



Te Puni Kōkiri
REALISING MĀORI POTENTIAL

Te Oranga o te Reo Māori 2006
The Health of the Māori Language in 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".¹

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. It highlights strong gains in the knowledge and use of the Māori language among Māori people, and the status of the Māori language within wider New Zealand society.²

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.

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

1. See Sir James Henare in Waitangi Tribunal, 1987.

2. Te Puni Kōkiri and Te Taura Whiri i te Reo Māori, 2003, p. 5.



EXECUTIVE SUMMARY

From the early 1970s, concerns have been expressed about the health of the Māori language and its prospects for long-term survival as a living language. These concerns spurred Māori groups and communities to develop a range of initiatives in the 1980s and 1990s to revitalise the Māori language. These initiatives, mainly concentrated in the education and broadcasting sectors, have been supported by Government with policies, programmes and funding designed to support Māori aspirations for the language.

In 1998, the Government established a Māori Language Strategy to provide coordination and focus for these various initiatives. In 1999, a Māori language research programme was established within Te Puni Kōkiri to provide accurate and up-to-date information about the health of the Māori language to inform planning and decision-making by Māori and Government about future directions for the revitalisation of the Māori language. The first tranche of research was published in *The Health of the Māori Language in 2001 (HML in 2001)*.³ This research provided the basis for the revision and update of the Māori Language Strategy in 2003. Since then, further research has been undertaken to provide data for time-series analysis about the health of the Māori language. This is a status report on the health of the Māori language in 2006 that draws from six principal sources.

KEY FINDINGS

There has been significant growth in the numbers of Māori adults who can speak and understand the Māori language to varying degrees of proficiency.^A

- In 2006, 51% of Māori adults had some degree of speaking proficiency, up 9 percentage points from 2001. There were increases at all proficiency levels, and within all age bands.
- In 2006, 66% of Māori adults had some degree of listening proficiency, up 8 percentage points from 2001. This highlights the reservoir of latent ability that exists among the Māori population.

There have been increases in Māori language use, especially in domestic settings.^B

- In 2006, 30% of Māori adults used the Māori language as a significant language of communication with their pre-school children. This is an increase from 18% in 2001. A further 48% made some use of the Māori language in their interaction with their infants.
- Māori adults reported high levels of uptake of Māori radio and television. Some 85% tuned into Māori radio, while 56% watched Māori language programmes on television.

Attitudes towards the Māori language among Māori and non-Māori people have become more positive, as well. This creates a supportive environment for various initiatives to support the health of the Māori language.^C

- There is strong support among Māori and non-Māori for Māori language use among Māori people. Some 94% of Māori and 80% of non-Māori agreed that Māori people speaking Māori in public places or at work was a good thing.
- In 2006, 95% of Māori agreed that the Government's decision to establish a Māori Television Service was a good thing (up from 83% in 2003). Some 70% of non-Māori also agreed (up from 51% in 2003).

Despite the improvements in the health of the Māori language in recent times, and the apparent success of current revitalisation initiatives, the Māori language is still a language at risk. That is, although it is an official language of New Zealand, it remains a 'minority' language. It is spoken almost exclusively by Māori people, and, in total only 4% of New Zealanders can speak the language. Further, it is spoken by a minority of the Māori population, with only 23% of Māori having conversational Māori language abilities. Adding to this, the Māori language is clearly used in a minority of communications by people that can speak the language.

Although there is evidence of the re-emergence of intergenerational Māori language transmission, this is only at the initial stages and is not the norm in Māori society. Accordingly, if the Māori language is to flourish, conscious effort at all levels: individual, whānau, community, and state, remains a necessary requirement.

3. Te Puni Kōkiri, 2002.

A. Data from the Health of the Māori Language (HML) surveys of 2001, 2006 and 2006 census data.

B. Data from the Health of the Māori Language (HML) surveys of 2001, 2006 and 2006 census data.

C. Data from the Attitudes surveys of 2000 and 2006.

WHAKARĀPOPOTONGA

Mai i te tekau tau 1970, i whakaputaina te āwangawanga mō te oranga o te reo Māori mō ōna takahanga mō te oranga tonutanga hei reo ora. Nā ēnei āwangawanga i kipakipa ai ngā rōpū Māori me ngā hāpori kia whanakehia ētahi momo kaupapa i ngā tau 1980 ki ngā tau 1990 hei whakahou i te reo Māori. Ko te nuinga o ēnei kaupapa i puta i roto i ngā rāngai mātauranga me te pāpāho. I tautokona e te kāwanatanga me ōna kaupapa here, whakaaturanga, pūtea hoki hei āwhina i ngā Māori ki te whakatutuki i ō rātou wawata mō te reo.

I te tau 1998 i whakatūngia e te kāwanatanga he Rautaki Reo Māori hei tuitui, hei whakahāngai hoki i ēnei kaupapa. I te tau 1999 i whakatūngia he whakaaturanga rangahau reo Māori hei tuku pārongo hou, tika hoki mō te oranga o te reo Māori. Mā tēnei pārongo ka āwhina te whakamahere me te whiriwhiri whakatau a te kāwanatanga me te Māori mō te aronga pēhea hei whakahou i te reo Māori. I whakaputaina te wāhanga tuatahi o te rangahau i roto i Te Oranga o te Reo Māori 2001. Nā tēnei rangahau i tuku pūtake hei whakahou i te Rautaki Reo Māori i te tau 2003. Mai i taua wā kua whiwhi rangahau anō hei tuku raraunga houanga mō te oranga o te reo Māori. Ko tēnei he pūrongo tūnga whai tikanga mō te oranga o te reo i te tau 2006. Ka tangohia he raraunga mai i ētahi puna matua e ono.

KITENGA MATUA

He hiranga te tipu o te tokomaha o ngā pakeke Māori ka taea te kōrero, e mārama ana hoki ki te reo Māori ahakoa pēhea te matatau.

- I te tau 2006, 51 ōrau o ngā pakeke Māori i kī mai kei a rātou tētahi āheinga kōrero Māori. He pikinga tēnā o ngā ōrau e iwa mai i te tau 2001. I piki hoki ngā taumata āheinga katoa i roto i ngā wāhanga pakeke katoa.
- I te tau 2006, 66 ōrau o ngā pakeke Māori i kī mai kei a rātou he āheinga mō te whakarongo ki te reo. He pikinga tēnā o te 8 ōrau mai i te tau 2001. Ka tīpako tēnei i te kurawai nui o te āheinga torohū i roto i te taupori Māori.

Kua piki ake te whakamahinga o te reo Māori, tuatahi ake i roto i te horopaki o te kāinga.

- I te tau 2006, 30 ōrau o ngā pakeke Māori i whakamahi i te reo Māori hei reo hiranga mō te kōrero ki ā rātou tamariki kāore anō kia timata i te kura. He pikinga tēnei o te 18 ōrau mai i te tau 2001. He 48 ōrau anō i kī mai ka āhua whakamahi rātou i te reo Māori ka kōrero ana rātou ki ā rātou tamariki.
- Ko ngā pakeke Māori i kī mai rātou he nui ā rātou mau i te reo irirangi Māori me te pouaka whakaata Māori. Ko tōna nei 85 ōrau i whakarongo ki te reo irirangi Māori. He 56 ōrau i mātaki i ngā whakaaturanga reo Māori i runga i te pouaka whakaata.

Ko ngā waiaro ki te reo Māori i waenga i ngā Māori me ngā Pākehā (Tauwiwi hoki), kua pai ake hoki. Mā tēnei ka hangaia he taiao tautoko mō ngā kaupapa hei whakapiki i te oranga o te reo Māori.

- He kaha tonu te tautoko i waenga i ngā Māori me ngā Pākehā (Tauwiwi hoki) mō te whakamahinga o te reo Māori i waenga i ngā tāngata Māori. Ko tōna nei 94 ōrau o ngā Māori, me tōna nei 80 ōrau o ngā Pākehā (Tauwiwi hoki) i whakaae he mea pai kia kōrero Māori ngā Māori i roto i ngā wāhi tūmatanui, wāhi mahi hoki.
- I te tau 2006, 95 ōrau o ngā Māori i whakaae he whakatau pai kia whakatū te kāwanatanga i te Rātonga Pouaka Whakaata Māori. He pikinga tēnā mai i te 83 ōrau i te tau 2003. Ko tōna nei 70 ōrau o ngā Pākehā (Tauwiwi hoki) i whakaae hoki (he pikinga tēnā o te 51 ōrau i te tau 2003).

Ahakoa ngā pikinga o te oranga o te reo Māori i ngā wā o tata ake nei, me te āhua nei kua tutuki pai ngā kaupapa whakahou i te reo, he reo noho mōrearea tonu te reo Māori. Otirā, ahakoa koia te reo tuatahi o Aotearoa, kei te noho tonu ia hei reo e kōrerohia ana e te itinga noa iho. Tata ki te katoa o ngā tāngata e kōrero ana i te reo, he Māori rātou. Ka mutu, huinga katoatia ko te 4 ōrau anake o ngā tāngata katoa o Aotearoa ka taea te kōrero Māori. Waihoki, kei te kōrerohia e te itinga o te taupori Māori – he 23 ōrau noa iho o ngā Māori kei a rātou ngā āheinga kōrerorero. Tāpiri atu ki tēnei he mārama te kite atu kei te whakamahia te reo i roto i te itinga noa iho o ngā whakawhitinga kōrero i waenga i ngā tāngata ka taea te kōrero Māori.

Ahakoa kei reira he taunakitanga o te putanga ake anō o te tuku iho o te reo mai i te whakatipuranga o runga ake ki tērā o raro iho, he timatanga noa iho tēnei, ā, kāore i te kitea whānuitia tēnei āhuetanga. Nā reira, kia pūāwai ake te reo Māori me āta whakapau kaha i runga i ngā taumata katoa, te tangata takitahi, te whānau, te hāpori, me te kāwanatanga hoki.



INTRODUCTION

The Māori language is a critical component of the Māori culture. It is both a means of transmitting cultural knowledge, values and practices, and a distinct form of cultural knowledge itself.

This report provides an overview of the health of the Māori language in 2006, and makes some comparisons with the health of the Māori language in 2001. It considers the health of the language in three areas: status, knowledge and acquisition, and use.

REPORT FORMAT

The report is set out in three main sections. The first section provides a history of the Māori language since the 1900s to set the scene for this report's discussion of the language and its revitalisation.

The second section discusses concepts in language health, with a particular focus on key aspects of the Māori Language Strategy (2003). This provides a context for the analysis of the health of the Māori language in 2006.

The third section describes the health of the Māori language in 2006 by status, knowledge and acquisition, and use. It also sets out some comparisons with the health of the Māori language in 2001.

DATA SOURCES

The data presented in this report is drawn from six principal sources:

- *Census data*. The Census of Population and Dwellings is undertaken every five years by Statistics New Zealand and collects information from all citizens about a range of issues, including their working knowledge of various languages. This report includes data from the 1999, 2001 and 2006 Censuses.
- *Survey of the Health of the Māori Language 2006* (HML 2006 Survey). This interviewer-administered (face-to-face) sample survey was undertaken in 2006. It collected data from approximately 4000 Māori adults about their knowledge and use of the Māori language.
- *Survey of the Health of the Māori Language 2001* (HML 2001 Survey). This interviewer-administered (face-to-face) sample survey was undertaken in 2001. It collected data from approximately 5000 Māori adults about their knowledge and use of the Māori language.
- *Survey of Attitudes, Values and Beliefs towards the Māori Language 2006* (Attitudes Survey 2006). This interviewer-administered (telephone) sample survey was undertaken in 2006. It collected data from 1,500 adults (of whom approximately 67% were Māori and 33% were non-Māori) about their attitudes, values and beliefs towards the Māori language.
- *Survey of Attitudes, Values and Beliefs towards the Māori Language 2000* (Attitudes Survey 2000). This interviewer-administered (telephone) sample survey was undertaken in 2000. It collected data from 1,340 adults (of whom approximately 46% were Māori and 54% were non-Māori) about their attitudes, values and beliefs towards the Māori language.
- *Administrative Data*. This report includes administrative data collected by the Ministry of Education and the Tertiary Education Commission about participation in Māori language education in 2006 and previous years.

Further information about these data sources is set out in various reports published by Te Puni Kōkiri, included in the bibliography of this report.

PART ONE:

HISTORICAL BACKGROUND

In this section, the history of the Māori language since 1900 is discussed in three broad periods: 1900-1940; 1941-1980; and 1981-2006. The major social, economic and demographic changes within Māori society in the 20th century that impacted on the Māori language are described to provide the context for consideration of the health of the Māori language in 2006.

