

Te Ahu o te Reo

Te reo Māori in homes
and communities

West Auckland Community Report

He Pūrongo mō Te Uru o Tāmaki



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Nicola Bright, Maraea Hunia and Basil Keane
with Jennifer Martin and Stephanie Fong
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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New Zealand Council for Educational Research
PO Box 3237
Wellington
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Ngā kōrero o roto

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He mihi

E rere ana a Aumihi ki ngā toronga katoa o te hapori o Te Uru o Tāmaki Makaurau i whai wāhi mai ki tēnei kaupapa. Maringanui mātou te tira rangahau i a koutou, i ō koutou whakaaro, i ā koutou kōrero, otirā, i tō koutou arohanui ki te reo Māori. Nā koutou i whai huruhuru ai, ka mutu, i rangatira ai tēnei kaupapa rangahau. Me te aha, e kore te puna o Mihi e mimiti, engari kē ia, ka totō tonu, ā haere ake nei.

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 report¹ gives an overview of 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 Uru o Tāmaki Makaurau | The West Auckland community report

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

The report is laid out in six sections. The first is *He kupu Arataki | Setting the scene*, in which the lead researchers, Jennifer Martin and Stephanie Fong, 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.² The next two sections, *He kaupapa kōrero | Background*, and *He kōrero nō Te Uru o Tāmaki | A view from West Auckland*, presents some background on te reo Māori in the 1970s and in the present day. The fifth section, *Te reo i roto o Te Uru o Tāmaki | Te reo Māori in West Auckland*, presents in full the findings of the research in West Auckland, and includes findings about the community's own questions. The final section presents key points from the report. Quotes from participants are included throughout the extracts 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

E rua ngā wāhanga uiui i whakahaerehia e mātou, e te tira rangahau. Ko te tuatahi, ko te hui atu ki ētahi pou reo o te hapori tonu. Tōna tikanga, ko ngā pou nei te hunga kua āhua roa nei e whai wāhi atu ana ki ngā momo kaupapa reo Māori i te Uru. E toru pea ngā tūāhua matua i kōrerotia e rātou. Ka tahi, ko te āhua o te reo i te Uru o Tāmaki i roto i ngā tau, mohoa noa nei. Ka rua, ko te āhua o ngā kaupapa reo e whai wāhi atu nei rātou. Ka toru, ko te āpōpō o te reo i Te Uru o Tāmaki, arā, ko ō rātou whakaaro mō te oranga tonutanga o te reo ki raurangi. Nā, i runga tonu i ngā tohutohu mai a Te Wāhanga, i ngana mātou ki te toro atu ki tētahi hunga nō ngā kaupapa rerekē, nō ngā umanga rerekē, otirā, e mahi tahi ana ki ngā rōpū rerekē i te hapori, i runga i te hiahia kia hāngai te rangahau nei ki tēnā me tēnā wāhanga o te hapori. Ahakoa kīhai te katoa o te hunga i whāia e mātou i wātea mai, nō mātou tonu te whiwhi i ērā i tuku mai i ō rātou whakaaro.

Our part in the research comprised two sets of interviews. The first was a set of individual interviews with eight pou reo, who were community leaders and advocates for te reo Māori in West Auckland. Each of the pou reo are involved in various te reo Māori initiatives operating within our community. They provided insights into three key areas: firstly, the nature of te reo Māori in West Auckland, historically and up to the present day; secondly, the te reo Māori initiatives they are involved in; and thirdly, their views on the future of te reo Māori in West Auckland.

Tutuki noa ana ngā uiuinga pou reo Māori, i tahuri te aro ki te hapori whānui o Te Uru o Tāmaki, ā, i tīmata ngā uiuinga ā-whānau. Whitu tekau mā ono ngā tāngata i taea ai e mātou te uiui, me te aha, i mōhio pū mātou e kore mātou e whai wāhi atu ki te katoa o te hapori. Nō reira, mō te wāhi ki te kōwhiri tāngata, i inoi atu mātou ki ngā pou reo kia tuku mai i ngā ingoa o ētahi tāngata, ki ō rātou whakaaro, hei uiui mā mātou. Koia tētahi ara. I tua atu i tērā, katoa mātou te tira rangahau i tupu mai, otirā, kei konei tonu, kei te Uru e noho ana, nō reira he tokomaha ngā whānau e mōhio nei mātou nō ngā pito rerekē o te hapori nei.

After we interviewed pou reo we went out into the West Auckland community to conduct whānau-based interviews with 76 people. We asked each pou reo to identify possible whānau to contact. In addition, since each member of our research team has strong ties to West Auckland, we also drew on our own relationships within the community. We sought to interview whānau with different levels of proficiency in, and experiences with, te reo Māori in the hope that we would have a diverse population whose thoughts and experiences would reflect, as much as possible, the various groups, generations, experiences and levels of proficiency in West Auckland. Ultimately however, we interviewed those who were available and who wanted to be part of this project.

Ngā kairangahau | Community researchers

There were four community researchers in total involved in Te Ahu o te reo o Te Uru o Tāmaki: Jennifer Martin (Te Rarawa), Stephanie Fong (Te Rarawa), Terina Hetaraka (Te Whānau a Apanui and Fontaine Ngaropo (Te Rarawa/Ngā Puhī). All of the research team members were born and raised and continue to reside in West Auckland. As a collective, we had strong networks and connections, allowing us to connect well with the diverse West Auckland community for this project. Jennifer and Stephanie were responsible for conducting interviews with pou reo. They also supported community researchers Terina and Fontaine to conduct the interviews with whānau participants.

Te kōwhiri i te hunga kōrerorero | Participant selection

I ngana mātou ki te uiui i ngā tāngata nō ngā taumata reo rerekē, mai i te hunga ko te reo Māori te reo tuatahi, tae noa ki ērā kātahi anō ka tīmata te ako. Ko te whai kia matatini te āhua o te hunga kōrerorero, kia kapi ai i a rātou he rōpū hapori rerekē, he reanga rerekē, he wheako rerekē, he taumata reo rerekē anō, mā konei e hāngai ai te rangahau nei ki ngā torotoronga whānui o te hapori. Heoi, i te mutunga iho, i uiui atu mātou i te hunga wātea, ka tahi, i te hunga hiahia, ka rua.

As per our brief from Te Wāhanga, we attempted to canvass a diverse set of pou reo who, together, would provide a good snapshot of te reo Māori in West Auckland. While not all of those approached were available to be interviewed, the quality of what was shared with us by those who were was invaluable.

Te wheako rangahau | The research experience

Maringanui mātou te tira rangahau i tō mātou hapori i ngākaunui mai ki te kaupapa nei. Nā rātou i ngāwari ake ai te wāhi ki a mātou. He rite tonu te manaakitia o mātou e tēnā whānau, e tēnā whānau. Ka mutu, kaumātua mai, pakeke mai, tamariki mai, inā te pārekareka, inā te ātaahua o ngā kōrero i puta. Ahakoa te roa o ngā uiuinga i ōna wā, i mārāma te rangona o tētahi tino hiahia i waenga i te hapori o te Uru o Tāmaki kia pakari ake ai, otirā, kia mau tonu ai te reo Māori mō ngā whakatupuranga e pihī ake ana.

Our research team was fortunate to have a community who were very open to this project and whose support made things much easier for us. Each person we spoke to was very obliging, and whether old or young, the stories and experiences shared with us were absolutely beautiful. While interviews were often very time consuming, it was abundantly clear to the research team that there is a strong desire amongst West Auckland whānau to strengthen, nurture and sustain te reo Māori for future generations.

I tua atu i te āhuareka o te whai wāhi ki ētahi whānau tokomaha i te hapori o te Uru, me te rongo i ngā whakaaro o tēnā, me tēnā mō tō tātou reo te painga, ko tētahi o ngā mea mīharo i kitea, ko tā tēnei kaupapa whakaohoho i ētahi kia kaha ake ai te aro ki te reo. E hia kē nei ngā tāngata i uiuitia, ahakoa te matatau ki te reo, i mea mai, nā te noho ki te whakautu i ngā pātai me te āta whai whakaaro ki te āhua o tā rātou whakamahi i te reo Māori, kua kite rātou me kaha ake te pērā kia pakari ake ai te reo Māori i roto i ō rātou whānau. Mā hea atu i tēnā hei hua!

