

Te Ahu o te Reo

Te reo Māori in homes
and communities

South Auckland Community Report

He Pūrongo mō South Auckland



Te Ahu o te Reo

South Auckland Community Report He Pūrongo mō Tāmaki Makaurau ki te Tonga

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and with Rachel Felgate and Cathy Wylie

'Kia ita!'

Te Taura Whiri i te Reo Māori
MAORI LANGUAGE COMMISSION



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



A report prepared for the community by the New Zealand Council for Educational Research working in partnership with Victoria University of Wellington.

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Ngā kōrero o roto

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He mihi

E ngā kākā tarahae, e ngā manu honenga o te pae, tae noa atu ki ngā manu korokī o te ata me ngā manu korihi o te pō. Tēnei te kōmuri aroha ki ngā puna o te kī, me ngā pātaka whakairinga kōrero o tāukiuki mā i roto mai i te rohe o Tāmaki Makaurau ki te Tonga, kānapanapa mai koutou hei whetū arataki i a tātou te hunga kua mahue ki muri nei, maranga mai, matike!

E ngā iwi mana whenua nō konei ake, me ngā pītau whakarei o runga i ngā mātāwaka o te motu kua ora kainga rua nei koutou i tēnei rohe. Mai i te Papakuratanga o Mataoho tae noa atu ki tōnā ipu. Mai i te Pūkaki Tapu o Poutūkeka ki Te Puketāpapatanga a Hape. Mai i te Mānukanuka o Hoturoa ki ngā hau o Māngere puta atu ki te Tamapahoretanga o Manurewa whakaterāwhiti ki Ōtara nuku, ki Ōtara rangi, hoki whēnei mai ki Te Pane o Mataoho tēnei te mihi oha atu ki a koutou e ngā kai whakapūmau i te reo rangatira o roto mai i ngā whare kōrero o te rohe whānui o Tāmaki Makaurau ki te Tonga, tēnā koutou katoa.

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, Rūātōki, 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 Tāmaki Makaurau ki te Tonga | The South Auckland community report

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

The report is laid out in six sections. The first is *He kupu arataki | Setting the scene*, in which the lead community researchers, Jenny Lee-Morgan and Eruera Morgan, give an overview of the research process and who was involved. The second section, *He tino kōrero | Highlights*, gives a brief overview of the 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 Tāmaki Makaurau ki te Tonga | A view from South Auckland*, presents some background on te reo Māori in the 1970s and in the present day. The fifth section, *Te reo Māori i Tāmaki Makaurau ki te Tonga | Te reo Māori in South Auckland*, presents in full the findings of the research in South Auckland, 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

As community researchers we were primarily responsible for identifying the participants and conducting the interviews and surveys. Our group of researchers, who either have whakapapa connections or reside in Tāmaki Makaurau ki te Tonga, are committed to te reo Māori and the whānau in this rohe, and were therefore deeply interested in Te Ahu o te Reo—a research project that could be of benefit to Tāmaki Makaurau ki te Tonga. We had several planning and progress hui together to ensure that key community leaders and organisations, as well as a wide representation of whānau were involved, within the size and time constraints of the project.

Ngā kairangahau | Community researchers

There were five community researchers in total for Tāmaki Makaurau ki te Tonga: Jenny Lee-Morgan, Aroha Mane, Hinemaia Tofi, Eruera Morgan and Siaoase Tofi. All of the researchers are Māori, speak te reo Māori, and have grown up, live, work and/or whakapapa to Tāmaki Makaurau ki te Tonga. All of us are very familiar with the area and have strong relationships and networks with local people, whānau, marae, hapū, iwi and organisations. Importantly, the researchers understood and adhered to a kaupapa Māori approach to research so that it was undertaken respectfully and in culturally appropriate ways. Kaupapa Māori values, including whanaungatanga, manaakitanga, mana and aroha, were our guides in interacting with whānau who took part in the study.

Te kōwhiri i te hunga kōrerorero | Participant selection

The community research team was responsible for identifying two types of participant: pou reo, who were community leaders and advocates of te reo Māori; and whānau members who speak or are learning te reo Māori. While the task itself was not difficult, neither was it straightforward. Tāmaki Makaurau ki te Tonga is a large, densely-populated urban area with large numbers of diverse groups, communities and pan-tribal organisations, and where many hapū and iwi intersect.

To identify pou reo, we initially made contact with leaders of a range of institutions and organisations, as well as key marae, hapū and iwi representatives. This had the double purpose of making people aware of the research, and identifying the most appropriate people to interview about Te Ahu o te Reo in this region. Within the scope of this project, Jenny Lee and Eruera Morgan completed individual interviews with nine key community representatives in order to gain an overview of the historical, current, and future state of te reo Māori in Tāmaki Makaurau ki te Tonga.

A total of 62 people from 29 households participated in the whānau survey. Initially the target group were whānau within which three generations who were speaking or learning te reo Māori. This meant that interviews involved talking to grandparents, aunts, uncles, parents, nieces, nephews, tamariki and/or grandchildren. Our second target group was whānau within which two generations were speaking or learning te reo Māori in their homes. At the same time we were mindful of speaking to a mix of men and women, and adults and tamariki who were geographically spread across the Tāmaki Makaurau ki te Tonga area. In addition, we also wanted to interview whānau who were at different stages of Māori language learning and competence.

Te wheako rangahau | The research experience

The researchers conducted the interviews at times and places, and in the language (te reo Māori, English, or both) that suited participants. Most whānau interviews occurred in the evenings or weekends when whānau were together. Although the actual interviews were designed to take about an hour, our kaupapa Māori approach meant that they invariably involved whānaungatanga, manaakitanga and kai, which resulted in interviews taking up to 3 hours. Our community researchers experienced a generosity of time, warmth, openness and honesty from whānau. These cultural practices experienced by researchers were consistent with the way in which the participants expressed their views that te reo Māori always connected to tīkanga Māori. Whānau were clear that they were not only learning and/or speaking te reo Māori, but that they could not do so without also learning and living tīkanga Māori.

We were struck by the diversity of stories of grief and loss, as well as joy and excitement about the place of te reo Māori in people's lives, including whānau who are part of the deaf community. Most of all, we were moved by the determination of whānau to use te reo Māori (and tīkanga Māori) with their whānau and community no matter where they were in their learning journey. Furthermore, each story was part of a broader narrative that reaches back to generations before that tells of the long struggle for te reo Māori to be acknowledged, spoken, heard and supported amongst the cultural diversity and multitude of people who now reside in Tāmaki Makaurau ki te Tonga.

Each of our community researchers feel privileged to be involved in a project that aims to contribute to better outcomes for whānau in relation to te reo Māori, and te reo Māori itself. Furthermore, we appreciate the opportunity to talk in, about and for te reo Māori with tamariki, pakeke, whānau and leaders in Tāmaki Makaurau ki te Tonga. Such a project assists us to renew our commitment, and develop our relationships, and to strengthen our resolve to regenerate te reo Māori in our whānau, marae, hapū, iwi and community.

Jenny Lee-Morgan and Eruera Morgan

He tino kōrero

Highlights

The highlights below give a summary of findings from the interviews conducted with whānau in the community of Tāmaki Makaurau ki te Tonga (South Auckland).

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

The 52 adults and 10 tamariki who were interviewed in Tāmaki Makaurau ki te Tonga 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 most likely to have used te reo Māori with tamariki, nieces and nephews, or their mokopuna. Tamariki were most likely to have used Māori with their parents, siblings, grandparents and aunties and uncles at home, or at Kōhanga Reo or kura. Adults and tamariki used te reo Māori with friends only some of the time at most.

