



Te Puni Kōkiri  
REALISING MĀORI POTENTIAL

Te Oranga o te Reo Māori  
i te Rohe o Te Taihauāuru 2006  
*The Health of the Māori Language  
in Te Taihauāuru 2006*



Ko tōku reo, tōku ohooho; tōku reo, tōku mapihi  
maurea; tōku reo, tōku whakakai marihi.

*My language is my inspiration, my special gift,  
my precious treasure.*

## REALISING MĀORI POTENTIAL



The framework above identifies three key enablers that are fundamental to Māori achieving Te Ira Tangata (improved life quality) and realising their potential. All our written information has been organised within these three key enablers or Te Ira Tangata.

1	<i>Mātauranga – Building of knowledge and skills. This area acknowledges the importance of knowledge to building confidence and identity, growing skills and talents and generating innovation and creativity. Knowledge and skills are considered as a key enabler of Māori potential as they underpin choice and the power to act to improve life quality.</i>
2	<i>Whakamana – Strengthening of leadership and decision-making.</i>
3	<i>Rawa – Development and use of resources.</i>
4	<i>Te Ira Tangata – The quality of life to realise potential.</i>

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# FOREWORD

E ngā iwi o te motu, tēnā koutou i ngā tini āhuatanga o te wā. Ka tangi, ka mihi ki te hunga kua whetūrangitia me tēnei taonga kua whakarērea iho mai ki a tātau. Tēnei ka tāpae atu nei i ngā hua o ngā rangahau a Te Puni Kōkiri i roto i ngā tau hei whiriwhiri, hei wānanga mā tātau, e takoto mai ai he huarahi whakamua mō tō tātau reo.

Te Puni Kōkiri's strategic outcome is Māori succeeding as Māori. This outcome highlights the importance of Māori achieving social and economic success within the context of a flourishing culture and secure identity. The Māori language is a critical component of the Māori culture.

"Ko te reo Māori te mauri o te mana Māori".<sup>1</sup>

This report presents the results of an extensive research programme into the health of the Māori language that has been undertaken by Te Puni Kōkiri over several years. One of eight regional reports, this report highlights strong gains in the knowledge and use of the Māori language among Māori people, and the status of the Māori language within communities.

These gains provide real momentum in the journey towards achieving the vision and goals of the Māori Language Strategy. That vision is:

By 2028, the Māori language will be widely spoken by Māori. In particular, the Māori language will be in common use within Māori whānau, homes and communities. All New Zealanders will appreciate the value of the Māori language to New Zealand society.<sup>2</sup>

We have established a strong foundation for the revitalisation of the Māori language. There is, of course, more work ahead of us, and we need to coordinate our efforts to ensure we are doing the right things in the right way, at the right time. I am confident that this report provides a strong basis for ongoing planning and implementation of Māori language programmes to support the vision of the Māori Language Strategy. Kia kaha ki a tātau.



Leith Comer  
*Chief Executive*

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1. See Sir James Henare in Waitangi Tribunal, 1987.  
2. Te Puni Kōkiri and Te Taura Whiri i te Reo Māori, 2003, p. 5.

# INTRODUCTION

## PURPOSE OF THIS REPORT

This report investigates the health of the Māori language in Te Taihauāuru in 2006. For the purposes of this report, Te Taihauāuru is defined as the Taranaki, Whanganui, and Manawatū regions.<sup>1</sup>

This is one of eight reports on the health of the Māori language at a regional level. The aim of the report is to provide an overview of language health for policy makers and language planners, to allow communities to better understand the issues around the use and revitalisation of the Māori language, as the basis for their own planning and development.

## INFORMATION SOURCES

This report draws on data from a variety of sources<sup>2</sup>, including:

- the 2001 and the 2006 Census of Population and Dwellings;
- the 2001 and the 2006 Surveys of the Health of the Māori Language;
- education statistics from the Ministry of Education;
- national research on the Māori language; and
- local knowledge of language issues and initiatives.

Much of the data used to create this report is previously unpublished data from the 2006 Census and 2006 Health of the Māori Language Survey (HML 2006 Survey). Data tables for further analysis can be provided by Te Puni Kōkiri on request.

## REPORT STRUCTURE

This report is divided into five main sections;

- a brief history of the Māori language in Te Taihauāuru;
- Māori language knowledge and proficiency in the region;
- use of the Māori language within the whānau;
- the provision of Māori language services; and
- summary and conclusion.

Responsibility for the findings expressed in this report lie solely with the Māori Language and Broadcasting Team within Te Puni Kōkiri. The team welcomes discussion on any aspect of this report.

# HISTORICAL OVERVIEW OF THE MĀORI LANGUAGE IN TE TAIHAUĀURU

This section provides a brief history of the Māori language specific to the Taihauāuru region. This section has been largely reproduced from earlier Te Puni Kōkiri research that was undertaken in conjunction with local iwi. Updated information was received from recent engagement with local communities. For a fuller national history of Māori language changes, refer to 'The Health of the Māori Language in 2006'.

During the late 19th century and the first decades of the 20th century, the vast majority of Māori in Te Taihauāuru lived in traditional hapū communities. Māori was the principal language of home and community affairs, and was used to transfer old and new knowledge from generation to generation.

There were, and still are, unique features of Māori language knowledge and use that distinguish each of the three regions that make up Te Taihauāuru (Taranaki, Whanganui and Manawatū). These features include differing colonial experiences and structural differences of the language – such as accent, sentence structure and vocabulary, which contribute to a sense of regional identity.

## **Language Loss**

The trend of community dispersal was mirrored in Taranaki, Whanganui and Manawatū through the 1930s and 1940s as the remaining land bases reduced and the respective Māori populations grew. When people left their communities, temporarily (for example, as farm labourers) or permanently (for example, to work in urban factories) they entered a world dominated by the English language where opportunities for economic development were only available through English. Furthermore, English remained the language of schooling.

Faced with this environment, and separated from a critical mass of Māori speakers, Te Taihauāuru people gradually stopped using their Māori language skills. In particular they stopped transmitting the language to their children. These processes accelerated in the 1950s and 1960s as more and more Māori moved to urban centres in search of employment and improved living standards.

Throughout this period, however, te reo continued to be used for Māori specific activities at marae, religious activities; days set aside to acknowledge Te Whiti and Tohu, and in other settings. In some ways, this may have created a false sense of security about the health of the Māori language up until the early 1970s.

In the 1970s Māori language research showed the effects of the breakdown of intergenerational transmission; there was an aging population of Māori speakers (mainly aged 45 years and older) with no young people to replace them. In Manawatū, it was estimated that no one under the age of thirty could speak Māori fluently in the 1970s. In Whanganui, there was only one household where Māori was the normal language of conversation with children at this time. These figures sparked action among the Māori community in Te Taihauāuru, and around the country, and laid the foundation for concerted efforts by Māori and Government to support te reo in education, broadcasting and the community sector.



## Taranaki

The different iwi of Taranaki share a common association with Taranaki Maunga. They also shared the experiences of prolonged fighting with the government and land loss through confiscation. These shared associations were reinforced at Parihaka, where many people of Taranaki (and others) lived together under the mantle of Te Whiti and Tohu. Tikanga and creative compositions in te reo (i.e. waiata, whakataukī) were prominent over this period and contributed directly to many current Taranaki protocols. Resistance was also demonstrated in education, where children were discouraged from attending schools (only four native schools were established in the region). This may have also assisted in temporarily slowing the loss of the language; however the dispersal of hapū eventually diminished the ability to retain strong language speaking communities.

Currently, there are several initiatives taking place in Taranaki with a focus on raising the status of the language, many of them coordinated by the charitable trust Te Reo o Taranaki. These initiatives include the Matariki Ball, the Taranaki Māori Sports Awards, the Parihaka Festival, Paepae in the Park and Maui Pomare Day.

## Whanganui

The iwi of Whanganui (also referred to as Te Wainui-a-Rua) are bound together through their relationship with the Whanganui River; ko au te awa, ko te awa ko au. As in Taranaki, the Wainui-a-Rua people were also profoundly affected by land loss, aside from communities in more isolated areas in the upper reaches of the Whanganui River. The relative isolation of people in these upper river communities may have served to lessen the effects of language loss and reinforced localised identity.

