

TE TIROHANGA I TE KŌREROTANGA O TE REO RANGATIRA I ROTO I NGĀ KĀINGA MĀORI ME NGĀ ROHE

Survey of Language Use in Maori Households
and Communities

PĀNUI WHAKAMŌHIO
INFORMATION BULLETIN

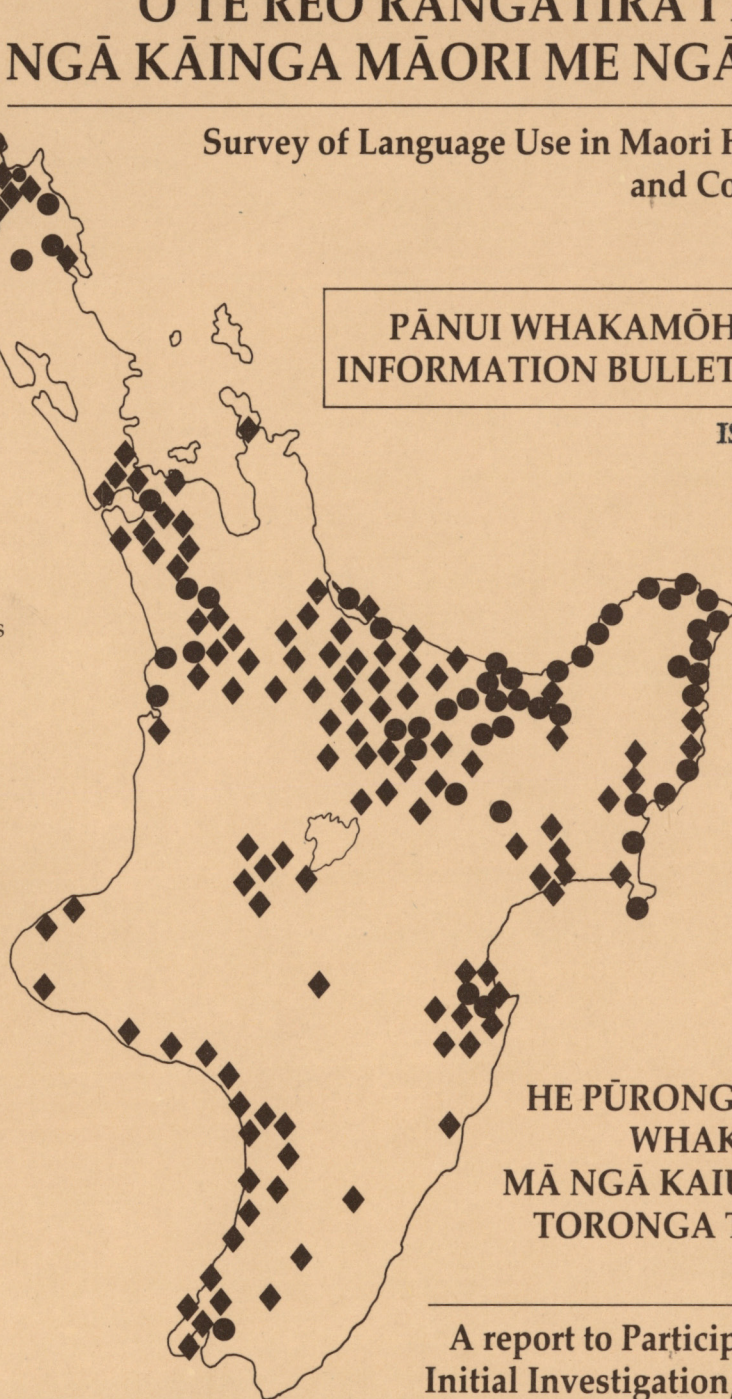
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Localities in which
ten or more households
were visited

