

**Te Ahu o te Reo**

Te reo Māori in homes  
and communities

# **Wairoa Community Report**

**He Pūrongo mō Wairoa**





---

# Te Ahu o te Reo

## Wairoa Community Report

### He Pūrongo mō Te Wairoa

Nicola Bright, Maraea Hunia and Basil Keane  
with Hinerangi Edwards and Kiwa Hammond  
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**



---

A report prepared for the community 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](http://www.nzcer.org.nz)  
ISBN ISBN 978-0-947509-94-1  
© NZCER & Te Taura Whiri i te Reo Māori 2017

---

---

# Ngā kōrero o roto

## Table of contents

<b>He mihi</b>	V
<b>He kupu whakataki</b> Introduction	1
<b>He kupu arataki</b> Setting the scene	2
<b>He tino kōrero</b> Highlights	4
<b>He kaupapa kōrero</b> Background	9
<b>He kōrero nō Te Wairoa</b> A view from Wairoa	12
<b>Te reo Māori i Te Wairoa</b> Te reo Māori in Wairoa	16
<b>Ngā pātai ā-hapori</b> Community questions	29
<b>He meka</b> Key points	36



---

# 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 whakahīrahira o tātau, arā, ko te reo Māori. He reo mahi, he reo mauri, he reo ora. Mauri ora!





# 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: Kaitaia, 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 report<sup>1</sup> 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 Te Wairoa | The Wairoa community report

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.

The report is laid out in six sections. The first is *He kupu Arataki | Setting the scene*, in which the lead community researchers, Kiwa Hammond and Hinerangi Edwards, 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 (ZePA) model.<sup>2</sup> The next two sections, *He kaupapa kōrero | Background*, and *He kōrero nō Te Wairoa | A view from Wairoa*, presents some background on te reo Māori in the 1970s and in the present day. The fifth section, *Te reo Māori i roto o Te Wairoa | Te reo Māori in Wairoa* presents in full the findings of the research in Wairoa, and includes findings about the community's own questions. The final section presents some 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., & 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**

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.

### **Ngā kairangahau | 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).

### **Te wheako rangahau | 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. Around 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 1 **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 2 **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 six 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 3 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 4 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	√		√	

## Ngā nekeneke i te reo Māori i Te Wairoa | 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.

### Ngā nekeneke whaka-te-matau i Te Wairoa | 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 Ataarangi.
- 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 Ataarangi. 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.

### Ngā nekeke whaka-te-mauī i Te Wairoa | 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-hōngenengene-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.

### Ngā 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).<sup>3</sup>

### Te taupori | 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.

---

<sup>3</sup> For the census, more than one iwi could be selected.

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 i Te Wairoa i ngā tau 1970 | 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 Wairoa<sup>4</sup>**

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 Wairoa<sup>5</sup>**

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%.

#### **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.

---

4 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.

5 Martin, P. (1986). *The Māori language in inland Wairoa*. (Pānui whakamōhio Information bulletin 114). Wellington: New Zealand Council for Educational Research.

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).<sup>6</sup> 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.

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.

---

<sup>6</sup> Not all pou reo wished to be named.

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 mātou 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.

## **Ngā āhuatanga matua kei te kōkiri i ngā kaupapa reo Māori i Te Wairoa | 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 rātou, aku koroua, e whaikōrero ana. I roto i au taku pōuri kāore au e pakeke ake kia pai ake taku rongō. I te wā e tamariki ana kāore pea e tino kaha tōku whakarongo. Engari i reira e mōhio ana. Ka rongō i a rātou 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 ināianeī – 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 nāianeī. 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 ināianeī. Ehara nō te kāinga.

## **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**

Pou reo described the initiatives that were providing positive support for te reo Māori at a national and community level, particularly Te Ataarangī, Te Kōhanga Reo, and Kura Kaupapa Māori. They felt that Te Ataarangī has played a central role in supporting te reo within Wairoa. Te Ataarangī 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 Ataarangī has been based in Te Kura Motuhake o Te Ataarangī, 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, Whakakī and Wairoa. A key aspect of Te Ataarangī 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 Ataarangī 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 rātau ngākau, whakaaro rānei ki te reo.

He Kāinga Kōrerorero was an Ataarangī programme that supported whānau language development with an established network of mentors. Another, called Pokapū Rumakī, 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 Ataarangī. Ko te Pokapū Rumakī. 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 rātau. 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 rongō 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

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.

