

Te Ahu o te Reo

Te reo Māori in homes
and communities

Taranaki
Community Report
He Pūrongo mō Taranaki



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Taranaki Community Report

He Pūrongo mō Taranaki

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'Kia ita!'
Te Taura Whiri i te Reo Māori
MAORI LANGUAGE COMMISSION



TE WĀHANGA
HE WHĀNAU MĀTAU HE WHĀNAU ORA
 **NZCER**

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Ngā kōrero o roto

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He mihi

Mai i Parininihi ki Waitōtara, Waitōtara ki Taipake puta atu ki te motu whānui ka rere kokikoki te kōingoingo ki tēnā whare apakura, ki tēnā whare aituā. Ka tīparetia te tihi o Taranaki ki te pare kawakawa, he maimai aroha ki te ngahue tangata kua ngū, kua matakerepō, kua ngaro atu ki te kāpunipuni o te hunga wairua, oti atu rā.

Otiia ngā waihotanga iho o rātou mā, kia hāpai tonu tātou i te taonga whakahirahira nei, i te reo Māori hei reo whakaruru, hei reo whakatupu, hei reo ora e!

He kupu whakataki

Introduction

Te Ahu o te Reo

In 2015, Te Taura Whiri i te reo Māori (the Māori Language Commission) contracted NZCER – Te Wāhanga to undertake a study of the health of te reo Māori in homes and communities and to explore how whānau were working towards re-establishing te reo Māori as a secure, living language and a normal means of communication in daily life.

The research was undertaken in nine communities: Kaitiāia, Matawaia, West Auckland, South Auckland, Tauranga, Rūātoki, Wairoa, Taranaki, and Christchurch. The purpose was to find out more about:

- Where te reo Māori is being used
- How much te reo Māori is being used
- Who is using it and who they are using it with
- What te reo Māori is being used for
- Why it is being used in particular situations or not
- What is needed to support communities and whānau to use te reo Māori.

A full report¹ gives an overview of the research across all nine communities. In addition, nine community reports focus on the research in each of the above communities.

Te pūrongo mō Taranaki | The Taranaki community report

First and foremost, this report is for the people of Taranaki, and reflects what whānau and pou reo (community leaders and advocates of te reo Māori) shared with us about the health of te reo Māori within the community and its value to whānau from Taranaki.

The report is laid out in six sections. The first is *He kupu arataki | Setting the scene*, in which the lead community researchers, Hinerangi Edwards and Kiwa Hammond, give an overview of the research process and who was involved. The second section, *He tino kōrero | Highlights*, gives a brief overview of research findings which address the questions asked by Te Taura Whiri i te Reo Māori, followed by a selection of quotes viewed through the lens of the Zero–Passive–Active (ZePA) model.² The next two sections, *He kaupapa kōrero | Background*, and *He kōrero nō Taranaki | A view from Taranaki*, presents some background on te reo Māori in the 1970s and in the present day. The fifth section, *Te reo Māori i Taranaki | Te reo Māori in Taranaki*, presents in full the findings of the research in Taranaki, and includes findings about the community's own questions. The final section presents some key points from the report. Quotes from participants are included throughout the report to illustrate the findings and bring them to life.

1 Hutchings, J., Higgins, R., Bright, N., Keane, B., Olsen-Reeder, V., & Hunia, M. (2017). *Te Ahu o te Reo | Te reo Māori in homes and communities: Overview report | He tirohanga whānui*. Wellington: NZCER.

2 Higgins, R., Rewi, P., & Olsen-Reeder, V. (2014). *The Value of the Māori Language: Te Hua o te Reo Māori*. Wellington: Huia Publishers.

He kupu arataki

Setting the scene

Te āhua o te rangahau | Research approach

When carrying out this kind of research, relationships and credibility are highly important. A range of strategies were therefore employed to gain community support. Language revitalisation advocates, strategists and educators such as Te Reo o Taranaki were approached at the outset of the survey to discuss what kind of information would help inform local initiatives. Local iwi radio station Te Korimako o Taranaki provided exposure to the survey through promotion on their radio shows. The survey was also promoted at a number of significant hui and events. An online survey was promoted via email and language-based networks to get wider feedback.

We were asked to interview pou reo, who were community leaders and advocates of te reo Māori, and whānau, who were actively involved with te reo Māori, in order to gain a wider view of the Māori language in Taranaki.

Ngā kairangahau | Community researchers

We brought together an experienced team of four community researchers to carry out the fieldwork in Taranaki. The team came from multi-faceted backgrounds including health, education, te reo Māori advocacy, community, and business development. All of the team had whakapapa to iwi of Taranaki. Two of the team had previously been researchers in the 1995 Māori Language Survey in the Taranaki region. All of the team were bilingual and capable of interviewing across the spectrum of reo Māori language abilities. They understood the privilege of entering into whānau homes and operated with tikanga-based ethics and research practices. Having a team of four enabled flexibility to ensure participants were comfortable to share their stories. It also helped when there were whānau time constraints and busy schedules or challenges around large numbers of whānau members wishing to be interviewed in one time slot.

Te kōwhiri i te hunga kōrerorero | Participant selection

We selected seven pou reo who were each intimately involved in aspects of Māori language including hapū and iwi aspirations, education initiatives, language in the home strategies, adult education, media, and other focal areas. All seven had more than one specialisation and most wore multiple hats in the community. These pou reo provided invaluable information and guidance on potential whānau to approach, initiatives to be aware of and avenues to build awareness and disseminate findings. Upon completion of the interviews with pou reo, the research team started recruiting whānau participants in earnest.

It was important that whānau participants represented a wide range of abilities and experiences. In saying that, the sample group was not fully representative of all Māori in Taranaki. However, the research team generally agreed that those who were approached to participate did provide a general cross-section of the wider Taranaki Māori community. We selected whānau groups who represented a range of lived experiences, multi-generation groupings, a range of speaking abilities, and who had tamariki who were participating in English and/or Māori-medium learning environments. Larger whānau with multi-dwelling groupings were selected for this purpose. The research group sought to involve participants from across the many iwi within Taranaki as well as non-whakapapa related residents within whānau. In this regard, we interviewed a small group (two) non-Māori parents within Māori family groupings.

In all, we selected 80 individuals who came from ten whānau groupings. Seven participants were over the age of 70, including two over the age of 80 years. Sixteen participants were under 16 years old. Participants lived across 30 different households in Taranaki. Fourteen participants lived in a home either on their own or with one other person, but had regular, daily contact with other family members. Some individuals were interviewed but not other members of their household (because of availability or choice). Five participants lived between two houses that included at least one house in Taranaki.

Te wheako rangahau | The research experience

It is a privilege to be a part of field research that takes place in homes, where people share their highs and lows, dreams and aspirations. The Taranaki participants shared a variety of experiences, including general acknowledgement that te reo Māori is not in optimum health in Taranaki. Only one of the seven participants over 70 years of age was a native speaker. One older participant recalled not speaking te reo because it was a language used to exclude her as a child (i.e. it was only used for private conversations that did not include her). Another participant also noted domestic violence made her fear speaking out or getting things wrong as a child. She realised that this had an effect on her throughout life, including on her attempts to learn te reo, even when she was in her seventies.

Significant effort is needed to make te reo Māori a living language in whānau homes. One participant noted their household (of two parents and three tamariki) made a concerted effort to nurture relationships with other whānau who used te reo Māori as their primary language at home. There was a concentration of reo speakers in families where tamariki attended (or had attended) some Kōhanga Reo or Puna Reo (e.g. Te Kōpae Piripono in New Plymouth) and Kura Kaupapa Māori. Te Reo o Taranaki was also a common link. Several adult participants had attended (or wished to attend) language classes through that programme, and some teachers had undergone some professional learning through Te Reo o Taranaki initiatives. Inspirational teachers were key to encouraging ongoing learning of te reo.

In summary, the project enabled participants to share a range of experiences, wants, needs, desires, and regrets regarding te reo Māori in their lives. As researchers we felt privileged and humbled by the willingness of all interviewees and survey participants to share significant parts of themselves and for that we will be eternally grateful. In particular, we wish to acknowledge one of the Taranaki participants who died months after the completion of the interview phase of this research. Huge thanks once again must be extended to all who participated in this project.

Nō reira, ka mihi tonu mātou ki a koutou katoa, e ngā iwi, e ngā karangatanga maha, nā koutou ngā taonga kōrero, ngā rau huia o maumahara i hura mai hei rau aroha, hei rau rangatira mō ngā uri whakatupu, mō ngā kuia, mō ngā tauheke o āpōpō. Tēnā koutou, tēnā koutou, tēnā koutou katoa.

Hinerangi Edwards and Kiwa Hammond

He tino kōrero

Highlights

The highlights below present a summary of findings from the interviews conducted with whānau in the community of Taranaki.

Ko wai mā kei te kōrero Māori, ki a wai? | Who is using it and who are they using it with?

The 62 adults and 18 tamariki who were interviewed in Taranaki were all involved in te reo Māori, either because they spoke it themselves or because they supported others who spoke it. They ranged in age from under 10 years old to over 80 years old.

