

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

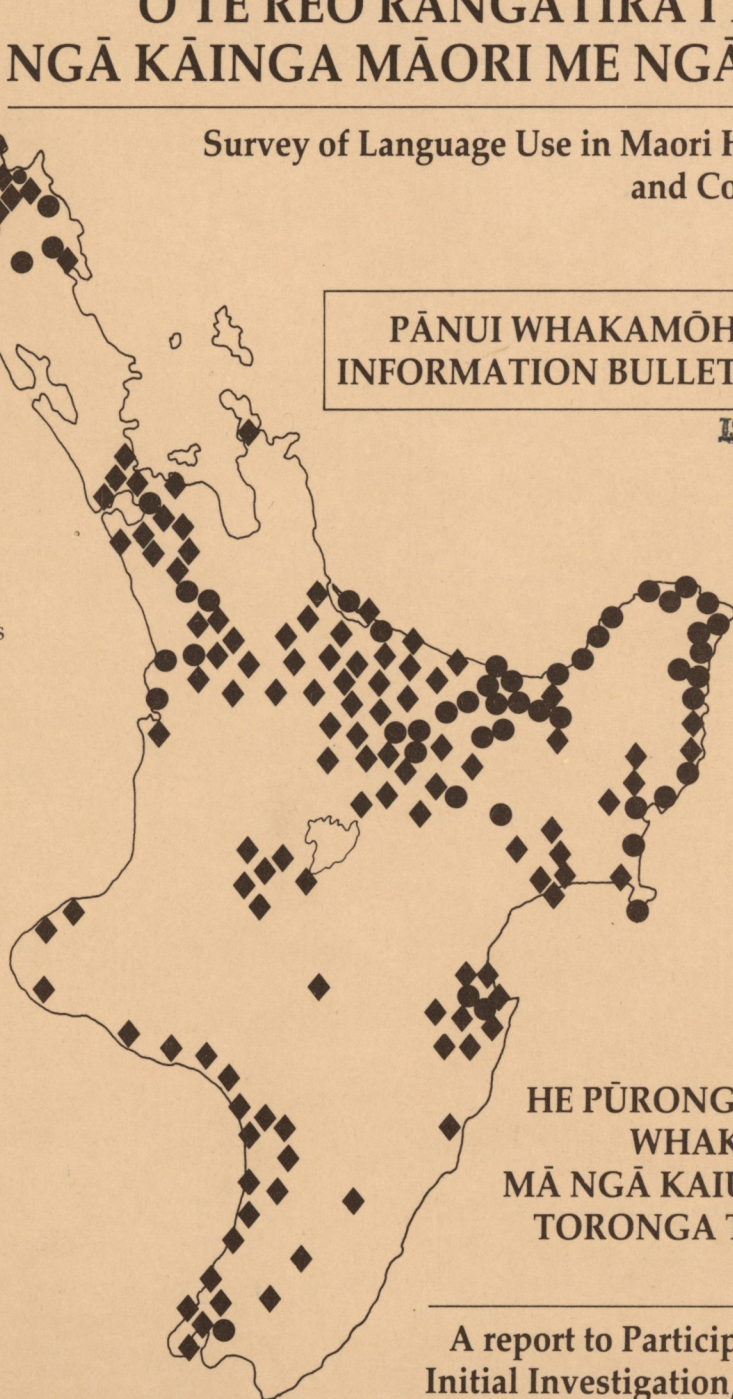
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Localities in which
ten or more households
were visited

