

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

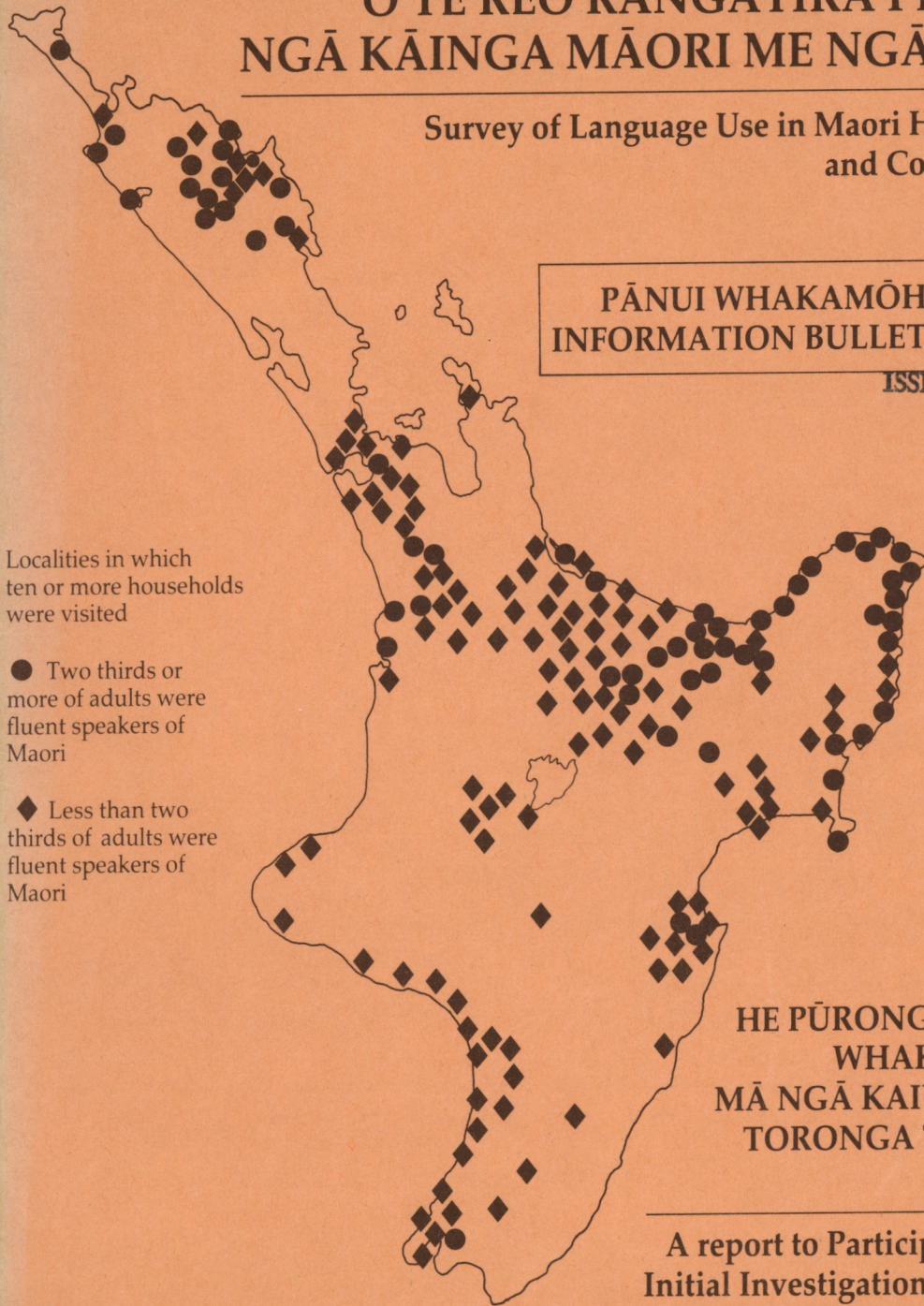
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Localities in which
ten or more households
were visited