THE MĀORI LANGUAGE 1900-1940

In this period, the Māori population grew rapidly from the low point of approximately 42,000 people in 1900 to reach 94,000 people at the 1936 Census.⁴ The vast majority of these people lived in the North Island, in rural settlements. These rural settlements, which accounted for 89.8% of the Māori population, were, as Michael King noted, "geographically, socially and administratively segregated from contact with Pakeha"⁵ with Māori language the principal language of these settlements.

Te reo Māori was used almost exclusively in all of the key community domains, apart from in schools where English was the main language. In the first survey of the health of the Māori language, undertaken between 1973 and 1979, older respondents (i.e. people born before World War Two) reported extensive use of the Māori language in home and neighbourhood settings during their childhood and youth.⁶ Local marae provided significant community focal points within Māori settlements, and the Māori language was used almost exclusively in these settings. This is apparent in a range of Māori language periodicals that serviced Māori society throughout this period and reported on local events and marae activities, as well as national and international news. These periodicals also played an important role in introducing and disseminating new vocabulary and ensuring some standardisation of language use.⁷

At this time, most Māori affiliated to one of the Christian denominations and Māori was the principal language of all Māori religious activities at this time.⁸ The two prominent 'Māori' denominations of the day, Rātana and Ringatū, both promoted specific practices that were designed to encourage the use of the Māori language, and the mainstream denominations all had Māori missions, serviced by Māori speaking curates.⁹

The Māori workforce was concentrated in the rural sector with the majority of Māori working in teams of seasonal labourers for Pākehā farmers, in shearing gangs or as share-croppers, or on Māori land development schemes.¹⁰ Information about the use of the Māori language in rural employment at this time is limited. There is, however, some circumstantial evidence to suggest the extensive use of Māori in the rural workplace. There is a large, well-known lexicon of Māori agricultural terms that dates from this period. There is also an extensive corpus of light hearted waiata-ā-ringa (action songs) concerning agricultural activities that date from this era and a number of Māori language articles on agricultural and land development.

School was the only domain in Māori communities where the Māori language was not used extensively. The policy of English-only in the school environment was more or less rigorously enforced throughout the first half of this century, and there is evidence that Māori children were physically punished for speaking Māori at school.¹¹ This meant that all of the Māori children at

4. Department of Statistics, 1992.

5. King, 1983, p. 196.

6. Benton, 1991.

7. Curnow, 2002.

8. Benton, 1981.

9. Ibid.

10. King, 1983.

11. Benton, 1981; and Waitangi Tribunal, 1987.



school at the end of this period, and their parents, had some ability to communicate in English as part of their linguistic repertoire. This does not mean, however, that the school necessarily played an important short-term role in determining patterns of language use within Māori communities, as is sometimes claimed, as the amount of time spent at school was quite limited. The long-term effect of 'English-only' education was more significant, and is discussed below.

Māori society appears to have displayed a pronounced ambivalence towards the Māori language at this time. There is some evidence that there was a widespread perception that English was the language of economic advancement and a key to higher standards of living. This message was conveyed forcefully through the schools and by Māori political leaders. In addition, many Māori people who had been physically punished for speaking Māori at school during this period were subsequently reluctant to submit their children to this experience and so chose to speak English to them.

In summary, the vast majority of Māori were native speakers of Māori in this period. They used the Māori language extensively in most community settings. There was a growing corpus, with effective vehicles for widespread dissemination of new vocabulary. This suggests that the health of the Māori language was secure at this time. On the other hand, many Māori had also acquired some proficiency in English through their formal schooling, and displayed some ambivalence towards the status of Māori, relative to English language.

THE MĀORI LANGUAGE 1941–1980

In this period, the patterns of Māori language use changed radically, as a result of massive social, political and economic changes within Māori society. Following the Second World War, the Māori population grew very rapidly to reach 385,224 by 1981. The majority of the Māori population was under the age of 20 at that time. During this period, the Māori population, supported by Government agencies, migrated en masse from rural communities to urban centres in search of employment and improved accommodation. In response to the sudden presence of a significant Māori population in urban areas, state agencies developed a range of integrative policies whereby Māori urban dwellers were to be integrated with the wider population.

The integrative policies focused around the practice of 'pepper-potting' throughout the 1950s and 1960s. Māori families were placed in predominantly non-Māori suburbs.¹² This 'pepper-pot' policy had the effect of preventing the formation of urban Māori communities, and placed the Māori population into direct contact with the numerically dominant non-Māori. This prevented the reproduction of Māori social and speech patterns in the urban setting.

English was firmly established as the language of the urban workplace among the non-Māori population, and the minority Māori employees were required to adapt to the linguistic norms of their new workplaces and colleagues. As a result of the 'pepper-potting' policy the Māori language was often not able to be used in the local neighbourhood to any significant degree, because Māori speakers were physically isolated from other Māori speakers. English became the language through which daily social interactions were undertaken.

12. Benton, 1991, p. 19.

13. King, 1983, p. 249-254.

14. See Biggs in Benton, 1981, p. 66.



The school system remained exclusively English speaking. Furthermore, children who could speak Māori had no opportunity to do so, as they were generally isolated from Māori speaking peers, again because of the effects of the 'pepper-potting' policy on Māori distribution by school zone. The fact that the Māori language was granted some academic recognition in secondary schools and universities through this period had some positive impact but did not compensate for the wider changes.

The Māori language continued to be used extensively in urban Māori religious observances within the two 'Māori' denominations, and among some of the mainstream denominations. In some cases, however, Māori adherents were required to join predominantly non-Māori congregations and to adapt to the linguistic norms of those groups. Furthermore, the majority of urban Māori were substantially isolated from their traditional marae at this time. This was compensated for, to a certain degree, by the existence of urban Māori groups such as the Auckland Māori Catholic Society, and Ngāti Pōneke Young Māori Club in Wellington. The Māori language was an important language of all events and activities convened under the auspices of these associations.¹³

Attitudes towards the Māori language appear to have been unfavourable among the urban Māori population throughout the 1950s and 1960s. It would seem that the earlier ambivalence had given way, in the face of large-scale exposure to English.

Within this environment,

"Māori parents throughout the country seem to have made a collective decision (albeit unconsciously) to use English rather than Māori in bringing up their children".¹⁴

It meant that, for the first time, Māori children were being raised as monolingual speakers of English. This is especially significant given the high proportion of Māori under the age of 20 throughout this period. These circumstances led to rapid language shift among the Māori population, especially among the first generations of people born and raised in urban environments.

There are two caveats that should be noted at this point, however. First, it should be noted that some Māori families continued to live in rural communities. These people tended to maintain traditional patterns of Māori language use, with language shift occurring much later. The shift in these rural communities has been attributed to the advent of widespread electrification and television, improved roading and transport systems and interactions with monolingually English relatives. Second, the use of English rather than Māori in child-rearing does not mean that urban Māori households were exclusively English language domains. There is widespread anecdotal evidence that Māori adults frequently spoke Māori to one another, and that children often heard Māori in these contexts which led to the development of passive language skills. The influence of this exposure is evident in the higher levels of proficiency among Māori adults in listening skills, rather than speaking skills, in the 2001 and 2006 surveys.

Notwithstanding these provisos, the net effect of the breakdown of Māori intergenerational transmission in the period 1941-1980 was very rapid language shift. By the mid 1970s, research indicated that there were:

13. King, 1983, p. 249-254.

14. See Biggs in Benton, 1981, p. 66.



"...only two domains where Māori was still generally secure, the formal aspects of marae procedures and (less markedly) certain religious observances ... [and that] in only 170 (4.2 percent) of the 4090 households with resident children was the youngest child fluent in the language. It was very clear that Māori was, by the 1970s, playing only a very marginal role in the upbringing of Māori children, and that, if nature were left to take its course, Māori would be a language without native speakers with the passing of the present generation[s] of Māori speaking parents".¹⁵

THE MĀORI LANGUAGE 1981–2006

Māori began to develop a range of initiatives to revitalise the Māori language in the late 1970s. The tribal confederation of Te Āti Awa, Ngāti Raukawa and Ngāti Toa led the way with the development of Whakatupuranga Rua Mano, a 25 year tribal development plan that ushered in marae-based wānanga reo, or week-long residential immersion courses.¹⁶ Māori language revitalisation was an important theme at the Tū Tangata Wānanga Whakatauirā held annually between 1980 and 1983. These wānanga of kaumātua and prominent Māori leaders recommended the establishment of Te Kōhanga Reo and Te Ātaarangi to provide Māori language tuition and support for infants and adults respectively. Te Kōhanga Reo was followed by Kura Kaupapa Māori in the mid 1980s, and the establishment of bilingual and immersion units in other schools. In 1989, provision for the establishment of wānanga as tertiary education institutions was included in the Education Act. In addition, Māori radio stations were established in the late 1980s to provide Māori language programming and music. By the early 1990s, there were some 20 iwi stations, providing coverage to most regions of New Zealand.

In 1987, the Māori Language Commission (now more widely known as Te Taura Whiri i te Reo Māori) was established to promote the use of Māori as an ordinary medium of communication. It initially undertook a range of promotional activities aimed at wider New Zealand society, and developed a focus on language standards and lexical expansion. In 1995, however, Te Taura Whiri i te Reo Māori (Te Taura Whiri) returned home and community language planning to its core agenda at the Hui Taumata Reo Māori (Māori Language Summit Conference). This hui was held in December 1995 to mark the end of Māori Language Year and featured a number of papers and workshops that focused on home and community Māori language development. Some of the conference recommendations included:

- preparation of iwi development plans with language as a central focus;
- reestablishment of marae as Māori language domains;
- sponsorship of wānanga reo targeted at Māori parents; and
- establishment of positions for community language planners.¹⁷

Following this hui, Māori and other academics began thinking and writing in earnest about home and community Māori language development to provide a robust and coherent framework for language revitalisation in the New Zealand context.¹⁸ A number of initiatives were launched by Māori and Government to support home and community Māori language development, including the Community Based Language Initiative administered by the Ministry of Education (1999), and the Mā te Reo fund administered by Te Taura Whiri (2000). These initiatives have provided the

15. Benton, 1991, p. 12.

16. Winiata, 1996.

17. Te Taura Whiri i te Reo Māori, 1996.

18. Christensen et al, 1997; and Chrisp, 1997.



impetus for iwi language plans and whānau language development.

Since 2000, the supply of the Māori language has increased substantially. Funding for iwi radio has increased, and these stations now provide eight hours of Māori language content per day (or 61,000 hours per annum). The Māori Television Service (MTS) was established in 2003 and went 'on air' the following year. On average the MTS broadcasts three to four hours of Māori language content per day (or approximately 1,200 hours per annum). It extended its services in March 2008, through the establishment of a second channel that broadcasts for three hours per day, 100% in the Māori language.

There has also been significant growth in Māori language tertiary education. The Ministry of Education found that between 2001 and 2005 around 100,000 learners participated in some type of Māori language course across 51 different tertiary education providers. The wānanga sector, particularly Te Wānanga o Aotearoa, has been a significant contributor of Māori language learning opportunities in the tertiary education sector, with the provision of Māori language courses with the full tuition cost met by Government.¹⁹

The above developments in the broadcasting and education sectors indicate significant improvements Māori language acquisition and usage opportunities since 2001.

19. Ministry of Education, 2007.

PART TWO: KEY CONCEPTS IN LANGUAGE HEALTH

Concepts in language health are described in this section, with a particular focus on key aspects of the Māori Language Strategy (2003). This provides a context for the analysis of the health of the Māori language in 2006.

LANGUAGE HEALTH

Language health refers to the vitality of a language. Efforts to increase the health of a language are referred to as language revitalisation. There are five components of language health: status; knowledge and acquisition; use; corpus; and critical awareness. The aim of language revitalisation is to strengthen the position of the language in terms of each component. These components are described further below, under individual headings although, in reality, they are interconnected and operate as an organic whole.

This report provides information about Māori language status; knowledge and acquisition; and use. It does not provide data about corpus or critical awareness because there are currently no sufficiently robust measures of these components of language health. Work is currently underway to develop a research programme about critical awareness (Te Puni Kōkiri) and corpus development (Te Taura Whiri).

STATUS

Language status, in the context of this report, refers to the position of the language within society. In the context of Māori language revitalisation, it is important to promote the status of Māori within society to create and sustain a positive environment for Māori language learning and use.

There are several components of language status, including: the attitudes of actual and potential speakers of the language; the attitudes of wider society; the promotion of the language in high status settings; and the willingness to invest in the growth and development of the language.

