

Te Ahu o te Reo

Te reo Māori in homes
and communities

Rūātoki
Community Report
He Pūrongo mō Rūātoki



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Rūātoki Community Report

He Pūrongo mō Rūātoki

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and with Rachel Felgate and Cathy Wylie

'Kia ita!'

Te Taura Whiri i te Reo Māori
MĀORI 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

E taku reo, tata tonu koe ka whakamoea. Ka pātōtō mai koe i te tatau o ōku whakaaro, ka titi te wero “mō te ahu o tōku reo”. Kātahi nei te whakaoho wairua, kātahi nei te whakaoho hinengaro.

E te whārua i whai whakaaro mai, i tautoko mai i tēnei rangahau mō tō tātou reo, e kore e mutu ngā mihi. Ko te rangahau nei me tuku hei tohu aroha ki a rātou nā rātou nei te taonga i waiho mai.

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: Kaitaia, 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 overviews the research across all nine communities. In addition, nine community reports focus on the research in each of the above communities.

Te pūrongo mō Rūātoki | The Rūātoki community report

First and foremost, this report is for the people of Rūātoki, 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 Rūātoki.

The report is laid out in six sections. The first is *He kupu Arataki | Setting the scene*, in which community researchers Titoki Black, Irene Huka Williams and Te Whetu McCorkindale, 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 Rūātoki | A view from Rūātoki*, presents some background on te reo Māori in the 1970s and in the present day. The fifth section, *Te reo Māori Rūātoki | Te reo Māori in Rūātoki*, presents in full the findings of the research in Rūātoki, 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

Te Ahu o Te Reo coincided with Rūātoki hapū initiating their own discussions about te reo Māori. Therefore the research assisted and enhanced some of the discussions hapū and whānau were having regarding the importance and relevance of the language. Although the Rūātoki community have a good understanding of the issues regarding the state of the language in the whārua, this research provides valuable information by asking people to consider issues regarding te reo o Tūhoe, such as: What is your attitude to te reo? What are you doing to support te reo? and What are you doing for the future of te reo Māori? Because of the benefits Te Ahu o te Reo could bring to the whārua Te Komiti o Runga, Rūātoki Tribal Authority supported the study and encouraged whānau, hapū and organisations to participate.

Ngā kairangahau | Community researchers

Lead community researcher Titoki Black, and community researchers, Irene Huka Williams and Te Whetu McCorkindale, were selected because of their commitment to their community and their knowledge of their hapū and iwi.

Te kōwhiri i te hunga kōrerorero | Participant selection

Numerous hui, discussions and pānuī helped to inform the community of the research. During these discussions we were asked to ensure that there was a fair representation of hapū within the whārua.

In selecting and approaching the interviewees we took into consideration the following:

- Households that included two and three generations living together
- If one parent did not speak Māori or the children attended mainstream school.

Eighty adults and 20 children originally agreed to participate, however due to unforeseen circumstances our numbers reduced to a total of 53 adults and 26 tamariki.

Te wheako rangahau | The research experience

Given the collective experience we had as a team we have learnt so much from this project. We appreciated the frank and open responses we received from them.

One of the things we quickly learnt was that although the questions were written in te reo Māori, there were times when we had to rephrase them in the Tūhoe dialect, particularly for the 50+ year old group. All whānau interviews were conducted in their homes, while interviews with pou reo were conducted in their

workplaces or at the interviewer's home. Many of our participants worked and so time and dates changed and rescheduling new appointments could at times be stressful, but the outcome of the interviews, once completed, made it all worthwhile.

Participants gave positive and useful feedback about the research project which indicated that they appreciated the need to take responsibility to grow te reo Māori as a way of life for their children and mokopuna.

The participants' experiences were immensely moving to listen to. Older participants shared many stories of their time at school where they were made to feel ashamed of their culture. As a consequence they did not teach or encourage their children to speak te reo. However, their drive to ensure their own children will grow up not only immersed in te reo o Tūhoe and in Tūhoe tikanga was apparent.

Ki te puna o te reo o Rūātoki, ngā Kaikōrero, te Komiti o Runga, o Kaimahi me Te Uru Taumatua tēnei te mihi mō ā koutou tautoko mai i te kaupapa nei, ā, i a mātou ngā kairangahau.

Titoki Black

Irene Huka Williams

Te Whetu McCorkindale

He tino kōrero

Highlights

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

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

The 53 adults and 26 tamariki who were interviewed in Rūātoki 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 to over 65 years old.

Within their whānau, adults were likely to have used te reo Māori across the generations. Tamariki were most likely to have used te reo Māori with their grandparents, parents, siblings, and aunts and uncles. Over half the Rūātoki adults used te reo Māori all the time with their Māori-speaking friends and acquaintances; while most tamariki used te reo Māori only some of the time with friends.

At marae, conversations between and among generations were most likely to be in te reo Māori. Adults noted that more English was used in conversations between adults and tamariki and particularly in conversations between tamariki.

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

Most adults and tamariki lived in households where both te reo Māori and English were spoken. Forty-two adults and 16 tamariki said that Māori was the main language they used at home. Twenty-eight adults and eleven tamariki were connected to a second household, and of these, 15 adults and five 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 at home. In the community te reo Māori was used in a range of places, most often at marae, Kura Kaupapa Māori, and Kōhanga Reo or Puna Reo.

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

The ability of these adults and tamariki to speak, write, understand and read te reo Māori was strong.

TABLE 1 **Adults’ ability to speak, write, understand and read te reo Māori in Rūātōki**

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	29	27	34	34
Well	12	13	11	10
Fairly well	4	7	6	5
Not very well	5	2	1	1
No more than a few words or phrases	1	2	0	1
No response	2	2	1	2

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

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	7	11	10	11
Well	9	8	10	7
Fairly well	5	5	1	3
Not very well	2	1	2	3
No more than a few words or phrases	1	1	1	0
No response	2	-	2	2

Twenty-five adults and 16 tamariki said they were using te reo Māori as much as they wanted to in their everyday life. Twenty-four adults and six tamariki said they were not using te reo Māori as much as they wanted to. Three adults 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 likely to talk about anything and everything. Tamariki said they 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 in Māori contexts (i.e., in

Māori environments, at Māori occasions and/or talking about kaupapa Māori), or when everyone was using te reo Māori. Adults found it difficult to use te reo Māori if others had a different level of language to their own, or if there was no one to talk to in te reo Māori.

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 Tūhoe, and also because they liked communicating in te reo Māori. Having friends or acquaintances who spoke te reo Māori as their first language, or being in Māori contexts, or having other reo Māori speakers at their own level 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 felt it was part of their identity as Māori, or because it was their first language. For tamariki, being in wāhi Māori, having other reo Māori speakers to talk with, their friends and classmates speaking Māori, and knowing someone understood the language were the main factors that made it easy for them to use te reo Māori with their 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 Rūātōki identified that having someone to kōrero Māori with, making a personal commitment to use/learn te reo Māori, 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 Rūātōki to use more te reo Māori

	Having someone to kōrero Māori with	Making a personal commitment to use/learn te reo Māori	Learning te reo Māori: access to Māori education resources	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 Rūātōki 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 Rūātoki | Shifts in te reo Māori in Rūātoki

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 Rūātoki. 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 Rūātoki | Right shifts that are happening in Rūātoki



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 whārua. For example:

- Ko te pono ki taku Rūātokitanga, ki taku Tūhoetanga, taku Ao Tūhoe.
- Koina tō mātau reo tūturu.
- Ngā huihuinga a Tūhoe, Taraipara, marae.
- The support of my koroua, kuia.
- Ko te reo tonu te reo kawē i ngā tikanga.
- Ko ngā mokopuna me ngā tamariki.
- Ko te tiaki i te mauri o te reo kōrero ki Rūātoki.
- Learning environments.
- Te reo māmā.