Adults were most likely to have used te reo Māori with tamariki at home or anywhere they were together. Tamariki were most likely to have used te reo Māori with their parents, grandparents, aunts and uncles or siblings anywhere they were together. Both adults and tamariki were most likely to use te reo Māori with their Māori-speaking friends and acquaintances only some of the time.

At marae, conversations between or among generations on the marae were most likely to be a mix of Māori and English. Adults noticed that conversations in te reo Māori only were most likely to happen between kaumātua and tamariki.

E kōrerotia ana te reo Māori i hea? | Where is te reo Māori being used?

Within their whānau adults and tamariki said that they used te reo Māori wherever they were together. Most adults and tamariki lived in households where both te reo Māori and English or another language were used. A quarter of the adults and half the tamariki said that Māori was the main language they used at home. Twelve adults and eight tamariki were connected to a second household, and of these, two adults and three tamariki identified Māori as the main language used at home. Most of those who said te reo Māori was the main language at home also reported the use of English or another language at home.

In the community te reo Māori was used in a range of places, most often at marae and in Māori-medium education settings.

He pēhea te kaha, te rahi o te kōrero? | How well and how much is te reo Māori being used?

The ability of adults and tamariki to speak, write, understand and read te reo Māori covered a wide range. Most adults reported their ability sat in the range from 'well' to 'not very well'.

TABLE 1 Adults' ability to speak, write, understand and read te reo Māori in Taranaki

	Receptive language skills			
	Speak	Write	Understand	Read
Very well	7	9	12	12
Well	16	15	18	17
Fairly well	16	14	16	11
Not very well	14	17	15	16
No more than a few words or phrases	9	7	1	6

TABLE 2 Tamariki ability to speak, write, understand and read te reo Māori in Taranaki

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	4	6	3	6
Well	2	3	5	4
Fairly well	7	2	7	3
Not very well	4	4	3	2
No more than a few words or phrases	1	3	0	3

Thirteen adults and five tamariki said they were using te reo Māori as much as they wanted to in their everyday life. Forty-six adults and eight tamariki said they were not using te reo Māori as much as they wanted to. One adult and four tamariki were unsure.

He aha ngā kaupapa e kawea ana ki te reo Māori? | What is te reo Māori being used for?

We asked adults and tamariki what they talked about in te reo Māori with whānau members and what te reo Māori was used for at the marae and at school. Adults said that, with whānau, they were most likely to talk about anything and everything, rather than being limited to specific topics. Similarly, tamariki who used te reo Māori were likely to talk about anything and everything, and also about school and learning or about their day.

At the marae, it was karanga, whaikōrero, karakia and to a lesser extent the formal parts of hui that were likely to be conducted entirely or mostly in te reo Māori. In contrast, conversations during meal preparation were a mix of te reo Māori and English. At school, tamariki were more likely to use te reo Māori in the classroom than in the playground.

He aha ngā take e kōrerotia ai te reo Māori, kāore rānei e kōrerotia, i tēnā horopaki, i tēnā horopaki? | Why is or isn't it being used in particular situations?

We asked adults about using te reo Māori in their work, study, or voluntary or community work. They said it was easier to do so in some contexts than in others. For example, it was easier when reo Māori use was seen as normal, in Māori contexts, or when there were other reo Māori speakers to talk with.

However, when there was no one to speak te reo Māori with, or when they felt their ability in te reo Māori was limited, adults found it more difficult to use te reo Māori. Adults also found it difficult to use te reo Māori when they were in English-language environments.

We asked adults and tamariki when they liked using te reo Māori and when it was easy for them to do so. The main reasons adults liked to use te reo Māori were because it was part of their identity as Māori, they liked speaking te reo Māori—particularly with tamariki and mokopuna—and they thought it was a beautiful, complex language. Having a reo Māori connection or relationship with a person, having Māori speakers who supported their use of te reo Māori, and being in wāhi Māori were the main factors that made it easy for them to use te reo Māori with their Māori-speaking friends and acquaintances.

The main reasons tamariki liked to use te reo Māori were because they thought it was part of their identity as Māori, and because they saw it as fun or cool. For tamariki, having reo Māori connections or relationships with people, or being in a wāhi Māori, such as at a kura or marae, were the main factors that made it easy for them to use te reo Māori with their Māori-speaking friends.

He aha ngā momo tautoko e mātua hiahiatia ana ki te whakahoki mai i te reo Māori hei reo mataora tonu, hei reo kōrerorero noa o ia rā? | What is needed to further support communities and whānau to normalise the use of te reo Māori in homes and communities?

Adults in Taranaki identified that having someone to kōrero Māori with, and learning te reo Māori, were the main things that would help them to use te reo Māori more in their homes, friendships, and also in their communities, and in work, study and voluntary work. Tamariki said that having someone to kōrero Māori with was the main thing that would help them to use te reo Māori at home, in friendships, at school, and in other places.

TABLE 3 Things that would help adults in Taranaki to use more te reo Māori

	Having someone to kōrero Māori with	Learning te reo Māori: access to Māori education resources	Making a personal commitment to use/learn te reo Māori	Promotion and visibility of te reo Māori
At home	√	√	√	
In friendships	√	√		√
In communities	√	√		√
For work/study /voluntary work	√	√		

TABLE 4 Things that would help tamariki in Taranaki to use more te reo Māori

	Having someone to kōrero Māori with	Learning te reo Māori: access to Māori education resources
At home	√	√
In friendships	√	
At school	√	
Other places	√	√

Ngā nekeneke i te reo Māori i Taranaki | Shifts in te reo Māori in Taranaki

The Zero–Passive–Active (ZePA) model identifies factors that impact positively (right-shift) or negatively (left-shift) on the use of te reo Māori. Right-shifting factors move a community towards an **Active** state and can lead to improvement in the health of the Māori language. Left-shifting factors move a community

towards a **Zero** state, and may have a negative impact on the health of the language. Both right-shifting and left-shifting factors can exist in a community at the same time and include attitudes, decisions, behaviours and activities that may impact on the use of te reo Māori. We use the ZePA model here to add to an overall picture of language health in Taranaki. The following are quotes from adults and tamariki that illustrate some of the right- and left-shifting factors occurring in the community.

Ngā nekeneke whaka-te-matau i Taranaki | Right shifts that are happening in Taranaki



When adults and tamariki talked about things that helped or motivated them to speak te reo Māori, their comments reflected some right-shifting factors in the community. For example:

- Whakatū wānanga mō ā tātou rangatahi o Taranaki Rohe kia tūtakitaki rātou.
- Hearing the reo and being around it normalises it. A total immersion environment is helpful.
- Te whai hoa—kia whai tahi māua i te reo.
- I haere au ki te Kōhanga Reo—e maumahara au.
- There was a lot of Māori spoken at Tū Mai Taranaki Festival where whānau performed.
- I ngā wā ka tūtaki mātou ko ngā hoa mahi ki te inu kawhe.
- We sing together and through the waiata I learn te reo.
- Being comfortable in your community around friends, family, the people your work with. Just normal life, and te reo being a natural part of life.
- Managing rugby teams—it’s easy if there are Māori kids in the teams. They are open to hearing, using te reo.

Ngā nekeneke whaka-te-mauī i Taranaki | Left shifts that are happening in Taranaki



When adults and tamariki talked about things that made it difficult to speak te reo Māori, their comments reflected some left-shifting factors in the community. For example:

- Kāore au i mōhio ngā kupu hei whāngai, hei whakaatu ki aku tamariki.
- It’s difficult when I feel whakamā. When someone comes in to work and speaks in te reo full force.
- When people don’t understand te reo I try to explain to them but they get angry.
- Too shy to say something wrong.
- Mō te nuinga o te wā, ka whakaaro au i roto i te reo Pākehā, ka pānui au i roto i te reo Pākehā.
- [Because there are no te reo signs] We need more visual signs of reo in our community.
- I wish I had listened at school when I attended as a student.
- Kua korekore ērā momo pāhake o mua. Ko ngā momo tāngata māhaki ērā, ngā pou rama mō te hunga i te pōuri. Kāore he tautoko, he whakangungu anō i tērā hunga kaha āwhina.

Right-shifting factors included attitudes and small acts that were meaningfully worked into daily life. Left-shifting factors tended to place te reo Māori speakers in uncomfortable or isolated positions where Māori use is not seen as normal.

This section shows how attitudes, decisions, behaviours and activities can be viewed as right-shifting factors that identify what works for te reo Māori in Taranaki, or left-shifting factors which are barriers to the use of te reo Māori. Using the ZePA model to look at the many factors that appear in the following section of this report can point to ways forward for Taranaki to improve the use of te reo Māori at different levels, including at home, at school, in workplaces (paid and voluntary), in study settings, and in the community at large.

He kaupapa kōrero

Background

Te whenua

Mai i Parininihi ki Waitōtara ki Taipake ki raro i te maru o te maunga o Taranaki.

Taranaki Rohe is on the west coast of the North Island and its centre is Taranaki maunga. The main urban centre of the region is the city of New Plymouth.