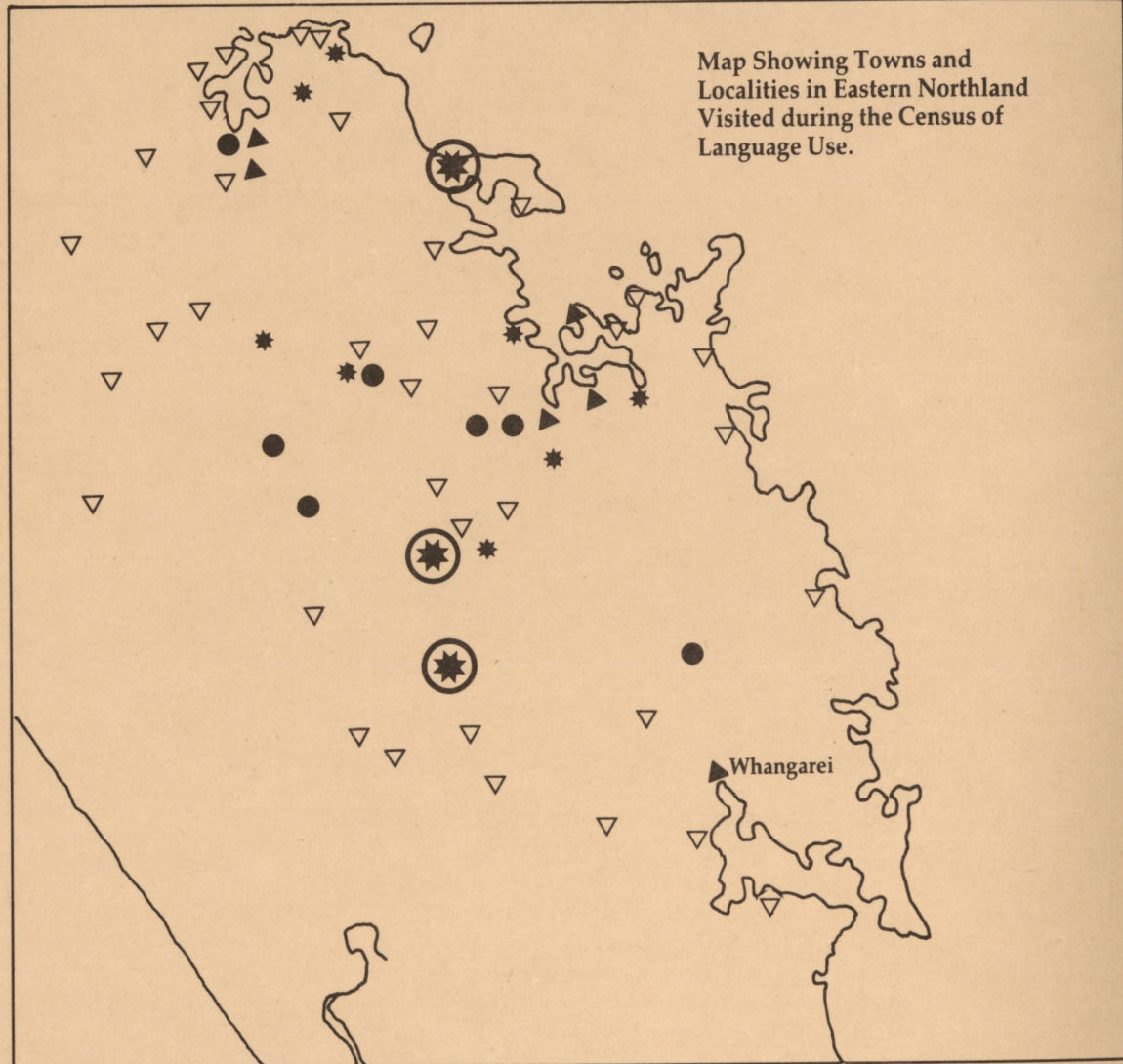
● Two thirds or
more of adults were
fluent speakers of
Maori

◆ 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 NORTHWESTERN BAY OF ISLANDS

This report is a summary of the information obtained during the NZCER Maori language survey in a number of communities in the northwestern part of the Bay of Islands County in January 1975. Altogether, 45 households were visited, three in the Waihou Valley, one in Puketī, 16 in Okaihau, seven in Te Ahuahu, 12 in Ohaeawai, three in Pakaraka, two in Waimate North, and one in Oromahoe. They had a combined population of 223, 218 of whom were of Maori descent, mostly with Ngapuhi as their main iwi.