In 1900, local Māori were engaged in the transfer of traditional knowledge through their wānanga (described as komiti). Kaumātua would gather at these wānanga to discuss whakapapa and kōrero tuku iho. Much of this information was reported in the local Māori language newspaper 'Te Tiupiri'. This newspaper also provided tangata whenua with news about national and international affairs in Māori, a new form of knowledge for local Māori. Aspects of these wānanga have continued through to the present day.

The health of the Māori language in Te Taihauāuru received a major boost in the 1920s when T.W. Rātana established his church at Whangaehu, south of Whanganui. The Māngai recognised the link between language and cultural identity and encouraged his followers to "kia mau ki tō reo Māori". The centre of the faith is at Rātana Pā; this community became an important centre for Māori language and culture within the Whanganui region.

Currently, in Whanganui, there is a coordinated approach to language revitalisation, led by Te Puna Mātauranga o Whanganui. Governed by a board, this group is represented by five Whanganui iwi – Ngāti Rangī, Hinengakau, Tamaupoko, Tamahaki and Tupoho – with one of its goals to increase the number and the proficiency of Māori language speakers. Te Puna Mātauranga o Whanganui has developed a communication strategy with the aim of raising the awareness and status of te reo Māori in Whanganui.



## **Manawatū**

In Manawatū, iwi and hapū lived in settlements on lands reserved from early sales to the government at the turn of the 20th century. These settlements were small Māori language islands. With the influx of monolingual settlers, they were eventually swamped within a sea of English.

Major land transactions occurred in Manawatū between the 1850s and 1870s, and iwi were allocated various reserves for farming and settlements. However, many of these small reserves were 'nibbled away' over time through micro purchases. The remaining lands were subject to increasing pressure from the growing Māori population and, over time, became less able to sustain the residents. Families began to move away in the 1920s to seek opportunities for economic development. This move had significant implications for language loss.

One example of language revitalisation activities taking place in the Manawatū is Te Kapa Haka o Ngā Whakaraua, with a strong kapa haka presence in the Manawatū. All practices and wānanga are carried out in a total immersion environment, thus providing a pathway to te reo via kapa haka.

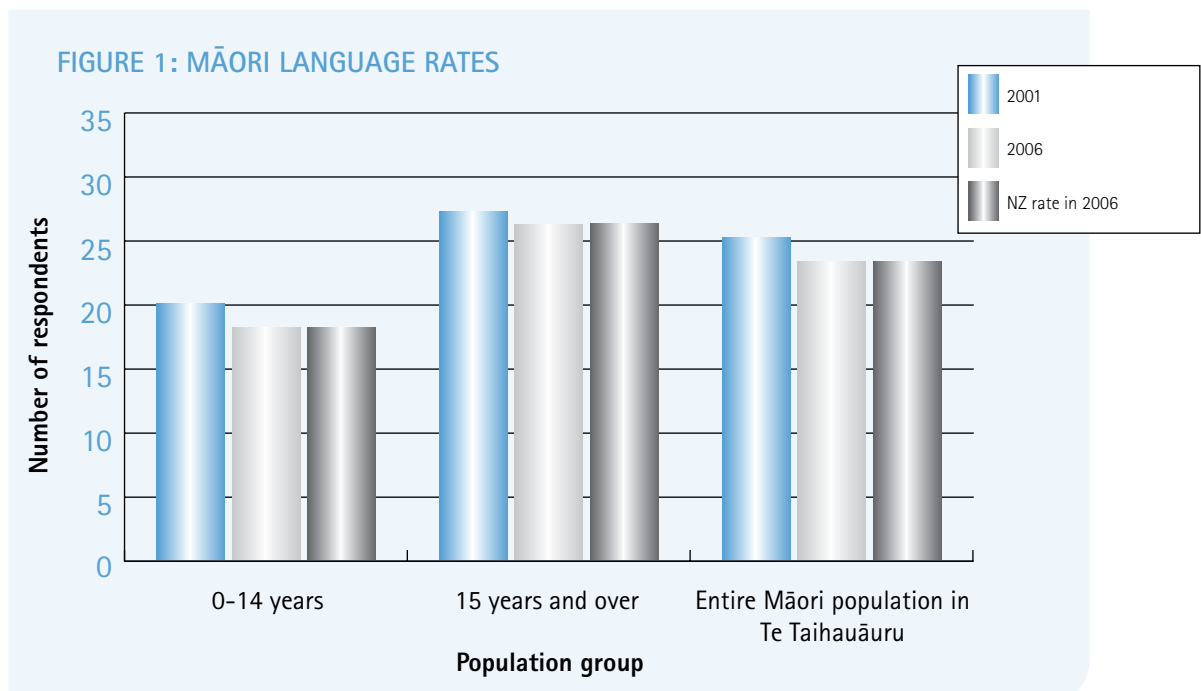
# MĀORI LANGUAGE KNOWLEDGE AND PROFICIENCY IN TE TAIHAUĀURU

This section of the report provides an overview of Māori language statistics for this region including numbers of Māori language speakers and Māori language proficiency levels.

## THE NUMBER OF MĀORI SPEAKERS

### Information from the Census of Population and Dwellings

In the 2006 Census, 48,483 people living in Te Taihauāuru identified as Māori, with 11,304 of this group stating they were able to converse in Māori 'about a lot of everyday things'.<sup>3</sup> This results in a Māori language rate of 23% for the region, which is the same as the national rate. For adults (people aged over 15) the Māori language rate is 26% (or 8,200 people) within the Māori adult population of 31,000 in Te Taihauāuru.



Source: HML 2006 Survey

Figure 1 shows the Māori language rate has fallen since 2001. The information available suggests this reflects two demographic trends. First, there is a gradual passing of an older generation of Māori adults that has significantly higher proportions of Māori language speakers than other generations (the language rate of those aged over 55 is about double that of each of the younger generations). Second, the Māori population is youthful (the median age in 2006 was 22 years). Because most Māori learn the Māori language as adults, the younger average-age of the Māori population will have the effect of reducing the overall Māori language rate.

### Information from the Health of the Māori Language Survey

Te Puni Kōkiri commissioned two surveys investigating the health of the Māori language,



undertaken in 2001 and 2006. The HML surveys provide another means of measuring the number of Māori adults with Māori language skills. The surveys investigated proficiency in the Māori language in more depth than the Census, by considering speaking, listening, writing, and reading skills, and also a combination of these skills, on a proficiency scale. The surveys also investigated how people acquired their Māori language skills, and when and where they use these skills.<sup>4</sup> As the Census and the HML surveys provide information on different aspects of the health of the Māori language, both are drawn upon in this section.

The HML 2006 survey found 11% (around 3,400) of Māori adults in Te Taihauāuru have high levels of Māori language speaking proficiency. A further 14% (4,400 people) are able to speak Māori 'fairly well'. For the repeat of the Census question on conversational abilities, the survey found the Māori language rate was 36% (11,200 adults). The abilities of children and young people were not measured in the survey, so differences between the 2006 Census and HML survey data can only be considered for the adult population.

The reason there are differences in measuring the number of Māori adults with Māori language skills is that both the HML surveys and the Census 2006 data are based on individuals assessing their own language abilities, and at different times people have different views on their Māori language skills. A key factor that is likely to have influenced people in assessing their skills is the different approaches used to collect data for the Census and the HML surveys.

The HML survey involved face-to-face interviews, in either Māori or English, specifically focusing on Māori language competencies. The Census involved people completing a questionnaire on their own, and did not investigate Māori language in detail. Also, the Census question was general in nature and more open to different interpretations. Due to these differences, it is likely the HML surveys provide a more accurate picture of the number of people with strong competencies in the Māori language, while the Census captures a wider group of people with some level of conversational Māori language skills.

Overall then, the range of Māori language speakers is between 11% and 36% for Māori adults in Te Taihauāuru, with the lower end of this range being perhaps a more accurate indicator of strong proficiency.

