

## A REVIEW ON THE MAORI RESEARCH AS THE UNIQUE LANGUAGE AND CULTURAL IDENTITY OF NEW ZEALAND

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The publication has been prepared with the support of the «RUDN University Program 5-100».

**Abstract:** The aim of this article is to review the Maori research as the unique language and cultural identity of New Zealand. We have discovered that the most distinctive feature of New Zealand English as the national variety is the large number of Maori words and phrases related to indigenous Maori cultural traditions, many of which have become part of general New Zealand culture, as well as to the flora and fauna of New Zealand, along with place names. The article explores the Maori research in terms of language and language policy, historical, social, cultural and political background. In particular, we highlight significant advances made in the cultivation of cultural, educational and communicative value of the language and culture of Maori.

**Keywords:** bilingual, indigenous, language policy, Maori, New Zealand English, variety.

### 1 Introduction

New Zealand is one of the most isolated countries in the world. This state of isolation began 80 million years ago. New Zealand's geological origins are ancient, and in places in the South Island there are rocks which are over 570 million years old. But as well as having ancient origins, New Zealand is also a newly-formed country because of more recent tectonic activity and it has existed in its present state for about 10 million years. Today, New Zealand is in an area of the world which is known for active volcanoes and earthquakes.

Because of its isolation, New Zealand was one of the last countries to be occupied by human beings. The people who first came to New Zealand were Polynesian people who had a long history of exploration and migration across the Pacific, and who were later known in New Zealand as Maori (which means *ordinary*). Maori is a member of the Eastern Polynesian subgroup of Austronesian languages, spoken fluently by about 50,000 people, mostly of Maori descent, mostly resident in the North Island of New Zealand.

The first European to reach these islands was Abel Tasman in 1642. The first contact with the English language came with James Cook, who arrived in 1769 and claimed New Zealand for the British Crown. Initially, English was not the only European language spoken in New Zealand, with early settlers coming from many other countries. However, the bulk of the early settlers were English speakers. Many of them arrived in New Zealand via New South Wales in Australia.

New Zealand has three national languages: English, Maori, and New Zealand Sign Language, with English being the most commonly used. Maori make up 15% of the population. J. Hay, M. Maclagan and E. Gordon<sup>1</sup> claim for the past thirty years, there have been many initiatives to support and encourage the Maori language. A significant development for the preservation of the Maori language has been an initiative directed at very young children. Maori preschools have been set up where Maori grandparents pass on their language and customs to their grandchildren. These are known as *Kohanga Reo* (Language Nests) and the first was set up in Wellington in 1982. There are also Maori language immersion primary schools (*Kura Kaupapa Maori*) and secondary schools (*Wharekura*).

Adult learning programs such as *Te Ataarangi* and *Wananga Reo* (immersion courses for adults) were also developed throughout the country with the result that the older generation of fluent speakers is indeed disappearing. Today the amount of spoken Maori varies around the country, with considerably more being heard in the North Island than in the South Island. The language is kept in the public awareness through radio and television programs, together with bilingual road signs and lexical items such as *marae* (a meeting place), *hui* (a meeting), *kaupapa* (an agenda), *powhiri* (a welcome ceremony) borrowed from Maori.

One of the significant influences on the development of New Zealand English has been contact with the Maori language and with Maori cultural traditions. This is reflected in the presence of a large number of Maori words in common use in New Zealand English. A New Zealand researcher J. Belich identifies the three main phases for the entry of Maori words. During the progressive colonization phase (roughly 1840-1880), when difference and independence from Britain were being emphasized, there was an openness to borrowing from Maori with a resulting addition of Maori loanwords to the lexicon. The main types of borrowing at this time were names of flora and fauna and cultural terms.

For the next 90 years, during the recolonization phase (1880-1970), when ties with Britain were being re-established and re-emphasized, there was a resistance to a stabilization of borrowing. The third historical phase, decolonization, began around 1970 and was in large part defined by the disconnection from Britain<sup>2</sup>. In the process of borrowing, there are certain difficulties associated with the discrepancy between the phonetic systems of contacting languages, the insufficient command of the Maori language and the unbalanced exoglossic language situation.

The last decades have been characterized by numerous borrowings from the Maori language in connection with the socio-economic transformation in New Zealand aimed at reviving the Maori language and culture since the 1980s. H. Orsman's «The Dictionary of New Zealand English: a dictionary of New Zealandisms on historical principles»<sup>3</sup> contained 746 headwords of Maori origin.