In addition to having the opportunity to spend time with so many whānau in West Auckland and the privilege of hearing about their thoughts, journeys and aspirations about te reo Māori, one of the highlights for our research team was witnessing many whānau experience a sense of awakening. Many whānau we interviewed, despite already being fairly proficient in te reo Māori, remarked that by taking part in the interview process, and having to give considerable thought to their own te reo Māori practices, they realised what more they could and should do to further strengthen te reo Māori within their own whānau, and felt inspired to do so. That in itself is an invaluable outcome!

Jennifer Martin and Stephanie Fong

He tino kōrero

Highlights

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

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

The 63 adults and 13 tamariki interviewed in West Auckland were all involved in te reo Māori, either because they spoke it themselves or because they supported others who spoke it. They ranged in age from under 10 years old to over 65 years old.

Within their whānau, adults were most likely to use te reo Māori with tamariki, (including their own. Adults were therefore most likely to be speaking Māori with younger members of their whānau in the 0–20 age group. Tamariki were most likely to use Māori with their parents, siblings, grandparents and aunts and uncles. Tamariki said that they most often spoke te reo Māori with whānau in the 0 to 20 years age group, followed by those in the 21 to 40 years age group.

At marae, conversations between and among generations were likely to be in a mix of Māori and English. Adults noted that when conversations occurred entirely in te reo Māori, it was likely to be between kaumātua and tamariki, or between adults and tamariki.

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

Within their whānau, adults and tamariki said that they used te reo Māori wherever they were together. Most adults and tamariki lived in households where both te reo Māori and English or another language were used. Twenty-eight adults and six tamariki said that Māori was the main language they used at home.

In the community, te reo Māori was most likely to be heard in Māori-medium education settings (kura and Kōhanga Reo), at marae, in businesses and in community spaces.

He pēhea te kaha, te rahi o te kōrero? | How 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. Over half of the adults interviewed said they could do these things well or very well, as did most of the tamariki.

More adults understood or read te reo Māori well or very well than spoke or wrote it at that level.

TABLE 1 **Adults’ ability to speak, write, understand and read te reo Māori in West Auckland**

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	22	23	29	27
Well	14	14	18	18
Fairly well	10	13	10	9
Not very well	13	7	5	6
No more than a few words or phrases	4	6	1	3

TABLE 2 **Tamariki ability to speak, write, understand and read te reo Māori in West Auckland**

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	7	9	4	8
Well	3	1	7	3
Fairly well	2	1	1	2
Not very well	1	1	0	0
No more than a few words or phrases	0	1	1	0

Only 12 of the 63 adults said they were using te reo Māori as much as they wanted to in everyday life. Fifty said they were not, and one wasn’t sure. Seven of the 13 tamariki said they were using te reo Māori as much as they wanted to in their everyday life, and six said they were not.

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

We asked adults and tamariki what they talked about in te reo Māori with whānau members and what te reo Māori was used for at the marae and at school. Adults and tamariki said that, when speaking te reo Māori with whānau, they were most likely to talk about anything and everything.

At the marae, it was karanga, whaikōrero and karakia, and to a lesser extent the formal parts of hui that were most likely to be conducted entirely or mostly in te reo Māori. In contrast, conversations during meal preparation were a mix of te reo Māori and English.

At school, tamariki were more likely to use te reo Māori in the classroom than in the playground.

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

We asked adults about using te reo Māori in their work, study, or voluntary or community work. They said it was easier to do so in some contexts than in others. For example, it was easier when te reo Māori use was seen as normal, when they were involved in a Māori context such as kapa haka, or when they were in a Māori environment. However, when adults felt that their ability in te reo Māori was limited, they found it difficult to use te reo Māori. Adults also found it difficult to use te reo Māori when they were working in English-language environments.

We asked adults and tamariki when they liked using te reo Māori and when it was easy for them to do so. The main reason adults liked to use te reo Māori was because it was part of their identity as Māori. They also viewed te reo Māori as a beautiful, complex language. They liked using it to communicate—particularly with tamariki and mokopuna—and described using te reo Māori as “fun” or “cool”. The main factors that made it easy for adults to use te reo Māori were when they were in a Māori environment, when te reo Māori was seen as the norm, and when other reo Māori-speakers were around.

The main reason tamariki liked to use te reo Māori was because they saw it as part of their identity as Māori. As one tamaiti put it, “Ka poho kererū au i taku mōhio ki tōku reo Māori.” Other reasons included it being fun or cool, and a beautiful language. For tamariki, being supported and encouraged by teachers and having other speakers of te reo Māori around were the main factors that made it easy for them to use te reo Māori with their friends.

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

Adults in West Auckland identified that having someone to kōrero Māori with, and making a personal commitment to using te reo Māori would help them to use te reo Māori more at home, in their friendships, in the community and in work, study and in voluntary work. Similarly, tamariki felt that making a personal commitment to using te reo Māori, and having someone to kōrero Māori with would help them to use te reo Māori more at home, in their friendships, at school and in other places they spent time.

TABLE 3 **Things that would help adults in West Auckland to use more te reo Māori**

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

TABLE 4 **Things that would help tamariki in West Auckland to use more te reo Māori**

	Having someone to kōrero Māori with	Making a personal commitment to use te reo Māori	Learning more reo Māori
At home	√	√	√
In friendships	√	√	
Other places		√	
At school			√

Ngā nekeneke i te reo Māori i Te Uru o Tāmaki | Shifts in te reo Māori in West Auckland

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

Ngā nekeneke whaka-te-matau i Te Uru o Tāmaki | Right shifts that are happening in West Auckland



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

- Nā te Kōhanga Reo, kura, otirā nā te kaha o aku mātua me ōku kaiako.
- Kapa haka—[our] tutors speak Māori to us all.
- He pārekareka, he harakoakoa i ngā wānanga reo.
- We're spoken to [in Māori] all day at school so we just carry on.
- Me and my mates play games, sing songs, have conversations in te reo Māori and no one else knows.
- He pai ki ngā kōtiro te rongō i te reo Māori.
- Kei tō mātou toa hoko kai ka kōrero Māori au ki te kaihokohoko ... Kia rongō ngā uri o iwi kē i te reo motuhake o tēnei whenua.
- Nowadays te reo is also valued as a skill for jobs. My daughter and son-in-law have their livelihood through te reo.
- [At a petrol station] two Māori people ... they know I speak Māori, so they speak Māori to me.
- I've seen an ATM that has a Māori language option.

Ngā nekeneke whaka-te-mauī i Te Uru o Tāmaki | Left shifts that are happening in West Auckland



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

- Parents aren't feeling the motivation to send their kids to kura.
- I need to get over the awkward feeling I get when trying to speak Māori to someone I've just never spoken Māori to, who I've always spoken English to.
- I have a fluent [Māori] speaking husband who chooses not to speak Māori.
- At work ... sometimes it's either too hard to explain in Māori or there are others there who can't understand te reo so I have to switch to English.
- There are times we're in very Pākehā environments where I'm not quite comfortable to use te reo.
- When we're at casual meetings or Pākehā settings we speak Pākehā because it's easier.
- The connection to the history of our reo is waning.

Right-shifting factors included attitudes and small acts that were meaningfully worked into daily life. Left-shifting factors tended to place te reo Māori speakers in uncomfortable or isolated positions away from other speakers of Māori and where Māori use is not seen as normal.

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

He kaupapa kōrero

Background

Te whenua

*Piki ana au ki runga o Pukematekeo
ko Te Paeoterangi, ko Te Au o Te Whenua
Ka mātai te titiro ki te taha whakarunga
ko Te Hoe-a-Kupe, ko Te Mānukanuka-o-Hoturoa
Ka huri te aro ki te rāwhiti
ko Ōrangihina, ko Te Kōtuitanga
Ka anga ki te taha whakararo
ko Waiarohia, ko Waikōtukutuku
Ka huri ki te tuauru
ko Te Rua o Kaiwhare,
ko Ngā Tai Whakatū a Kupe
E, ko Hikurangi! Ko Te Waonui a Tiriwa!*

West Auckland comprises a chain of industrial and residential suburbs, stretching west of the Whau River from New Lynn to Hobsonville.

Ngā iwi

The main iwi of West Auckland is Te Kawerau a Maki, the descendants of Tāwhiakiterangi, who have maintained mana whenua in the region since the arrival of their ancestor Maki to the region in the 1600s. They maintain relationships with their relatives, Ngāti Whātua to the north and east, and Tainui to the east and south.