### **Age Groupings**

Census data from 2006 shows there are significant differences in the proportion of Māori language speakers across age groups. For those aged up to fifty-five, the Māori speaking rate is 22%, whereas for those fifty-five or older the rate is 36%.

While having the highest proportion of speakers, the older generation is a small group – around 4,731 people with 1,716 Māori language speakers (which is 15% of all Māori speakers in the region). Because of this there are actually more Māori speakers in each of the younger age groupings, as is shown in Table 1.

Furthermore, it should be noted that the age profile of Māori language speakers is gradually changing. In particular, since 2001, the percentage of speakers in the fifty-five or above age group has fallen by 6 percentage points (from 42% to 36%), reflecting the passing on of older native speakers and the passage of people with lower levels of Māori language proficiency into this age group.


**TABLE 1: MĀORI WITH MĀORI LANGUAGE COMPETENCIES BY AGE**

Age grouping	No. of people with Māori language competencies	Total population size	Māori language rate	Proportion of all Māori with Māori language competencies
0 - 14	3,066	17,472	18%	27%
15 - 34	3,798	15,450	25%	34%
35 - 54	2,721	10,830	25%	24%
55+	1,716	4,731	36%	15%

Source: Census 2006.

### Gender

Māori women are slightly more likely to speak Māori than Māori men, with 52% of Māori language speakers being women in Te Taihauāuru. There is little change from this pattern throughout the age groups.

### Iwi Kāinga

Māori speakers in Te Taihauāuru associate with a wide variety of iwi. Table 2 lists the ten iwi residing in Te Taihauāuru with the highest te reo Māori conversant populations.

**TABLE 2: IWI AFFILIATIONS OF MĀORI SPEAKERS**

Iwi affiliation	Able to converse in Māori
Te Ati Haunui-a-Pāpārangī	1,722
Ngāti Tūwharetoa	1,452
Ngāpuhi	1,320
Ngāti Porou	1,260
Ngāti Maniapoto	1,110
Ngāti Raukawa (Horowhenua/Manawatū)	795
Ngāti Ruanui	789
Te Atiawa (Taranaki)	738
Ngā Rauru	684
Ngā Ruahine	570

Source: Census 2006.

### Iwi Affiliations

Another way of looking at Māori language speakers for the iwi of Te Taihauāuru is to consider the number of speakers belonging to an iwi from Te Taihauāuru that reside across the entire country, as shown in Table 3. Because many people affiliate with more than one iwi some speakers will be included in a number of iwi groupings.


**TABLE 3: TE REO SPEAKERS AFFILIATING TO NGĀ IWI O TE TAIHAUĀURU**

Iwi affiliation	Able to converse in Māori	Total	Māori language rate
Taranaki (Taranaki) Region	33	105	31%
Te Atiawa (Taranaki)	2,307	12,852	18%
Ngāti Maru (Taranaki)	180	732	25%
Ngāti Mutunga (Taranaki)	450	2,091	22%
Ngā Rauru	1,380	4,047	34%
Ngā Ruahine	1,155	3,726	31%
Ngāti Ruanui	2,076	7,035	30%
Ngāti Tama (Taranaki)	201	1,167	17%
Taranaki	1,446	5,352	27%
Tangāhoe	72	228	32%
Pakakohi	111	327	34%
Whanganui/Rangitikei Region	0	6	0%
Ngāti Apa (Rangitikei)	627	2,385	26%
Te Ati Haunui-a-Pāpārangi	3,516	10,437	34%
Ngāti Haua (Taumarunui)	234	822	28%
Ngāti Hauti	240	1,041	23%
Ngāti Raukawa	2,061	8,022	26%

Source: Census 2006.

### Prominence of the Māori Language

The Māori language is still very much a language of a small minority within the entire population of Te Taihauāuru. Census data shows only 5% of the region's total population has conversational abilities in the Māori language. This is comprised of the 11,304 Māori speakers, together with another 2,109 non-Māori who can converse in Māori, giving a total of 13,413 within a regional population of around 278,991.

**TABLE 4: NUMBERS OF MĀORI SPEAKERS**

	Able to speak the Māori language	Total population	% of speakers in population
Māori	11,304	48,483	23%
Non-Māori	2,109	230,508	1%
Total	13,413	278,991	5%

Source: Census 2006.



## Regional Variances

There are regional variances in the Māori language rate. Census 2006 data shows that the proportions of Māori speakers are generally highest in the northern regions. Te Taihauāuru has the fifth highest Māori language rate out of the eight regions.

**TABLE 5: TE REO SPEAKERS BY TE PUNI KŌKIRI REGIONS**

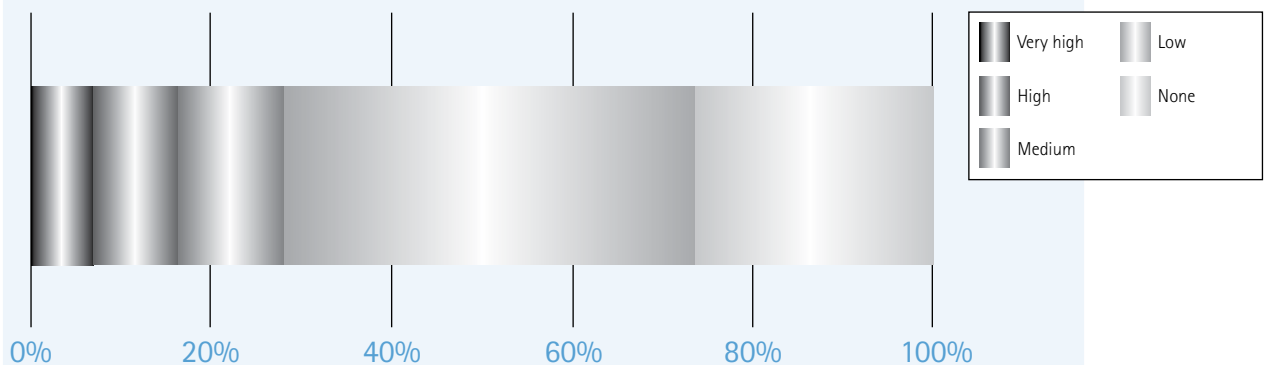
	Able to speak Māori	Total Māori population	% of speakers in population
Te Taitokerau	12,100	43,500	28%
Tāmaki-Makau-Rau	27,900	140,000	20%
Waiariki	22,900	76,000	30%
Waikato	16,400	65,400	25%
Te Tairāwhiti / Takitimu	16,500	62,300	26%
<b>Te Taihauāuru</b>	<b>11,300</b>	<b>48,500</b>	<b>23%</b>
Te Upoko o Te Ika / Te Tau Ihu	14,600	67,300	22%
Te Waipounamu	9,900	62,300	16%

Source: Census 2006.

## MĀORI LANGUAGE PROFICIENCY

While 2006 Census data provides an overall picture of the number of Māori language speakers, and their characteristics, the HML 2006 Survey complements this by looking at proficiency levels in the four language skills of speaking, listening, reading and writing, together with a derived overall proficiency rating. Of the Māori adult population, approximately 8,600 have an overall proficiency level in Māori language ranging from medium to very high.<sup>5</sup>

**FIGURE 2: OVERALL PROFICIENCY LEVELS OF MĀORI ADULTS**



Source: HML 2006 Survey



When proficiency levels in the region were considered by age grouping, it was found that 14% of those with high proficiency were aged fifty-five or over – even though this age group only makes up 6% of the adult Māori speaking population. This means that, on average, younger adults are not as proficient as older adults in Māori language. Their language skills will need to be developed in order to maintain the quality of language in the region over coming decades.