About ten to 15 percent of the Maori population of the Waihou Valley and Pakaraka districts was included in the survey, and just under half the Maori population at the time in each of Ohaeawai, Okaihau and Te Ahuahu. Most of the household heads had been brought up in the Bay of Islands: about three-fifths of those in the homes we visited in the Oromahoe-Pakaraka-Waimate North area, and three-quarters of those in the other districts.

The interviewers were Gerard Ngawati, Iriaka and Peter Wensor, and Joan Walker (all Ngapuhi); Carol Hinhmarsh and Lorna O'Sullivan (Ngati Porou); Lorraine Williams; Mahia Wallace (Te Arawa); Ameria Ponika, Hiti Tientjes, and Titihuia Pryor (Tuhoe); Joe Rua and Charis Rata (Te Whanau-a-Apanui); Gillian Moerkerk (Maniapoto); Judith Brown (Waikato); Suzanne Hills (Ngai Tahu); Awa Hudson (Ngati Whatua, Te Rarawa & Te Aupouri); and Tira Pryor (Ngati Awa). The fieldwork was supervised by Peter Ranby. Seven of the interviews were conducted in Maori, 11 in Maori and English, and the rest almost entirely in English.

KNOWLEDGE OF SPOKEN MAORI IN NORTHWEST BAY OF ISLANDS (1975)

	Waihou Valley & Puketi		Okaihau		Te Ahuahu		Ohaeawai		Oromahoe Pakaraka Waimate N	
	No.	%	No.	%	No.	%	No.	%	No.	%
Fluent Speakers										
45 yrs & over	2	67%	13	93%	12	100%	6	86%	4	100%
25 to 44 yrs	4	67%	10	77%	8	50%	7	54%	5	63%
15 to 24 yrs	0	..	6	67%	2	18%	4	36%	0	..
2 to 14 yrs	0	..	2	6%	1	4%	3	11%	0	..
Overall	6	16%	31	45%	23	35%	20	34%	9	45%
Understand Easily										
45 yrs & over	2	67%	13	93%	12	100%	7	100%	4	100%
25 to 44 yrs	4	67%	11	85%	11	69%	8	62%	7	88%
15 to 24 yrs	7	58%	7	78%	8	73%	8	73%	0	..
2 to 14 yrs	3	19%	7	25%	7	25%	8	29%	2	29%
Overall	16	43%	38	59%	38	57%	31	53%	12	57%
Limited Understanding										
45 yrs & over	0	..	0	..	0	..	0	..	0	..
25 to 44 yrs	0	..	1	8%	2	13%	1	8%	1	13%
15 to 24 yrs	0	..	0	..	1	9%	2	18%	1	50%
2 to 14 yrs	0	..	3	11%	2	7%	6	21%	3	43%
Overall	0	..	4	6%	5	8%	9	15%	5	24%
No Knowledge										
45 yrs & over	1	33%	1	7%	0	..	0	..	0	..
25 to 44 yrs	2	33%	1	8%	3	18%	4	31%	0	..
15 to 24 yrs	5	42%	2	22%	2	18%	1	9%	1	50%
2 to 14 yrs	13	81%	18	64%	19	68%	14	50%	2	29%
Overall	21	57%	22	34%	24	36%	19	32%	3	14%

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

Other nearby districts were also visited in the course of the survey, and information about them is available in separate reports. These include Southwest Bay of Islands (Otiria, Ngapipito and Tautoro; Report no. 129), Moerewa (no. 40), Kaikohe (no. 37), and Kerikeri (no. 24).