## Te ara ako mā te rumaki reo Māori | 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.

## Te whakatūturu i te reo Māori | 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”.<sup>7</sup> 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 tauiwi”. 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 hapori.

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 hapori 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.

---

<sup>7</sup> Te Wairoa Reorua 2040. (2017, June 6). Retrieved from <https://www.hrc.co.nz/your-rights/indigenous-rights/our-work/te-wairoa-reorua-2040/>



# Te reo Māori i Te Wairoa

## Te reo Māori in Wairoa

This section collates information collected from whānau in Wairoa, specifically, from 53 adults and 24 tamariki who were interviewed in late 2015 about te reo Māori in their community. This group is not representative of the entire Wairoa Māori population. However, the findings presented here do provide an interesting snapshot of the use of te reo Māori in Wairoa at that time. Quotes from participants have been included throughout the report to illustrate some of the findings through the voices of the people living in the community.



TABLE 5 **Adults and tamariki interviewed in Wairoa**

ADULTS		TAMARIKI	
<b>Number of adults and tamariki interviewed</b>			
53		24	
<b>Language used in interview</b>			
9 adults completed the interview in te reo Māori or mostly in te reo Māori		7 tamariki completed the interview in te reo Māori or mostly in te reo Māori	
44 adults completed the interview using some, a little or no te reo Māori		17 tamariki completed the interview using no te reo Māori	
<b>Gender</b>			
Male 18		Information on gender was not collected for tamariki	
Female 35			
<b>Age</b>			
Age groups	n	Age groups	n
16-20 years	5	Up to 10 years	2
21-40 years	17	11-12 years	8
41-65 years	28	13-14 years	5
Over 65 years	3	15-16 years	6
		17-18 years	3
<b>Composition of households</b>			
13 adults were living with two others, 10 were living with one other person, and 14 were living with three or four others. Ten adults said they lived with six or seven others, two with eight others, and four were living alone.		Tamariki were most likely to be living with their parents and siblings, and then grandparents.	

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

The ability of adults and tamariki to speak, write, understand and read te reo Māori covered a wide range. More adults understood te reo Māori well or very well (22 adults) than spoke it (15 adults).

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

	Speak	Write	Understand	Read
	n	n	n	n
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

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

Fifteen out of 53 adults said they were able to speak Māori in day-to-day conversation well or very well, and 16 said they were able to write in Māori well or very well.

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

Twenty-two adults said they were able to understand te reo Māori well or very well and 18 said they were able to read Māori well or very well.

TABLE 7 Tamariki ability to speak, write, understand, and read te reo Māori

	Speak	Write	Understand	Read
	n	n	n	n
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

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

Seven tamariki said they were able to speak te reo Māori in day-to-day conversation well or very well and 11 tamariki were able to write in te reo Māori with understanding well or very well.

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

Ten tamariki said they were able to understand spoken Māori well or very well and 10 said they were able to read te reo Māori well or very well.

### Te ako i te reo Māori | Learning te reo Māori

Twenty-five adults said they had learnt te reo Māori as children. The most common ways adults had learnt te reo Māori were alongside whānau and through Māori-medium education.

He ākongā o mua ahau i Te Ataarangī. E whā ngā tau i reira ahau. He wairua aroha, he oranga ngākau.

My mother and father, grandmother and grandfather spoke Māori to us all our lives.

I te wā i tīmata taku tama ki te Kōhanga Reo, i whakaaro ahau kia ako hoki ahau kia mārama ahau ki te kōrero o taku tama.

The following table presents ways adults learnt te reo Māori both as a child and as adults. Many learnt Māori in more than one way.

TABLE 8 **Most common ways adults learnt te reo Māori**

Ways of learning	n
Alongside my whānau	25
In Kōhanga Reo/Kura Kaupapa Māori	19
Through traditional activities <sup>8</sup>	15
At home with at least one native speaker	15
At secondary school (te reo Māori as a subject)	15
Through Te Ataarangi	13
Through wānanga as adults	10
From kaumātua	10

The most common reasons adults gave for learning Māori were “my parents wanted me to” (15 adults), “it is key to my identity” (15 adults) and “I needed it to be able to take part in my culture” (14 adults).