At marae, conversations between and among generations were most likely to be in a mix of Māori and English. Adults noticed kaumātua and tamariki were more likely than other groups to speak to each other only in te reo Māori.

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 at home or wherever else they were together. Most adults and tamariki lived in households where both te reo Māori and English or another language were used. Eight adults and three tamariki said that Māori was the main language they used at home. Fourteen adults and seven tamariki were connected to a second household, and of these, seven adults and four 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 in Kōhanga Reo and kura, followed by marae and in community spaces.

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

Just over half the adults understood and read te reo Māori well or very well, while half spoke or wrote it well or very well. Over half the tamariki said they could speak, write and read Māori very well or well, and nearly half said they could understand Māori well or very well.

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

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	14	13	17	16
Well	12	13	12	14
Fairly well	8	9	15	10
Not very well	14	14	7	11
No more than a few words or phrases	4	2	1	1
No response	-	1	-	-

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

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

Thirteen adults said they were using te reo Māori as much as they wanted to in everyday life. Seven of the ten tamariki said they were using te reo Māori as much as they wanted to in their everyday life. Thirty-eight adults and three tamariki said they were not using te reo Māori as much as they wanted to and one adult was 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, about their day and about particular topics. Tamariki said they talked about particular topics, about anything and everything, or about kura.

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.

Ka tino hīkaka te ngākau ki te kōrero i te reo Māori ki te kura ki ōku hoa.

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 use te reo Māori when they were involved in Māori occasions, kaupapa and environments or when they had support from other reo Māori speakers and felt they were in a safe environment. However, adults found it difficult to use Māori when they felt that their own ability in te reo Māori was limited, they lacked confidence, there was no one else to talk to in te reo or when the reo Māori ability of their friend or acquaintance was either more advanced or at a lower level than their own.

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, because they thought it was a beautiful, complex language, and a good way to communicate, particularly with tamariki and mokopuna, and because they wanted to help revitalise and normalise te reo.

The main reason tamariki liked to use te reo Māori was because they thought it was part of their identity as Māori. Being in a Māori environment and being in class with other speakers 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 Tāmaki Makaurau ki te Tonga identified that having someone to kōrero Māori with, learning more reo Māori, and more promotion and visibility of te reo Māori would help them to use te reo Māori more in their homes and friendships, and also in their communities and in work, study and voluntary work. Tamariki said that having someone to kōrero Māori with, followed by learning more te reo Māori were the main things that would help them to use te reo Māori at home, in friendships, at school and in other places.

Nō te mea he tino pai te reo Māori ki ahau. Pīrangī ahau ki te ako ki tōku taha Māori.

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

	Having someone to kōrero Māori with	Making a personal commitment to use te reo Māori	Learning more 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 South Auckland to use more te reo Māori

	Having someone to kōrero Māori with	Learning more reo Māori	Writing/email/texting/social media
At home	√	√	√
In friendships	√		
Other places	√	√	
At school	√	√	

Ngā nekeneke i te reo Māori i Tāmaki Makaurau ki te Tonga | Shifts in te reo Māori in South Auckland

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 South Auckland. 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 Tāmaki Makaurau ki te Tonga | Right shifts that are happening in South Auckland



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:

- He reo nō tōku whānau, iwi.
- He tino pai te reo Māori ki ahau. Pīrangī ahau ki te ako ki tōku taha Māori.
- Te reo Māori is really good because it’s really fun.
- I kōrero tōku tuakana, tōku tungāne, tōku māmā i te reo Māori.
- I te wā kei roto i te akomanga i kōrero Māori anake. I āwhina taku kaiako, me ōku hoa kia kōrero Māori.
- Kia toitū ai te reo mō ngā rā kei te tū mai.
- Ka tino hīkaka te ngākau ki te kōrero i te reo Māori ki te kura ki ōku hoa.
- It’s who I am and it gives me a sense of belonging and empowerment.
- Being around other good speakers makes it easier to communicate in Māori (e.g. friends at Kura).
- Sometimes it’s cool knowing other people don’t know what you’re talking about.
- It’s never hard to use te reo Māori.

Ngā nekeneke whaka-te-mauī i Tāmaki Makaurau ki te Tonga | Left shifts that are happening in South Auckland



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:

- Not many of us know how to speak Māori. I become lazy sometimes.
- Kāore te nuinga o ngā mema o ngā whānau i te kaha kōrero i te reo.
- I changed schools, went to mainstream, and forgot how to speak [te reo Māori].
- Kids are not learning it as a foundation in our mainstream schools.
- Although Māori language is an official language it is not recognised as an everyday language in the community.
- Kei te āhua mārama ētahi tāngata ki te reo, engari kāore e taea e rātau te whakawhiti kōrero.
- No one else speaks it around me.
- There are not many people I can talk to and learn from.
- I feel self-conscious about my inability to kōrero with confidence, thus I change to English.
- When you don't value the language.
- I get whakamā, not having enough confidence to use my reo.

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 positions, or isolated them from other speakers of Māori or in situations 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 South Auckland, 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 South Auckland 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 Te Riu o Waikato ki Te Tāhuhutanga o te Waka o Tainui ki Ngā Hau Māngere.

Titiro ake ahau ki runga ki te manu e rere nei i te tihi o Te Pane a Mataoho.

Rere atu rā ki te rāwhiti, ka rongu te moana e tangi tīkapa ana.

Hurihia ki te uru ki Te Mānukanuka a Hoturoa

Whakamihia ki ngā taniwha, ko Te Kāhui Tipua.

Ka hoka te manu ki Te Ihu a Mataoho, ki Maungataketake, kia hiwa rā!

Te Motu a Hiaroa ki tai, Te Puketāpapatanga a Hape ki uta.

Rere tonu ki Te Pūkaki Tapu o Poutūkeka, me kī rā ko Ngā Tapuwae o Mataoho.

Tāmaki Makaurau ki te Tonga (South Auckland) is an urban centre comprising a series of residential and industrial suburbs. It stretches from Ōtāhuhu in the north to Papakura in the south, and includes Māngere, Ōtara, Papatoetoe, Manukau, Manurewa, and Takanini.

Ngā iwi

Mana whenua within the South Auckland region include Ngāti Whātua, Te Kawerau ā Maki, Ngāti Te Ata, Ngāti Tamaoho, Te Ākitai, Ngāi Tai ki Tāmaki, Marutūāhu, Ngāti Pāoa, Ngāti Maru, Ngāti Whanaunga and Ngāti Tamaterā.

According to the 2013 census 44,145 people (16% of the population) were affiliated with at least one iwi. Of these, 19,620 were of Ngāpuhi descent, 6,240 were of Waikato descent and 4,425 were of Ngāti Porou descent. Other major iwi groupings in South Auckland included Ngāti Maniapoto (3,633 people), Te Arawa (2,940 people), Ngāi Tūhoe (2,874 people), Te Rarawa (2,439 people), Ngāti Kahungunu (2,289 people) and Ngāti Tūwharetoa (2,112 people) (Census 2013).³

Te taupori | Population

According to the 2013 census, a total of 275,000 people usually live in South Auckland. Māori make up 21% of the population. Those with European ethnicity make up 32% of the South Auckland population. Forty percent identify as Pacific peoples (compared to 7.4% nationally) and 21% as Asian (compared to 11.8% nationally) (Census 2013).

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

Five percent of the total population in South Auckland speak Māori (Census 2013). There is some variation across the four Local Board Areas that make up South Auckland in the percentage of Māori who speak Māori. Twenty-four percent of Māori speak te reo Māori in Mangere–Ōtāhuhu, 21% in Ōtara–Papatōetoe, 22% in Manurewa and 20% in Papakura.