West Auckland is also home to a vibrant urban Māori community, comprised of a broad range of mātāwaka from throughout the country. According to the 2013 census 18,567 people (12% of the population) affiliate with at least one iwi. Of these 8,229 people were of Ngāpuhi descent, 2,187 were of Ngāti Porou descent and 1,524 of Te Rarawa descent. Other major iwi groupings in the area included Ngāti Whātua (1,215 people), Ngāti Kahungunu (1,212 people) Waikato (1,155 people) and Te Arawa (1,128 people). (Census 2013)³.

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

Te taupori | Population

According to the 2013 census, a total of 156,000 people usually live in West Auckland. Māori form 14% of the population. Those with European ethnicity make up 63% of the West Auckland population. Seventeen percent of the population are Pacific peoples and 18% are Asian.

Three percent of the total population in West Auckland speak te reo Māori (Census 2013). There is variation in the percentage of Māori who speak te reo Māori across the two Boards that make up West Auckland. Twenty percent of Māori speak te reo Māori in the Henderson-Massey area and 14% of Māori speak Māori in the Waitakere Ranges area. In West Auckland, the next most common language spoken after English is Samoan. In the Henderson-Massey Local Board area, Samoan is spoken by 6% of people. In the Waitakere Ranges Local Board area, Samoan is spoken by 4% of people.

In comparison, Māori make up 15% of the national population, Europeans 74%, Pacific peoples 7% and Asian peoples 12%⁴ (Census 2013). For New Zealand as a whole, 21% of Māori speak te reo Māori. The most common language spoken apart from English is te reo Māori, which is spoken by nearly 4% of the total population. (Census 2013).

Te reo Māori i Te Uru o Tāmaki i ngā tau 1970 | Te reo Māori in West Auckland in the 1970s

The community reports for Henderson, New Lynn and Districts, and Te Atatu from the 1970s Māori language survey undertaken by Richard Benton and his team provide an historical insight to the issues around te reo Māori in the West Auckland community four decades ago. The following material is from those reports.

Community report: The Māori language in Henderson, New Lynn and districts⁵

Use of the Māori language in the household

In Henderson, New Lynn and districts, 80 households with dependent children were visited and Māori was the main language in only one. In the 11 households without children te reo was used in only one. Otherwise, the households used mostly English, with a few using Māori and English equally and one using Māori when visitors who spoke the language were present.

At the time of the survey (1975) the largest iwi affiliation of those interviewed in Henderson, New Lynn and Districts was Ngāpuhi (about half) and the second largest was a group in the Massey/Lincoln/Ranui area who affiliated to Te Arawa (16% of the people in that area).

Many people expressed interest in ... the state of the Māori language in general, saying they would like to see a revival of the language.

However, a significant number of people said they regretted not learning Māori before and would like to learn to speak it now. They would also like their children to learn. One person said that the reason that the language is dying, in that young people do not speak it. Perhaps, with this in mind, a large number of people expressed support for the teaching of Māori in schools.

A few people commented on the embarrassment they felt at not knowing how to speak Māori.

Some people had decided never to teach their children Māori because of the punishment they themselves received at school for speaking Māori (over two-fifths of the household heads we interviewed said they had been punished for speaking Māori at school). One woman who had been strapped at school for speaking Māori, had vowed never to teach her children Māori but had changed her mind about it since.

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

⁵ Martin, P. (1986). *The Māori language in Henderson, New Lynn and Districts* (Pānui whakamōhio information bulletin 99). Wellington: New Zealand Council for Educational Research. NB excerpts are as per the original reports and current orthographic conventions have not been applied.

Although English was the language used most of the time by Māori people in these West Auckland districts in the 1970s, quite a high proportion of the adults had Māori as their first language. At that time, the opportunities to use Māori in the city were few, and children especially had little reason to speak any language other than English. Many of the people we spoke to were unhappy about this, and did not want Māori to die out. New developments, like the Kohanga Reo and the gradual development of bilingual schools and Māori language radio and television broadcasting, may help these people to make their wish for a strong revival of Māori as a living language in these city communities come true.

Community report: The Māori language in Te Atatu⁶

In Te Atatu the largest iwi affiliation was Ngāpuhi (nearly half) The second largest was Ngāti Porou (20%). Ngāpuhi and Ngāti Porou are still significant within West Auckland.

Use of the Māori language in the household

In Te Atatu English was the main language for everyday use in most households visited. In households with children, Māori and English were used equally often in two homes, while more English than Māori was spoken in the other five households. In households without children, Māori and English were used equally often in two homes, while more English than Māori was spoken in the other five households.

Although English had taken over from Māori as the everyday language in the household and community, many people still felt that Māori was an important part of their cultural lives. There were a lot of parents who were sorry that they could not speak the language and teach it to their children. Some adults believed they were too old to start learning Māori themselves, but they wanted it taught in schools. Courses in Māori have been started in the community and have been every successful.

Some people said that they only spoke Māori in Te Atatu to the very elderly people. Their everyday use of English with family, neighbours and workmates often meant that their Māori became rusty. Others spoke Māori only in their country home-lands, but had to use English as the everyday language in their new town or city lives.

Many parents said that it was very difficult to teach their children te reo Māori in the home, as nearly all newspapers, TV and radio programmes were in English, and everyone in the community also spoke English. However, as more school children are taking Māori language courses in schools than ever before, it is hoped that the language may be saved from dying out. The opening of the Hoani Waititi Marae in 1980 has provided an important centre for the Māori community in Te Atatu. Māori language courses are proving as popular as the arts and crafts classes and other cultural activities which take place regularly on the marae.

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

6 Smith, L. (1983). *The Māori language in Te Atatu*. (Pānui whakamōhio Information bulletin 62). Wellington: New Zealand Council for Educational Research.

He kōrero nō Te Uru o Tāmaki

A view from West Auckland

This overview of te reo Māori in West Auckland is collated from interviews with seven pou reo who included iwi leaders, trustees, a member of parliament, broadcasters, teachers from puna reo, Kura Kaupapa Māori, secondary schools, and wānanga. They were: Scotty Morrison (Ngāti Whakaue), Stacey Morrison (Te Arawa, Kāi Tahu), Ānaru Martin (Ngāti Whātua), Peeni Henare (Ngāpuhi, Ngāti Hine, Te Aupōuri, Ngāti Kahu, Ngāti Whātua), Akeni James Tai Tin (Ngāti Hine, Ngāti Manu, Tūwharetoa), Robert Newson (Te Rarawa), and Reikura Kahi (Ngāti Hine, Waikato, Ngāti Porou). Below are a few of the many whakaaro and aspirations that they shared with us about te reo Māori in Te Uru o Tāmaki.

West Auckland is geographically and demographically diverse, covering densely populated urban areas, life-style blocks, and native bush areas. Since the establishment of Hoani Waititi Marae in 1980, a strong and growing Māori community has initiated and developed Kōhanga Reo and kura, and other te reo Māori and tikanga Māori learning opportunities. Although the older population of native speakers has passed on, successive generations have seized the challenge laid down for them to keep te reo Māori alive in Te Uru o Tāmaki.

Pou reo talked about te reo Māori being used at local marae, Kōhanga Reo and kura, and in other areas of the community.

Ko te nuinga o te reo e kōrerohia ana i konei, pērā i rohe kē atu, kei runga i ngā marae – Hoani Waititi, Piringatahi.

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

Ko te marae. Hoani Waititi mō ngā kaupapa maha. Pātata ki te kura. Marae, kura ko te reo Māori ka rangona i te nuinga o te wā.

In shops, on the main street, and on sports fields, pou reo report hearing te reo Māori occasionally, often among students and whānau who are connected to the kura and marae.

Te Kura te wāhi matua i mua. Kāore e rangona i ngā toa, i te huarahi, i te papa tākaro. Ko te kura me te marae. Engari, i tua atu, kāore te reo e rangona ana. Ka haere ki te toa, ki te papa tākaro, ki hea rānei, ki ngā kura auraki, ki ngā hui, ki ngā momo wāhi mahi o te Uru, me uaua ka rongo i te reo... Ko ngā whānau kōrero Māori e kōrero Māori ana ki a rātou anō. Heoi mēnā e hāngai ana ki ngā wāhi, kāore i te kōrerotia.

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

Te Mōro. Kāore e rangona te reo Māori, heoi, ka tūtakitaki ki ētahi o konei, ko te reo kia a mātou te reo Māori.