Nearly a quarter of adults (12 adults) described their mita or dialect as being Ngāti Kahungunu. Five talked about speaking the “normal dialect” spoken around them and two named Ngāti Porou. Two of the other seven talked about having a mix of dialect and the others described their mita or dialect as being Ngāpuhi, Waikato, Tūhoe, Te Tai Rāwhiti or Rongomaiwahine.

The most common ways tamariki had learnt te reo Māori were through their immediate whānau and through Māori-medium education, or te reo Māori classes in English-medium schools. When asked the name of their school or kura, six tamariki gave the names of Kura Kaupapa Māori, thirteen named high schools and five named primary schools. Half the tamariki had participated in Kōhanga Reo. The tamariki who had attended Kōhanga Reo came through seven different Kōhanga Reo.

TABLE 9 **Most common ways tamariki learnt te reo Māori**

Ways of learning	n
In Kōhanga Reo	12
From my parents	10
From my tīpuna	9
In Kura Kaupapa Māori	8
Te reo Māori classes in English-medium school	8
From my brothers and sisters	4
Through kapa haka	4

<sup>8</sup> Language forms are acquired naturally through participation in traditional activities such as weaving, whakairo, hoe waka, and gathering and preparing kai.

## **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 were most likely to have used te reo Māori with tamariki and mokopuna at home or wherever they were together. Adults were most likely to be speaking te reo Māori with younger members of their whānau in the 0–40 year age group.

Tamariki were most likely to have used te reo Māori with their parents, siblings, grandparents and aunts and uncles at home or wherever they were together. Tamariki were most often speaking te reo Māori with whānau in the 0–40 years age group.

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

When speaking Māori, adults were most likely to talk about anything and everything rather 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. Adults and tamariki most often communicated in te reo Māori face-to-face and, to a much lesser extent, by other means such as by phone, texting and online.

### **Who is not speaking te reo Māori and why?**

Adults were least likely to use te reo Māori with their siblings. The most common reasons adults gave for not speaking Māori with whānau members were “they don’t understand or speak Māori” (14 adults) or the listener was not interested (five adults). These whānau members were likely to be aged 21 or older and living in different households. Adults said they were likely to only see these whānau members sometimes.

Most of the tamariki (20 tamariki) said that there was someone in their whānau with whom they rarely used te reo Māori, if at all. A third of tamariki said that those whānau members lived with them all the time, a quarter said they lived with them sometimes and five tamariki did not answer the question.

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

Adults noted that some whānau members who rarely or never used te reo Māori with them personally, still supported their aspirations to use te reo Māori. They did so through passive means, for example, by “not being negative or discouraging” and through active means such as helping out at the kura their tamariki attend.

Nearly half of tamariki (13 tamariki) said that these whānau members encouraged them in their use of te reo Māori by not being negative or discouraging, by coming to watch them at Māori events and by encouraging them to kōrero.

My Nan watches me at kapa haka practices. She doesn’t understand the language but she knows what to do on a marae.

Nāna i tautoko au i te tau tuatahi i haere au ki te Kura Kaupapa. Nāna i whakahaere au ki te kura.

### **Main language used at home**

Many adults and tamariki lived in households where both te reo Māori and English or another language were used. Around 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.

Adults who said te reo Māori was the main language they used at home said they did so to support whānau reo Māori development (three adults), or they'd made a conscious decision to speak te reo, it was the natural language of their relationship with a person, or because they didn't want the language to die.

The most common reasons given by adults for English being the main language they used at home were that it was the language they were brought up with (15 adults) or that it was faster or easier to use (11 adults). Of those who mentioned both languages as their main language, four said they used a specific language for particular contexts.

One tamaiti said they used te reo Māori as their main home language because it was a taonga. The main reasons tamariki said they used English as their main home language were that it was the language they were brought up with (seven tamariki) it was easier or faster to use (six tamariki), or "that's just the way it is" (five tamariki). One tamaiti said they used both languages, and would use a specific language for particular contexts.

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

Around a fifth of the adults and tamariki spoke te reo Māori all or most of the time with their Māori-speaking friends and acquaintances.

TABLE 10 Frequency of te reo Māori use by adults and tamariki

	Adults (with friends and acquaintances)	Tamariki (with friends)
Frequency	n	n
All/most of the time	10	5
Only some of the time	35	14
Hardly or never use	8	5

For adults, 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.

[Mēnā] I runga i te kaupapa tahi tāua he māmā te kōrero.