In three of the four Local Board Areas that make up South Auckland the next most common language spoken after English is Samoan. In Māngere–Ōtāhuhu Samoan is spoken by 19% of people, 17% in Ōtara–Papatōetoe, and 12% in Manurewa. In Papakura the next most common language spoken is Māori which is spoken by 6% of people.

Nationally, Māori make up 15% of the national population, Europeans 74%, Pacific peoples 7% and Asian peoples 12%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).

Te reo Māori i Tāmaki Makaurau ki te Tonga i ngā tau 1970 | Te reo Māori in South Auckland in the 1970s

The community reports for Papakura, Manurewa and Mangere, Papatōetoe and Ōtāhuhu 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 the South Auckland community four decades ago. The following material is from those reports.

Community report: The Māori language in Papakura⁵

People identified 15 main iwi to which they or members of their households belonged. Waikato, with 112 members or 38% of the total, was the largest iwi in the survey. Ngāpuhi, with 105 members or 35% of the total, was the next largest.

Use of the Māori language in the household

English was the main language of everyday use in most households visited in Papakura. There were 43 households with dependent children, and in 31 of them people spoke mostly or only English. In ten homes more English than Māori was spoken, while in the rest both languages were used equally often.

It was the same in the four households without children visited. English was the main language spoken in three homes, while people in the other home spoke Māori and English equally often.

Some parents were so keen to teach their children Māori that they were attending classes at night school, on marae and in private homes to get to know the language better. Since the children had little chance to learn Māori, many people wanted it taught in schools. One person said that Māori should be a compulsory subject for all children at the primary school level.

Young adults and parents under 35, most of whom had little knowledge of Māori at the time of the survey, were especially interested in finding ways of learning how to use the language well.

Many ... were worried that the language might die out. Although Māori had an important part to play in ceremonies on the marae, it could not catch English as the everyday language without help. Some people said that help would come from more Māori language programmes on the radio and TV as well as from articles in Māori in newspaper and magazines. Not only would these help people who were learning the language, but it would also show their children that the Māori language has an important part to play in their lives.

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

⁵ Smith, L. (1983). *The Māori language in Papakura*. (Pānuī whakamōhio Information bulletin 60). Wellington: New Zealand Council for Educational Research. Note that excerpts are as per the original reports and current orthographic conventions have not been applied.

Since this time a lot more Māori language courses have been set up in schools, on marae and in the community. These are helping to prevent Māori from dying out in the area.

Community report: The Māori language in Manurewa⁶

Altogether 22 major iwi were mentioned by the families we visited, but only two were the iwi of 10% or more of all these people: Ngāpuhi, with 256 members (45%) and Waikato, with 109 (19%), were the largest iwi in the survey.

Use of the Māori language in the household

Although English was the main language used in most homes when all the family was together, more than half the 83 families with dependent children used Māori at least some of the time: three used Māori and English about equally, 44 used Māori once in a while, and 36 said they used English only. There were also four families we visited in Manurewa where Māori was the main language all the time; none of these, however, had children under 18 living at home. Five people we interviewed said they spoke Māori more often than English to their children, and 15 spoke Māori some of the time; however, only three said their children would usually answer them in Māori, and ten had children who sometimes spoke Māori to them; the other seven, as well as the 71 parents who used only English when talking to their children, would expect replies only in English.

So even in families which still used Māori at least occasionally, it was generally taken for granted that when younger people could understand what was being said in Māori, they themselves would speak in English. Two-way conversations in Māori were restricted mainly to the parental and grandparental generations. Visitors were likely to be spoken to in Māori in half the homes included in the survey. One of the reasons for the dominance of English in the homes was that only a minority of families with young children (21 out of 83) had two Māori-speaking parents; another 35 such families had one parent fluent in Māori, 19 had at least one parent who knew a little Māori, and only 8 had no parent with even a slight knowledge of the language.

[A] feeling of shyness, shame, regret, inadequacy or loss was mentioned by many people we talked to in Manurewa. ... [Some] saw the present state of affairs as a challenge: “We can’t have the language die out”; “We need to get back our Māori language”; “Māori katoa tatou, no reira me kaha kia mau to tatou nei reo. It’s beautiful, this language of ours”.

Most of the people who commented on Māori language in the schools were very enthusiastic about what was then a new development. Most people who expressed an opinion on this topic, were very much in favour of Māori being taught in school, and some were actually doing this themselves. One man thought that having Māori taught in school was “the best thing that ever happened in New Zealand”.

A great many of the people we spoke to were concerned at the possibility that the language might disappear, and some were directly involved in activities to make sure that this did not happen. Some had sent their children to live with Māori-speaking grandparents so they could learn Māori, but this had been disappointing, in that the children’s command of Māori disappeared once they returned home. A Kōhanga Reo was opened in a community centre in Manurewa in September 1982, and another in a private home in May 1984.

On the local scene, many of the people we interviewed in Manurewa would have been greatly encouraged by the decision of the Manukau City Council to declare Māori an official language of Manukau City, some years before the New Zealand Parliament followed this lead and made the same declaration for the nation. There is still a long way to go, but the Māori residents of Manurewa have much more support for their efforts to maintain and develop their language in 1988 than they had when this survey took place 13

6 Benton, R. (1988). *The Māori language in Manurewa*. (Pānui whakamōhio Information bulletin 137). Wellington: New Zealand Council for Educational Research.

years earlier. It is to be hoped that when the state of the Māori language in Manurewa is examined in the year 2001, all the developments of the period between 1975 and 1988 will have led to a real renaissance, and the decline ... will have been replaced by an equally spectacular revival.

Community report: The Māori language in Mangere, Papatoetoe and Otahuhu⁷

Of all the major iwi to which people said they or the members of their household belonged, Ngāpuhi was the iwi to which over half the people included in the survey belonged. Just over one fifth of the people were from Waikato; many of these lived in Māngere, a traditional Waikato settlement.

Use of the Māori language in the household

Most of the families we visited used at least some Māori. English was more likely to be used in households with dependent children—only two out of 156 households with dependent children used entirely or mostly Māori compared with three out of 28 households without children. Households in our Otahuhu survey were more likely to use at least some Māori than were those in Mangere.

Many people commented on the fact that with a move into the city where there were fewer people to talk to in Māori, a feeling of isolation developed and many people found themselves gradually losing their ability to speak Māori. However, two of our interviewees noticed a pattern emerging, in this respect, that people who came to the cities from the country seemed to have lost what Māori they had but these same people were also very keen for their children to learn Māori so that they could become bilingual. There did seem to be, however, a greater likelihood of people from Northland and the East Coast who had come to the city retaining their Māori language, than of those from other districts.

Consequently, there was a great deal of support for the teaching of Māori in schools, although at the time of the survey many people had concerns about how dialect differences would be catered for.

Other people we spoke to stressed that language learning should begin in the home and that it was preferable for children to learn Māori there. Some people were already teaching their children or grandchildren to speak Māori or making an effort to use it more in the home.

There was, however, strong support for the revival of the use of Māori with great enthusiasm being expressed for the introductions of Māori in schools, particularly important considering such a high proportion of under 15-year-olds have little or no knowledge of Māori, although this varied from suburb to suburb. There is also recognition by the people interviewed that in order for the language to flourish again, people in the community and not just in schools have a responsibility to see that Māori is used as much as possible in everyday life.

Māori language acquisition and use in homes and schools were key concerns for the community in the 1970s and, as the 2015 survey shows, they remain so today.

⁷ Martin, P. (1986). *The Māori language in Mangere, Papatoetoe and Otahuhu*. (Pānui whakamōhio Information bulletin 95). Wellington: New Zealand Council for Educational Research.

