kāi Tahu, Kāti Mamoe, Waitaha; Dean of Te Puna Wānaka and Kaiarahi), Charisma Rangipunga (Kāi Tahu, Taranaki, Ngā Rauru, Ngāti Kahungunu; Manager at Te Rūnanga o Ngāi Tahu and member of Te Taura Whiri i te Reo Māori), Eruera Tarena (Ngāi Tahu; Kaihautū/Chief Executive at Te Tapuae o Rehua), Melanie Riwai-Couch (Rangitāne ki Wairau, Ngāti Kuia, Ngāti Apa ki te Rā Tō; Tumuaki Te Kura Kaupapa Māori o Te Whānau Tahī), Tihi Puanaki (Ngāti Hine ki Ngāpuhi; Te Wānanga o Aotearoa), and Hukere Ruwhiu (Ngāti Porou, Ngāpuhi; kaumātua).⁸⁴ Below are a few of their many whakaaro and aspirations that they shared with us about te reo Māori in Ōtautahi.

In recent years, strong support from iwi has seen the development and implementation of a wide-ranging language strategy in the South Island, called Kotahi Mano Kāika (KMK). In Ōtautahi, the movement to revitalise te reo Māori has increasingly gathered pace in the past decade. Pou reo noted that te reo Māori speakers were still sometimes hard to find, and that many were from outside the area, “Ngāi Tāngata nō iwi kē. Ahakoa iti ko ngā mea i ako i te reo”. However, they observed that a younger generation had taken up the challenge.

Ko te mea kē me rapu, me kitea he tangata kōrero Māori. Ka kaute au i runga i taku ringa aku hoa matatau. Te reanga o āku tamariki. He huihuinga rangatahi. Mēnā e hāngai ana ki te kaupapa Māori ka kōrero Māori.

Tau tata nei kua rongu au tētahi huka kaha ki te kōrero. Ka ū ki te reo. E mōhio ana rātou ki a rātou. Kā wāhi e tūtaki ai te huka e matatau ana ki te kōrero. Ko te Kura Kaupapa Māori me kā Kura Reorua, kā marae.

As well as kura, pou reo mentioned a variety of groups, organisations, and spaces where te reo Māori was actively used, including Te Rūnanga o Ngāi Tahu, individual whānau, whare wānanga, and surf life-saving clubs.

Ko tōku whānau. He whare, he marae, he wāhi ka huihui ai ngā whānau. Whare wānanga. Kura reo Māori. Ngā kāinga o ngā whānau reo Māori, me ngā hui reo Māori.

Whānau; homes and marae where whānau meet, university, Kura Reo and homes of Māori language families. Surf life-saving: Te nuinga o te wā kei reira ētahi tāngata reo Māori.

81 For the census, more than one iwi could be selected.

82 For the census, more than one ethnicity could be selected.

83 The other eight communities involved in Te Ahu o te Reo in 2015 were involved in the Māori language survey undertaken by NZCER in the 1970s. However, this survey was only undertaken in the North Island, so we cannot provide a similar perspective for Christchurch.

84 Not all pou reo wished to be named.

One pou reo felt fortunate to work at Te Rūnanga o Ngāi Tahu where, “Tekau [ngā tāngata] o taku wāhi mahi e matatau ana ki te reo.”

Pou reo agreed that the number of speakers of te reo Māori in Christchurch had grown since the 1990s.

I nuku mai au ki konei i te tau 1997. I taku taeka mai me uaua ka kite i tētahi ka kōrero ana.

1995—Rua tekau tau ki Ōtautahi, tē nuku atu. Hunga iti i aua rā e kawea ana i te reo.

Local strategies and activities that have increased the use of te reo Māori

Pou reo were interested in Ngāi Tahu reo and noted the importance of the Kotahi Mano Kāika initiative in growing the number of speakers.

Kua mōhio tātou mō Kotahi Mano Kāika. He rawe tērā. He whakakitenga whakamua.

Another emphasised connections between language and identity.

Ka mōhio te iwi o Kai Tahu ki tō rātou tuakiri Kāi Tahu. Me te mana o te reo i tērā tuakiri. ... Ka noho tērā anō nei he wāhaka Māori tonu o tō tātou noho hei iwi Kāi Tahu. Ka arohaina tō tātou reo e te katoa.

Pou reo highlighted the importance of the local Kura Kaupapa Māori for te reo Māori in Ōtautahi, and talked about a community of whānau growing around the kura.

Te Kura. Te nuinga o te wā nā te whānau o te kura. Ngā kaiako Māori. He hapori anō ki roto i te hapori whānui o Ōtautahi.

Ko āku tamariki kei te Kura Kaupapa Māori. Ka kōrero Māori ahau ki ngā kaiako ākongā. Ko ngā mahi hākinakina: karapu whutupaoro, tākaro waka ama.

One pou reo observed that the language-learning landscape had changed significantly, and that lately, technology was featuring in the transmission of te reo Māori:

I mua rā mā te taringa kē te kōrero e rapu! Engari ināianei mā te ripene, mā te kōpae, mā te whakaaturanga e whakatau te tino kōrero. Te hunga kua tipu mai i roto i taua āhua mā te waha me te wairua hei kawea. Ko te taringa noa iho te mea hopu reo. Ko ia hoki te rerekētanga! Ināianei ko te katoa o aua rongō ko te karu, te ihu, ngā tohutohu ao hangarau.

Pou reo observed that new initiatives had changed things for the better since the 1990s.

Nā reira ka āhua mau au i te ohore i taku kiteka atu i te reo e rere kaha nei.

Kua tino piki taua āhuatanga [te ako i te Māori].

He moemoeā | Aspirations for te reo Māori

The pou reo shared their visions for te reo Māori in Ōtautahi. They clearly communicated their desire for te reo to be heard in the whole community, as well as at Kōhanga Reo, kura and marae. They also wanted te reo to be accessible in English-medium schools.

Normalisation and revitalisation

Normalisation of te reo Māori in Christchurch was seen as an important focus for the community. Pou reo wanted to see te reo Māori taking a more prominent place in the community, and for all people to be able to speak it. They also wanted to see greater support for te reo Māori through legislation, and through greater emphasis in the curriculum of all schools.

He take nui kia ako ngā tangata katoa i te reo Māori. Kei ia whānau ōna ake kaikōrero, kaikaranga. Kia noa te kōrero Māori.

Kia noho matua te reo, kia noho mārama i roto i ngā taumata katoa.

Ko te reo e manangia ana i te Tiriti, kia mana ā-Ture; kei ngā kura katoa, i ngā wāhi katoa.

One pou reo observed that marae was a cornerstone of te reo, and another noted the importance of having proficient speakers to learn from.

Me tīmata i roto i te marae.

Kia 20 ōrau ngā tāngata o tētahi iwi ka ora te reo.

Vision for the future

Pou reo visions for the future included a broad vision for Christchurch as a whole which would see te reo Māori having a strong place within the community and a first language of future generations.

Kia noho tākata whenua te reo i roto i kā whakapaparaka o te whānau mai i te timataka.

Ērā tamariki e ako ana i te reo ka whakatipu ā rātou tamariki i te reo Māori.

Pou reo hoped that te reo Māori would spread ever more quickly so that its vibrancy would be heard throughout the Ōtautahi community:

Ko taku wawata kia whakakaha, kia oriori mai te iwi, roa tātou e kōrero ana kia whakatairanga, me te whakaatu i te reo, kia kite ā tātou tāngata (tōna whānuitanga). He tino kaupapa te reo Māori, kia tino muia e te tangata.

Kua pakari ētahi, engari mō te oranga ruarua noa iho. Mahi whakahikaka mai te pēpitanga. Me kōrero Māori ki ngā tamariki.

Christchurch summary

- Of the nine communities, Christchurch was the only one not included in the 1970s study.
- In 2015, about two thirds of the adults and tamariki interviewed in Christchurch as part of Te Ahu o te Reo were highly proficient speakers of te reo Māori.
- The number of speakers has grown dramatically in Christchurch since the 1990s.
- Around a quarter of the adults and just over half the tamariki said that te reo Māori was the main language they used at home.
- Around one fifth of the adults and nearly all the tamariki said they were using te reo as much as they wanted to.
- Intergenerational use of te reo Māori is happening in some whānau in Christchurch.
- There was significant interest in Kāi Tahu reo and identity and nearly a quarter of adults said they spoke with a Ngāi Tahu dialect. The regeneration of te reo Māori has been significantly assisted by proficient te reo speaking kaumātua from other iwi who have settled in the area, or who are kaiako for annual Kura Reo in Te Waipounamu.
- Negotiating roles of younger fluent speakers and local kaumātua who are not proficient in te reo Māori is a challenge.
- Christchurch has a greater percentage (84%) of Europeans than the national average (74%) and a lower percentage of Māori (9%) than the national average (15%). This is a challenge for normalising te reo.
- Te Panekiretanga and Kura Reo have had an important role in strengthening te reo Māori
- Local strategies include Kōtahi Mano Kāika which facilitates a large number of language initiatives such as Kia Kūrapa, Café Reo, Aoraki Matatū, Kotahi Mano Kāika reo symposium, reo Māori awards, cadetships, Kā Manukura o te Reo.



Appendices

Appendix 1A: He kōrero whakamārama mā ngā pakeke



Te Ahu o te reo

He kōrero whakamārama – He whārangi pārongo mō ngā pakeke

Tēnā koe, ngā mihi o te wā

Tēnei mātou te inoi atu nei kia uru mai koe ki tētahi uiuinga whakamātau mō tētahi kaupapa e rangahau ana i te kaha rere o te reo Māori i ō tātou kāinga, i ō tātou hapori. Kei te kawea tahitia te rangahau nei e Te Wāhanga (o NZCER) me Te Whare Wānanga o Te Ūpoko o te Ika a Māui, mā Te Taura Whiri i te Reo Māori.

Anei ngā kōrero e mātua rapua ana:

- E kōrerotia ana te reo Māori i hea?
- He pēhea nei te rahi o te reo Māori e kōrerotia ana?
- Ko wai mā kei te kōrero Māori, ki a wai?
- He aha ngā kaupapa e kawea ana ki te reo Māori?
- He aha i kōrerotia ai te reo Māori, kāore rānei i kōrerotia, i tēnā, i tēnā horopaki.
- He aha ngā mea e hiahiatia ana hei āwhina i ngā hapori me ngā whānau ki te kōrero Māori?

He wāhanga noa tēnei rangahau nō tētahi kaupapa nui ake, ko te whakatūhauora i te reo Māori te whāinga. Ko te tumanako ka tautoko tēnei mahi i te reo hei reo ora, hei reo e kōrerotia tonutia ana. E waru ngā hapori kua tohua huri i te motu, ki reira tū ai ngā uiuinga. I roto i tō hapori XXX, ka arahina tēnei mahi e XXX. Ko tā mātou i konei, he tono i a koe kia whakaae mai kia uru mai ki te uiuinga nei kia mōhio mātou ki ō ō wheako e pā ana ki tō kōrero me tō ako i te reo Māori. E pai noa ana mehemea kāore e tino kaha ana tō reo Māori, he kaha tonu rānei.

Ko tā tēnei whārangi, he whakamārama kau atu i te mahi rangahau nei ki a koe, e pai ai tāu whakatau āe rānei e whakaae ana koe kia kōrero mai ki a mātou.

He aha te mea e toonoa ana?

E inoi ana mātou kia kōrero mai koutou ko tō whānau ki a mātou mō ō wheako reo Māori ki XXX. He kairangahau ka toro i tō kāinga ki te kōrero ki ngā tāngata e noho nei ki te kāinga e whakaae ana ki te uru ki te rangahau nei.

Ka 40-60 meneti pea e whakawhiti kōrero ana. He koha, he whakaaro, ka paku kai anō ka takoto hei mihi i tā koutou tautoko mai i te kaupapa.

Kei a koutou tonu te tikanga ina uru mai ki te mahi nei, kāore rānei. Ā, ki te whakaae mai ināianei, kātahi ka huri ngā whakaaro, e pai ana anō hoki tēnā. Tērā rānei ko ētahi pātai noa kāore e pai ki a koe, kei te pai anō kia kua ērā e whakautua.

Ka ahatia ngā kōrero ka homai?

Ka tuhia e ngā kairangahau te ngako o ngā kōrero ka puta i a koe me tō whānau. Ka āta tiakina ēnei kōrero ki tētahi wāhi haumaruru. Nā te mea, he mea nui te rangahau nei, ā, he mea nui te whakarauora reo, tērā pea ka whakamaua tonutia pea ngā kōrero. Mehemea ka pēnā ka tangohia ngā āhuatanga e whakaatu ai ko wai koe. Ko ngā kaimahi anake o te rangahau nei ka āhei te pānui i ō kōrero. Waihoki, e kore e whakaaturia tō ingoa, te ingoa rānei o tētahi o tō whānau i ngā pūrongo ka puta mō te mahi nei.

Ka tuhia he pūrongo mō tō hapori, me te pōhiri i te hunga i whai wāhi mai ki te rangahautanga ki tētahi hui hei kōrerorero i ngā kitenga hukihuki mō taua pūrongo ā-hapori. Ka tuhia anō hoki he pūrongo mō te motu whānui, hei tāpae ki te aroaro o Te Taura Whiri i te Reo Māori. Ka pōhiritia anō koe kia tae ake ki tētahi hui i Pōneke ki te whiriwhiri i taua pūrongo ā-motu.

Ko wai atu anō e whai wāhi mai ana ki te kaupapa nei?

Ka uiuia e mātou ētahi whānau e 5 ki te 10 i ia hapori. O roto i ia whānau, e hiahia ana mātou ki te kōrero ki ngā whakatupuranga maha. Kei te kōrero tahi anō mātou ki ētahi tāngata e kaha ana te tautoko, te kōkiri rānei i te whakaoranga ake o te reo Māori i aua hapori.

Me aha au ināiane?

He āwhina tino nui ina tautoko mai koe i te kaupapa nei. Mehemea e pai ana ki a koe kia whai wāhi mai koe, tēnā koa whakakīia te puka whakaae, whakapā mai rānei ki a XXX i runga i tana īmēra XXX. Me he pātai āu ki te mahi nei, ā tēnā, kōrero mai koa ki a mātou.

