

Te Ahu o te Reo

Te reo Māori in homes
and communities

Matawaia
Community Report
He Pūrongo mō Matawaia



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Matawaia Community Report

He Pūrongo mō Matawaia

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with Jenny Lee-Morgan and Eruera Morgan
and with Rachel Felgate and Cathy Wylie

'Kia ita!'

Te Taura Whiri i te Reo Māori
MAORI LANGUAGE COMMISSION



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



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Ngā kōrero o roto

Table of contents

He mihi	V
He kupu whakataki Introduction	1
He kupu arataki Setting the scene	2
He tino kōrero Highlights	4
He kaupapa kōrero Background	8
He kōrero nō Matawaia A view from Matawaia	10
Te reo Māori i Matawaia Te reo Māori in Matawaia	14
Ngā pātai ā-hapori Community questions	26
He meka Key points	30

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

He kupu whakataki

Introduction

Te Ahu o te Reo

In 2015, Te Taura Whiri i te reo Māori (The Māori Language Commission) contracted NZCER – Te Wāhanga to undertake a study of 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 research was undertaken in nine communities: Kaitiāia, Matawaia, West Auckland, South Auckland, Tauranga, Rūātoki, Wairoa, Taranaki, and Christchurch. The purpose was to find out more about:

- 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.

A full report¹ overviews the research across all nine communities. In addition, nine community reports focus on the research in each of the above communities.

Te pūrongo mō Matawaia | The Matawaia community report

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.

The report is laid out in six sections. The first is *He kupu Arataki | Setting the scene*, in which the lead researchers, Jenny Lee-Morgan and Eruera Morgan, 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 the Zero–Passive–Active model.² The next two sections, *He kaupapa kōrero | Background*, and *He kōrero nō Matawaia | A view from Matawaia*, presents some background on te reo Māori in the 1970s and in the present day. The fifth section, *Te reo Māori i Matawaia | Te reo Māori in Matawaia*, presents in full the findings of the research in Matawaia, including findings about the community's own questions. The final section presents key points from the report. Quotes from participants are included throughout the report to illustrate the findings and bring them to life.

1 Hutchings, J., Higgins, R., Bright, N., Keane, B., Olsen-Reeder, V., & Hunia, M. (2017). *Te Ahu o te Reo | Te reo Māori in homes and communities: Overview report | He tirohanga whānui*. Wellington: NZCER.

2 Higgins, R., Rewi, P., and Olsen-Reeder, V. (2014). *The value of the Māori language: Te Hua o te reo Māori*. Wellington: Huia Publishers.

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.

Ngā kairangahau | Community researchers

Community researchers Maia Hetaraka (Ngāti Wai, Ngā Puhī, Ngāi Tahu) and Teena Nobel (Ngāti Wai, Ngāti Hine, Ngā Puhī, 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.

Te wheako rangahau | 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 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?

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 well and how much te reo Māori is being used?

Around half of the adults said they could speak, write and read te reo Māori very well. More than two-thirds of adults said they could understand te reo Māori very well. Half or more of the tamariki said they could speak, write, understand and read te reo Māori well or very well.

TABLE 1 **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 2 **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 hiahia 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, in 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 3 Things that would help adults in Matawaia to use more te reo Māori

Place	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	√	√	√		

Ngā nekeneke i te reo Māori i Matawaia | 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 Matawaia. The following are quotes from adults and tamariki that illustrate some right- and left-shifting factors occurring in the community.

Ngā nekeneke whaka-te-matau i Matawaia | 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.

Ngā nekeneke whaka-te-mauī i Matawaia | 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 uua 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.

Ngā iwi

Ko Ngāpuhi te iwi

Ko Ngāti Hine nui tonu te hapū

Ko Hine-ā-Marū 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 district³

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).⁴

Te taupori | 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%.⁵

³ 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.

⁴ For the census, more than one iwi could be selected.

⁵ For the census, more than one ethnicity could be selected.

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).

Te reo Māori i Matawaia i ngā tau 1970 | 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 Matawaia⁶

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.

⁶ 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.

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 kawē 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.

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.

Ngā āhuatanga matua kei te kōkiri i ngā kaupapa reo Māori i Matawaia | Key drivers for te reo Māori 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 paki 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.

He rautaki, he kaupapa hoki i whakakaha ake i te rere o te reo Māori i te rohe | 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 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.

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

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.

Te whakatūturu i te reo Māori | 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.