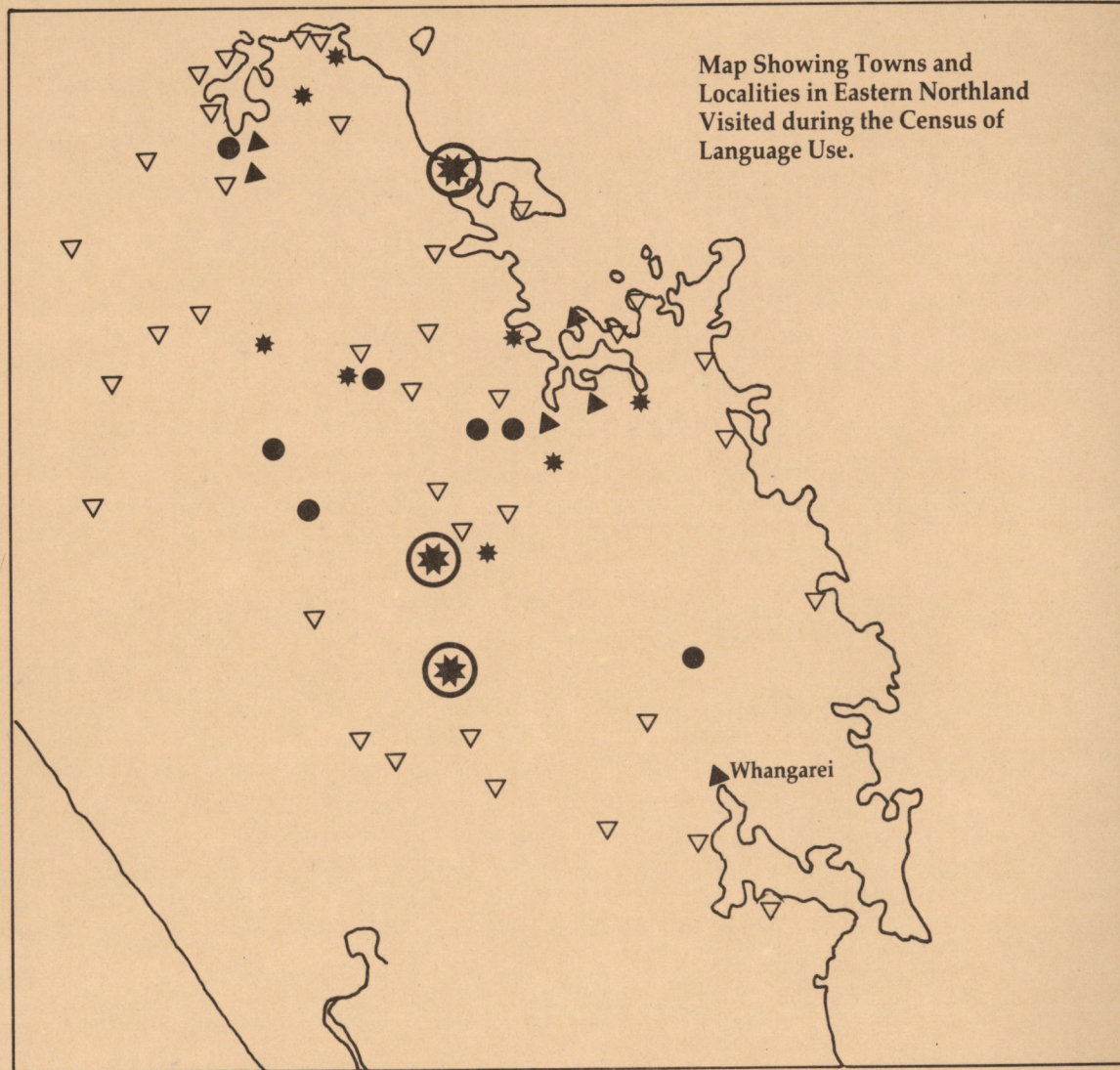
● Two thirds or
more of adults were
fluent speakers of
Maori

◆ Less than two
thirds of adults were
fluent speakers of
Maori



HE PŪRONGORONGO
WHAKAMŌHIO
MĀ NGĀ KAIURU KI TE
TORONGA TUATAHI,
1973-1978

A report to Participants in the
Initial Investigation, 1973-1978



Percentage of Fluent Speakers of Maori among Persons Aged 25 and Over in Households Visited.