Ngā mihi nui

Ngā Kaiarataki i te Rangahau: a Jessica Hutchings (NZCER) rāua ko Rawinia Higgins (VUW)

Te īmēra a Jessica: Jessica.Hutchings@nzcer.org.nz Tana waea: (04) 802 1458

Te īmēra a Rawinia: Rawinia.Higgins@vuw.ac.nz Tana waea: (04) 472 1000

Appendix 1B: Whārangi whakaae mā ngā pakeke



Whārangi Whakaae

Kua pānuī au i ngā Kōrero Whakamārama, e mārama ana

hoki ki te mahi e hiahiatia ana

Āe

Kāo

E whakaae ana au kia uiuia mō tēnei mahi rangahau

Āe

Kāo

Taku ingoa:

Taku/aku iwi:

Aku tau:

He tāne/He wahine

Taku wāhi noho:

Taku īmēra:

Taku nama waea:

Taku waitohu:

I tēnei rā, te:

Ka nui te mihi

Appendix 1C: Information sheet for adults



Te Ahu o te reo

He kōrero whakamārama - Information sheet for adults

Tēnā koe, ngā mihi o te wā

We would like to invite you to be part of a project looking at the use of te reo Māori in homes and communities. Te Wāhanga (NZCER) in partnership with Victoria University is doing this project for Te Taura Whiri i te reo Māori, the Māori Language Commission. We want to find out:

- Where te reo Māori is being used
- How much te reo Māori is being used
- Who is using it and who they are using it with
- What te reo Māori is being used for
- Why it is being used in particular situations or not
- What is needed to support communities and whānau to use te reo Māori.

This project is part of the larger kaupapa of reo Māori revitalization. We hope it will help ensure te reo Māori remains a living, spoken language. Eight communities around Aotearoa New Zealand have been selected to participate in this project. In your community XXX, this work will be led by XXX. We are asking you to be involved to find out about your experiences of using or learning te reo Māori. It doesn't matter if you are a learner of te reo Māori or a fluent speaker.

This information sheet tells you more about the project and will help you to make a decision on whether you would like to talk with us.

What will I be asked to do?

We are inviting you and your whānau to talk with us about your experiences with te reo Māori in XXX. A researcher would visit you and speak to others in your household who also want to take part in the research.

The interview will take between 40-60 minutes. We would like to offer you a koha to recognise your support of the kaupapa, and would also bring kai to share with your whānau.

Taking part is voluntary. Even if you agree to take part now you can change your mind later. Also you can still decide not to answer some of the questions during the interview.

What will happen to the interview?

The researchers will take notes of your interview and that of your whānau. We will keep the notes of this interview in a secure place. Because of the importance of this project and the kaupapa of reo revitalisation we may choose to archive your interview. If this is the case we will remove any identifying

information. Only project team members will know what you have said. We will not use your name, or the names of your whānau in any reports about the project.

We will write a report for your community and will invite you and others who have participated to a hui in your community to discuss the draft findings of this community report. We also write a national report for Te Taura Whiri i te reo Māori. You will also be invited to a hui in Wellington to discuss the national report.

Who else is involved in the project?

We will talk with five to ten whānau in each community. In each whānau we would like to talk with multiple generations. We are also talking with people involved in revitalising te reo Māori or reo Māori advocacy in your community.

What do I do next?

We would really appreciate your support for this kaupapa. If you are keen to take part, please fill out the consent form or tell us by contacting XXX. Please feel free to contact us if you have any questions about this project.

Ngā mihi nui

Jessica Hutchings (NZCER) and Rawinia Higgins (VUW)

Project Co-Leaders

Email Jessica at Jessica.Hutchings@nzcer.org.nz ph (04) 802 1458

Email Rawinia at Rawinia.Higgins@vuw.ac.nz ph (04) 472 1000

Appendix 1D: Individual consent form



Whārangī Whakaae – Individual Consent Form

I have read the Information Sheet and understand what I am being asked to do

Yes

No

I agree to be interviewed for this project

Yes

No

My full name:

My iwi:

Age:

Gender:

My address:

Email address:

Phone number:

Signature:

Today's date:

Ka nui te mihi

Appendix 2A: Te patapatainga pakeke

E whai ana mātou kia tino mārama ko hea ngā wāhi e whakamahi ai tātou i te reo Māori, ā, he aha ngā mea e āwhina ana, e tautoko ana i te kōrero Māori. Nō reira, e kōrero ana mātou ki ngā momo tāngata katoa – ko ētahi he matatau ki te reo Māori, ko ētahi, kātahi tonu ka tīmata ki te ako i te reo.

Hei tīmatanga ake, ka rere he pātai mō tō whakamahi i te reo Māori. Tēnā whakaaturia mai ko tēhea o ngā kōwhiringa i te kāri nei e tino hāngai ana ki a koe.

1. He pēhea tō kaha ki te kōrero Māori i ngā kōrero o ia rā?

(WHAKAATURIA TE KARI)

- a) He pai rawa atu (Ka taea e au te kōrero ki te reo Māori mō te tino nuinga o ngā kaupapa)
- e) He pai (Ka taea e au te kōrero mō ngā mea maha ki te reo Māori)
- i) He āhua pai (Ka taea e au te kōrero mō ētahi mea ki te reo Māori)
- o) Kāore i te tino pai (Ka taea e au te kōrero mō ngā mea māmā anake ki te reo Māori)
- u) kāore i tua atu i ētahi kupu noa iho ētahi kiāngā rānei

2. He pēhea tō kaha ki te mārama i te reo Māori e kōrerotia ana?

(WHAKAATURIA TE KARI)

- a) He pai rawa atu (Ka mārama au ki te tino nuinga o ngā kōrero Māori a ētahi atu)
- e) He pai (Ka mārama au ki te maha tonu o ngā kōrero Māori a ētahi atu)
- i) He āhua pai (Ka mārama au ki ētahi o ngā kōrero ina kōrero Māori ētahi atu)
- o) Kāore i te tino pai (Ka mārama au ki ngā kōrero māmā anake ina kōrero Māori ētahi atu)
- u) kāore i tua atu i ētahi kupu noa iho ētahi kiāngā rānei

3. He pēhea tō kaha ki te pānui i te reo Māori me te mōhio?

(WHAKAATURIA TE KARI)

- a) He pai rawa atu (Ka taea e au te pānui te tino nuinga o ngā kōrero reo Māori)
- e) He pai (Ka taea e au te pānui te maha tonu o ngā kōrero reo Māori)
- i) He āhua pai (Ka taea e au te pānui ētahi kōrero reo Māori)
- o) Kāore i te tino pai (Ka taea e au te pānui ngā kōrero māmā anake ki te reo Māori)
- u) kāore i tua atu i ētahi kupu noa iho ētahi kiāngā rānei

4. He pēhea tō kaha ki te tuhituhi i te reo Māori me te mōhio? (WHAKAATURIA TE KARI)

He pai rawa atu (Ka taea e au te tuhi te tino nuinga o aku whakaaro ki te reo Māori)

e) He pai (Ka taea e au te tuhi te maha tonu o aku whakaaro ki te reo Māori)

He āhua pai (Ka taea e au te tuhi ētahi whakaaro ki te reo Māori)-

o) Kāore i te tino pai (Ka taea e au te tuhi ngā whakaaro māmā anake ki te reo Māori)

u) kāore i tua atu i ētahi kupu noa iho ētahi kiāngā rānei

5. I ākona e koe te reo Māori i a koe e tamariki ana?

- Āe Kāo

6. He aha te ara i ako ai koe i te reo Māori?

(KAUA E PĀNUITIA – MĀKATIA NGĀ MEA E TIKA ANA)

- Ko te reo Māori taku reo ūkaipō, te reo tuatahi i ako ai au
- He ara ako tūturu / he tikanga tūturu
- I tipu ake au i tētahi kāinga ko te reo Māori te reo tuatahi o tētahi/ētahi o ngā pakeke e noho ana i reira
- I tipu ake au i tētahi kāinga ko te reo Māori te reo tuarua o ngā pakeke e noho ana i reira
- I ako tahi au me tāku whānau
- Ko te kōhanga reo/kura kaupapa Māori
- Ko tētahi kura rumaki reo Māori me tētahi kura reo Pākehā
- Ko te kura tuatahi he kura reo Pākehā
- Ko te kura tuarua, he kura reo Pākehā, engari ko te reo Māori tētahi o ngā kaupapa ako i reira
- He akomanga rumaki reo Māori, reo rua rānei, i te kura tuatahi reo Pākehā
- He akomanga rumaki reo Māori, reo rua rānei, i te kura tuarua reo Pākehā
- Ko te haere ki tētahi wānanga Māori, i a au e pakeke ana
- Ko tētahi akoranga/tohu i te whare wānanga Pākehā
- He akoranga tuihono / akoranga i te ipurangi
- Kei te haere au ki ētahi akoranga i tēnei wā / kei te kawe au i ētahi akoranga tuihono i tēnei wā
- Kei te ako tonu
- Kāore anō i tīmata taku ako i te reo Māori

7. a) He aha koe i ako ai i te reo Māori?

(KAUA E PĀNUITIA – MĀKATIA NGĀ MEA E TIKA ANA)

- Koirā te reo i tipu ake ai au / koirā taku reo ūkaipō
- He mea āta tohu/āta kōwhiri au kia ako i te reo i waenganui o taku whānau
- Koirā te hiahia o aku mātua/tētahi o aku mātua
- Nā tētahi tino tangata ki a au, nāna i whakatō te kākano i hiahia ai au ki te ako
- He mea nui te mōhio ki te reo e pai ai taku noho tahi, taku kōrero tahi ki taku whānau
- Ko te reo Māori tētahi tino wāhanga o taku tuakiri.
- He taonga tuku iho – me ako ka tika.
- Kia paku whakahīhi ai au, kia pakari anō taku tū.
- I te mea he reo ātaahua.
- Kia Māori ai aku whakaaro, taku titiro ki te ao
- Kia kore ai te reo e mate ā-moa
- I te whakamā au i taku kore e mōhio ki te reo Māori
- Kia whai pānga ai au ki tētahi huinga tāngata, kia kore ai au e noho ki waho, e noho rāwaho
- I te tino hiahia au kia whai wāhi au ki te ao Māori, kia whāwhā au i taku taha Māori
- Kia pai ai taku kōrero tahi ki ētahi atu whakatipuranga
- I te mea i ako taku tamaiti/aku tamariki
- I te mea i moe au i te tangata/wahine kōrero Māori
- I whakahaua au kia ako i te reo Māori
- Tētahi atu -

b) Kī ō whakaaro, ka kōrero koe ki tētahi mita/reo ā-iwi/reo ā-takiwā rānei?

- Āe – HAERE KI TE Q7c
- Kāo – HAERE KI TE Q8

c) Me he 'āe' te whakautu, kōrerotia mai ētahi āhuatanga o taua mita/reo ā-iwi/reo ā-takiwā rānei.

Ā kāti, kei te hiahia mōhio au ko wai mā te hunga e kōrero Māori atu ana koe ki a rātou, ā, he aha ngā wā e kōrero Māori ai koutou. Nō reira, āta whakaarohia ake te whā wiki, te marama kotahi kua pahure:

Tuatahi ake, mō te wāhi ki tō whānau

**8. I kōrero Māori koe ki a wa i o roto i tō whānau i te whā wiki kua pahure ake?
(AHAKOA KANOHI KI TE KANOHI, I TE ĪMĒRA, HE KŌRERO I TE WAEA, HE KUPU TUHI RĀNEI I TE WAEA,
HUIRANGI (SKYPE), HE PAE PĀPĀHO PAPORI RĀNEI)**

Mō ia tangata ka whakahuatia e ia, uia atu:

- a) **He aha tōna whanaungatanga, tōna hononga ki a koe?**
- b) **E hia tau te pakeke o taua tangata?**
- c) **E hia ngā wā kua kōrero Māori kōrua?**
- d) **I kōrero Māori ki hea?**
- e) **Mā runga aha?, ā**
- f) **He aha ngā kaupapa i kōrero Māori ai?**

(TUHIA NGĀ WHAKAUTU KI TE PĀTAI 8 I RUNGA I TE TĒPU E WHAI AKE NEI)

<p>8a Whanaungatanga /Hononga</p>	<p>8b Te Pakeke 0-20 21-40 41-60 61+?</p>	<p>8c I ngā wā katoa, I te nuinga o te wā, I ētahi wā, I ētahi wāruarua nei, Karekau</p>	<p>8d Ki hea? a. Ngā wāhi katoa b. Ki te kāinga c. Ki te marae d. Ki te kōhanga reo/kura e. Ki tētahi atu wāhi kaupapa Māori f. Tākaro g. He hui Māori/ ā-iwi rānei h. I a koe e hoko ana i. I a koe e haere ana</p>	<p>8e Mā runga aha? a.Kanohi ki te kanohi b.I te ipurangi c.He kōrero i a waea d.He kupu tuhi i te waea e.I te Īmēra f.Huirangi (Skype) He mea anō</p>	<p>8f He aha te kaupapa? a. Ko ngā kaupapa katoa b.Tō tātou hītori/ te tuakiri c.Whānau d.Te reo Māori e. He kōrero mō ngā mahi o te rā f. te kura/te ako g. te mahi h. Ko ētahi kaupapa noa iho (tuhia ēnei - hei tauira, te taka kai, te whakareri mō tētahi hui) i. ko ētahi kianga/ kupu Māori i roto i ngā rerenga kōrero Pākehā j. Ko ētahi kianga/ kupu Pākehā i roto i ētahi rerenga kōrero Māori</p>

9. Me tuhi ngā whakautu ki te pātai 9 me te 10 ki te TĒPU kei raro iho.
He tangata anō o roto i tō whānau kāore koe e kōrero Māori ki a ia, he tino iti rānei tō kōrero Māori ki a ia?

(HEI TAUTOKO: KEI TE WHAKAAROHIA TŌ WHĀNAU AKE, ME TIMATA KI TŌ WHĀNAU E NOHO ANA KI TŌ KĀINGA)

- Kāo – **HAERE KI TE Q 11**
- Āe – HAERE KI TE Q 9a-e, me te Q10a-d ME TE WHAKAKĪKĪ I TE TĒPU
(HEI TAUTOKO: I A KOE E WHAKAARO ANA MŌ TE TANGATA KUA KŌREROTIA KĒTIA...)