He kōrero nō Tāmaki Makaurau ki te Tonga

A view from South Auckland

This overview of te reo Māori in South Auckland is collated from interviews with nine pou reo. They were: Bernie O'Donnell (Radio Waatea, Ngā Whare Waatea Marae and Kura o Waatea), Hauauru Rawiri (Project Manager Māori Education, COMET Auckland and Chief Negotiator Ngāti Paoa), Lance Kawiti-Baker, (Principal's nominee for Te Kura Kaupapa Māori o Māngere); Tawhiri Williams (Te Whare Takiura), Kaa Williams (Te Whare Takiura), Tunuiarangi Rangi McLean (Hāpai te Hauora), Potaka Maipi (Waikato-Tainui representative—nominee of Rahui Papa), Te Keepa Stirling (kaumātua, Te Kura o Ngā Tapuwāe), and Matiu Payne (Regional Manager Te Wānanga o Aotearoa, Manukau Campus). Below are a few of the many whakaaro and aspirations that they shared with us about te reo Māori in Tāmaki Makaurau ki te Tonga.

Tāmaki Makaurau ki te Tonga is a geographically large urban area with multiple iwi and diverse ethnic groups. Many of the whānau in Tāmaki Makaurau ki te Tonga come from outside the tribal territory but have lived there all their lives. Some whānau have been there for more than four generations and others for many more. Some whānau have three generations that don't speak te reo Māori, and many feel whakamā. However, there is also a strong sense of pride and connection to the whenua and community.

Urban Māori in our area have our own unique stories to tell about te reo.

South Auckland, it is a safe place to be Māori.

In South Auckland, there is a real sense that even if they don't know the language, they feel good when they hear the language, they feel the spirit of the language.

Tokomaha ngā tāngata nō wāhi kē, ko ngā Māori te itinga i te hapori nei.

There are several marae in Tāmaki Makaurau ki te Tonga, including in Manurewa, Papakura, Māngere, and Manukau. Tāmaki Makaurau ki te Tonga is pan-tribal, and this is reflected on some South Auckland marae. For example, at Manurewa marae, various iwi groups use their own kawa when they hold events there.

Te pai o Manurewa marae, ahakoa e pupuri tonu ana te mana whenua o Ngāti Te Ata. Ka taea e te marae te tuku atu te mauri ki ngā tāngata o te hui.

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, in the urban environment, Māori residents and mana whenua had worked hard, often with little resource, to implement many important initiatives such as marae development and a local radio station. These initiatives were vital contributors to community health and well-being, and had been developed and sustained over a long period of time.

Ko te reo, tētahi wāhanga o te hauora. We are looking at contributing to the health of the community.

The local radio station, Radio Waatea, employs a strategic language approach, placing fluent language experts in designated Māori-language broadcasting slots, and programming English and te reo Māori together in other slots. Pou reo from Radio Waatea said that their bilingual approach was designed to include and engage all whānau, most of whom are not speakers of te reo Māori. One of the station's principles is "Mā te hāpori te hāpori e whakapakari, e awhi." Pou reo noted that the language resources and support that local initiatives provide is important for whānau who are learning and using te reo Māori.

Pou reo noted that close relationships between local Māori, iwi, councils, committees, and government agencies are vital in regard to the use and promotion of te reo Māori at large festivals such as Poly Fest and Te Ahurea, and Kīngitanga events such as He Kāhui Rangatahi.

Ka rongo hoki i ngā rangatahi e kōrero Māori ana i ēnei tūmomo hui.

The City Council has run Treaty of Waitangi workshops at local marae, and has also developed an Auckland-wide language strategy which encourages all Auckland residents to become speakers of te reo Māori (together with English, and often a third language as well).

One pou reo, who is tangata whenua, predicted that all iwi in Tāmaki Makaurau would be significant players in the commercial sector within 20–30 years, and therefore that "business will operate off the platform of our tikanga and our reo". With this strong economic imperative, the question arises, "how do we update so the language is important in business?"

Kua uru mai te reo o ngā rorohiko, te ao hangarau.

Another pou reo drew attention to the reo in the names and pūrākau of the whenua, and said that the language must flourish and be connected in the context of the area. Other thoughts included:

Right-shifting is important and where we should be going, because it takes the tapu off the reo. When someone who is an expert corrects you, you don't want to speak to them again.

Ahako te iti o te reo, he reo oranga.

Pou reo talked about the establishment of many learning centres, from Kōhanga Reo, Kura Kaupapa Māori (including Wharekura), to classes in English-medium schools and whare wānanga, and how these had helped to grow te reo Māori in the region. For example, record numbers of Māori language learners are enrolled at Te Wānanga o Aotearoa, at the Manukau campus.

Kei te piki ake ngā nama o ngā tamariki, ngā mātua e tono mai ki te kura.

I te kore o ngā pakeke e mōhio ki te reo Māori, ka whakamā, nō reira ka haere mai rātou ki konei ki Te Whare Takiura, he rongoā pea kai konei.

Two pou reo underlined the importance of the kaupapa Māori basis of kura, and suggested te reo Māori should be in all schools.

He pai rawa atu te kaupapa o Te Aho Matua ki ngā taone nei kia noho hei tūāpapa mō ngā Māori o ēnei takiwā.

Kia uru ai te reo Māori ki roto i ngā kura katoa o te motu.

However, pou reo also noted the need to support te reo Māori outside kura and one thought that Māori television provided one such form of support.

He tino kaha te reo Māori ki roto i ngā kēti o te kura, engari ki te puta ki waho ka rongo i te reo Pākehā e kōrerotia e ngā mātua me ngā tamariki (o te kura).

E rata ana ngā tamariki i te Kura Kaupapa Māori ki a Whakaata Māori.

Another suggested, "Me moe tahi ngā māngai reo Māori katoa ki te wāhi kotahi."

He wero | Challenges

In the Tāmaki Makaurau ki te Tonga context, revitalising and normalising te reo Māori has a huge range of challenges, from enticing people into learning, to recording the voices and language of fluent speakers for future generations.

Me pēhea e whakatō te hiahia ki roto i te whānau ki te ako i te reo?

Me kaha tonu ngā kaumātua, ngā koroua me ngā kuia ki te ako i te reo Māori hei painga mō a rātou mokopuna me ō rātou whānau hoki.

Pou reo talked about the quality of te reo Māori in the region. Maintaining a distinct mita is challenge for mana whenua.

I roto i Tāmaki Makaurau ki te Tonga, kāore koe e mōhio nō hea te tangata ki te rongō ki tōna mita nā te mea ko ngā kaiako nō wāhi kē. Kei te tipu ake ngā ākongā i raro i ēnei kaiako (me tōna mita). Nō reira e hiahia ngā kaumātua kia tū he akomanga kia ako i tō rātou ake mita.

Kia ū ki te mita o te reo o te rohe. Hoki atu ki te whenua kia hoki atu te mita o te reo.

Me tohutohu anō ki a rātou (nō iwi kē) te wāhanga o te ahi kaa, te mana whenua, te hononga ki a Ngāti Te Ata ... me ōna kōrero. Kia mōhio mai ngā tangata o waho, anei kē te ahi kā.

Ko tētahi mea nui ki a mātou ko te wairua o te kupu, me noho tonu te wairua o te reo ki reira.

Ka rongō koe i tēnā kupu ka mōhio koe i te wairua o te kupu.

Pou reo also identified challenges for those who were away from home, and for tamariki as they transitioned out of kura.

Me pēhea e mau te reo, te hono hoki ki te hau kāinga mō era momo whānau e noho ana i tāwāhi?