The attitudes of actual and potential Māori speakers towards the Māori language have a significant influence on their motivation to learn and use Māori. If these people have positive attitudes, they are likely to be highly motivated to learn and use Māori. On the other hand, the research evidence from the 1930s to the 1950s shows that, if people do not have positive attitudes towards the Māori language, they are unlikely to use and transmit their language skills to new generations regardless of how proficient they may be.

The attitudes of wider New Zealand society towards the Māori language have a significant impact on its status. Based on current data, it seems unlikely that this general population will engage significantly in Māori language acquisition and use in the immediate future. However, they can make a positive contribution to the health of the Māori language by creating a supportive environment for actual and potential Māori speakers to learn and use the Māori language. The attitudes of this general population towards the Māori language also influence willingness to invest in programmes and services that support the growth and development of the Māori language.



It is possible to promote positive attitudes towards the Māori language in society through using it in high status settings. In recent years, there has been a significant increase in the presence and use of the Māori language in mainstream media, in documents of state (for example, passports, census forms), and in Parliament.

The importance of strengthening Māori language use in key domains is described in Goal 5 of the Māori Language Strategy:

By 2028, the Māori language will be valued by all New Zealanders and there will be a common awareness of the need to protect the language.

It should be noted that behaviours do not necessarily follow attitudes, however. In some cases, Māori people have reported very positive attitudes towards the Māori language, but have not taken any action to realise the potential of their positive attitudes. This phenomenon is discussed further under the heading of critical awareness.

KNOWLEDGE AND ACQUISITION

Language knowledge, in the context of this report, refers to the proficiency of an individual in the four language skills of speaking, listening, reading and writing. In order to revitalise a language, it is necessary to establish and sustain a critical mass of people with the necessary language proficiency to use the language on a regular basis. Language proficiency exists on a continuum, from 'very high proficiency' to 'limited proficiency' to 'no proficiency'. The four skills develop at different rates along this continuum. People often develop the 'passive' language skills of listening and reading in advance of the 'active' language skills of speaking and writing. In terms of language revitalisation, it is important to ensure that people develop strong speaking and listening skills to support family and community language use.

In light of the history of the Māori language in the twentieth century, it is useful to note that nearly all Māori speakers are bilingual in Māori and English. Many of these people have learnt Māori as a second language. This impacts on their approach to language acquisition and subsequent patterns of language use.

There are two principal pathways to language acquisition: acquisition through formal education; and acquisition through informal family and community engagement. The different pathways produce different results. For example, informal family and community engagement supports the acquisition of colloquial, everyday language, whereas acquisition through formal education tends to focus on the language of the classroom. In addition, the timing and duration of language acquisition can have significant impacts on the proficiency and accent of the speakers.

Informal family and community language acquisition supports the process of intergenerational language transmission. In this process, the language is transferred from generation to generation through the normal familial exchanges of parents and children (and grandparents and grandchildren). This ensures that children have regular and iterative exposure to the language in



natural circumstances, and plays an important role in the socialisation of children so they grow to appreciate that the language is an ordinary part of everyday life.

The importance of language acquisition and knowledge is reflected in two goals of the Māori Language Strategy:

Goal 1: The majority of Māori will be able to speak Māori to some extent by 2028. There will be increases in the proficiency levels of people in speaking Māori, listening to Māori, reading Māori and writing in Māori.

Goal 3: By 2028, all Māori and other New Zealanders will have enhanced access to high quality Māori language education.

USE

Language use, in the context of this report, refers to the use of a language to undertake communicative tasks using one or more of the four language skills. Given that nearly all Māori speakers are bilingual in Māori and English, these people have a choice of which language to use in any given situation. It is possible to investigate and measure various aspects of language choice, that is, when people choose to use their Māori language skills, including:

- *Frequency.* It is possible to measure the frequency of Māori language use among different people in various contexts. In simple terms, the health of a language increases the more frequently that it is used.
- *Interlocutors.* This refers to the people that an individual may communicate with during the course of their daily life. Given the importance of intergenerational language transmission, there has been significant emphasis in Māori language revitalisation on language interactions between family members. This emphasis is reflected throughout this report.
- *Language Domains.* that is, the settings for language use. In sociolinguistic literature, the concept of domains refers to typical interactions between typical participants about typical subjects (as opposed to a strictly physical setting). The data from the HML 2006 survey focuses on the key settings at the community level and in Māori broadcasting.
- *Subject.* It is possible to measure the quantity and quality of language use by subject.
- *Quality.* It is also possible to measure the quality of Māori language use. For example, Te Taura Whiri undertakes regular quality assessments of Māori language broadcast on radio and television, and administers proficiency exams to ascertain the quality of individual Māori in the workforce. Quality assessment was not included within the scope of the research programmes undertaken by Te Puni Kōkiri. This work is an important focus for Te Taura Whiri.

It is important to note that language use is not an 'all-or-nothing' matter. It is possible for people to contribute to the health of the Māori language by using whatever Māori language skills they have as often as possible. For this reason, we have sought to collect and report information about various levels of Māori language use, including the category of 'some' Māori language use which includes Māori language use for less than 50% of the time.



The importance of strengthening Māori language use in key domains is described in Goal 2 of the Māori Language Strategy:

By 2028, Māori language use will be increased at marae, within Māori households, and other targeted domains. In these domains, the Māori language will be in common use.

CORPUS

The corpus of a language refers to the lexical and grammatical bases of the language *per se*. In order to revitalise a language, it must be furnished with the necessary vocabulary and sentence structures for its speakers to describe their everyday lived realities. Corpus development includes, inter alia:

- The development and promulgation of new vocabulary to describe new phenomena that have entered into modern life (for example, the internet, cellular phones, and digital technology).
- The establishment of a comprehensive record of the vocabulary of the language, and its spoken and written use in various contexts.
- The maintenance and promotion of regional and dialectal variations.

This report does not present data about corpus development, or the uptake of new vocabulary among Māori speakers. However, some substantial work has been undertaken to promote corpus development over the last five years. Te Taura Whiri has progressed the development of a monolingual Māori language dictionary. This dictionary is scheduled for publication in mid-2008, and will present the meanings of traditional and contemporary vocabulary in an authentic cultural and linguistic framework. The Ministry of Education has developed some detailed glossaries for new vocabulary in the fields of science and mathematics. In addition, the Māori Television Service has played an important role in disseminating new vocabulary to a wide audience of Māori speakers. Several iwi have been funded to research and collect examples of tribal dialects, often working in collaboration with the National Library of New Zealand to access heritage material, and the results of this research have been incorporated into resources and publications for tribal members.

CRITICAL AWARENESS

As noted earlier, nearly all Māori speakers are bilingual. They constantly face choices about whether to speak Māori or English. For the most part, these choices are unconscious. In the context of this report, critical awareness refers to consciousness about the choices faced by bilinguals, the impact of those choices, and access to strategies to implement those choices. If there are high levels of critical awareness among Māori speakers about the choices they have in terms of Māori language use, and the factors that impact on their choices, they will be more able to make informed decisions about the acquisition and use of the Māori language. To that end, it is possible to speculate that some Māori with positive attitudes towards the Māori language but low levels of Māori language acquisition and use may lack the critical awareness about how to translate their goodwill into meaningful behaviour.



There is no substantive data available about the critical awareness of potential and actual Māori speakers about Māori language issues. Accordingly, it is not possible to provide any detailed discussion about the overall state of Māori language critical awareness in 2006 in this report. However, it can be noted that there have been various activities undertaken to increase the critical awareness of potential and actual Māori speakers, including: the development of whānau and community language plans by various iwi; a publication programme undertaken by Te Taura Whiri to disseminate important information to whānau; and the establishment of a network of Māori language whānau mentors in a three year pilot programme.

Some further research is being developed to identify options for collecting data of this nature to enable some measurement of the levels of critical awareness among the Māori population over time.

PART THREE: KEY FINDINGS

This section outlines the key findings with regard to Māori language status; knowledge and acquisition; and use.

MĀORI LANGUAGE STATUS

As noted earlier, language status refers to the position of a language within society. In the context of Māori language revitalisation, it is necessary to promote the status of the Māori language within society to create and sustain a positive environment for Māori language learning and use.

Among the Māori population, the attitudes of actual and potential Māori speakers towards the Māori language have a significant influence on their motivation to learn and use Māori. Among non-Māori, their attitudes towards the Māori language contribute to the development of a positive linguistic environment for Māori speakers.

Drawing on data from the Attitudes surveys of 2000 and 2006²⁰, this part of the report looks at the status of the Māori language among Māori and non Māori. It also examines shifts in the attitudes of Māori and non-Māori towards the role of Government in language revitalisation.

Value of the Māori Language Among Māori

Between 2000 and 2006, there were positive shifts in the value placed on the Māori language by Māori people. The Attitudes surveys grouped the Māori respondents based on their overall values towards the Māori language. The three groups were:

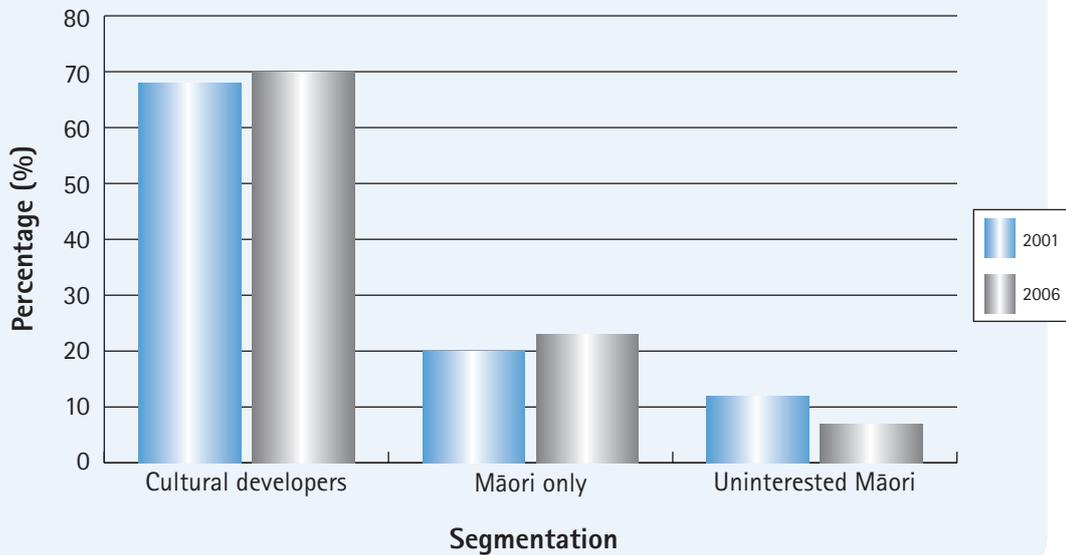
- *Cultural Developers* – people who are willing to share and progress their knowledge of Māori language and culture with all ethnic groups;
- *Māori Only* – people who tend to have the view that Māori language and culture are the exclusive domains of Māori people; and
- *Uninterested Māori* – this group place very little importance on engaging with the Māori language and culture.

Figure 1 shows the changes among these groups between 2000 and 2006. Although *Cultural Developers* and *Māori Only* groups increased only slightly from 2000, the *Uninterested Māori* group significantly decreased by 5 percentage points. This is a positive trend for Māori language revitalisation which shows that, overall, Māori people consistently place high value on the Māori language.

20. For more detailed findings about these surveys refer to reports published by Te Puni Kokiri in 2000 and 2006 at www.tpk.govt.nz



FIGURE 1: CHANGES IN VALUES SEGMENTATION AMONGST MĀORI ADULTS



Source: Attitudes Survey 2000, Attitudes Survey 2006.

Specific Shifts

There have been positive shifts among Māori people in response to some specific value statements about the Māori culture in general, and attitudes towards various aspects of Māori language acquisition and use.

TABLE 1 – CHANGES IN ATTITUDES OF MĀORI ADULTS TOWARDS THE MĀORI LANGUAGE BETWEEN 2000 AND 2006

Category	Value statements	% in 2000	% in 2006	shift
New Zealand identity and Māori culture	The more New Zealanders that understand the Māori culture, the less racial tension we would have	76	81	+5
	Māori culture is part of everybody's heritage	61	68	+7
	I really want to be involved with things to do with the Māori culture	73	84	+11



Language acquisition and use	It is a good thing that Māori people speak Māori on the Marae and at home	94	98	+4
	It is a good thing that Māori people speak Māori in public places or at work	68	94	+26
	Māori should be a compulsory school subject for Māori children	41	61	+20
	All Māori should make an effort to learn to speak Māori	63	77	+14
	Learning Māori is a high priority for me	56	66	+10

Source: Attitudes Survey 2000, Attitudes Survey 2006.