☼ 90% or more

★ 75% to 89%

● 60% to 74%

▲ 50% to 59%

▽ Fewer than 8 households visited

THE MAORI LANGUAGE IN THE SOUTHWEST BAY OF ISLANDS

In January 1975, many communities in the Bay of Islands were visited by interviewers as part of the survey of Maori language use which was being undertaken by the Maori Unit of the New Zealand Council for Educational Research. This report is a summary of the results of the survey in four of these districts: Tautoro, Otiria, Ngapipito and Pokapu, as well as one household in Awarua. The state of the Maori language in neighbouring communities in the 1970s is discussed in other reports in this series, for example Kaikohe (Report no. 37), Kawakawa (50), Motatau and District (23), Moerewa (40), Matawaia (14), and Northwest Bay of Islands (130).

The interviews on which this report is based were carried out by Peter and Iriaka Wensor (Ngapuhi), Kahu Waititi (Ngapuhi & Te Whanau-a-Apanui), Erima Henare (Ngapuhi & Ngati Kahungunu), John Miller (Ngapuhi), Tira Pryor (Ngati Awa), Lorraine Williams, Ameria Ponika (Tuhoe), Joe Rua (Tuhoe), Hiiti Tientjes (Tuhoe), Carol Hindmarsh (Ngati Porou), Gerard Ngawati (Ngapuhi), Titihuia Pryor (Tuhoe), Gillian Moerkerk (Maniapoto), Lorna O'Sullivan (Ngati Porou), and Suzanne Hills (Ngai Tahu). The fieldwork was supervised by Peter Ranby. About a third of the interviews (6 in Tautoro and 5 in the other districts) were in Maori, 19 (12 in Tautoro) were in English, and seven were in both languages.

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Knowledge of Spoken Maori in Tautoro (1975)
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Age Group	Fluent Speakers	Understand Easily	Limited Understanding	No Knowledge
45 years & over	12 (100%)	12 (100%)
25-44 yrs	8 (50%)	11 (69%)	2 (12%)	3 (19%)
15-24 yrs	2 (18%)	8 (73%)	1 (9%)	2 (18%)
2-14 yrs	1 (3%)	7 (25%)	2 (7%)	19 (68%)
Overall	23 (35%)	38 (57%)	5 (7%)	24 (36%)

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

Ten households were visited in Otiria, and four each in Ngapipito and Pokapu. These had a total of 74 people, 72 of whom were of Maori descent (about a third of the Maori population of these districts at the time). Eighteen families were visited in Tautoro, with 68 people, 66 of Maori descent (about half the total Maori population of the area). The one family in Awarua had five people, all Maori.

Iwi Affiliation

Most of the people in all districts gave Ngapuhi as their main iwi, although eight people in Tautoro nominated Ngati Rangi (which some of the others regarded as their hapu). Another five iwi were mentioned by one or two people each. Just over half the heads of the households we visited in Tautoro had been brought up there or in another community in the Bay of Islands, compared with about three-quarters of those in the other districts.

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Knowledge of Spoken Maori in Otiria and District (1975)
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Age Group	Fluent Speakers	Understand Easily	Limited Understanding	No Knowledge
45 years & over	15 (83%)	17 (94%)	1 (6%)
25-44 yrs	10 (53%)	11 (58%)	4 (21%)	4 (21%)
15-24 yrs	8 (67%)	8 (67%)	4 (33%)
2-14 yrs	6 (24%)	7 (28%)	18 (72%)
Overall	39 (53%)	43 (58%)	4 (5%)	27 (37%)

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

Results of the Linguistic Survey

Ability to Speak and Understand Maori

As you can see from the tables on these two pages, the Maori language situation in these communities was very similar at the time of the survey. Most adults (and almost all of those older than 40) could speak and understand Maori well. There were a few families where the children were also fluent in Maori, but these were exceptions: although quite a few people in their late teens or early 20s at least understood a lot of Maori, especially in Otiria, most of the younger generation had little knowledge of the language.

Almost three-quarters (14 out of 19) of the household heads we interviewed in Tautoro had Maori as their first language. However, it was the other

way around where reading and writing were concerned -- 14 (including nine of the native-speakers of Maori) had first learned to write through English. The situation in the other communities was very similar, with 11 out of 18 (about three-fifths) having Maori as their first language, and the same number having first learned to write in English.

Use of the Maori Language in the Household

Although only a few families still had Maori as their main language (five in Tautoro and three in the other localities), and none of these had young children still at home, Maori was still used at least some of the time in many families in these districts at the time of our survey.