Results of the Linguistic Survey

Ability to Speak and Understand Maori

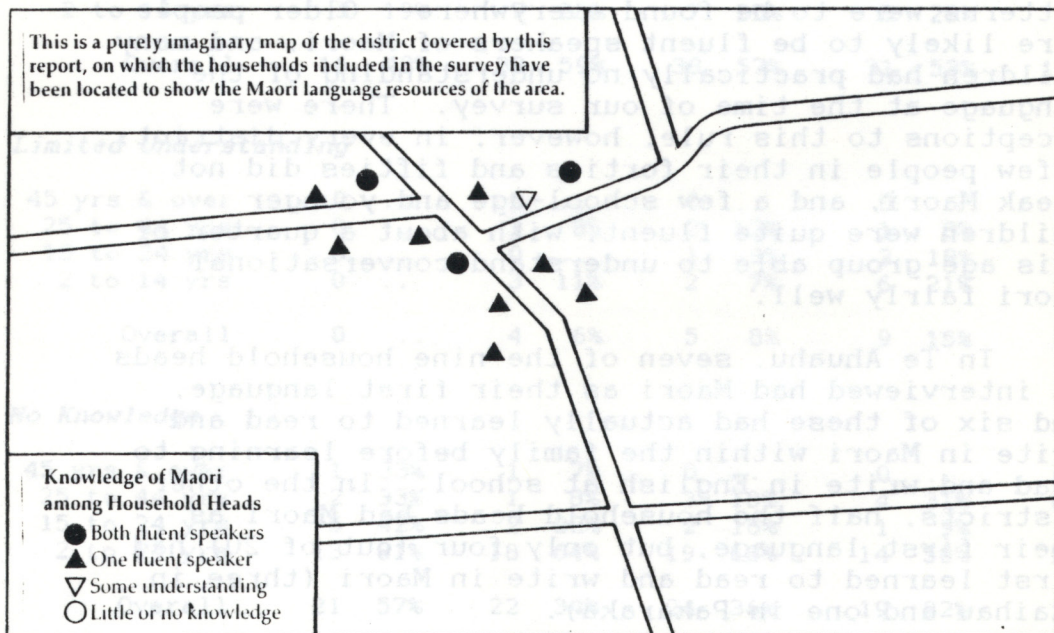
As you can see from the table on page 2, the Maori language situation was very similar in each of these communities. A slightly higher proportion of the adults in the homes we visited in Okaihau were fluent speakers of Maori, but the same general patterns were to be found everywhere. Older people were likely to be fluent speakers of Maori, and many children had practically no understanding of the language at the time of our survey. There were exceptions to this rule, however, in every district: a few people in their forties and fifties did not speak Maori, and a few school-age and younger children were quite fluent, with about a quarter of this age group able to understand conversational Maori fairly well.

In Te Ahuahu, seven of the nine household heads we interviewed had Maori as their first language, and six of these had actually learned to read and write in Maori within the family before learning to read and write in English at school. In the other districts, half the household heads had Maori as their first language, but only four (out of 20) had first learned to read and write in Maori (three in Okaihau and one in Pakaraka).

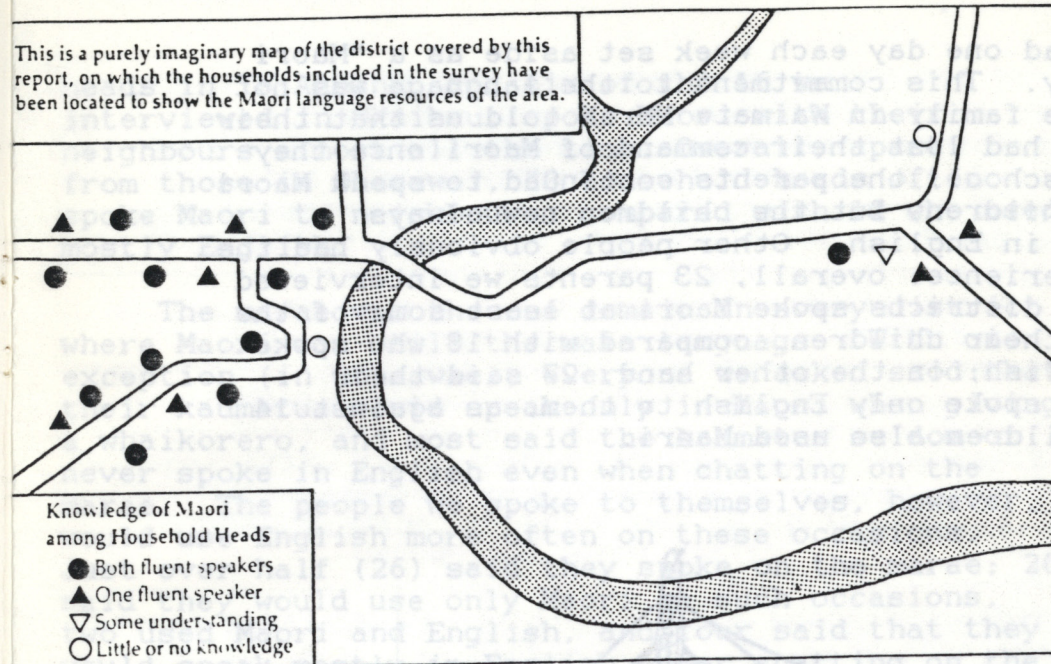
Use of the Maori Language in the Household