New Zealand Identity and Māori Culture

More Māori now consider that Māori culture has a place in New Zealand's cultural identity. There has also been an increase of 11 percentage points (from 73% to 84%) in the proportion of Māori who want to be involved in things to do with Māori culture.

Language Acquisition and Use

Table 1 shows there has been a significant increase in support for the use of the Māori language in public among Māori from 68% in 2000 to 94% in 2006. There has been an increase in the proportion of Māori who agree that all Māori should make an effort to learn to speak Māori (from 63% to 77%). However, only 66% consider learning the Māori language to be a high priority for themselves. This is an example of the difference between attitudes which lead to active engagement or passive support. As previously mentioned, Māori language health requires actual and potential Māori speakers to take positive steps to increase their Māori language proficiency and use.

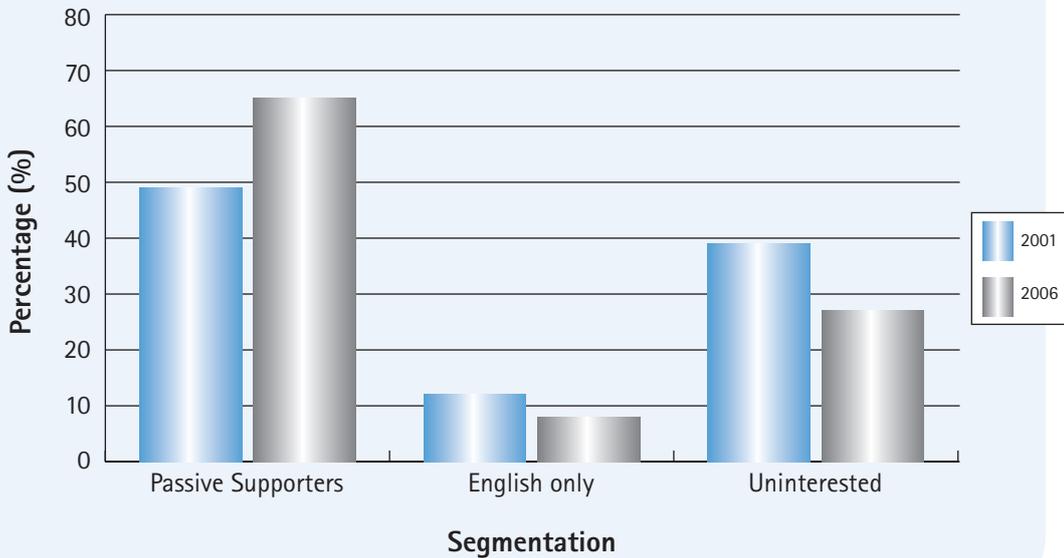
Value of the Māori Language among Non-Māori

Between 2000 and 2006 there were also positive shifts in the value placed on the Māori language by non-Māori. As with the Māori respondents, the Attitudes surveys grouped non-Māori respondents based on their overall values towards the Māori language. The three groups were:

- *Passive Supporters* – non-Māori who are open to greater use of the Māori language. They are considered 'passive' supporters primarily because they are not engaged with the Māori language;
- *English Only* – people who fear their culture will be dominated by Māori language and culture; and
- *Uninterested* – non-Māori that place no value in other cultures, although generally they are tolerant of Māori language and culture, as long as it doesn't impede their lives.



FIGURE 2: CHANGES IN VALUES SEGMENTATION AMONGST NON-MĀORI ADULTS



Source: Attitudes Survey 2000, Attitudes Survey 2006.

Figure 2 shows the changes amongst these groups between 2000 and 2006. The *Passive Supporters* group increased over the six-year period. The *English Only* and *Uninterested* groups have both decreased. As with Māori respondents, a positive trend is emerging whereby the status of the Māori language has increased amongst non-Māori since 2000.

Specific Shifts

There have been positive shifts among non-Māori people in response to some specific value statements about the Māori culture in general, and in attitudes towards various aspects of Māori language acquisition and use.

New Zealand Identity and Māori Culture

Table 2 shows that there has been a significant increase in support for the proposition that 'Māori culture is part of everybody's heritage' among non-Māori, from 59% to 69%. In addition, there has been an increase in the proportion of non-Māori who want to be involved in Māori culture.

Language Acquisition and Use

There has been a significant increase in support for the use of the Māori language in public among non-Māori, from 40% to 80%. In addition, there is increasing support for the idea that 'all Māori should make an effort to learn Māori', with an increase of 6 percentage points from 2000 (51%) to 2006 (57%). However, non-Māori remain unlikely to prioritise learning for themselves, with only 15% indicating that 'learning Māori is a high priority for me'.



TABLE 2 – CHANGES IN ATTITUDES OF NON-MĀORI ADULTS TOWARDS THE MĀORI LANGUAGE BETWEEN 2000 AND 2006

Category	Value statements	% in 2000	% in 2006	shift
New Zealand identity and Māori culture	The more New Zealanders that understand the Māori culture, the less racial tension we would have.	57	67	+10
	Māori culture is part of everybody's heritage.	59	69	+10
	I really want to be involved with things to do with the Māori culture.	25	35	+10
Language acquisition and use	It is a good thing that Māori people speak Māori on the marae and at home.	90	96	+6
	It is a good thing that Māori people speak Māori in public places or at work.	40	80	+40
	Māori should be a compulsory school subject for Māori children.	21	43	+22
	All Māori should make an effort to learn to speak Māori.	51	57	+6
	Learning Māori is a high priority for me.	11	15	+4

Source: Attitudes Survey 2000, Attitudes Survey 2006.

Role of Government in Māori Language Revitalisation

Support from Māori and non-Māori for Government to play a significant role in supporting the growth and development of the Māori language is increasing. Tables 3 and 4 show the proportional increase of agreement to various statements about the roles of Government in language acquisition and use in various contexts.

TABLE 3 – MĀORI SUPPORT FOR THE ROLE OF GOVERNMENT IN MĀORI LANGUAGE REVITALISATION 2000-2006.

Value statements	% in 2000	% in 2006	shift
The Government should encourage the use of Māori in everyday situations such as in the home or on the marae.	58	81	+23
The Government should encourage the use of Māori on ceremonial occasions such as public welcomes for dignitaries.	88	91	+3
It would be good if Government departments could conduct business in Māori if requested.	74	80	+6
It is important that the Government takes a role in recording how well the Māori language is doing.	77	88	+11
It is only right that signage is in both Māori and English.	71	78	+7

Source: Attitudes Survey 2000, Attitudes Survey 2006.



TABLE 4 – NON-MĀORI SUPPORT FOR THE ROLE OF GOVERNMENT IN MĀORI LANGUAGE REVITALISATION 2000–2006.

Value statements	% in 2000	% in 2006	shift
The Government should encourage the use of Māori in everyday situations such as in the home or on the marae.	25	59	+34
The Government should encourage the use of Māori on ceremonial occasions such as public welcomes for dignitaries.	69	75	+6
It would be good if Government departments could conduct business in Māori if requested.	48	54	+6
It is important that the Government takes a role in recording how well the Māori language is doing.	63	76	+13
It is only right that signage is in both Māori and English	46	54	+8

Source: Attitudes Survey 2000, Attitudes Survey 2006.

While Māori are more likely than non-Māori to agree with the statements in the tables above, the largest shifts between 2000 and 2006 have occurred amongst non-Māori. Since 2000, non-Māori support of Government encouragement of Māori language use in everyday situations has increased by 34 percentage points. Similarly, non-Māori support for recording the health of the Māori language by Government has increased by 13 percentage points.

Support for Māori Language Broadcasting

In the Attitudes Survey 2000, respondents were asked if the Government had a role to play in encouraging more Māori to be spoken on radio and television. Three quarters of Māori respondents agreed (76%), while less than half of non-Māori agreed (41%). By 2006, the Māori Television Service was established and the Attitudes Survey 2006 asked respondents if the Government's broadcasting initiatives, such as Māori TV and Māori radio stations, were a good thing. Māori support for both initiatives reached an overwhelming 95% of Māori respondents for both initiatives. Non-Māori support was also significant, with around three quarters of respondents agreeing that Government support of both initiatives was important (75% and 70% support from non-Māori for Māori radio and Māori television respectively).

MĀORI LANGUAGE KNOWLEDGE AND ACQUISITION

As noted earlier, language knowledge refers to proficiency in the four language skills of speaking, listening, reading and writing. Like all languages, in order to revitalise the Māori language it is necessary to establish and sustain a critical mass of people with the necessary language proficiency to use the language on a regular basis. Also, in terms of language revitalisation, it is particularly important to ensure that people develop strong speaking and listening skills to support family and community language use.

Drawing on data from the HML 2001 and 2006 surveys and Census 1996, 2001 and 2006, this part of the report looks at Māori language acquisition and knowledge. In particular, it looks at changes in competency levels for speaking, listening, reading and writing between 2001 and 2006. It also looks at how and where people are acquiring the language.



Prominence of the Māori Language

The Māori language is a language of a minority within the entire population of New Zealand. Table 5 below shows that only 4% of the total New Zealand population indicated through the 2006 Census measure that they had conversational abilities in the Māori language.

TABLE 5: NUMBERS OF MĀORI SPEAKERS IN NEW ZEALAND AS AT 2006

	Able to speak Māori	Total population	% of speakers in population
Māori	131,622	565,326	23%
Non-Māori	25,881	3,462,618	1%
Total	157,503	4,027,947	4%

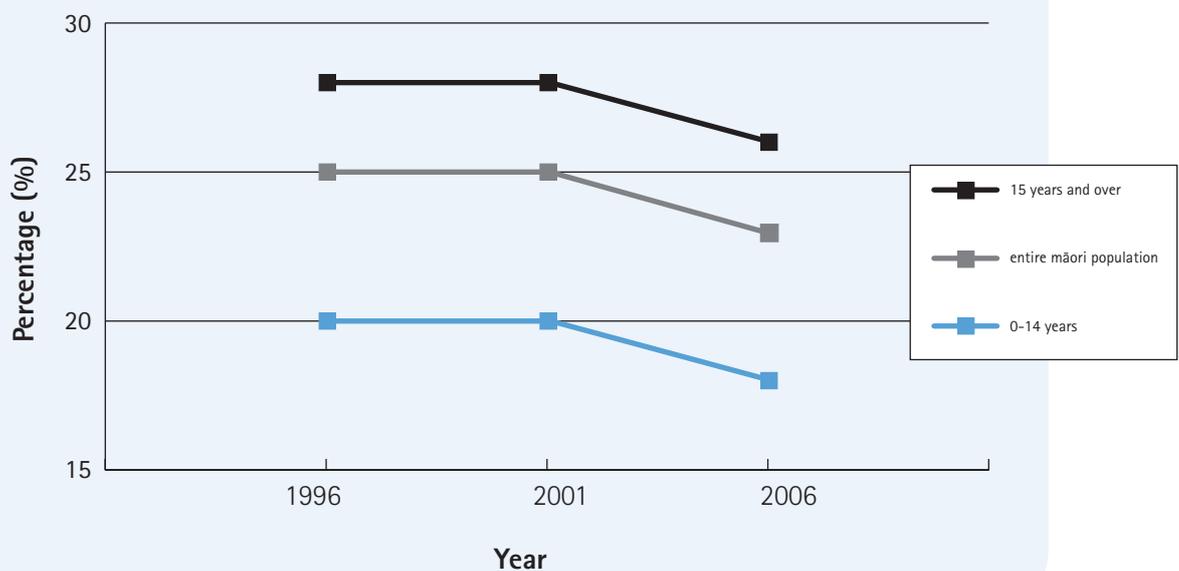
Source: Census 2006

The Māori Language Rate

In the 2006 Census, 565,300 people living in New Zealand identified as Māori, with 131,600 of these people saying they were able to converse in Māori 'about a lot of everyday things'. This results in a national Māori language rate of 23%. For adults (people aged over 15) the Māori language rate is 26%, or 96,500 people within the Māori adult population of 365,400.

Figure 3 shows that, based on Census data, the Māori language rate has fallen slightly since 2001.

FIGURE 3: MĀORI LANGUAGE RATE FOR THE MĀORI POPULATION



Source: Census 1996, Census 2001, Census 2006.