Ngā iwi

Mana whenua within Taranaki include Ngāti Tama, Ngāti Mutunga, Te Atiawa, Ngāti Maru, Taranaki, Ngā Ruahine, Ngāti Ruanui, Te Pakakohi, Tangahoe, and Ngā Rauru Kītahi.

According to the 2013 Census, 14,931 people (14% of the population) affiliate with at least one iwi. Of these, 3,831 people were of Te Ātiawa ki Taranaki descent, 1,827 were of Ngāti Ruanui descent and 1,809 were of Ngāpuhi descent. Other Taranaki iwi in the area included Ngā Ruahine (1,776 people), Taranaki (1,689 people), Ngāti Mutunga (Taranaki) (759 people), Ngā Rauru (717 people), Ngāti Tama ki Taranaki (387 people) and Ngāti Maru (294 people) (Census 2013).³

Te taupori | Population

According to the 2013 census, almost 110,000 people usually live in the three territorial authority areas that form the Taranaki region. Māori make up 17% of the population. Those with European ethnicity make up 86% of the population.

There is a variation across the districts in the percentage of Māori who speak te reo Māori. In South Taranaki District, 21% of Māori speak te reo Māori; in New Plymouth District, 17% of Māori speak te reo Māori, and in Stratford District the figure is 13%. Four percent of the total population in Taranaki speak te reo Māori.

In comparison, Māori make up 15% of the national population and Pākehā make up 74%⁴ (Census 2013). For New Zealand as a whole, 21% of Māori speak te reo Māori. The most common language spoken apart from English is te reo Māori, which is spoken by nearly 4% of the total population (Census 2013).

³ For the census, more than one iwi could be selected.

⁴ For the census, more than one ethnicity could be selected.

Te reo Māori i Taranaki i ngā tau 1970 | Te reo Māori in Taranaki in the 1970s

The community reports for Waitara, New Plymouth and Ōkato, and Pātea from the 1970s reo Māori survey undertaken by Richard Benton and his team provide an historical insight to the issues around te reo Māori in sections of the Taranaki community four decades ago. The following material is from those reports.

Community report: The Māori language in Waitara

At the time of the surveys (1977) the largest iwi affiliation of those interviewed in Waitara was Te Ati Awa who made up half the people interviewed. The next largest group was Taranaki (10%).

Use of the Māori language in the household

In Waitara English was the main language for everyday use in most households. There were 20 homes with children in the survey, and English was the only language used in 16 and main language used in four homes. In those homes, parents said that they often spoke Māori to each other, especially when they didn't want their children to understand them. In the ten homes without children English was the main language in eight and in the other two Māori was spoken with friends and visitors who could use the language.

Many people were worried that because so few people could speak Māori in Waitara the language could die out altogether. As English had already replaced Māori as the main language spoken in the home and community, some people gave it little chance of staying alive. Most of the adults under 45 could not speak Māori well, and so could not teach it to their children. Some parents were learning the language at night school or on local marae, and were trying to speak Māori more often in the home. Others were happy to let the schools start teaching the children Māori—in fact many people wanted Māori taught, especially at the primary level. Some people said that their children needed to understand English better to help them get a job, while others said that they had to know the Māori language and culture if they wanted to see themselves as Māori and be proud of it. This was very important nowadays as more marriages between Māori and Pākehā were taking place, and people were moving to larger towns and cities, away from their marae and family groups. Most people agreed that Māori was still needed for important ceremonies on local marae.

Community report: The Māori language in New Plymouth and Ōkato⁵

At the time of the surveys (1977) in New Plymouth and Ōkato the largest iwi affiliation of those interviewed was Te Ati Awa (19%), with Ngāpuhi (11%) the second largest group.

Use of the Māori language in the household

In New Plymouth and Ōkato English was the main language spoken in the homes. There were 49 households with children visited in New Plymouth and in 24 of them English was the only language used. In three households Māori and English were used equally, and while some Māori was spoken in the remaining 16 households, English was the language used most often. In Ōkato, all six households had children; in two of them Māori was spoken occasionally by the adults. There were 14 households without children and Māori was the main language in only one.

While there were few fluent speakers of Māori, many of the people we spoke with recognized the cultural value of the language not only for the Māori race but also for New Zealand. There was, therefore, much support for the teaching of Māori in schools, and some of the people we spoke with were attending night courses to improve their knowledge.

... it was clear that most of the local schools were keen about the Māori language and Māoritanga, compared with those of a generation or two ago. There are now Māori language courses in schools, on

⁵ Smith, L and Benton, R. (1982). *The Māori language in New Plymouth and Ōkato*. (Pānui whakamōhio information bulletin 7). Wellington: New Zealand Council for Educational Research.

marae and in the homes that emphasize the cultural value of Māori rather than its worthlessness in the market place. As they expand, it is to be hoped that the mana of the language will be restored. Is it too late to take up the struggle again? The answer lies with the people of New Plymouth and Okato themselves.

Community report: The Māori language in Pātea⁶

At the time of the surveys (1977) the largest iwi affiliation of those interviewed in Patea was Ngā Rauru with 44 people (one third). Ngāti Ruanui was the next largest iwi, with 24 people (one fifth).

Use of the Māori language in the household

In Patea English was the main language used in most households visited. There were 21 homes with dependent children visited and in 17 people spoke about everyday matters in English. In the remaining four Māori was often used by parents, but English was the language spoken most of the time.

Although English has taken over from Māori as the everyday language in the household and community, the Māori language is still important in the culture and lives of many of the people we spoke to, particularly among the kaumatua age group. Many young adults and parents were sorry they could not speak Māori beyond simple words and phrases. But even though these people felt it was too late for them to start learning the language now, others were attending Māori culture and language classes at night school, and there were many people who wanted Māori taught in schools. Some of the people we spoke with felt that only the school could teach their children Māori; they were not trained to do so themselves. ... many people we met belonged to Māori cultural groups where action songs, haka and local oral traditions were learned and performed with much pride.

Many of the people we spoke with were worried that Māori in the area might die out altogether, but since the time of the survey a lot has been done to stop this happening. Night classes in schools and informal lessons in private homes have been well attended by adults—both Māori and Pākehā, while the Kōhanga Reo scheme is likely to give the community's pre-school children a good start in learning to use the language as easily as they now use English.

⁶ Smith, L (1983). *The Māori language in Pātea*. (Pānui whakamōhio information bulletin 82). Wellington: New Zealand Council for Educational Research.

He kōrero nō Taranaki

A view from Taranaki

This overview of te reo Māori in Taranaki is collated from interviews with seven pou reo who were drawn from te reo Māori experts, educationalists, teachers in Ataarangi, iwi leaders, a chief executive officer, and academics. They included Ruakere Hond (Taranaki, Ngāti Ruanui), Archie Hurunui (Ngā Rauru, Ngāti Ruanui), Wharehoka Wano (Taranaki, Te Atiawa, Ngāti Awa), Moringa Kumeroa (Ngāti Ruanui), and Mitchell Ritai (Te Atiawa, Taranaki, Ngā Ruahine, Ngāti Mutunga).⁷ Below are some of the many whakaaro and aspirations that they shared with us about te reo Māori in Taranaki.

Taranaki has a legendary tradition of passive resistance, and of standing together for the advancement of Māori causes. This tradition was carried throughout last century, and into the Māori language revitalisation movement. From the 1970s there has been a strong presence of people from Taranaki at the forefront of such initiatives of national importance as the 1972 Māori Language Petition, and the establishment of legislative space for kaupapa Māori education and broadcasting in Aotearoa.

From this proactive stance, many te reo Māori initiatives in the region have been established. Pou reo talked about Kura Kaupapa Māori, Kōhanga Reo, Te Kōpae Piripono Puna Reo, Te Ataarangi, Kāpunipuni, Te Korimako radio station. They also talked about groups and activities such as Ngā Purapura (te kapa poi), haupoi (hockey), takapore, kauhoe, hōpuapua, māra and mahi hākinakina.

Kura Kaupapa e toru. Ētehi o ngā Kōhanga.

Te Kopae Piripono—he tino hua, he tino taura. Ka kōrero Māori ngā tamariki [i] waho.

Pou reo reo also talked about the important role that te reo Māori plays at marae and particular local events such as the 18th at Parihaka, and Te Rā o Pōmare. Other things they mentioned were wānanga, rumaki reo, and whare karakia.

I tupu ki te reo, me te hāhi (Katorika). Ko te reo Māori te reo anake e whakaae ki te kawē ngā karakia.

Ngā āhuatanga matua kei te kōkiri i ngā kaupapa reo Māori i Taranaki | Key drivers for te reo Māori initiatives in Taranaki

Some kaumātua from Taranaki recognised the loss of te reo Māori in the region some decades ago and were active in the movement to revitalise te reo Māori from the 1970s. Pou reo talked about the loss of that generation of supportive kaumātua.

Kua korekore ērā momo pāhake o mua. Ko ngā momo tāngata māhaki ērā, ngā pou rama mō te hunga i te pōuri. Kāore he tautoko, he whakangungu anō i tērā hunga kaha āwhina.