Ētahi wā tupono ki tētahi whānau kōrero Māori i te papa tākaro ka tīmata [te kōrero tahi].

Ngā āhuatanga matua kei te kōkiri i ngā kaupapa reo Māori i Te Uru o Tāmaki | Key drivers for te reo initiatives in West Auckland

Pou reo recognised that the nature of use of te reo Māori had changed over decades, and recalled earlier times, when it was heard a lot on marae, in churches and Māori speaking households.

Nōku e tupu ana, kāore i tino rangona kia haere noa ki ngā karakia ... Ka hoki ki te kāinga kia rongo anō i te reo.

Kāore i rangona tērā āhuatanga i mua ... Waihongia te reo i ngā whare karakia, i ngā marae, i ngā kāinga pēnei nei. Ka tūtaki mātou, ka kōrero ki a mātou anō—engari kāore e rangona i waho atu.

One pou reo recalled that his rugby team was comprised largely of Tūhoe players, who were all native speakers of te reo Māori.

I a au e tamariki ana, e tākaro whutupāoro, i takaro au mō Suburbs ... ka tākaro ki te rōpū o Te Pāpapa, te nuinga nō Tūhoe, ā, kōrero ana i te reo Māori i ngā wā katoa. Mutu ana te tākaro, ka haere ki te pāpara, ka rongo i ngā mea o Tūhoe e tū mai ana ki te mihi. Ko rātou anake i kōrero Māori.

Others noted the change in the generation of kaumātua who used to be within West Auckland:

E tamariki ana ahau he kaha ngā kaumātua ki te poipoi i te reo ki Te Uru. He nui tonu ngā kaumātua me ngā kuia i taua wā. Ināianei, he iti noa tērā reanga, he rerekē ngā kanohi, ka rerekē anō te reo.

Ngā tau moata o te 2000-2001/3 tokomaha kē atu te hunga kaumātua reo Māori, tae atu ki ētahi mātau pai ki te reo. Ko te reo tuatahi ki a rātou ko te reo Māori. Kua tata tērā hunga te pau ki te pō. Te nuinga o te kāhui kaumātua ināianei kāore i te mōhio ki te reo. Ko ērā e mōhio ana e reo rua ana.

One pou reo observed significant changes in the use of informal and formal language since his youth.

Tamariki ana, āhua ōpaki te reo. Hātekēhi, ahakoa he hui ōkawa. Ināianei, kua ngaro tērā momo i roto i ngā hui—pōwhiri, whakatau—tino ōkawa, tapu nei te āhua.

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 many community and national initiatives that supported and promoted te reo Māori in Te Uru o Tāmaki and beyond. These included Hoani Waititi marae, which opened in 1980, and its accompanying Kōhanga Reo, Kura Kaupapa Māori and Wharekura.

I a au e tamariki ana he torutoru noa ngā tamariki e kōrero ana, ināianei he nui ngā tamariki e kōrero ana. Ahakoa iti nei, he reo Māori tonu.

Pou reo mentioned the role played by Te Taura Whiri i te Reo Māori, Te Panekiretanga o te Reo and a whānau-focused language learning programme called Māori 4 Grownups in which Scotty and Stacey Morrison played a key role. Further, Te Matatini, Ngā Wānanga o Te Whare Tū Taua o Aotearoa (at Takapau and Hoani Waititi), Te Wānanga o Aotearoa, Manu Kōrero and Panekiretanga, all played a role in promoting te reo Māori and in supporting local Māori-speaking whānau.

Koinā te pai o ngā kaupapa pēnei. Ka hōrapa ngā akoranga.

He rautaki tō Te Wānanga o Aotearoa kia piki te reo ki ia taumatua, ki ia whare, ki ia peka o TWA—he rautaki aronga roa, ā, ko tētahi wāhanga nui o te rautaki—one-year sabbatical ki ētahi kaimahi ki ia peka o Aotearoa kia whai pū ai i te reo, hei aha rā ngā mahi, me aro pū ki te reo.

He moemoeā | Aspirations

Pou reo shared their visions for te reo Māori in Te Uru o Tāmaki in the future. Their aspirations clearly demonstrate their desire for te reo to be heard widely in the community as well as in Kōhanga Reo, kura and marae, and for te reo to be accessible within mainstream schools.

Te whakatūturu i te reo Māori | Normalisation

The pou reo saw normalisation of te reo Māori in West Auckland as an important focus for the community, and felt that many initiatives including bilingual signage in the community could support the goal of normalising te reo Māori.

Me tautoko i ngā kaupapa maha i roto i te hāpori e hāngai ana ki te reo, kua e tīro whāiti. Me reo rua ngā tohu rori, ngā tohu i te hāpori.

Ko te reo kia rongohia, kia akongia, kia kitea, kia kōrerohia.

Kia ora ai te reo. Kia mana ai te reo. Kia ū te reo ki roto i ō tātou ngākau. Kia kua ā tātou tamariki e mate ki te whakarongo ki te reo, engari ka rongo.

Me whakakaha ake tā tātou whakamana i ō tātou tūāhua Māori katoa. Mehemea ko te reo te mauri o te mana motuhake, mehemea ko te reo te kākahu o te whakaaro Māori me whakaae tātou e pai ana kia Māori ai koe.

That te reo is recognised and accepted properly in society. NZ is not scared of te reo, but embraces it. Love to see mainstream accept it more.

Me mātua whakatairanga te reo.

Te ara ako | Education

Pou reo noted that education in general, and Māori-medium education in particular, plays a key role in supporting te reo Māori use and revitalisation.

Taku hiahia kia nui atu rā ā tātou mahi i roto i ngā Kura Kaupapa me ngā Kōhanga. Ko Hoani Waititi marae, he tino nui tērā kura ki ahau.

Kia hoki ki ngā Kura Kaupapa Māori—ko te mea rerekē i waenga i ngā Kura Kaupapa Māori me ngā kura auraki ko te Māori o te noho hei Māori.

Pou reo also thought it was important for te reo to be a set part of the curriculum in mainstream education settings, and indeed in all parts of the community, as well as in Māori-medium education settings.

Whakahokia te reo ki roto i ngā kura katoa, ngā kura auraki, kia mahia te reo i reira. He pai kē anō te tuku i te reo wīwī/hainamana i te mea he reo pākihi. Kei hea te reo Māori? Me kōrero i ngā reo e 3, e whā rānei. Me kaha ake te tautoko a ētahi o ngā rōpū hāpori i te reo.

E moemoeā tonu ana ahau kia kōrerohia te reo, kia kitea te reo i ngā wāhi katoa o konei. Kia whakanuia te reo i roto i ngā mahi katoa o tēnei hāpori.

Mēnā e kīia ana he 16% te nui o te Māori o Tāmaki e mōhio ana ki te kōrero Māori, whakapae ana a Anaru he pērā tonu te ōrau i te uru. Nā reira, hei wawata, kia piki tērā ōrau i roto i te 20 tau ki te 30-40% o te hunga Māori o te Uru e kōrero Māori ana. He mea anō a Tauwi mā. Ki te huri tātou ki te whakatakoto rautaki hei whakatutuki i ngā mea katoa, āe, me aro ki a rātou. Heoi, me tīmata ki a tātou i te tuatahi. Kia kaha whakatairangatia te reo! -Me uru te reo ki ngā wāhi katoa o tō tātou ao.

Pou reo wanted to see all public places being bilingual and an increase in the places where te reo is being spoken.

Kia reo rua ngā wāhi tūmatawhānui.

Kia ora tonu te reo, kia whanake tonu, kia tipu rangiwhāwhā, kia kounga... kia kōrero Māori ngā rangatira, ngā kaiārahi, i.e. Hone Kī.

Me reo rua ngā wāhi tūmatawhānui.

Kia whakawhānui ake i ngā rohe kōrero Māori – kei pōhēhē ko te kura me te marae anake ngā wāhi.