Te reo Māori i Matawaia

Te reo Māori in Matawaia

This section collates the views of whānau from Matawaia, specifically, the views of 34 adults and six tamariki who were interviewed in late 2015 about te reo Māori o Matawaia. The information collected is not representative of the Māori Matawaia population as a whole. However, it does provide an interesting snapshot of some of the things that were happening in Matawaia in relation to Māori language use. It also presents suggestions for maintaining and strengthening te reo Māori use in Matawaia.

TABLE 4 **Adults and tamariki interviewed in Matawaia**

ADULTS		TAMARIKI	
Number of adults and tamariki interviewed			
34		6	
Language used in interview			
24 adults completed the interview in te reo Māori or mostly in te reo Māori		4 tamariki completed the interview in te reo Māori or mostly in te reo Māori	
10 adults completed the interview using some, a little or no te reo Māori		2 tamariki completed the interview using no te reo Māori	
Gender			
Male	13	Information on gender was not collected for tamariki	
Female	21		
Age			
Age groups	n	Age groups	n
16–20 years	0	Up to 10 years	2
21–40 years	21	11–12 years	3
41–65 years	11	13–14 years	1
Over 65 years	1	15–16 years	0
Not given	1	17–18 years	0
Composition of households			
25 adults were living with up to three others, 23 were living in households with four or five others, and 3 adults were living in households with up to 10 others.		Tamariki were most likely to be living with their parents and siblings.	

Te whakamahi i te reo Māori | Ability to speak, write, understand and read te reo Māori

Over two-thirds of the 34 adults in the study said that they understood te reo Māori very well, and over half said that they wrote, spoke and read te reo Māori very well.

TABLE 5 Adults' ability to speak, write, understand and read te reo Māori

	Speak	Write	Understand	Read
	n	n	n	n
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

Te whakaputa reo | Productive language skills (speaking and writing)

Twenty-one out of 34 adults said they were able to speak te reo Māori in day-to-day conversations well or very well, and 24 said they were able to write in te reo Māori well or very well.

Te rongō reo | Receptive language skills (understanding and reading)

Twenty-nine adults said they were able to understand te reo Māori well or very well, and 28 said they were able to read te reo Māori well or very well. Half or more of the tamariki said they could use te reo Māori well or very well.

TABLE 6 Tamariki ability to speak, write, understand and read te reo Māori

	Speak	Write	Understand	Read
	n	n	n	n
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

Te whakaputa reo | Productive language skills (speaking and writing)

Four tamariki said they were able to speak te reo Māori in day-to-day conversations well or very well, and five said they were able to write in te reo Māori well or very well.

Te rongō reo | Receptive language skills (understanding and reading)

Five tamariki said they were able to understand spoken reo Māori well or very well, and four said they were able to read te reo Māori well or very well.

Te ako i te reo Māori | Learning te reo Māori

Nearly two-thirds of the adults said they were brought up in a home with a native speaker. More than half said te reo Māori was their first language and nearly half said they had learnt te reo Māori through traditional methods.

Nā tōku nana i whakaako i ahau.

I tipu ake au i roto i te reo Māori.

I ako ki te Kōhanga Reo o Matawaia.

The following table presents ways in which the adults learnt te reo Māori. The most common way they learnt was at home, within their whānau. Kōhanga Reo and Kura Kaupapa Māori were also significant to their learning.

TABLE 7 Most common ways adults learnt te reo Māori

Ways of learning	n
At home with at least one native speaker	20
Te reo Māori is my first language	18
In Kōhanga Reo/Kura Kaupapa Māori	18
Alongside my whānau	15
Through traditional activities ⁷	15
At secondary school (te reo Māori as a subject)	5
In both Māori-medium and English-medium education	3
At home, where adults had learnt te reo Māori as a second language	2
At primary school (non-immersion)	2
Through wānanga as adults	2
In tertiary education	2

The most common reasons these adults gave for learning te reo Māori were that it was the language they were surrounded with, or that it was their native language (20 adults), or that their parents wanted them to learn it (eight adults).

Twenty-two adults described their mita or dialect as Ngāti Hine and nine adults said their mita was from Matawaia. Eight said their mita was from Ngā Puhī. Two dialects, Ngāti Wai and Ngāti Maniapoto, were each mentioned by one adult.

The most common ways that tamariki learnt te reo Māori in Matawaia were with their whānau and through Māori-medium education.