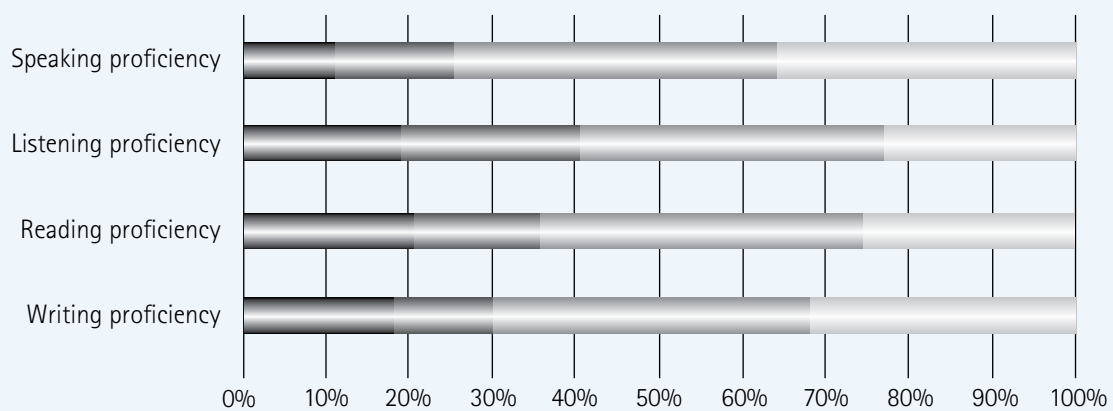
### Types of Language Skills

There are four types of language skills: speaking; writing; reading; and listening. Speaking and writing can be described as active skills, while reading and listening can be described as passive skills.

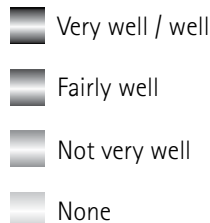
While the skill types are connected, often language proficiency is considered only in terms of speaking proficiency. It is useful to consider the other skills, however, as passive skills (reading and listening) can often be stronger than active skills (speaking and writing). As can be seen in Figure 3, this is the case in Te Taihauāuru – where there are more people able to listen and read in the Māori language than are able to speak or write in the Māori language. The HML 2006 Survey also brings these individual skills together to gauge 'overall proficiency' – rather than just relying on speaking or conversational abilities, which are often used as indicators of overall ability.

The finding that higher levels of passive skills exist suggests there is likely to be a level of latent Māori language ability in the region – people who comprehend the Māori language but are perhaps not able to easily express themselves in the language. This may be due to childhood exposure to the language, and/or opportunities to maintain or develop passive skills through listening to Māori television and radio, which is discussed further in another section of this report. It is possible these passive skills could be ignited to increase speaking proficiency levels in the region. This is an issue for language planners to consider when looking to develop Māori language proficiency in Te Taihauāuru.

FIGURE 3: MĀORI LANGUAGE PROFICIENCY LEVELS IN 2006



Source: HML 2006 Survey.





### Shifts in Māori Language Proficiencies from 2001 to 2006

Data from the HML surveys indicates that from 2001 to 2006 there have been noticeable improvements in Māori language proficiency levels within Te Taihauāuru, as set out in Tables 6 and 7.

**TABLE 6: CHANGES IN SPEAKING AND LISTENING PROFICIENCY BETWEEN 2001 AND 2006**

Proficiency level	Percentage of Māori adults <sup>6</sup>					
	Speaking			Listening		
	2001	2006	Shift	2001	2006	Shift
Well/Very well	7%	11%	+4	11%	19%	+8
Fairly well	9%	14%	+5	18%	22%	+4
Not very well	27%	39%	+12	28%	37%	+9
None	57%	36%	-21	44%	23%	-21

Source: HML 2001 Survey, HML 2006 Survey.

**TABLE 7: CHANGES IN READING AND WRITING PROFICIENCY BETWEEN 2001 AND 2006**

Proficiency level	Percentage of Māori adults <sup>7</sup>					
	Reading			Writing		
	2001	2006	Shift	2001	2006	Shift
Well/Very well	11%	21%	+10	9%	18%	+9
Fairly well	14%	15%	+1	12%	12%	0
Not very well	26%	39%	+13	24%	38%	+14
None	49%	26%	-23	55%	32%	-23

Source: HML 2001 Survey, HML 2006 Survey.

The results indicate that since 2001 there has been an increase of:

- nine percentage points in the number of Māori adults who can speak Māori fairly well, well or very well;
- twelve percentage points in the number of Māori adults who can understand spoken Māori fairly well, well, or very well;
- eleven percentage points in the number of Māori adults who can read Māori fairly well, well, or very well; and
- nine percentage points in the number of Māori adults who can write Māori fairly well, well or very well.



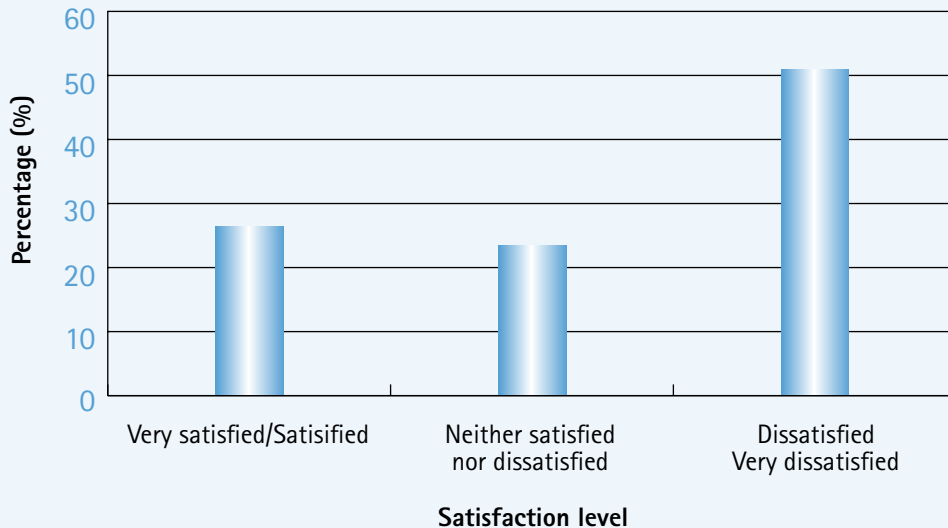
Overall, Tables 6 and 7 show noticeable improvements in language proficiencies across all four language skill areas. The greatest increase has been seen in listening and reading proficiency levels (passive language skills).

### Satisfaction with Proficiency

The HML 2006 Survey also looked at how satisfied people were with their levels of proficiency in the Māori language. Overall the survey found that 51% of Māori adults were dissatisfied with their level of proficiency. Most of these people had low or very limited Māori language skills – only 18% of those with limited Māori language skills were satisfied with their skills. These findings point to positive attitudes towards the Māori language across the local Māori community. Amongst people who could speak 'fairly well', 26% were dissatisfied with this.

These findings suggest there is likely to be a sizeable pool of people wishing to improve their Māori language skills in the region, including people with very limited skills and people with moderate skills.

**FIGURE 4: SATISFACTION OF TOTAL MĀORI ADULTS WITH MĀORI LANGUAGE SKILLS**



Source: HML 2006 Survey.

Findings relating to satisfaction with Māori language skills accord with national research on attitudes, values and beliefs about the Māori language. This national research found most Māori (98%) believe more Māori being spoken in the home or at the marae is a good thing, and that many Māori (66%) consider learning the Māori language is a high priority for them.<sup>8</sup>



These findings indicate a positive disposition toward the Māori language within the Māori community. The challenge ahead for language planners is to continue to create opportunities for people to actively pursue their desire to improve their language skills. It is continually important to ascertain the type of language that people wish to learn, for example: conversational or formal. Another important matter to consider is iwi dialect. Anecdotal evidence suggests that those people who already have Māori language skills place increasing value on knowledge of iwi dialect.

### KEY FINDINGS FROM THIS SECTION

- The two measurements (Census and HML 2006 Survey) provide a Māori language rate for Māori adults that range from 11% through to 36% with the lower end perhaps a more accurate indicator of strong proficiency.
- There are significant differences in the proportion of Māori language speakers across age groups. For those people aged up to fifty-five, the Māori speaking rate is 22%, whereas for those people aged fifty-five or over, the rate is 36%. Yet the population of Māori speakers aged over fifty-five is small compared to the population in younger age bands. Older speakers are also more proficient in the Māori language than young adult speakers.
- Since 2001 there have been noticeable improvements in Māori language proficiencies within the Māori population in this region. In this region, passive skills (listening and reading) are stronger in terms of numbers of people and proficiency levels, than active skills (speaking and writing). This indicates a level of latent Māori language ability. To increase speaking proficiency levels in this region, these passive skills will need to be ignited.
- Fifty-one percent of Māori adults are dissatisfied with their level of proficiency in the Māori language and desire to increase their language skills.