Me pēhea e tautoko āwhina i ngā mātua o ngā tamariki e haere ki te Kura Kaupapa Māori kia kōrero Māori, kia ū ki te reo Māori.

Kei te raru ngā Kōhanga Reo, ngā Kura Kaupapa Māori, me ngā Wharekura, kāore he wāhi hei whakangungu i ā tātou pouako reo Māori.

Pou reo suggested that

We need to ... identify: what does reo need for it to thrive? What models are having the most effect? then resource these. Work with partners in our communities rather than competing with them, recognising the initiatives in the community that have been running for 30 years, and working together.

Competition is the enemy of te reo.

He moemoeā | Aspirations

Te whakatuturu i te reo Māori | Normalisation

Normalisation of te reo Māori in Tāmaki Makaurau ki te Tonga (South Auckland) was seen as an important focus for the community. Pou reo also talked about the close interconnectedness of te reo Māori and tikanga Māori.

Kia tapatahi te haere o ngā rōpū reo Māori i runga i te kaupapa whakaora i te reo.

Te whakawhānuitanga o ngā wāhi kōrero Māori i roto i ngā hāpori.

We understand values, tikanga better if we are using them in a te reo Māori context.

Te ara ako | Education

Pou reo highlighted the important role of education in general, and Māori-medium education in particular, in supporting te reo Māori.

Kia pupuri tonu te reo i roto i ngā Kōhanga Reo, Kura Kaupapa Māori, Wharekura, Whare Wānanga.

Me tautoko rā ngā Kōhanga Reo me ngā Kura Kaupapa tae atu ki ngā Wharekura kia ora ai kia tū rangatira ai.

Me whakapakari te reo ki runga i ō tātou marae. I tēnei wā ko ngā kura me ngā Kōhanga Reo ngā tino wāhi e whakakōrero ana i te reo. Me aronui ngā rautaki reo ki ō tātou marae ki reira whakatipu ai i te oranga tonutanga o te reo. Ko te wero nui kia whakahaere i ngā Kura Reo i runga i ō tātou marae.

The importance of te reo Māori being a set part of the curriculum in mainstream as well as Māori-medium education was also noted.

Kia tū ai te reo Māori hei reo matua ki roto i ngā kura katoa o te motu, tīmata ki ngā kōhungahunga, tīmata hoki i te reo ōpaki, kātahi hoki ko te reo ōkawa.

Me uru te reo Māori ki roto i ngā kura hai kaupapa, hai marautanga akoako.

Kia whakamahia te reo Māori ki roto i ngā kura katoa.

We should never underestimate the importance of the language in the mainstream, therefore we have to connect with all of those in the hapori, not just those that take their kids to Kōhanga Reo.

Pou reo visions for te reo Māori included developing strategies, establishing spaces for te reo Māori, and setting high goals for te reo Māori use in the region.

Kia mahitahi rautaki, mahere kia whakatū ngā wāhanga mō ia iwi, kia taea tonu te tamaiti te haere ki tōna ake iwi kia kaha tā tātou tū ā-Māori i roto i ngā kaunihera, i ngā poari, tae atu ki ngā pōti o te Kāwanatanga.

Kia 80 ōrau o te hunga o Waikato Tainui e noho ana ki Tāmaki Makaurau ki te Tonga nei kia mōhio ki te kōrero i te reo Māori.

Ko tētahi o ōku whakaaro mō te wānanga nei: ka whakatūria he whare ka kōrero Māori motuhake. Ko tētahi rautaki hei tāpiri ki a 'Reo Ora' kia whakatūria he whare reo Māori anake mō ngā mahi katoa, ko te reo Māori te reo matua mō ngā mahi katoa. He Cafe kei roto/he conference centre whakamahi ai te reo.

I want to make it easier for our generations to be all that they can be in relation to te ao Māori.

The language is part of the rongoa. - we need to heal our communities. I want to see a Hoani Waititi marae [in South Auckland].

Tribes will be thriving in their own reo ā-hapū and there will be a general sense of Kotahitanga amongst tribes. Māori values and principles will be the drivers to engagement and the use of te reo Māori. Te reo should not be isolated to just reo. What we need to encourage is the whakaaro Māori and where that connection comes from.

The passion that pou reo felt for te reo Māori was unwavering. They were determined to revitalise the language in Tāmaki Makaurau ki te Tonga so that it would be heard across the region for the benefit of the community.

Kia mau tonu te reo, te mita, te kounga o te reo i ngā tamariki i ngā wā katoa. Arohatia te reo.

Kia piki ake te reo, kia piki ake hoki i te oranga hoki o te hapori. Kia tū tangata ai rātou i roto i tōna ahurea.



Te reo Māori i Tāmaki Makaurau ki te Tonga

Te reo Māori in South Auckland

This section collates information collected from whānau in Tāmaki Makaurau ki te Tonga, from 52 adults and 10 tamariki who were interviewed in late 2015 about te reo Māori in their community. This group is not representative of the entire Māori population of Tāmaki Makaurau ki te Tonga. However, the findings presented here do provide an interesting snapshot of the use of te reo Māori in Tāmaki Makaurau ki te Tonga 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 South Auckland**

ADULTS		TAMARIKI	
Number of adults and tamariki interviewed			
52		10	
Language used in interview			
18 adults completed the interview in te reo Māori or mostly in te reo Māori		6 tamariki completed the interview in te reo Māori or mostly in te reo Māori	
34 adults completed the interview using some, a little or no te reo Māori		4 tamariki completed the interview using no te reo Māori	
Gender			
Male	20	Information on gender was not collected for tamariki	
Female	32		
Age			
Age groups	n	Age groups	n
16–20 years	5	Up to 10 years	4
21–40 years	26	11–12 years	3
41–65 years	19	13–14 years	2
Over 65 years	2	15–16 years	1
		17–18 years	0
Households involved in interviews			
29			
Composition of households			
Forty-nine adults were living in households with up to three others and a further three adults lived in households with up to six 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 to speak, write, understand and read te reo Māori was fairly evenly spread across the proficiency range. Half the adults said they spoke or wrote te reo Māori well or very well, and somewhat more said they read or understood te reo Māori well or very well. Tamariki reported their ability to read te reo Māori was higher than their ability to speak, write or understand te reo Māori.

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	14	13	17	16
Well	12	13	12	14
Fairly well	8	9	15	10
Not very well	14	14	7	11
No more than a few words or phrases	4	2	1	1
No response		1		

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

Twenty-six out of 52 adults said they were able to speak Māori in day-to-day conversation well or very well, and the same number said they were able to write in Māori well or very well.

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

Twenty-nine adults said they were able to understand te reo Māori well or very well and 30 said they were able to read 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	1	2	2	4
Well	5	5	2	2
Fairly well	0	0	4	2
Not very well	2	2	2	2
No more than a few words or phrases	2	1	0	0

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

Six tamariki said they were able to speak Māori in day-to-day conversation well or very well and seven tamariki were able to write in Māori with understanding well or very well.

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

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

Te ako i te reo Māori | Learning te reo Māori

Twenty-five adults said they had learnt te reo Māori as children, with 18 brought up in a home with at least one native speaker. The most common ways of learning te reo Māori were alongside whānau through

a course in tertiary education, or in Māori-medium education. Twenty-five adults said they were still learning it.

I learnt the language off my grandmother who is from the north.

I did Te Ara Reo for three years.

My wife also encouraged me as she was strong in the reo.

Both my Nannies (Mum and Dad’s Mums) used to visit us here in Auckland, and both spoke Māori. My Pāpā used to come up to Auckland also, so when they were around in our house, we were exposed to the reo.

The following table includes ways adults learnt te reo Māori both children and as adults. Many learnt Māori in more than one way.