When asked the name of their school or kura, three named a Kura Kaupapa Māori, and three named English-medium primary schools (which may have bilingual units). All of the tamariki had attended Kōhanga Reo.

⁷ Language forms are acquired naturally through participation in traditional activities such as weaving, whakairo, hoe waka, and gathering and preparing kai.

TABLE 8 Most common ways tamariki learnt te reo Māori

Ways of learning	n
From my parents	5
From my tīpuna	3
In Kōhanga Reo	3
In Kura Kaupapa Māori	3
From my brothers and sisters	1
At kapa haka	1

Te kōrero Māori o roto i te whānau | Speaking te reo Māori within the whānau

Who is speaking te reo Māori to whom and where?

Within their whānau, adults from Matawaia were most likely to use te reo Māori with all generations, at home or wherever else they were together. They were most likely to speak te reo Māori with members of their whānau in the 0–40 years and 60+ age groups.

Tamariki were most likely to use te reo Māori with their mothers, their siblings, and then with their fathers at home or wherever else they were together.

What do whānau talk about in te reo Māori and how?

When speaking Māori, adults were most likely to talk about anything and everything. Some adults identified “whanau” as a specific topic they discussed in te reo Māori.

[Ka kōrerohia] ngā kaupapa o te kura, o te kāinga.

Adults most often communicated in te reo Māori face-to-face and, to a much lesser extent, by other means such as by phone, texting or online.

Tamariki said they used te reo Māori to talk about “ngā mea katoa”, and about specific topics such as kai, kura or kare ā-roto. All of the tamariki said that they communicated in te reo Māori face-to-face, and one said he did so by phone and text.

Who is not speaking te reo Māori and why?

Adults were least likely to speak te reo Māori with their parents (seven adults mentioned their father and seven mentioned their mother). The most common reason was “they don’t understand or speak te reo Māori” (18 adults). These whānau members were likely to be aged over 21 and to live in a different household to whānau. Adult interviewees indicated they saw these whānau members every day or sometimes.

All six tamariki said that there was someone in their whānau with whom they rarely used te reo Māori, if at all. Four tamariki said that those whānau members lived with them all the time, one said that person lived with them sometimes and one said the person did not live with them.

How did those who rarely or never used te reo Māori support others to use te reo Māori?

Adults said that some whānau members who rarely or never spoke Māori with them personally still supported their use of te reo Māori. They did so by giving encouragement, by actively supporting them, by asking questions in te reo Māori, or by passively supporting them.

E mōhio ana ia ki te hōhonutanga o te wairua Māori i roto i te reo.

[Ka] haere mai ki te Kōhanga Reo.

Tamariki said that the whānau members with whom they never or hardly ever spoke Māori still supported their use of te reo Māori by encouraging them to learn, by actively supporting them through, for example, cooking for kapa haka, by listening, and by doing te reo Māori-related activities such as reading in te reo Māori.

My mum supports [me] and says I can learn te reo Māori if I want.

Main language used at home

Many of the adults and tamariki lived in households where both te reo Māori and English were spoken. Sixteen adults and three tamariki said that Māori was the main language they used at home. Six adults and two tamariki were connected to a second household, and of these, six adults and one tamaiti 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.

The most common reason given by adults for choosing te reo Māori was that it was the natural language of relationships in the home (12 adults).

Ko tōku whānau. Ko tō tātou reo matua ko te reo Māori, nā reira, mēnā i konei aku hoa ka kōrero Māori mātou katoa.

Four or fewer adults said the reason te reo Māori was their main home language was that they were fluent in te reo Māori, they wanted to support te reo Māori, nā te aroha ki te reo, kei mate te reo, that they had made a conscious decision to speak te reo Māori at home, or because it was connected to identity and a Māori way of thinking.

The most common reason for choosing English was that there were people in the home who did not speak Māori (nine adults).

Te kōrero Māori ki ngā hoa | Speaking te reo Māori with friends and acquaintances

Just under half the adults said they used te reo Māori with their Māori-speaking friends and acquaintances all of the time. Tamariki use of te reo Māori with their Māori-speaking friends and acquaintances was not so common.

TABLE 9 Frequency of te reo Māori use by adults and tamariki

	Adults (with friends and acquaintances)	Tamariki (with friends)
Frequency	n	n
All of the time	18	0
Most of the time	8	3
Some of the time	8	1
Hardly ever or never	8	2

Adults found it easier to use te reo Māori with Māori-speaking friends and acquaintances when they knew the other person spoke Māori, if they had grown up with it as a first language, when they were supported

by another speaker of te reo Māori, or when they had connections or a relationship in te reo Māori with the other person.