Two main factors made it difficult for adults to use te reo Māori with their Māori-speaking friends and acquaintances. The first related to their personal reo Māori ability (for example, not being able to respond in Māori because of limited vocabulary). The second related to the reo Māori ability of the friend or acquaintance, whether it was more, or less advanced, than their own.

If you want them to understand, you speak to them in the language they understand.

Te tere o te kōrero, te hohonu rānei.

For tamariki, having other reo Māori speakers at their own level 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.

I te wā ka pīrangī tātou ki te kōrero Māori, ka taea.

Tamariki were more likely to 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 simply having people to speak te reo Māori with, particularly their friends and classmates.

## He poipoi i te reo Māori | Encouraging te reo Māori use

Twenty-nine out of the 53 adults interacted with people who would only speak te reo Māori to them. Of these 29 adults, seven said they found this encouraged or inspired them to speak te reo Māori and seven felt obliged to speak te reo Māori or simply responded in te reo Māori.

The old koroua who talk the old styles. Hearing the language, talking the old way. Places like Tūhoe.

It makes it the norm!

Other people or things that helped or motivated adults to speak Māori were tamariki (19 adults), whānau (10 adults) and being in wāhi Māori/Māori environments (10 adults).

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

More than half of adults (29 adults) were in paid employment. Of these, most were in full-time employment. Ten adults were studying and 30 adults did regular voluntary or community work.

Te reo Māori was used more regularly in the workplace and in study than in voluntary or community work.

TABLE 11 **Adults' use of te reo Māori in the workplace, in study, and in regular voluntary work**

	Work (29 adults)	Study (10 adults)	Voluntary/ community work (30 adults)
Frequency	n	n	n
I use te reo Māori most or all of the time	11	3	6
I can talk about anything in te reo Māori there	8	1	6
I used te reo Māori in the interview for my job	8	NA	NA
We/I conduct a lot of our work/study/activity in te reo Māori	8	6	7
I use te reo Māori only for some topics	7	3	14
I use te reo Māori only in formal greetings	6	1	12
I use only some te reo Māori words or phrases	5	0	13
I hardly ever or never use te reo Māori there	3	1	5

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

Fifteen adults said it was easy for them to use te reo Māori in their work, in study or in voluntary or community work when te reo Māori use was seen as normal.

Ngā mahi ōkawa o te marae, ngā mihihihi me ētahi kōrero hoki i roto i o mātau hui a hapū, a-iwi.

Some adults talked about being involved in Māori contexts; seven mentioned kaupapa and occasions and four mentioned environments. Five adults said having te reo Māori ability and knowledge made it easy to use te reo Māori, while five mentioned resources, and four said that being around whānau made it easier.

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

Thirteen adults felt that their limited ability in te reo Māori made it difficult for them to use te reo Māori in their work, study or voluntary or community work. Other barriers included being in English language environments (mentioned by 11 adults), the limited ability of others in te reo Māori (mentioned by six adults) or not having anyone to speak te reo Māori with (one adult).

[It makes it difficult] when I'm speaking with mainstream government departments, all the services.

## Ngā marae

All the adults and tamariki had been to a marae within the last year. Forty-six adults and 18 tamariki had visited within the past month.

Adults were most likely to have visited a marae for kapa haka (18 adults) or tangihanga, hura kōhatu, kawē mate (16 adults).<sup>9</sup> They also visited marae for celebrations, hui, church and wānanga tikanga.

Tamariki were most likely to have visited a marae for tangihanga, hura kōhatu, kawē mate (10 tamariki) or kapa haka (eight tamariki). They also visited marae for church, celebrations, hui, iwi/hapū events, whānau reunions, wānanga tikanga, pōhiri/whakatau and for kura/school.

## Formal and informal communication on the marae

Formal communication on the marae, including karanga, whaikōrero, karakia and to a lesser extent the formal parts of hui, was most likely to be conducted entirely or mostly in te reo Māori. Forty-eight adults noted this was the case for karakia, 42 said it was used for whaikōrero, 39 for karanga and 37 for formal parts of hui.

In contrast, conversations during meal preparation were a mix of te reo Māori and English. Fourteen adults said these conversations were all in te reo Māori, 19 said some was in te reo Māori, and 14 said only a little was in te reo Māori.

## Conversation between and among generations

Conversations between and among generations on the marae were most likely to be in 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 for other groups.