Recent changes in the labelling of settlements and in particular of geographical features has seen the re-introduction of Maori names to replace English names (*Mount Taranaki* was known as *Mount Egmont*). Place names of Maori origin include the Maori name for New Zealand, *Aotearoa*, the names of regions – *Taranaki*, *Wairarapa*, *Waikato* and *Horowhenua*, towns and lakes – *Taupo*, *Rotorua* and *Whakatane*<sup>4</sup>.

The presence of borrowings from the Maori language is an important feature of the national and cultural identity. Words from the Maori language were borrowed in the early stages of colonization, mainly to refer to plants, trees, animals and birds: *kiwi*, *moa*, *tui*, *weka*, *takahe*, *pukeko*, *kokako*, *kotuku*, *korimako*, *piwakawaka* – bird breeds; *hapuka*, *moki*, *terakihi* – fish species; *manuka*, *totara*, *kauri*, *pohutakawa*, *nikau*, *ponga*, *rata*, *matai* – tree species; *katipo* is a poisonous spider.

### 2 Materials and methods

Early records suggest that although Maori was the dominant language of New Zealand for some time after colonization in the mid-19th century, it did not remain in this position for very long.

<sup>2</sup> Belich, J.: *Making peoples: a history of the New Zealanders from Polynesian settlement to the end of the nineteenth century*. Auckland: Penguin, 1997. 497 p.

<sup>3</sup> Orsman, H.: *The Dictionary of New Zealand English: a dictionary of New Zealandisms on historical principles*. Auckland: Oxford University Press, 1997. 982 p.

<sup>4</sup> Warren, P.: *Origins and Development of New Zealand English* // *International Journal of Language, Translation and Intercultural Communication*, 2012. V.1. Pp. 81-102.

<sup>1</sup> Hay, J., Maclagan, M., Gordon, E.: *New Zealand English*. Edinburgh: Edinburgh university press, 2008. 184 p.

From the late 1850s the New Zealand population began to reweight from being mainly Maori to being mainly non-Maori. Urban migration in the 1930s and 1950s saw further decline in the Maori language.

English became the language of the economic power and Maori homes shifted to use English. This trend continued until the early 1980s when Maori activists lobbied for support of Maori as a right under the Treaty of Waitangi. D. Starks, R. Harlow, A. Bell<sup>5</sup> point out Maori is now taught in bilingual and Maori-only schools, it is an optional language in the legal system, it is commonly found in signage, and in the media. Since 1987, Maori has been legislated as an official language, recognized in specified situations such as Parliament and the courts.

R. Harlow<sup>6</sup> claims modern Maori is arguably the best described of the Polynesian languages. Following very early explorer and missionary wordlists, a succession of descriptive books for the purpose of learning Maori appeared (T. Kendall<sup>7</sup>). The first real attempt to describe the language was produced by Thomas Kendall, a missionary, in «A Korau no New Zealand; or, the New Zealander's First Book» published in Sydney in 1815. This 54 page description was a courageous first attempt, but T. Kendall did not have the technical knowledge to adequately describe the language at that time.

Later, however, under the direction of Professor Samuel Lee, an oriental linguist at Cambridge, T. Kendall used his knowledge of Maori, with the assistance of Hongi Hika and Waikato (a Ngapuhi leader), to compile a grammar and vocabulary called «A grammar and vocabulary of the language of New Zealand» in 1820<sup>8</sup>. With information from Kendall, Samuel Lee designed an alphabet for Maori based on the Romanic conventions used for Sanskrit. The production of textbooks continues to this day, important examples being H. Waiti<sup>9</sup>. Hoani Waititi's (1970) two textbooks «Te Rangatahi 1» and «Te Rangatahi 2» were published in the early 1960s. H. Waititi had taught at several secondary schools in the 1950s, and recognized the need for a series of resources aimed at second language learners of Maori. They avoided grammatical rules, substituting a sustained use of increasingly complex grammatical constructions. More scholarly and analytic study of the language really dates only from Bruce Biggs' doctoral thesis, which is a strict item and arrangement account of Maori phrase structure.

Other books on the structure and grammar soon followed including Robert Maunsell's, an Irish missionary, «A grammar of the New Zealand language» in 1842, William L. Williams', a missionary and later the first Bishop of Waiapu who studied classics at Oxford, «First lessons in the Maori language with a short vocabulary» in 1862, the Williams' family synonymous «A dictionary of the New Zealand language» (1844), which is, without question, the most comprehensive dictionary of Maori<sup>10</sup>.