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



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 whārua. For example:

- Ētahi wā kua riro ngā whakaaro ki ngā kaupapa o te ao hurihuri.
- Ko aku hoa nō waho he tapepe te reo, kei te ako tonu.
- Pena he 'tauhou'/Pākehā, he kore mōhio ki tō tāua reo.
- Self-consciousness.
- Kare he reo tō wētahi.
- Pēnā kei te taone, kei waho mātau i te whārua.
- Te hunga ako mai te pukapuka.
- Not confident.
- Kia mārama te kaiwhakarongo.
- He whakahīhī.
- Limited vocabulary.

The right-shifting factors occurring in Rūātoki are consistent with the overall picture from the Te Ahu interviews with Rūātoki adults and tamariki, where the motivations, attitudes and behaviours are primarily driven by the collective identity of the whārua, its people and environment. The left-shifting factors

highlight issues that may impact from outside of the whārua and thus speakers modify or adapt to these, such as when speaking with 'tauhou' or being in town. Other factors relate to confidence and self-consciousness, perhaps due in part to perceived limitations on the use of te reo Māori.

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 Rūātōki, 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 Rūātōki 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

Ko Tūhoe te ahikāroa o Te Urewera, te mana tangata, te mana whenua.

He whārua a Rūātoki kai te taha whakararo o te awa o Ōhinemataroa.

Ahako ko te whārua a Rūātoki, ka whiti rā anō te mana o ōna hapū ki Tāneatua, Ōpouriao,

Ōwhakatoro ki roto rā anō o Te Houhi i roto o Te Urewera.

Ko Rūātoki te tomokanga ki te taha whakararo o Ōhinemataroa ki Te Urewera. Tekau mā tahi ngā marae o te whārua, e waru ōna hapū. E rua ngā kura, ko te Wharekura o Rūātoki me te Kura Reorua o Tāwera. E rima ngā Kōhanga Reo me tētahi Kura Kōhungahunga e tātata mai ana.

Ngā iwi

Ko Tūhoe te iwi.

According to the 2013 Census, 12,204 people (37% of the population) in the wider Whakatāne district³ affiliate with at least one iwi. Of these, 5,151 were of Ngāi Tūhoe descent, 3,756 were of Ngāti Awa descent and 1,269 were of Ngāti Porou descent. Other major iwi groupings in the area included Ngāpuhi (1,131 people); Whakatōhea (1,050 people), Ngāti Tūwharetoa (1,029 people) and Te Whānau-ā-Apanui (954 people) (Census 2013).⁴

Te taupori | Population

According to the 2013 census, a total of 33,000 people usually live in the Whakatāne District. Māori make up 40% of the population of Whakatāne. Those with European ethnicity make up 60% of the population.

Thirty-seven percent of Māori speak te reo Māori in the Whakatāne District. Around 15% of the total population in Whakatāne District speak Māori (Census 2013).

In comparison, Māori make up 15% of the national population and Europeans 74%⁵ (Census 2013). For New Zealand as a whole, 21% of Māori speak 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).

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

The community report for Rūātoki from the 1970s reo Māori survey undertaken by Richard Benton and his team provides an historical insight to the issues around te reo Māori in the Rūātoki community four decades ago. The following material is from that report.

³ The statistics used in the Kaupapa Kōrero are for the wider Whakatāne district, rather than being specific to Rūātoki.

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

⁵ For the census, more than one ethnicity could be selected.

Community report: The Māori language in Rūātōki⁶

At the time they were interviewed, people mentioned five major iwi to which they or members of their households belonged. Most of those interviewed (86%) affiliated to Ngāi Tūhoe.

Use of the Māori language in the household

Māori was the main language used in most of the 29 households visited. Twenty-seven of the households had dependent children, and Māori was entirely or mostly used in 24 of them. Two households used Māori and English for an equal amount of time, while in the remaining households with children only English was used.

In the two households without children, Māori was spoken all the time in one, while members of the other household used Māori when speaking with Māori visitors.

The report on Rūātōki painted a glowing picture of the state of te reo in Rūātōki in the 1970s.

Māori was the main language used in most of the ... households visited.

Māori was also the main language spoken outside the home. It was used for all kinds of situations and experiences in daily life—with neighbours, friends and family, with workmates, at religious services and, of course, for all marae hui. As almost all the community, from the children to the old people, knew Māori well, if any two people met unexpectedly they would almost certainly understand each other if they spoke Māori.

At the time, there was significant confidence that te reo Māori would remain strong within Rūātōki and people expressed few concerns about te reo Māori.

Because Māori is a living language, used in both home and community by young and old, it is not surprising that hardly anyone showed concern that one day it might disappear.

It concluded:

The linguistic survey has shown that Rūātōki is one of the few remaining places in New Zealand where Māori is the main language used by all age groups. Nearly all the people surveyed (92%) were fluent speakers of Māori, who used the language confidently in many social situations both in the home and in the community. At the time of the survey, 87% of the children were fluent speakers of Māori, and this is why Rūātōki Primary School was chosen, in 1976, as New Zealand's first official bilingual school. By using Māori as a language of teaching and learning, the school is playing an important part in keeping Māori alive in a community in which English is being used more and more by some households.

6 Smith, L. (1982). *The Māori language in Rūātōki*. (Pānui whakamōhio Information bulletin 16). Wellington: New Zealand Council for Educational Research. Note that excerpts are as per the original reports and current orthographic conventions have not been applied.

He kōrero nō Rūātoki

A view from Rūātoki

This overview of te reo Māori in Rūātoki is collated from interviews with seven pou reo who included trustees, hapū and iwi representatives, and educational professionals. They included Patrick McGarvey (Ngāi Tūhoe), Korotau Tait (Ngāi Tūhoe, Te Arawa, Tūwharetoa), Ani Temoana (Ngāi Tūhoe), Ihaia Biddle (Ngāi Tūhoe) and Kirsti Luke (Ngāpuhi; CE Te Uru Taumatua)⁷. Below are a few of the many whakaaro and aspirations that they shared with us about te reo Māori in Rūātoki.

Pou reo talked about long-standing national policies designed to suppress te reo Māori in Rūātoki. One recalled that, in the 1960s, the government set up preschools with the specific aim of teaching children to speak English, and to stop Māori speaking their own language. Despite those destructive policies, “kei te noho Māori tonu [ngā whānau i reira]”, and te reo Māori continues to be heard in Rūātoki on marae, in kāinga, at kōhanga, in Te Hāhi Ringatū, Te Uru Taumatua, Te Taraipara (Te Kōmiti o Runga Tribal), and the community, including at shopping centres outside of Rūātoki.⁸ As one pou reo noted, people often spoke Māori when, “Meeting up with other fluent speakers on the way to town or in the shops.” One pou reo noted that it could be heard “i ngā wāhi katoa”. He felt obliged to speak te reo o Tūhoe wherever he went so that his people would continue to value his leadership, and felt that using te reo o Tūhoe deepened connections between those who spoke it.