As the table on the next page shows, about a quarter of the families which still had dependent children used only English when all the family were together. In those families which still used Maori on such occasions, however, children were more likely than not to answer in English: in Tautoro, six out of 17 parents we interviewed said they always spoke English to their children (as did six of 18 parents in the other districts); however, 11 of the Tautoro parents (and 9 of the others) said their children always used English when speaking with them.

Only 2 families (one in Tautoro and one in Otiria) said that they spoke more Maori than English with visitors, as compared with 12 (six in Tautoro) who normally spoke only English. Most families had at least one Maori-speaking adult in the household, including 18 of the 22 families with members under 18 years of age.

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LANGUAGE USED WHEN ALL THE FAMILY WERE TOGETHER

Households with Dependent Children Only

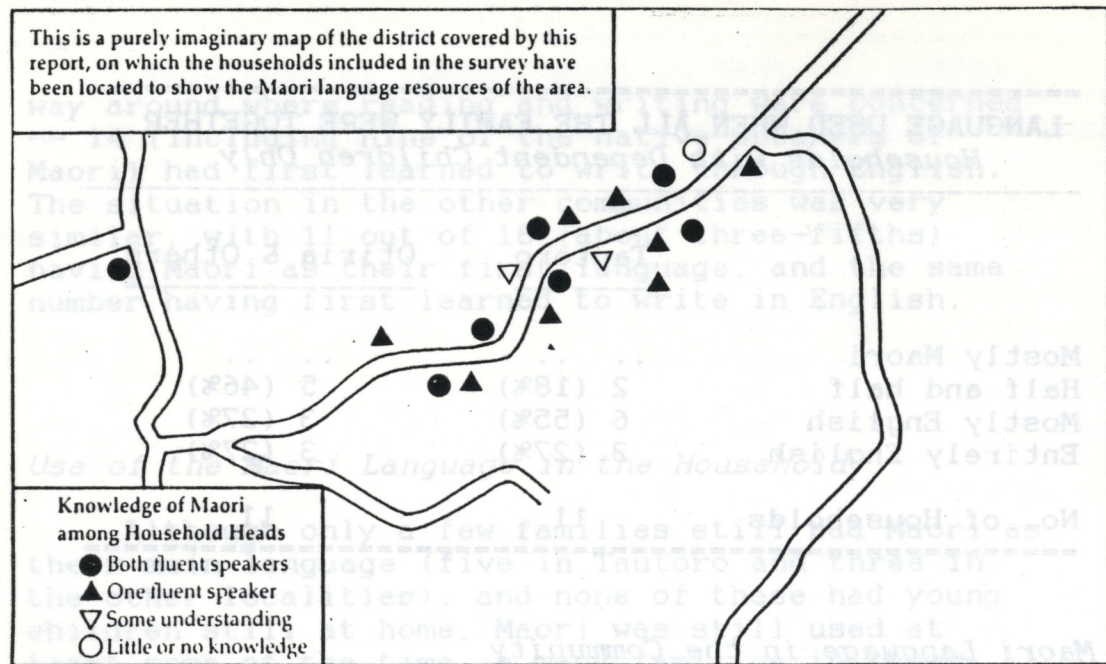
	Tautoro	Otiria & Others
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Mostly Maori
Half and half	2 (18%)	5 (46%)
Mostly English	6 (55%)	3 (27%)
Entirely English	3 (27%)	3 (27%)
No. of Households	11	11

Maori Language in the Community

As in most other communities we visited, the marae was the place where Maori continued to be the most important language for community use, especially where public speaking was concerned. Everyone we interviewed in Tautoro, and 17 of the 18 people we asked about this in Otiria, Pokapu and Ngapipito, agreed that their kaumatua would use only Maori during a whaikorero on the marae. Most of the people we interviewed who spoke on the marae (12 of the 18 in Otiria and nearby, and 10 of the 19 in Tautoro) would also use only Maori; however one each in Otiria and Tautoro said they would speak in English, and another in Otiria said he would use a mixture of Maori and English.

For chatting on the marae, people thought that their kaumatua would still use mainly Maori. Half of the people we interviewed said they also would be chatting mostly in Maori on the marae, but two people in Tautoro, and five in the other districts, said they would be talking in English most of the time if they weren't giving a speech.