Mō ia tangata, me pātai

- a) He aha koe e kore nā e kōrero Māori ki a ia?**
- b) He pēhea tōna whanaungatanga/hononga ki a koe?**
- c) E hia ōna tau?**
- d) Kei te noho tahi mai ia ki a koe (ki tō kāinga)?**
- e) (Mehemea kāore, i ētahi wā anake rānei) E hia ō kitenga i a ia i te tau kua pahure ake nei?**
10. **a) Kei te tautoko tonu taua tangata i tāu nā whakamahi i te reo Māori?**
- b) (Me he 'āe' te whakautu) Ka pēhea tana tautoko i a koe?**
- c) Kei te tautoko ia i ētahi atu kia kōrero Māori ai ratou?**
- d) (Me he 'āe' te whakautu) Ka pēhea tana tautoko i a rātou?**

(KŪMEA MAI NGĀ KŌRERO E KITEA AI ME HE TAUTOKO Ā-TINANA TONU, PĒRĀ I TE KAWE I A IA KI ĒTAHI AKORANGA REO MĀORI I RUNGA I TE WAKA, HE TAUTOKO Ā-WAIRUA RĀNEI, PĒNEI I TE KORE E WHAKARARU, E AUKATI RĀNEI I TĀNA KŌRERO MĀORI)

9a He aha koe e kore nā e kōrero Māori ki a ia?	9b Whanaungatanga/ hononga?	9c Te Pakeke 0-20 21-40 41-60 61+?	9d Kei te noho tahi ki a koe? Āe/Ētahi wā/Kāo	9e (Me he 'kāo' te whakautu) E hia ngā kitenga I ngā wā katoa, I te nuinga o te wā, I ētahi wā, I ētahi wā ruarua nei, Karekau	10a Kei te tautoko anō i tō whakamahi i te reo Māori? Āe/Kāo	10b Mehemea āe, he tautoko pēhea nei?	10c Kei te tautoko i te kōrero Māori a ētahi atu? Āe/Kāo	10d He tautoko pēhea nei?

11. a) He aha te reo e kōrero nuitia ana e koe i te kāinga i ngā pō?
(KAUA E PĀNUITIA – MĀKATIA NGĀ MEA E TIKA ANA)

Kāinga 1

- reo Māori
- reo Pākehā
- reo Hāmoa
- Tētahi atu

Kāinga 2

- reo Māori
- reo Pākehā
- reo Hāmoa
- Tē tahi

b) Ko wai kei te kāinga 1?

Ko wai kei te kāinga 2?

c) He aha te take koinā anō tōu ake reo matua?

Kāinga 1

Kāinga 2

d) He reo anō ka whakamahia i tō kāinga?

(KAUA E PĀNUITIA – MĀKATIA NGĀ MEA E TIKA ANA)

Kāinga 1

- reo Māori
- reo Pākehā
- reo Hāmoa
- Tē tahi _____

Kāinga 2

- reo Māori
- reo Pākehā
- reo Hāmoa
- Tē tahi _____

Ko ōu hoa korero Māori

12. Tēnā whakaarohia ake ō kōrero tahi ki ō hoa kōrero Māori. Ko tēhea o ngā kōrero i te kari nei te mea e tino hāngai ana ki a koe? (WHAKAATURIA TE KARI)

- Ka kōrero Māori au i te tino nuinga o te wā, i ngā wā katoa rānei
- Ka kōrero Māori au i ētahi wā noa iho
- He tino iti ngā wā e kōrero Maori ai au, tino kore rawa atu rānei

13. He aha ngā mea ka whakamāmā ake i te kōrero Māori ki ō hoa kōrero Māori

(HEI TAUTOKO: HE AHA NGĀ TINO WĀ ME NGĀ TINO WĀHI E WHAKAMAHI AI KOE I TE REO. TĒRĀ PEA KO TE HUI, KO TE WĀHI, KO TE KAUPAPA, MEHEMEA RĀNEI KEI TE KŌRERO KANOHI KI TE KANOHI, I TE IPURANGI RĀNEI)

14. He aha ngā mea ka whakauaua i te kōrero Māori ki ō hoa kōrero Māori?

(HEI TAUTOKO: HE AHA NGĀ WĀ ME NGĀ WĀHI KĀORE E TINO WHAKAMAHI AI TE REO E KOE.)

a) He tāngata anō ko te reo Māori anake tō rātou nā reo kōrero ki a koe?

- Āe – HAERE KI Q15b
- Kāo – HAERE KI Q16

b) (me he 'āe' te whakautu) He āwhina tērā, he akiaki rānei i a koe kia kōrero Māori? He aha ai?

15. He aha ētahi atu āhuetanga ka āwhina/akiaki i a koe kia kōrero Māori?

Ā kāti, ko ngā pātai e whai ake nei, mō ētahi horopaki e toru e kōrero Māori ai tātou – ko te mahi e utua ai te tangata, ko ngā mahi ako, me ngā mahi tūao ka mahia mō te aroha noa.

Kia tīmata ake i ngā mahi e utua ai te tangata:

16. a) Kei te mahi koe i tēnei wā, he mahi e utua ai koe?

- Āe – HAERE KI TE Q17b
- Kāo – HAERE KI TE Q19

b) (me he 'āe' te whakautu) He aha tō mahi?

Mahi 1 (mahi matua) _____

Mahi 2 _____

c) He aha ngā hāora e mahi ai koe (i te nuinga o te wā)?

17. I a koe ka whakaaro ake ki tō mahi/tō mahi matua: ko tēhea o ēnei kōrero e whakaahua pai ana i te āhua o tō whakamahi i te reo Māori i reira? (WHAKAATURIA TE KARI)
(MĀKATIA NGĀ MEA E TIKA ANA)

- Ko te reo Māori te reo ka whakamahia e au i te tino nuinga o te wā, i ngā wā katoa rānei
- E taea ana e au te kōrero Māori i reira, ahakoa he aha te kaupapa
- I kōrero Māori au i te uiuinga mō taku tūranga mahi
- He nui ā mātou mahi kawea ai ki te reo Māori
- Ka kōrero Māori au mō ētahi kaupapa noa iho
- Ka kōrero Māori au i ngā mihi ōkawa anake
- Ko ētahi kupu Māori noa iho, ko ētahi rerenga Māori noa iho ka whakamahia e au
- He tino iti taku kōrero Māori i reira, he tino kore rawa atu rānei

18. a) Kei te ako koe i te wā nei?

- Āe – HAERE KI TE Q19b
- Kāo – HAERE KI TE Q21

b) He aha te kaupapa o ō akoranga?

19. I a koe ka whakaaro ake ki ō mahi ako: ko tēhea o ēnei kōrero e whakaahua pai ana i te āhua o tō whakamahi i te reo Māori i reira? (WHAKAATURIA TE KARI)

(MĀKATIA NGĀ MEA E TIKA ANA)

- Ko te reo Māori te reo ka whakamahia e au i te tino nuinga o te wā, i ngā wā katoa rānei
- E taea ana e au te kōrero Māori, ahakoa he aha te kaupapa
- He nui aku mahi ako kawea ai ki te reo Māori
- Ka kōrero Māori au mō ētahi kaupapa noa iho
- Ka kōrero Māori au i ngā mihi ōkawa anake
- Ko ētahi kupu Māori noa iho, ko ētahi rerenga Māori noa iho ka whakamahia e au
- He tino iti taku kōrero Māori, he tino kore rawa atu rānei

20. a) He mahi tūao anō āu, he mahi mō te aroha noa, i te hapori?

- Āe – HAERE KI TE Q21b
- Kāo – HAERE KI TE Q22

b) (me he 'āe' te whakautu) He aha tō mahi tūao?

21. I a koe ka whakaaro ake ki ō mahi tūao i te hapori: ko tēhea o ēnei kōrero e whakaahua pai ana i te āhua o tō whakamahi i te reo Māori i reira? (WHAKAATURIA TE KARI) (MĀKATIA NGĀ MEA E TIKA ANA)

- Ko te reo Māori te reo ka whakamahia e au i te tino nuinga o te wā, i ngā wā katoa rānei
- E taea ana e au te kōrero Māori, ahakoa he aha te kaupapa
- He nui ā mātou mahi kawea ai ki te reo Māori
- Ka kōrero Māori au mō ētahi kaupapa noa iho
- Ka kōrero Māori au i ngā mihi ōkawa anake
- Ko ētahi kupu Māori noa iho, ko ētahi rerenga Māori noa iho ka whakamahia e au
- He tino iti taku kōrero Māori, he tino kore rawa atu rānei

22. He aha ngā mea ka whakamāmā ake i tō whakamahi i te reo Māori i tō mahi, i ō mahi ako, i ō mahi tūao rānei i te hapori?

23. He aha ngā mea ka whakauaua i tō whakamahi i te reo Māori i tō mahi, i ō mahi ako, i ō mahi tūao rānei i te hapori?

24. Nō nahea i tae atu ai koe ki tētahi marae inakuanei?
(KAUA E PĀNUITIA – MĀKATIA NGĀ MEA E TIKA ANA)

- I te marama kua pahure ake
- I te tau kua pahure ake
- I te 5 tau kua pahure ake
- Kua roa ake i te 5 tau ki muri
- Aua, kua wareware i a au – HAERE KI TE Q28
- Kua kore au e haere – HAERE KI TE Q28

25. He aha te kaupapa?

26. I a koe ka whakaaro ake ki taua hui, he pēhea nei te kaha o te rere o te Māori hei kawē i ēnei āhuatanga e whai ake nei? I uru anō te reo Pākehā ki te karanga/whaikōrero/karakia? I ngā āhuatanga ōkawa o te hui, he pēhea te kaha o te kōrero Māori ina whakaritea ki te kaha o te kōrero Pākehā? I ngā āhuatanga ōpaki, i pēhea te rahi o te kōrero Māori? (MĀKATIA TE POUAKA E TIKA ANA)

	I reo Māori katoa	I reo Māori te nuīnga	Ko ētahi kōrero i reo Māori	He iti te rere o te reo Māori	Karekau he kōrero Māori / I reo Pākehā katoa	Aua
Karanga						
Whaikōrero						
Karakia						
Hui (ōna āhuatanga ōkawa)						
Te taka kai, te horoi rīhi, te whakatika i te wharekai						
Ngā kōrerorero a ngā pakeke, tētahi ki tētahi						
Ngā kōrero i waenga i te hunga kaumātua me te tamariki						
Ngā kōrero i waenga i te hunga pakeke me te tamariki						
Ngā kōrero i waenga i ngā tamariki						

27. I a koe ka whakaaro ake ki ngā wāhi e haere ai koe i te hapori nei, ko hea ngā wāhi (atu i ngā wāhi kua kōrerotia kētia) i rongō ai koe i te reo Māori e rere ana i reira i te 12 marama kua pahure ake? (KAUA E PĀNUITIA – MĀKATIA NGĀ MEA E TIKA ANA)

- Te kōhanga reo / puna reo
- Te kura kaupapa Māori
- Ko te kura tuatahi (kura auraki)/Ko te kura takawaenga (kura auraki)
- Ko te kura tuarua (kura auraki)
- Te marae
- Tētahi kura kōrero Pākehā
- Te whare karakia
- Te papa hākinakina / papa tākaro
- Te whare whakapakari tinana
- Tētahi karapu/rōpū kawē kaupapa pārekareka
- Te ngahere/tātahi/te awa
- Tētahi whare/ratonga hauora Māori
- Te hokomaha
- Tētahi mākete ahuhenua / papa hokohoko huawhenua, aha atu
- Tētahi rā mahi moni mā te kura (mā tētahi atu rōpū rānei i te hapori)
- Ngā whare hokohoko, ngā toa
- Ngā wharekai, whare inu kawhe i te tāone
- Ngā whare kai waipiro, ngā pāparakāuta
- Te whare pukapuka
- Te wāhi hoko penehīni/hinu mō te waka
- Ngā tereina, ngā pahi tūmatanui
- Tētahi tari kāwanatanga
- Tētahi whare whakawā/kōti
- Tētahi wānanga
- Tētahi whakahaere/rōpū ā-iwi
- Tētahi atu wāhi _____

28. Ko hea ngā wāhi o roto i tō hapori e kaha ake ana te rere o te reo Māori i reira, i ētahi atu wāhi?

29. He aha ētahi (atu) wāhi i te hapori nei e taea ai te pānui, te tuhi rānei ki te reo Māori, hei tauira, ki te whakakī i tētahi momo puka, ki te tango pukapuka, i a koe rānei e whakamahi ana i te mīhini tango moni (te ATM)?

a) He wā anō kua kōrero atu koe, kua tuhi atu rānei ki tētahi ki te reo Māori, he tauhou taua tamaiti, tangata rānei ki a koe?

Āe - HAERE KI TE Q31b

Kāo - HAERE KI TE Q34

b) (Me he 'āe' te whakautu) Nō nahea tēnei? (WHAKAATURIA E KARI)

I te wiki kua pahure ake

I te marama kua pahure ake

I te 2-5 marama kua pahure ake

I te 6-12 marama kua pahure ake

Kua roa ake i te kotahi tau ki muri

Aua, kua wareware i a au

30. (Me he 'āe' te whakautu) He aha te take, te kaupapa i kōrero atu ai koe i roto i te reo Māori (i tuhi atu ai koe) ki taua tauhou?

31. (Me he 'āe' te whakautu) I hea tēnei?:

I tōu anō hapori

I wāhi kē

I te ipurangi

Nā, ko ngā pātai e whai ake nei, e pā ana ki ō kare ā-roto, ki ō whakaaro mō te āhua o tō whakamahi i te reo Māori.

32. E pai ana ki a koe te rahi o te reo Māori e whakamahia ana e koe i ō mahi o ia rā?

Āe – HAERE KI TE Q35

Kāo – HAERE KI TE Q 36

Aua – HAERE KI TE Q 36

33. (Me he 'āe' te whakautu) He aha ngā mea e āwhina ana, e tautoko ana i tō whakamahi i te reo Māori?

34. (Me he 'kāo', he 'aua' rānei' te whakautu) He aha ngā mea e whakararu ana i tō whakamahi i te reo Māori?

35. He aha ētahi atu mea ka tino āwhina i a koe kia kaha ake tō whakamahi i te reo Māori i ō mahi o ia rā?
(TUHIA HE KŌRERO KI NGĀ HOROPAKI E HĀNGAI ANA)

I te kāinga

I waenganui o te hapori

I tō mahi/i ō mahi ako/i ō mahi tūao

Me ō hoa

Nā, he aha i pai ai, i pārekareka ai ki a koe te kōrero Māori, te whakamahi i te reo Māori?

36. He kōrero anō āu, he whakaaro e pīrangī ana koe ki te whakaputa mō te reo Māori kāore anō kia ara ake i tēnei uiuinga?

Appendix 2B: Pātai ā-hapori (pakeke)

Tai Tokerau

E hiahia ana ētahi o te hunga tautoko nui i te reo Māori nō te hapori nei, kia pātaihia ētahi pātai e pā ana ki Te Tai Tokerau.

1. Me pēhea e tū kōtahi o te iwi ki te whakarauora i te reo Māori?
2. Mā wai ra e whakaora ngā reo ā-iwi?
3. He aha tētahi āhuatanga whakaratata i te Māori ki tōna ao, whakapiki hoki tōna reo?

West Auckland

E hiahia ana ētahi o te hunga tautoko nui i te reo Māori nō te hapori nei, kia pātaihia ētahi pātai e pā ana ki Te Uru o Tāmaki.

1. He aha i whai hua ai te reo Māori ki a koe?
2. Tērā tētahi kaupapa, tētahi mahi rānei i mua i whakaohoho i a koe ki te ako i te reo Māori?
3. Tērā tētahi kaupapa, tētahi mahi rānei i mua i whakauaua, i aukati rānei i tō ako i te reo Māori?