⁷ Two pou reo did not wish to be named.

Pou reo noted that, even in those days, intergenerational conversation had diminished, and some kaumātua who spoke te reo Māori only used it with their own generation at that time.

I taua wā i kōrero Māori ngā tauheke i waenga i a rātou anō. Kāore ki te hunga tamariki.

Speaking about more recent times, pou reo felt that some youth were under the impression that te reo Māori was just for performing kapa haka on the stage.

Arā ētahi tamariki kei te kōrero i te reo, kei te mahi kapa haka engari kei te āwangawanga mō te atamira te reo Māori. Ahakoa he hua o tērā 'ko te ao kē tō atamira'.

He rautaki, he kaupapa hoki i whakakaha ake i te rere o te reo Māori i te rohe | Local strategies and activities that have increased the use of te reo Māori

Aside from the important initiatives of Kōhanga Reo and Kura Kaupapa Māori, an early initiative that one pou reo mentioned was a wānanga for young people, and Te Ataarangi.

1980 i tū tētahi wānanga mō te hunga rangatahi. Toru wiki te roa. I pōwhiritia te tokopae o ngā whanaunga. I ako waiata mātou, i uru atu tōku whānau ki roto i aua mahi.

Nā Buster Walden te kaupapa o Te Ataarangi i kawē mai ki roto o Taranaki.

Pou reo identified Te Reo o Taranaki as a recent local language strategy that was gaining momentum.

Te reo o Taranaki. Rautaki reo o Taranaki. E hoki ki te maunga me tōna mita!

He rautaki reo tō Taranaki. Ātaahua te hanga. Whakatinana, whakatanga te rautaki reo, kia kua e noho pūpū noa.

Pou reo noted that challenges remained. Language-learning courses were not always successful at getting people speaking te reo Māori, and pou reo was concerned about handing the responsibility of whaikōrero on to young people:

Whitu tau i mua i hoki mai, kua kite atu i ngā kaupapa reo kua whakatūria engari he mea hei ako i te reo, ehara mō te kōrero i te reo.

Āheia te tamaiti ki te tū ki te karanga, whaikōrero? Kāore i pērā i au i reira. I hoatu ngā tumuaki tō rātou mana ki ngā pēpi.

Despite these challenges, pou reo were highly motivated to keep moving ahead with regard to growing te reo Māori speakers in the region.

He moemoeā | Aspirations for te reo Māori

Te whakatūturu i te reo Māori | Normalisation

The pou reo recognised the importance of a language strategy, Te Reo o Taranaki, in normalising the use of te reo Māori in the region. They noted that a community of te reo Māori speakers was still developing, and that speaking te reo in the home was vital.

He nui ngā kāinga reo Māori ki tēnei takiwā. Nui ake pea ngā painga ka hua mai i te kāinga/whare kōrero Māori. Kia reorua te hapori. Kia māori (natural) te reo Māori. He maha ngā hoa kōrero Māori o aku tamariki, ā, ko te reo Māori te tino, te reo matua, hei reo rangatira. 'Ko tōku reo rangatira ko te reo Māori hei pou mō te reo Māori.' Kia reo Māori te reo o ia rā.

They recognised that greater financial support for rumaki-level learning at kura was required.

Ko te wawata, nei ka kaha tētehi roopu te tiaki tētehi mahi rumaki – hoatu pūtea kia taea te whakaora i te reo. He wawata anō kei roto o Parihaka he wāhi rumaki.

Pou reo recognised the vital role that children play in increasing the use of te reo Māori in Taranaki. They expressed their hope that tamariki graduating from Kura Kaupapa Māori would eventually take on roles at their marae, and that marae would once again be replete with speakers of te reo Māori.

Kia pūmau ngā tamariki o te kura, kia hoki atu hei raukura mō ō rātou marae.

Kua kī ngā paepae o ngā marae. Kua Māori katoa te ao o te tamaiti. Me whakaōpaki tō tātou reo Māori. E ora tonu ana te reo kua haere ngātahi te reo me te ao. He reo ka rangona i te ao, i te pō i taka ngāwari i te ngutu. Kei te noho whaiāipo te tangata me te reo. Whakatū he wānanga ki konei, kia noho tahi tātou a Taranaki.

Ko ā tātou tamariki, rangatahi ka mahi katoa ki te whenua, awa, moana. Mahi oranga, te reo o te taiao, ao hurihuri.

One pou reo felt it was important for tamariki to be involved with the natural environment in the region, so that they could learn the language of the land, river and sea:

Ko ā tātou tamariki, rangatahi ka mahi katoa ki te whenua, awa, moana. Mahi oranga, te reo o te taiao, ao hurihuri.

Pou reo hoped to see te reo Māori places established in Taranaki in order to promote its use. Indeed, they hoped that in the future, te reo Māori would be spoken everywhere in the region.

Kia whakatū wāhi reo Māori, arā, he whare kai, aha rānei, hei wāhi haumarua ki te kōrero i te reo Māori.

Ahakoia te wāhi ka kōrero reo Māori te tuatahi. Ka pērā te hunga Māori te tuatahi, kua mō te mea Pākehā te tuatahi. Ko te reo Māori te tino reo ki Taranaki. Kāore e kore ka pakari ki ngā kāinga, ki ngā mokopuna.

Me whakarite tētehi wāhi noho mō te reo Māori.



Te reo Māori i Taranaki

Te reo Māori in Taranaki

This section collates information collected from whānau in Taranaki, specifically, from 62 adults and 18 tamariki who were interviewed in late 2015 about te reo Māori in their community. This group is not representative of the entire Taranaki population. However, the findings presented here do provide an interesting snapshot of the use of te reo Māori in Taranaki at that time. Quotes from participants have been included throughout the report to illustrate some of the findings through the voices of the people living in the community.

TABLE 5 **Adults and tamariki interviewed in Taranaki**

ADULTS		TAMARIKI	
Number of adults and tamariki interviewed			
62		18	
Language used in survey			
15 adults completed the interview in te reo Māori or mostly in te reo Māori		9 tamariki completed the interview in te reo Māori or mostly in te reo Māori	
47 adults completed the interview using some, a little or no te reo Māori		9 tamariki completed the interview using a little or no te reo Māori	
Gender			
Male	22	Information on gender was not collected about tamariki	
Female	40		
Age			
Age groups	n	Age groups	n
16–20 years	10	Up to 10 years	7
21–40 years	17	11–12 years	2
41–65 year	27	13–14 years	3
Over 65 years	7	15–16 years	6
Households involved in interviews			
30			
Composition of households			
32 adults lived in households with two or fewer other people, 11 lived in households with three others, 10 lived in households with 4 others, and 9 in households with more than 4 others.		Tamariki were most likely to be living with their parents and siblings.	

Te whakamahi i te reo Māori | Ability to speak, write, understand and read te reo Māori

The ability of adults and tamariki to speak, write, understand and read te reo Māori covered a wide range. More adults said that they understood or read te reo Māori well or very well than those who said they spoke or wrote it well or very well. Thirty-seven percent of the adults and 33 percent of the tamariki said they could speak te reo Māori very well or well.

TABLE 6 Adults' ability to speak, write, understand and read te reo Māori

	Speak	Write	Understand	Read
	n	n	n	n
Very well	7	9	12	12
Well	16	15	18	17
Fairly well	16	14	16	11
Not very well	14	17	15	16
No more than a few words or phrases	9	7	1	6

Te whakaputa reo | Productive language skills (speaking and writing)

Twenty-three of the 62 adults said they were able to speak te reo Māori in day-to-day conversation well or very well, and 24 said they were able to write in te reo Māori well or very well.

Te rongō reo | Receptive language skills (understanding and reading)

Thirty adults said they were able to understand te reo Māori well or very well and 29 said they were able to read te reo Māori well or very well.

TABLE 7 Tamariki ability to speak, write, understand and read te reo Māori

	Speak	Write	Understand	Read
	n	n	n	n
Very well	4	6	3	6
Well	2	3	5	4
Fairly well	7	2	7	3
Not very well	4	4	3	2
No more than a few words or phrases	1	3	0	3

Te whakaputa reo | Productive language skills (speaking and writing)

Six of the 18 tamariki said they were able to speak te reo Māori in day-to-day conversation well or very well and nine tamariki said they could write te reo Māori well or very well.

Te rongō reo | Receptive language skills (understanding and reading)

Eight tamariki said they were able to understand te reo Māori well or very well and 10 said they were able to read te reo Māori well or very well.

Te ako i te reo Māori | Learning te reo Māori

Thirty-nine adults said they had learnt te reo Māori as children. The most common ways adults had learnt te reo Māori were alongside whānau and through wānanga as adults, as illustrated in the following quotes:

He karaihe reo ō tōku pāpā. I haere au ki te Kura Matatini i Pōneke, [ki] te Ataarangi i Whitireia. I haere au ki ngā marae.

I wish I had listened at ...school when I attended as a student.

I haere au ki te Kōhanga Reo. E maumahara au.