I roto i āku mahi i roto i te whārua me te iwi, ko te reo o Tūhoe te reo matua i aku whitiwhitinga kōrero i ngā hapū whakahaere o te wā kāinga. Nō reira, i te nuinga o te wā, ko ngā huihuinga i roto i te whārua ka heria katoatia i roto i te reo, koinei te reo matua o te hunga kei ēnei huihuinga. Ki te kore e mōhio ki te reo Tūhoe kāre koe e whakarongohia, ka mutu kāre e tino ū tō hono ki te hunga o te kāinga i te mea kei roto i te reo ake o Tūhoe ētahi momo āhuatanga motuhake.

Hei tauria, ka kōrero te Tūhoe ki te Tūhoe ka whakawhitiwhiti anō ō rāua wairua, me ō rāua whatumanawa, kei te ū rāua ki a rāua. Nō reira, me pūmau ahau ki te kōrero i te reo ia rā, i te mea ko te reo o Tūhoe te reo matua i roto i āku mahi. Ki te kore ahau e kōrero Māori, kua kore tōku rahi, ōku hapū me tōku iwi e whakapono mai ki ahau. Nō reira me matua ū ahau ki te reo. Ki te whakarērea e au tōku reo, ka whakarērea pea ahau e tōku iwi.

Pou reo talked about Rūātoki being a stronghold of te reo Māori.

He rongonui te whārua nei mō te kaha kōrero Māori, koinei hoki te take kua tae mai a Ahu o te Reo ki te uiui i a tātau. Kai te kaha te reo me ngā tikanga ki te whārua nei. Kei te noho Māori tonu ngā whānau, arā, kei te kaha tautokohia ngā marae, kei te haere ngahere, kei te hāpai i te tika o te matemateāone, kai te

⁷ Not all pou reo wished to be named.

⁸ The “community” referred to in this report includes Rūātoki proper, but also includes places outside of Rūātoki that community members go to regularly.

whakakaha i te whānau, kei te tautoko i te Hāhi Ringatū. Ahakoa te hāpai i ngā tikanga, te mōhio tonu ki te kōrero Māori, ko tā mātau titiro me whakakaha ake, me whakapakari ake. Kei konā tonu te mahara tērā pea ka oho ake mātau a kua ngaro te reo i waenganui i a mātau. E kore pea e pērā engari me atawhai tonu kia kua tēnā āhuatanga e pā mai.

Te Hāhi Ringatū also played a key role in supporting language in the whārua.

Ko tētahi o ngā kaikōrero pakeke, e āwangawanga ana kua ngaro te Tūhoe o te reo, e kore e taea ma rāwaho tōna mita e whakaora ake, engari mā te whārua, mā te iwi anake e ora ai.

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

Pou reo spoke about the ways in which te reo o Tūhoe had changed within the whārua. They commented both about the threat posed by English and by those returning to Rūātōki with a standardised form of te reo Māori.

One pou reo contrasted ‘te reo Māori’ with ‘te reo o Tūhoe’ and noted that some whānau had returned to Rūātōki with a changed reo.

Ko te nuinga o ngā kupu ko te reo Māori. He rerekē mai te reo o Tūhoe. Ngā pākeke o taku reanga he matatau ki te reo o Tūhoe, nō reira te reo rongu ahau ko tā Tūhoe. He reo kua whakahokia mai ki te kāinga ko ngā whānau kua roa e ngaro ana mai te kāinga ā kua āhua mate haere tō rātau reo Tūhoe. I whāngaia ahau, i pakeke ahau i roto te reo o Tūhoe engari ahakoa i haere ahau ki te kura kāre tonu i ngaro tōku reo o Tūhoe. Ētahi wā kua noho mātau ki te paetapu kua rongu i te reo tuarua (Pākehā) te mea tauhou ki tō tātau reo.

Another pou reo felt that the younger generation did not have the same aroha for the reo as previous generations, and weren’t as motivated to use the reo amongst themselves. While they understood te reo Māori, they often switched to speaking English.

I roto i ēnei tau kua kite, kua rongu au i te rerekē o te aroha mai o te reanga o aku tamariki (40 tau) heke iho. Ahakoa he mārama te taringa ki te whakarongo, kāre i te tino kaha te whakamahia o te reo Māori i waenganui i a rātau. ... Kua kore e tino kaha te kawē kōrero katoa i roto i te reo Māori, kua whati, kua huri kē ki te kōrero Pākehā.

Pou reo noted changes in te reo Māori and thought that the “whakaaro Māori” that was once reflected in the language were less apparent that in earlier times:

Ko te whakahuahua kupu kua hē. Tētahi raru o te reo, kua kore e hāngai te māramatanga ki te whakaaro Māori. Ko te reo Māori tōku reo matua, mōhio katoa te hapori ki te reo, ki te whakarongo ki te reo.

One pou reo noted that te reo Māori within kura is stronger than when he was at school. Despite this tamariki are more likely to speak English outside of school.

Ko te reo Māori te kaupapa o ngā akoranga o te kura. I ahau i te kura kāre i pēnei rawa te ū ki te reo Māori. Engari, ahakoa tēnei kāre ngā tamariki kura i tino kōrero Māori i waho i te kura, kaha ake te reo Pākehā. Kua kaha ake te rangona o te reo Pākehā e ngā reanga i raro i te 40 tau. Ki te kore tēnei reanga e aro ake ki tō tātou reo ka haumate haere te reo i roto i ngā tau.

Pou reo noted that te reo is strong on marae, but English is also finding its way onto the marae through the generation under the age of 40.

Kua kaha ake te rongohia o te reo Māori i ngā marae, ahakoa e kaha tonu ana te kōrerohia o te reo, engari kua kaha te uru mai o te reo Pākehā i te mea ko ngā kaitakatū i muri nō ngā reanga i raro i te 40 tau kua uru mai i a rātau te reo Pākehā ki roto i ngā whakahaere o te Māori.

They thought that some tamariki and parents did not seem to have the same desire for te reo Māori as previous generations.

Ahakoā te maha o ngā Kōhanga Reo i Rūātōki me te Wharekura o Rūātōki, kāre tonu ngā tamariki me ō rātou mātua i te matenui mai ki te reo Māori.

Mōhio ngā tamariki ki te kōrero Māori, kei a rātau te kete kupu, engari kei te ngoikore, kāre i te hīkaka ki te kōrero Māori i ngā wā katoa, koirā tonu te wawata nui. Nō reira kei te tohe tonu kia noho ko tēnei kē te reo matua mō ngā tamariki o nāianei. Ko mātau ko te poari, ko ngā kaiako e kimi tonu nei he rautaki e kaingākau ana ngā tamariki ki te kōrero. Kua mutu te wā o te whakahau, o tohutohu, o whakatūpatō, me huri kē mātau ki te poi-poi ki te āki i a rātau kia kōrero. Mōku ake kei roto i te whakatauirā. Ko te tauira te tino kauhau.