South Auckland

E hiahia ana ētahi o te hunga tautoko nui i te reo Māori nō te hapori nei, kia pātaihia ētahi pātai e pā ana ki Tāmaki ki te Tai Tonga.

1. Me pēhea te poipoi i te taha wairua o te reo me ngā tikanga i roto i ngā hapori?
2. Me pēhea te poipoi i te taha wairua o te reo me ngā tikanga i roto i ngā hapori?
3. Me pēhea e noho mātāmua ai te reo Māori ki roto i ngā whakaaro o tēnei hapori?
4. Me pēhea e tū kotahi ai ngā iwi mātāwaka me ngā iwi mana whenua ki runga i te whakaaro kotahi e pā ana ki te whakahaumanutanga o te reo i Tāmaki ki te Tai Tonga?

Tauranga Moana

E hiahia ana ētahi o te hunga tautoko nui i te reo Māori nō te hapori nei, kia pātaihia ētahi pātai e pā ana ki Tauranga Moana.

1. a) Ka whakarongo koe ki Te Reo Irirangi o Tauranga Moana?
 Āe Kāo
 b) Me pēhea Te Reo Irirangi o Tauranga Moana awhi ai, tautoko ai i a koe ki te hopu, ki te kōrero i te reo Māori?
2. a) Kua rongu koe, kua tautoko koe i ngā mahi a Ngāti Pūkenga hei whakaora i te reo Māori?
 Āe Kāo
 b) Ka pēhea tō hiahia kia ako i ngā kōrero mō Ngāti Pūkenga?
3. a) Mehemea he tamariki āu, e tuku ana koe i ō tamariki ki te kura Māori?
 Āe Kāo
 b) He aha te take e tuku ana koe i ō tamariki ki te kura Māori, kāore rānei?

Rūātoki

E hiahia ana ētahi o te hunga tautoko nui i te reo Māori nō te hapori nei, kia pātaihia ētahi pātai e pā ana ki Rūātoki.

- 1.1 He aha te mana o te reo o Tuhoe?
- 1.2 Ko te reo o Tuhoe kei te hihiko i a koe?
- 2.1 He aha te mea hei whakarerea kia noho pumau te reo o Tuhoe?
- 2.2 Pēhea te rapu huarahi hou?
- 3.1 He aha koe i tono tō tamaiti ki te ako i te reo?
- 3.2 He aha nā taupatutana o te akomana Tāhuhu i runga te mita a Tuhoe?

Taranaki

E hiahia ana ētahi o te hunga tautoko nui i te reo Māori nō te hapori nei, kia pātaihia ētahi pātai e pā ana ki Taranaki.

1. Nō hea tō reo?
2. He aha ngā mahi e tautoko ai i ngā tāngata o tō hapori kia kaha ake te kōrero i te reo, te ako i te reo rānei?
3. He aha pea ngā tohu e kīia ai ā tōna wā kua eke tō reo, te reo o tō whānau rānei ki tētehi taumata teitei?

Wairoa

E hiahia ana ētahi o te hunga tautoko nui i te reo Māori nō te hapori nei, kia pātaihia ētahi pātai e pā ana ki Te Wairoa.

1. Nō hea tō reo?
2. He aha ngā mea ka tāmi i te hiahia ki te ako i te reo Māori?
3. He aha ngā mea ka whakakaha i te hiahia ki te ako i te reo Māori?

Christchurch

E hiahia ana ētahi o te hunga tautoko nui i te reo Māori nō te hapori nei, kia pātaihia ētahi pātai e pā ana ki Ōtautahi.

1. a) Kei te mōhio koe ki te rautaki reo a Ngāi Tahu, arā Kotahi Mano Kāika?
 Āe Kāo
b) Me he 'āe' te whakautu. Kōrerohia mai ō mōhiotanga mō Kotahi Mano Kāika.
2. a) Kua uru koe ki ētahi mahi a Kotahi Mano Kāika?
 Āe Kāo
b) Me he 'āe' te whakautu. He aha aua mahi?
3. He aha ngā mahi e tautoko ai i tō whānau kia kaha ake te kōrero i te reo?

Appendix 2C: Adult interview schedule

Adult – English

**I'd like to start by asking you some questions about your use of te reo Māori.
Can you show me on the card which option fits you best?**

- 1. How well are you able to speak Māori in day-to-day conversation? (Show card)**
 - a) Very well (I can talk about almost anything in Māori)
 - b) Well (I can talk about many things in Māori)
 - c) Fairly well (I can talk about some things in Māori)
 - d) Not very well (I can only talk about simple/basic things in Māori)
 - e) No more than a few words or phrases

- 2. How well are you able to understand spoken Māori? (SHOW CARD)**
 - a) Very well (I can understand almost anything said in Māori)
 - b) Well (I can understand many things said in Māori)
 - c) Fairly well (I can understand some things said in Māori)
 - d) Not very well (I can only understand simple/basic things said in Māori)
 - e) No more than a few words or phrases

- 3. How well are you able to read Māori, with understanding? (SHOW CARD)**
 - a) Very well (I can read almost anything in Māori)
 - b) Well (I can read many things in Māori)
 - c) Fairly well (I can read some things in Māori)
 - d) Not very well (I can only read simple/basic things in Māori)
 - e) No more than a few words or phrases

- 4. How well are you able to write in Māori, with understanding? (SHOW CARD)**
 - a) Very well (I can write almost anything in Māori)
 - b) Well (I can write many things in Māori)
 - c) Fairly well (I can write some things in Māori)
 - d) Not very well (I can write simple/basic things in Māori)
 - e) No more than a few words or phrases

- 5. Did you learn te reo Māori as a child?**

Yes No

- 6. How did you learn te reo Māori?**

(DON'T READ OUT – TAKE NOTES THEN TICK ALL THAT APPLY)

Te reo Māori is my first language

Traditional methods

Brought up in a home with at least one native speaker

Brought up in home where adults had learnt Māori as their second language

Learnt alongside my whānau

In kōhanga reo/kura kaupapa Māori

- In both Māori-medium and English-medium education
 - Primary school (non-immersion)
 - Secondary school (te reo Māori as a subject)
 - Immersion or bilingual in primary school
 - Immersion or bilingual in secondary school
 - Wānanga as adult
 - Course in tertiary education
 - Online course
 - Currently attending classes/taking online course
 - Still learning it
 - Actually haven't learnt it
-
-
-
-
-

7. a) Why did you learn te reo Māori?

(DON'T READ OUT –TAKE NOTES THEN TICK ALL THAT APPLY)

- It was the language all around me/native language
 - I was chosen to learn it from among my whānau
 - My parent/s wanted me to
 - Someone I admired deeply inspired me
 - It is an important part of my whānau interactions
 - It is key to my identity
 - It is my birthright
 - To restore my pride
 - It is a beautiful language
 - To be able to think in Māori instead of Pākehā
 - So that te reo Māori does not die
 - I felt embarrassed that I did not know te reo Māori
 - I needed it to feel accepted
 - I needed it to be able to take part in my culture
 - I needed it to communicate with other generations
 - My child/children learnt it
 - I married a te reo Māori speaker
-

- I was made to learn it
 - Other
-
-
-
-
-

b) Would you say you speak in a specific mita/dialect?

- Yes – GO TO Q7c
- No – GO TO Q8

c) How would you describe it?

Now I'd like get a picture of who you use te reo Māori with, and when you use it with them. So thinking back over the past four weeks or so:

First, with your whānau

8. Who did you use te reo Māori with in your whānau over the past four weeks?
(COULD BE FACE TO FACE, EMAIL, TEXT, SKYPE, SOCIAL MEDIA ETC)

For each person they kōrero with, ask:

- g) What is their relationship to you?**
- h) What age are they approximately?**
- i) How often would you kōrero Māori with them?**
- j) Where?**
- k) How?, and**
- l) what about? / what topics?**

(RECORD RESPONSES TO QUESTION 8 ON THE GRID THAT FOLLOWS)

8a Relationship	8b Age 0-20 21-40 41-60 61+?	8c Every day Most days Sometimes Rarely Never	8d Where? a. Everywhere/ anywhere b. Inside our/their home c. At the marae d. At kōhanga reo/kura e. Another Māori setting f. Sports g. Cultural event / participation h. Shopping i. Travelling	8e How? a. Face to face b. Online c. Phone (voice) d. Texting e. Emailing f. Skype g. Other	8f What about / what topics? a. Everything/anything b. Our history/identity c. Whānau d. Te reo Māori e. About their day f. School/learning g. Work h. Particular topics only (record these – could include some – eg around meals, preparation for events) i. Sprinkle of Māori phrases/words in English sentences j. Sprinkle of English phases/words in Māori sentences

9. RECORD RESPONSES TO QUESTIONS 9 AND 10 ON THE GRID THAT FOLLOWS

Is there anyone else in your whānau, that you don't use te reo Māori with at all, or hardly ever?

(PROMPT: WE'RE THINKING ABOUT CLOSE WHĀNAU, STARTING WITH THOSE IN YOUR HOUSEHOLD)

- No – GO TO Q11
- Yes – GO TO Q9a-e AND Q10a-d AND FILL IN GRID

(PROMPT: SO THINKING ABOUT THE PERSON JUST MENTIONED....)

For each person, ask:

a) Why don't you use te reo Māori with them?

b) What is their relationship to you?

c) What age are they approximately?

d) Do they live with you (in your household)?

e) (If no, or sometimes only) How often have you seen them over the past year?

10. a) Do you feel like they support your use of te reo Māori?

b) (If yes) How do they do this?

c) Do they support other people to use te reo Māori?

d) (If yes) How do they do this?

(GET ENOUGH DETAIL SO WE CAN SEE WHETHER THIS IS ACTIVE SUPPORT, E.G. DRIVING THEM TO TE REO MĀORI LESSONS, OR PASSIVE SUPPORT, E.G. NOT STOPPING THEM FROM SPEAKING MĀORI)

9a Why don't you use te reo Māori with them?	9b Relationship?	9c Age	9d Live with person	9e (if no) how often? Every day	10a Do you feel like they support your use of te reo Māori	10b (if yes), How do they support your use of te reo Māori?	10c Do they support others use of te reo Māori?	10d How do they support others' use of te reo Māori?
		0-20 21-40 41-60 61+?	Yes/Sometimes/ No	Most days Sometimes Rarely Never	Yes/ no		Yes/ no	

11. a) What's the main language you use when you are at home in the evenings?

DON'T READ OUT – JUST TICK ALL THAT APPLY)(ONLY FILL IN HOUSEHOLD 2 IF RELEVANT. FOR EXAMPLE WHEN A PARENT LIVES IN A DIFFERENT HOUSEHOLD FROM THEIR CHILD)

Household 1

- Te Reo Māori
- English
- Samoan
- Other _____

Household 2

- Te Reo Māori
- English
- Samoan
- Other _____

b) Who is in household 1?

Who is in household 2?

c) Why is that your main language?

Household 1

Household 2

d) Are there any other languages you use at home?

(DON'T READ OUT – JUST TICK ALL THAT APPLY)

Household 1

- Te Reo Māori
- English
- Samoan
- Other _____

Household 2

- Te Reo Māori
- English
- Samoan
- Other _____

Your Māori-speaking friends and acquaintances

12. **Thinking about when you're communicating with Māori-speaking friends and acquaintances now, which of the following descriptions apply? (show card)**

- I use te reo Māori all of the time
- I use te reo Māori most of the time
- I use te reo Māori only some of the time
- I hardly or never use te reo Māori

13. What makes it easy to use te reo Māori with your Māori-speaking friends and acquaintances?

(Prompt: when are you most likely to use te reo Māori? It might be the occasion, where you are, the topic, or whether you're communicating face to face or on the internet)

14. What makes it difficult to use te reo Māori with your Māori-speaking friends and acquaintances?

(PROMPT: WHEN ARE YOU LEAST LIKELY TO USE TE REO MĀORI?)

a) Are there people who will only speak Māori to you?

- Yes – GO TO Q15b
- No – GO TO Q16

b) (If yes) Does that help or encourage you to speak Māori? Why?

What other things help/motivate you to speak Māori?

So now I'm going to ask you about three different situations where people may use te reo Māori – paid work, study, and voluntary work.

Starting with paid work:

15. a) Are you in paid work at present?

- Yes – GO TO Q17b
- No – GO TO Q19

b) (If yes) What do you do?

Job 1 (main job) _____

Job 2 _____

c) What are your normal work hours?

16. Thinking about where you work/ your main job: which of these statements fits your use of te reo Māori there? (SHOW CARD)

(TICK ALL THAT APPLY)

- I use te reo Māori most or all of the time
- I can talk about anything in te reo Māori there
- I used te reo Māori in the interview for my job
- We conduct a lot of our work in te reo Māori
- I use te reo Māori only for some topics
- I use te reo Māori only in formal greetings
- I use only some te reo Māori words or phrases
- I hardly ever or never use te reo Māori there

17. a) Are you studying at present?

- Yes – GO TO Q19b
- No – GO TO Q21

b) What are you studying?

18. Thinking about your study: which of these statements fits your use of te reo Māori there? (SHOW CARD)

(TICK ALL THAT APPLY)

- I use te reo Māori most or all of the time
 - I can talk about anything in te reo Māori
 - I do a lot of my work for study in te reo Māori
 - I use te reo Māori only for some topics
 - I use te reo Māori only in formal greetings
 - I use only some te reo Māori words or phrases
 - I hardly ever or never use te reo Māori
-

19. a) Do you do regular voluntary or community work?

- Yes – GO TO Q21b
- No – GO TO Q22

b) (If yes) What do you do?

20. Thinking about when you do regular voluntary or community work: which of these statements fits your use of te reo Māori? (SHOW CARD)

(TICK ALL THAT APPLY)

- I use te reo Māori most or all of the time
- I can talk about anything in te reo Māori
- We conduct a lot of our activity in te reo Māori
- I use te reo Māori only for some topics
- I use te reo Māori only in formal greetings
- I use only some te reo Māori words or phrases
- I hardly ever or never use te reo Māori

21. What makes it easy to use te reo Māori in your work, study or regular voluntary or community work?

22. When is it difficult to use te reo Māori in work, study or regular voluntary work?

23. When was your most recent visit to a marae?

(DON'T READ OUT – JUST TICK ALL THAT APPLY)

- Within the last month
- Within the last year
- In last 5 years
- More than 5 years ago
- Can't remember - GO TO Q28
- Never - GO TO Q28

24. What was the occasion?

25. Thinking back to that occasion how much reo Māori was spoken for the following things? For karanga/whaikōrero/karakia was there any English used? For the formal parts of the hui, what was the mix of te reo Māori and English? For the informal parts: How much te reo Māori was spoken? (TICK THE BOX FOR EACH THAT BEST FITS)

	All te reo Māori	Mostly te reo Māori used	Some te reo Māori used	A little te reo Māori used	No te reo Māori used / All Eng	Don't know
Karanga						
Whaikōrero						
Karakia						
Hui (formal parts)						
Meal preparation and clearing away						
Chatting between adults						
Between kaumatua and children						
Between adults and children						
Between children						

26. Thinking of the places you go to in your local community, where (else) have you heard te reo Māori in the past 12 months?