Maori was still the main language used when all the family were together in nine of the households we visited, but only three of these (one in Te Ahuahu and two in the Pakaraka-Waimate North area) still had dependent children living at home. Apart from these, in each district about a third of the homes with children or young people under the age of 18 used Maori and English about equally when everyone was around, and similar proportions used a little Maori, or practically none.

As the diagrams on the next few pages illustrate, most homes had at least one Maori-speaking household head, and very few parents knew no Maori at all. Just the same, English was obviously the main language used in many homes at



OHAEAWAI

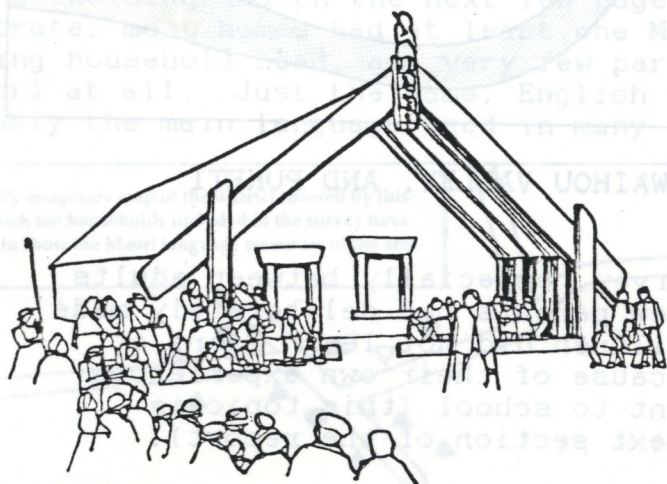


OKAIHAU, WAIHOU VALLEY, AND PUKETI

the time of the survey, especially between adults and children. A few parents had deliberately made sure that their children did not learn Maori at home, sometimes because of their own experiences when they first went to school (this topic is discussed in the next section of the report).

One lady in Te Ahuahu told us, for example, "I vowed I wouldn't teach my children Maori because of the pain I experienced as a child while only being able to talk Maori". However, another, older person from the same community, who had also suffered as a child, was doing her best to teach not only her mokopuna, but also other children in the neighbourhood who wanted to be able to speak Maori. Several people in Ohaeawai were also doing their best to use as much Maori as possible at home; one

family had one day each week set aside as a "Maori only" day. This commitment to the language was not easy; one family in Waimate North told us that their children had lost their command of Maori once they started school; the parents continued to speak Maori to the children, but the children now always answered in English. Other people obviously had the same experience: overall, 23 parents we interviewed in these districts spoke Maori at least some of the time to their children, compared with 18 who spoke only English; on the other hand, 27 said their children spoke only English to them, as against 14 whose children also used Maori.



Maori Language in the Community

Nine of the 12 people we asked about this in Ohaeawae said that they spoke only English with neighbours; only four of them, however, seldom used Maori when talking to visitors. People in the other areas had more opportunity to speak Maori in the immediate neighbourhood; five of nine household

heads in Te Ahuahu, and six of the 16 we interviewed in Okaihau, spoke Maori with their neighbours almost all the time. Overall, apart from those in Ohaeawai, 23 household heads often spoke Maori to neighbours, compared with 12 who used mostly English.