He noted that parents don't speak te reo to their kids as much as before. When he was a child, all parents and kaumātua spoke Māori to their tamariki and mokopuna.

He maha anō hoki ngā pākeke kei te māngere ki te kōrero Māori ki ā rātou tamariki. I ahau e tamariki ana, katoa o ngā pākeke, kaumātua he kōrero Māori. Ka mutu he kōrero Māori ki wā rātou tamariki, mokopuna. Engari i ēnei rā, ka rongo koe i ngā pākeke e kōrero Pākehā ana ki wā rātou mokopuna.

Additionally, the generation between 30–45 years of age did not have the same ability in te reo because they came from homes in which English is dominant.

He maha te hunga i ngā reanga 30–45 te pakeke, e kōrero Māori ana kei te whai kē i ngā whakatakotoranga kē a te Pākehā. Kua tapepe katoa te whakatakoto i te kōrero. E pēnei ana nā te mea i pakeke mai, he kōrero Pākehā i te nuinga o te wā. I roto i te kāinga ko te reo Pākehā te reo matua i te maha o ngā kāinga o Rūātōki ināianei.

He also noted that the idioms of Tūhoe were disappearing, while te reo o Tūhoe is being supplanted by idioms and sayings from other iwi.

Ko tētahi mea e mimiti haere ana, ko ngā kiwaha ake a Tūhoe. Kei te ngarongaro haere tērā momo reo, i te ngarongaronga o ngā kuia, koroua. Kua Māori rawa te reo o ētahi, kua ngaro te āhuatanga ake o Tūhoe. Kua hoki mai ētahi ki te kāinga noho ai, me te heri mai ngā momo kiānga, kiwaha o iwi kē, pēnei i a “Ka mau te wehi.”

Pou reo noted Tūhoe speakers were well placed to secure work outside the community in government departments, schools and broadcasting, because of their ability in te reo Māori. He hoped that the Tūhoe settlement with the Crown would help to grow employment opportunities within the community also.

I tipu ake au ki te whārua nei. Ko tēnei tonu taku kura tuatahi. Ko mātau te reanga i ākihia, i tohutohungia, i whakahauhia ki te ako i te reo, ki te kōrero i te reo. Ngā reanga i mua i a mātau i ākihia ki te reo Pākehā, ki te ao Pākehā. Nō reira ko mātau te reanga i ako kia ngākaunui ki te reo, ko tērā te uara me te mātāpono kua toka ki roto i a au, te take he kura māhita ahau, te take hoki he tumuaki ahau. Maha tonu ngā tāngata o Rūātōki nei kei waho i te rohe e mahi ana i roto i ngā kaupapa o te reo. Kei ngā tari Kāwana, kei ngā kura, kei te ao pāpāho e taki ana i ngā mahi e whakatairangatia ana i te reo. Ko ngā tohunga ārahi i te reo ki te ao Māori, nō Rūātōki nei, nō Tūhoe hoki. Kei reira anō te wawata kia hoki mai anō ērā ki te āwhina i a mātau e pupuri nei i ngā ahi kā. He ao hou ināianei mō Tūhoe iwi, whai muri i te whakatūnga kerēme a te iwi kei te whakawhanake mātau i a mātau anō, kia kore e mate ngā whānau ki te haere ki waho whai oranga ai, whai mahi ai. Kāore e kore ko ngā tamariki, te reo me wō mātau tikanga kei te aroaro o te whakaaro.

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

Pou reo noted that, “... locally all delegates of hapū who represent them at the Tribal level must be speaker[s] of Te Reo.” In addition, te reo Māori is used most of the time at hui with hapū, and Te Komiti o Runga.

Kua nui ake te huihui a tēnā hapū, a tēnā hapū, ā, e rongohia ana te reo, te hui a Te Komiti o Runga i ia marama. Kei te reo i te nuinga o te wā (90%). Ngā hui whenua kei Runga ahau, he kaha ake te reo Māori.

Nā, ki ahau nei nā te mea ko ngā hui e whakahaere ana i roto i te reo Māori i pēnei, ko ngā kaupapa e hāngai katoa ana ki te whārua o Rūātōki.

Te Ahurei o Tūhoe was also mentioned as a positive initiative which saw all generations engaging in te reo in a variety of ways.

Ko te Ahurei o Tūhoe, mai i ngā nohinohi ki ngā pākeke, koina tētahi hei āwhina i a tātau, ko ngā tikanga, karakia, karanga, peruperu, whaikōrero, te mau rākau, waiata, mōteatea, haka era katoa he reo noa iho kei te rongohia e te katoa i Te Ahurei, ā, me ngā tautohetohe.

One pou reo noted that the younger generation were embracing the use of te reo through activities such as mau rākau. He observed that credit should go both to mau rākau and to the kaiako running it.

Te kuhutanga mai o ngā mahi mau rākau ki te kura, kua pakari ake te kōrero Māori a nā tamariki, kua kaha kē rātau. Ka toko ake te pātāi ko te kaiako rānei ko ngā mahi mau rākau? Māku e kī ko nā mea e rua nō te mea ko te mau rākau he waka, he huarahi hei kawatu i te reo. Te mea pai ki ngā tamariki kai te kite kei runga rātau i taua waka nā, tuarua kei te tauirahia te reo e te kaiwhakahaere, tuatoru kei te tautokohia te kaupapa mau rākau e te rahi o ngā kaiako o te kura. Ko te rerekē pea ko te kaupapa ako, mā roto i te ako i te mau rākau, he ngahau, ko ā rātau tinana kei te whakahua i te kupu. Ko te wāhi mahi kei waho, ā he pārekareka tēnā ki ngā tamariki. Kāre tonu rātau te mōhio kei te ako rātau, nā te mea he ngahau ngā mahi.

Te Kōhanga Reo had played an important part in the maintenance of te reo Māori in the whārua.

He kaiako au i roto i te Kōhanga i mua. Kei konei kē e kitea te ātaahua o te whāngai i te reo, me te reka o te rongo i te rere o te reo mai i ngā mokopuna. Pārekareka ana.

He moemoeā | Aspirations

Te ara ako | Education

Pou reo talked about the importance of Māori-medium education and the need to have Tūhoe reo supported in Kōhanga Reo and Kura.

Tua atu i tēnei mō mātau o te whārua nei, kua whakatauirahia e te ao Māori me pēhea e whakaora ake i te reo, kai roto i ngā kōhanga, ngā kura, ngā whare wānanga.

Me haere katoa ngā tamariki e noho ana i roto i ngā rohe iwi katoa pēnei i Te Urewera whānui, Te Tairāwhiti, Ngāpuhi, arā atu ... ki ngā Kura Māori. Ka mutu me ako ki te reo ake o ō rātou iwi. Kia reo ā-iwi, kia whakaaro ā-iwi, huri noa i te motu.

Ko ngā kaiako mai i ngā Kōhanga Reo, wharekura, kura, me hoki anō kia whakapakari anō ō rātau akomanga ki tā Tūhoe titiro. Kua riro ko te kaupapa ā tauīwi i tauira e huri ana i te reo kāinga o Tūhoe. Me ako i te reo anake ō Tūhoe ki tō tātau whārua puta noa.