(DON'T READ OUT – TAKE NOTES THEN TICK ALL THAT APPLY)

- Kōhanga reo / puna reo
- Kura kaupapa Māori
- Primary/intermediate school
- Secondary school
- Marae
- English medium education institution
- Church
- Sports grounds
- Gym/fitness centre
- Club or interest group
- The bush/beach/river
- Māori health provider/hauora
- Supermarket
- Farmer's/community market
- Gala day
- Shops
- Cafes
- Bars/pub
- Library
- Petrol station
- Public transport
- Government department
- Courthouse
- Tertiary institution
- Iwi organisation
- Other _____

27. In your community, where is te reo Māori used the most?

28. Where (else) around here are there chances to read or write in te reo Māori, e.g. to fill out a form, issuing a book, using an ATM?

29. a) Have you spoken or written te reo Māori to someone you did not know?

- Yes – GO TO Q31b
- No – GO TO Q34

b) When was the last time you did this? (SHOW CARD)

- Within last week
- Within last month
- In last 2-5 months
- In last 6-12 months
- More than a year ago
- Can't remember

30. (If yes) Why was this?

31. (If yes) Was this:

- In your local community
- Somewhere else
- Online

Next, I've got some questions about how you feel about using te reo Māori.

32. Are you using te reo Māori as much as you want to in your everyday life?

- Yes – GO TO Q35
- No – GO TO Q36
- Not sure – GO TO Q36

33. (If yes) What supports you to do that?

34. (If no, or not sure) What gets in the way of your using te reo Māori as much as you would like?

35. Is there anything that isn't already happening, that would really help you to use te reo Māori more in your everyday life?

(FILL IN FOR AREAS THAT ARE APPLICABLE)

At home

In your community

In work/study/voluntary work

In your friendships

36. Can I ask you why you like to use te reo Māori?

37. And is there anything you want to share with me about te reo Māori that I haven't asked about?

Appendix 2D: Adult community questions

Tai Tokerau

1. How can iwi collaborate to regenerate the Māori language?
2. Who should regenerate the reo ā-iwi?
3. Discuss one activity/method of encouraging Māori to participate in te ao Māori and to elevate te reo?

West Auckland

1. Why is te reo Māori valuable to you?
2. Was there a specific event/s in your life that inspired you to learn te reo?
3. Was there a specific event/s in your life that discouraged you, or stopped you from learning te reo Māori?

South Auckland

1. How do you think we can nurture the wairua of the language, as well as tikanga Māori in our community?
2. How do you think the Māori language can be acknowledged as the Indigenous language in our community?
3. How can pan-tribal Māori and iwi mana whenua work together to revive the Māori language in South Auckland?

Tauranga

1. a) Do you listen to Te Reo Irirangi o Tauranga Moana?
 Yes No
- b) How could Te Reo Irirangi best help you in developing and speaking your te reo Māori?
2. a) Have you attended any of the Ngāti Pūkenga language revitalisation initiatives?
 Yes No
- b) How interested are you in Ngāti Pūkenga language revitalisation initiatives?
3. a) If you have kids do you send them to Maori medium schools?
 Yes No
- b) Why did you make that decision?

Rūātoki

- 1.1 What is the value of Te Reo o Tūhoe to you?
- 1.2 How does te reo o Tūhoe inspire you?
- 2.1 What if any changes need to be made to preserve te reo o Tūhoe?
- 2.2 And how could these changes be made?
- 3.1 (If you have a child at kura) Why do you send your child to kōhanga reo/kura to learn te Reo?
- 3.2 What are the effects of Mainstream reo Māori on the Tūhoe dialect?

Taranaki

1. Where is your reo from?
2. What do you think would make people in your community want to use or learn te reo more?
3. Regarding te reo, what does success look or feel like for you and your whānau?

Wairoa

1. Where is your reo from?
2. What factors suppress any willingness to learn the Māori language?
3. What factors strengthen any willingness to learn the Māori language?

Christchurch

1. a) Are you aware of Ngāi Tahu's Kotahi Mano Kāika (KMK) strategy?
 Yes No
b) If *yes*, can you detail what you know?
2. a) Have you engaged in any KMK activities?
 Yes No
b) If *yes*, tell us which activities you have been involved in?
3. What activities would help your whānau to speak more in te reo?

Appendix 3A: He kōrero whakamārama mā ngā tamariki



Te Ahu o te reo

He kōrero whakamārama

Tēnā koe, ngā mihi o te wā

Tēnei mātou te inoi atu nei kia uru mai koe ki tētahi uiuinga whakamātau mō tētahi kaupapa e rangahau ana i te kaha rere o te reo Māori i ō tātou kāinga, i ō tātou hapori. Kei te kawea tahitia te rangahau nei e Te Wāhanga (o NZCER) me Te Whare Wānanga o Te Ūpoko o te Ika a Māui, mā Te Taura Whiri i te Reo Māori. Anei ngā kōrero e mātua rapua ana:

- E kōrerotia ana te reo Māori i hea?
- He pēhea nei te rahi o te reo Māori e kōrerotia ana?
- Ko wai mā kei te kōrero Māori, ki a wai?
- He aha ngā kaupapa e kawea ana ki te reo Māori?
- He aha i kōrerotia ai te reo Māori, kāore rānei i kōrerotia, i tēnā, i tēnā horopaki.
- He aha ngā mea e hiahiaatia ana hei āwhina i ngā hapori me ngā whānau ki te kōrero Māori?

He wāhanga noa tēnei rangahau nō tētahi kaupapa nui ake, ko te whakatūhauora i te reo Māori te whāinga. Ko te tumanako ka tautoko tēnei mahi i te reo hei reo ora, hei reo e kōrerotia tonutia ana. E waru ngā hapori kua tohua huri i te motu, ki reira tū ai ngā uiuinga. I roto i tō hapori XXX, ka ārahina tēnei mahi e XXX. Ko tā mātou i konei, he tono i a koe kia whakaae mai kia uru mai ki ngā mahi whakamātau i ngā pātai. Ko ngā pātai, e pā ana ki tō kōrero me tō ako i te reo Māori. E pai noa ana mehemea kāore e tino kaha ana tō reo Māori, he kaha tonu rānei.

Ko tā tēnei whārangi, he whakamārama kau atu i te mahi rangahau nei ki a koe, e pai ai tāu whakatau āe rānei e whakaae ana koe kia kōrero mai ki a mātou.

He aha te mea e tonoa ana?

E inoi ana mātou kia kōrero mai koe ki a mātou mō ō wheako reo Māori ki Ōtautahi. He kairangahau ka toro i tō kāinga ki te kōrero ki ngā tāngata e noho nei ki te kāinga e whakaae ana ki te uru ki te rangahau nei.

Ka 20-40 meneti pea e whakawhiti kōrero ana. He koha, he whakaaro, ka paku kai anō ka takoto hei mihi i tā koutou tautoko mai i te kaupapa.

Kei a koutou tonu te tikanga ina uru mai ki te mahi nei, kāore rānei. Ā, ki te whakaae mai ināiane, kātahi ka huri ngā whakaaro, e pai ana anō hoki tēnā. Tērā rānei ko ētahi pātai noa kāore e pai ki a koe, kei te pai anō kia kua ērā e whakautua.

Ka ahatia ngā kōrero ka homai?

Ka tuhia e ngā kairangahau te ngako o ngā kōrero ka puta i a koe me tō whānau. Ka āta tiakina ēnei kōrero ki tētahi wāhi haumaruru. Nā te mea, he mea nui te rangahau nei, ā, he mea nui te whakarauora reo, tērā pea ka whakamaua tonutia pea ngā kōrero. Mehemea ka pēnā ka tangohia ngā āhuatanga e whakaatu ai ko wai koe. Ko ngā kaimahi anake o te rangahau nei ka āhei te pānui i ō kōrero. Waihoki, e kore e whakaaturia tō ingoa, te ingoa rānei o tētahi o tō whānau i ngā pūrongo ka puta mō te mahi nei.

Ka tuhia he pūrongo mō tō hapori, me te pōhiri i te hunga i whai wāhi mai ki te rangahautanga ki tētahi hui hei kōrerorero i ngā kitenga hukihuki mō taua pūrongo ā-hapori. Ka tuhia anō hoki he pūrongo mō te motu whānui, hei tāpae ki te aroaro o Te Taura Whiri i te Reo Māori. Ka pōhiritia anō koe kia tae ake ki tētahi hui i Pōneke ki te whiriwhiri i taua pūrongo ā-motu.

Ko wai atu anō e whai wāhi mai ana ki te kaupapa nei?

I muri i ngā uiuinga whakamātau, ka uiuia e mātou ētahi whānau e rima ki te tekau i ia hapori. O roto i ia whānau, e hiahia ana mātou ki te kōrero ki ngā whakatupuranga maha. Kei te kōrero tahi anō mātou ki ētahi tāngata e kaha ana te tautoko, te kōkiri rānei i te whakaoranga ake o te reo Māori i aua hapori.

Me aha au ināiane?

He āwhina tino nui ina tautoko mai koe i te kaupapa nei. Mehemea e pai ana ki a koe kia whai wāhi mai, tēnā koa whakakīia te puka whakaae, whakapā mai rānei ki a XXX i runga i tana īmēra XXX. Me he pātāi āu ki te mahi nei, ā tēnā, kōrero mai koa ki a mātou.

Ngā mihi nui

Ngā Kaiarataki i te Rangahau: a Jessica Hutchings (NZCER) rāua ko Rawinia Higgins (VUW)

Te īmēra a Jessica: Jessica.Hutchings@nzcer.org.nz Tana waea: (04) 802 1458

Te īmēra a Rawinia: Rawinia.Higgins@vuw.ac.nz

Tana waea: (04) 472 1000

Appendix 3B: Whārangi whakaae mā ngā tamariki



Whārangi Whakaae

Kua pānuī au i ngā Kōrero Whakamārama, e mārama ana

hoki ki te mahi hei kawē mā taku tamaiti

Āe

Kāo

E whakaae ana au kia uiuia taku tamaiti mō tēnei

mahi rangahau

Āe

Kāo

Taku ingoa: _____

Taku/aku iwi: _____

Aku tau: _____

He tāne/He wahine _____

Taku wāhi noho: _____

Taku īmēra: _____

Taku nama waea: _____

Taku waitohu: _____ I tēnei rā, te: _____

Ngā kōrero mō te tamaiti

Te ingoa o taku tamaiti (ōna ingoa katoa): _____

Tana/ana iwi: _____

Tana rā whānau: _____

Appendix 3C: Information sheet for tamariki



Te Ahu o te reo

He kōrero whakamārama - Information sheet for tamariki interview

Tēnā koe, ngā mihi o te wā

We would like to invite you to be part of a project looking at the use of te reo Māori in homes and communities. Te Wāhanga (NZCER) in partnership with Victoria University is doing this project for Te Taura Whiri i te Reo Māori, the Māori Language Commission. We want to find out:

- Where te reo Māori is being used
- How much te reo Māori is being used
- Who is using it and who they are using it with
- What te reo Māori is being used for
- Why it is being used in particular situations or not
- What is needed to support communities and whānau to use te reo Māori.

This project is part of the larger kaupapa of reo Māori revitalization. We hope it will help ensure te reo Māori remains a living, spoken language. Eight communities around Aotearoa New Zealand have been selected to participate in this project. In your community XXX, this work will be led by XXX. We are asking you to be involved to find out about your experiences of using or learning te reo Māori. It doesn't matter if you are a learner of te reo Māori or a fluent speaker.

This information sheet tells you more about the project and will help you to make a decision on whether you would like to talk with us.

What will I be asked to do?

We are inviting you and your whānau to talk with us about your experiences with te reo Māori in XXX. A researcher would visit you and speak to others in your household who also want to take part in the research.

The interview will take between 20-40 minutes. We would like to offer you a koha to recognise your support of the kaupapa, and would also bring kai to share with your whānau.

Taking part is voluntary. Even if you agree to take part now you can change your mind later. Also you can still decide not to answer some of the questions during the interview.

What will happen to the interview?

The researchers will take notes of your interview and that of your whānau. We will keep the notes of this interview in a secure place. Because of the importance of this project and the kaupapa of reo revitalisation we may choose to archive your interview. If this is the case we will remove any identifying

information. Only project team members will know what you have said. We will not use your name, or the names of your whānau in any reports about the project.

We will write a report for your community and will invite you and others who have participated to a hui in your community to discuss the draft of this community report. We also write a national report for Te Taura Whiri i te reo Māori. You will also be invited to a hui in Wellington to discuss the national report.

Who else is involved in the project?

We will talk with five to ten whānau in each community. In each whānau we would like to talk with multiple generations. We are also talking with people involved in revitalising te reo Māori or reo Māori advocacy in your community.

What do I do next?

We would really appreciate your support for this kaupapa. If you are keen to take part, please fill out the consent form or tell us by contacting XXX. Please feel free to contact us if you have any questions about this project.

Ngā mihi nui

Jessica Hutchings (NZCER) and Rawinia Higgins (VUW)

Project Co-Leaders

Email Jessica at Jessica.Hutchings@nzcer.org.nz ph (04) 802 1458

Email Rawinia at Rawinia.Higgins@vuw.ac.nz ph (04) 472 1000

Appendix 3D: Consent form for tamariki



Whārangī Whakaae –Whānau Consent Form for young people aged 8-15yrs

I have read the Information Sheet and understand
what my child is being asked to do

Yes

No

I agree to my child being interviewed for this project

Yes

No

My full name: _____

My iwi: _____

Age: _____

Gender: _____

My address: _____

Email address: _____

Phone number: _____

Signature: _____ Today's date: _____

Child's details

My child's full name: _____

My child's iwi: _____

My child's date of birth: _____

Ka nui te mihi

Appendix 4A: Te patapatainga tamariki

Kei te hiahia mōhio mātou e pēhea ana te āhua o te whakamahi a te rangatahi Māori i te reo Māori, ā, he aha ngā mea e tautoko ana i tā koutou whakamahi i te reo

Kia tīmata ake ki ētahi pātai mō tō whakamahi i te reo Māori.