The marae was the one domain in every district where Maori was still the main language. With one exception (in Ohaeawae), everyone we asked said that their kaumatua would speak only in Maori when giving a whaikorero, and most said the kaumatua seldom or never spoke in English even when chatting on the marae. The people we spoke to themselves, however, would use English more often on these occasions. Just over half (26) said they spoke on the marae; 20 said they would use only Maori on such occasions, two used Maori and English, and four said that they would speak mostly in English. For chatting on the marae, Maori was also used more than English; 17 people said they would chat mostly in Maori, 15 in a mixture of Maori and English, and only eight (five of them in Okaihau) said they would be likely to use only English.

Maori was also stronger than English in religious practices. Church services attended by most of the people we spoke to were more likely to be in Maori (20) or Maori and English (19) than only in English (nine). Maori would also have been used by 24 of them for the prayers to open or close a meeting; 13 would have used both languages, and nine only English. The pattern for grace and prayers for the sick was a little different; most people used Maori, especially for prayers for the sick (30, compared with 24 for grace), with English being the second choice (11 for the sick, and 15 for grace). Only five people would have said grace sometimes in Maori and other times in English; six used both languages in prayers for the sick.

Most of the Maori-speaking household heads we interviewed did not have very happy memories of school, as far as their treatment for using Maori was concerned. A majority of the older people had been punished for speaking Maori in the classroom or the school grounds. Of the people we talked to, 20 had been physically punished, six punished in other ways (like being given extra work to do around the school), and another six had escaped themselves, but said Maori was not allowed, and others had been punished; six more had been to schools where there was no rule against Maori, but only one person (in Te Ahuahu) had felt encouraged to speak Maori while at school, in contrast to a kaumatua in Waimate North, in whose day "spies used to go to the teacher with tales".

The troubles which these people had encountered in school were very similar to those mentioned by people we interviewed in other districts. (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.) Quite a few of those we met in the districts covered by this report were obviously very pleased with the ways schools had changed, and were happy that their own children and grandchildren were able to study Maori at High School. They were looking forward to an increase in the amount of Maori language teaching in all schools.

Overall, these communities were very much like others in the Bay of Islands, where, although Maori had become very much an adult language by the time of the survey, there were still a few Maori-speaking families, and a minority of younger children had a good understanding of the language. The chart on the next page shows how these communities compared

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) Te Tii (24)

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)	** Ohaeawai	Pukepoto (115)
Waiomio (39)	Waitangi (48)	Rawene (125)
** Okaihau	** Te Ahuahu	
Wainui (84)	** Pakaraka &c	
Omanaia (125)	** Waihou Valley	

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

Ngaiotonga (100) Kaitaia (115)

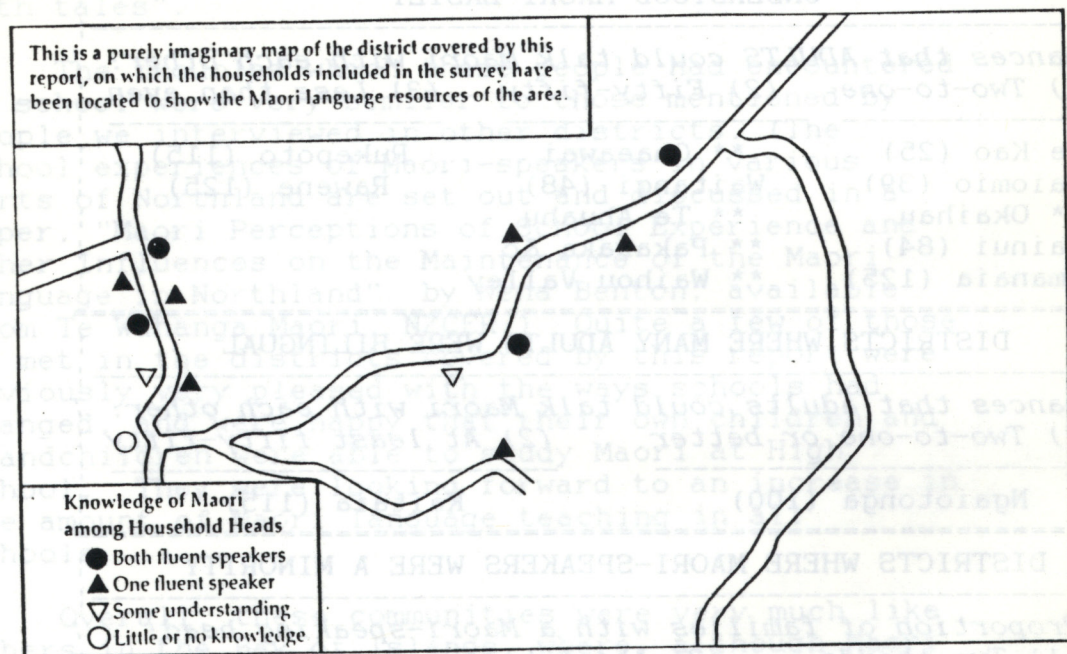
DISTRICTS WHERE MAORI-SPEAKERS WERE A MINORITY