Tertiary education and te reo Māori as a mainstream school subject were also relatively common. The following table presents ways adults learnt te reo Māori either in childhood or in adulthood. Many learnt te reo Māori in more than one way.

TABLE 8 Most common ways adults learnt te reo Māori

Way of learning	n
Alongside my whānau	41
Through wānanga as adults	34
In tertiary education	30
At secondary school (te reo Māori as a subject)	26
Through traditional activities ¹	22
Through kapa haka	20
At home with at least one native speaker	19
In Kōhanga Reo/Kura Kaupapa Māori	18
At home where adults had learnt Māori as their second language	15
At primary school (non-immersion)	13

The most common reasons adults gave for learning te reo Māori were “it is key to my identity” (34 adults) and “it is an important part of my whānau interactions” (26 adults).

Twenty-nine adults described their mita or dialect as being from the Taranaki region, with two further describing it as being from Ngā Ruahine. Three described their mita or dialect as being from Tūhoe, two as Waikato or Te Rohe Pōtae, and a further two talked about their mita being from “older generations or texts”. Four described their mita or dialect as from one of the following: Ngāti Maniapoto; Ngāti Porou; Rangitāne; or a mix of dialects.

The most common ways tamariki had learnt te reo Māori were alongside their immediate whanau, through te reo Māori classes in mainstream schools, and through kaupapa Māori education. When asked “What is the name of your school or kura?” six tamariki gave the names of Kura Kaupapa Māori, two named designated character schools, four gave the names of high schools and four named primary schools. One tamaiti responded with “unschooling”. The tamariki who had attended Kōhanga Reo or Puna Reo came through four different sites.

TABLE 9 Most common ways tamariki learnt te reo Māori

Way of learning	n
From my parents	15
Te reo Māori classes in an English-medium school	10
In Kura Kaupapa Māori	9
From my tīpuna	8
From kapa haka	8
In Kōhanga Reo	7
Traditional activities	7
From my brothers and sisters	6
From other relatives/whānau	6

Te kōrero Māori o roto i te whānau | Speaking te reo Māori within the whānau

Who is speaking te reo Māori to whom and where?

Within their whānau, adults were most likely to have used te reo Māori with their own tamariki, wherever they were together. Adults were most likely to be speaking Māori with members of their whānau in the 41–60 years and then the 0–20 years age groups.

Tamariki were most likely to have used Māori with their parents, grandparents and aunties and uncles or siblings, wherever they were together. Tamariki were most often speaking te reo Māori with whānau in the 0–20 years age group and then the 41–60 years age group.

What do whānau talk about in te reo Māori and how?

When speaking Māori, adults were most likely to talk about anything and everything rather than being limited to specific topics. Similarly, tamariki who used te reo Māori were most likely to talk about anything and everything, and also about school and learning or about their day. Tamariki and adults most often communicated in te reo Māori face to face. They also communicated in te reo Māori by phone or text, but to a lesser extent. Adults also sometimes communicated in te reo Māori online or by email.

Who is not speaking te reo Māori and why?

Adults were least likely to use te reo Māori with their siblings (18 adults said sister, nine said brother), followed by their parents (14 adults said father, eight said mother). The most common reasons adults gave for not speaking Māori with whānau members were “they don’t understand or speak Māori” (24 adults). These whānau members were likely to be aged 21 or older and living in different households. Adults said they would see these whānau members only sometimes or rarely.

Fourteen of the tamariki said that there was someone in their whānau with whom they rarely used te reo Māori, if at all. Eleven of the tamariki said that those whānau members did not live with them, while three said they did. There was no response from four tamariki.

How did those who rarely or never used te reo Māori support others to use te reo Māori?

Adults noted that some whānau members who rarely or never used te reo Māori with them personally, still supported their aspirations to use te reo Māori. They did so through passive means, for example, by “not being negative or discouraging” or more actively.

Twelve tamariki said whānau members who rarely or never used te reo Māori with them, still encouraged them by passively or actively supporting their use of te reo Māori, as illustrated by the quotes below

I hoatu moni ki aku karangarua ki te haere ki te whare wānanga ako reo ai.

She used to drive me to Kōhanga Reo.

I hear dad watching Māori language on TV so that tells me he supports it.

Main language used at home

Most adults and tamariki lived in households where both te reo Māori and English or another language were used. A quarter of the adults and half the tamariki said that Māori was the main language they used at home. Twelve adults and eight tamariki were connected to a second household, and of these, two adults and three tamariki identified Māori as the main language used at home. Most of those who said te reo Māori was the main language at home also reported the use of English or another language at home.

Those who used te reo Māori as their main language at home did so because they wanted to support whānau reo Māori development (seven adults), they had made a conscious decision to speak te reo Māori (seven adults), or it was the natural language of their relationship with a person (four adults). Three adults did so because te reo Māori is a taonga, three did it to help with a ‘Māori way of thinking’, and three because they were fluent and it was their ‘go to’ language. One adult chose te reo Māori to strengthen the reo of their tamariki at kura.

The most common reasons given by adults for using English as their main home language were that they were fluent and brought up with it (17 adults), their own ability in te reo Māori was limited (12 adults) and that it was easier or faster to use (10 adults). Of the adults who chose both languages, five said they used a specific language for particular contexts, two considered both languages to be equal and one said it was easier to be bilingual.

The most common reasons given by tamariki for using te reo Māori as their main home language were that te reo Māori was the language of their household (three tamariki) or that it was their parents’ decision (two tamariki). Other reasons (one response each) were that it was the natural language of the relationship with a person, it helped with a Māori way of thinking, they were fluent and brought up with it, their whānau were committed to kura, or they themselves were committed to te reo Māori.

Reasons for using English as their main home language included that it was the language they were brought up with (four tamariki), and “that’s just the way it is” (two tamariki). Of the tamariki who chose both languages, two said they used a specific language for particular contexts and one said they would respond to English in English, and to te reo Māori in Māori.

Te kōrero Māori ki ngā hoa | Speaking te reo Māori with friends and acquaintances

Just over a third of adults and tamariki said they used te reo Māori with their Māori-speaking friends and acquaintances all the time.

TABLE 10 Frequency of te reo Māori use by adults and tamariki

	Adults (with friends and acquaintances)	Tamariki (with friends)
Frequency	n	n
All of the time	24	7
Only some of the time	25	8
Hardly or never	12	3

For adults, having a connection or relationship in te reo Māori with a person or having Māori speakers who supported their use of te reo Māori, and wāhi Māori were the main factors that made it easy for them to use te reo Māori with their Māori-speaking friends and acquaintances.

I ngā wā ka tūtaki mātou ko ngā hoa mahi ki te inu kawhe.

Ka hoki au ki tō mātou kāinga ki Maniapoto, ka kōrero i tō mātou reo.

We sing together and through the waiata I learn te reo.

Two main factors made it difficult for adults to use te reo Māori with their Māori-speaking friends and acquaintances. The first related to their own ability in te reo Māori (for example, not being able to respond in te reo Māori because of limited vocabulary). The second related to their own lack of confidence.

It's difficult when I feel whakamā. When someone comes in to work and speaks in te reo full force.

Kāore au i mōhio ngā kupu hei whāngai, hei whakaatu ki aku tamariki.

For tamariki, having reo Māori connections or relationships with people, or being in a wāhi Māori, such as at a kura or marae, were the main factors that made it easy for them to use te reo Māori with their Māori-speaking friends.

Ka kite atu i ngā kaiako e hīkoi haere ana me te titiro mai... me kōrero Māori.

When we are in te reo class at high school.

He māmā ake te mahi ā-waea, ā-rorohiko.

Tamariki were more likely to use te reo Māori in the classroom than in the playground. For tamariki, having kaiako or teachers encouraging them to speak te reo Māori, or being in an environment where te reo Māori was compulsory were the main factors that made it easy for them to use te reo Māori at school.

He poi poi i te reo Māori | Encouraging te reo Māori use

Forty-one out of the 62 adults interacted with people who would only speak Māori to them. Of these 41 adults, 11 said “He wero ki a au” or “It challenges me”, and 10 said they found this encouraged or inspired them to speak Māori. Nine adults felt obliged to or simply responded in te reo Māori to those who only spoke Māori to them.

Hearing the reo and being around it normalises it. A total immersion environment is helpful.

If they persist, you must reply.

Ka rangona te kupu, heoti ka rangona anō hoki te wairua me te aroha. Nā runga i tērā, he tino akiaki kia mauri tau, kia ngāwari te kōrero, kia tūwhera ā-ngākau, ā-katoa.

Other people or things that helped or motivated adults to speak Māori were tamariki (17 adults), whānau (12 adults) and learning about their culture or whakapapa (11 adults).

Te mahi, te mahi ako, me te mahi mō te aroha noa | Work, study, and voluntary work

More than half of the adults (38 adults) were in paid employment. Of these, 25 were in full-time employment, 27 adults were studying and 46 adults did regular voluntary or community work.

Te reo Māori was used more regularly in study than in the workplace, or for voluntary or community work.