1. He pēhea tō kaha ki te kōrero Māori i ngā kōrero o ia rā?

Tēnā whakaaturia mai ko tēhea o ngā kōwhiringa i te kāri nei e tino hāngai ana ki a koe.
(WHAKAATURIA TE KARI)

2. (HEI TAUTOKO: Ngā kōrero o ia rā)

- a) He pai rawa atu (Ka taea e au te kōrero ki te reo Māori mō te tino nuinga o ngā kaupapa)
- e) He pai (Ka taea e au te kōrero mō ngā mea maha ki te reo Māori)
- i) He āhua pai (Ka taea e au te kōrero mō ētahi mea ki te reo Māori)
- o) Kāore i te tino pai (Ka taea e au te kōrero mō ngā mea māmā anake ki te reo Māori)
- u) Kāore i tua atu i ētahi kupu noa iho ētahi kīanga rānei

3. He pēhea tō kaha ki te mārama i te reo Māori e kōrerotia ana? (WHAKAATURIA TE KARI)

- a) He pai rawa atu (Ka mārama au ki te tino nuinga o ngā kōrero Māori a ētahi atu)
- e) He pai (Ka mārama au ki te maha tonu o ngā kōrero Māori a ētahi atu)
- i) He āhua pai (Ka mārama au ki ētahi o ngā kōrero ina kōrero Māori ētahi atu)
- o) Kāore i te tino pai (Ka mārama au ki ngā kōrero māmā anake ina kōrero Māori ētahi atu)
- u) Kāore i tua atu i ētahi kupu noa iho ētahi kīanga rānei

4. He pēhea tō kaha ki te pānui i te reo Māori me te mōhio? (WHAKAATURIA TE KARI)

- a) He pai rawa atu (Ka taea e au te pānui te tino nuinga o ngā kōrero reo Māori)
- e) He pai (Ka taea e au te pānui te maha tonu o ngā kōrero reo Māori)
- i) He āhua pai (Ka taea e au te pānui ētahi kōrero reo Māori)
- o) Kāore i te tino pai (Ka taea e au te pānui ngā kōrero māmā anake ki te reo Māori)
- u) Kāore i tua atu i ētahi kupu noa iho ētahi kīanga rānei

5. He pēhea tō kaha ki te tuhituhi i te reo Māori me te mōhio? (WHAKAATURIA TE KARI)

- a) He pai rawa atu (Ka taea e au te tuhi te tino nuinga o aku whakaaro ki te reo Māori)
- e) He pai (Ka taea e au te tuhi te maha tonu o aku whakaaro ki te reo Māori)
- i) He āhua pai (Ka taea e au te tuhi ētahi whakaaro ki te reo Māori)
- o) Kāore i te tino pai (Ka taea e au te tuhi ngā whakaaro māmā anake ki te reo Māori)
- u) Kāore i tua atu i ētahi kupu noa iho ētahi kīanga rānei

6. a) E ako ana koe i te reo Māori i a wai, i hea rānei?

(KAUA E PĀNUITIA – TUHIA NGĀ KŌRERO, KĀTAHI KA MĀKATIA NGĀ MEA E TIKA ANA)

- He ara ako tūturu / he tikanga tūturu
- I aku mātua / I tētahi o aku mātua
- I aku tīpuna / I tētahi o aku tīpuna
- I aku tuākana / tēina / tungāne / tuāhine
- I aku whanaunga / karanga-maha / kaihana
- I te kapa haka
- I te kōhanga reo
- I te kura kaupapa Māori
- I ngā akoranga reo Māori i te kura kōrero Pākehā
- Kāore anō i tīmata taku ako i te reo Māori
- I tētahi atu / I wāhi kē _____

b) Ko wai te ingoa o tō kura?

c) Ko wai te ingoa o te kōhanga reo, te puna reo rānei i haere ai koe?

(MEHEMEA I HAERE IA KI TE KŌHANGA REO, KI TE PUNA REO RĀNEI)

Nā, kei te hiahia mōhio au e kōrero Māori ana koe ki a wai, he aha hoki ngā wā e kōrero Māori ai kōrua, koutou. Nō reira, āta whakaarohia ake te whā wiki, te marama kotahi kua pahure:

Tuatahi ake, mō te wāhi ki tō whānau

7. I kōrero Māori koe ki a wai o roto i tō whānau i te whā wiki kua pahure ake?
(KANOHI KI TE KANOHI, ĪMĒRA, TUHI Ā-WAEA, HUIRANGI (SKYPE), PĀPĀHO PAPORI RĀNEI)

Mō ia tangata ka whakahuatia e ia, uia atu:

- He aha tōna whanaungatanga, tōna hononga ki a koe?
- E hia tau te pakeke o taua tangata?
- E hia ngā wā kua kōrero Māori kōrua?
- I kōrero Māori ki hea?
- Mā runga aha?, ā
- He aha ngā kaupapa i kōrero Māori ai?

(TUHIA NGĀ WHAKAUTU KI PĀTAI 6 KI TE TĒPU E WHAI AKE NEI)

8. a) He tangata anō o roto i tō whānau kāore koe e kōrero Māori ki a ia, he tino iti rānei tō kōrero Māori ki a ia?

Kāo – HAERE KI TE Q9

Āe – HAERE KI TE Q7b

b) Kei te āta noho tahi anō taua tangata ki a koe/koutou (ki tō koutou kāinga)

Āe

I ētahi wā

Kāo

9. a) Kei te tautoko tonu taua tangata i tāu nā whakamahi i te reo Māori? (ahakoa kāore kōrua e kōrero tahi i roto i te reo)

(HEI TAUTOKO: HEI TAUIRA, KA MENEMENE RĀTOU I NGĀ WĀ KA KŌRERO MĀORI KOE?)

Kāo – HAERE KI TE Q9

Āe – HAERE KI TE Q8b

b) (Me he 'āe' te whakautu) Ka pēhea tana tautoko i a koe?

(Kūmea mai ngā kōrero e kitea ai me he tautoko ā-tinana tonu, pērā i te kawē i te tamaiti ki ētahi akoranga reo Māori i runga i te waka)

10. a) He aha te reo e kōrero nuitia ana e koe i te kāinga i ngā pō?

(KAUA E PĀNUITIA – MĀKATIA NGĀ MEA E TIKA ANA)

(WHAKAKĪIA TE KĀINGA 2 MEHEMEA KEI TE NOHO TĒTAHI MATUA O TE TAMAITI I TĒTAHI ATU KĀINGA)

Kāinga 1

- Te reo Māori
- Te reo Pākehā
- Te reo Hāmoa
- Tētahi atu _____

Kāinga 2

- Te reo Māori
- Te reo Pākehā
- Te reo Hāmoa
- Tētahi atu _____

b) Ko wai kei roto i te kāinga 1?

Ko wai kei roto i te kāinga 2?

c) He aha te take koinā tō reo matua?

Kāinga 1

Kāinga 2

d) He reo anō ka whakamahia i tō kāinga?

(KAUA E PĀNUITIA, MĀKATIA NGĀ MEA E TIKA ANA)

Kāinga 1

- Te reo Māori
- Te reo Pākehā
- Te reo Hāmoa
- Tētahi atu _____

Kāinga 2

- Te reo Māori
- Te reo Pākehā
- Te reo Hāmoa
- Tētahi atu _____

Ko ō hoa kōrero Māori

Ko ngā pātai ināianeī, mō tō whakamahi i te reo Māori me ō hoa, ā, i te kura anō hoki

11. **Ka whakamahi koe i te reo Māori ki ō hoa mōhio ki te kōrero Māori?**

(WHAKAATURIA TE KARI)

- I ngā wā katoa
- I te nuinga o te wā
- I ētahi wā
- Kāo / I ētahi wā tino ruarua nei

12. He aha ngā mea ka whakamāmā ake i tō whakamahi i te reo Māori i ō kōrero tahi ki ō hoa?

(HEI TAUTOKO: HE AHA NGĀ WĀ KA TINO WHAKAMAHI KOE I TE REO MĀORI? HEI TAUIRA, MEHEMEA KA HAERE MAI Ō HOA KI TE KĀINGA)

13. Ka whakamahi anō koe i te reo Māori i te kura:

a) ki te akomanga? (WHAKAATURIA TE KARI)

- I ngā wā katoa
- I te nuinga o te wā
- I ētahi wā
- Kāo / I ētahi wā tino ruarua nei

b) Ki te papa tākaro? (WHAKAATURIA TE KARI)

- I ngā wā katoa
- I te nuinga o te wā
- I ētahi wā
- Kāo / I ētahi wā tino ruarua nei

14. He aha ngā mea ka whakamāmā ake i tō whakamahi i te reo Māori i te kura?

(HEI TAUTOKO: HE AHA TE MEA E TAUTOKO I A KOE KI TE KŌRERO MĀORI? HEI TAUIRA: MEHEMEA KA KŌRERO MĀORI TE KAIAKO.)

Ko ngā pātai ināianei, mō tō rongō i te reo Māori i te marae me ētahi atu wāhi o tō hapori

15. Nō nahea i tae atu ai koe ki tētahi marae inakuanei?

(KAUA E PĀNUITIA – MĀKATIA NGĀ MEA E TIKA ANA)

- I te marama kua pahure ake
- I te tau kua pahure ake
- I ngā tau e 5 kua pahure ake
- Kua roa ake i te rima tau ki muri
- Aua, kua wareware i a au – HAERE KI TE Q18
- Kua kore au e haere - HAERE KI TE Q18

16. He aha te kaupapa?

17. I a koe i taua hui, i rongoi ai koe?:

a) E kōrerorero tahi ana ngā pakeke i roto i te reo Māori (hei tauira, i a rātou e taka kai ana)
(WHAKAATURIA TE KARI)

- I ngā wā katoa
- I te nuinga o te wā
- I ētahi wā
- Karekau / I ētahi wā tino ruarua nei

b) E kōrerorero tahi ana ngā pakeke me ngā tamariki i roto i te reo Māori
(WHAKAATURIA TE KARI)

- I ngā wā katoa
- I te nuinga o te wā
- I ētahi wā
- Karekau / I ētahi wā tino ruarua nei

c) E kōrero tahi ana ngā tamariki i roto i te reo Māori (WHAKAATURIA TE KARI)

- I ngā wā katoa
- I te nuinga o te wā
- I ētahi wā
- Karekau / I ētahi wā tino ruarua nei

18. I kōrero koe i roto i te reo Māori ki ētahi tamariki/rangatahi ki te marae?

- I ngā wā katoa
- I te nuinga o te wā
- I ētahi wā
- Karekau / I ētahi wā tino ruarua nei

19. I a koe ka āta whakaaro ki ngā wāhi e haere ai koe i te hapori nei, ko hea ngā wāhi (i konei) i rongoi ai koe i te reo Māori e rere ana i reira i te 12 marama kua pahure ake?

(KAUA E PĀNUITIA – MĀKATIA NGĀ MEA E TIKA ANA)

- Te kōhanga reo
- Te kura kaupapa Māori
- Ko te kura tuatahi (kura reo Pākehā)/Ko te kura takawaenga (kura reo Pākehā)
- Ko te kura tuarua, he kura reo Pākehā
- Te marae
- Tētahi kura kōrero Pākehā
- Te whare karakia
- Te papa hākinakina / papa tākaro
- Te whare whakapakari tinana
- Tētahi karapu/rōpū kawē kaupapa pārekareka
- Tētahi whare/ratonga hauora Māori
- Ngā whare hokohoko, ngā toa
- Ngā wharekai, whare inu kawhe i te tāone
- Ngā wāhi tūmatanui
- Te wāhi mahi o taku matua/taku whaea
- Te whare pukapuka
- Te wāhi hoko penehīni/hinu mō te waka
- Ngā tereina, ngā pahī tūmatanui
- Tētahi tari kāwanatanga
- Tētahi atu wāhi

20. I a koe ka āta whakaaro ki aua wāhi, ko hea te wāhi, ngā wāhi rānei e kaha ake ana te rere o te reo Māori i reira, i ētahi atu wāhi?

21. He aha ētahi (atu) wāhi i te hapori nei e taea ai te pānui, te tuhi rānei ki te reo Māori, hei tauira, ki te whakakāi i tētahi momo puka, ki te tango pukapuka, i a koe rānei e whakamahi ana i te mīhini tango moni (te ATM)?

22. a) He wā anō kua kōrero atu koe, kua tuhi atu rānei ki tētahi ki te reo Māori, he tauhou taua tamaiti, tangata rānei ki a koe?

- Āe - HAERE KI TE Q21b
- Kāo - HAERE KI TE Q23

b) Nō nahea tēnei? (WHAKAATURIA TE KARI)

- I te wiki kua pahure ake
- I te marama kua pahure ake
- I te 2-5 marama kua pahure ake
- I te 6-12 marama kua pahure ake
- Kua roa ake i te kotahi tau ki muri
- Aua, kua wareware i a au

23. (Me he 'āe' te whakautu) He aha te take, te kaupapa i kōrero atu ai koe (i tuhi atu ai koe) ki taua tauhou ki te reo Māori?

24. (Me he 'āe' te whakautu) I hea tēnei?:

- I tēnei hapori tonu
- I wāhi kē
- I te ipurangi

Nā, ko ngā pātai e whai ake nei, e pā ana ki ō kare ā-roto, ki ō whakaaro mō te āhua o tō whakamahi i te reo Māori.

25. He aha ngā wā e koa ai koe ki te kōrero i te reo Māori?

26. He aha i pai ai, i māmā ai rānei te kōrero i te reo Māori i aua wā?

27. a) E pai ana kī a koe te rahi o te reo Māori e kōrerotia ana e koe?

- Āe – HAERE KI TE Q26b
- Kāo – HAERE KI TE Q26c
- Aua – HAERE KI TE Q26c

b) (Me he 'āe' te whakautu) He aha ngā mea e āwhina ana, e tautoko ana i tō kōrero i te reo Māori?

c. (Me he 'kāo', he 'aua' rānei' te whakautu) He aha ngā mea e whakararu ana i tō kōrero i te reo Māori (i kore ai e eke ki te rahi e wawatatia ana e koe)?

28. He aha ētahi atu mea ka tino āwhina i a koe kia kaha ake tō whakamahi i te reo Māori i ō mahi o ia rā?

(WHAKAKĪIA NGĀ POUAKA E TIKA ANA)

I te kāinga

Me ō hoa

I te kura

I ētahi atu wāhi e haere ai koe

29. Nā, ko taku pātai whakamutunga, he aha i pai ai ki a koe te kōrero Māori?

30. He kōrero anō āu, he whakaaro e pīrangī ana koe ki te whakaputa mō te reo Māori kāore anō kia kōrerotia i tēnei uiuinga?

Appendix 4B: Pātai ā-hapori (tamariki)

Tai Tokerau

No community questions asked

Te Uru o Tāmaki

E hiahia ana ētahi o te hunga tautoko nui i te reo Māori nō te hapori nei, kia pātaihia ētahi pātai e pā ana ki Te Uru o Tāmaki.