#### Te Reo o Taranaki Charitable Trust

*In Taranaki, the development of a strategic language plan towards 2015 by Te Reo o Taranaki Charitable Trust began in 2002. This plan describes potential strategies to develop confident and active Taranaki Māori language speaking communities within a core goal of inter-generational transmission. As a Trust, Te Reo o Taranaki currently manages several initiatives that align with four major strategic goals for language development: Archiving; Acquisition; Application; and Awareness. Their website [www.taranakireo.co.nz](http://www.taranakireo.co.nz) has recently gone live as part of a concerted effort to reach a wider Taranaki audience outside of the region. They have a successful partnership with the Western Institute of Technology enabling them to deliver Kaumātua courses and high proficiency language programmes on Marae. Te Reo o Taranaki were recently successful in a joint proposal with Ngāti Mutunga and Ngā Rauru to the Department of Internal Affairs to establish an online digital archive. This archive will provide infrastructure and allow access to historical and contemporary archival material relating to particular Taranaki iwi. Access to a Taranaki lexical dictionary from this site is also near completion.*

## MĀORI LANGUAGE WITHIN THE WHĀNAU

This section of the report looks at the use of te reo Māori at a whānau level. It describes the use of the language by the Māori speaking population in the home and in the community.

Language use is an important aspect in understanding the health of the language. International research on language revitalisation suggests that for minority languages like Māori to survive, intergenerational transmission is required. Intergenerational transmission is the passing on of Māori language skills from generation to generation through regular and normal use within families.<sup>9</sup>

### MĀORI HOUSEHOLDS

Census 2006 data shows that the Māori population of Te Taihauāuru lives within 19,530 households. Many people (58%) live in households comprising of one whānau with adults and children in the household<sup>10</sup>. A further 37% live in households with adults only, either as couples, sole occupants, or groups of adults (e.g. flatmates).<sup>11</sup> The remaining 5% of Māori live in households comprising multiple whānau.

#### Households with Māori Speakers

Table 8 shows where the Māori speaking population is located within household groupings. As shown, 33% of Māori households have at least one Māori speaker (6,510 of the 19,530 households). This means that within the remaining 67% (13,020) of Māori households there is no possibility of Māori language use in normal household life.

**TABLE 8: MĀORI SPEAKERS IN HOUSEHOLDS**

Household type	No. of households with a Māori speaker	Total number of households	% with a Māori speaker
Adults only	2,094	7,254	29%
Single whānau	3,936	11,346	35%
Multiple whānau	480	930	52%
<b>Combined – all household types</b>	<b>6,510</b>	<b>19,530</b>	<b>33%</b>

Source: Census 2006.



Census 2006 data also shows the percentage of Māori speakers who live with other speakers of the Māori language. This is important because in order to maintain the language through regular household use there needs to be at least two people able to converse in Māori within a household. The data shows that for Te Taihauāuru, 51% of Māori speakers do not live with other speakers of the Māori language, meaning there is no opportunity for Māori language use in the normal home environment.

### Household Compositions

Another way to look for potential opportunities for the intergenerational transmission of the Māori language is to consider households where there are younger and older speakers of the Māori language.<sup>12</sup>

Census 2006 data shows that in households with adults and children/young people, 35% (7,446) of adults can speak Māori. Or from another perspective, 27% (5,205) of children or dependants live in a household with at least one adult speaker of Māori. This indicates some children and young people may have an opportunity to acquire the Māori language through intergenerational transmission from parents or other adults.

Table 9 brings together data for whānau households (but excludes adult only households), to show those households with Māori speakers aged 18 and over, and those under 18.

**TABLE 9: MIX OF ADULT AND CHILD SPEAKERS OF TE REO MĀORI IN HOUSEHOLDS**

	Young people (less than 18) able to speak Māori language in the household	No young people (less than 18) able to speak Māori language in the household
<b>Adult speakers of Māori language in the household</b>	<b>8%</b>	<b>17%</b>
	963	2,124
	households	households
<b>No adult speakers of Māori language in the household</b>	<b>7%</b>	<b>68%</b>
	882	8,307
	households	households

Source: Census 2006.

As shown in Table 9, only 8% of these households have both children/young people and adults who are able to speak Māori. Also shown is the finding that in 17% of these households only adults can speak Māori. This may reflect that adults able to speak Māori language are not primary care-givers (perhaps grandparents), or that other adults (perhaps spouses) do not speak Māori, making it difficult to use the Māori language in household activities. A further finding in relation



to household composition is that 7% of households have children/young people able to speak Māori, but no adults in the household who are able to reciprocate. This shows that some children/young people are learning the Māori language outside of their normal home environment, through formal education. How education provision supports acquisition of the Māori language is discussed in another section of this report.

## CHILDHOOD ACQUISITION OF THE MĀORI LANGUAGE

The results of the HML 2006 Survey show there is a link between Māori language proficiency and learning Māori language in childhood. For those people aged over fifty-five with high proficiency in the Māori language, all acquired their language skills in childhood; and for those under fifty-five, 93% with high proficiency acquired their Māori language skills in childhood. Related to this is the finding that nearly all highly proficient speakers acquired their Māori language skills from their parents or other family members, with other inputs (i.e. hui, schooling) being much less influential. These findings again show the importance of intergenerational transmission as the key to language acquisition and quality.

## USE OF THE MĀORI LANGUAGE

### Speaking Māori in the Home

The HML surveys also looked at who speaks Māori to whom, and how often. This is called the interlocutor relationship. That is, how many Māori people speak to parents, spouses, children, and friends in the Māori language, and how regularly compared to English.

The HML surveys sought to identify three categories of household usage:

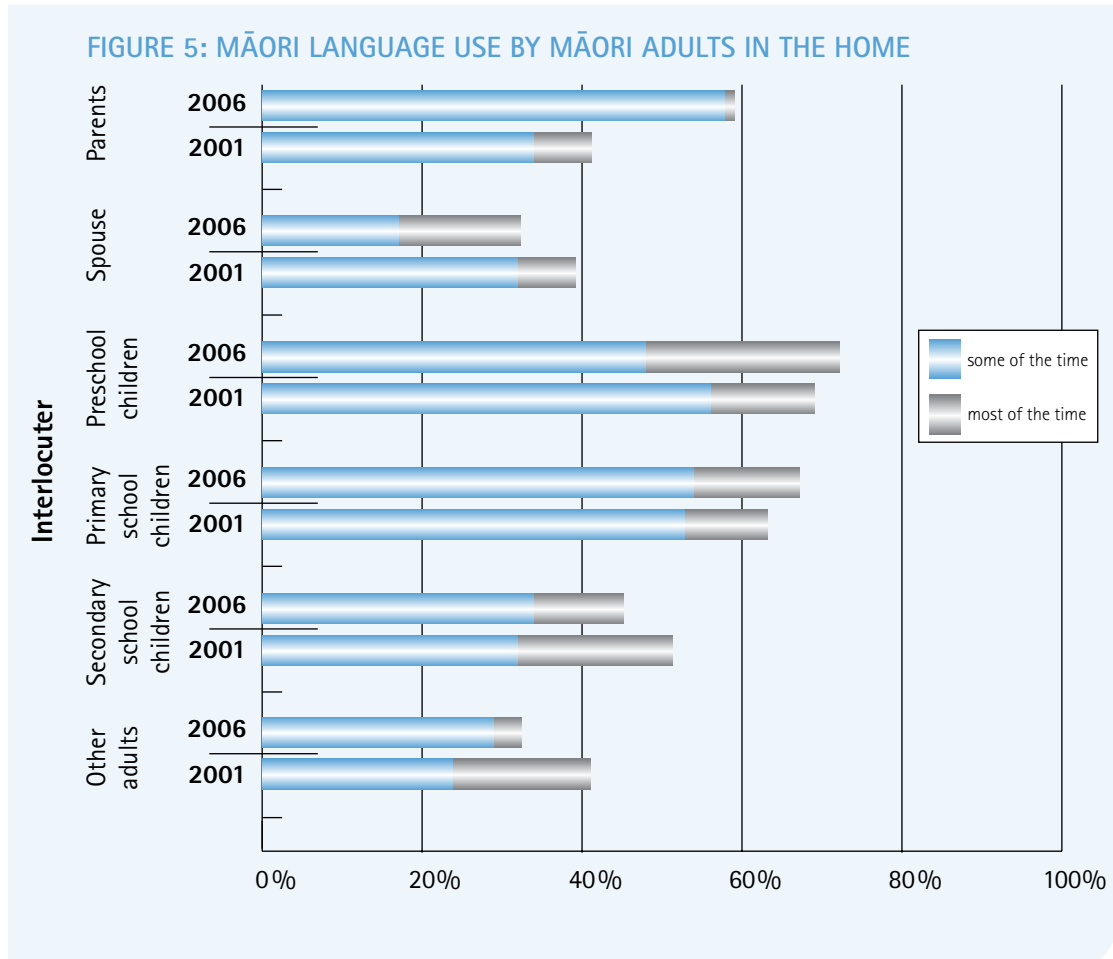
- whānau settings where no Māori language is used with various interlocutors;
- whānau settings where some Māori language is used with various interlocutors (but it is not the prevalent household language, and is used in less than 50% of household communications); and
- whānau settings where the Māori language is used in most, (50% or more), or all communications with various interlocutors.