This is a purely imaginary map of the district covered by this report, on which the households included in the survey have been located to show the Maori language resources of the area.



Knowledge of Maori among Household Heads

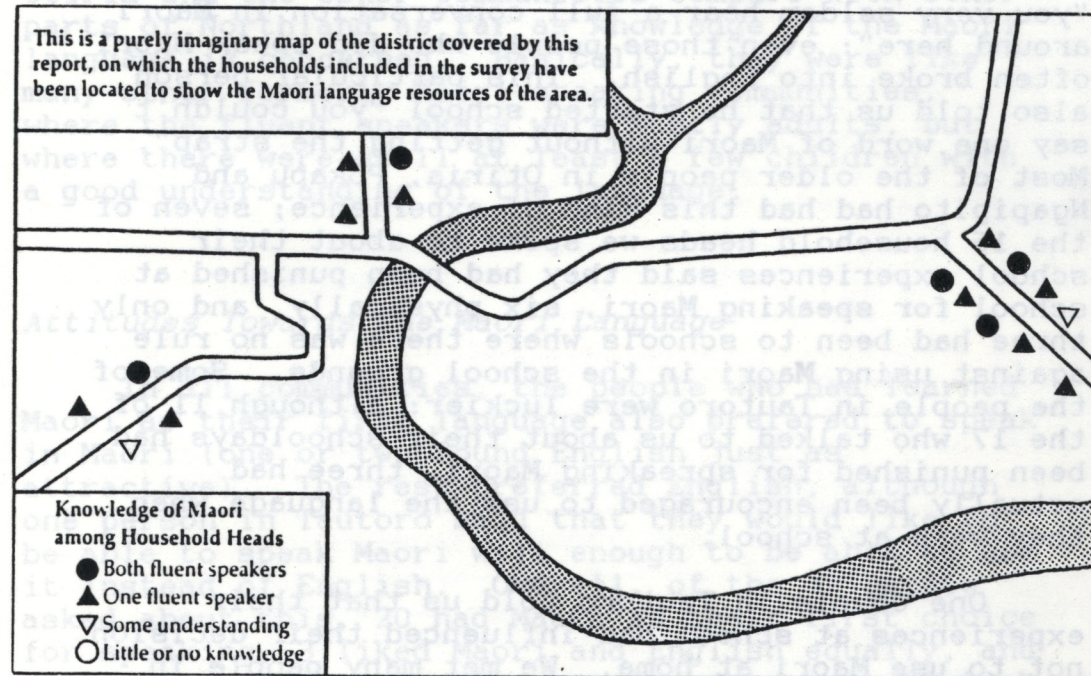
- Both fluent speakers
- ▲ One fluent speaker
- ▽ Some understanding
- Little or no knowledge

TAUTORO

English certainly seemed to have become the main language for most people in these districts, except on special occasions. Even though a majority of the people we interviewed were native speakers of Maori, the strength of English in the outside world was obvious. Over a third of the people we interviewed in Tautoro, Otiria, and elsewhere said that they used English almost always when speaking with neighbours. Just over half the people from Tautoro said they would use both Maori and English (depending partly of course on whether their neighbours were Maori speakers). In the other areas just over a quarter used Maori and English about equally, and the same proportion used mainly Maori. English was the main language for business, and also, not surprisingly, for reading magazines and newspapers.

Maori was still strong in religious activities, especially prayers for opening and closing meetings, and prayers for the sick. A third or more of the people in each district said that they used only Maori for these purposes, and more than half the rest used both English and Maori. In church services Maori was also used often, although only about a sixth of the people in Tautoro said Maori was the main language in services which they attended. For saying grace, the people we spoke to in Tautoro were about evenly divided between either Maori or English, with a few using both languages, while in the other communities covered by this report, six people told us they used only Maori, six used only English, and another six used both languages.

This is a purely imaginary map of the district covered by this report, on which the households included in the survey have been located to show the Maori language resources of the area.



Knowledge of Maori among Household Heads

- Both fluent speakers
- ▲ One fluent speaker
- ▽ Some understanding
- Little or no knowledge

OTIRIA, POKAPU and NGAPIPITO.