Te whakatūturu i te reo Māori | Normalisation

Normalisation of te reo Māori in Rūātōki was seen as an important focus for the community. In a general sense, normalisation refers to te reo Māori being used as a natural part of everyday life.

It should be a life long job to ensure the language grows within our iwi, hapū and whānau. It is not a subject learnt in kōhanga/kura or other places but owned and used naturally by those who speak.

Ko te moemoea kia noho ko te reo Māori te reo matua ki te whārua nei. He ao hou mō Tūhoe Iwi ināianei, kei te hanga rautaki mātau e ora ai te reo me nā tikanga mō ake ake. Ko te whāinga o ngā rautaki nei e ora ai te reo ki roto i ngā whānau, ngā hapū, te rohe nei me te iwi.

Ko te tauira te tino kauhau. Koirā te wero kia mātau te hunga taipakeke, me ngā kaumātua tonu kia kōrero Māori i ngā wā katoa, kia rongohia, kia kitea ngā reanga i raro iho i tēnei āhuatanga, kia tipu ai rātau me te mōhio me kōrero Māori e ora ai te reo Māori, te reo o Tūhoe, wō tātau tikanga hoki.

Kia noho tonu te reo me te tikanga o Tūhoe | Maintenance of Tūhoe reo and tikanga

Pou reo felt that it was important that te reo Māori used in Rūātōki should be te reo o Tūhoe.

Kia noho tonu i roto, i runga i tōku Tūhoetanga.

Ko te whakahoki mai o te Tūhoe ake o te reo.

Ki te whakaora mai i te reo ake o Tūhoe.

They also noted the importance of the links between te reo and tikanga.

Kāre he reo tūturu ki te kore ngā tikanga e ākona i te taha o te reo.

Ki te whakahoki i ngā tamariki ki te whenua kia whāngaihia ki ngā kupu, ki ngā kōrero o te whenua kia kore ai e ngaro.

Ki te whakauru mai anō i te wairua Māori ki roto i te ako me ngā tikanga o te reo.

Ngā tūmanako mō ngā rā e heke mai nei | Vision for the future

Pou reo visions for the future were broadly about te reo o Tūhoe being used in all places, by all generations, as illustrated in the following quotes.

Ko tōku wawata kia kaha te kōrerohia o te reo Māori i te whārua o Rūātōki me te rohe pōtae o Tūhoe. Kia rongohia te reo i ngā marae katoa, mai i mua ki muri. Ko te reo matua o ngā tamariki o āpōpō ko te reo Māori tonu.

Kia kore e ngaro te mita a Tūhoe i roto i te rua tekau tau i muri i mua. Kia mau tūturu te reo o Tūhoe, mā tātau tonu hei kawē te kaupapa, kua mā rāwaho, tauwiwi. Āe me ako tātau wā tātau tamariki, mokopuna.

Ko te moeamoeā me noho ko te reo o Tūhoe te reo kawē kōrero, te reo kōhimuhimu, whakangahau, ā, pupuri hoki i ngā tikanga o te marae, o te whārua.



Te reo Māori i Rūātoki

Te reo Māori in Rūātoki

This section collates information collected from whānau in Rūātoki, including 53 adults and 26 tamariki who were interviewed in late 2015 about te reo Māori in their community. This group is not representative of the entire Rūātoki population. However, the findings presented here do provide an interesting snapshot of the use of te reo Māori in Rūātoki 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 Rūātoki

ADULTS		TAMARIKI	
Number of adults and tamariki interviewed			
53		26	
Language used in interview			
41 adults completed the interview in te reo Māori or mostly in te reo Māori		14 tamariki completed the interview in te reo Māori or mostly in te reo Māori	
12 adults completed the interview using some, a little or no te reo Māori		12 tamariki completed the interview using no te reo Māori	
Gender			
Male	20	Information on gender was not collected for tamariki	
Female	30		
Not given	3		
Age			
Age groups	n	Age groups	n
16–20 years	6	Up to 10 years	5
21–40 years	23	11–12 years	8
41–65 years	20	13–14 years	4
Over 65 years	1	15–16 years	5
Not given	3	Not given	4
Composition of households			
Twenty-five adults were living in households with up to three others, 25 adults were living in households with between four and six others, and three adults lived in households with up to ten others.		Tamariki were most likely to be living with their parents and siblings, and some with grandparents	

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

It was evident from responses that both productive and receptive abilities in te reo Māori were still strong amongst the adults interviewed, and were quite strong amongst the tamariki. On average, for adults, approximately 20 per cent indicated that their productive ability fell in the range of “fairly well” to “no language ability”, and fewer still stated that their receptive skills fell in this range. There were somewhat more tamariki whose ability fell into that range for speaking, writing, and reading.

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

Adults	Speak	Write	Understand	Read
Ability level	n	n	n	n
Very well	29	27	34	34
Well	12	13	11	10
Fairly well	4	7	6	5
Not very well	5	2	1	1
No more than a few words or phrases	1	2	0	1
No response	2	2	1	2

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

Forty-one out of the 53 adults said they were able to speak te reo Māori in day-to-day conversations well or very well, and 40 said they were able to write in te reo Māori well or very well.

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

Forty-five adults said they were able to understand te reo Māori well or very well, and 44 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

Tamariki	Speak	Write	Understand	Read
Ability level	n	n	n	n
Very well	7	11	10	11
Well	9	8	10	7
Fairly well	5	5	1	3
Not very well	2	1	2	3
No more than a few words or phrases	1	1	1	0
No response	2	-	2	2

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

Sixteen of the 26 tamariki said they were able to speak te reo Māori in day-to-day conversations well or very well, and 19 tamariki were able to write in te reo Māori with understanding well or very well.

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

Twenty tamariki said they were able to understand spoken reo Māori well or very well, and 18 said they were able to read te reo Māori well or very well.

Te ako i te reo Māori | Learning te reo Māori

The majority of the adults said they had learnt te reo Māori within the whānau environment, and were primarily native language speakers.

Koira noa iho te reo i a mātau e tipu ana i konei i ngā tau 60s. He Māori noa iho te reo, nō te taehanga ki te kura i rongō mātau mō te reo Pākehā.

Ko ōku koroua, kuia kāre e kōrero Pākehā.

The following table presents the ways adults learnt te reo Māori as children and as adults. Most learnt through several ways, both within their home and in formal education.

TABLE 8 **Most common ways adults learnt te reo Māori**

Ways of learning	n
Te reo Māori is my first language	43
At home with at least one native speaker	40
Alongside my whānau	31
Through traditional activities ⁹	27
In Kōhanga Reo/Kura Kaupapa Māori	17
At secondary school (te reo Māori as a subject)	12
In Māori-medium and English-medium education	8

The most common reason adults gave for learning te reo Māori was because it was the language they were surrounded with, their native language (48 adults). Twenty-three said their parents had wanted them to learn, 21 felt it was key to their identity, and 19 said it was an important part of their whānau interactions. Seventeen adults said it enabled them to think in Māori instead of in English.

Only four adults described their mita or dialect as not being Tūhoe, with two stating they had a mix of dialects with no specific description.