TABLE 12 Adults' observations of the main use of te reo Māori in conversation

	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	4	10	3	1
Mostly in te reo Māori	12	7	12	4
Some in te reo Māori	14	17	20	15
A little in te reo Māori	16	8	6	14
No te reo Māori /all English	6	4	3	10
Don't know	-	2	6	5

<sup>9</sup> Wairoa Pā haka were held shortly before interviews commenced.

On the marae, tamariki most often noticed adults chatting to each other in te reo Māori sometimes (mentioned by 10 tamariki) or most of the time (mentioned by eight tamariki). They noticed adults and tamariki speaking to each other in te reo Māori most of the time (mentioned by eight tamariki) or sometimes (mentioned by seven tamariki). Eleven tamariki said that they hardly ever or never heard tamariki speak te reo Māori to each other, while nine tamariki said that it happened sometimes.

Half the tamariki said that they never or hardly ever spoke in te reo Māori with other young people at the marae. Two tamariki said they used te reo Māori with other young people all of the time there, three said most of the time and seven said sometimes.

## Te hāpori nei | Local community

Te reo Māori is being heard in a wide variety of places within the Wairoa community including marae, Māori-medium education settings, businesses (especially at supermarkets and shops), English-medium education settings and community spaces such as sports grounds, gyms, clubs and community centres. It is also being heard at providers of public services and transport, and at church and iwi organisations.

[Te reo Māori is used the most] when groups of Māori speakers come together.

At Kōhanga, they all speak Māori to the tamariki—all day every day.

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

Place	n
Marae	48
Businesses	28
Māori-medium: Kōhanga Reo / Puna Reo	26
Māori-medium: Kura Kaupapa Māori	21
English-medium education settings	21
Community spaces	21
Church	19
Tertiary	15
Iwi organisation	11
Public services and transport	9
Other people's homes	4
Education not specified	3

Adults said that te reo Māori was used the most at marae and in Māori-medium education environments. Twenty-six adults said marae, 21 said Kōhanga Reo or Puna Reo, and 17 said Kura Kaupapa Māori. Fifteen adults mentioned tertiary institutions—particularly institutions where Te Ataarangī courses were offered. A few (seven or less) mentioned other people's homes or English-medium education.

Tamariki noticed te reo Māori being used in many places in the community including at marae, English-medium and Māori-medium education settings, church and community spaces.



TABLE 14 Places in the community where tamariki have heard te reo Māori

Place	n
Marae	20
English-medium education settings	15
Māori-medium: Kura Kaupapa Māori	10
Church	8
Māori-medium: Kōhanga Reo / Puna reo	7
Community spaces	7
Public places	5
Public services and transport	3
Businesses	3

Tamariki said te reo Māori was most often being used at marae (mentioned by eight tamariki), in English-medium (mentioned by seven tamariki) and in Māori-medium education settings including Kura Kaupapa Māori (four tamariki) and Kōhanga Reo or Puna Reo (three tamariki). Three tamariki mentioned church and two talked about community spaces.

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

Adults and tamariki were most likely to have noticed opportunities to read or write in te reo Māori in local businesses including shops and supermarkets, in education settings and at health providers.

Some examples include signs in te reo Māori at the supermarket and at the Ponderosa Fish and Chip shop, ngā haki o te taone, Smokefree signs, the “nau mai ki Te Wairoa” sign, signs with marae names and hymn books at church.

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

More than half of the adults (31 adults) and 10 tamariki said they had spoken or written te reo Māori to someone they did not know. Seventeen of these adults had done so within the last week and 12 within the last year. Three tamariki said they had done so in the last week and a quarter (six tamariki) within the last year.

Twelve adults said they had spoken or written te reo Māori to someone they did not know during Māori occasions and in Māori environments, and ten when te reo Māori was the expected language of use. Six adults had done so to mihi ki te tangata (greet someone) and three for work.

Nineteen adults said they had done this in their local community, nine said somewhere else and two said online.

I said ‘mōrena’ to a kuia I didn’t know at the ATM machine.

It was part of the formal greetings at the tangi.

Two 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 and two said for reo Māori school work. Other reasons to do so included being at Māori language occasions, being in Māori-medium settings, wanting to normalise te reo Māori, and greeting people. It was more likely that this would happen within their own community.

I came out of the Māori unit and went to order my lunch at the canteen and I said it all in Māori.

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

Only 15 of the 53 adults said they were using te reo Māori as much as they wanted to in everyday life.