TABLE 8 Most common ways adults learnt te reo Māori

Ways of learning	n
Alongside my whānau	32
In tertiary education	21
In Kōhanga Reo/Kura Kaupapa Māori	19
Through traditional activities ⁸	18
In a home with at least one native speaker	18
Through wānanga as adults	16
At secondary school (te reo Māori as a subject)	15
Te reo Māori is my first language	10

The most common reasons that adults gave for learning Māori were “it is key to my identity” (27 adults), “I needed it to be able to take part in my culture” (22 adults), “it is an important part of my whānau interactions” (21 adults) and, “it is my birthright” (20 adults).

Seven adults described their mita or dialect as Waikato or Te Rohe Pōtae, five adults said their mita was Ngāpuhi, four said Tūhoe and four adults talked about having a mixed mita. Three adults each described their mita as Ngāti Whātua, Ngāti Maniapoto, Waikato, Ngāti Awa, or Ngāti Porou and two said Te Tai Tokerau or Tāmaki Makarau. The remaining adults described their mita as Te Aupouri, Ngāti Raukawa, Te Arawa or Taupō, or Te Whānau Apanui.

The most common ways tamariki had learnt te reo Māori were with whānau and through Māori-medium education. Kapa haka also featured, as did mainstream schools.

When asked “What is the name of your school or kura?” two tamariki gave the names of Kura Kaupapa Māori, two named high schools and four named primary schools. The tamariki who had attended Kōhanga Reo came through eight different Kōhanga Reo.

⁸ Language forms are acquired naturally through participation in traditional activities such as weaving, whakairo, hoe waka, and gathering and preparing kai.

TABLE 9 Most common ways tamariki learnt te reo Māori

Ways of learning	n
From my parents	6
In Kōhanga Reo	5
Through kapa haka	4
In Kura Kaupapa Māori	3
In a bilingual/whānau or rumaki unit in mainstream school	3
Through traditional methods	2
In te reo Māori classes in mainstream school	2
With other relatives/whānau	2

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 with tamariki, partners, nieces and nephews, and siblings. They were most likely to speak Māori with whānau members in the 0–40 years age group.

Tamariki were most likely to use te reo Māori with their parents, siblings, grandparents and aunts and uncles and to do so at home or at Kōhanga Reo or Kura Kaupapa Māori. Tamariki most often spoke te reo Māori with whānau in the 0–40 years age group.

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

Adults and tamariki said that they most often communicated in te reo Māori face-to-face and about specific topics. Some adults and tamariki said they also communicated in te reo Māori by phone or texting.

Who is not speaking te reo Māori to whom and why?

Adults were least likely to use te reo Māori with their parents (14 adults mentioned their mother, and 10 adults mentioned their father), or siblings (12 mentioned their sister and 10 mentioned their brother). The most common reason adults gave was that “they don’t understand or speak Māori” (22 adults). These whānau members were likely to be aged 21 or older, and about half of them were living in the same household as the adult interviewees.

All of the tamariki said that there was someone in their whānau with whom they used te reo Māori hardly ever or never. Mostly, tamariki said that those whānau members lived with them.

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

Adults and tamariki 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 this by actively and passively supporting them, for example, in Māori-medium education, or transporting them to Māori events.

Ka whakamahi ia i ngā kupu/rerenga e mārama ana e ia.

Says she is proud of me.

She corrects me if I’m wrong and uses reo with our baby.

Main language used at home

Most adults and tamariki lived in households where both te reo Māori and English were used, and sometimes another language as well. Eight adults and three tamariki said that Māori was the main language they used at home. Fourteen adults and seven tamariki were connected to a second household, and of these, seven adults and four 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 had made a conscious decision to speak te reo Māori (six adults), and because it was the natural language of relationships in the home (2 adults). The most common reasons given by adults for using English as their main home language were that some people there did not speak te reo Māori (16 adults), that English was faster or easier to use (11 adults), that people in the home had different levels of ability in te reo Māori (10 adults), and that everybody understood English (10 adults). Of the adults who used both languages, three said that they found it easier to be bilingual.

The only tamaiti who gave a reason for using te reo Māori as the main language at home simply said that it was the language of the household. The most common reasons given by tamariki for using English as their main language at home were that there were non te reo Māori speakers present (5 tamariki) or that everyone understood it (3 tamariki).

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

About a third of the adults used te reo Māori with friends all of the time. Half the tamariki used it 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	17	0
Only some of the time	16	5
Hardly or never	19	5

For adults, Māori occasions, kaupapa and environments, or having supportive te reo Māori speakers and safe environments were the main factors that made it easy for them to use te reo Māori with their Māori-speaking friends and acquaintances.

He hui Māori – ka rongō ki te reo e rere ana.

Three 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 reo Māori (for example, not being able to respond in Māori because of limited vocabulary or lack of confidence). The second was not having people to talk to in te reo Māori. The third was the te reo Māori ability of the friend or acquaintance, if it was more or less advanced than their own.

One thing that makes it hard ... is my own whakamā – I don't want to make mistakes.

Mēnā kei te tino matatau rātau ki te reo.

The speed at which they speak.

Ina, ka whai whakaaro mō ngā mea kāre i te mōhio ki te reo.

For tamariki, being in a Māori environment, or being in class with other speakers were the main factors that made it easy for them to use te reo Māori with their Māori-speaking friends. Tamariki said they used te reo Māori in the classroom more than in the playground.

I te wā kei roto i te akomanga i kōrero Māori anake. I awhina tōku kaiako, me ōku hoa kia kōrero Māori.

At school, encouragement from the kaiako/teacher, being in a Māori environment, or being where te reo Māori was compulsory made it easier for tamariki to speak te reo Māori. Tamariki also said that engaging in kapa haka and waiata made it easier for them to speak te reo Māori.

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

Thirty of the 52 adults interacted with people who would only speak te reo Māori to them. Of these 30 adults, eight said that this encouraged or inspired them to speak te reo Māori, seven said they felt obliged to speak or simply respond in te reo Māori and four said it helped them understand te reo Māori better.

It makes me feel proud of what I've accomplished over the years in the reo.

He is ignored if he speaks to [his aunties] in English.

Koirā te āhuatanga o ngā kaiako, kaha ki te kōrero Māori.

It makes me want to learn more Māori.

Other people or things that helped or motivated adults to speak Māori with their Māori-speaking friends were tamariki (noted by 17 adults), whānau (13 adults), being in a Māori environment (13 adults) and learning about whakapapa and cultural knowledge (11 adults).

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

In South Auckland, 35 adults were in paid employment, most of whom worked full-time. Twenty-two adults were studying and 33 did regular voluntary or community work.

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

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

	Work (35 adults)	Study (22 adults)	Voluntary/ community work (33 adults)
Frequency	n	n	n
I use te reo Māori most or all of the time	10	10	4
I can talk about anything in te reo Māori there	9	9	6
I used te reo Māori in the interview for my job	6	-	-
We/I conduct a lot of our work/study/activity in te reo Māori	13	10	12
I use te reo Māori only for some topics	13	7	13
I use te reo Māori only in formal greetings	8	7	11
I use only some te reo Māori words or phrases	9	7	14
I hardly ever or never use te reo Māori there	1	1	4

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

Twelve adults said that it was easier to use te reo Māori in work, study or voluntary or community work when they were working in a Māori environment, for example:

When I am tutoring kapa haka this is usually at the marae or the kura.

Some adults said it was easier when te reo Māori use was seen as normal (8 adults), or when they were surrounded by fluent speakers (8 adults). Others found it easier when te reo Māori speakers supported them to use the language (7 adults), or if the occasion or kaupapa was Māori (5 adults).