TABLE 11 **Adults' use of te reo Māori in the workplace, in study, and in regular voluntary work**

	Work (38 adults)	Study (27 adults)	Voluntary/ community work (46 adults)
Frequency	n	N	n
I use te reo Māori most or all of the time	14	13	16
I can talk about anything in te reo Māori there	11	9	15
I used te reo Māori in the interview for my job	10	NA	NA
We/I conduct a lot of our work/study/activity in te reo Māori	17	8	22
I use te reo Māori only for some topics	16	7	20
I use te reo Māori only in formal greetings	8	5	17
I use only some te reo Māori words or phrases	13	8	19
I hardly ever or never use te reo Māori there	5	3	7

What makes it easy to use te reo Māori in work, in study, or in regular voluntary or community work?

Fourteen adults said it was easy for them to use te reo Māori in their work, in study or in voluntary or community work when te reo Māori use was seen as normal in that context (13 adults).

Marae – ka tū he wānanga Māori, ka haere mātou!

Managing rugby teams – it's easy if there are Māori kids in the teams. They are open to hearing, using te reo.

Other things that made it easy included being involved in Māori contexts (mentioned by 13 adults) and environments (ten adults)—and having speakers of te reo Māori around (nine adults).

What makes it difficult to use te reo Māori in work, in study, or in regular voluntary or community work?

Twenty-one adults felt that not having people to talk to in te reo Māori made it difficult for them to use te reo Māori in their work, study, voluntary or community work. Other barriers mentioned were having limited ability in te reo Māori (17 adults), being in English-language environments (15 adults), the ability of others to speak te reo Māori (eight adults) and kaupapa or topics they found difficult to discuss in te reo Māori (four adults).

When people don't understand te reo I try to explain to them but they get angry.

Mō te nuinga o te wā, ka whakaaro au i roto i te reo Pākehā, ka pānui au i roto i te reo Pākehā.

Ngā marae

Almost all the adults (60 adults) and all the tamariki (18 tamariki) had been to a marae within the past year. Fifty-three adults and 16 tamariki had visited within the past month. Twenty-one adults visited a marae for celebrations, 20 adults went for tangihanga, hura kōhatu or kawē mate. Tamariki were most likely to have visited marae for tangihanga (6 tamariki), followed closely by celebrations (5 tamariki).

Formal and informal communication on the marae

Formal communication on the marae, including karanga, whaikōrero, karakia and, to a lesser extent, the formal parts of hui, was most likely to be conducted entirely or mostly in te reo Māori. Forty-seven adults noted this was the case for karakia, 35 for karanga, 35 for whaikōrero, and 22 for formal parts of hui.

In contrast, only seven adults said that conversations during meal preparation on the marae were all or mostly in te reo Māori. Twenty adults said some of the conversation was in te reo Māori, and 14 said a little was in te reo Māori.

Conversation between and among generations

Conversations between or among generations on the marae were most likely to be a mix of Māori and English. Adults noticed that conversations that were only in te reo Māori were most likely to happen between kaumātua and tamariki.

TABLE 12 **Adults' observations of the use of te reo Māori in conversation**

	Between adults	Between kaumātua and tamariki	Between adults and tamariki	Between tamariki
Amount of reo Māori	n	n	n	n
All in te reo Māori	5	10	8	7
Mostly in te reo Māori	15	11	12	3
Some in te reo Māori	24	22	21	15
A little in te reo Māori	10	9	11	17
No te reo Māori /all English	7	6	6	14
Don't know	-	2	2	3

Five tamariki noticed adults chatting to each other in te reo Māori all of the time on the marae; another five said it happened most of the time, and eight, sometimes.

Eight tamariki said they noticed adults and tamariki talking to each other in te reo Māori most of the time, and nine said they heard this sometimes on the marae.

Five tamariki said they heard children talking together in te reo Māori most of the time on the marae, and nine said they heard this sometimes.

Five of the tamariki said that they spoke te reo Māori most of the time with other young people at the marae. Eight said they did so sometimes, and five said they never or hardly ever spoke in te reo Māori with other young people at the marae.

Te hapori nei | Local community

According to the adults, te reo Māori is being heard in a wide variety of places within the Taranaki community including at marae, sports grounds, supermarkets, Māori health providers, Kura Kaupapa Māori, tertiary education organisations, English-medium education settings, iwi organisations, churches, and at Kōhanga Reo and Puna Reo.

There was a lot of Māori spoken at Tū Mai Taranaki Festival where whānau performed.

Ētahi hui mō te mahi ka hāwhe te reo Māori me te reo Pākehā.

TABLE 13 Places in the community where adults have heard te reo Māori

Place	n
Marae	54
Community spaces	46
Businesses	39
Public services and transport	37
Māori-medium: Kura Kaupapa Māori	36
Tertiary	33
English-medium education settings	31
Iwi organisation	30
Church	28
Māori-medium: Kōhanga Reo / Puna Reo	26
Māori event/whānau gatherings/iwi festivals	25
Other people's homes	11
Wānanga reo	3

Adults said that te reo Māori was used the most at marae (44) and in Māori-medium education settings (27 said Kura Kaupapa Māori, and 11 said Kōhanga Reo or Puna Reo). Eleven adults mentioned Māori events, whānau gatherings or iwi festivals, and talked about church. A few (three or less) mentioned community spaces, English-medium, tertiary and wānanga reo.

Tamariki noticed te reo Māori being used in many places in the community including at marae, Māori-medium education settings including Kōhanga Reo, or Puna Reo, Kura Kaupapa Māori and wānanga reo or kura reo, and English-medium primary, secondary and tertiary education settings. They also noticed Māori being used in businesses and marae.

TABLE 14 Places in the community where tamariki have heard te reo Māori

Place	n
Marae	15
English-medium Primary / intermediate school	
Secondary school	11
English medium education institution School / kura	
Community spaces	11
Businesses	10
Māori-medium: Kōhanga Reo / Puna Reo	8
Church	8
Māori-medium: Kura Kaupapa Māori	7
Public services and transport	6
Public places	5
Parent's workplace	6
Other people's homes	3
Tertiary institution	2

Tamariki said that te reo Māori was used most often at marae (mentioned by nine tamariki), at Kura Kaupapa Māori (mentioned by six tamariki), and at Kōhanga Reo and Puna Reo (mentioned by two tamariki).

Te pānui me te tuhituhi i roto i te reo Māori | Reading and writing te reo Māori

Adults and tamariki were most likely to have noticed opportunities to read or write in te reo Māori in education settings, libraries, and local businesses including supermarkets and shops. Adults were also likely to have noticed these opportunities in government agencies and local authorities.

Some examples include ngā haki o te taone, hymn books at church, signs in te reo Māori at marae, schools and at the New Plymouth Base Hospital, and Smokefree signs.

Te whakamahi i te reo Māori ki ngā tāngata tauhou | Using te reo Māori with new people

Forty-five adults and eight tamariki said they had spoken or written te reo Māori to someone they did not know. Twenty-nine of these adults had done so within the last month and a further ten within the last year. Three tamariki said they had done so in the last month and a further three within the last year.

Thirteen adults said they had spoken or written te reo Māori to someone they did not know because of their work, and twelve said it was because they were at a Māori occasion or in a Māori environment. For seven adults it was due to other people expecting them to kōrero Māori, and six adults said they did so on social media. Five adults said they did so to greet people, and five said it happened within an educational context. Twenty-seven adults said they had done this in their local community, nine had done this outside their local community, and ten had done this online.

Three tamariki said they spoke or wrote in te reo Māori to someone they did not know when the other person initiated the conversation in te reo Māori. A few (one or two) gave reasons such as, whanaungatanga, commenting on Facebook, if they knew the person could speak Māori, for kaupapa Māori or Māori occasions, or when a new person started at kura. It was more likely that this would happen face to face and only one tamaiti said that this had occurred online.

Nō te mea i kōrero mai ia ki ahau, “Pai ki a koe tēnei keke?” Nā reira ka kōrero au ki a ia.

Kia whiwhi hoa, hei whakahoa i te tangata tauhou.

Te kōrero i te reo Māori ia rā ia rā | Using te reo Māori in everyday life

Only 13 of the 62 adults said they were using te reo Māori as much as they wanted to in everyday life. Forty-six said that they were not, and one wasn’t sure. There was no response from two adults.

The main barriers that adults saw to using te reo Māori were their own limited ability, followed by lack of motivation or confidence or a feeling of being māngere or whakamā, and having no-one to speak te reo Māori with.

TABLE 15 Main barriers to adults using te reo Māori

Barrier	N
My own reo Māori ability is limited	26
I am not motivated or confident / He māngere, he whakamā	18
I have no one to speak te reo Māori with	15
Lack of time or resources	7
The reo Māori ability of others is limited	5

Five of the 18 tamariki said they were using te reo Māori as much as they wanted to in their everyday life. Eight tamariki said they were not using te reo Māori as much as they wanted to in their everyday life and four were unsure. One tamaiti did not give a response.

The main barriers to using te reo Māori as much as tamariki would like were their own limited ability and others using English.

[Ngā] tāngata kaha ki te kōrero Pākehā.