In the families included in our survey, the odds that two adults who met by chance would be able to speak to each other in Maori were about two to one in Tautoro, and a little better than even in Otiria and neighbouring communities. If an adult met a child or an adult under the age of 25, the odds against their being able to have a real conversation in Maori at the time of the survey would have been about three to one, although there would have been a better chance of their being able to exchange a few words in Maori with each other. Even in Otiria (where there may have been a few more children with some knowledge of Maori) the chances of two school children talking to each other in Maori would have been quite remote.

One of the older people in Otiria told us that "you very seldom hear a full conversation in Maori around here"; even those people who did speak Maori often broke into English. This particular person also told us that he started school "you couldn't say one word of Maori without getting the strap". Most of the older people in Otiria, Pokapu and Ngapipito had had this kind of experience; seven of the 16 household heads we spoke to about their school experiences said they had been punished at school for speaking Maori, six physically, and only three had been to schools where there was no rule against using Maori in the school grounds. Some of the people in Tautoro were luckier: although 11 of the 17 who talked to us about their schooldays had been punished for speaking Maori, three had actually been encouraged to use the language when they were at school.

One couple in Tautoro told us that their experiences at school had influenced their decision not to use Maori at home. We met many people in other districts who made similar remarks. (The school experiences of Maori-speakers in various parts of Northland are set out and discussed in a

paper, "Maori Perceptions of School Experience and Other Influences on the Maintenance of the Maori Language in Northland" by Nena Benton, available from Te Wahanga Maori, NZCER.)

By the time of the survey, the situation was quite different, and not just because there were hardly any Maori-speaking children in the schools. People who now used mostly English at home were pleased that their children had the opportunity to study Maori, particularly at High School. One woman in Tautoro was very enthusiastic about teaching Maori at primary school. She would have been delighted by the subsequent development of both bilingual schools and the kohanga reo movement.

The chart on the next page shows how Tautoro, Otiria and the other communities compare with other parts of Northland as far as knowledge of the Maori language is concerned. Basically, they were like many other formerly Maori-speaking communities, where the fluent speakers were mostly adults, but where there were still at least a few children with a good understanding of the language.

Attitudes Towards the Maori Language

In all communities, the people who had learned Maori as their first language also preferred to speak in Maori (one or two found English just as attractive). The rest preferred English, although one person in Tautoro said that they would like to be able to speak Maori well enough to be able to use it instead of English. Overall, of the 37 people asked about this, 20 had Maori as their first choice for speaking, 3 liked Maori and English equally, and 14 preferred English. For reading, however, English was favoured by 18 people, and 21 preferred to write in English. This reflected people's experiences

USE OF MAORI IN THE MAORI COMMUNITY (1973-79)
(SELECTED DISTRICTS IN NORTHLAND)

MAORI-SPEAKING DISTRICTS

(1) Wholly Maori Speaking (2) Mainly Maori-Speaking

(None)

Matawaia (14)

Panguru (28)

MARGINALLY MAORI-SPEAKING DISTRICTS

Te Hapua (25) Pipiwai (53) Motatau (23) Waima (125)

DISTRICTS WHERE AT LEAST ONE CHILD IN FIVE
UNDERSTOOD MAORI EASILY

Chances that ADULTS could talk Maori with each other:

(1) Two-to-one (2) Fifty-fifty (3) Less than even

Te Kao (25)

Awanui (115)

Pukepoto (115)

Waiomio (39)

** Otiria &c

Rawene (125)

Okaihau (130)

** Tautoro

DISTRICTS WHERE MANY ADULTS WERE BILINGUAL

Chances that adults could talk Maori with each other:

(1) Two-to-one or better (2) At least fifty-fifty

Waihaha (36)

Kaitaia (115)

Punaruuku (100)

Whananaki (134)

DISTRICTS WHERE MAORI-SPEAKERS WERE A MINORITY

Proportion of families with a Maori-speaking head:

(1) Two-thirds (2) About half (3) Not many

Kawakawa (34)

Russell (100)

(none)

Whangarei (15)

Karetu (49)

** Included in this report; () Other report numbers.

with the two languages; most had far fewer opportunities to read Maori than to speak or hear it, and fewer chances still to write it themselves. Their primary schooling had been entirely in English, and even those who had gone to secondary school often had not been able to study their mother tongue there.