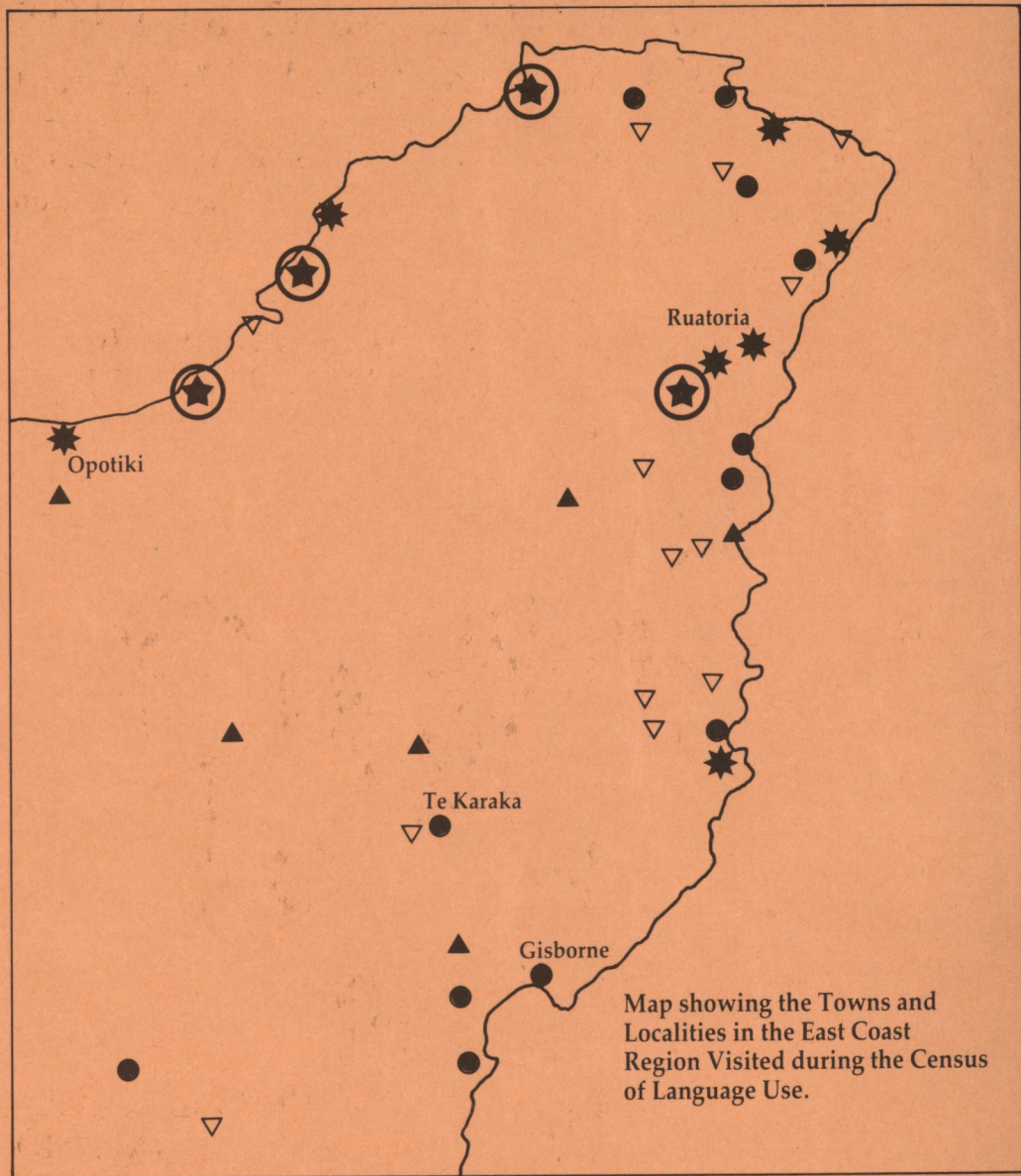
● Two thirds or
more of adults were
fluent speakers of
Maori

◆ 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 the households visited.