Ka māmā nā te mea mōhio mārika ahau e kōrero Māori ana rātou.

We feel comfortable using te reo because that's the language we always use.

Factors that adults said made it difficult to use te reo Māori with their Māori-speaking friends and acquaintances were “te taumata o te tangata”, and when they felt their own language or vocabulary was limited. A few adults (five or fewer) talked about being whakamā, or lacking in confidence, about speaking a different dialect, not being comfortable in the environment or in public, or:

Mēnā ka hōhā, he māmā ake ki te huri ki English.

He poi poi i te reo Māori | Encouraging te reo Māori use

Thirty out of the 34 adults said there were people who would only speak Māori to them. That helped these 30 adults to speak Māori. Six talked about te reo Māori being part of the relationship with a person, and six said that they felt obliged or would reply in te reo Māori if spoken to in te reo Māori. Five said they felt encouraged or inspired to speak Māori with these people, and five said it was kind or respectful to respond in te reo Māori. Others spoke of other ways that being with someone who would only speak te reo Māori with them helped or encouraged their own use of te reo Māori, including:

[He āwhina nā te mea] he taumata reo anō tō rātou nō tuawhakarere. He whakaaro hōhonu nō te ao tawhito. He hinengaro, he ngākau Māori.

Other people or things that helped or motivated adults to speak te reo Māori were tamariki (mentioned by nine adults), being in Māori environments (eight adults), wānanga (seven adults), mahi (six adults), tangihanga (six adults) and whānau (five adults).

Being in wāhi Māori made it easier for two tamariki to use te reo Māori with their friends. Other tamariki mentioned that it was easier to use te reo Māori at kura because it was tikanga there, and easier to use te reo Māori when they felt confident or when other speakers of te reo Māori were supportive, or when classmates spoke Māori.

Ka āwhina ngā kōtiro i a mātou ngā tama, nā te mea e pai ake rātou i te reo. Ko taku hiahia kia pai taku āhua kei mua i a rātou. Mehemea tākaro ana ngā kēmu Māori ka kōrero Māori.

I want to be more Māori like my siblings. They know a lot and I wish I could speak too.

Tamariki were more likely to regularly use te reo Māori in the classroom than in the playground.

The main factors that made it easy for tamariki to use te reo Māori at school were kaiako support, friends and classmates who spoke Māori, and if te reo Māori was compulsory.

Te mahi, te mahi ako, me te mahi mō te aroha noa | Work, study, and voluntary work

Twenty-six adults were in paid employment. Of these, 17 were in full-time employment. Ten adults were studying and 13 did regular voluntary or community work.

Te reo Māori was used more in adults' workplaces and in voluntary or community work than in study situations.

TABLE 10 Adults' use of te reo Māori in the workplace, in study, and in regular voluntary work

	Work (26 adults)	Study (10 adults)	Voluntary/ community work (13 adults)
Frequency	n	n	n
I use te reo Māori most or all of the time	10	3	5
I use te reo Māori only for some topics	7	3	2
I can talk about anything in te reo Māori there	6	3	2
I hardly ever or never use te reo Māori there	5	1	3
We/I conduct a lot of our work/study/activity in te reo Māori	3	2	2
I used te reo Māori in the interview for my job	3	n/a	n/a
I use only some te reo Māori words or phrases	2	1	1
I use te reo Māori only in formal greetings	1	1	2

What makes it easy to use te reo Māori in work, in study, or in regular voluntary or community work?

Seven adults said it was easier for them to use te reo in their work, study, or regular voluntary or community work when it was normal in that context. Five said that it was easier when there were other people to talk to who had a similar level of te reo Māori as their own. Four said being in a Māori environment, such as a marae, made it easier to speak te reo Māori. Two adults said that when they already had connections with people in te reo Māori that made it easier for them to use te reo Māori.

What makes it difficult to use te reo Māori in work, in study, or in regular voluntary or community work?

Twelve adults felt that not having people to talk to in te reo Māori made it difficult for them to use it in their work, study, or voluntary or community work. Other barriers included adults' own language ability in te reo Māori (mentioned by seven adults), the ability of others (seven adults), and other people expecting them to speak English (five adults).