The HML surveys provide another measure of Māori adults with Māori language competencies. The HML surveys investigate Māori language proficiency in more depth than the Census, by separately investigating the four language proficiencies, and placing these on a proficiency scale. Using the results from responses to each of the proficiencies areas, the HML surveys also provide a measure of overall proficiency.²¹

The HML 2006 Survey found that 14% of Māori adults could speak Māori 'well or very well' and a further 13% could speak Māori 'fairly well'. This provides a combined figure of 27% which is comparable with the Māori language rate from the 2006 Census. The HML 2006 Survey found that there had been an increase in these proficiency categories since 2001 (from 9% to 14% for the 'well or very well' category and from 11% to 13% in the 'fairly well' category).²²

The reason there are differences in measuring the number of Māori adults with Māori language proficiencies is that different approaches are used to collect data for the Census and the HML surveys. As noted in the introduction to this report, the HML surveys involve face-to-face interviews, in either Māori or English, specifically focusing on Māori language competencies. The Census involves people completing a questionnaire on their own and contains a single question about language knowledge.²³ Also, the Census question is general in nature and more open to different interpretations. Accordingly, the HML surveys provide a fuller picture of Māori language proficiency among Māori adults.

Age Groupings

There are significant differences in the proportion of people with Māori language competencies across age groups. Using 2006 Census data, for those people aged up to fifty-five the Māori speaking rate is 21%, whereas for those people fifty-five or older the rate is 41%. While the older generation records the highest proportion of people with Māori language competencies, this generation is actually a small cohort of 54,600 people. Because of the smaller size of this group, there are actually more Māori speakers in each of the younger age groupings, as is shown in Table 6.

TABLE 6: COMPETENCY RATES OF MĀORI SPEAKERS 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	35,148	199,920	18%	27%
15 - 34	40,965	178,869	23%	31%
35 - 54	33,324	131,967	25%	25%
55+	22,182	54,567	41%	17%
			Total	100%

Source: Census 2006.

21. Overall proficiency is a derived value. It is the average value of speaking proficiency level * 2, listening proficiency level * 2, written proficiency level * 1, and reading proficiency level * 1.

22. In the HML Surveys, respondents were asked to self-identify their level of proficiency from the following categories: 'very well'; 'well'; 'fairly well'; 'not very well'; and 'no more than a few words or phrases'. Appendix One provides a detailed explanation of the levels assigned to each category.

23. The question asked in the 2006 Census was 'In which language/s could you have a conversation about a lot of everyday things?', or, 'He aha ngā reo e taea e koe te kōrero e pā ana ki ngā kaupapa māmā noa iho?'



Gender

The 2006 Census data found that Māori women are slightly more likely to speak Māori than Māori men, with 53% of people with Māori language competencies being women. There is little change from this pattern throughout the age groups.

Iwi Kāinga

Māori speakers associate with a wide variety of iwi. Of iwi with over 1000 Māori speakers, the four iwi with the highest rates of Māori language proficiency identified from Census 2006 were:

- Te Whānau ā Apanui (39%);
- Tūhoe (39%);
- Rongomaiwahine (35%); and
- Ngāti Haua (Waikato) (35%).

Because many people affiliate with more than one iwi, some speakers will be included in a number of iwi groupings. Appendix Two provides a full list of iwi language rates derived from the Census measure.

Regional Variances

There are regional variances in the Māori language rate. The Census measure shows that the proportions of Māori are generally highest in the northern regions. Census 2006 data shows that Waiariki has a regional language rate of 30%, Te Taitokerau has a regional language rate of 28% and Waikato has a regional rate of 25% (see Table 7).

TABLE 7: MĀORI 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 / Tākitimu	16,500	62,300	26%
Te Taihauāuru	11,300	48,500	23%
Te Upoko o Te Ika / Te Tau Ihu	14,600	67,300	22%
Te Waipounamu	9,900	62,300	16%

Source: Census 2006

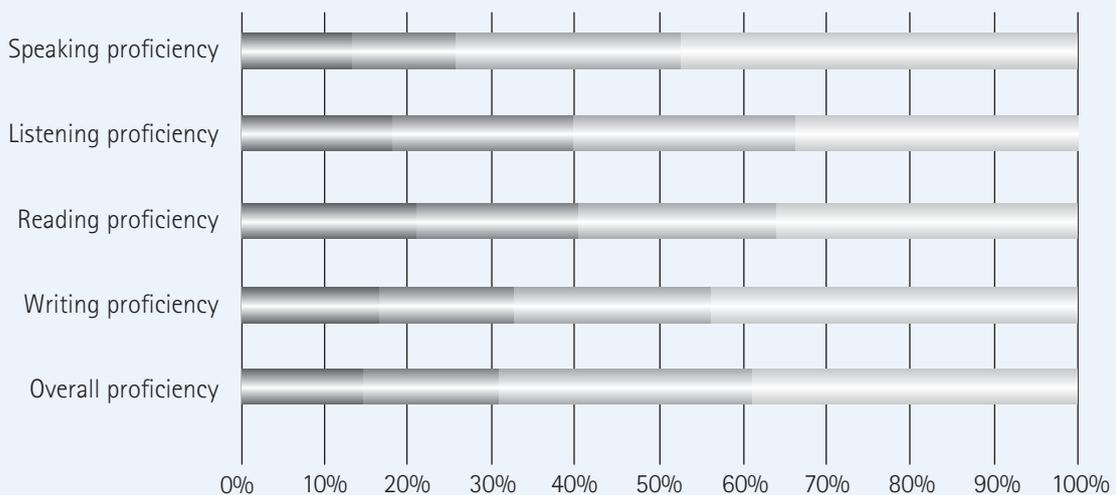


Māori Language Proficiencies

Types of Language Proficiencies

The HML surveys provide information on all of the language proficiencies. In language learning, the passive language proficiencies of reading and listening typically develop faster than the active proficiencies of speaking and writing. This is reflected in the HML 2006 Survey which finds that there are more people able to listen and read in Māori than able to speak or write in it. The HML surveys also bring together these individual proficiencies to assess overall proficiency. Overall proficiency is a more accurate indicator of language competencies than just speaking or conversational abilities because the four language skills operate in unison in an individual.²⁴ Figure 4 below provides a summary picture of Māori language proficiencies from the HML 2006 Survey.

FIGURE 4: MĀORI LANGUAGE PROFICIENCIES



Source: HML 2006 Survey.



24. Overall proficiency is a derived value. It is the average value of speaking proficiency level * 2, listening proficiency level * 2, written proficiency level * 1, and reading proficiency level * 1.



The finding that higher levels of passive language competencies exist suggests that there is likely to be a level of latent Māori language knowledge among the Māori population. That is, there is a significant group who can comprehend the Māori language but are perhaps not able to easily express themselves in it. 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. It is possible these passive skills could be activated to increase speaking and written proficiency levels.

Māori Language Shifts from 2001 to 2006

Data from the HML surveys indicates that from 2001 to 2006 there has been an increase in Māori language proficiency levels, as set out in Tables 8 and 9.

TABLE 8: CHANGES IN SPEAKING AND LISTENING PROFICIENCY OF MĀORI ADULTS BETWEEN 2001 AND 2006.

Proficiency level	Percentage of Māori Adults					
	Speaking			Listening		
	2001	2006	Shift	2001	2006	Shift
Well/Very well	9%	14%	+5	15%	21%	+6
Fairly well	11%	13%	+2	18%	22%	+4
Not very well	22%	24%	+2	25%	23%	-2
No more than a few words or phrases	58%	49%	-9	42%	34%	-8

Source: HML 2001 Survey, HML 2006 Survey.

TABLE 9: CHANGES IN READING AND WRITING PROFICIENCY OF MĀORI ADULTS BETWEEN 2001 AND 2006.

Proficiency level	Percentage of Māori Adults					
	Reading			Writing		
	2001	2006	Shift	2001	2006	Shift
Well/Very well	13%	21%	+8	11%	17%	+6
Fairly well	16%	19%	+3	13%	15%	+2
Not very well	25%	23%	-2	20%	23%	+3
No more than a few words or phrases	46%	37%	-9	56%	45%	-11

Source: HML 2001 Survey, HML 2006 Survey.

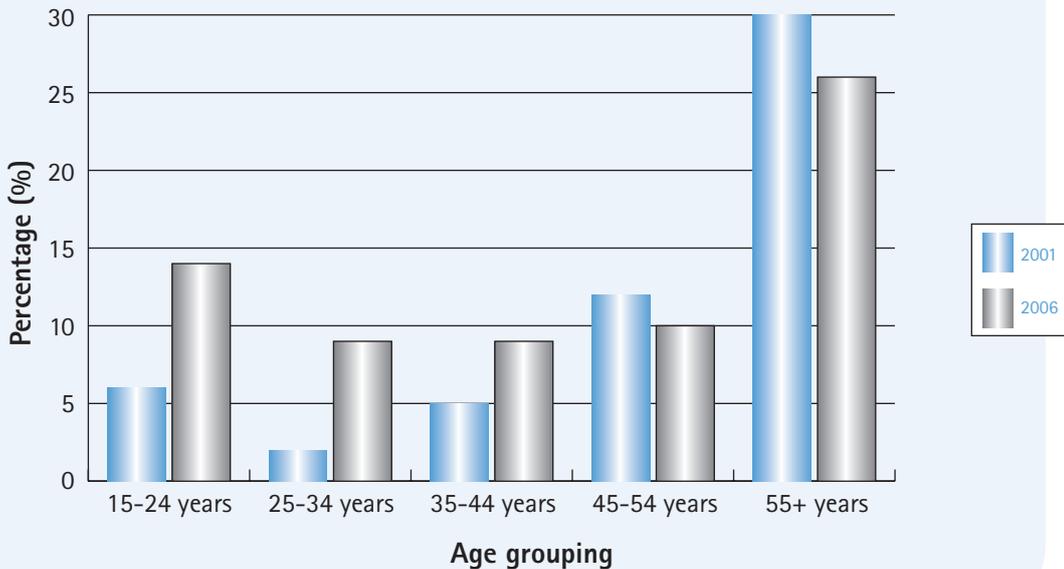


The results indicate that since 2001:

- there has been an increase of 9 percentage points in the number of Māori adults who can speak Māori to some extent;
- there has been an increase of 8 percentage points in the number of Māori adults who can understand spoken Māori to some extent;
- there has been an increase of 9 percentage points in the number of Māori adults who can read Māori to some extent; and
- there has been an increase of 11 percentage points in the number of Māori adults who can write Māori to some extent.

There have also been significant shifts in the distribution of proficiency levels amongst age groups (see Figure 5). It is notable that the number of people who can speak Māori well or very well more than doubled in the 15-24 and 25-34 year age groups.

FIGURE 5: CHANGES IN SPEAKING PROFICIENCY FOR MĀORI ADULTS WHO SPEAK WELL OR VERY WELL



Source: HML 2001 Survey, HML 2006 Survey.

Changes in language skill proficiency are most likely the result of participation in activities that support language acquisition, for example, in formal educational settings or community-based education settings, alongside informal learning in the home.

Language Acquisition

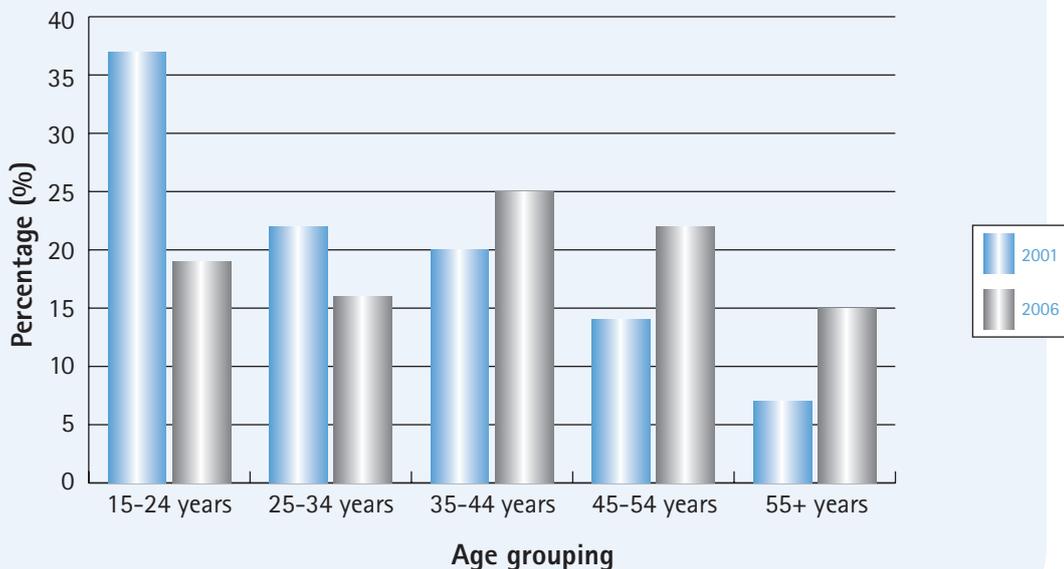
The HML 2006 Survey asked respondents to indicate how they had learnt to speak Māori. A variety of responses were received, including in the home, through family and friends, in the workplace, through formal education and through community-based education. The breadth of



responses suggests acquisition of the Māori language occurs through involvement in a number of simultaneous language acquisition activities. For example, a person may be enrolled in a community-based language learning programme and also be learning through discussions with relatives with equal or greater proficiency than themselves.