- ★ More than 85%
- 76 to 85%
- 60% to 75%
- ▲ Less than 60%
- ▽ Fewer than 8 households visited

THE MAORI LANGUAGE IN WAIKOHU COUNTY

Fieldwork for the survey of language use in Maori communities was carried out in four communities in Waikohu County in January and May of 1978. The interviews were conducted by Tawini Rangihau (Tuhoe), Tom Rangihuna (Ngati Porou), Ian Maxwell (Ngai Tai), Hiria Tumoana (Tuhoe), Patricia Parata (Ngati Porou/Ngai Tahu), Taari Nicholas (Ngati Ranginui/Ngaiterangi/Ngapuhi) and Suzanne Hills (Ngai Tahu).

Twenty households were included in the survey in Te Karaka. These homes had a total of 106 people all of whom were of Maori descent (about a quarter of Te Karaka's total Maori population at that time). Another 15 households with 101 people were visited in Whatatutu (100 of Maori descent - about 40 percent of the area's total Maori population). In Matawai ten households with 52 people were included in the survey (51 of Maori descent - most of Matawai's Maori population at that time) and seven homes with 20 people were also visited in Puhā (19 of Maori descent - 11 percent of the Maori population).

Six of the interviews were carried out in Maori, four in both Maori and English and the rest entirely in English.

(Numbers and percentages refer to households visited; details of the people included in the survey had been rounded to nearest whole number.)

Results of the Linguistic Survey

Iwi Affiliation

The household heads interviewed in Te Karaka mentioned a total of nine major iwi to which they or the members of their household belonged. The iwi with the largest representation was Aitanga-a-Mahaki with 42 members (or 40 percent of the total). The next largest iwi was Ngati Porou with 33 members (or 31 percent). In Whatatutu seven iwi were mentioned. Once again most people belonged to Aitanga-a-Mahaki (36 or 36 percent) and Tuhoe had the second largest number of members (31 or 31 percent). Eleven people (11 percent) in Whatatutu also belonged to Ngati Porou. Nine iwi were mentioned in Matawai, the iwi to which the largest number of people belonged being Ngaiterangi with 12 members (23 percent). Ten people (19 percent) belonged to Tuhoe and nine (17 percent) were members of Ngati Kahungunu. Only three iwi were mentioned in Puha, fifteen people (75 percent) belonged to Aitanga-a-Mahaki while three (15 percent) were descendants of Ngati Porou.



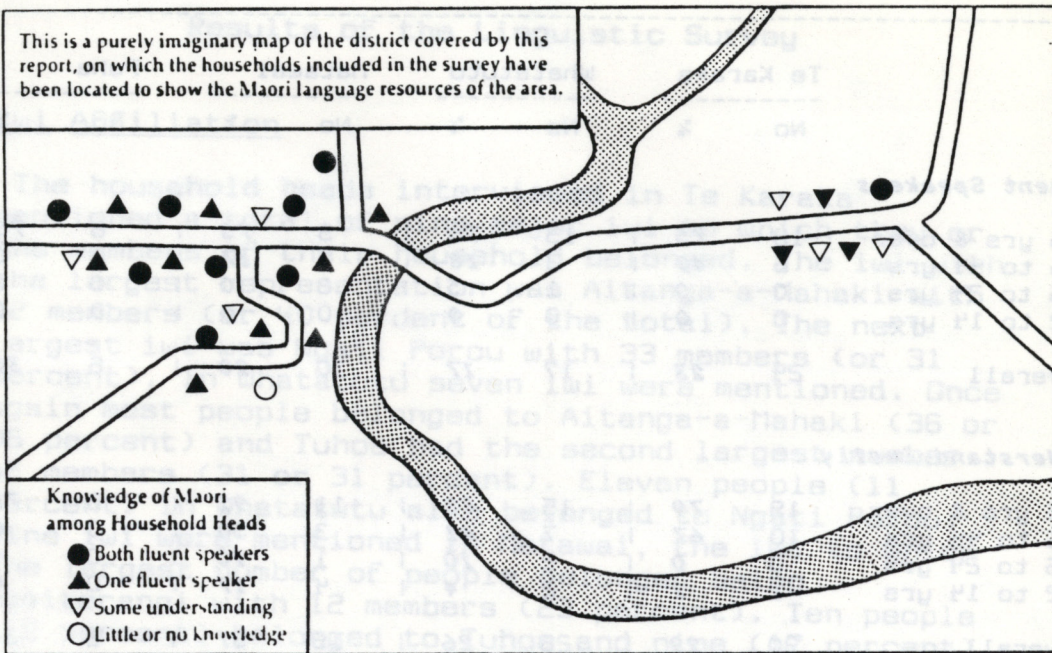
Ability to Speak and Understand Maori

We can see from the table that nearly all the people we came across in this area who could speak Maori well were over the age of 25 and the majority of these were over 45. While most adults over 25 were able to understand Maori with ease only about two fifths of those under that age had a good or even limited understanding of Maori. Overall, over two fifths of the people included in the survey had absolutely no knowledge of Maori, and nearly 90 percent of these were 25 or under.