Like other Polynesian languages, except Easter Island, Maori had no written form until the introduction of writing by missionaries, early in the 19th century. However, as in preliterate societies throughout history, there was, and to some extent is, a rich orally transmitted and performed literature. A wide range of poetic or chanted genres existed and continues to exist, and the range of prose genres includes tribal and local histories, genealogies, cosmogonies, folk stories, and traditional knowledge.

R. Harlow stresses the increasing use of Maori in domains such as law, medicine and education, such work makes an invaluable contribution to the normalization of Maori<sup>11</sup>. This is the process by which Maori becomes a normal language, a language by means of which all aspects of life can be accessed in a normal manner.

Apirana Ngata, the most influential Maori leader of the 20th century, established the Maori Ethnological Research Board in 1923 to promote the study of Maori language, culture and traditions. The breakthrough came at the Young Maori Leaders Conference he sponsored at Auckland University College in 1939. A resolution was passed for the establishment of a Maori social and cultural center to promote Maori adult education through Auckland University College, Teachers College and the Auckland Museum. The outbreak of World War Two delayed action on the solution for a further 10 years.

In 1949 Maharaia Winiata was appointed Maori tutor in adult education at Auckland University. This first foot in the door of the academy was augmented by the 1951 appointment of Bruce Biggs as a junior lecturer in Maori in the Anthropology Department and Matt Te Hau in adult education<sup>12</sup>. The trio pioneered the establishment of Maori studies at Auckland University. Winiata and Te Hau focused their pedagogy on cultural reconstruction and the validation and incorporation of Maori knowledge in the academy. Their courses in Maori language, culture, history and the arts of carving and weaving were held off campus on marae in Maori communities.

New Zealand linguists have undertaken the study of Maori. Bruce Biggs's PhD thesis, «The structure of New Zealand Maori», was completed at Bloomington, Indiana, in 1957. Subsequent research on Maori was undertaken by Biggs's students, including Pat Hohepa, Hirini Mead, Ranginui Walker, Richard Benton, Anne Salmund, Pita Sharples and Andy Pawley.

John Moorfield<sup>13</sup> is recognized as an expert of the Maori language by other Maori language experts. His well-known Te Whanake series of textbooks, multimedia and e-resources is largely based on Maori from the eastern region. When he joined The University of Waikato in 1976, he saw the need for a set of textbooks and resources specifically designed for developing the receptive and productive skills of adult learners of Maori.

D. Day and P. Rewi<sup>14</sup> imply the decrease in the number of fluent Maori language speakers since the 1900s is intimately connected with the movement of Maori into those social, political, and economic environments where communication is always in English, such that the steady loss of Maori language speakers and the decline in the generational transmission of the Maori language accelerated after World War Two with the migration of Maori into urban areas.

R. Benton<sup>15</sup> suggests that since the 1940s, there has been a growing concern among Maori about the state and status of the Maori language. In 1930, for example, a survey of children attending Native schools estimated that 96.6% spoke only Maori at home. By 1960, only 26% spoke Maori. The rapid urbanization of Maori since the Second World War has been a key factor in this language decline. Although the Maori language had been excluded from the realms of the school for more than a century, it had still been nurtured in the largely rural Maori communities. The effects of urbanization were to undermine both these communities and the language they spoke. By 1979,

<sup>5</sup> Starks, D., Harlow, R., Bell, A.: *Who speaks what language in New Zealand?* Languages of New Zealand. Wellington: Victoria University Press, 2005. Pp. 13-29.

<sup>6</sup> Harlow, R.: *Maori: Introduction.* Languages of New Zealand. Wellington: Victoria University Press, 2005. Pp. 59-66.

<sup>7</sup> Kendall, T.: *A korau no New Zealand; or the New Zealander's first book; being an attempt to compose some lessons for the instruction of the natives.* Sydney: G. Howe, 1815.

<sup>8</sup> Kendall, T., Lee, S.: *A Grammar and vocabulary of the language of New Zealand.* London: Church Missionary Society, 1820. Reprinted by BiblioBazaar, LLC, 2008.

<sup>9</sup> Waititi, H.: *Te rangatahi: Elementary 1.* Wellington: Government Printer, 1970.

<sup>10</sup> Anderson, M.: *An exploration of the ethical implications of the digitization and dissemination of Matauranga Maori (with special reference to the Pei te Hurinui Jones Collection).* MA thesis. Hamilton: The University of Waikato, 2012. 163 p.

<sup>11</sup> Harlow, R.: *Maori: A Linguistic Introduction.* Cambridge: Cambridge University Press, 2012. 256 p.