Results of the HML surveys indicate that since 2001 there has been an overall increase in Māori language use within household settings (see Figure 5). Of particular significance in this region are the increases seen in the amount of Māori language use by adults with their children and with their parents in the home, as follows:

- In 2006, 24% of Māori adults used the Māori language as a significant language of communication with their pre-school children. A further 48% made some use of the Māori language when interacting with their infants. This is an overall increase of three percentage points since 2001.
- In 2006, 13% of Māori adults used the Māori language as a significant language of communication with their primary-school aged children. A further 54% made some use of the Māori language in their interaction with their primary school-aged children. This is an overall increase of four percentage points since 2001.
- In 2006, 1% of Māori adults used the Māori language as a significant language of communication with parents. A further 58% made some use of the Māori language in their interaction with parents. This is an overall increase of 18 percentage points since 2001.



These findings are a positive indication in terms of re-establishing intergenerational transmission. However, these interactions need to increase further before the Māori language can be considered a primary means of communication for Māori whānau. Language planners may be interested in investigating the reasons behind the increases described.



Source: HML 2001 Survey, HML 2006 Survey.

### Speaking Māori in the Community

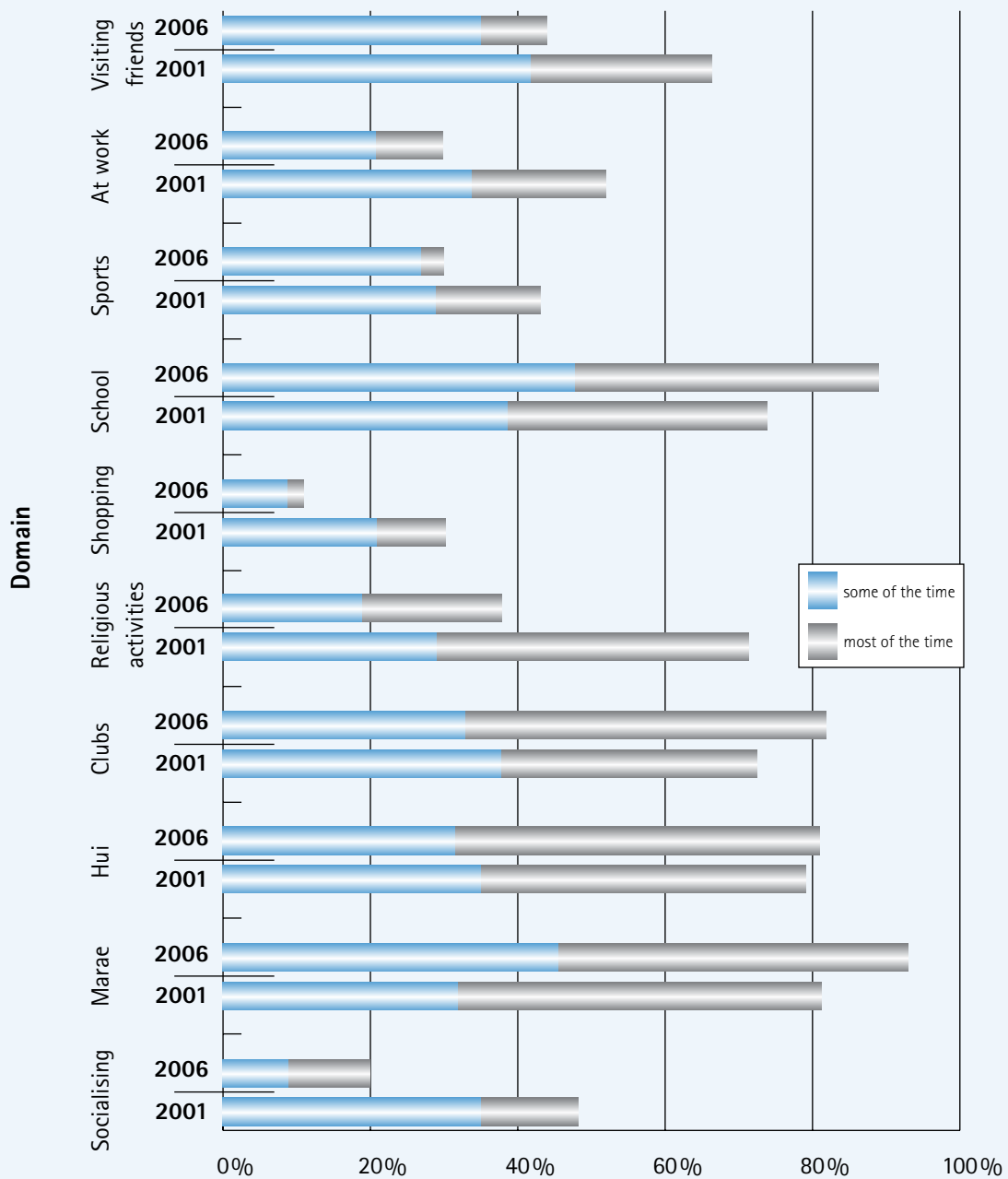
Outside of the home, there have also been positive shifts with more Māori language being spoken overall in community domains within Te Taihauāuru in 2006 than in 2001 (see Figure 6). As in 2001, results of the HML 2006 Survey indicated high levels of Māori language usage in domains where Māori culture and protocols are dominant (such as at marae or during hui). For example, in 2006:

- 49% of people with Māori language abilities participating in meetings or hui spoke Māori half or more of the time.
- 47% of people with Māori language abilities attending other activities at the marae spoke Māori half or more of the time.



In contrast to the activities above, in 2006 fewer people spoke Māori for half or more of the time while shopping (2%), at sports (3%), while socialising (11%), at work (9%) and while visiting relatives, friends or neighbours (9%). This information suggests that the most use of Māori language in community settings takes place in cultural practices and on formal occasions. More instances of Māori language use outside of these settings are needed until normalisation of the language is achieved.

FIGURE 6: MĀORI LANGUAGE USE OF MĀORI ADULTS BY COMMUNITY DOMAINS



Source: HML 2001 Survey, HML 2006 Survey.