Too shy to say something wrong.

Ngā mea tautoko i te reo Māori | Things that would help te reo Māori use

The main things that adults felt would help them to use te reo Māori at home were having people to kōrero Māori with and learning more reo Māori. In their friendships, the main thing that adults felt them to use te reo Māori was having people to kōrero Māori with.

Te whai hoa – kia whai tahi māua i te reo.

If Mum and I actually talked to each other in Māori.

The main things that adults felt would help them to use te reo Māori in their community were having people to speak te reo Māori with, the promotion and visibility of te reo Māori, and learning more te reo Māori.

Whakatū wānanga mō a tātou rangatahi o Taranaki Rohe kia tūtakitaki rātou, kia whānau mai he mokopuna reo Māori.

We need more visual signs of reo in our community.

They also felt that having people to speak te reo Māori with, learning more te reo Māori and promotion and visibility of te reo Māori would help them to use it more in work, study, and voluntary or community work.

TABLE 16 Main things that would help adults to use te reo Māori

	At home	In friendships	In their community	In work/ study/ voluntary work
Enabler	n	n	n	n
Having someone to kōrero Māori with	22	21	19	14
Learning te reo Māori: access to Māori education and resources	20	5	16	9
Making a personal commitment to use/learn te reo Māori	7	4	3	2
Promotion and visibility of te reo Māori	1	1	16	7

For tamariki, access to learning or classes at school and having someone to speak te reo Māori with were the main things they felt would help them to use it at home and in their friendships.

Ko te whai whakaaro ki ngā teina, ki te kōrero Pākehā mātou, ka whai mai rātou i a mātou.

My friends could probably speak Māori to me more often. They probably don't think anyone wants to hear it. So for them to do that I think I'd need to tell them to – so they know I'm interested.

Tamariki felt that learning more te reo Māori and having people to kōrero Māori with would help them to use te reo Māori at home, in their friendships, at school and in other places they spent time in.

Tērā pea he kaiako anō ki te kura hei whakaako i ngā tamariki.

Tamariki felt that learning more te reo Māori and having people to kōrero Māori with would help them to use te reo Māori at home, in their friendships, at school and in other places they spent time in.

Tērā pea he kaiako anō ki te kura hei whakaako i ngā tamariki.

TABLE 17 Main things that would help tamariki to use te reo Māori

	At home	In friendships	At school	In other places they spend time
Enabler	n	n	n	n
Learning te reo Māori: access to Māori education and resources	10	5	4	2
Having someone to kōrero Māori with	6	10	6	3

Why adults like to use te reo Māori

The main reasons adults liked to use te reo Māori were because it was part of their identity as Māori, they liked speaking te reo Māori—particularly with tamariki and mokopuna—and they thought it was a beautiful, complex language.

He Māori au. Me pēa te whakaatu ki te ao he Māori [ahau] mehemea kāore he reo Māori?

I like to use it... It's got a nice taste to it, even if it's coming from an educated person it still sounds nice.

TABLE 18 Main reasons why adults like to use te reo Māori

Reason	n
It is part of my identity / He Māori ahau	37
It is a beautiful complex ² language	18
I want to help revitalise and/or normalise te reo Māori	9
To communicate, especially with tamariki and mokopuna	7
I am confident speaking Māori	4

When tamariki like to use te reo Māori

Tamariki said they liked to use te reo Māori in the places they spent the most time: i.e., at home and at school.

[I like to use te reo Māori] when I'm in the Māori class at school.

They liked to use te reo Māori because they felt it was integral to their identity as Māori (six tamariki) and because they thought it was cool or fun (five tamariki). Four tamariki liked to use te reo Māori as a code language.

He iti noa o tātou e mōhio ana i te reo, nō reira he mea whakahirahira.

He pai rawa ki te kōrero tētehi reo rerekē ki te nuinga o ngā tāngata.

It's fun because it's different from others.

Other reasons mentioned by one or two tamariki each were about revitalising te reo Māori, learning it, knowing it really well, liking the way it sounds, and for communicating with other Māori speakers.

Ngā pātai ā-hapori

Community questions

The following three questions were developed by the lead community researcher based on conversations with pou reo in Taranaki. Each of the communities involved in Te Ahu o te Reo was offered the opportunity to add up to three additional questions to the survey about areas of interest to the community. In Taranaki, the three questions that were asked of adults differed from those asked of tamariki. Adult responses are presented below, followed by responses from tamariki.

Questions for adults

Nō hea tō reo? | Where is your reo from?

Overall, most respondents in Taranaki characterised their reo Māori as having come from their iwi, hapū/wāhi, followed by their whānau including kaumātua and/or tīpuna, and parents. When they talked of their iwi, they were most likely to say that their reo Māori came from Taranaki, or places, iwi, or hapū in the Taranaki Rohe, followed by Tainui and Waikato.

Nō Waikato, nō Taranaki nei. Nō ngā kuia, tauheke o aua rohe. Nō taku whai i te reo i te kura, Matatini, Te Ātaarangi me te kura reo.

From the South Seas Islands (just joking). From my Dad. From Ngā Ruahine.

TABLE 19 Sources of te reo Māori for adults and tamariki in Taranaki

Sources of te reo Māori	Pakeke n
Iwi/hapū/wāhi	
Taranaki	13
Waikato/Tainui	7
Tūhoe	2
Ngā Puhī	2
Aotearoa	2
Ngā Ruahine	1
Waiokura	1
Oeo	1
Aotea	1
Ngāti Porou	1
Kahungunu	1
Nō te whānau	
Grandparents/elders	8
Mātua/Parents	7
Whānau	7
Husband/wife/partner	1
“Absorbed as a child”	1
Te reo Māori education	
Wānanga (tertiary)	3
Pukapuka	3
Kōhanga Reo	2
Kura Reo	2
Kura Kaupapa Māori (including Wharekura)	1
Te Ataarangi	1
Wānanga	1
Te Kōpae Piripono	1
Kaiako	1
Formal education	
School	2
University	1
Study	1
Work	1
Marae	1
Faith/church	
Te Atua/God/lo	1
Matatini	1
Taiao	1

He aha ngā mahi e tautoko ai i ngā tāngata o tō hapori kia kaha ake te kōrero, te ako rānei i te reo Māori? | What do you think would make people in your community want to use or learn te reo Māori more?

The main factors that adults thought would encourage people to use or learn te reo Māori more in their community were encouragement and no pressure, growing people’s understanding about the importance of te reo Māori, culture and history, having opportunity to use or learn te reo Māori and increasing the visibility of the language.

An environment that is that-way oriented. A weekly event or hui, where people could come in and freely use the reo, openly. Where they make a mistake, who cares. Totally a friendly environment. A cup of tea, or even a karakia.

TABLE 20 Factors that adults thought would encourage te reo Māori learning

	Pakeke
Main factors	n
Encouragement, no pressure	
Don't/can't force people; not compulsory	8
Overcoming fear	1
Make people think it's their own idea/kei a rātou	1
Encourage/have passion for te reo Māori	1
Give encouragement/positive feedback	1
Relaxed environment	1
Growing understanding / Whakaatu i ngā hua o te reo	
Teach/learn about Māori language, history, culture	8
Pronunciation by public figures/teachers	2
Improved perception of Māori people by the wider community	1
Community more open to te reo Māori	1
Opportunity to use/learn te reo Māori	
Use/know/learn more; kōrero i ngā wā katoa	6
Make it compulsory	2
Normalise it	2
Have immersion opportunities	1
Visibility	
More sentences/phrases visible	8
Māori brands e.g., cars; phones	1
Te roeo Māori options on technology	1
Whānau/home	
Kōrero more at home	3
If my whānau could kōrero	1
Partner who is fluent	1
Promotion	
Māori language events, “days”	2

Māori language week	1
Mainstream media using te reo Māori	1
Tourism	1
Resources/rauemi: books, apps, videos,	5
Access	
Make it free/kore utu	2
More courses and funding	1
Tamariki using te reo Māori	3
Human resources and leadership	2

He aha pea ngā tohu e kīia ai ā tōna wā kua eke tō reo Māori, te reo Māori o tō whānau rānei ki tētahi taumata teitei? | Regarding te reo Māori, what does success look or feel like for you and your whānau?

Success with te reo Māori primarily meant intergenerational use of te reo Māori, and being in contexts where the use of te reo Māori was normal.

Nā ngā whānau o te haukāinga e whakawhirinaki ki au ki te tū i te marae, hei māngai mō mātou katoa. Ka pai tēnei ki te whakahihi i au ki te rapu kōrero tautoko, kia pupuri ai te tikanga o ō tātau marae me te mana hoki o ō tātau tīpuna.

Being comfortable in your community around friends, family, the people your work with. Just normal life, and te reo being a natural part of life.

TABLE 21 What does reo Māori success look like?