[It is difficult when] English is being used by students or teachers.

He reo Pākehā e noho ana i taku mahi. Kāore ngā tāngata i mōhio i te reo.

My personal competency [makes it difficult].

Ngā marae

Almost all the adults had been to a marae within the past month, and all had been to a marae within the past year. Adults were most likely to have visited a marae for tangihanga, hura kōhatu or kawē mate (19 adults), or for wānanga tikanga (nine adults). Four or fewer adults said they had visited marae for hui, working bees, waiata, celebrations, with kura, or for iwi or hapū events.

Tamariki were most likely to have visited a marae for wānanga (three tamariki), tangihanga, hura kōhatu, kawē mate (two tamariki) or for a whānau reunion (two tamariki).

Formal and informal communication on the marae

Formal communication on the marae was most likely to be conducted entirely or mostly in te reo Māori. Twenty-nine adults noted this was the case for whaikōrero and karakia, 26 said it was for karanga and 23 for the formal parts of hui.

In contrast, when observing conversations during meal preparation, 12 adults said it was all in te reo Māori, five said it was mostly in te reo Māori and nine said some was in te reo Māori. Five adults said that only a little of the conversation was in te reo Māori, and one said none of the conversation was in te reo Māori.

Conversation between and among generations

Conversations between adults, and between kaumātua and tamariki on the marae, were most likely to be in te reo Māori. Adults noted that more English was used in conversation involving both adults and tamariki, and particularly in conversations between tamariki.

TABLE 11 **Adults' observations of the main use of te reo Māori in informal situations**

	Between adults	Between kaumātua and tamariki	Between adults and tamariki	Between tamariki
Amount of te reo Māori	n	n	n	n
All in te reo Māori	19	18	14	8
Mostly in te reo Māori	7	10	6	6
Some in te reo Māori	5	2	9	7
A little in te reo Māori	3	1	3	6
No te reo Māori/all English	-	-	2	6
Don't know	-	1	-	1

Tamariki said that adult conversations on the marae were in te reo Māori all or most of the time, and four tamariki said that conversations between adults and tamariki were in te reo Māori all or most of the time. However, all six tamariki in the study noticed that in conversations between tamariki, te reo Māori was only used sometimes at most.

Te hapori nei | Local community

According to adults, te reo Māori is being heard in a wide variety of places within Matawaia including at marae, and in Māori-medium education settings. They also heard te reo Māori in tertiary organisations, church, iwi organisations, sports grounds, in the natural environment, in cafes and shops, in English-medium schools, and at Māori health providers. These wide-ranging locations reflect the predominance of te reo Māori in Matawaia itself, but also reflects that use of te reo Māori spilled over into neighbouring areas, since some of these locations lie outside Matawaia itself.⁸

I ngā wā katoa kei reira ngā kaumātua, ka kōrero Māori.

Almost all the adults heard te reo Māori being used at marae (29 adults), and most adults also heard te reo Māori at Kōhanga Reo (19 adults).

⁸ The nearest amenities, including shops, petrol stations and banks are located at Moerewa and Kawakawa.

TABLE 12 Places in the community where adults have heard te reo Māori

Place	n
Marae	29
Kōhanga Reo/Puna reo	19
Shops	16
Kura Kaupapa Māori	13
Tertiary institution	13
Church	10
Iwi organisation	9
Māori health provider/hauora	8
English-medium school	5

In answer to the question “Where is te reo Māori used the most?” adults identified marae (20 adults), “ngā wāhi katoa – all/most places we go” (nine adults), Kura Kaupapa Māori (six adults), Kōhanga Reo (five adults), and other people’s homes (five adults). Three adults identified whānau gathering places, iwi festivals or Māori events, and two or fewer identified businesses, wānanga reo, the natural environment and tertiary institutions.

All six tamariki said they heard te reo Māori spoken at the marae, and most of the tamariki also said they heard te reo Māori spoken at Kura Kaupapa Māori (five tamariki), and Kōhanga Reo (four tamariki). One tamaiti for each said they had heard it in English-medium schools, at whare hauora, at their parents’ workplaces, and at the library.

TABLE 13 Places in the community where tamariki have heard te reo Māori

Place	n
Marae	6
Kura Kaupapa Māori	5
Kōhanga Reo/Puna reo	4
English-medium schools	2
Businesses	2

In answer to the question “Where is te reo Māori used the most?” three of the six tamariki said at Kura Kaupapa Māori, two said at the marae, and one each said it was used most at Kōhanga Reo. One tamaiti said he heard it most while in the whānau car.