KNOWLEDGE OF SPOKEN MAORI IN HAIKOHU (1978)

	Te Karaka		Whatatutu		Matawai		Puha	
	No	%	No	%	No	%	No	%
Fluent Speakers								
45 yrs & over	18	75	13	76	9	75	6	75
25 to 44 yrs	6	40	3	18	1	17	0	0
15 to 24 yrs	0	0	1	5	0	0	0	0
2 to 14 yrs	0	0	0	0	0	0	0	0
Overall	24	23	17	17	10	20	6	30
Understand Easily								
45 yrs & over	19	79	15	88	11	92	6	75
25 to 44 yrs	10	67	7	41	3	50	0	0
15 to 24 yrs	0	0	2	10	1	10	0	0
2 to 14 yrs	1	2	2	4	4	17	0	0
Overall	30	29	26	26	19	37	6	30
Limited Understanding								
45 yrs & over	4	17	2	12	1	8	1	13
25 to 44 yrs	2	13	5	29	2	33	2	50
15 to 24 yrs	9	41	12	60	2	20	1	50
2 to 14 yrs	4	9	22	49	4	17	4	67
Overall	19	18	41	41	9	18	8	40
No Knowledge								
45 yrs & over	1	4	0	0	0	0	1	13
25 to 44 yrs	3	20	5	29	1	17	2	50
15 to 24 yrs	13	59	6	30	7	70	1	50
2 to 14 yrs	38	88	21	47	15	65	2	33
Overall	55	53	32	32	23	45	6	30

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



TE KARAKA and PUHA.

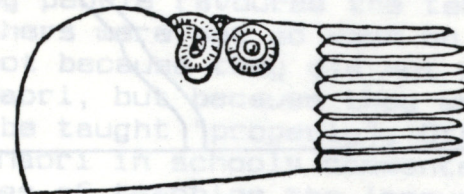
Use of the Maori Language in the Household

In those homes with dependent children English was the most common language spoken between household members. In two homes (both in Te Karaka) Maori was spoken most of the time and Maori and English were used equally in two others. In nearly all other homes with children English was the main language used, although some Maori was also spoken in several. On the other hand, Maori or Maori and English equally were used in most childless households in this area. English was the sole language in only one childless household out of a total of 12.