<sup>12</sup> Walker, R.: *Reclaiming Maori education.* Decolonisation in Aotearoa: Education, Research and Practice. Wellington: NZCER Press, 2016. Pp. 19-39.

<sup>13</sup> Moorfield, J.: *Te Whakaako i Te Reo – Teaching Maori using the Te Whanake Collection // Te Kaharoa.* 2008. V. 1. Pp. 100-137.

<sup>14</sup> Day, D., Rewi, P.: *Endangered meanings and concepts: Maori language habitats.* Australax. Endangered Words and Signs of Revival, 2013, Proceedings. Adelaide: The University of Adelaide, 2014. Pp. 1-12.

<sup>15</sup> Benton, R.: *The Maori Language: dying or reviving?* A working paper prepared for the East-West Center Alumni-In-Residence Working Paper Series. Wellington: New Zealand Council for Educational Research, 1997. 44 p.

the Maori language had retreated to the point where language death was predicted.

The 1970s are seen as the start of the modern Maori language revitalization movement. Working for the New Zealand Council of Educational Research in the 1970s, Richard Benton undertook the first New Zealand sociolinguistic survey of knowledge and use of the Maori language. The results indicated that only 70,000 fluent speakers of Maori remained, about 5% of the Maori population at the time. R. Benton subsequently strongly advocated both Maori language immersion and bilingual education programs as means of stemming the language loss which his survey had identified. The Benton Survey demonstrated the perilous state of Maori. This seminal research is a key milestone in the history of the Maori language.

Maori language endangerment began when Maori moved into English speaking environments such as the western education system, new areas of employment albeit in rural or urban areas, accessed new technologies, and new means of procuring other amenities required for modern living – which were and are predominantly to this day, conducted in English and required the learning of English<sup>16</sup>.

The fate of the language is largely controlled by social forces external to the Maori community. Among these are the economic conditions which have led to a steady depopulation of the rural areas which were the Maori-speaking heartland. Between the 1950s and the 1970s, urban migration was so significant that by the 1980s, the majority of the Maori population had been urbanized for at least a generation<sup>17</sup>.

### 3 Results and discussion

The Maori Language Commission, established in 1987, has its first few years been concerned mainly with the creation of new vocabulary and licensing of interpreters, and with ascertaining the views of Maori communities and interest groups on the future of the language. It had not, by mid-1991, produced a comprehensive plan of action for stemming further language loss<sup>18</sup>.

After an extensive sociolinguistic survey during the 1970s, R. Benton<sup>19</sup> estimated that there were about 64,000 remaining fluent speakers of Maori, most of whom were middle-aged or elderly and that Maori was rarely used with children in the home. These findings helped to stimulate a Maori revitalization effort with a particular focus on producing a new generation of younger speakers.

So, despite its status as an official language of New Zealand, there are remarkably few contexts in which Maori can currently be heard. Where fluent speakers are available, Maori is still used on the *marae* – the traditional meeting place of Maori tribes – for formal, ceremonial speechmaking, particularly by men; for some religious ceremonies, and in some homes for informal conversation between those older Maori who still speak the language. It can be heard in some pubs in the very few remaining Maori-speaking areas; on radio for reasonably extensive periods in some areas, though television coverage is minimal; in court and Parliament when Maori speakers choose to exercise their privilege in this respect<sup>20</sup>.

In 1990, *Te Taura Whiri i Te Reo Maori* (The Maori Language Commission) and the Department of Maori Studies at Massey University commissioned a New Zealand-wide survey to

determine the attitudes of the New Zealand population to the Maori language and its future promotion. This survey used random sampling techniques, unlike the localized studies. It was a postal survey of 400 names selected randomly from the electoral roll; 225 responded, of whom 31 were Maori<sup>21</sup>. Its results were similar to the others, with Maori more supportive of Maori language initiatives than European New Zealanders. However, while two thirds of those surveyed believed that the Maori language had a place in New Zealand society; only one quarter felt that the language should be used more than it was at that time.

Current research on the Maori language focuses mainly on aspects of the revitalization of the language and is spearheaded by three main research groups. The Maori language research unit at *Te Puni Kokiri* is responsible for producing demographic information about the numbers of speakers of Maori and their level of fluency. *Te Puni Kokiri* subsequently took a more bureaucratic but practical approach to developing a Maori language strategy, releasing a series of short policy papers. The first set out the legal obligations of the Government towards the Maori rights and the Draft Declaration on the Rights of Indigenous peoples. The other papers described language planning.