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

The main thing that made it difficult for adults to use te reo Māori in their work, study or voluntary or community work was not having other people to talk to in te reo Māori. Some adults said they were limited by their own limited ability (10 adults), or that being in an English-language environment made it difficult (8 adults). Seven adults said that the language ability of others was as a barrier to speaking te reo Māori.

If there is no-one else to talk with then that's hard.

Ngā marae

Almost all the adults and all tamariki had been to a marae within the last year. Thirty-nine adults and three tamariki had visited within the last month. Adults were most likely to have visited a marae for tangihanga, hura kōhatu, kawemate (11 adults) or hui and celebrations (9 and 8 adults respectively). They also visited marae for karakia, for wānanga tikanga and for kapa haka. Tamariki were most likely to have visited a marae for tangihanga, hura kōhatu, kawemate (4 tamariki), for hui (2 tamariki) or for kapa haka (2 tamariki).

Formal and informal communication on the marae

Adults observed that formal communication on the marae was most likely to be conducted entirely in te reo Māori. Forty-seven noted that this was the case for karakia, 41 noted this was so for whaikōrero, 40 for karanga, and 20 for the formal parts of hui.

By contrast, adults noted that the informal tasks of meal preparation might be conducted in either or both languages. Twelve said some te reo Māori was spoken in this context, 11 said only a little, seven said all te reo Māori and five said mostly te reo Māori in this context, while five said only English was used. Eight adults said that they did not know.

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 only in te reo Māori were most likely to be 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 te reo Māori	n	n	n	n
All in te reo Māori	6	10	8	4
Mostly in te reo Māori	8	7	6	7
Some in te reo Māori	22	15	15	8
A little in te reo Māori	10	5	9	4
No te reo Māori /all English	1	-	2	12
Don't know	2	6	5	9

Five tamariki said that adults were most likely to chat to each other in Māori on the marae most of the time and another five said they sometimes did. Six tamariki said that tamariki sometimes talked together in Māori, and six said that adults and tamariki sometimes talked together in te reo Māori.

Te hapori nei | Local community

Adults heard te reo Māori in a wide variety of places within the Tāmaki Makaurau ki te Tonga (South Auckland) community including at marae, in Māori-medium education settings, community spaces (particularly sports grounds), in public services and on public transport, and in businesses (especially in shops). They also heard it in English-medium education settings, church, tertiary institutions and iwi organisations.

I actually heard it out in the hapori – mums and children speaking it.

All the Kōhanga and Kura in South Auckland.

All the marae in South Auckland.

I te whare hokohoko.

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

Place	n
Marae	32
Māori-medium: Kura Kaupapa Māori	26
Māori-medium: Kōhanga Reo / Puna Reo	22
Public services and transport	20
Businesses	19
English-medium education settings	16
Church	12
Tertiary	11
Iwi organisations	5

Adults said that te reo Māori is used most at marae (24 adults), Kura Kaupapa Māori (21 adults) and Kōhanga Reo (9 adults). Six or fewer adults said that te reo Māori is used most in community spaces, in tertiary education settings, or in local businesses.

Tamariki heard te reo Māori being used in many places in the community including in kura (six tamariki) and on marae (6 tamariki). They also heard te reo Māori in local businesses, particularly shops and cafes.

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

Place	n
Māori-medium: Kura Kaupapa Māori	6
Marae	6
Māori-medium: Kōhanga Reo / Puna Reo	4
Businesses	4
English-medium education settings	2
Community spaces	2
Church	1
Public places	1
Other people's homes	1

Three tamariki said that te reo Māori was used most at Kura Kaupapa Māori and at marae. Businesses and English-medium schools were each mentioned by one tamaiti as the place where te reo Māori was used most in the community.

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

Mostly, adults and tamariki noticed opportunities to read or write in te reo Māori at libraries, education settings, on marae and on road signs. They also noticed these opportunities in government agencies and local authorities.

Some examples include signs in te reo Māori at Manukau Institute of Technology, marae, schools and kura and supermarkets.

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

Thirty-five adults and 6 tamariki said they had spoken or written te reo Māori to someone they did not know. Nineteen of these adults had done so within the last week and a further nine within the last month. Five tamariki said they had done so in the last month and one within the last year.

The most common reasons for adults to speak or write te reo Māori to someone they did not know were when it was a Māori occasion or environment (16 adults), te reo Māori was the expected language of use (15 adults), at work (nine adults) or that they just greeted people in Māori (eight adults). Fourteen adults said they had done this in their local community, 16 said somewhere else and six said online.

Prospective taura who wanted information about the programmes that Raukawa offers.

I host lots of groups wanting a cultural exchange on a marae, as a result I often greet people I don't know in te reo.

Whakawhanaungatanga ki Wiki Hākinakina.

Tamariki said that they used te reo Māori with someone they did not know to welcome someone, to address a new student at school or at Māori occasions.

Four tamariki said that they used te reo face to face with someone they didn't know.

I te marae i mihimihi au ki ētahi atu.

Ka tae mai ana he manuhiri ki tō mātou kāinga.

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

Only 12 of the 52 adult participants said they were using te reo Māori as much as they wanted to in everyday life.

Kua kite au i te rahi o ngā tāngata e kaha ana ki te kōrero ki ā rātau tamariki – he āwhina tērā ki ahau.

Ko taku rongo ki te kōrero Māori [ka kōrero ahau].

Thirty-eight adults said they were not using te reo Māori as much as they wanted to and one was unsure. The main barriers adults saw to using te reo Māori as much as they would like were having no-one to speak te reo Māori with, a lack of confidence or a feeling of whakamā, their own limited ability or the limited ability of others to kōrero Māori.

Lack of confidence.

Not using te reo Māori regularly enough.

Lack of opportunities to use it.

Other people in my whānau and out in the world don't understand it.

TABLE 15 Main barriers to adults using te reo Māori

Barrier	n
I have no one to speak te reo Māori with	18
I am not motivated or confident / He māngere, he whakamā	16
My own reo Māori ability is limited	12
The reo Māori ability of others is limited	8
I lack time or resources	4

Seven of the ten tamariki said they were using te reo Māori as much as they wanted to in their everyday life and three said they were not.

The main barriers tamariki saw to using te reo Māori as much as they would like were others using English/ Pākehā, a lack of places and events where te reo is being used and a mix of other reasons.

Ngā tāngata kāre i te mōhio.

When I'm shy.

Ko te kaha kore o ngā hoa ki te whakapūmau i te reo.

Te rere o te reo Pākehā ki ētahi wāhi.

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, access to resources, and making a personal commitment to use te reo Māori.

If everyone at home was speaking te reo Māori.

Ina i kaha taku whānau ki te ako i te reo Māori.

More Māori programming on mainstream TV.

In their friendships, adults felt that having people to kōrero Māori with and learning more Māori would help them to use te reo Māori.

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

Ina ka whakamana te hapori i te reo Māori.

Ina he maha ake ngā tohutohu, ngā whakatairanga Māori.

If I had Māori speakers around me I would use it more.

Normalise [te reo Māori]– translate signs into Māori.

In relation to work, study, and voluntary or community work they thought it would help by learning more te reo Māori, having people to kōrero Māori with and have more promotion of te reo Māori. Adults suggested a range of things that would help with their reo Māori learning including having access to classes, wānanga, kura reo, and to reo Māori resources such as board games, apps and dictionaries.

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	17	14	20	7
Learning te reo Māori: access to Māori education and resources	16	7	17	8
Making a personal commitment	10	-	-	2
Promotion and visibility of te reo Māori	5	-	20	4
Choosing Māori media	3	-	-	-

For tamariki, having people to kōrero Māori with was the main thing they felt would help them to use te reo Māori at home and in their friendships. One tamaiti felt that their continuing to learn te reo Māori would be helpful, and another believed choosing Māori media would assist. They felt that learning more te reo Māori and having people to kōrero Māori with would help them to use te reo Māori at school and in other places they spent time in.