When asked the name of their school or kura, 20 tamariki named a wharekura, two named a primary school, one a bilingual school, and three named secondary schools. The tamariki who had attended Kōhanga Reo came through seven different Kōhanga Reo.

The most common ways tamariki had learnt te reo Māori were through their immediate whānau and through Māori-medium education. Of particular note is that almost half the tamariki identified their siblings as an important factor in their learning the language. They also saw kapa haka and traditional activities as supporting their learning of te reo Māori.

TABLE 9 **Most common ways tamariki learnt te reo Māori**

Ways of learning	n
From my parents	17
From my tīpuna	17
In Kōhanga Reo	16
In Kura Kaupapa Māori	15
From my brothers and sisters	10
From kapa haka	10
Through traditional activities	7

⁹ Language forms are acquired naturally through participation in traditional activities such as weaving, whakairo, hoe waka, and gathering and preparing kai.

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 use te reo Māori across the generations at home or wherever they were together. Adults were most likely to be speaking Māori with younger members of their whānau in the 0–40 years age group.

Tamariki were most likely to use te reo Māori with their grandparents, parents, siblings, and aunts and uncles at home, or wherever they were together. Interestingly, these tamariki from Rūātōki mentioned their grandfather/koro (14 tamariki), grandmother (13 tamariki) and father (12 tamariki) more than their mother (seven tamariki). Tamariki were also most often speaking te reo Māori with whānau whose ages ranged from 21 years through to 61 years and older.

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. There were a number of tamariki and adults who identified “our history/identity” and “te reo Māori” as topics for discussion. Adults and tamariki most often communicated in te reo Māori face-to-face and, to a much lesser extent, by other means such as by phone, texting or online.

Who is not speaking te reo Māori and why?

Adults were least likely to use te reo Māori with their mother (five adults). The most common reasons adults gave for not speaking te reo Māori with whānau members were “they don’t understand or speak te reo Māori” (nine adults) or they had bonded with them in English (four adults). These whānau members were likely to be aged 21 or older and were likely to be living in the same household as the adults. Those who weren’t living together indicated they rarely spent time together.

Seventeen tamariki said that there was someone in their whānau with whom they rarely used te reo Māori, if at all. Thirteen tamariki said that those whānau members lived with them, one said they lived with them sometimes and four said they did not live with them.

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, still supported their aspirations to use te reo Māori through active support and encouragement. Thirteen tamariki said whānau members who rarely or never used te reo Māori with them, still encouraged them in their use of te reo Māori through Māori language-related activities and general encouragement.

Main language used at home

Te reo Māori was the main language used at home for 42 adults and 16 tamariki. English was the main language used at home for 26 adults and 16 tamariki. Interviewees could report using multiple main languages in more than one usual household. Twenty-four adults and 12 tamariki indicated that they used both as their main languages at home. These numbers suggest that many adults and tamariki were functioning bilingual speakers.

Those who used te reo Māori as their main home language did so because it was the natural language of their relationship with others in the household (17 adults), they were fluent and it was their “go to” language (13 adults). They also did it to support reo Māori development in their whānau (six adults), or because they made a conscious decision to speak te reo Māori (four adults). Other reasons mentioned

(one response each) were: te reo Māori is a taonga, they do not want it to die, to keep a Māori way of thinking, and to strengthen the reo of tamariki going to kura.

The most common reasons given by adults for using English as their main home language were that it was easier or faster to use (nine adults), they were being “lazy” (three adults) or it was the language they were brought up with (three adults). Other reasons (two or fewer responses) included the different levels of reo spoken in the household, having limited ability in te reo Māori, making a conscious decision to speak English, non-speakers of Māori being present, being tired, force of habit, “everyone understands it”, and it is comfortable.

Of the adults who said both languages were the main ones used at home, two said it was because they thought both languages were equal, and two said that 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 it was the language of the household (six tamariki), or the natural language of their relationship with others in the household (five tamariki). Reasons for using English as their main home language included having non-speakers of Māori present (five tamariki), or being “lazy” (three tamariki). Those who said both te reo Māori and English were their main home languages said they used a specific language for particular contexts (four tamariki), or said it was “easier to be bilingual” (one tamaiti).

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

Over half the Rūātoki adults used te reo Māori all the time with their Māori-speaking friends and acquaintances, while most tamariki used te reo Māori only some of the time with friends.

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	29	6
Only some of the time	19	16
Hardly or never	5	4

Adults were most likely to use te reo Māori with their Māori-speaking friends and acquaintances all of the time, and tamariki were likely to use te reo Māori with their friends sometimes, particularly in Māori-speaking environments, including the marae and/or school.

The main factors that made it easy for adults to use te reo Māori with their Māori-speaking friends and acquaintances were having friends or acquaintances who spoke te reo Māori as their first language, Māori occasions, kaupapa and environments, followed by having other reo Māori speakers at their own level of proficiency. For a number of adults, knowing that they were all raised with te reo Māori, and Rūātoki being a Māori speaking community, encouraged them to speak Māori.

I tipu tahi katoa mātau ki Rūātoki, tō mātau reanga he kōrero Māori.

Thirteen of the adults couldn’t identify any barriers to using te reo Māori, and eight suggested that the ability of others could be a barrier. Vocabulary or confidence also featured as difficulties, and these adults limited their use of te reo Māori to tamariki.

Kāore anō kia uru ki roto i ahau kia reo Māori anake taku reo. Kaha au te nuinga o te wā ki te kōrero ki taku tamaiti.

For tamariki, the environment and the people around them, and being with their peers and engaging in fun activities outside the classroom, were the main factors that made it easy for them to use te reo Māori with their Māori-speaking friends.

Tamariki were more likely to regularly use te reo Māori in the classroom than in the playground.

... te reo Māori happened to be the reo spoken at our kura.

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

Forty-seven out of the 53 adults interacted with people who would only speak Māori to them. Of these 47 adults, nine said they found this encouraged or inspired them to speak Māori, nine said they felt obliged to speak or simply respond in te reo Māori, and seven said this was the primary language of their relationship.

Kāre he raru, he uauatanga ki te kōrero Māori, Pākehā rānei. Ko te mea nui kei te whakawhiti kōrero, whakaaro te tangata.

The main factors that made it easy for tamariki to use te reo Māori at school were determined by the people and the activities of the school.

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

More than half the adults (27 adults) were in paid employment. Of these, most were in full-time employment. Twelve adults were studying and 41 adults did regular voluntary or community work.

In all of these situations adults identified the ability to use te reo Māori, with voluntary/community work standing out as enabling the use of te reo.

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

	Work (27 adults)	Study (12 adults)	Voluntary/ community work (41 adults)
Frequency	n	n	n
I use te reo Māori most or all of the time	12	7	27
I can talk about anything in te reo Māori there	16	7	21
I used te reo Māori in the interview for my job	7	NA	NA
We/I conduct a lot of our work/study/activity in te reo Māori	13	5	21
I use te reo Māori only for some topics	8	3	12
I use te reo Māori only in formal greetings	2	0	1
I use only some te reo Māori words or phrases	6	1	7
I hardly ever or never use te reo Māori there	2	0	5

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

Fifteen adults said it was easy for them to use te reo Māori in their work, in study or in voluntary or community work when they were in Māori contexts – eleven talked about Māori environments, and six mentioned occasions and kaupapa. Six adults said it was easy when everyone was using te reo Māori, when it was normalised.