Te reo Māori i Te Uru o Tāmaki Makaurau

Te reo Māori in West Auckland

This section collates information collected from whānau in Te Uru o Tāmaki Makaurau, specifically, from 63 adults and 13 tamariki who were interviewed in late 2015 about te reo Māori in their community. This group is not representative of the entire population of Te Uru o Tāmaki Makaurau. However, the findings presented here do provide an interesting snapshot of the use of te reo Māori in Te Uru o Tāmaki Makaurau 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 West Auckland**

ADULTS		TAMARIKI	
Number of adults and tamariki interviewed			
63		13	
Language used in interview			
12 adults completed the interview in te reo Māori or mostly in te reo Māori		5 tamariki completed the interview in te reo Māori or mostly in te reo Māori	
51 adults completed the interview using some, a little or no te reo Māori		8 tamariki completed the interview using some or a little or no te reo Māori	
Gender			
Male 26		Information on gender was not collected for tamariki	
Female 37			
Age			
Age groups	n	Age groups	n
16–20 years	5	Up to 10 years	2
21–40 years	37	11–12 years	1
41–65 years	19	13–14 years	6
Over 65 years	2	15–16 years	4
Composition of households			
13 adults were living in households with up to two others, 27 adults were living in households with three others, 20 adults were living with between four and six others, and a further three adults lived in households with up to 10 others.		Tamariki were most likely to be living with their parents and siblings, and then their kuia/ grandmother.	

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. Over half of the adults interviewed said they could do these things well or very well, as did most of the tamariki.

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

Adults	Speak	Write	Understand	Read
	n	n	n	n
Very well	22	23	29	27
Well	14	14	18	18
Fairly well	10	13	10	9
Not very well	13	7	5	6
No more than a few words or phrases	4	6	1	3

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

Thirty-six out of 63 adults said they were able to speak te reo Māori in day-to-day conversation well or very well, and 37 said they were able to write in Māori with understanding well or very well.

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

Forty-seven adults said they were able to understand te reo Māori well or very well and 45 said they were able to read Māori well or very well.

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

Tamariki	Speak	Write	Understand	Read
	n	n	n	n
Very well	7	9	4	8
Well	3	1	7	3
Fairly well	2	1	1	2
Not very well	1	1	0	0
No more than a few words or phrases	0	1	1	0

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

Ten out of 13 tamariki said they were able to speak Māori well or very well and write in Māori well or very well.

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

Eleven tamariki said they were able to understand spoken or written Māori and read Māori well or very well.

Te ako i te reo Māori | Learning te reo Māori

Thirty-six adults said they had learnt Māori as children. The most common ways adults said that they had learnt te reo Māori were alongside whānau, through traditional methods, and through wānanga and tertiary courses.

[I learnt] through my grandfather. He started a Kōhanga Reo.

[I was] raised with native speakers, many of whom couldn't speak English [like] my dad.

Te reo was one of the papers [in] Huarahi Māori, a teaching degree through Auckland University.

The following table presents ways that adults learnt te reo Māori as tamariki and as adults. Many learnt in more than one way, and more than half had learnt with their whānau.

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

Way of learning	n
Alongside my whānau	38
Through traditional methods ⁷	31
Through wānanga as adults	29
In tertiary education	27
At secondary school (te reo Māori as a subject)	24
In Kōhanga Reo / Kura Kaupapa Māori	23
At home with at least one native speaker	19
Through kapa haka	15
At Kura Reo	13

The most common reasons that adults gave for learning Māori were “it is key to my identity” (23 adults) and “it is an important part of my whānau interactions” (22 adults). Twenty-one said that “it was the language all around me” or that “it was my native language”, and one person said:

[Learning te reo Māori] was a platform to change my life – finding my identity to live a better life. If I hadn't learnt about tikanga [and] mātauranga Māori, I might have been dead.

Six adults described their mita as being a mix of dialects. Five identified their mita as Te Tai Tokerau or Tāmaki Makaurau, four as Ngāpuhi, three as Waikato or Te Rohe Pōtae, and two each as Te Rarawa, Tūhoe or Ngāti Porou. Two adults described their mita as the “normal dialect that was around me” and one adult each described his or her mita as Ngāti Hine, Te Arawa/Taupō, Ngāiterangi, Ngāti Awa, Te Tai Rāwhiti, Taranaki, or Ngāi Tahu. More than half of the adults did not describe a particular mita.

The most common ways tamariki had learnt te reo Māori were through Kura Kaupapa Māori or from their parents. Kōhanga Reo and kapa haka were also common ways that tamariki learnt te reo Māori.

When asked, “What is the name of your school or kura?” six of the 13 tamariki gave the names of Kura Kaupapa Māori (including Wharekura). Of the remaining four tamariki, two gave the names of high schools, and two named primary schools. The tamariki who had attended Kōhanga Reo came through seven different Kōhanga Reo or Puna Reo.

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

TABLE 9 Most common ways tamariki learnt te reo Māori

Way of learning	n
At Kura Kaupapa Māori	10
From my parents	7
In Kōhanga Reo	5
Through kapa haka	4
From other relatives/whānau	4
From my brothers and sisters	3
In te reo Māori classes in English-medium school	3
Through Kura Reo	3
From my tipuna	2

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 use te reo Māori with tamariki (including their own tamariki and nephews/nieces/irāmutu, and tamariki generally) wherever they were together or at home. Adults were most likely to be speaking Māori with younger members of their whānau in the 0–20 age group. The next most common age group for adults to speak Māori with was the 21–40 years age group.

Tamariki were most likely to use Māori with their parents, siblings, grandparents and aunts and uncles wherever they were together or at home. Tamariki said that they most often spoke te reo Māori with whānau in the 0–20 years age group, followed by those in the 21–40 years age group.

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

When speaking Māori, both adults and tamariki said that they were most likely to talk about anything and everything rather than identifying specific topics.

Adults and tamariki most often communicated in te reo Māori face-to-face and, to a lesser extent, by phone. A few also said that they communicated in te reo Māori by texting or online, but to a much lesser extent.

Who is not speaking te reo Māori and why?

Adults were least likely to use te reo Māori with their parents (17 mentioned their mother and 16 mentioned their father). Most commonly, adults said that this was because these whānau members “don’t understand or speak Māori” (32 adults). These whānau members were likely to be aged 41 or older and living in the same household.

Eleven of the tamariki said that there was someone in their whānau with whom they used te reo Māori hardly ever or never. Seven of the tamariki said that those whānau members did not live with them, while four said they did. Two 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 said that some of the whānau members with whom they rarely or never used te reo Māori still supported their aspirations to use te reo Māori. They did so by giving encouragement and by actively giving support. Tamariki said they supported by coming to watch them at Māori events, by supporting them in Māori-medium education, by encouraging them to speak Māori and by telling others that they are proud of their use of Māori.

Ka whakanui i a mātou i ētahi wā mēnā ka hui tahi mātou.

They come to our Māori events [and] kaupapa, like Polyfest [and] kapa haka.

Main language used at home

Most adults and tamariki lived in households where both te reo Māori and English or another language were used. Twenty-eight adults and six tamariki said that Māori was the main language they used at home.

Those who used te reo Māori as their main language at home said they did so because it was the natural language of their relationships at home (14 adults), because they had made a conscious decision to speak it (12 adults) or to support whānau development in te reo Māori (eight adults). Four adults said they used te reo Māori as their main home language because it was a taonga and they didn't want it to die out. Two or fewer adults answered this question by saying that using te reo Māori was tied up with their identity or whakapapa, that they wanted to strengthen their children's use of te reo Māori in kura, or that they wanted to increase their fluency.

The most common reasons given by adults for using English as their main home language were that it was the language they were brought up with (21 adults), it was faster or easier to use (16 adults), or that their ability in te reo Māori was limited (10 adults). Of the adults who chose both languages, six said that they used specific languages for particular contexts, and four said that it was easier to use both.

The most common reasons given by tamariki for using mainly te reo Māori at home were that it was the language of their household, that it is a taonga, and that they were committed to using it. Their reasons for using English as their main language at home were that it was easier or faster to use, that they lacked motivation to use te reo Māori, and that English was the language they were brought up with, or were most comfortable using.

The two tamariki who gave reasons for using both Māori and English as their main home languages said that that they used specific languages for particular contexts.

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

Over a third of the adults said that they used te reo Māori with their Māori-speaking friends and acquaintances all or most of the time. More than half of the tamariki used te reo Māori all or most of the time with their friends.

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

	Adults (with friends and acquaintances)	Tamariki (with friends)
Frequency	n	n
All or most of the time	24	7
Only some of the time	32	4
Hardly ever or never	7	1

For adults and tamariki, being involved in Māori occasions or kaupapa, being in Māori environments, or having other Māori speakers at a similar language ability to their own were the main factors that made it easy for them to use te reo Māori with their Māori-speaking friends and acquaintances.