The HML surveys show that in 2001, younger respondents were more likely to have taken a Māori language class in the 12 months leading up to the date surveyed. By 2006, participation was more likely among respondents in the older age groups.

FIGURE 6: PARTICIPATION OF RESPONDENTS IN MĀORI LANGUAGE COURSE



Source: HML 2001 Survey, HML 2006 Survey.

Many 2006 respondents who had undertaken a language learning course in the past 12 months also reported to have learnt in other ways. Popular responses included by listening/watching Māori TV/radio (47%), conversing with family (44%), listening and talking to neighbours, friends or people at hui (43%) and through waiata/songs (39%).

Acquisition Opportunities through Formal Education

Statistical information from the Ministry of Education also reveals trends in language participation in Māori language education since 2001.

Between 2001 and 2006, there was a decrease in the number of Māori medium early childhood education services (from 606 services to 535). There was a corresponding decrease in the number of Māori children enrolled in these services (from 9,910 enrolments to 9,811).



Within the compulsory education sector (primary to secondary schooling), there have been similar shifts in Māori medium providers and engagement. Data from 2006 shows that there was an overall decrease in the number of Māori medium education services since 2001 (from 438 services to 421). However, this decrease relates to numbers of schools with a bilingual class. There was, in fact, an increase in the number of immersion schools (including kura kaupapa) and schools with immersion classes. At present, around 26,340 of Māori students (16%) are educated in these Māori-medium settings, compared to 17% of Māori students in 2001.

The Ministry of Education report *He Tini Manu Reo: Learning Te Reo Māori Through Tertiary Education* provides a picture of adult Māori language learners for the period 2001–2005. Since 2001, over 100,000 people have engaged in language learning at tertiary education institutions. Prior to 2001, the numbers of tertiary-level Māori language learners increased slightly every year, but the increases following 2001 have been significant and enrolment numbers have reached unprecedented highs.

The Ministry of Education notes that for the period of 2001–2005, learners were most likely to be female, Māori and aged between 20 and 44 years. The report concludes that the primary contribution of the tertiary education sector to Māori language acquisition has been to increase the number of people with a basic understanding of the language. Most learners in this period were enrolled in non-formal or level 4 certificate programmes, requiring little or no previous Māori language experience.

MĀORI LANGUAGE USE

As discussed previously, language use refers to the use of a language to undertake communicative tasks using one or more of the four language skills. Given that nearly all Māori speakers are bilingual in Māori and English, these people have a choice of which language to use in any given situation. It is possible to investigate and measure various aspects of Māori language choice including frequency, interlocutors, language domains, subject and quality.

From the 1990s, there has been growing recognition of the central role that home and community language acquisition and use has on Māori language development. Language revitalisation research has found that learning and speaking Māori needs to be promoted as a whānau activity, in order to generate intergenerational language transmission.²⁵ Community settings can also play an important role in language development and revitalisation. Community institutions such as marae, sport clubs and religious groups can be bastions that reinforce and normalise the place of the Māori language in Māori society.

This part of the report draws on data from HML surveys of 2001 and 2006 and the 2006 Census. Specifically, it considers the extent that the language is being used in home and community contexts.

25. Te Taura Whiri, 2007, p. 2.



Māori Language Usage Opportunities in Homes

Speaking Māori

Information from the 2006 Census

The 2006 Census shows that the Māori population lives within 223,914 households. Most (57%) lived in households comprised of one whānau with adults and children in the household. A further 36% live in households with adults only, either as couples, sole occupants, or groups of adults (e.g. flatmates). Around 6% of Māori live in households comprising multiple whānau.

Table 10 shows where the Māori speaking population is located within household groupings. As shown, 34% of Māori households have at least one Māori speaker (75,408 households). This means that within the remaining 66% (148,506) of households, there is no possibility of Māori language use in normal household life among the usually resident household members.

TABLE 10: MĀORI SPEAKERS IN HOUSEHOLDS

Household type	No. of households with a Māori speaker	% with a Māori speaker
Adults only	24,042	30%
Single whānau	44,136	34%
Multiple whānau	7,230	23%
Total	75,408	34%

Source: Census 2006

Another way to assess opportunities for intergenerational language transmission is looking at households where there are younger and older speakers of Māori.²⁶ The Census shows that in households with parents and children/young people, 36% (90,300) of parents reported that they can speak Māori. Or from another perspective, 28% (61,300) 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 a level of intergenerational transmission from parents or other adults.

Table 11 below 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 years. As shown, 8% of these households have both children and adults who are able to converse in the Māori language. Also shown is that in 18% of these households, only adults can converse in Māori. A further finding is that 7% of households have children able to converse in Māori, but no adults in the household who are able to reciprocate. This shows that some children are learning the Māori language outside of their normal home environment, through formal education.

26. For this part of the report children or dependants are those younger than 18 years living in a household with adults.


TABLE 11: MIX OF ADULT AND CHILD SPEAKERS OF TE REO MĀORI IN HOUSEHOLDS.

	Young people (less than 18) able to converse in Māori in the household	No young people (less than 18) able to converse in Māori in the household
Adult speakers of Māori in the household	8%	18%
	11,268 households	25,635 households
No adult speakers of Māori in the household	7%	67%
	9,321 households	96,303 households

Source: Census 2006.

Information from the HML 2001 and 2006 Surveys

The HML surveys investigated use of the Māori language in the home, specifically to provide information on who is speaking Māori to whom, and how frequently. The surveys identified three categories of household usage:

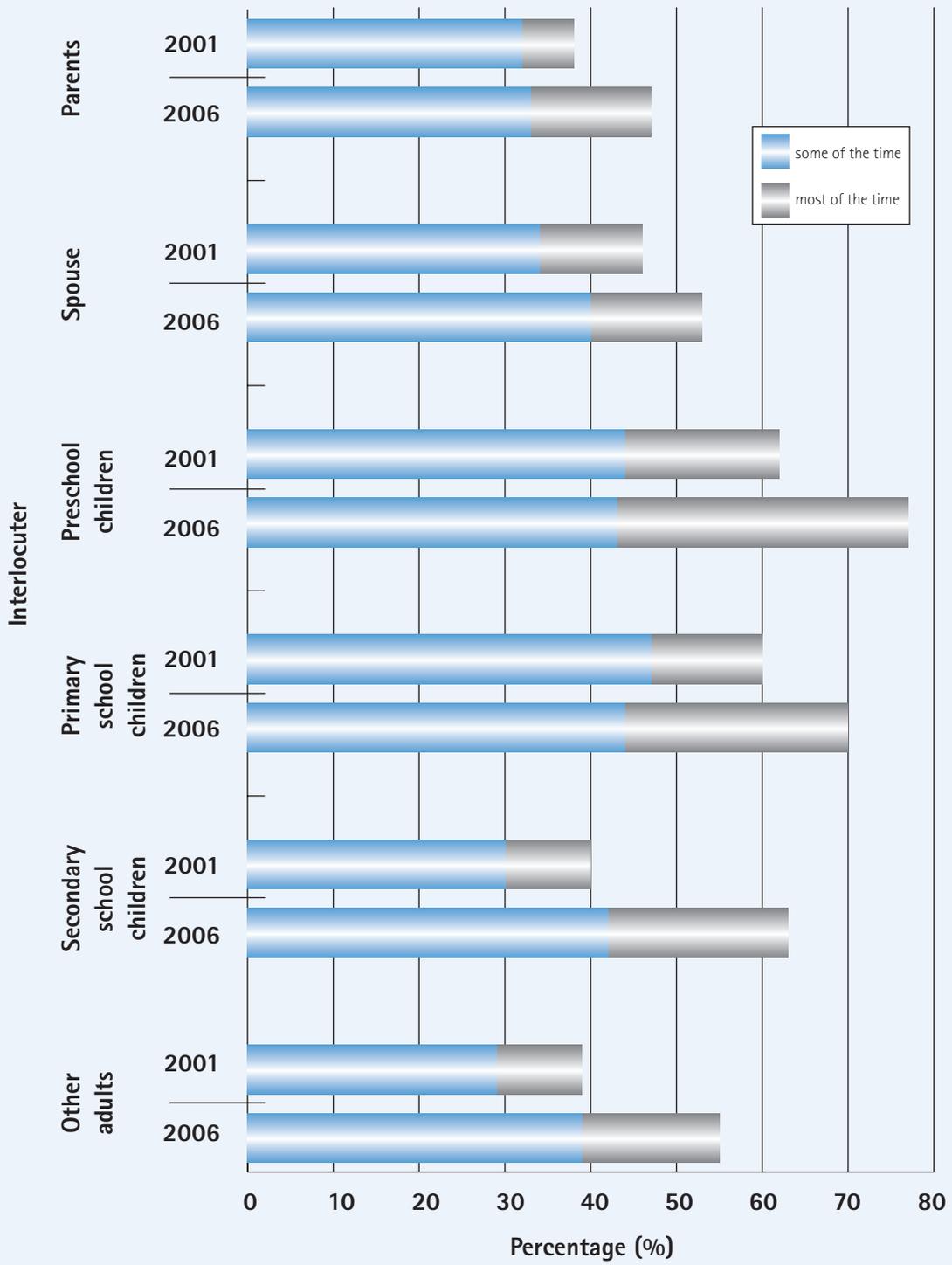
- no Māori language is used with various interlocutors;
- some Māori language is used with various interlocutors (but it not the prevalent household language, and is used in less than 50% of household communications); and
- the Māori language is used in most, 50% or more, communications with various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

Results indicate that since 2001 there has been an increase in Māori language use within household settings. The greatest increases have been seen in the amount of Māori language use by adults with children in the home, as follows (see Figure 7):

- In 2006, 34% of Māori adults used the Māori language as a significant language of communication with their pre-school children. This is an increase of 12 percentage points, up from 18% in 2001. A further 43% made some use of the Māori language in their interaction with their infants.
- In 2006, 26% of Māori adults used the Māori language as a significant language of communication with their primary school-aged children. This is an increase of 13 percentage points, up from only 13% in 2001. A further 44% made some use of the Māori language in their interaction with their primary school-aged children.
- In 2006, 21% of Māori adults used the Māori language as a significant language of communication with their secondary school-aged children. This is an increase of 11 percentage points, up from 10% in 2001. A further 42% made some use of the Māori language in their interaction with their secondary school-aged children.



FIGURE 7: MĀORI LANGUAGE USE BY MĀORI ADULTS IN THE HOME



Source: HML 2001 Survey, HML 2006 Survey.



This data presents a positive picture 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.

Listening to Māori

Māori Broadcasting

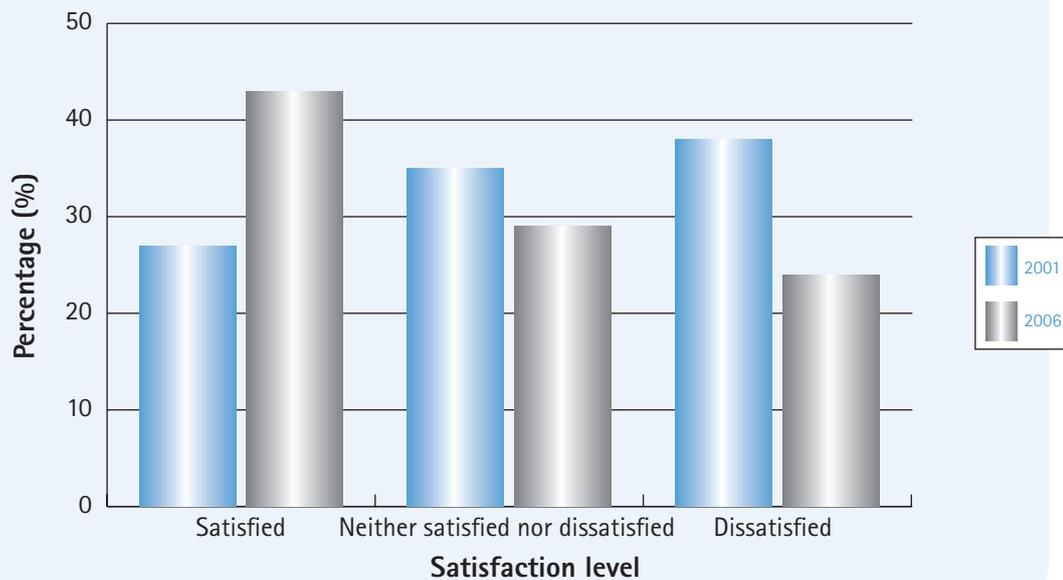
As discussed in Part One of this report, significant developments in the area of Māori broadcasting have occurred in the last five years. This has resulted in increased opportunities to practice and use Māori language listening skills. Data from the HML 2006 Survey indicated that in the four weeks prior to being interviewed:

- 85% of Māori adults who could receive a Māori radio station had tuned in to listen. This is an increase of 12 percentage points since 2001.
- 71% of Māori adults watched Māori language programming on mainstream television.
- 56% of those who received Māori television tuned in to watch its programmes.