Although we got a strong impression that there was much support for the changes being made in the education system at the time, which were greatly increasing the opportunities for children to learn and use Maori at school, at least one person in Tautoro was not at all happy about this. She felt that children had enough trouble learning English, and that Maori should be kept out of the classroom. A few people in other parts of Northland expressed similar feelings. In part, this was because when they went to school, many teachers as well as quite a few Maori parents sincerely believed that continuing to speak Maori got in the way of learning English well, which obviously was essential if children were to take advantages of opportunities available to them outside their home districts. Unfortunately, these fears have persisted, although it has since become clear that there is really no need for one language to get in the other's way.

Conclusion

All these communities were rich in Maori language resources at the time of the survey, although the deeper knowledge of the language was concentrated in those people over the age of forty. This was a dangerous situation, as people who loved the language realized at the time. However, it was very difficult even for those parents who wished their children to become fluent Maori speakers to compete with the influence of English at school,

from radio and television, and in the community. English was everywhere, but Maori had become confined to the marae and a few homes.

Some years after the survey, a meeting of kaumatua from all over New Zealand decided that the Maori people must regain the initiative in making sure the language was handed down to future generations. Because of this, the first kohanga reo were established in 1982. The strength of the kohanga reo movement, which has caught the imagination of people in many communities like those mentioned in this report, lies in the way it helps the older people share this taonga with the young. With the establishment of the Commission for the Maori Language in 1987, Maori has at last become recognized as an official language of all New Zealand, and Maori speakers (as well as those who would like to be able to speak the language) now have a way of making sure that their concerns are made known to the government quickly and with authority. It is to be hoped that this will mean that the Maori language will be much stronger in Otoriria, Tautoro, and other parts of the Bay of Islands in 1995 than it was in 1975.