Ka kōrero Māori i a mātou e tākaro poitarawhiti ana ... koira te ture o tō mātou rōpū.

I te waka ama, he reo Māori ngā tohutohu, ā, ka kōrero Māori [au] ki aku hoa i reira.

[It is easy to speak Māori] if we're at a place where te reo Māori is the norm and encouraged, [like] Puna Reo, marae, tangihanga.

Other people or things that helped or motivated adults to speak Māori were tamariki (noted by 36 adults), whānau (24 adults) and the kaupapa of te reo Māori revitalisation (18 adults).

Three main factors made it difficult for adults to use te reo Māori with their Māori-speaking friends and acquaintances. The first related to their own ability in reo Māori (for example, not being able to respond in Māori because of limited vocabulary). The second related to their own confidence in speaking te reo Māori, and the third related to the reo Māori ability of the friend or acquaintance, sometimes because of greater proficiency than their own, and sometimes because of lower proficiency than their own.

If I'm with others who have a higher level of fluency, sometimes I feel too intimidated to kōrero to them.

Mēnā e kōrerotia ana te kaupapa, he uaua te whakamārama ake i te reo Māori ... ka tahuri au ki te reo Pākehā.

[It's hard] when they don't understand what I'm talking about [in te reo Māori].

For tamariki, being in or at Māori places or occasions, and having Māori-speaking friends or classmates were the main factors that made it easy for them to use te reo Māori with their friends.

[He ngāwari te kōrero Māori] mēnā ka kaha ōku hoa ki te kōrero Māori.

It's natural and normal to kōrero Māori rather than kōrero Pākehā [to my friends].

Tamariki were more likely to use te reo Māori in the classroom than in the playground. Kaiako or teachers encouraging them to speak te reo Māori, or being in an environment where te reo Māori was compulsory, were the main factors that made it easy for tamariki to use te reo Māori at school.

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

Forty-seven out of the 63 adults interacted with people who would only speak Māori to them. Of these 47 adults, 14 said they found this encouraged or inspired them to speak Māori, or that they felt it was kind or respectful.

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

Definitely helpful. I just need time to process what they say. If they're patient with me, it helps.

Thirteen adults felt obliged to speak te reo Māori or simply responded in te reo Māori when spoken to. Seven adults said that it helped them to understand te reo Māori better, and a further seven said that te reo Māori was “te kaupapa, te taketake o tā māua hononga”.

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

Most (52) of the adults in the study were in paid employment. Of these, more than half were in full-time employment. Also, 12 adults were studying and 35 adults did regular voluntary or community work.

Te reo Māori was used more regularly in their (paid) workplace, than in their study or in voluntary or community work.

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

	Work (52 adults)	Study (12 adults)	Voluntary/ community work (35 adults)
Frequency	n	n	n
I use te reo Māori most or all of the time	20	3	13
I can talk about anything in te reo Māori there	32	5	18
I used te reo Māori in the interview for my job	23	N/A	N/A
We/I conduct a lot of our work/study/activity in te reo Māori	34	4	21
I use te reo Māori only for some topics	18	4	9
I use te reo Māori only in formal greetings	12	4	7
I use only some te reo Māori words or phrases	10	2	14
I hardly ever or never use te reo Māori there	5	1	4

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

Twenty-four adults said that it was easy for them to use te reo Māori when te reo Māori use was seen as normal.

He wāhi rumaki reo Māori te wāhi e mahi nei au, nā reira me matua ū ki te reo Māori.

He kaupapa Māori, he tikanga Māori ō aku mahi katoa.

Being a full-time mum, it's easier to use te reo [because] my daughter's first language is te reo Māori.

I surround myself with ... those who can speak Māori so that I can feel comfortable in my own skin, speaking and thinking Māori.

Some adults said that it was easier to use te reo Māori when they were involved in a Māori context (for example, at kapa haka). Twenty-two mentioned the environment being Māori, and 16 mentioned the occasion or kaupapa being Māori. Nineteen said that having other people to talk with in te reo Māori helped, and 13 said that being surrounded by fluent speakers made it easier. Nine adults said that being committed to revitalising the language helped them to use it more.

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

Forty-four adults felt that their own limited ability made it difficult for them to use te reo Māori in work, in study, or in voluntary or community work. Other barriers to speaking Māori were working in an English-speaking environment (mentioned by 11 adults), or discussing topics or kaupapa that they found difficult to discuss in Māori (mentioned by nine adults).

Mēnā he āhua uaua ngā kaupapa kōrero (technical) me tuku i te reo Pākehā.

When people who can't understand te reo give me a funny look.

Ngā marae

Almost all adults (61) and tamariki (12) had been to a marae within the past year. Thirty-five adults and four tamariki had visited within the past month. Adults (25) and tamariki (four) were most likely to have visited a marae for tangihanga, hura kōhatu, or kawē mate. The next most common reason was for celebrations (12 adults and four tamariki).

Formal and informal communication on the marae

Adults observed that formal communication on the marae was conducted entirely or mostly in te reo Māori. Fifty-six adults said that this was the case for karanga, 63 adults said it was used for whaikōrero, 61 adults for karakia, and 29 said that the formal parts of hui were conducted all or mostly in te reo Māori.

By contrast, people's use of te reo Māori in conversations during meal preparation was variable. Six adults observed that conversations were all in te reo Māori. Ten adults said mostly te reo Māori was used in this context, 24 noted some te reo Māori, 15 noted a little te reo Māori, and four noted no te reo Māori being used in this context.

Conversation between and among generations

Conversations between or among generations on the marae were most likely to be a mix of Māori and English. Adults said that conversations solely in te reo Māori were most likely to happen between kaumātua and tamariki.

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

	Between adults	Between kaumātua and tamariki	Between adults and tamariki	Between tamariki
Amount of reo Māori	n	n	n	n
All in te reo Māori	6	14	5	6
Mostly in te reo Māori	11	16	15	5
Some in te reo Māori	30	11	21	15
A little in te reo Māori	10	10	12	12
No te reo Māori/all English	1	2	2	12
Don't know	2	7	5	10

Six tamariki noticed adults chatting to each other in te reo Māori most of the time or sometimes on the marae. Four tamariki noticed adults and tamariki talking together in te reo Māori all of the time. Five tamariki noticed tamariki chatting with each other in te reo Māori sometimes, and four noted that tamariki hardly ever or never chatted together in Māori.

Five tamariki said that they used te reo with other young people all of the time, or most of the time at the marae. Four said they sometimes did, and two said they never or hardly ever spoke with other kids or young people at the marae in te reo Māori. Two tamariki did not answer this question.

Te hapori nei | Local community

Many of the adults heard te reo Māori in a wide variety of places within the West Auckland community including community spaces, at Kura Kaupapa Māori, marae and Kōhanga Reo, in businesses, and at sports grounds, in other people’s homes, and at Māori health providers. They also heard it, to a lesser extent, at English-medium schools, in cafes, in clubs and in special-interest groups.

Kapa haka, papa tākaro, outdoor festivals – ka rongo i ngā mātua, rangatahi e kōrero ana ki ngā tamariki.

At [the] mall – overhearing families speaking reo.

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

Place	n
Community spaces	46
Businesses	45
Māori-medium: Kura Kaupapa Māori	44
Marae	43
Māori-medium: Kōhanga Reo/Puna Reo	42
Public services and transport	33
English-medium education settings	16
Other people’s homes (see note below)	15
Tertiary	9
Church	8
Māori events/whānau gatherings/lwi festivals	4
Iwi organisations	3
Education (not specified)	3

In answer to the question, “Where is te reo Māori used the most?” adults identified marae, kura, and Kōhanga Reo or Puna Reo. Forty-five adults talked about marae, 41 said kura, and 38 said Kōhanga Reo or Puna Reo. A few adults (seven or fewer) identified places of education,⁸ people’s homes, Māori events, gatherings and festivals, tertiary education settings and churches as places where te reo Māori was used most.

⁸ Unspecified places of education.

Tamariki heard te reo Māori being used in many places in the community including at Kura Kaupapa Māori, in community spaces, on marae, and in Kōhanga Reo or Puna Reo. Tamariki also heard te reo Māori in local businesses, other people’s homes and in their parents’ workplaces. Two or fewer tamariki mentioned that they heard te reo Māori in English-medium schools, in public services and on transport, and at church.