In terms of television broadcasting, there is also a noteworthy change in the level of satisfaction with Māori programming available (see Figure 8). Since 2001, the amount of Māori adults who are satisfied with the amount of Māori programming available on television has increased by 16 percentage points. While this is not yet a majority, it still indicates a significant positive shift in satisfaction with the volume of Māori language content in broadcasting sector.

Overall, these listening statistics indicate that there has been growth in the opportunities and use of listening skills in the past five years.

FIGURE 8: SATISFACTION OF MĀORI ADULTS WITH OVERALL LEVEL OF MĀORI PROGRAMMING ON TELEVISION



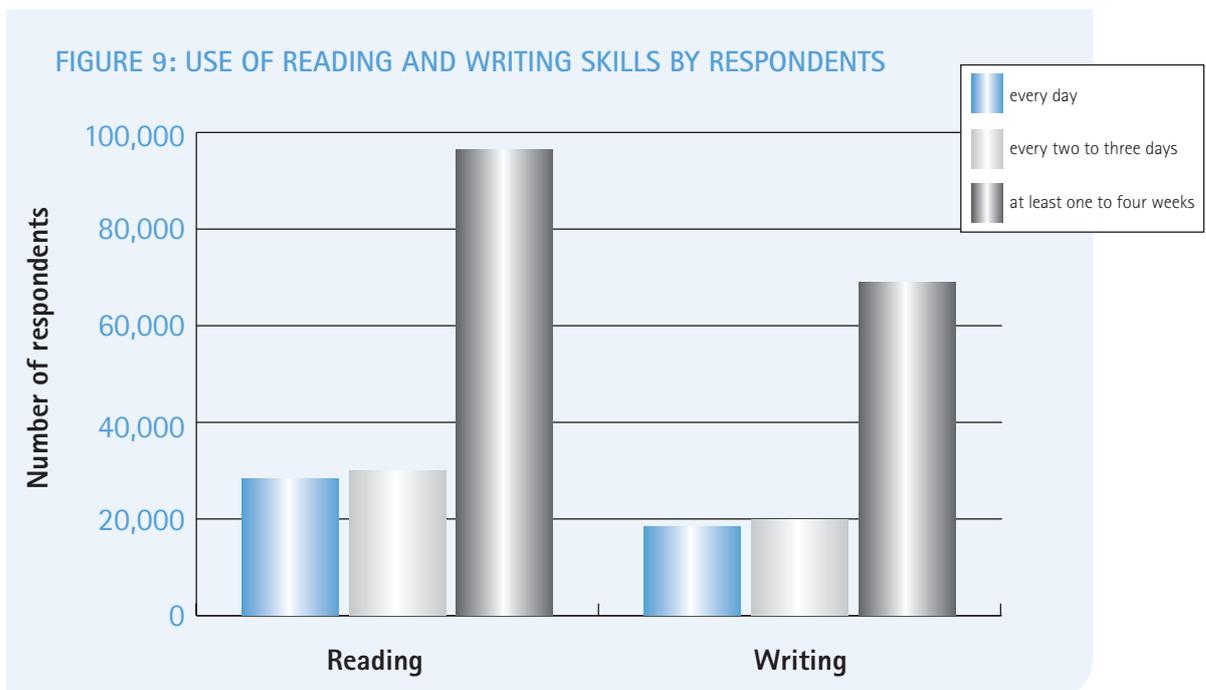
Source: HML 2001 Survey, HML 2006 Survey.



Reading and Writing Māori

Māori language reading and writing competencies are not used as often as speaking and listening skills but are, of course, still vitally important language usage skills. The HML 2006 Survey shows that around 28,400 Māori will draw upon their Māori language reading competencies on a daily basis. For written language usage this daily figure reduces to 18,500. Information on reading and writing usage is provided in Figure 9.

The types of Māori language materials being read in 2006 were not significantly different from in 2001. Three of the most common materials were pamphlets, children's books and magazines. Two other common materials amongst respondents in 2006 were family history materials and dictionaries. Neither of these two options were individually categorised in the HML 2001 Survey so comparisons between this data cannot be made. The most significant changes have been the increase in reading of emails in Māori, (up from 8% in 2001 to 15% in 2006), and in the increase in reading Māori on internet sites, (up from 9% in 2001 to 16% in 2006).



Source: HML 2006 Survey

The types of Māori language materials being written by 2006 respondents were similar to those in 2001. The common types of material written were letters, emails and course-related work. Written emails recorded the biggest increase (from 10% in 2001 to 17% in 2006).

Reading and writing statistics reflect the increasing use of technology in the reading and writing practices of respondents. It will be important for future language revitalisation activities to appropriately draw upon new technologies for communication.



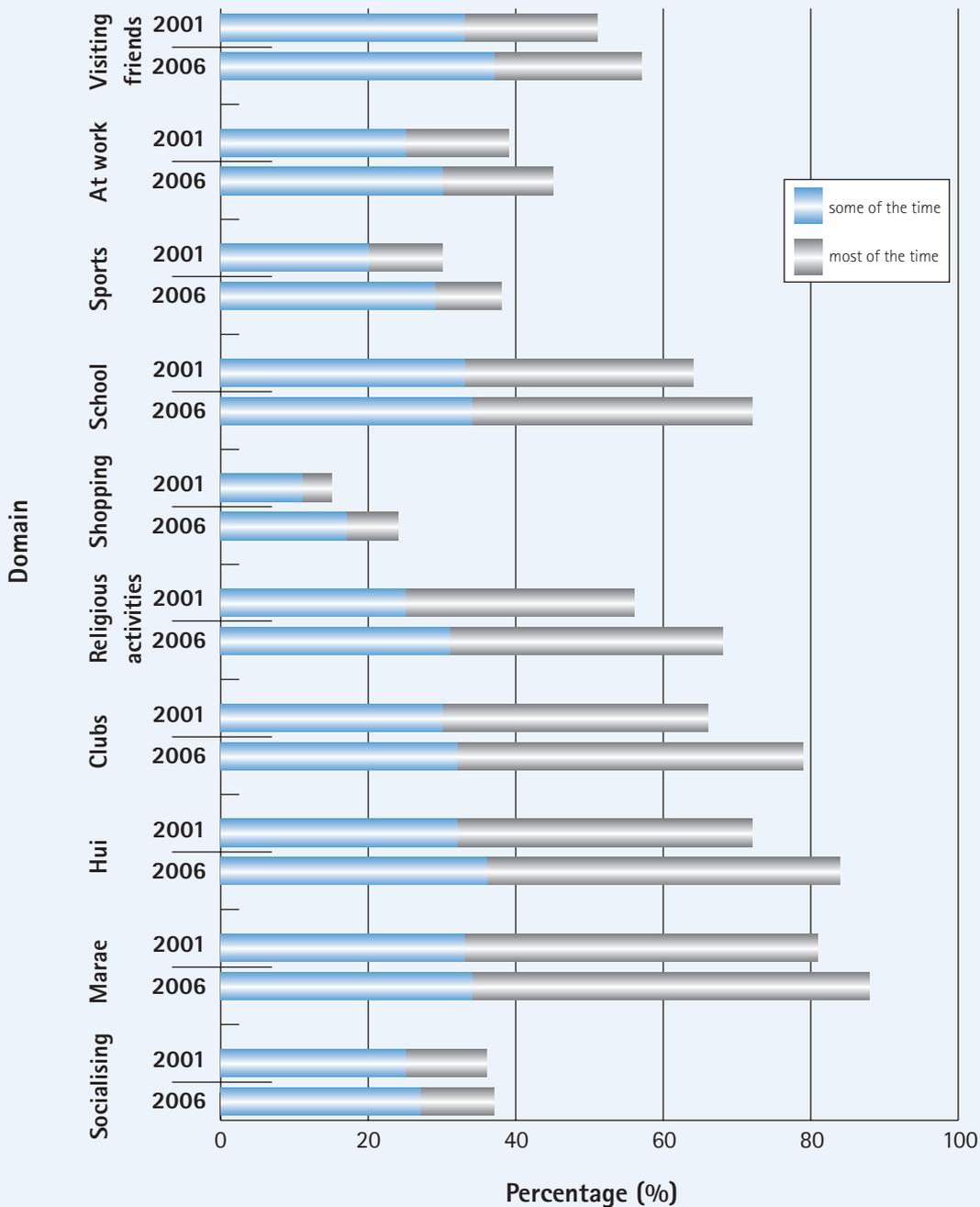
Māori Language Usage Opportunities in the Community

Speaking Māori

Data from the HML 2006 Survey shows that there have also been positive shifts in Māori language use with more Māori language being spoken in community domains (see Figure 10). In particular, there are high levels of Māori language usage in domains where Māori cultural and protocols are dominant, such as at marae, or during hui, or religious activities. For example, in 2006:

- 37% of people taking part in religious activities spoke Māori for half or more of the time.
- 48% of people participating in meetings or hui spoke Māori for half or more of the time.
- 54% of people attending activities at the marae spoke Māori for half or more of the time.

FIGURE 10: MĀORI LANGUAGE USE OF MĀORI ADULTS BY COMMUNITY DOMAINS





In contrast to the activities above, in 2006 fewer people spoke Māori for half or more of the time while shopping (7%), at sports (9%), while socialising (10%), at work (15%), and while visiting relatives, friends or neighbours (20%). This information suggests that the most use of Māori language in community settings is in cultural practices and formal occasions. More instances of Māori language use outside of these settings is needed until normalisation of the language is achieved.

Data from the HML 2006 Survey shows, as expected, that people with higher levels of Māori language proficiency tend to make greater use of their Māori language skills.



CONCLUSION

The purpose of this report was to provide an overview of the health of the Māori language in 2006. Information from a range of sources was used to evaluate the health of the language in three areas: language status; language knowledge and acquisition; and language use. The report did not consider the health of the language in the two remaining language revitalisation areas – corpus development or critical awareness, as currently there is insufficient information available in these areas.

In order to determine whether there have been improvements in the health of the language, comparisons have been made against Māori language information from 2000 and 2001. It is clear from the findings in each of the three areas that positive shifts which support the revitalisation of the Māori language are occurring.

In regards to language status, the information available indicates continued increases in the value placed on the Māori language by both the Māori and non-Māori populations. As shown in the key findings section of this report, a significant majority of New Zealanders appreciate the contribution of the Māori language to New Zealand's social fabric. Further to these positive attitudes towards the language, a significant majority of Māori and non-Māori also hold the belief that Māori people should learn the Māori language and use it both public and private domestic settings. The majority of New Zealanders also believe that Government has responsibilities to fulfil to support the Māori language, and Māori culture.

This report finds that there have been significant increases in macro-level support for Māori language initiatives by Government since 2001. Two key areas where public services can have significant impacts on Māori language revitalisation are the broadcasting and education sectors. Government has steadily increased the supply of Māori language radio broadcasting, and most significantly in this sector, established a Māori Television Service.

In the education sector, the supply and uptake of Māori language options for pre-school and school aged children has remained relatively constant. Māori-medium education services for children appear to be available in most, if not all, communities where there are significant Māori populations. However, because the Māori language is currently a second language for many Māori people, opportunities for Māori adults to acquire the language through educational programmes are also vital at this point in time. Responding to this, the supply of Māori language programmes available to, and accessed by Māori adults, has significantly increased from 2001, particularly through provision offered by wānanga (notably in programmes in which the Government has met the full tuition cost).

Overall, the conclusion of this report is that the Māori language currently enjoys a high status in Māori society, and also positive acceptance by the majority of non-Māori New Zealanders. The tide has well and truly turned from the ambivalence of the early twentieth century and negative attitudes of the mid-twentieth century. Additionally, Government initiatives are responding to the



expectations of New Zealanders to support the Māori language.