1. He taiea rānei te kōrero i te reo Māori?
2. Me he 'āe' te whakautu – He aha i taiea ai?
3. Mā te aha e taiea ake ai te reo?

Tāmaki ki te tai Tonga

No community questions asked

Tauranga Moana

No community questions asked

Rūātoki

No community questions asked

Taranaki

E hiahia ana ētahi o te hunga tautoko nui i te reo Māori nō te hapori nei, kia pātaihia ētahi pātai e pā ana ki Taranaki.

1. He taiea rānei te kōrero i te reo Māori?
2. Me he 'āe' te whakautu – He aha i taiea ai? Me he 'kāo' - He aha ai?
3. Mā te aha e taiea ake ai te reo?

Te Wairoa

E hiahia ana ētahi o te hunga tautoko nui i te reo Māori nō te hapori nei, kia pātaihia ētahi pātai e pā ana ki Te Wairoa.

1. Nō hea tō reo?
2. He aha ngā mea ka tāmi i te hiahia ki te ako i te reo Māori?
3. He aha ngā mea ka whakakaha i te hiahia ki te ako i te reo Māori?

E hiahia ana ētahi o te hunga tautoko nui i te reo Māori nō te hapori nei, kia pātaihia ētahi pātai e pā ana ki Te Wairoa.

1. Nō hea tō reo?
2. He aha ngā mea ka tāmi i te hiahia ki te ako i te reo Māori?
3. He aha ngā mea ka whakakaha i te hiahia ki te ako i te reo Māori?

Ōtautahi

E hiahia ana ētahi o te hunga tautoko nui i te reo Māori nō te hapori nei, kia pātaihia ētahi pātai e pā ana ki Ōtautahi.

1. a) Kei te mōhio koe ki te rautaki reo a Ngāi Tahu, arā Kotahi Mano Kāika?

- Āe Kāo

b) Me he 'āe' te whakautu. Kōrerohia mai ō mōhiotanga mō Kotahi Mano Kāika.

2. a) Kua uru koe ki ētahi mahi a Kotahi Mano Kāika?

- Āe Kāo

b) Me he 'āe' te whakautu. He aha aua mahi?

3. He aha ngā mahi e tautoko ai i tō whānau kia kaha ake te kōrero i te reo?

Appendix 4C: Tamariki interview schedule

We want to know how young Māori are using te reo Māori and what helps them use it

I'd like to start by asking you about your reo Māori. *Can you show me on the card which option fits you best?*

1. **How well are you able to speak Māori in day-to-day conversation? (SHOW CARD)**
(Prompt: *in a normal day*)
 - a) Very well (I can talk about almost anything in Māori)
 - b) Well (I can talk about many things in Māori)
 - c) Fairly well (I can talk about some things in Māori)
 - d) Not very well (I can only talk about simple/basic things in Māori)
 - e) No more than a few words or phrases

2. **How well are you able to understand spoken Māori? (SHOW CARD)**
 - a) Very well (I can understand almost anything said in Māori)
 - b) Well (I can understand many things said in Māori)
 - c) Fairly well (I can understand some things said in Māori)
 - d) Not very well (I can only understand simple/basic things said in Māori)
 - e) No more than a few words or phrases

3. **How well are you able to read Māori, with understanding? (SHOW CARD)**
 - a) Very well (I can read almost anything in Māori)
 - b) Well (I can read many things in Māori)
 - c) Fairly well (I can read some things in Māori)
 - d) Not very well (I can only read simple/basic things in Māori)
 - e) No more than a few words or phrases

4. **How well are you able to write in Māori, with understanding? (SHOW CARD)**
 - a) Very well (I can write almost anything in Māori)
 - b) Well (I can write many things in Māori)
 - c) Fairly well (I can write some things in Māori)
 - d) Not very well (I can write simple/basic things in Māori)
 - e) No more than a few words or phrases

5. a) How do you learn te reo Māori?

(DON'T READ OUT – TAKE NOTES THEN TICK ALL THAT APPLY)

- Traditional methods
- From my parent/s
- From my tipuna
- From my brothers and sisters
- From my cousins
- From kapa haka
- Kōhanga reo
- Kura kaupapa Māori
- Te reo Māori classes in English-medium school
- Actually haven't learnt it
- Other

b) What's the name of your school or kura?

c) What was the name of your kōhanga reo/puna reo?

(ONLY ASK IF THEY WENT TO KŌHANGA OR PUNA REO)

Now I'd like get a picture of who you use te reo Māori with, and when you use it with them. So thinking back over the past four weeks or so:

First, with your whānau

6. Who did you use te reo Māori with in your whānau over the past four weeks?

(COULD BE FACE TO FACE, EMAIL, TEXT, SKYPE, SOCIAL MEDIA ETC.)

For each person they kōrero with, ask:

- a) **What is their relationship to you?**
- b) **What age are they approximately?**
- c) **How often would you kōrero Māori with them?**
- d) **Where?**
- e) **How?, and**
- f) **What about? / what topics?**

(RECORD RESPONSES TO QUESTION 6 ON THE GRID THAT FOLLOWS)

<p>6a Whanaungatanga /Hononga</p>	<p>6b Te Pakeke 0-20 21-40 41-60 61+?</p>	<p>6c I ngā wā katoa, I te nuinga o te wā, I ētahi wā, I ētahi wā ruarua nei, Karekau</p>	<p>6d Kī hea ? a. Ngā wāhi katoa b. Ki te kāinga c. Ki te marae d. Ki te kōhanga reo/kura e. Ki tētahi atu hi kaupapa Māori f. Tākaro g. He hui Māori/ā- iwi rānei h. I a koe e hoko ana i. I a koe haere ana</p>	<p>6e Mā runga aha? a. Kanohi ki te kanohi b. I te ipurangi c. He kōrero i te waea d. He kupu tuhi i te waea e. I te Īmēra f. Huirangi (Skype) g. He mea anō</p>	<p>6f He aha te kaupapa a. Ko ngā kaupapa katoa b. Tō tātou hītori/ te tuakiri c. Whānau d. Te reo Māori e. He kōrero mō ngā mahi o te rā f. Te kura/Te ako g. Te mahi h. Ko ētahi kaupapa noa iho (tuhia ēnei - hei taura, te taka kai, te whakareri mō tētahi hui) i. ko ētahi kīanga/ kupu Māori i roto i ngā rerenga kōrero Pākehā j. Ko ētahi kīanga/ kupu Pākehā i roto i ētahi rerenga kōrero</p>

7. a) Is there anyone else in your whānau, that you don't use te reo Māori with at all, or hardly ever?

- No – GO TO Q9
- Yes – GO TO Q7b

b) Do they live with you? (in your household)

- Yes
- Sometimes
- No

8. a) Do they encourage your use of te reo Māori? (even though you don't use Māori together)
(PROMPT: FOR EXAMPLE DO THEY SMILE WHEN YOU SPEAK MĀORI?)

- No – GO TO Q9
- Yes – GO TO Q8b

b) (If yes) How do they do this?

(GET ENOUGH DETAIL SO WE CAN SEE WHETHER THIS IS ACTIVE SUPPORT, E.G. DRIVING THEM TO TE REO MĀORI LESSONS)

9. a) What's the main language you use when you are at home in the evenings?

(DON'T READ OUT – JUST TICK ALL THAT APPLY)

(ONLY FILL IN HOUSEHOLD 2 IF RELEVANT. FOR EXAMPLE WHEN A PARENT LIVES IN A DIFFERENT HOUSEHOLD FROM THEIR CHILD)

Household 1

- Te Reo Māori
- English
- Samoan
- Other _____

Household 2

- Te Reo Māori
- English
- Samoan
- Other _____

10. b) Who is in household 1?

Who is in household 2?

c) Why is that your main language?

Household 1

Household 2

d) Are there any other languages you use at home?

(DON'T READ OUT – JUST TICK ALL THAT APPLY)

Household 1

Household 2

Te Reo Māori

Te Reo Māori

English

English

Samoan

Samoan

Other _____

Other _____

Your Māori-speaking friends and acquaintances

Now I'm going to ask about your use of te reo Māori with friends and at school

11. Do you use te reo Māori with your Māori-speaking friends? (SHOW CARD)

- All of the time
- Most of the time
- Sometimes
- Never/hardly ever

12. What makes it easy to use te reo Māori with your Maori-speaking friends?

(PROMPT: WHEN ARE YOU MOST LIKELY TO USE TE REO MĀORI? FOR EXAMPLE IT MAY BE WHEN YOUR FRIENDS COME OVER TO YOUR HOUSE)

13. At school, do you use te reo Māori:

a. In the classroom? (SHOW CARD)

- All of the time
- Most of the time
- Sometimes
- Never/hardly ever

b. In the playground? (SHOW CARD)

- All of the time
- Most of the time
- Sometimes
- Never/hardly ever

14. What makes it easy to use te reo Māori at school?

(PROMPT: WHAT HELPS YOU TO KŌRERO? FOR EXAMPLE WHEN THE KAIAKO SPEAKS MĀORI)

So now I'm going to ask you about hearing te reo Māori on a marae and in your local area

15. When was your most recent visit to a marae?

(DON'T READ OUT – JUST TICK ALL THAT APPLY)

- Within the last month
- Within the last year
- In last 5 years
- More than 5 years ago
- Can't remember - GO TO Q18
- Never - GO TO Q18

16. What was that for?

17. When you were there, did you hear:

a) Adults chatting in Māori (e.g., as they prepared food) *(SHOW CARD)*

- All of the time
- Most of the time
- Sometimes
- Never/hardly ever

b) Adults and kids talking together in Māori (SHOW CARD)

- All of the time
- Most of the time
- Sometimes
- Never/hardly ever

c) Kids talking together in Māori (SHOW CARD)

- All of the time
- Most of the time
- Sometimes
- Never/hardly ever

18. Did you use te reo Māori with other kids/young people at the marae? (SHOW CARD)

- All of the time
- Most of the time
- Sometimes
- Never/hardly ever

19. Thinking of the places you go to in your local area (around here), where have you heard te reo Māori in the past 12 months?

(DON'T READ OUT – TAKE NOTES THEN TICK ALL THAT APPLY)

- Kōhanga reo
- Kura kaupapa Māori
- Primary/intermediate school
- Secondary school
- Marae
- English medium education institution
- Church
- Sports grounds
- Gym/fitness centre
- Club or interest group
- Māori health provider/hauora
- Shops
- Cafes/

- Public places
 - Parent's workplace
 - Library
 - Petrol station
 - Public transport
 - Government department
 - Other
-
-
-
-
-

20. Thinking about those places, where was te reo Māori used the most?

21. Where (else) around here are there chances to read or write in te reo Māori, e.g. to fill out a form, issuing a book, using an ATM?

22. a) Have you spoken or written te reo Māori to someone you did not know?

- Yes – GO TO Q 21b
- No – GO TO Q 23

c) When was the last time you did this? (SHOW CARD)

- Within last week
- Within last month
- In last 2-5 months
- In last 6-12 months
- More than a year ago
- Can't remember

23. (If yes) **Why was this?**

24. (If yes) **Was this:**

- In your local community
- Somewhere else
- Online

Next, I've got some questions about how you feel about using te reo Māori.

25. **When do you really like using te reo Māori?**

26. **Why do you like using te reo Māori then?**

27. **a) Are you using te reo Māori as much as you want to?**

- Yes – GO TO Q26b
- No - GO TO Q26c
- Not sure - GO TO Q26c

b) (If yes) What helps you to do that?

d) (If no, or not sure) **What gets in the way of your using te reo as much as you would like?**

28. Are there any things that aren't already happening that would really help you to use te reo Māori more in your everyday life?

(FILL IN FOR AREAS THAT ARE APPLICABLE)

At home

With your friends

At school

Other places you spend time

29. Finally, can I ask you why you like to use te reo Māori?

30. And is there anything you want to share with me about te reo Māori that I haven't asked about?

Appendix 4D: Tamariki community questions

And, finally the stakeholders in your community would like to know the answers to some questions relevant to West Auckland.

- 1. Do you think it's cool to kōrero Māori?**
- 2. If yes – What makes it cool? If not – Why not?**
- 3. What do you think would make it cooler?**

And, finally the stakeholders in your community would like to know the answers to some questions relevant to Taranaki.

- 1. Do you think it's cool to kōrero Māori?**
- 2. If yes – What makes it cool? If not – Why not?**
- 3. What do you think would make it cooler?**

And, finally the stakeholders in your community would like to know the answers to some questions relevant to Wairoa.

- 1. Where do you learn your reo Maori from?**
- 2. What factors suppress any willingness to learn the Māori language?**
- 3. What factors strengthen any willingness to learn the Māori language?**

And, finally the stakeholders in your community would like to know the answers to some questions relevant to Christchurch.

- 1. a) Are you aware of Ngāi Tahu's Kotahi Mano Kāiika (KMK) strategy?**
 Yes No
b) If yes. Can you detail what you know?
- 2. a) Have you engaged in any KMK activities?**
 Yes No
b) If yes. Tell us which activities you have been involved in?
- 3. What activities would help your whānau to speak more in te reo?**

Appendix 5: Te Ahu o te Reo online survey



Te Ahu o te Reo

Kia ora!

He mahi rangahau a Te Ahu o te Reo e wherawhera ana i te hauora o te reo Māori i te tau 2015. Kua whiwhi kirimana a Rangahau Mātauranga o Aotearoa (NZCER) me Te Whare Wānanga o Te Ūpoko o te Ika a Māui ki te whakahaere i te uiuinga nei mā Te Taura Whiri i te Reo Māori.

Ko tā mātou e tino whai nei, kia mārāma pai mātou ki te āhua o te whakamahi a te hunga kōrero Māori i te reo Māori i ēnei rā, ā, he aha ngā mea e hāpai ana, e tautoko ana i te kōrero, i te rere o te reo Māori.

E hiahia ana mātou kia rongu mātou i ōu nā whakaaro, i ōu nā wheako, ahakoa te iti, te rahi o tō kōrero Māori. Tekau meneti pea te roa o te patapatai nei.

Te Ahu o te Reo is a survey of the health of te reo Māori in 2015. Te Taura Whiri i te Reo Māori have commissioned the New Zealand Council for Educational Research and Victoria University of Wellington to undertake the survey.

We want to get a good understanding of how Māori speakers are currently using te reo Māori. We'd also like to find out what supports people to use te reo Māori.

We're interested in your experiences, whether you speak a little Māori or a lot. This short survey will take about 10 minutes to fill in.



Te āhua o tōu reo Your Māori language use

1. He pēhea tō kaha ki te kōrero Māori i ngā kōrero o ia rā?

How well are you able to speak Māori in day-to-day conversation?