My family talking to me more in Māori [would help].

Mehemea ka ako te hunga kore reo ki te reo Māori.

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 people to kōrero Māori with	5	3	4	1
Learning te reo Māori: access to Māori education and resources	1	-	2	4
Choosing Māori media	1	-	-	-

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, followed by the fact they thought it was a beautiful complex language, that they liked communicating in Māori—particularly with tamariki and mokopuna—and additionally to revitalise and normalise te reo.

Nā tōku toto – he Māori ahau.

It is what my kids speak.

I personally like to use it because it's a part of the culture that's in my DNA and because it's the language of this land.

I'm proud of being Māori and of the beauty of our reo.

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

Reason	n
It is part of my identity / He Māori ahau	45
It is a beautiful, complex language ⁹	17
It is a good way to communicate, especially with tamariki and mokopuna	11
I want to help revitalise and/or normalise te reo Māori	8
I am confident speaking Māori	3

When tamariki like to use te reo Māori

Tamariki said they liked to use te reo Māori in Māori environments and at the places they spent the most time, such as at school and at home. They also said they liked to use it with friends and whānau who kōrero Māori.

Ka tino hikaka te ngākau ki te kōrero i te reo Māori ki te kura ki ōku hoa.

Five of the tamariki noted they liked to use te reo Māori because of their identity as Māori. A few tamariki (2 or fewer) said that they liked to use te reo Māori as a code language, because it was their first language, and to communicate with other Māori speakers.

He reo nō tōku whānau, iwi.

⁹ 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 researchers in consultation with pou reo in Tāmaki Makaurau ki te Tonga (South Auckland). Each of the communities involved in Te Ahu o te Reo was offered the opportunity to add up to three additional questions in the survey about areas of interest to the community. These questions were only put to the adults in the Tāmaki Makaurau ki te Tonga South Auckland survey.

Me pēhea te poipoi i te taha wairua o te reo me ngā tikanga i roto i ngā hapori? | How do you think we can nurture the wairua of the language as well as tikanga Māori in our community?

The main themes that came in responses to this question were around education, including accessibility, and support of learners, particularly rangatahi. Participants also said it was important that tikanga and te reo Māori were seen as normal, that both tikanga and te reo Māori should sit together, and that community support, e.g., at marae, was important.

Me kaha tautoko te hapori i ngā Kōhanga, Kura Kaupapa, marae.

TABLE 19 Ways to nurture te wairua o te reo and tikanga Māori in South Auckland

	Pakeke
Main Factors	n
Education	
Increase access to reo Māori learning	7
Encourage and support adult learners	7
Encourage and support rangatahi/tamariki	5
Support Kōhanga Reo / Kura	4
Normalisation and promotion	
Promote, normalise, learn and live tikanga	13
Normalise te reo Māori	4
Tikanga and te reo Māori	
Understand the connections between tikanga and te reo Māori	10
Nurture pride in te reo Māori and tikanga Māori	3
Community support	
Attend and support marae	6
Work together to support whānau/hapū/iwi/community/people in their workplace	5
Develop and participate in iwi initiatives	2
Media	
Utilise TV/Radio	2
Utilise social media	2
Participate in kapa haka/waiata	2
Work with and learn from kaumātua	2
Promote mita/dialect	1

Me pēhea e noho mātāmua ai te reo Māori ki roto i ngā whakaaro o tēnei hapori? | How do you think the Māori language can be acknowledged as the indigenous language in our community?

The main factors that adults felt would see the Māori language acknowledged as the indigenous language in the South Auckland community were increasing the presence of te reo Māori (particularly on signs and in shops), speaking and committing to speak te reo Māori, encouraging immigrants (and their children) and non-Māori to learn, use and support te reo and an increased focus on providing te reo in education (particularly in mainstream schools).

Mā te hunga pīkoko, mā te hunga kaikā, mā tō tātou whakareanga.

TABLE 20 Ways to acknowledge te reo Māori as the indigenous language

	Pakeke
	n
Normalisation	
Speak/commit to speak te reo Māori	14
Encourage all people to greet in te reo Māori (Kia ora)	5
Normalise te reo Māori	4
Be able to hear te reo Māori more	3
Promotion and visibility	
Increase te reo Māori presence (Māori language on signs/in shops)	15
Increase promotion of te reo Māori by community leaders/prominent people/broadcasters	9
Acknowledge te reo Māori as an official language or as the indigenous language	8
Hold more reo Māori and kaupapa Māori events	5
Education and learning	
Encourage non-Māori (including new immigrants, and particularly younger generations) to learn/use/support te reo Māori	14
Support learning of te reo Māori, particularly through schools	11
Encouragement	
Encourage and support rangatahi and tamariki	2
Nurture pride in te reo Māori	2
Learning	
Learn at marae	2
Work with and learn from kaumātua	1

Me pēhea e tū kotahi ai ngā iwi mātā waka me ngā iwi mana whenua ki runga i te whakaaro kotahi e pā ana ki te whakahaumanutanga o te reo i tēnei rohe? | How can pan tribal Māori and iwi mana whenua work together to revive the Māori language in South Auckland?

In response to this question, most participants talked about pan-tribal Māori and iwi mana whenua working together/mahi tahi, increased community events and gatherings with a te reo Māori focus, and increased acknowledgment of, and input from mana whenua and marae.

Ki te mōhio tātau ki ngā kōrero o te mana whenua me o rātau tikanga/kawa, mā reira ka haumanu ai te reo Māori kei waenga i a tātau.

TABLE 21 Ways to revive te reo Māori together in South Auckland

	Pakeke
	n
Practices	
Whakawhanaunga and Mahi tahi	20
Hold community events/gatherings	11
Develop relationships between mana whenua and pan-tribal groups	2
Respecting sources of knowledge	
Acknowledge mana whenua	8
Attend and support marae events	6
Acknowledge and learn from kaumātua	2
Participate in kapa haka/waiata	2
Promote and support mita/dialect	5
Encouragement	
Encourage and support rangatahi/tamariki	1

He meka

Key points

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

- In 2015, over half the adults we interviewed were proficient speakers of te reo Māori.
- Intergenerational transmission was occurring in some whānau in South Auckland.
- Te reo Māori was used most at marae and in Māori-medium education settings.
- At marae, the practices that were most likely to be conducted in te reo Māori were karakia, whaikōrero, and karanga.
- Most of the adults had learnt te reo Māori with whānau or in education, and most of the tamariki had learnt in Māori-medium education settings.
- Around 15 percent of the adults and a third of the tamariki lived in households where te reo Māori was the main language.
- Use of te reo Māori was closely tied to identity as Māori.
- People reported that they liked using te reo Māori with tamariki.
- Being in a Māori environment, and being in class with other speakers made it easy for tamariki to use te reo Māori.
- Around a quarter of the adults, and close to three quarters of the tamariki were using te reo Māori as much as they wanted.
- In this urban community te reo Māori was one of multiple languages. There were three times as many Samoan speakers, and nearly twice as many Hindi speakers as speakers of te reo Māori. This brings home the idea that revitalising and normalising te reo Māori has a unique set of challenges in every community.
- Local initiatives and strategies included:
 - Radio Wātea
 - Te Wānanga o Aotearoa at Manukau campus
 - Kura Kaupapa Māori
 - Marae-based programmes and support systems
 - Poly Fest and Te Ahurea
 - Kīngitanga events such as He Kāhui Rangatahi.