Engari, ka mōhio au ki te nuinga o ngā tāngata e kōrero Māori ana ki aua wāhi.

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

Place	n
Kura Kaupapa Māori	10
Community spaces	9
Marae	8
Kōhanga Reo/Puna Reo	8
Businesses	7
Other people’s homes	5
Parents’ workplaces	3
English-medium education settings	2
Public services and transport	2
Church	1

Tamariki said that te reo Māori was most often used at Kura Kaupapa Māori (mentioned by seven tamariki), marae (six tamariki) and Kōhanga Reo or Puna Reo (four tamariki).

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

Most often, adults and tamariki noticed opportunities to read or write te reo Māori at the library, in schools, at ATMs, and in supermarkets. Opportunities to read in te reo Māori included signs at the supermarket, and:

... ngā pānui “Auahi kore”, ngā pānui mō te horoi ringa (kei ngā mall).

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

Forty-one adults and nine tamariki said they had spoken or written te reo Māori to someone they did not know. Eighteen of these adults had done so within the past week and a further 18 had done so within the past year. Three tamariki said they had done so in the past month and a further three had done so within the past year.

Twenty-one adults said that they used te reo Māori on those occasions because it was expected, and 14 used te reo Māori to communicate with government or a business. Nine had used te reo Māori for work. Māori occasions and environments were also mentioned by six adults.

Twenty-one adults said that they had used te reo Māori via email and/or at work. Sixteen adults said they used te reo Māori outside their local community, 15 online, and ten in their local community.

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

These kids were being mean to my little boy at the park and I told them to “haere atu”.

Tamariki said that they used te reo Māori with someone they did not know when the other person initiated the conversation in Māori, because it seemed appropriate, or because a new tamaiti had started at kura (two tamariki in each case). One tamaiti chose to use it if the listener could speak Māori, and another to see if the listener could speak Māori. One tamaiti used it to do school work in Māori, and for one tamaiti the context was a wānanga reo.

Most tamariki said that they used te reo Māori face-to-face with someone they didn't know. Only one tamaiti said that this had occurred online.

I te Kura Reo o Ōtautahi au, ā, ka haere mai a Te Wharehuia Milroy, ka kōrero mai ki a au i te reo Māori, ā, ka kōrero Māori atu au.

[At] Manu Kōrero I did a speech to a group of people I did not know.

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

Only 12 of the 63 adults said they were using te reo Māori as much as they wanted to in everyday life. Fifty said they were not, and one wasn't sure.

Ko te reo rangatira tonu te reo kawē i aku mahi. Arā he wā me āta whakaaro au me pēhea te whakangāwari i te reo kia mārama ai te hunga e ako tonu ana, heoi, ka ū tonu au ki te reo.

The main barriers to using te reo that adults talked about were their own limited reo Māori ability, finding it faster or easier to use English, whakamā or lack of motivation, and having no one with whom to speak Māori.

Ko te noho tahi ki te hunga kāore i a rātou te reo.

I'm worried about [people's] feelings in regards to speaking te reo Māori, trying to avoid awkward situations.

Sometimes I'm just not in an environment where it's valued or used enough.

TABLE 15 Main barriers to adults using te reo Māori

Barrier	n
My own reo Māori ability is limited	32
I am not motivated or confident/He māngere, he whakamā	24
I have no one to speak Māori with	21
The reo Māori ability of others is limited	4
I lack time or resources	8

Seven of the 13 tamariki said they were using te reo Māori as much as they wanted to in their everyday life, and six said they were not.

For tamariki, the main barriers to using te reo as much as they would like were limits in their own ability or confidence, whakamā, and having no one to speak Māori with.

Ko te kōrero ki ngā hoa me ngā tāngata tē taea te kōrero [Māori].

Sometimes I find it hard to speak te reo because I'm not that fluent in it.

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 access to learning and classes, access to resources, having other people to kōrero Māori with, and making a commitment to using Māori.

Ka tino kaha ake taku kōrero Māori i te ao, i te pō, i te mea kua whai hoa reo Māori au – ahakoa te wāhi, ahakoa te kaupapa.

When my kids come home with homework I don't know, it motivates me because I want to be able to support their learning.

In their friendships, adults felt that access to learning and classes, having people to kōrero Māori with, and committing to kōrero as a group of friends, would help them to use more reo Māori.

The main things that adults felt would help them to use te reo Māori in their community were having people to speak Māori with, learning Māori and having reo Māori resources, and the promotion and visibility of te reo Māori.

Accessible and child-friendly learning environments.

Mehemea ko māua ko taku tama ka haere ki ngā wāhi katoa i te hapori, ka kore au e whakamā ki te kōrero.

In relation to work, study, and voluntary or community work, adults thought it would help if they had people to kōrero Māori with, and access to Māori education and resources.

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
Learning te reo Māori: access to Māori education and resources	27	9	12	9
Having someone to kōrero Māori with	23	9	19	14
Making a personal commitment to use/learn te reo Māori	13	4	5	4
Promotion and visibility of te reo Māori	5	2	11	2

Having people to kōrero Māori with was the main thing that tamariki felt would help them to use te reo Māori. They also felt continuing to learn te reo Māori would be helpful.

Mēnā he nui ake ngā tāngata kōrero Māori, ka kaha ake taku kōrero Māori.

Watching little kids kōrero Māori makes me want to speak Māori.

Ki te kaha ake te rere o te reo Māori i ngā wāhi katoa e haere ai au, ka kaha ake taku kōrero Māori. Ehara hoki i te mea me mōhio te katoa ki te kōrero Māori, engari me mārāma.

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	6	2	1	5
Learning te reo Māori: access to Māori education and resources	5	-	1	-

Why adults like to use te reo Māori

The main reason adults liked to use te reo Māori was because it was part of their identity as Māori. They also viewed te reo Māori as a beautiful, complex language, that they liked communicating in Māori – particularly with tamariki and mokopuna – and saw it as fun or cool.

E whakapono ana au ko te reo Māori te reo o tōku manawa. Koina te reo e pūmau ana ki ōku kare ā-roto.
It makes me feel whole.

My little brother learnt to speak te reo. He inspired me to want to learn too.

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

Reason	n
It is part of my identity as Māori	48
It is a beautiful, complex language ¹⁰	21
It is a good way to communicate, especially with tamariki and mokopuna	9
It is cool/fun	8
I want to help revitalise and normalise te reo Māori	6
I am confident speaking Māori	6
I want to help others around me to learn	3
I use te reo Māori as a code language	1

When tamariki like to use te reo Māori

Tamariki said they like to use te reo Māori in the places where they spend the most time, that is, at school and at home, and with whānau.

Seven tamariki said that they liked to use te reo Māori because they saw it as part of their identity as Māori.

I wouldn't be who I am if I didn't have te reo Māori in my life.

A few tamariki (three or fewer) also said that they liked using te reo Māori because it was fun or cool, because it is a beautiful, complex language, because it was their first language or a good way to communicate with other speakers of te reo Māori, because they wanted to help revitalise te reo Māori, or because they were confident speaking te reo Māori.

⁹ As used here, the term “complex” describes the capacity of the language to reflect the profound and multifaceted human concepts of its speakers and their culture.

TABLE 19 Main reasons why tamariki like to use te reo Māori

Reason	n
Identity as Māori	7
It's cool/fun	3
It's a beautiful complex language	3
First language	2
To communicate with other Māori speakers	2
To revitalise te reo	1
I'm confident speaking Māori	1

Ngā pātai ā-hapori

Community questions

The following three questions were developed by the lead community researchers based on conversations with key Māori language pou reo in West Auckland. Each of the communities involved in Te Ahu o te Reo was offered the opportunity to ask up to three additional questions in the survey about areas of interest to that community. In West Auckland, the questions that were asked of adults differed from those asked of tamariki. Adult responses are presented below, followed by tamariki responses.

Questions for adults

He aha i whai hua ai te reo Māori ki a koe? | Why is te reo Māori valuable to you?

Adult answers included the following:

Ki a au pea ngā rawa me ngā moni katoa o te ao, heoi, ki te kore tōku reo Māori, kua pōhara au.

Ehara noa ko te reo te mea ātaahua, engari ko te hōhonutanga i muri i ngā kupu: iti te kupu, nui te kōrero.

There was a stage I couldn't understand everything [my dad] did, but I know now. When we finally meet again, when he mihis [sic] to me, I'll be able to understand and respond, and he'll buzz out too.