Characteristic	Pakeke n
Intergenerational use of te reo Māori in whānau	
Tamariki speaking te reo Māori / ka rere te reo Māori ki waenganui i ngā tamariki	12
Intergenerational/multigenerational or whole whānau use of te reo / ka reo Māori ngā tamariki ka whānau mai	10
Whānau are fluent / ka rere te reo ki roto i te whānau	3
Tamariki are kaikaranga/kaikōrero	2
Learning with my moko	1
Having aunties at tamaiti teacher more people in the community	1
It does not end with us	1
Sharing with tamariki	1
Being brought up by kaumātua	1
Te reo Māori is normal	
Māori is everywhere / ahakoa te aha ka taea te kōrero	10
Ka noho Māori mai ngā tamariki/mokopuna ki te reo Māori; kia tangata whenua te reo ki te ngākau	2
Having speakers in all roles / Ka tū pakari ngā whanaunga ki te marae, ki te hapori	2
Everyone in our country is bilingual	1

	Pakeke
Characteristic	n
Being able to flow between English and Māori	1
At least 60% of conversations in te reo Māori	1
Ka piki ake te kaha o tēnei reanga	1
Ka ū ki te reo	1
Ability	
Being able to converse/communicate in te reo Māori	5
Ka tau ki te Panekiretanga / te kounga o te reo	2
Maintaining the level of reo you have	1
People around my age know how to kōrero	1
Kaupapa/tikanga Māori	
Having the confidence / kāore he whakamā, ka whakahīhi	4
Tikanga is the basis / ka mōhio ki ngā tikanga	2
Being able to do what the tohu is for / kia whakatinana i ngā āhuatanga Māori	2
Knowing who we are / ka tū tangata	2
Having a Māori world view / ka whakaaro Māori	2
Kids knowing where they're from	1
Being at the marae and there is everything needed	1
Ka taea te whai i te ao Pākehā, te ao Māori, te taiao	1
Whakamana i te reo – legislate now!	1
Wairua	
Believing what you've done is right / he tangata pai	2
Persistence	2
Wairua is good	1
Doing something well	1
Tamariki pride in their heritage	1
Family is safe	1

Questions for tamariki

The three community questions that were asked of tamariki, and their responses, are given below.

Almost all the tamariki thought it was cool to kōrero Māori.

Do you think it's cool to kōrero Māori? | He taiea rānei te kōrero Māori?

TABLE 22 Tamariki thoughts about te reo Māori being cool

Yes	No	Sometimes	No response
n	n	n	n
15	0	2	1

If yes, what makes it cool? | Me he 'āe', he aha i taiea ai?

TABLE 23 Reasons why te reo Māori is cool

	Tamariki
	n
Different concepts; different to English	4
It's fun	4
I like speaking it	2
Te reo Māori as a code language	2
Can talk to Māori people	2
Beautiful/rawe/pai	1
Knowledge/values/history/tikanga within te reo Māori or gained by learning te reo Māori	1
Being bilingual is good	1
Identity/whakapapa/culture/tūpuna/iwi/Māori/part or all of me	1
It's flexible (can whakamāori anything, e.g., English slang)	1
Pai mā te whānau e kōrero	1

Some answers that tamariki gave to the above question include:

The history behind te reo [makes it cool] – like how it was used back then, by whānau. It's who we are, it's part of our culture.

He "skuxxx!" He hautaia te rongō!

What do you think would make it cooler?

TABLE 24 Things that would make te reo Māori cooler

	n
If everyone/more people could speak it (including non-Māori)	5
Mēnā he maha ake ngā kōtiro/tāngata kōrero Māori	
Mēnā ka kōrerotia whānuitia	3
If there was a 'young mita'	
Mēnā he maha ake ngā rerenga/kupu rawe	1
Ka noho hei reo whānau	1
Me understanding more	1
Learning history	1
More and accessible classes (times and cost)	1

Ka noho tahi hei reo whānau – kia tautoko ai te rere o te reo Māori.

If we learned the history behind the language – why we are the way we are – they (others) would think it was cooler.

Te Ahu o te Reo online survey

In addition to the interviews of adults and tamariki that were undertaken in Taranaki, people also had the opportunity to respond to an online survey. Twenty-four females and ten males from the Taranaki community responded to the Te Ahu o te Reo online survey. Most (18) were aged between 41-60 years old.

All 34 respondents said they were from Taranaki. Of those, 22 gave no details about their current place of residence, three said that they were currently living in the Taranaki community, and eight said they were living in other towns in Aotearoa. One respondent was living in Australia.

TABLE 25 **Online survey demographics**

Online Survey respondents	
Number of respondents	
34	
Gender	
Female 24	
Male 10	
Age group	n
15-20 years	1
21-40 years	9
41-60 years	18
Over 60 years	5

TABLE 26 **Ethnicity of online respondents**

Ethnicity	n
Māori	31
Pākehā	14
Indian	2
Welsh	1
“Negro”	1

Over half the online participants reported that they spoke te reo Māori well or very well.

TABLE 27 **Adults' ability to speak, write, understand and read te reo Māori (online responses)**

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
	n	n	n	n
Very well or well	19	19	21	20
Fairly well	5	4	8	5
Not very well or no more than a few words or phrases	6	13	5	9

The adults responding online had learnt te reo Māori mostly through formal education and wānanga as adults.

TABLE 28 **Most common ways of learning te reo Māori (online responses)**

Way of learning	n
Through wānanga as adult	14
Tertiary education	12
At secondary school (te reo Māori as a subject)	7
In Kōhanga Reo / Kura Kaupapa Māori	5
Alongside my whānau	5

Half the online respondents used te reo Māori some or most of the time with their whānau, and almost two-thirds with their friends and acquaintances.

TABLE 29 **Frequency of te reo Māori use in day-to-day conversation (online responses)**

Frequency	With whānau	With friends and acquaintances
	n	n
All the time	0	0
Most of the time	6	10
Some of the time	11	10
A little	11	7
Never	6	7

Most online respondents (25) were in paid employment, 12 were studying, and 21 were doing regular voluntary or community work. Use of te reo Māori was more frequent in study and voluntary/community work than in paid work.

TABLE 30 **Adults' use of te reo Māori in the workplace, in study and regular voluntary work (online responses)**

	Work	Study	Voluntary/ community work
Frequency	n	n	n
All the time	3	3	4
Most of the time	5	3	6
Some of the time	8	3	5
A little	7	3	3
Never	2	0	2

Only 13 of the 34 online respondents said they were using te reo Māori as much as they wanted to in everyday life. Twenty-one said they were not using te reo Māori as much as they wanted.

Online respondents identified a range of barriers to using te reo Māori. The main barriers to using te reo Māori as much as they would like was not having other people to speak it with.

TABLE 31 **Main barriers to adults using te reo Māori (online responses)**

Barrier	n
I have no one to speak te reo Māori with	9
I am not motivated or confident / He māngere, he whakamā	6
The reo Māori ability of others is limited	4

The main things online respondents felt would make a real difference to their using te reo Māori in their everyday life was being in a community of speakers.

TABLE 32 Main enablers of using te reo Māori (online responses)

Enablers	n
Having people to kōrero Māori with	
A community of Māori speakers	11
Normalising te reo	4
If whānau members learnt te reo Māori	1
Having supportive people when learning/using te reo	1
He wāhi reo anake	2
Learning Māori: access to Māori education and resources	
Access to reo Māori learning/classes at an appropriate level	4
Learning more reo Māori	2
Retaining what I learn	2
Access to wānanga for whanau	1
Promotion and visibility of te reo Māori	
Services in te reo Māori	1
Signage	1
Policy changes	
Legislative changes	1
Promoting te reo Māori as an official language	1

He meka

Key points

In this report we have presented results from interviews with whānau in Taranaki about their use of te reo Māori. Below are some key points from those results.

- In 2015, adults and tamariki we interviewed had a wide range of proficiency in te reo Māori.
- Intergenerational use of te reo Māori was happening in some whānau in Taranaki.
- The most common way that adults and children had learnt te reo Māori was alongside whānau.
- Te reo Māori was used most often at marae and in Māori-medium education settings.
- At marae, the contexts that were most likely to be conducted in te reo Māori were karanga, whaikōrero and karakia.
- At school, tamariki were more likely to use te reo Māori in the classroom than in the playground.
- Tamariki found it easy to use te reo Māori when they were encouraged, and in environments where te reo Māori was expected.
- Adults reported that ability and confidence were barriers to using te reo Māori, while having a connection or relationship in te reo Māori made it easier to use te reo Māori.
- Only around one fifth of the adults and one third of the tamariki were using te reo as much as they wanted to.
- A quarter of the adults and half the tamariki said that Māori was the main language they used at home.
- Taranaki had a greater percentage (86 percent) of Europeans than the national average (74 percent), which could create challenges related to normalising te reo Māori in Taranaki.
- Local language revitalisation strategies and initiatives included:
 - Te Reo o Taranaki
 - Pōkaitahi Kāpunipuni Reo, a qualification which aims to increase competence in te reo o Taranaki amongst those with the highest levels of language proficiency
 - Wānanga reo and rumaki reo
 - Te Ataarangi
 - Te Kōpae Piripono Puna Reo
 - Te Korimako radio station
 - Parihaka events
 - Te Rā o Pōmare.