Proportion of families with a Maori-speaking head:
(1) Two-thirds (2) About half (3) Not many

Whangarei (15) Russell (100) (none)

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

with some others in Northland as far as community knowledge of Maori is concerned. Okaihau was a little different from the rest, as there were slightly better chances there of two people aged 25 or more meeting by accident being able to communicate successfully in Maori: about three to one, compared with two to one in Pakaraka and fifty-fifty elsewhere. The chances of children from different families being able to talk to each other in Maori were pretty remote in all districts, but for people over 25 meeting someone under 25, they were a bit brighter -- about one in three in Okaihau, one in four in Ohaeawai, and one in six in most of the other communities.



TE AHUAHU, WAIMATE NORTH, OROMAHOE AND PAKARAKA

Attitudes Towards the Maori Language

Most people we spoke to in these communities had positive attitudes towards the Maori language, although, as was mentioned earlier, one mother had been determined not to let her children learn Maori at home, because of what had happened to her when she went to school not knowing English. A man from Okaihau had similar experiences, and also had a feeling that there was a conflict between being comfortable in Maori and being able to speak English well: "I can't speak English properly because I'm a real Maori", he commented. However, he wasn't at all unhappy about this, unlike his counterpart in Te Ahuahu.

Not all the Maori-speakers we interviewed had Maori as their first language. Several had learned Maori after marriage, or moving to a Maori-speaking area (one person told us, for example, that she had learned Maori when her family shifted to Panguru). Others with English as their first language were learning Maori at the time of our visit, including one man in the Waihou Valley who was studying it for School Certificate. These people all considered the revival of the Maori language was very important, and were showing the strength of their belief through their efforts to learn, just as some of the native speakers of Maori were encouraging their families and other people to learn the language.

Of the people we interviewed, 27 preferred to speak Maori. This included most of the people who had Maori as their first language. Another five liked English and Maori equally well, while 13 were more comfortable in English. For reading and writing, however, English was more popular, even with many of those who preferred Maori for speaking. There were 14 people who preferred to read Maori, eight who found both languages much the same, and 23 who found English more convenient. For writing, 13

preferred Maori, 22 English, and ten liked both languages equally. In part, the greater popularity of English for reading and writing was to be expected, as there was much more reading material available in English, and most people had first learned to write through English, and had much more practice in writing in that language.