Maori Language in the Community

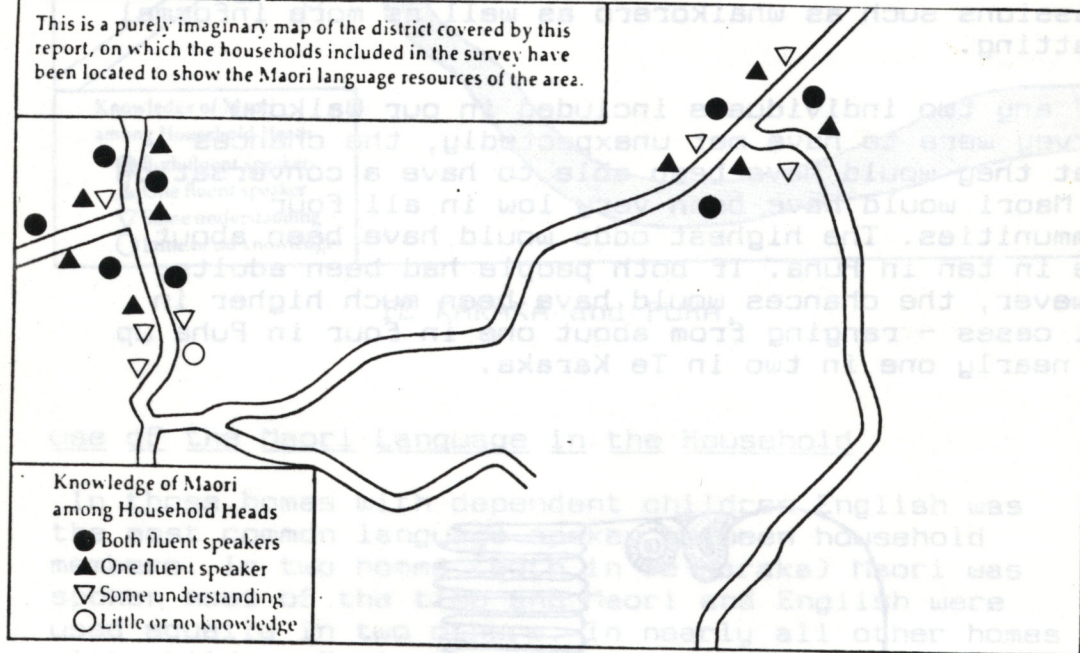
Most of the parents and grandparents we spoke to used both Maori and English when talking with visitors, and several people also used both languages with neighbours. This varied from community to community, with the most English being spoken in Matawai and the most Maori in Te Karaka. Maori alone was most likely to be used in certain religious ceremonies and also on the marae for both formal occasions such as whaikorero as well as more informal chatting.

If any two individuals included in our Waikohu survey were to have met unexpectedly, the chances that they would have been able to have a conversation in Maori would have been very low in all four communities. The highest odds would have been about one in ten in Puha. If both people had been adults, however, the chances would have been much higher in all cases - ranging from about one in four in Puha up to nearly one in two in Te Karaka.

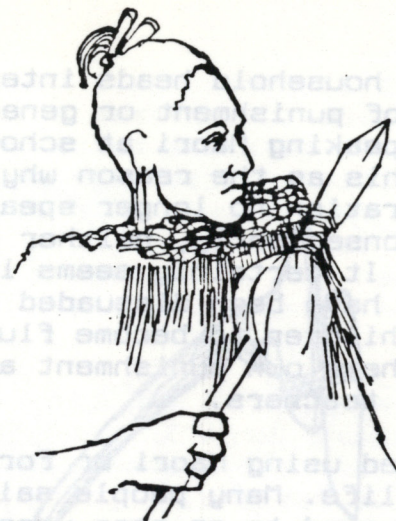


It was not only the young people, however, who were lacking in a knowledge of Maori language. Many adults felt embarrassed or inadequate because of their inability to speak Maori. Some of these people had had Maori as their first language but had over the years had forgotten what they once knew.

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.



WHATIATUTU and MATAWAI.



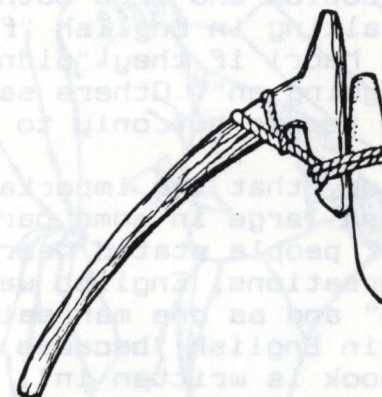
Attitudes Towards the Maori Language

Many of the parents and grandparents we spoke to were concerned about the decline of knowledge and use of the Maori language particularly amongst young people. Those parents whose children were taking Maori at school were generally very pleased about this fact and one grandmother described herself as proud that her moko was learning Maori at school.

While many people favoured the teaching of Maori in schools others were not so keen on the idea. Usually this was not because they did not want their children to learn Maori, but because they were worried that it would not be taught "properly". Others while in favour of Maori in schools commented on various difficulties of teaching the language, for example, catering for different dialects. One woman noted that her child's progress in Maori had ceased because he had begun being taught by a different teacher who had different teaching methods. This woman felt strongly that continuity was needed if children were to be able to learn satisfactorily.