Te nuinga o te wā i roto i te waka.

Te pānui me te tuhituhi i roto i te reo Māori | Reading and writing in te reo Māori

Adults noticed opportunities to read and write te reo Māori most often in English-medium education settings, at the library, at marae, on road signs, at shops and businesses, in urupā, in hospitals and at other health providers. A few adults (three or fewer) talked about being able to read or write te reo Māori

on government and other forms, at work, in formal communication, at the bus station, and in Māori organisations.

Tamariki noticed opportunities to read and write te reo Māori in English-medium education settings, at marae, in shops, at the library and in whare karakia.

Te whakamahi i te reo Māori ki ngā tāngata tauhou | Using te reo Māori with new people

Sixteen adults said they had spoken or written te reo Māori to someone they did not know. Seven of these adults had done so within the past week, and a further six within the past year. The main reason for doing so was for work (eight adults). Other reasons (given by two or fewer adults) were that they did this in English-medium education settings, in wāhi Māori, in formal communication (for example, he tono mahi), and to greet someone they did not know. Nine adults said it occurred face-to-face and seven said the interaction was online.

Three of the six tamariki said they had spoken or written in te reo Māori to someone unknown to them. One of the three had done so in the past month and another within the past six months. One tamaiti said it was because the other person had spoken Māori to them, and one said it occurred at an event. Both were face-to-face instances.

He manaaki manuhiri, he whāngai hoki i te tangata i te Ahurea o Pasifika.

Te kōrero i te reo Māori ia rā, ia rā | Using te reo Māori in everyday life

Eleven of the 34 adults said they were using te reo Māori as much as they wanted to in everyday life, 22 said they were not, and one was unsure. The main barrier that adults saw to using te reo as much as they would like were not having people to speak te reo Māori with.

I would love to speak every day, but I don't have anyone to speak to.

TABLE 14 Main barriers to adults using te reo Māori

Barrier	n
I have no one to speak te reo Māori with	11
My own reo Māori ability is limited	5
I am not confident/I feel whakamā	5
People do not reply in te reo Māori	2
Ngā tāngata kore mōhio ki te reo	1

One of the five tamariki who responded to this question said that they were using te reo Māori as much as they wanted to in their everyday life, and four said they were not.

The main barriers that tamariki saw to using te reo Māori as much as they would like were their own limited ability, not having people around who spoke Māori, and negativity from others towards te reo Māori.

Ngā mea tautoko i te reo Māori | Things that would help te reo Māori use

The main thing that adults felt would generally help them to use te reo Māori was having people to speak it with. Adults also felt that learning more te reo Māori would make it easier to use it, particularly at home, in the community and at work, in study or in voluntary work.

Ki te kāinga, māmā noa iho. Ko te kai i te reo.

The main thing that adults felt would help them to use te reo Māori in their friendships and in the community were having people to kōrero Māori with.

In relation to work, study, and voluntary or community work the two main things adults thought would help them to use te reo Māori were having people to kōrero Māori with and learning more Māori.

TABLE 15 Main things that would help adults to use te reo Māori

	At home	In friendships	In the community	In work/study/voluntary work
Enabler	n	n	n	n
Having someone to speak Māori with	13	11	14	7
Learning Māori: access to reo-Māori education and resources	7	2	3	4
Personal commitment	3	2	2	2
Promotion and visibility of te reo Māori	1	-	3	-
Choosing Māori media	2	-	-	-

Tamariki said that access to Māori education and resources, and having another Māori speaker to be with would help them to speak te reo Māori.

TABLE 16 Main things that would help tamariki to use te reo Māori

	At home	In friendships	At school	In other places
Enabler	n	n	n	n
Learning te reo Māori: access to Māori education and resources	3	1	4	0
Having someone to speak Māori with	2	2	3	1
Choosing Māori media sources	2	-	-	-
Being motivated to kōrero	1	-	1	-
More promotion or visibility of te reo Māori	-	1	-	1

Why adults and tamariki like to use te reo Māori

The most common reason adults and tamariki gave for liking to use te reo Māori were that it was part of their Ngāti Hine identity.

Ko tēnei taku tuakiri, taku oranga.

He Māori ahau. Ko tēnā taku mana motuhake, te iho matua.