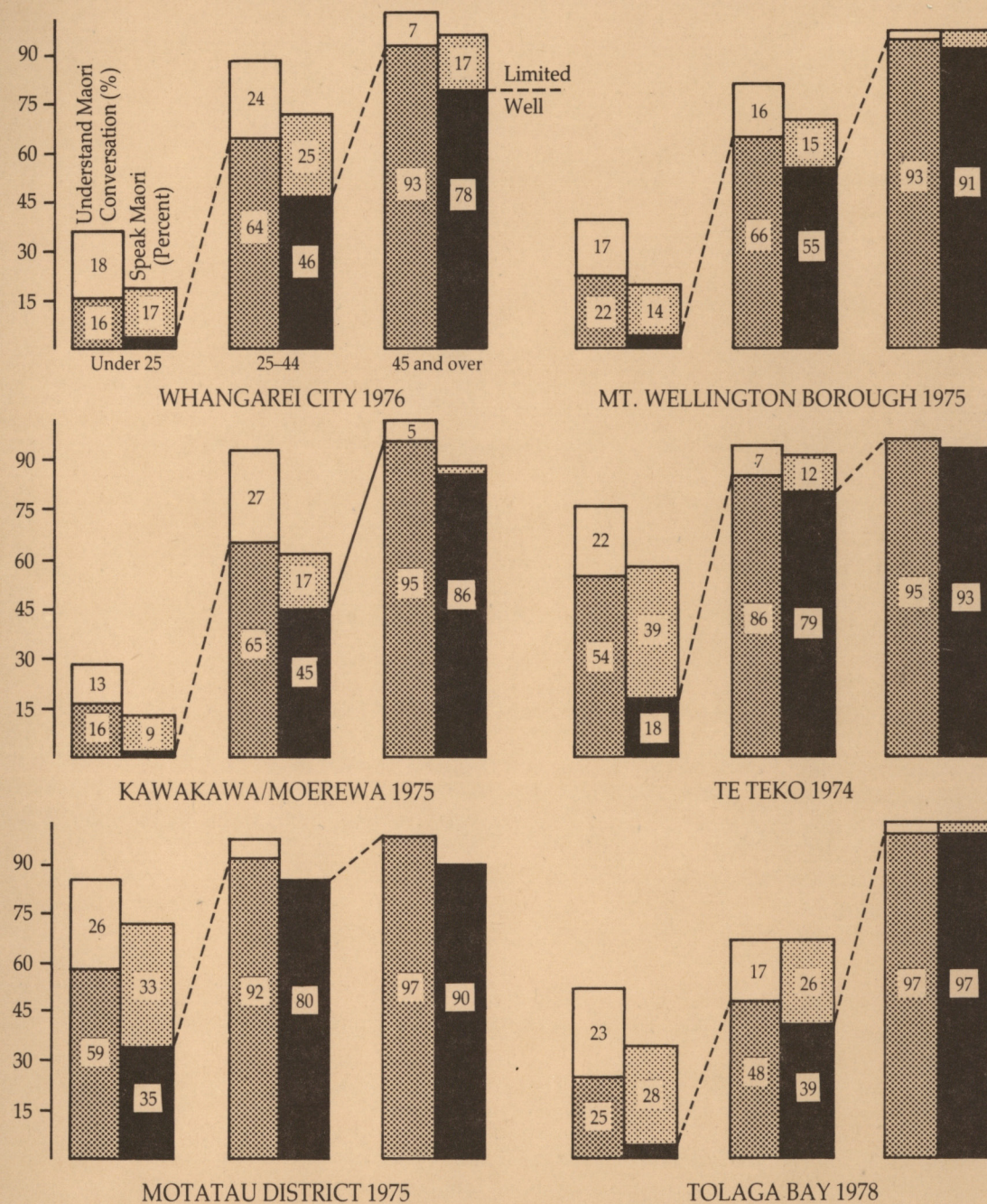


This report was prepared by Richard Benton

Field Records abstracted by Cynthia Yip

Design & Production: Hone Whaanga (Ngati Kahungunu)

Knowledge of Maori Language by Age Groups in Selected Areas at the Time of the Linguistic Census



The Survey of Language Use in Maori Households and Communities

The census of language use on which this report is based is the first part of a general study of the place of the Maori language in Maori communities, its structure, how it is spoken and written under modern conditions, and its relevance to New Zealand as a nation. This study is being conducted by the Maori Unit of the New Zealand Council for Educational Research. Fieldwork for the census phase began in Whangaroa County and Te Tii in August 1973, and ended in August 1978. Follow-up studies and studies in additional communities will be undertaken from time to time (the first of these was conducted in Waverley in August 1979).

The map on the front cover shows the approximate localities in which ten or more households were visited between 1973 and 1979. Since the linguistic census was completed, the major task of the Unit has been the analysing and reporting of the information collected. At the same time, however, studies of the structure and usage of the Maori language have commenced; these will result in a series of handbooks and other materials for teachers of Maori (including parents), and for people wishing to learn the language. An example of this is *The First Basic Maori Word List*, published in 1982. Other publications have included background studies for bilingual education projects, and reports on policy issues affecting the Maori language and Maori speakers – for example, the legal status of Maori in New Zealand.

The Purpose of This Report

This report has been prepared for the people who participated in the original survey and who provided the information on which it is based. It is hoped that it will encourage people to compare the situation now with that at the time covered by the report, and that this information will provide a basis for discussion and debate about what action, if any, each community might take to ensure that the Maori language is at least as important in the twenty-first century as it was in the 1970s.

Further Information

One copy of this report is provided free to each person interviewed during the linguistic census in the area concerned, and to local schools, Maori Language Boards, and Maori Committees. Further information about the linguistic survey, and lists of publications, may be obtained from the Maori Unit, New Zealand Council for Educational Research, P.O. Box 3237, Wellington.



Ngā Mihi/Special Thanks

Our first thanks must go to the 6,500 Maori families who entrusted us with the information presented in this series of reports. Fieldwork for the survey was funded substantially by contributions from the Lottery Board of Control, Fletcher Holdings Limited, the Maori Purposes Fund, and the Maori Education Foundation. The coding and analysis of the data was supported initially by a grant from Fletcher Holdings Limited, and further financial assistance for these purposes has been provided by Mobil Oil N.Z. Limited, the Post Primary Teachers Association, the New Zealand Educational Institute and the Raukawa Trustees. The writing of these reports was made possible by the generosity of the J.R. McKenzie Trust.