Over 60 percent of the household heads interviewed had suffered some sort of punishment or general negative attitude for speaking Maori at school. At least one woman cited this as the reason why she and many others of her generation no longer speak Maori and pointed out that "consequently, neither do the following generations." It certainly seems likely that many parents would have been dissuaded from encouraging their own children to become fluent in Maori bearing in mind their own punishment at the hands of certain school teachers.

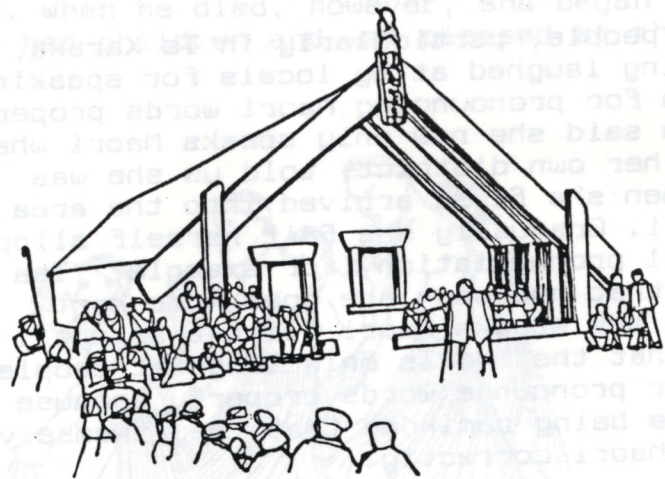
Other adults had stopped using Maori or forgotten it altogether later on in life. Many people said this had happened when they moved to an area where little Maori was spoken or when they married someone who did not know the language. One woman said it had always seemed ridiculous to her to speak Maori to her children when her husband did not understand what was being said. When he died, however, she began speaking Maori with her children and was pleased at their response.



A number of people, particularly in Te Karaka, mentioned being laughed at by locals for speaking Maori or even for pronouncing Maori words properly. One woman who said she now only speaks Maori when she goes home to her own district, told us she was laughed at when she first arrived into the area for speaking Maori. Gradually she felt herself slipping into the local pronunciation (for example, "Tea Cracker") so that now when she goes home her relatives say she speaks Maori "like a Pakeha". Her comment was that the locals only laugh at people who speak Maori or pronounce words properly because they are don't like being reminded that they themselves no longer speak Maori correctly.

Even people who could still speak Maori fluently had difficulty in finding others to converse with in Maori. Few people were able to speak Maori in the community unless it was with relatives or on the marae. Even some married couples who were both fluent in Maori often preferred talking in English "for convenience" and only used Maori if they "didn't want the kids to know what was going on". Others said they never spoke Maori to young people but only to elders.

There was no doubt, however, that the importance of knowing English still loomed large in some parents' minds. Although a number of people stated Maori as their preference for conversations, English was often preferred for "convenience" and as one man said, he prefers to read and write in English "because that's the language your cheque book is written in".



Conclusion

At the time of the survey, knowledge of the Maori language in these Waikohu communities was very much confined to adults and kaumatua. Many of those who did speak and understand Maori were finding it difficult to maintain their ability due to the lack of other fluent speakers in the area and in some cases due to the ridicule of others less fluent in the language. Nevertheless, the Maori language remained an important part of life for a number of those people we interviewed. Many people were clearly concerned that so few young people could speak or understand Maori, and the teaching of the language in schools was strongly supported by many parents and kaumatua, including those who were already doing their best to pass some knowledge onto their children

and mokopuna. These would certainly have been encouraged by more recent developments, such as the kohanga reo movement, greater opportunities for bilingual education, and moves for more Maori in radio and television.