The value to me is in seeking something for my kids that I never had.

Each word has tikanga and meaning and practices behind it.

These, and all answers were collated under the categories in the following table.

TABLE 20 The value of te reo Māori

Value of te reo Māori	Pakeke n
It is part of my identity	39
He taonga tuku iho – passing on to future generations/others	21
For work/career (potential or actual)	18
It is endangered/worth fighting for	15
It has or gives me mana/wairua/confidence	12
It encapsulates knowledge/values/history/tikanga	12
He taonga tuku iho – it's my heritage	11
It connects me to my whānau (kaumātua, parents, tamariki, tūpuna)	10
It connects me to the environment, te ao Māori, tangata whenua	10
It gives a unique perspective on the world	4
It is metaphoric/deep	3
It is interesting to other peoples in the world	2
Ko taku whakapono/oranga	2
For kapa haka	1
It is beautiful / He rawe / He pai	1

Tērā tētahi kaupapa, tētahi mahi rānei i mua i whakaohoho i a koe ki te ako i te reo Māori? | Was there a specific event in your life that inspired you to learn to reo?

Some answers were:

I kite au i te whanaketanga o ngā reo Māori o tōku tuakana me tōku tuahine i tā rāua ū tonu ki te ako i te reo i taua wā, ka mokemoke au ki te reo.

Kids are a pretty good motivator.

Being sent to KKM. I didn't want to learn at the time, but ... I realised when I graduated wharekura how lucky I was to have te reo and the Māori upbringing I've had.

I was 21 when I had my baby and my mum was adamant she would be enrolled at Kōhanga.

When my grandfather passed away ... the reo in our whānau also went, so I wanted to reclaim that for my whānau.

These and all answers are in the following table.

TABLE 21 Events that inspired adults to learn te reo Māori

Event	n
Having tamariki/taking tamariki to Kōhanga Reo	14
A family member inspired/encouraged me	9
Learning my whakapapa/history or going home	8
Kapa haka or mau rākau	7
Losing my dad/koro/brother	7
Wanting to understand others or not being able to respond when spoken to in Māori	6
A particular teacher/tutor/lecturer inspired me	5
Taking part in protest action; responding to negative attitudes, actions or policy targeting Māori people or te reo Māori	5
Whānau member(s)/friend(s) learning/knowing te reo Māori	4
My work	4
Meeting my partner	3
Moving into mainstream from Māori-medium education	3
Attending Kōhanga Reo or Kura Kaupapa Māori	3
Learning some and wanting more	2
Manu kōrero	2
Mokemoke ki te reo Māori, te ao Māori rānei	2
Wanting to help others learn	1
Māori music	1

Tērā tētahi kaupapa, tētahi mahi rānei i mua i whakauaua, i aukati rānei i tō ako i te reo Māori? | Was there a specific event in your life that discouraged you or stopped you from learning te reo?

Responses included:

Ko te whakatau tonu o aku mātua! I aua wā kāore i kitea te hunga reo Māori e whai ana i ngā taumata teitei o ngā mahi. Ināianei kua rerekē.

I kept getting shut down by [my son's] father. He believed we need to ... speak Pākehā to succeed. He's come around a bit, but only because his kids are at Kura Kaupapa and he doesn't have much choice.

These and all other responses were collated in the following table.

TABLE 22 Events that discouraged adults from using te reo Māori

Event	Pakeke
	n
Negative attitudes/actions/policy towards Māori/te reo Māori	7
Moving to the city or away from home/Aotearoa	5
Behaviour/whakahihī of some Māori speakers	4
Being corrected/shut down	4
Losing a whānau member	3
My whānau chose [that I would learn Māori] when I was young	2
Being/feeling threatened/ignored by a particular teacher/tutor	2
Moving into mainstream from Māori-medium	2
Feeling out of my depth/whakamā	2
Whānau members not sharing te reo	2
Religious beliefs	1
Knowing that whānau members could speak te reo Māori (and therefore it wasn't a priority for me)	1
Failing Māori class	1
No time	1
Ngā tini tūāhuatanga kua roa nei e tāmi ana i te reo Māori	1

Questions for tamariki

He taiea rānei te kōrero Māori? | Do you think it's cool to kōrero Māori?

All but one of the tamariki thought it was cool to kōrero Māori.

TABLE 23 Cool to kōrero

Yes	No	Sometimes
12	0	1

Me he “āe” te whakautu, he aha i taiea ai? | If yes, what makes it cool?

Tamariki gave a variety of answers, including:

He reo pai hoki te reo Māori.

It makes you feel Māori when you talk Māori.

It's cool to be able to speak the language that belongs to your culture.

Sometimes it's cool to kōrero Māori out and about 'cause other people can't understand what you're saying so you can keep your kōrero quiet.

He nui ngā ara angitū ka wātea ki a koe mēnā ka kōrero Māori.

The wairua that comes with speaking the reo.

All answers were categorised in the following table.

TABLE 24 **Things that make te reo Māori cool**

Cool factors	Tamariki
	n
It is part of me/my identity or is about my whakapapa/culture/tūpuna/iwi/Māori	4
It is beautiful/rawe/pai	4
Using it as a code language	3
He taonga tuku iho – it’s my heritage	1
The knowledge/values/history/tikanga within te reo Māori or gained by learning te reo Māori	1
Using it for work/career (potential or actual)	1
Pride/mana/wairua/confidence/strength/resilience/empowerment/kaha/ whakahihī/prestige	1
It is flexible (for example, it can be used for anything)	1
Using it to communicate with people my age	1

Mā te aha e taiea ake ai te reo Māori | What do you think would make te reo Māori cooler?

Responses that the tamariki gave to this question included the following:

Me kaha ki te whāngai i te reo ki ngā whakatupuranga kia tokomaha ake ngā tāngata [kōrero Māori].

If there was a mita that wasn’t an iwi mita, but more like a young mita that had a real cool sound, still Māori, but real cool is how you say stuff.

If more people acknowledged te reo and how important it is.

Mēnā ka reo Māori ngā momo hākinakina. Koirā te take i kuhu ai au ki taku kapa rīki.

The answers were categorised in the following table.

TABLE 25 Things that would make te reo Māori cooler

	Tamariki
	n
If more people or if everyone could speak te reo Māori Mēnā he maha ake ngā kōtiro/tāngata kōrero Māori	8
If there were more or better computer games and apps/TV shows/ whakaaturanga reo Māori	5
If there was a “young mita” Mēnā he maha ake ngā rerenga/kupu rawe	2
If there were more festivals/events/concerts Mēnā he reo Māori ngā momo hākinakina	2
If more people spoke te reo Māori on mainstream media	1
If there was more Māori music	1
If there were Māori classes and they were accessible (times and cost)	1
If te reo Māori was promoted more	1
If there was greater acknowledgement of the importance of te reo Māori, for example, from politicians	1
Mēnā ka whāngai i te reo ki ngā tamariki	1

He meka

Key points

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

- In 2015 in West Auckland, the adults we interviewed had a wide range of proficiency, and most tamariki we interviewed were proficient speakers of te reo Māori.
- Intergenerational use of te reo Māori was happening in whānau in West Auckland.
- Learning te reo Māori was closely tied to identity as Māori.
- Most adults had learnt alongside whānau, and most tamariki had learnt within their whānau or in Māori-medium education settings.
- Te reo Māori was used most at marae, Māori-medium education settings, and at home.
- At the marae, the practices which were most likely to be conducted in te reo Māori were karanga, whaikōrero and karakia.
- At school, tamariki were more likely to use te reo Māori in the classroom than in the playground.
- Workplaces such as Māori-medium education and Māori Television provided opportunity for adults to use te reo Māori while at work.
- Around a fifth of the adults and just over half the tamariki were using te reo Māori as much as they wanted.
- A little under half the adults and around half the tamariki said that Māori language was the main language used at home.
- Pou reo noted the importance of respecting mana whenua in West Auckland.
- In West Auckland there is a desire to expand te reo Māori domains within the community. Pou reo described “pockets of regeneration” that had grown up around Māori language revitalisation hubs. Local revitalisation and normalisation strategies included:
 - Hoani Waititi marae and its accompanying Kōhanga Reo, Kura Kaupapa Māori and Wharekura
 - Attendance at Kura Reo and Te Panekiretanga o te Reo
 - Māori 4 Grownups
 - Wānanga Reo
 - Kapa haka and sports clubs.