When I'm speaking with friends and whānau in te reo I feel like they understand me more. I can express myself better in te reo. There is more expression in te reo.

Ko te reo te wairua o te ao Māori.

TABLE 17 Main reasons why adults like to use te reo Māori⁹

Reason	n
Ko tēnei taku tuakiri/Nō tātou te reo/It is part of my identity	19
I tupu ake au i roto i te reo Māori	8
It is a good way communicate with whānau/tamariki/other Māori speakers	7
He reka te tangi o te reo Māori – it’s a beautiful, complex language ⁹	5
I want to help revitalise and/or normalise te reo Māori	3

When tamariki like to use te reo Māori

Tamariki said they like to use te reo Māori in the places they spent the most time: at school, wāhi Māori, at home, and with friends and whānau with whom they could speak te reo Māori. Four of the six tamariki talked about te reo Māori being part of their identity as Māori and two talked about supporting the revitalisation of te reo Māori. Tamariki also said they like to use te reo Māori because it is their first language, because “he reka te reo Māori”, because they thought it was a good way of communicating with whānau, and to increase their knowledge of te reo Māori.

⁹ 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.

Ngā pātai ā-hapori

Community questions

The following three questions were developed by the lead community researchers based on conversations with pou reo in Matawaia, and were included because they cover areas of interest to whānau in Matawaia. These questions were only put to the adults in Matawaia.

Me pēhea e tū kōtahi te iwi ki te whakarauora i te reo Māori? | How can iwi collaborate to regenerate the Māori language?

Some of the most common responses were about providing access to education, creating an iwi-focused Māori-language strategy and speaking Māori all the time.

Kia hoki atu ngā uri ki ō 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 ...

Me homai moni ki ngā Kōhanga Reo. Tino nui ngā mahi, tino iti te moni. Kei reira ngā mokopuna.

Mā te kōrero ka ara ake te reka o te reo o Ngāti Hine.

These and all responses were collated under the headings in the following table.

TABLE 18 **Suggestions for iwi collaborations to regenerate te reo Māori**

Ways that iwi can collaborate	
Access to education	n
Āwhina i ngā Kōhanga Reo, Kura Kaupapa Māori, Te Ataarangi – encourage whānau to attend	4
Whakatū wānanga reo/wānanga tikanga	3
Me tū he whare wānanga	1
Access to courses	1
Provide free courses to iwi – community-based and online	1
Extend the model of learning used at Ōtiria marae to other Ngāti Hine marae	1
Run classes	1
He rautaki reo Māori	

Ways that iwi can collaborate	
Me whakatū kaupapa/hui – hei whakaora hei tuitui i te tangata ki te kaupapa/kia mōhio ai tātou he aha ngā pikinga me ngā hekenga e pā ana ki te reo/he aha ngā tino hiahia o te iwi, ngā hapū, ngā whānau katoa	3
Kia mau tonu ki tōu ake reo, mita hoki	3
Me noho te whānau, te hapū i tēnei āhuatanga te awhawhe/Me mahi tahi ngā iwi kia ora ai te reo	2
Me whakahuihui ngā iwi he aha ngā rauemi, rautaki e taea te tautoko i te reo ā-iwi	1
Mā te mātauranga o te Pākehā te reo e whakakaha pea	1
Kōrero Māori	
Kōrero Māori i ngā wā katoa/Speak Māori to each other all the time, all ages	7
Me hoki anō te reo ki te kāinga/hokia ki te kāinga	6
Create opportunities to kōrero Māori (such as, all hui)	1
Kia whānau mai te tamaiti Māori ki roto i te reo Māori/whāngaia te reo ki ngā tamariki /kōrero Māori i te kāinga	2
Activities	
Have fun community activities/events	1
Run quiz nights	1
Whakataetae ā-marae	1
Have a Ngāti Hine festival	1
Rauemi	
Me whakahuihui ngā iwi he aha ngā rauemi – rapuhia ngā rautaki ka pai mō taua hapū	1
Make recordings of reo	1
Create a dictionary with dialect-specific reo	1
Promote and celebrate te reo Māori and tikanga Māori	
Whakamanahia te mātauranga ā-iwi	1
Create jobs for people so they will come home to speak te reo	1
Me tiro he aha ngā hiahia, moemoeā o tērā reanga, o tērā reanga	1

Mā wai rā e whakaora ngā reo ā-iwi? | Who should regenerate the reo ā-iwi?