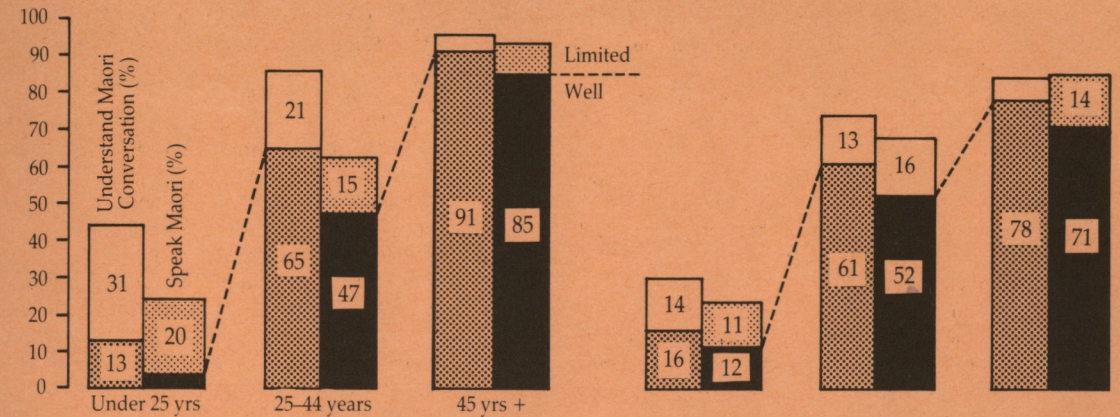


This report was prepared by:

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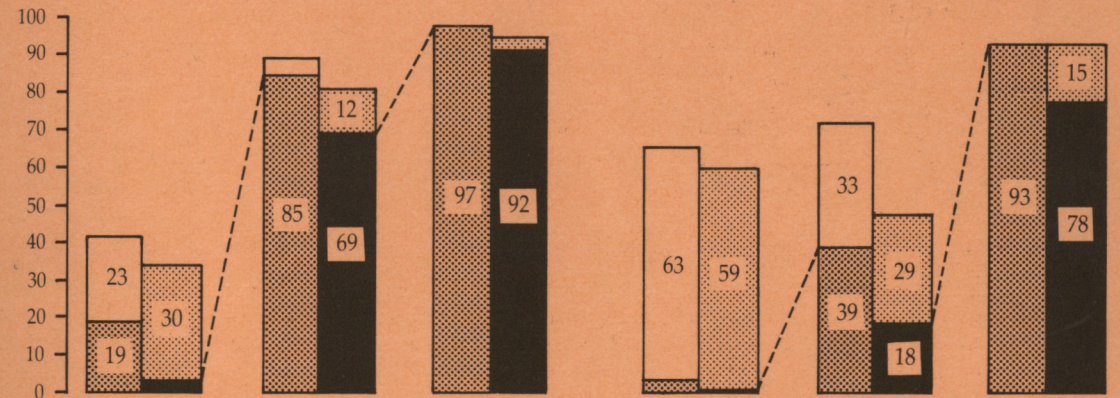
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Knowledge of Maori Language by Age Groups in Selected Areas at the Time of the Linguistic Census



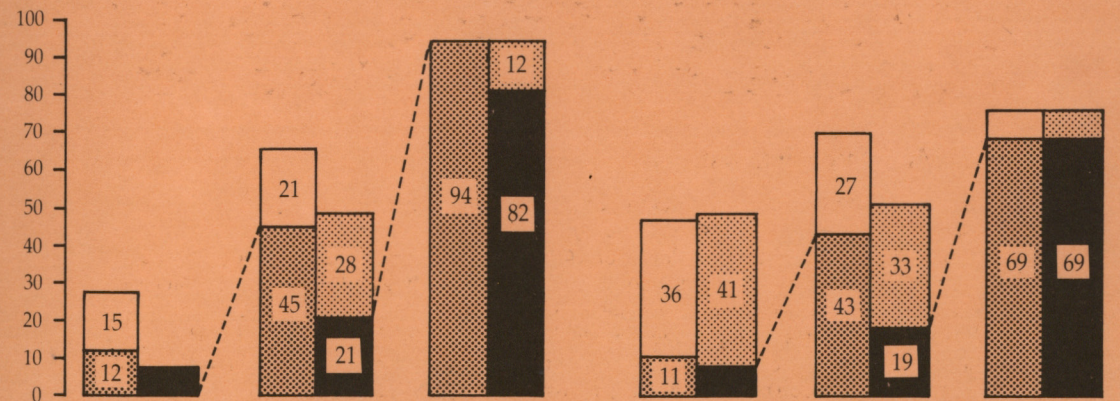
GISBORNE CITY 1976

LOWER HUTT URBAN AREA 1975



OPOTIKI 1977

WAVERLEY 1979



MAKETU 1977

TOKOMARU BAY 1978

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.