Working in Kōhanga is my biggest support, it's my job. I'm still learning, as with everyone else.

Thirty-one adults said they were not using te reo Māori as much as they wanted to and seven were unsure. The main barriers adults saw to using te reo Māori as much as they would like were lack of motivation or confidence or a feeling of being māngere or whakamā. They also talked about their own limited ability in te reo Māori or the limited reo Māori ability of others, and having no-one to speak te reo Māori with.

Myself, not pushing myself.

Not knowing enough reo.

Kāore ngā whānau (clients) i te mōhio i te reo Māori.

TABLE 15 Main barriers to adults using te reo Māori

Barrier	n
I am not motivated or confident / he māngere, he whakamā	14
My own reo Māori ability is limited	10
I have no one to speak te reo Māori with	7
Ngā tāngata kore mōhio ki te reo - The reo Māori ability of others is limited	6
Lack of time or resources	5

Five of the 24 tamariki said they were using te reo Māori as much as they wanted to in their everyday life. More than half (13 tamariki) said they were not using te reo Māori as much as they wanted to in their everyday life and six were unsure.

The main barriers tamariki saw to using te reo Māori as much as they would like were others using English/ Pākehā, or their own lack of motivation or a feeling of being māngere.

My school doesn't have a Māori class.

English gets in the way!

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

The main things that adults felt would help them to use te reo Māori at home were having people to kōrero Māori with, choosing Māori media, making a personal commitment to use te reo Māori and learning more reo Māori.

Write up a list of Māori words and their meanings and learn them.

Speak it more often.

In their friendships, adults felt that having people to kōrero Māori with, making a personal commitment to use te reo Māori and learning more reo Māori would be helpful.

The main things that adults felt would help them to use te reo Māori in their community were promotion and visibility of te reo Māori, learning more reo Māori, having people to kōrero Māori with and making a personal commitment to use te reo Māori.

[Hold] te reo Māori wānanga at Te Rakatō Marae during the holidays when all whānau are home.

Put on Māori events where you have to speak Māori to get in.

The community need to accept the Māori language as normal.

In relation to work, study, and voluntary or community work adults thought that learning te reo Māori, having people to kōrero Māori with, more promotion of te reo Māori and making a personal commitment to use te reo Māori would be helpful. Adults suggested a range of things that would help with their reo Māori learning including having access to classes, wānanga, kura reo and Te Ataarangi, and to reo Māori resources such as board games, apps and dictionaries.

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

	At home	In friendships	In their community	In work/study/voluntary work
Enabler	n	n	n	n
Having someone to kōrero Māori with	13	14	6	8
Choosing Māori media	12	-	-	-
Making a personal commitment to use/learn te reo Māori	9	7	5	2
Learning te reo Māori: access to Māori education and resources	9	6	8	9
Promotion and visibility of te reo Māori (Māori events)	-	2	20	6

For tamariki, having people to kōrero Māori with was the main thing they felt would help them to use te reo Māori at home and in their friendships. They also felt that making a personal commitment to use te reo Māori at home, and continuing to learn te reo Māori would be helpful.

Ka kōrero Māori a Māmā ki a au i ngā wā katoa.

Tamariki felt that learning more reo Māori and having people to kōrero Māori with would help them to use te reo Māori at school and in other places they spent time in.

TABLE 17 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	7	7	5	4
Making a personal commitment to use/learn te reo Māori	4	1	-	1
Learning te reo Māori: access to Māori education and resources	4	-	12	6
Communicating via texting/social media	3	-	-	-

## Why adults like to use te reo Māori

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 they thought it was a beautiful complex language.

It strengthens you, once you learn more depth it strengthens you spiritually.

It's who I am, I think you need to learn about your own backyard before you learn about someone else's.

Because I can, whenever I want. It's my language.

TABLE 18 Main reasons why adults like to use te reo Māori

Reason	n
It is part of my identity/He Māori ahau	27
It is a good way to communicate, especially with tamariki and mokopuna	14
It is a beautiful complex language <sup>10</sup>	12
I want to help revitalise and/or normalise te reo Māori	7
I am confident speaking te reo Māori	5

## When tamariki like to use te reo Māori

Tamariki said they liked to use te reo Māori in the places they spent the most time: at school and at home, and with friends and whānau with whom they could speak Māori.

[I like to use te reo Māori] when I'm in the Māori class at school.