- He pai rawa atu (Ka taea e au te kōrero ki te reo Māori mō te tino nuinga o ngā kaupapa)
Very well (I can talk about almost anything in Māori)
- He pai (Ka taea e au te kōrero mō ngā mea maha ki te reo Māori)
Well (I can talk about many things in Māori)
- He āhua pai (Ka taea e au te kōrero mō ētahi mea ki te reo Māori)
Fairly well (I can talk about some things in Māori)
- Kāore i te tino pai (Ka taea e au te kōrero mō ngā mea māmā anake ki te reo Māori)
Not very well (I can only talk about simple/basic things in Māori)
- Kāore i tua atu i ētahi kupu noa iho ētahi kīanga rānei
No more than a few words or phrases

2. He pēhea te kaha o tōu mārama ki te reo Māori e kōrerotia ana?

How well are you able to understand spoken Māori?

- He pai rawa atu (Ka mārama au ki te tino nuinga o ngā kōrero Māori a ētahi atu)
Very well (I can understand almost anything said in Māori)
- He pai (Ka mārama au ki te maha tonu o ngā kōrero Māori a ētahi atu)
Well (I can understand many things said in Māori)
- He āhua pai (Ka mārama au ki ētahi o ngā kōrero ina kōrero Māori ētahi atu)
Fairly well (I can understand some things said in Māori)
- Kāore i te tino pai (Ka mārama au ki ngā kōrero māmā anake ina kōrero Māori ētahi atu)
Not very well (I can only understand simple/basic things said in Māori)
- Kāore i tua atu i ētahi kupu noa iho ētahi kīanga rānei
No more than a few words or phrases

3. He pēhea tō kaha ki te pānui i te reo Māori me te mōhio?

How well are you able to read Māori, with understanding?

- He pai rawa atu (Ka taea e au te pānui te tino nuinga o ngā kōrero reo Māori)
Very well (I can read almost anything in Māori)
- He pai (Ka taea e au te pānui te maha tonu o ngā kōrero reo Māori)
Well (I can read many things in Māori)
- He āhua pai (Ka taea e au te pānui ētahi kōrero reo Māori)
Fairly well (I can read some things in Māori)
- Kāore i te tino pai (Ka taea e au te pānui ngā kōrero māmā anake ki te reo Māori)
Not very well (I can only read simple/basic things in Māori)
- Kāore i tua atu i ētahi kupu noa iho ētahi kīanga rānei
No more than a few words or phrases

4. He pēhea tō kaha ki te tuhituhi i te reo Māori me te mōhio
How well are you able to write in Māori, with understanding?

- He pai rawa atu (Ka taea e au te tuhi te tino nuinga o aku whakaaro ki te reo Māori)
Very well (I can write almost anything in Māori)
- He pai (Ka taea e au te tuhi te maha tonu o aku whakaaro ki te reo Māori)
Well (I can write many things in Māori)
- He āhua pai (Ka taea e au te tuhi ētahi whakaaro ki te reo Māori)
Fairly well (I can write some things in Māori)
- Kāore i te tino pai (Ka taea e au te tuhi ngā whakaaro māmā anake ki te reo Māori)
Not very well (I can only write simple/basic things in Māori)
- Kāore i tua atu i ētahi kupu noa iho ētahi kīanga rānei
No more than a few words or phrases



Te Ahu o te Reo

Te ako i te reo
Learning te reo Māori

5. He aha te ara ako i te reo i whāia, e whāia ana rānei e koe?

How did you learn/are you learning te reo Māori?

- Ko te reo Māori taku reo ūkaipō, te reo tuatahi i ako ai au
Te reo Māori is my first language
- He ara ako tūturu/he tikanga tūturu
Traditional methods
- I tipu ake au i tētahi kāinga ko te reo Māori te reo tuatahi o tētahi/ētahi o ngā pakeke e noho ana i reira
Brought up in a home with at least one native speaker
- I tipu ake au i tētahi kāinga ko te reo Māori te reo tuarua o ngā pakeke e noho ana i reira
Brought up in home where adults had learnt Māori as their second language
- I ako tahi au me taku whānau
Learnt alongside my whānau
- Ko te kōhanga reo/kura kaupapa Māori
In kōhanga reo/kura kaupapa Māori
- Ko tētahi kura rumaki reo Māori me tētahi kura reo Pākehā
In both Māori-medium and English medium education
- Ko tētahi kura tuatahi, he kura reo Pākehā
Primary school
- Ko tētahi kura tuarua, he kura reo Pākehā, engari ko te reo Māori tētahi o ngā kaupapa ako i reira
Secondary school (te reo Māori as a subject)
- He akomanga rumaki reo Māori, reo rua rānei, i te kura tuatahi reo Pākehā
Immersion or bilingual in primary school
- He akomanga rumaki reo Māori, reo rua rānei, i te kura tuarua reo Pākehā
Immersion or bilingual in secondary school
- Ko te haere ki tētahi wānanga Māori, i a au e pakeke ana
Wānanga as adult
- Ko tētahi akoranga/tohu i te whare wānanga Pākehā
Course in tertiary education
- He akoranga tuihono/akoranga i te ipurangi
Online course
- Kei te haere au ki ētahi akoranga i tēnei wā/kei te kawe au i ētahi akoranga tuihono i tēnei wā
Currently attending classes/taking online course
- Kei te ako tonu
Still learning it

Tētahi atu (tēnā tuhia mai he aha)

Other (please specify)

6. He aha koe i ako ai, e ako tonu ana rānei i te reo Māori?

Why did you learn/are you learning te reo Māori?

- Koirā te reo i tipu ake ai au/koirā taku reo ūkaipō
It was the language all around me/native language
- He mea āta tohu/āta kōwhiri au kia ako i te reo i waenganui o taku whānau
I was chosen to learn it from among my whānau
- Koirā te hiahia o aku mātua/tētahi o aku mātua
My parent/s wanted me to
- Nā tētahi tino tangata ki a au, nāna i whakatō te kākano i hiahia ai au ki te ako
Someone I admired deeply inspired me
- He mea nui te mōhio ki te reo e pai ai taku noho tahi, taku kōrero tahi ki taku whānau
It is an important part of my whānau interactions
- Ko te reo Māori tētahi tino wāhanga o taku tuakiri
It is key to my identity
- He taonga tuku iho – me ako ka tika
It is my birthright
- Kia paku whakahīhī ai au, kia pakari anō taku tū
To restore my pride
- I te mea he reo ātaahua
It is a beautiful language
- Kia Māori ai aku whakaaro, taku titiro ki te ao
To be able to think in Māori instead of Pākehā
- Kia kore ai te reo e mate ā-moa
So that te reo Māori does not die
- I te whakamā au i taku kore e mōhio ki te reo Māori
I felt embarrassed that I did not know te reo Māori
- Kia whai pānga ai au ki tētahi huinga tāngata, kia kore ai au e noho ki waho, e noho rāwaho
I needed it to be accepted
- I te tino hiahia au kia whai wāhi au ki te ao Māori, kia whāwhā au i taku taha Māori
I needed it to be able to take part in my culture
- Kia pai ai taku kōrero tahi ki ētahi atu whakatipuranga
I needed it to communicate with other generations
- I te mea i ako taku tamaiti/aku tamariki
My child/children learnt it
- I te mea i moe au i te tangata/wahine kōrero Māori
I married a te reo Māori speaker
- I whakamahia/whakahaua au kia ako i te reo Māori
I was made to learn it

Tētahi atu (tēnā tuhia mai he aha)

Other (please specify)



Te Ahu o te Reo

I ngā kawenga o ia rā
Day to day

7. He pēhea nei te rahi o ō kōrero ki tō whānau mō ngā āhuatanga o ia rā (ahakoa kanohi ki te kanohi, i te waea, i te ipurangi rānei) kei te reo Māori?

Approximately how much of your day to day conversation (face to face/phone/online) with your whānau is in te reo Māori?

- Te katoa Te nuinga Ko ētahi He iti noa Karekau
 All Most Some A little None

8. He pēhea nei te rahi o ō kōrero ki ō hoa kōrero Māori mō ngā āhuatanga o ia rā (ahakoa kanohi ki te kanohi, i te waea, i te ipurangi rānei) kei te reo Māori

Approximately how much of your day to day conversation (face to face/phone/online) with your Māori-speaking friends and acquaintances is in te reo Māori?

- Te katoa Te nuinga Ko ētahi He iti noa Karekau
 All Most Some A little None



Te Ahu o te Reo

Ngā mahi e utua ai te tangata
Paid work

Ko ngā pātai e whai ake nei, mō ētahi horopaki e rua e kōrero Māori ai tātou – ko te mahi e utua ai te tangata, ko ngā mahi ako, me ngā mahi tūao ka mahia mō te aroha noa.

So now we're going to ask you about three different situations where people can use te reo Māori - paid work, study, and voluntary work.

9. Kei te mahi koe i tēnei wā, he mahi e utua ai koe?

Are you in paid work?

- Āe Kāo
Yes No



Te Ahu o te Reo

10. He aha tō mahi?

What kind of work do you do?

11. He pēhea te kaha o tō whakamahi i te reo Māori i reira?

How often can you use te reo Māori there?

- I ngā wā katoa
All of the time
- I te nuinga o te wā
Most of the time
- I ētahi wā
Some of the time
- He iti ngā wā/I ngā wā ruarua noa
A little of the time
- Kāore au e kōrero/whakamahi i te reo Māori i reira
None of the time



Te Ahu o te Reo

Ngā mahi ako
Study

12. Kei te ako koe i te wā nei?

Are you studying?

- Āe Kāo
Yes No



Te Ahu o te Reo

13. He aha te kaupapa o ō akoranga? Tū ai ō akoranga ki hea

What and where are you studying?

14. He pēhea nei te kaha o tō whakamahi o te reo Māori i reira
How often can you use te reo Māori there?

- I ngā wā katoa
All of the time
- I te nuinga o te wā
Most of the time
- I ētahi wā
Some of the time
- He iti ngā wā/I ngā wā ruarua noa
A little of the time
- Kāore au e kōrero/whakamahi i te reo Māori i reira
None of the time



Te Ahu o te Reo

15. He mahi tūao anō āu, he mahi mō te aroha noa, i te hapori?
Do you do regular voluntary or community work?

- Āe Kāo
Yes No



Te Ahu o te Reo

16. He aha tō mahi tūao?

What do you do?

17. He pēhea nei te kaha o tō whakamahi o te reo Māori i reira

How often can you use te reo Māori there?

- I ngā wā katoa
All of the time
- I te nuinga o te wā
Most of the time
- I ētahi wā
Some of the time
- He iti ngā wā/I ngā wā ruarua noa
A little of the time
- Kāore au e kōrero/whakamahi i te reo Māori i reira
None of the time



Te Ahu o te Reo

Te whakamahi i te reo
Use of te reo Māori

18. E pai ana ki a koe te rahi o te reo Māori e whakamahia ana e koe i ō mahi o ia rā?

Are you using te reo Māori as much as you want to in your everyday life?

- Āe Kāo Aua
Yes No Not sure



Te Ahu o te Reo

19. He aha ngā mea e āwhina ana, e tautoko ana i te rahi o te reo Māori e whakamahia ana e koe i ō mahi o ia rā?

What makes it easy for you to do that?



Te Ahu o te Reo

20. He aha ngā mea e whakararu ana i tō whakamahi i te reo Māori kia eke ki te rahi e wawatatia ana e koe?

What gets in the way of your using te reo Māori as much as you would like?



Te Ahu o te Reo

21. He aha i pēnā ai ō whakaaro?

Why do you think that?



Te Ahu o te Reo

22. He aha ētahi atu mea ka tino āwhina i a koe kia kaha ake tō whakamahi i te reo Māori i ō mahi o ia rā?

What things would make a real difference to your using te reo Māori more in your everyday life?



Te Ahu o te Reo

Ētahi kōrero mōu About you

23. He tāne, he wahine rānei koe?

Are you

- tāne wahine
male? female?

24. E hia ō tau?

What age are you?

- | | |
|-----------------------------------------------------------------|-------------------------------------------------------------|
| <input type="radio"/> Iti iho i te 15 tau
Less than 15 years | <input type="radio"/> 31-40 tau
31-40 years |
| <input type="radio"/> 15-20 tau
15-20 years | <input type="radio"/> 41-50 tau
41-50 years |
| <input type="radio"/> 21-25 tau
21-25 years | <input type="radio"/> 51-60 tau
51-60 years |
| <input type="radio"/> 26-30 tau
26-30 years | <input type="radio"/> Neke atu i te 60 tau
Over 60 years |

25. Ko tēhea momo tāngata e whai pānga atu ana koe? *Tēnā tohua mai te katoa e hāngai ana*
Which ethnic groups do you identify with? *Please tick all that apply*

- Māori
Māori
- Pākehā
Pākehā
- Hāmoa
Samoan
- Tonga
Tongan
- Haina
Chinese
- Īnia
Indian

Tētahi/ētahi atu (tēnā tuhia mai te/ngā momo tāngata e whai pānga atu ana koe)
Other (please specify)

* 26. Nō tēhea hapori koe?

Which community do you come from?

- Rūātoki
Rūātoki
- Te Taitokerau: Matawaia, Waimā, Moerewa, Kaitāia
Te Taitokerau: Matawaia, Waimā, Moerewa, Kaitāia
- Taranaki
Taranaki
- Te Taha Uru o Tāmaki
West Auckland
- Te Taha Tonga o Tāmaki
South Auckland
- Te Wairoa
Wairoa
- Ōtautahi
Christchurch
- Tauranga Moana
Tauranga Moana
- Tētahi atu (tēnā tuhia mai)
Other (please specify)

27. Kei te noho koe ki te hapori i tohua ai koe i runga ake nei?

Do you currently live in the community that you come from?

- Āe Kāo
Yes No



Te Ahu o te Reo

28. Tuhia te tāone/tāone nui me te motu e noho ana koe.

Please tell us where you currently live.

Tāone nui/tāone:

City/town:

Motu:

Country:



Te Ahu o te Reo

Ā kāti, hei whakamutu ake
And finally

29. I rongo kōrero mō te mahi rangahau nei i hea?

How did you find out about this survey?

- I te whānau
Whānau
- I tētahi hoa
Friends
- I te aka kūmara / i tētahi hononga
Networks
- I ngā kairangahau tonu
Researchers
- I a Pukamata
Facebook
- I tētahi pānui i puta ki te hapori
Notice in community
- I tētahi 'kāri-pōhi'
Postcard
- I te īmēra
E-mail

I tētahi atu wāhi (tēnā tuhia mai)

Other (please specify)

30. He whakaaro anō ōu mō ētahi ara, mō ētahi mahi rānei e kaha ake ai te hāpaitia o te reo Māori i tō hapori?

Any final comments about how te reo Māori use could be supported in your community?

Ngā mihi nui