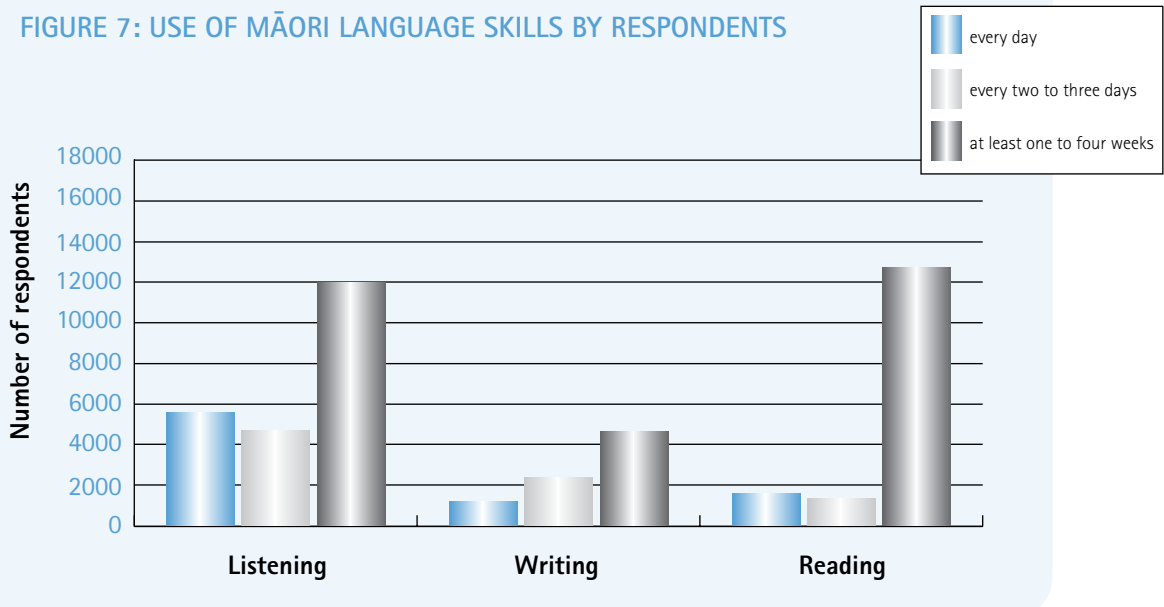
### Reading, Writing, and Listening in Māori

Alongside speaking Māori, many people also draw upon their Māori language listening, writing and reading skills on a regular basis.

Of these language skills, listening is the most frequently used, with an estimated 22,300 people listening to Māori language at least once a month, and of these, 5,600 listening to Māori language every day. This possibly reflects the easy opportunities to listen to Māori language on television and radio.

An estimated 15,700 people read in Māori regularly, although only 1,600 read in Māori language daily. Writing is the least used skill, with only around 8,300 people using this skill at least once a month.

FIGURE 7: USE OF MĀORI LANGUAGE SKILLS BY RESPONDENTS



Source: HML 2006 Survey.

### KEY FINDINGS FROM THIS SECTION

- International research on language revitalisation suggests that for minority languages like Māori to survive, intergenerational transmission is required.
- Māori speakers are clustered together and are not spread evenly throughout the Māori population. Thirty-three percent of Māori households have at least one Māori language speaker. In nearly half of these households there is only one speaker, limiting the possibility of language use in the home.
- Twenty-seven percent of children or dependants live in households where there is at least one adult speaker of te reo, meaning that acquisition through intergenerational transmission is possible.



- For people with Māori language skills, use of te reo Māori in the home has increased since 2001, especially in communications between Māori adults and their children and their parents. Whilst this is a positive indicator of the occurrence of intergenerational transmission, communication patterns in the home have not yet reached a level where the Māori language is considered the primary means of communication.
- The use of the Māori language in the community remains most common in cultural domains. The Māori language is not the primary means of communication in other everyday activities within the community setting.

### **Hapū Leading the Way**

*Some Rangitikei hapū in the Whanganui region are leading their own innovative te reo initiatives. One example is the Turakina hapū of Ngāti Apa, who have undertaken some whānau research, including a project on intergenerational language transmission. The research has revealed to the hapū that within whānau there are a range of different proficiency skills. To capitalise on this, Turakina hapū leaders have organised a wānanga to team up whānau members, so that members with different skills work together and participate in fun activities. One aim is to get people learning te reo in a safe and fun environment, utilising those with te reo proficiency and concentrating on intergenerational language transmission. Having recognised that 65% of their members are under 30, Turakina hapū are also engaging whānau through the use of technology, such as texting and social networking web sites.*

# THE PROVISION OF MĀORI LANGUAGE SERVICES

The ability of people to use and develop their Māori language skills depends not just on their desire to do so, but also on the availability of opportunities to access the Māori language. This section of the report looks at the provision of the Māori language in Te Taihauāuru, and opportunities to learn the language.

## MEDIA SOURCES OF MĀORI LANGUAGE

### Māori-Medium Radio and Television

The HML 2006 Survey gathered information on Māori-medium radio and television. The survey findings show that access to Māori radio in Te Taihauāuru is very high, with around 91% of Māori adults in the region having access to a Māori radio station. With the establishment of the Māori Television Service in 2004 and free digitally-based television in 2006, all New Zealand households (with the right receivers) can receive Māori language television. Data from the HML 2006 Survey found these services to be well used, with an estimated 65% of Māori (with access) listening to Māori radio, and 79% of Māori viewing Māori television programming.

## OPPORTUNITIES TO LEARN THE MĀORI LANGUAGE

### Opportunities for Adults

Of the adult Māori population in Te Taihauāuru, the HML 2006 Survey found 18% (5,500 people) were learning the Māori language in some form. This is an increase of 9 percentage points since 2001. People were undertaking a wide mix of programmes, from very short programmes of a few hours, to full-time programmes lasting over 12 months.

It is difficult to estimate the number and location of adult opportunities to learn Māori language because of the variety in provision available. That is, Māori language learning is provided by a mix of formal and informal learning institutions and people. Formal locally-based providers include Massey University, Western Institute of Technology, UCOL and Te Wānanga o Aotearoa.

In addition to these nationally recognised providers, there are also a number of other organisations and individuals providing Māori language learning opportunities to adults in Te Tai Hauāuru – for example Te Ātaarangi and marae-based activities funded through the 'Mā Te Reo' fund administered by Te Taura Whiri i te Reo Māori.

### Opportunities for Children

Outside of the whānau, children can learn the Māori language through immersion or bilingual education in early childhood education and through schooling.

In Te Taihauāuru there are 69 Māori language immersion early childhood services (mainly kōhanga reo) caring for and educating approximately 1,300 children (aged from zero to five).<sup>13</sup> There are 24 less Māori language immersion early childhood services in 2006 than there were in 2001, and 200 more children participating in this type of education.

There are 45 schools in Te Taihauāuru (down from 58 in 2001) that provide opportunities for students to undertake some of their education through the Māori language. Schools with students learning through the



Māori language range from full immersion kura kaupapa Māori, where all teachers and children use the Māori language (10 schools), to bilingual classes in mainstream schools, where a minority of students are taught in Māori (25 schools).<sup>14</sup>

Schools in Te Taihauāuru provide for 2,500 Māori students learning through the Māori language, which is 15% of Māori students in Te Taihauāuru. In 2001, the same number of students were learning through the Māori language, which comprised 16% of all Māori students.

Most school students learning in Māori do so for a minority of their time in school. Ministry of Education data shows only 6% of all Māori students (1,100 students) learn in the Māori language for over 80% of the time during the regular school year. A further 3% (600 students) learn in the Māori language for 51–80% of their time at school during a regular school year. These 2006 figures are only slightly less than the 2001 figures.

Students who learn through the Māori language are also unlikely to do so for every year of their schooling. Learning in the Māori language is more popular in the younger years of schooling. Of those learning in Māori, 81% were enrolled in the school year levels 1 – 8 (approximate age ranges of 5 to 12 years). Anecdotal evidence suggests that a shift to English-medium education is due to increased opportunities at secondary level schooling in subject areas and sports, a lack of quality and accessible Māori-medium education pathways in some communities, and is also dependent on the ability of parents to support the level of Māori language required of secondary school-level schooling.

The shift to English-medium education means that while the Māori language is now used for part of formal schooling, it is not used exclusively by whānau and learners – a significant number of Māori language learners will necessarily need to learn through English as well, meaning they will need to be bilingual to succeed in schooling.