The most common response to this question was “mā tātou”, the next most common responses were: te iwi, ngā kuia me ngā kaumātua, and whānau.

Mā tātou katoa, ki a tātou katoa.

Pakeke tērā. [Mā] ngā iwi mōhio, iwi tika.

I waenganui i te whānau. Mā te hapū e tautoko te whānau, mā te iwi e tautoko te hapū.

Mā te hapori o Matawaia. Me whakaora ai tātou hei whānau kotahi.

All of us. This is our reo, our iwi. We need to do it as an iwi.

We collated the responses under the following headings.

TABLE 19 Suggestions for who should generate te reo ā-iwi

Mā wai	n
Mā tātou (katoa)	13
Mā te iwi	9
Mā ngā kuia me ngā kaumātua	7
Mā ngā whānau	6
Mā te hunga rangatahi/mokopuna	3
Mā te hapū	4
Mā te Kāwanatanga e tautoko	2
Mā ngā tāngata mātau ki te reo	1
Mā te hapori o Matawaia	2
Mā Ngāti Hine	1

He aha tētahi āhuatanga whakararata i te Māori ki tōna ao, whakapiki hoki tōna reo? | Discuss one activity/method of encouraging Māori to participate in te ao Māori and to elevate te reo

The most common method suggested to encourage Māori to participate in te ao Māori was to hold wānanga. Returning to the papa kāinga and to marae was another common response. Some responses were:

Ngā rauemi ki wōna matimati, horekau ia kia haere ki te rapu wēnei mea i mua i a ia. Accessibility.

Kia ū māia tonu tātou ki te whakamahi i tō tātou reo, he reo tino ātaahua. Ko te rere o te reo ko te rere o te wairua Māori me ngā āhuatanga e pā ana. Ka pai te oranga o te rere o te reo, ka pai te oranga o te wairua me te mana o te iwi.

Hoki ki tōu ake marae kia noho tahi hei whānau.

These and all responses were collated as shown in the following table.

TABLE 20 Suggestions for ways of encouraging participation in te ao Māori and te reo Māori

Mā hea	n
Wānanga, marae, kāinga	
Wānanga	12
Te hoki ki te kāinga, marae	7
Hui	5
Noho marae	2
Marae/whānau open days	2
Kaupapa Māori	1
Education	
Kōhanga Reo me ngā kura kaupapa Māori	3
Te Ataarangi	2
Karaehe Māori	1
Specific events	
Quiz nights	2
Sports	2
Kōrero i ngā wā katoa	2
Kaupapa waka, kapa haka, mau rākau, mahi raranga	1
Festivals	1
Competitions, pā wars	1
Community events	1
Resources	
Accessible resources, for example, online resources/hangarau; pepa raparapa (sticky notes)	2
Waiata	1
Word bank	1
Taura Whiri i te Reo Māori	1
Me whakapono ki te ātaahua o te ao Māori	1

He meka

Key points

In this report we have presented results from interviews with whānau in Matawaia about their use of te reo Māori. Below are some key points from those results.

- In 2015, most of the adults and tamariki interviewed in Matawaia were highly proficient speakers of te reo Māori.
- Intergenerational use of te reo Māori was occurring in the homes of many whānau from Matawaia.
- Te reo Māori was used most at home, at marae, and in Māori-medium education settings.
- At the marae, the contexts which were most likely to be conducted in te reo Māori were whaikōrero, karakia, and karanga.
- 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.
- Proficient speakers from Matawaia were often called on throughout the wider rohe and beyond for their expertise.
- Te reo Māori from outside of the papa kāinga was influencing a decline in the use of te reo o Ngāti Hine.
- The difficulty of maintaining te reo ōpaki was highlighted by the growing use of English in the kāuta.
- Tamariki were not always able to access Māori-medium education for all of their schooling years.
- The reality of locals leaving the area for work or education was having a major impact on te reo o Ngāti Hine.
- Local solutions for maintaining te reo o Ngāti Hine were seen as essential. Over the years, local initiatives and strategies have included:
 - Whānau based reo Māori strategies to increase use in the home and across generations
 - Marae-based wānanga
 - Kura Kaupapa Māori, Play Centre and Kōhanga Reo
 - Te Reo o Ngāti Hine
 - Everyday use of te reo Māori “Ko ngā take katoa i kawē i te reo, i ngā wā katoa, i ngā wāhi katoa.”
 - Rumaki reo (for example, in kapa haka).