Conclusion

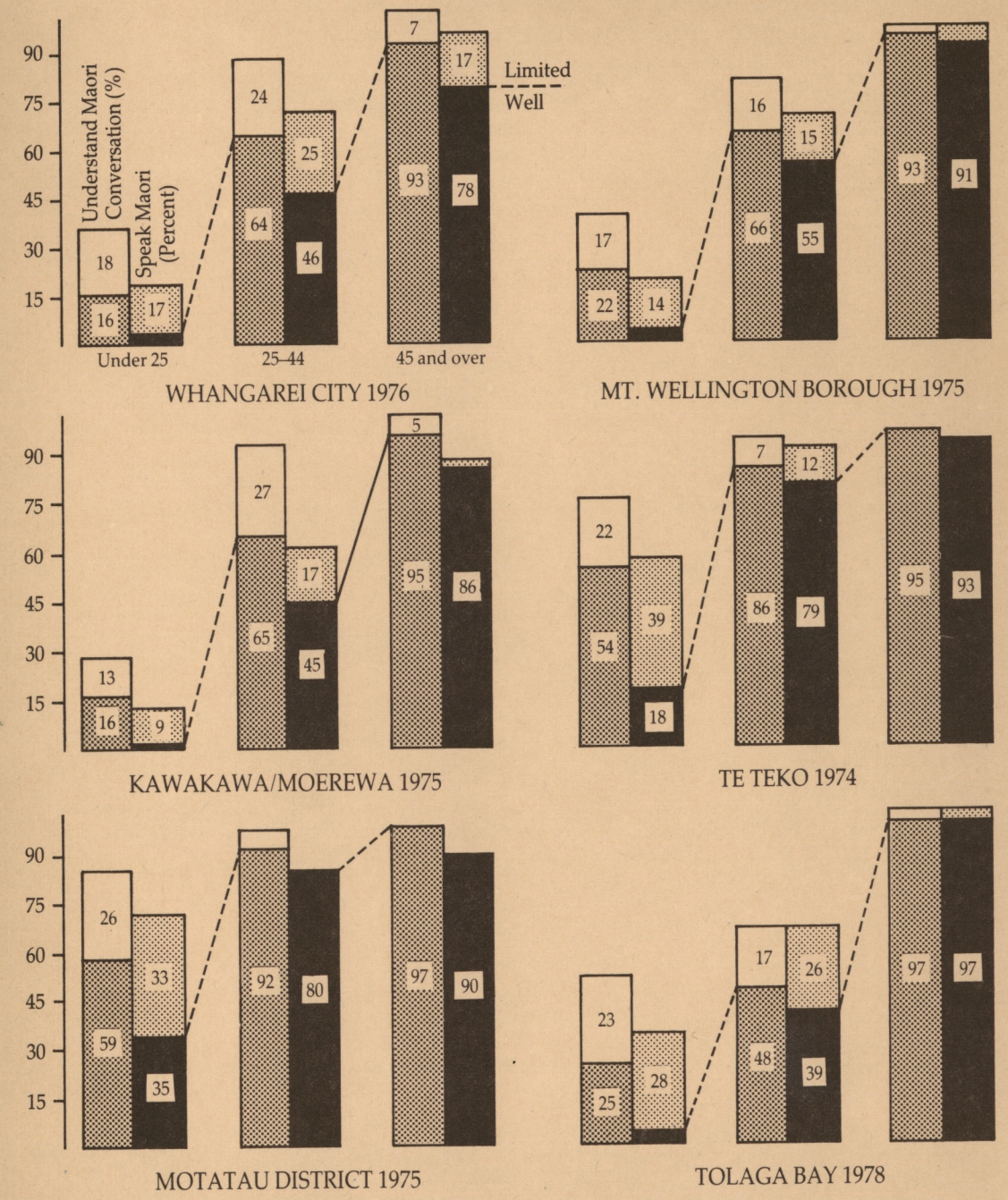
Although the Maori language had lost a lot of ground in all these communities at the time of our survey, there were many people who were concerned about the survival of Maori, and who were trying to promote the language within their families and in the community. There was also support for the greater use of the language in school. Since then, a number of very important developments have occurred, including the establishment of bilingual schools, the kohanga reo movement, and, in 1987, the setting up of the Commission for the Maori Language together with the recognition of Maori as an official language of New Zealand. Much still needs to be done, especially where Maori language radio and television broadcasting is concerned, but the Maori people of these communities can tap these new resources, and ensure that the laughter of the puriri trees of Taiamai is not a tangi for the Maori language vanished from their land.

 This report was prepared by Richard Benton

Field Records abstracted by Cynthia Yip
 Design & Production: Hone Whaanga (Ngati Kahungunu)

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 February 1988 [130]

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.