They liked to use te reo Māori because they thought it was cool or fun (five tamariki), it was part of their identity as Māori (four tamariki), or it was their first language (three tamariki). Three tamariki said they liked to use te reo Māori to communicate with other reo Māori speakers, three said to revitalise te reo Māori, and one said they felt confident speaking te reo Māori.

He iti noa o tātou e mōhio ana i te reo, nō reira he mea whakahirahira.

<sup>10</sup> 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 researcher based on conversations with key Māori language stakeholders in Wairoa. Each of the communities involved in Te Ahu o te Reo were offered the opportunity to add up to three additional questions to the survey about areas of interest to the community. The responses from adults and tamariki are presented in separate tables.

### **Nō hea tō reo? | Where is your reo from?**

Overall, adults and tamariki in Wairoa said that their reo came from their whānau, particularly grandparents and others of that generation and mothers and/or through education including Kōhanga Reo, Te Ataarangi, school, wānanga (tertiary) and wānanga.

They also sourced their reo in Ngāti Kahungunu, followed by Ngai Tūhoe, Ngāti Porou and Rongomaiwahine.

TABLE 19 Sources of te reo Māori for adults in Wairoa (people and places)

	Pakeke
	n
Nan/kuia/koro	16
Mum	10
Ōku pākeke/older generation/tīpuna	9
Te Ataarangi	9
Kōhanga Reo	7
School	5
Kāinga/hau kāinga	4
Wānanga (tertiary)	3
Tamariki/mokopuna	3
Te Atua/God/lo	3
Dad	2
Mātua/parents	2
Hāhi/church	2
Whānau	2
Husband/wife/partner	1
Wānanga	1

TABLE 20 Sources of te reo Māori for adults in Wairoa (iwi and hapū)

	Pakeke
	n
Ngāti Kahungunu	9
Ngai Tūhoe	4
Ngāti Porou	3
Rongomaiwahine	2
Waikato	1
Ngāti Rangī	1
Tainui	1
Ngāti Pahauwera	1
Rongowhakaata	1

TABLE 21 Sources of te reo Māori for tamariki in Wairoa (people and places)

	Tamariki
	n
Nan/kuia/koro	24
School	18
Kōhanga Reo	15
Whānau	11
Ōku pākeke/older generation/tīpuna	9
Te Ataarangi	8
Mum	7
Wānanga (tertiary)	7
Kāinga/hau kāinga	5
Dad	3
Mātua/parents	3
Tamariki/mokopuna	3
Te Atua/God/lo	3
Wānanga	2
Hāhi/church	2
Uncle	1
Husband/wife/partner	1
Kaiako	1
Work	1

TABLE 22 Sources of te reo Māori for tamariki in Wairoa (iwi and hapū)

	Tamariki
	n
Ngāti Kahungunu	14
Ngai Tūhoe	7
Ngāti Porou	4
Rongomaiwahine	4
Waikato	2
Ngāti Rangī	2
Tainui	2
Taranaki	2
Ngāti Maniapoto	2
Rongowhakaata	1
Iwi	1

## He aha ngā mea ka tāmi i te hiahia ki te ako i te reo Māori? | What factors suppress any willingness to learn the Māori language?

The main factors that adults thought suppressed willingness to learn the Māori language were when English was the dominant language used, and their own lack of confidence, followed by being around people who did not understand te reo Māori, and feeling unsupported by whānau.

TABLE 23 Factors that suppress adults' willingness to learn te reo Māori

Factors	Pakeke n
Environment/everything is in English	18
Nerves/shy/shame/whakamā/scared	12
People who don't understand Māori or who prefer English (including parents/others)	8
Whānau/no whānau support	7
Job/employer view/support or lack of support for te reo	4
It is not important (a priority) Kore aroha ki te reo/I don't want to/ don't need to/English is my main language	3
Lack of access to Māori language education/resources	2
No time	2
Takes ages to learn/too hard	2
Not being able to pronounce/understand/speak/or know the mita	2
Colonisation	2
Religion	2
Dialect change	2
English is easy/convenient	1
Not being able to find modern vocabulary	1
Elders not passing on knowledge	1
Living away from home	1
Being judged/arrogance/lack of encouragement from native speakers	1
Lazy/bored	1
Forced to speak	1

The main factors that tamariki thought suppressed willingness to learn the Māori language were when they did not consider it a priority, the length of time it takes to learn the language, being in English language environments and around people who prefer to speak English.