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

Thirteen adults felt that the ability of others to speak te reo Māori, whether more or less than their own ability, made it difficult for them to use te reo Māori in their work, study or voluntary or community work. Eleven adults said it was due to not having people to talk to in te reo Māori. This is consistent with many of the adults being first-language speakers. Six adults noted that they had no difficulties in the language. Eight adults noted their own language limitations as being barriers to using te reo Māori in these environments, and four said it was when a topic or kaupapa was difficult to talk about in te reo Māori.

Ngā marae

The majority of the adults and tamariki had been to a marae within the past year. Forty-nine adults and 24 tamariki had visited a marae within the past month. Adults were most likely to have visited a marae for tangihanga (37 adults), hui (16 adults) or iwi/hapū events (15 adults). They also visited marae for celebrations, kapa haka and wānanga tikanga. Tamariki were most likely to have visited a marae for tangihanga, hura kōhatu, kawē mate (21 tamariki) or celebrations (seven tamariki). They also went to the marae to hang out, for church, or for iwi/hapū events.

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: fifty adults noted this was the case for whaikōrero and karakia, 47 for karanga and 34 for the formal parts of hui.

In contrast, when observing conversations during meal preparation, 12 adults said it was all in te reo Māori, 20 said it was mostly in te reo Māori, and 15 said some was in te reo Māori. Three adults said that only a little of this conversation was in te reo Māori.

Conversation between and among generations

Conversations between and among generations on the marae were most likely to be in te reo Māori. Adults noted that more English was used between adults and tamariki and particularly in conversations between tamariki.

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

	Between adults	Between kaumātua and tamariki	Between adults and tamariki	Between tamariki
Amount of te reo Māori	n	n	n	n
All in te reo Māori	29	22	11	7
Mostly in te reo Māori	13	13	15	1
Some in te reo Māori	6	13	18	17
A little in te reo Māori	3	1	6	21
No te reo Māori/all English	-	-	-	2
Don't know	-	-	-	1

Tamariki most often noticed adults chatting to each other in te reo Māori all of the time (11 tamariki) or most of the time (11 tamariki), and four said this happened only sometimes at the marae.

Fourteen tamariki noticed adults and tamariki speaking to each other in te reo Māori most of the time, seven tamariki said adults and tamariki sometimes spoke to each other in te reo Māori, four said adults and tamariki spoke Māori all of the time, and only one said never or hardly ever.

Twenty-one tamariki said they heard tamariki talking to each other in te reo Māori at the marae sometimes, two said most of the time, and one said all of the time. Just two tamariki said they never or hardly ever heard te reo Māori used between tamariki.

Te whārua nei | Local community

According to adults, te reo Māori is being heard in a wide variety of places within Rūātōki including marae, Māori-medium education settings, the bush or river, sports grounds, iwi organisations, clubs, church, at hauora providers and petrol stations and shops. These wide-ranging locations reflect the predominance of te reo Māori in Rūātōki, but also reflects the fact that use of te reo Māori spilled over into neighbouring areas, since some of the locations lie outside Rūātōki.¹⁰

Koina tō mātau reo tūturu.

Ko te reo tonu te reo kawē i ngā tikanga.

Almost all of the adults heard te reo Māori being used at marae. Most of the adults also reported hearing te reo Māori at Kura Kaupapa Māori (42 adults), in community spaces (41 adults), and Kōhanga Reo (39 adults).

¹⁰ The nearest locations for amenities such as petrol stations, shops, cafes, bars/pubs and the gym are Tāneatua and Whakatāne.

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

Place	n
Marae	50
Māori-medium: Kura Kaupapa Māori	42
Community spaces	41
Māori-medium: Kōhanga Reo / Puna Reo	39
Businesses	33
Iwi organisations	29
Public services and transport	22
Church	21
English-medium education institutions	17
Tertiary	17
Māori event/whānau gatherings/iwi festivals	2
Ngā wāhi katoa	1

Adults said that te reo Māori was used the most at marae, followed by Kura Kaupapa Māori and Kōhanga Reo/Puna Reo: thirty-nine adults said marae, 16 said Kura Kaupapa Māori and 11 said Kōhanga Reo or Puna Reo. A further ten adults said te reo Māori was often used in community spaces, and at Māori events, such as whānau gatherings or iwi festivals (nine adults).

Tamariki gave a similar picture. All 26 tamariki said they heard te reo Māori spoken on the marae, and most also said they heard te reo Māori spoken at Kōhanga Reo, Kura Kaupapa Māori, and in community spaces such as sports grounds and at Māori health providers.

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

Place	n
Marae	26
Kōhanga Reo/Puna Reo	22
Kura Kaupapa Māori	20
Community spaces	20
Public services and transport	15
Church	13
Businesses	12
Parent's workplace	9
English-medium education settings	7
Public places	4

Almost all the tamariki (25 tamariki) said te reo Māori was most often used at marae, followed by Māori-medium education settings. Thirteen tamariki named Kura Kaupapa Māori, and six named Kōhanga Reo or Puna Reo. Three tamariki mentioned businesses, two talked about public services, two about church, and two about their parent’s workplace.

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

More adults than tamariki noticed opportunities to read or write in te reo Māori beyond their homes, primarily in education settings and at Māori organisations. More tamariki noted opportunities in shops to read or write in te reo Māori. Eight of the adults and eight of the tamariki didn’t think there were any opportunities to read or write in te reo Māori. One of the tamariki mentioned the urupā as a place to read te reo Māori.

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

Nineteen adults and 14 tamariki said they had spoken or written te reo Māori to someone they did not know. Nine of these adults had done so within the past week and seven within the past year. Eight tamariki said they had done so in the past month, and four within the past year.

Six adults said they had spoken or written te reo Māori to someone they did not know because te reo Māori was the expected language to use. Three had done so in formal communications with businesses or government departments, two to greet others, one because they were at a Māori occasion or in a Māori environment, and one did it for work.

Fourteen tamariki said they had spoken or written in te reo Māori to someone unknown to them. These tamariki identified formal and informal writing opportunities in te reo Māori, including on Facebook (three tamariki), in Māori-medium education (three tamariki), for greeting people (two tamariki) and when others initiated the conversation in te reo Māori (two tamariki). Other opportunities included emailing/texting, being in wāhi Māori, doing school work, for writing to a company and when someone new started at their kura.

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

Twenty-five of the 53 adults said they were using te reo Māori as much as they wanted to in everyday life. Twenty-four adults said they were not using te reo Māori as much as they wanted to, and three were unsure. The main barriers these adults saw to using te reo as much as they would like was a lack of motivation or confidence, or a feeling of being māngere or whakamā. Some also talked about their own limited ability in te reo Māori, not having people to speak te reo Māori with, or the limited ability of others in te reo Māori.