## KEY FINDINGS FROM THIS SECTION

- The ability of people to develop their Māori language skills depends in part on opportunities to access te reo. The HML 2006 Survey gathered information on Māori radio and television, which shows that access rates and listening rates are very high. Nearly all Māori adults have access to Māori radio and television.
- Eighteen percent of Māori adults are learning te reo to some degree. This is a high percentage, and reflects the positive disposition Māori have towards the language.
- There are around 1,300 Māori children attending te reo based early childhood services.
- Schools in the region provide for around 2,500 Māori children learning in te reo to some degree. This is 15% of the Māori student population.

### Total Immersion Kapa Haka

*In Rangitāne a new kapa haka group has emerged, 'Ngā Whakaraua'. Led by Milton Raurihi (Rangitāne) and Brenda Soutar, all practices and wānanga are conducted through total immersion in te reo Māori. The objective is to strengthen the Māori language skills of the performers and to bring depth to their understanding of the material they are performing. 'Ngā Whakaraua' provides the community with an additional language setting where te reo can be used by speakers of any proficiency. Another objective of Ngā Whakaraua is to grow the reo of Rangitāne members and pride in being Rangitāne.*

## SUMMARY AND CONCLUSION

The purpose of this report is to assess the health of the Māori language in Te Taihauāuru in 2006. A variety of research has been drawn upon to provide a composite picture of the Māori language in the region; including Census data, HML survey data, education statistics, observations from national research, and information from language planners and community representatives working in Te Taihauāuru. This section of the report summarises the key findings.

### MĀORI LANGUAGE KNOWLEDGE AND PROFICIENCY

- The two measurements (Census and HML 2006 Survey) provide a Māori language rate for Māori adults that range from 11% through to 36% with the lower end perhaps a more accurate indicator of strong proficiency.
- There are significant differences in the proportion of Māori language speakers across age groups. For those people aged up to fifty-five, the Māori speaking rate is 22%, whereas for those people aged fifty-five or over, the rate is 36%. Yet the population of Māori speakers aged over fifty-five is small compared to the population in younger age bands. Older speakers are also more proficient in the Māori language than young adult speakers.
- Since 2001 there have been noticeable improvements in Māori language proficiencies within the Māori population in this region. In this region, passive skills (listening and reading) are stronger in terms of numbers of people and proficiency levels, than active skills (speaking and writing). This indicates a level of latent Māori language ability. To increase speaking proficiency levels in this region, these passive skills will need to be ignited.
- Fifty-one percent of Māori adults are dissatisfied with their level of proficiency in the Māori language and desire to increase their language skills.

With the inevitable passing of kaumātua who are highly proficient in their tribal dialects, it will be important for Māori to capture and archive authentic exemplars of these tribal dialects over the next five years, to create a permanent record for future generations. Some iwi in the Taihauāuru region, having recognised this issue, are instigating archiving programmes to ensure this information is captured as well as encouraging activities that promote intergenerational transmission of the Māori language.

There are generally positive attitudes towards the Māori language among the people of Te Taihauāuru, together with higher levels of passive language skills (for example, 35% of people can understand spoken Māori). This indicates a latent pool of Māori language ability that could be unlocked.

The challenge for language planners is twofold. Firstly, it is necessary to raise the critical awareness among whānau about their role in Māori language revitalisation, and have strategies they can use to support this (which some iwi in Te Taihauāuru are aware of and already have strategies in place to do exactly this). Secondly, it is necessary to create opportunities for whānau to practice and use their Māori language skills in 'safe' situations. Language planners within Te Taihauāuru have indicated that the He Kāinga Kōrerorero programme is yielding positive results in this regard.



## MĀORI LANGUAGE USE

- International research on language revitalisation suggests that for minority languages like Māori to survive, intergenerational transmission is required.
- Māori speakers are clustered together and are not spread evenly throughout the Māori population. Thirty-three percent of Māori households have at least one Māori language speaker. In nearly half of these households there is only one speaker, limiting the possibility of language use in the home.
- Twenty-seven percent of children or dependants live in households where there is at least one adult speaker of te reo, meaning that acquisition through intergenerational transmission is possible.
- For people with Māori language skills, use of te reo Māori in the home has increased since 2001, especially in communications between Māori adults and their children and their parents. Whilst this is a positive indicator of the occurrence of intergenerational transmission, communication patterns in the home have not yet reached a level where the Māori language is considered the primary means of communication.
- The use of the Māori language in the community remains most common in cultural domains. The Māori language is not the primary means of communication in other everyday activities within the community setting.

These findings suggest that ongoing work is required to further stimulate intergenerational transmission among whānau, and community domains where Māori people set the language norms. Given the relatively low starting levels, it will be important to a) promote an incremental approach that values and supports the contributions of all whānau, no matter how small or large; and b) target some key domains and relationships to develop a critical mass of Māori language use. As has been seen in this report, some iwi are already trying to create new domains where the Māori language can be used.

## PROVISION OF MĀORI LANGUAGE SERVICES

- The ability of people to develop their Māori language skills depends in part on opportunities to access te reo. The HML 2006 Survey gathered information on Māori radio and television, which shows that access rates and listening rates are very high. Nearly all Māori adults have access to Māori radio and television.
- Eighteen percent of Māori adults are learning te reo to some degree. This is a high percentage, and reflects the positive disposition Māori have towards the language.
- There are around 1,300 Māori children attending te reo based early childhood services.
- Schools in the region provide for around 2,500 Māori children learning in te reo to some degree. This is 15% of the Māori student population.

There is a high level of take-up of Māori language services among the people of Te Taihauāuru. Over the next five years, it will be important to ensure that these services are targeted towards, and tailored for, the interests and circumstances of local iwi. There are particular opportunities to promote the use of tribal dialects through these services. Te Reo o Taranaki has strategies in place to revitalise and highlight the importance of Taranaki reo. Engagement between tribal authorities and service providers will be crucial in the promotion of Taranaki reo.



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## ENDNOTES

1. Territory authority areas included in Te Taihauāuru region include parts or all of New Plymouth, Stratford, South Taranaki, Taupō, Waitomo, Ruapehu, Palmerston North City, Tararua, Horowhenua, and Rangitīkei.
2. Further information about these information sources is available in The Health of the Māori Language in 2006, [www.tpk.govt.nz](http://www.tpk.govt.nz)
3. Census respondents were asked, "In which language(s) could you have a conversation about a lot of everyday things:
  - English;
  - Māori;
  - Samoan;
  - NZ Sign Language;
  - Other languages.

All Census language data for Māori speakers is derived from this core question. It is also important to note that the data used for this report refers to those people resident in this region on Census night.

4. For more information about the questions and methodology of the survey refer to the reports published in 2002 and 2008 at [www.tpk.govt.nz](http://www.tpk.govt.nz).
5. Overall proficiency is an aggregate of proficiency levels for speaking, reading, writing and listening in Māori.
6. Component percentages do not add up to 100% because of rounding.
7. Ibid.
8. Refer to Te Puni Kōkiri, 2006.
9. For example refer to Fishman, J. 1999. *Handbook of Language and Ethnic Identity*. Oxford University Press: Oxford.
10. Includes sole-parent households.
11. Note a very small number of persons less than 18 are recorded in this group.
12. For this part of the report children or dependants are those younger than 18 living in a household with adults.
13. There may also be a small number of te reo based early childhood centres in the general stream of providers. Enrolments in early childhood services are not exclusive or full-time, so the 1000 enrolments may actually comprise a smaller group of children and/or a group of children who spend a relatively limited amount of time in Kōhanga.
14. The Ministry of Education classifies students according to the amount of te reo immersion education they receive. The categories are:
  - Level 1: 81%-100% in te reo;
  - Level 2: 51% - 80% in te reo;
  - Level 3: 31% - 50% in te reo;
  - Level 4(a): up to 30% in te reo;
  - Level 4(b): at least 3hrs in te reo;
  - Level 5: Less than 3 hours;
  - Level 6: Taha Māori.

In the classifications in this report students participating in te reo levels 4a and above are included as students learning Māori.





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