TABLE 24 Factors that suppress tamariki willingness to learn te reo Māori

Factors	Tamariki
	n
It is not important (a priority) Kore aroha ki te reo/don't want to/ don't need to/English is my main language	7
Takes ages to learn/too hard	7
Environment/everything is in English	5
People who don't understand Māori or who prefer English (including parents/ others)	5
Not being able to pronounce/understand/speak/or know the mita	4
English is easy/convenient	2
Lazy/bored	2
Unsupportive people (grumpy teachers)	2
No-one to speak with	1
Lack of access to Māori language education/resources	1
No time	1
Religion	1

### He aha ngā mea ka whakakaha i te hiahia ki te ako i te reo Māori? | What factors strengthen any willingness to learn the Māori language?

The main factors that adults considered strengthened their willingness to learn the Māori language were their identity as Māori and their whānau.

Nā ngā whānau o te haukāinga e whakawhirinaki ki au ki te tū i te marae, hei māngai mō mātou katoa. Ka pai tēnei ki te whakahihiko i au ki te rapu kōrero tautoko, kia pupuri ai te tikanga o ō tātau marae me te mana hoki o ō tātau tīpuna.

TABLE 25 Factors that strengthen adults' willingness to learn te reo Māori

Factors	Pakeke n
Belonging/identity/pride/culture/whakapapa/being Māori	12
Tamariki/mokopuna	11
Whānau	9
Encouragement and acceptance from others	4
Doing it for whānau	3
Normalisation	3
Kōhanga Reo	3
Beauty of language/taonga	3
Ability to speak	3
Kapa haka	3
Being able to understand it	2
Teaching others	2
Job opportunities	2
Being able to talk to people important to you (Mum, Dad, elders)	1
Having someone to speak it with	1
First language	1
Waiata	1
The kaupapa	1
Affordability	1
Resources	1
Time	1
Having more reo Māori education opportunities/resources	1

The main factors that tamariki thought strengthened their willingness to learn the Māori language were being able to understand it, their identity as Māori, waiata and resources.

TABLE 26 Factors that strengthen tamariki willingness to learn te reo Māori

	<b>Tamariki</b>
<b>Factors</b>	<b>n</b>
Being able to understand it	5
Belonging/identity/pride/culture/whakapapa/being Māori	4
Waiata	4
Resources	4
Strengthen reo/learn	3
Kapa haka	3
It's cool/fun	3
Having more reo Māori education opportunities/resources	2
Normalisation	2
Teaching others	1
Being able to talk to people important to you (Mum, Dad, elders)	1
The kaupapa	1
Kōhanga Reo	1
Māori TV	1

# He meka

## Key points

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

- In 2015, intergenerational use of te reo Māori was happening in some whānau in Wairoa.
- Adults and tamariki had a wide range of proficiency in te reo Māori.
- Te reo Māori was used most at marae and in Māori-medium education settings.
- At school, tamariki were more likely to use te reo Māori in the classroom than in the playground.
- At the marae, the practices that were most likely to be conducted in te reo Māori were karanga, whaikōrero, and karakia.
- Around a quarter of the adults and one sixth of the tamariki said that te reo Māori was the main language they used at home.
- People liked using te reo Māori with tamariki and mokopuna.
- Tamariki said they liked to use te reo Māori at school and at home, where they were supported and others around them spoke te reo Māori.
- Learning and using te reo Māori was closely connected with identity and whānau.
- Some marae were peopled by highly proficient speakers of te reo Māori, while others are developing proficient speakers.
- There were issues around negotiating the roles between kaumātua and a younger generation of kaikōrero who are taking their place on the paepae.
- Less than a third of the adults and just under half the tamariki said they were using te reo Māori as much as they wanted.
- The type of reo spoken in Wairoa has changed over time and the use of the local mita has declined.
- Wairoa had 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. Te reo Māori initiatives and strategies, included:
  - Kōhanga Reo and Kura Kaupapa Māori
  - Pokapū rumaki (for parents of tamariki in Kura Kaupapa Māori and Kōhanga Reo)
  - Te Ataarangi, including He Kāinga Kōrerorero and Te Kura Motuhake o Te Ataarangi.
  - Te Wairoa Reorua 2040 / Bilingual 2040 strategy
  - Pā Haka
  - Some marae have strategies in place to develop kaikōrero.
  - Ngāti Kahungunu Iwi strategy