In regards to language knowledge and acquisition, Census 2006 data indicates a slight fall in the Māori language rate from 2001. However, on its own this finding does not necessarily indicate a fall in Māori language acquisition and knowledge since 2001. Beyond the Māori language rate derived from the Census, other sources of data (those from the Ministry of Education and the HML 2006 Survey) indicate that Māori language acquisition and knowledge by Māori adults has improved since 2001. That is, more Māori adults have higher levels of proficiency and more people are learning the language. This learning is occurring through a variety of mechanisms, with broadcasting and educational initiatives complementing acquisition in homes and Māori cultural settings.

The HML 2006 Survey indicates that the net effect of this sustained increase in Māori language acquisition has been an increase in Māori language knowledge and proficiency within the Māori adult population. In sum, about half of all Māori adults can speak at least a few sentences and words in Māori, which is a positive increase since 2001. Adding to this, there are some Māori who can understand the Māori language to some degree, but cannot reciprocate. In 2006, around two-thirds of Māori adults had some level of Māori language comprehension, another language rate increase from 2001. Overall, this report finds that there are positive increases in Māori language proficiency within the Māori population. There are more Māori with some Māori language abilities, and there are clear increases in the levels of ability as well.

The third language variable considered within this report is Māori language use. Following increases in Māori language acquisition and knowledge, there have been complementary increases in the use of each of the various language proficiencies (speaking, listening, reading and writing). More Māori is being spoken and used in the homes in interactions with children, and there is a growing minority of people using Māori as a key language of communication to children. This is a positive trend for the Māori language as it is an indicator of the re-establishment of intergenerational language transmission.

Outside of the home, the Māori language clearly retains an important role in Māori cultural activities, particularly marae-based activities. The findings of this report are that the language is in active use in Māori settings, such as hui and religious activities. The Māori language, however, is not a language used significantly in other social settings or work activities at present. Given these factors, the conclusion of this report is that the use of the Māori language is improving, albeit unevenly with particular groups being targeted for speaking Māori to (children in homes) and particular settings (marae and hui) being outlets for Māori language use in broader social settings. This narrow use of the language reflects a developmental stage in the revitalisation of the language. It is likely that increases in proficiency levels by greater proportions of Māori will be necessary in order to extend the use of the language out to further domains, such as more adult to adult interactions in work and broad social settings. In conclusion, this report finds that the use of the Māori language has improved since 2001.



Overall, it is apparent that the health of the Māori language in relation to all three language variables analysed, (status; knowledge and acquisition; and use) has improved markedly since 2001. Given these improvements have occurred in a relatively short period of time, it is possible to surmise that the initiatives to support Māori language revitalisation since 2001 have had a positive effect at a macro level.

However, despite the improvements in the health of the Māori language since 2001, and the apparent success of current revitalisation initiatives, it must be noted that the Māori language remains at risk. Although it is the first language of New Zealand, it is a 'minority' language in all senses of the word. That is, the Māori language is spoken almost exclusively by a minority population and in total only 4% of New Zealanders (Māori and non-Māori combined) can speak the language. Further it is spoken by a minority of the Māori population, with only 23% indicating conversational abilities. Adding to this, despite the gains made since 2001, the Māori language is clearly used in a minority of communications by people than can speak the language. Although there is evidence of the re-emergence of intergenerational Māori language transmission, this is only at the initial budding stage, and is not the norm in Māori homes and communities. Accordingly, if the Māori language is to flourish conscious effort at all levels: individual; whānau; community; and state, remains a necessary requirement.

*Ko tōku reo, tōku ohooho; tōku reo, toku mapihi maurea; tōku reo, tōku whakakai marihi.
My language is my inspiration, my special gift, my precious treasure.*



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APPENDIX ONE: EXPLANATION OF PROFICIENCY CATEGORIES.

The HML surveys asked respondents to assess their own level of ability to speak, listen, read and write in te reo Māori. It was decided that self-assessment would be used to determine speaking, listening, reading and writing proficiency, following a literature review by Te Puni Kōkiri and a series of field tests which indicated that reasonable confidence could be attached to self-assessment scores.

Respondents were asked to place themselves into one of five categories as follows:

How well are you able to speak Māori in everyday conversation?

- 1 Very well (I can talk about almost anything in Māori)
- 2 Well (I can talk about many things in Māori)
- 3 Fairly well (I can talk about some things in Māori)
- 4 Not very well (I can only talk about simple/basic things in Māori)
- 5 No more than a few words or phrases.

How well are you able to understand spoken Māori?

- 1 Very well (I can understand almost anything said in Māori)
- 2 Well (I can understand many things said in Māori)
- 3 Fairly well (I can understand some things said in Māori)
- 4 Not very well (I can only understand simple/basic things said in Māori)
- 5 No more than a few words or phrases.

How well are you able to read Māori with understanding?

- 1 Very well (I can read almost anything in Māori)
- 2 Well (I can read many things in Māori)
- 3 Fairly well (I can read some things in Māori)
- 4 Not very well (I can only read simple/basic things in Māori)
- 5 No more than a few words or phrases.

How well are you able to write in Māori, with understanding?

- 1 Very well (I can write almost anything in Māori)
- 2 Well (I can write many things in Māori)
- 3 Fairly well (I can write some things in Māori)
- 4 Not very well (I can only write simple/basic things in Māori)
- 5 No more than a few words or phrases.

Respondents who rated their ability between 1 and 4 were then asked more detailed questions about the environments in which they heard or used te reo Māori. Those who rated their ability as 'no more than a few words or phrases' were not asked detailed questions about the environments in which they heard or used the Māori language.

Te Puni Kōkiri also specified a derived variable which combined the categories of speaking, hearing, reading and writing into an overall proficiency rating with output categories of:

Very high	[proficiency]
High	[proficiency]
Medium	[proficiency]
Low	[proficiency]
None	[proficiency]



APPENDIX TWO: MĀORI LANGUAGE RATES OF IWI FROM CENSUS 2006.

Iwi Affiliation	Able to Converse in Māori	Total	Māori Language Rate
Te Tai Tokerau	855	2,565	33%
Tāmaki-Maka-Rau Region			
Te Aupōuri	3,033	9,333	32%
Ngāti Kahu	2,520	8,313	30%
Ngāti Kurī	1,809	5,757	31%
Ngāpuhi	28,461	122,214	23%
Ngāpuhi ki Whaingaroa	591	1,746	34%
Ngāti Kahu ki Whaingaroa			
Te Rarawa	4,809	14,892	32%
Ngāi Takoto	249	771	32%
Ngāti Wai	1,344	4,869	28%
Ngāti Whātua	4,035	14,721	27%
Te Kawerau	33	123	27%
Te Uri-o-Hau	309	1,074	29%
Te Roroa	315	1,170	27%
Hauraki Region	21	90	23%
Ngāti Hako	336	1,377	24%
Ngāti Hei	81	558	15%
Ngāti Maru (Marutuahu)	780	3,375	23%
Ngāti Paoa	930	3,375	28%
Patukirikiri	9	66	14%
Ngāti Porou ki Harataunga ki Mataora	330	1,170	28%
Ngāti Pūkenga ki Waiiau	171	477	36%
Ngāti Rāhiri Tumutumumu	42	195	22%
Ngāi Tai (Hauraki)	87	342	25%
Ngāti Tamaterā	693	2,457	28%
Ngāti Tara Tokanui	147	489	30%
Ngāti Whānaunga	213	588	36%
Waikato/Te Rohe Pōtae	399	1,089	37%
Ngāti Haua (Waikato)	1,722	4,923	35%
Ngāti Maniapoto	8,961	33,627	27%
Ngāti Raukawa (Waikato)	2,175	8,163	27%
Waikato	10,920	33,429	33%
Tainui	3,861	14,070	27%
Hauraki / Pare Hauraki	87	309	28%



Te Arawa/Taupō	606	2,142	28%
(Rotorua/Taupō) Region			
Ngāti Pikiao (Te Arawa)	2,328	7,386	32%
Ngāti Rangiteaorere (Te Arawa)	156	456	34%
Ngāti Rangitihī (Te Arawa)	429	1,533	28%
Ngāti Rangiwewehi (Te Arawa)	732	2,346	31%
Tapuika (Te Arawa)	552	1,386	40%
Tarāwhai (Te Arawa)	99	240	41%
Tūhourangi (Te Arawa)	849	2,277	37%
Uenuku-Kōpako (Te Arawa)	162	429	38%
Waitaha (Te Arawa)	294	732	40%
Ngāti Whakaue (Te Arawa)	2,031	7,311	28%
Ngāti Tūwharetoa	9,984	34,674	29%
Ngāti Tahu-Ngāti Whaoa (Te Arawa)	330	1,488	22%
Tauranga Moana	42	162	26%
Mātaatua Region			
Ngāti Pūkenga	642	1,785	36%
Ngaiterangi	4,065	12,201	33%
Ngāti Ranginui	2,577	7,644	34%
Ngāti Awa	4,911	15,258	32%
Ngāti Manawa	825	1,938	43%
Ngāi Tai (Tauranga Moana Mātaatua)	798	2,316	34%
Tūhoe	12,693	32,670	39%
Whakatōhea	3,858	12,069	32%
Te Whānau-a-Apanui	4,647	11,808	39%
Ngāti Whare	489	1,281	38%
Te Arawa	7,146	23,316	31%
Mātaatua	150	366	41%
Tauranga Moana	159	450	35%
Te Tai Rāwhiti Region	297	915	32%
Ngāti Porou	20,223	71,907	28%
Te Aitanga-a-Māhaki	1,902	5,874	32%
Rongowhakaata	1,593	4,710	34%
Ngāi Tāmanuhiri	693	1,662	42%
Te Matau-a-Māui	78	279	28%
Wairarapa Region			
Rongomaiwahine (Te Māhia)	1,503	4,254	35%
Ngāti Kahungunu ki Te Wairoa	5,352	20,982	26%
Ngāti Kahungunu ki Heretaunga	2,970	9,525	31%
Ngāti Kahungunu ki Wairarapa	1,626	7,443	22%
Ngāti Kahungunu	4,629	18,459	25%
Rangitāne (Te Matau-a-Māui)	483	1,566	31%



Hawke's Bay/Wairarapa)			
Ngāti Kahungunu ki Te Whanganui-a-Orotu	570	1,674	34%
Ngāti Kahungunu ki Tamatea	198	720	28%
Ngāti Kahungunu ki Tamakinui a Rua	111	423	26%
Ngāti Pāhauwera	570	1,761	32%
Ngāti Rākaipaaka	528	1,485	36%
Tākitimu	15	54	28%
Taranaki Region	33	105	31%
Te Ātiawa (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/Rangitīkei Region	0	6	0%
Ngāti Apa (Rangitīkei)	627	2,385	26%
Te Āti Haunui-a-Pāpārangi	3,516	10,437	34%
Ngāti Haua (Taumarunui)	234	822	28%
Ngāti Hauiti	240	1,041	23%
Ngāti Raukawa	2,061	8,022	26%
Manawatū/Horowhenua	87	321	27%
Te Whanganui-a-Tara Region			
Te Ātiawa (Te Whanganui-a-Tara Wellington)	297	1,728	17%
Muaūpoko	615	2,499	25%
Rangitāne (Manawatū)	318	1,278	25%
Ngāti Raukawa (Horowhenua Manawatū)	3,351	13,233	25%
Ngāti Toarangatira 933 (Te Whanganui-a-Tara/Wellington)	3,459	27%	
Te Ātiawa ki Whakarongotai	174	615	28%
Ngāti Tama ki Te Upoko o Te Ika (Te Whanganui-a-Tara/Wellington)	72	210	34%
Te Taihū o Te Waka a Māui	42	111	38%
Te Waipounamu	144	696	21%
Wharekauri Region			
Te Ātiawa (Te Waipounamu South Island)	438	2,433	18%



Ngāti Koata	270	1,062	25%
Ngāti Kuia	282	1,548	18%
Kāti Māmoe	657	2,880	23%
Moriōri	195	945	21%
Ngāti Mutunga (Wharekauri Chatham Islands)	270	1,392	19%
Rangitāne (Te Waipounamu South Island)	147	966	15%
Ngāti Rārua	237	954	25%
Ngāi Tahu / Kāi Tahu	5,751	49,185	12%
Ngāti Tama (Te Waipounamu South Island)	96	381	25%
Ngāti Toarangatira (Te Waipounamu/South Island)	48	183	26%
Waitaha (Te Waipounamu South Island)	273	972	28%
Ngāti Apa ki Te Rā Tō	156	741	21%





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