TABLE 15 Main barriers to adults using te reo Māori

Barrier	n
My own reo Māori ability is limited	11
I am not motivated or confident/he māngere, he whakamā	11
I have no one to speak te reo Māori with	8
Ngā tāngata kore mōhio ki te reo sthe reo Māori ability of others is limited	3

Sixteen of the 26 tamariki said they were using te reo Māori as much as they wanted to in their everyday life. Six tamariki said they were not using te reo Māori as much as they wanted to in their everyday life, and four were unsure. The main barriers these tamariki saw to using te reo Māori as much as they would like were similar to the adult responses. For example, a lack of motivation or confidence, friends and whānau who did not speak te reo Māori or had limited ability, or their own limited ability in te reo Māori.

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

The main thing that adults felt would help them to use te reo Māori at home and with friends was having people to kōrero Māori with, followed by making a personal commitment to use te reo Māori and learning more te reo Māori.

Having people to kōrero Māori with was also the main thing that adults felt would help them to use te reo Māori in their community and work, study or voluntary work. Adults also identified various ways by which to create environments conducive to the use of te reo Māori.

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	20	16	16	11
Making a personal commitment to use/learn te reo Māori	8	3	3	1
Learning te reo Māori: access to Māori education and resources	3	2	3	2
Promotion and visibility of te reo Māori	-	-	6	1

For tamariki, having people to kōrero Māori with was also the main thing they felt would help them to use te reo Māori at home and in their friendships. Tamariki also identified that continuing to learn te reo Māori would help them to use it in their everyday lives.

Tamariki felt that if their friends used more reo Māori this would support their use of te reo Māori, and so would whānau members using te reo Māori in their home environment.

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
Having someone to kōrero Māori with	13	13	10	7
Learning te reo Māori: access to Māori education and resources	2	3	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 Tūhoe, and they liked communicating in te reo Māori.

Ko tōku reo, tōku Tūhoetanga.

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

Reason	n
It is part of my identity/He Māori ahau	24
I am confident speaking te reo Māori	17
It is a good way to communicate, especially with tamariki and mokopuna	10
It is a beautiful complex language ¹²	10
I want to help revitalise and/or normalise te reo Māori	4

Why tamariki like to use te reo Māori

Tamariki said they liked to use te reo Māori in the places they spent the most time: at school, wāhi Māori, at home, and with friends and whānau with whom they could speak te reo Māori.

They liked to use te reo Māori because they felt that it was part of their identity as Māori (13 tamariki), and for some it was also their first language (five tamariki). Four tamariki said they felt confident when speaking te reo Māori, four found it fun or cool, and three liked using it to communicate with other Māori speakers.

¹¹ As used here, the term “complex” describes the capacity of the language to reflect profound and multifaceted human concepts of its speakers and their culture.

Ngā pātai ā-hapori

Community questions

The following three questions were developed by the lead community researcher based on conversations with key Māori language stakeholders in Rūātoki. 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 their community. These questions were only put to the adults in this survey.

What is the value of te reo o Tūhoe to you and how does te reo o Tūhoe inspire you?

Overwhelmingly, the source of inspiration and values attributed to te reo Māori in Rūātoki relate directly to Tūhoe identity and tikanga. This inextricable connection between the language and identity was reflected in responses, and proved to be a key motivating factor to ensure that the language is maintained in Rūātoki.

Ko tōku reo, tōku Tūhoetanga.

Nō Tūhoe au, he Tūhoe au, ko Tūhoe au.

Ko tōku reo te mana motuhake o Tūhoe.

A number of respondents attributed the inextricable link between language and identity through their whakapapa such as through their pākeke, their whānau or hapū, while others directly linked it to locations whether that was Rūātoki or Te Urewera in general.

The second most common response was the relationship between te reo Māori and tikanga Māori. Many respondents noted te reo Māori had “wairua”, “rangatiratanga”, “mana” and “tapu” associated with it, and this served as the inspiration to ensure its continued use.

TABLE 19 The value of te reo o Tūhoe

	Pakeke
Values	n
Identity	
Ko tōku reo tōku Tūhoetanga	23
Sense of belonging	4
Tikanga	
Whai mana, whai tikanga	16
Wairua	4
Unique	5
Identity: whakapapa	
Ōku pākeke/older generation/tīpuna	5
Whānau/hapū	4
Identity: whenua	
Rūātōki	3
Te Urewera	3

What, if any, changes need to be made to preserve te reo o Tūhoe and how could these changes be made?

Respondents identified sites and use of te reo Māori as being key areas for change, in particular, strengthening the use of te reo Māori at home and at marae. They also saw a need to increase opportunities to use te reo, and to work at changing attitudes around its use.

Suggestions for change included role modelling and returning to more traditional modes of learning to support te reo Māori initiatives. Respondents pointed to Rūātōki being a Māori-language community, and noted that this provided a basis to support these changes.

TABLE 20 Areas for change

	Pakeke
Areas of focus for change	n
Domains	
Home	6
Marae	5
Kura	5
Use	
Extend abilities of mokopuna	5
Increase activities	13
Attitudes	12
Resources	4
Supporting change	
Suggestions	
Role models	4
Return to traditions	4
Wānanga	4
Kaua e riria	2
More access to activities/resources	2

Why do you send your child to Kōhanga Reo or Kura Kaupapa Māori to learn te reo and what are the effects of mainstream reo Māori on the Tūhoe dialect?

The reasons for these educational choices related to language and cultural maintenance, including identity. This is understandable as the majority identified with local providers as being key to the whārua.

Some respondents voiced their concerns about how “mainstreaming” could change or affect Tūhoetanga. There was a clear positioning of te mana motuhake o Tūhoe in the responses to these questions indicative of the sentiments shared in the community’s first question relating to identity.

TABLE 21 **Reasons for sending tamariki to Kōhanga Reo and Kura Kaupapa Māori**

Reason	Pakeke
	n
Language and culture maintenance	8
Identity	7
Access to language and dialect	5
Use	4
Connect with other relatives	4
Education (not related to te reo)	2

TABLE 22 **Issues with “mainstream” Māori language**

Issue	Pakeke
	n
Affect on Tūhoetanga	6
Outside influences	5
Different world views	4

He meka

Key points

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

- In 2015, most of the people we interviewed in Rūātoki were highly proficient speakers of te reo Māori and most lived in households where both te reo Māori and English were spoken.
- Intergenerational use of te reo was happening in many whānau in Rūātoki.
- Most adults learnt te reo Māori within the whānau environment, and were primarily native language speakers.
- Te reo Māori was used most at home, at marae, and in Māori-medium education settings.
- The use of English has increased in homes and at marae.
- The main source of inspiration and value attributed to te reo Māori in Rūātoki is Tūhoe identity and tikanga.
- Participants were concerned about the exodus of reo Māori speakers from the valley, and about people returning with a mita that was different to te reo o Tūhoe.
- Over half the adults and tamariki said they were using te reo as much as they wanted to in everyday life.
- The preservation of te reo o Tūhoe, increasing the use of te reo ōpaki in the kāuta, and getting tamariki to kōrero Māori more often are key issues in Rūātoki.
- The high Māori population in Rūātoki provides a significant opportunity for maintaining te reo Māori in the valley.
- Te reo Māori initiatives and strategies, included:
 - Te Hui Ahurei o Tūhoe, held biannually in Rūātoki, which encourages the use of te reo o Tūhoe by all Tūhoe descendants
 - Tribal authorities: delegates who represented hapū had to be speakers of te reo Māori
 - Kura Kaupapa Māori and Kōhanga Reo.