B. Spolsky<sup>22</sup> notes that The New Zealand Government agreed to five Maori language policy objectives: to increase the number of Maori speakers by increasing opportunities to learn the language; to improve the level of Maori proficiency; to increase opportunities to use Maori; to develop the Maori language for the full range of modern activities; and to foster positive attitudes so that Maori English bilingualism becomes a valued part of New Zealand society.

*Te Puni Kokiri* has conducted two major projects on the Maori language. The first was the National Maori Language Survey in 1995, the Year of the Maori Language. The key findings of the survey where published in 1998 and found that: the majority of Maori (83%) had low fluency or do not speak Maori at all; only 8% of Maori adults were fluent speakers of Maori and a third of those were 60 years or over.

The next major survey was held in 2006. Its findings were reported in the 2008 publication *Health of the Maori Language*. It said that 51% of Maori adults had some degree of speaking proficiency and noted a change in attitude towards Maori language. It also proclaimed that the 2006 survey shows significant increases in the number of Maori adults who can speak, to varying degrees of proficiency. However, the full report highlighted that only 4% of New Zealand's total population of around 4 million and only 23% of the total Maori population could speak Maori proficiently<sup>23</sup>.

The second research group is based at Massey. *Te Hoe Nuku Roa*, a longitudinal Maori household survey of 550 households, correlates a range of cultural, economic and personal factors, including language use. The third research group centers on the University of Auckland where nineteenth and twentieth-century Maori newspapers have been put online<sup>24</sup>. Te Taka Keegan from the University of Waikato, who was involved in aspects of this research, has published a number of papers dealing with the interface between indigenous language and the internet.

*Te Kura Roa* is a three year commissioned research program on the Maori language funded by *Nga Pae O Te Maramatanga*, a Centre of Research Excellence hosted by the University of Auckland. One focus project under this is *Project Waiaro* which surveys attitudes in New Zealand government departments

<sup>16</sup> Williams, D.: *Crown policy affecting Maori knowledge systems and cultural practices*. Wellington: Waitangi Tribunal Publication. 2001. 343 p.

<sup>17</sup> Moon, P.: *A chequered renaissance: The evolution of Maori society, 1984-2004* // *Te Kaharoa*, 2009. V. 2, Pp. 23-41.

<sup>18</sup> Benton, R.: *The Maori language in New Zealand*. Atlas of Languages of Intercultural Communication in the Pacific, Asia Atlas of Languages of Intercultural Communication in the Pacific, Asia, and the Americas Vol I: Maps. Berlin, New York: Mouton de Gruyter, 1996. Pp. 167-171.

<sup>19</sup> Benton, R.: *Maori English: a New Zealand myth?* English around the world: sociolinguistic perspectives. Cambridge: Cambridge University Press, 1991. Pp. 187-199.

<sup>20</sup> Holmes, J.: *Maori and Pakeha English: Some New Zealand social dialect data* // *Language in Society*, 1997. V. 26. Pp. 65-101.

<sup>21</sup> Boyce, M.: *Attitudes to Maori. Languages of New Zealand*. Wellington: Victoria University Press, 2005. Pp. 86-110.

<sup>22</sup> Spolsky, B.: *Maori lost and regained*. Languages of New Zealand. Wellington: Victoria University Press, 2005. Pp. 67-85.

<sup>23</sup> Duder, E.: *Ko to ringa ki nga rakau a te Pakeha – The use of digital resources in the learning and teaching of te reo Maori: A case study*. MA thesis. Auckland: The Auckland University of Technology, 2010. 175 p.

<sup>24</sup> Maclagan, M., Hay, J.: *Sociolinguistics in New Zealand*. The Routledge handbook of sociolinguistics around the world. London/New York: Routledge Taylor and Francis Group, 2010. Pp. 160-161.

towards the Maori language. Interview participants, who comprised a wide range of Maori language proficiency levels, were asked about what prevented them using the Maori language in the government workplace.

Many responded that an absence of Maori language terminology to reflect work activities, technology, and work structures often caused their Maori language communication to falter. In response to the question 'do you prefer to use English at work', most survey participants, who did not perceive proficiency level as an issue preventing their workplace Maori language communication, said that it was easier to speak English. The implication they shared was that it was the lack of vocabulary for workplace environments which made speaking the Maori language difficult.

D. Day and P. Rewi<sup>25</sup> claim *Te Kura Roa Waiaro* research is showing this can be true even for some of those government departments, or workflows within a government department, specifically aimed to provide services to Maori. In many ways, however, the Maori language at least has a presence in government workplaces whereas in previous decades it did not. Increasingly, Maori language speakers are at least able to engage, albeit with some difficulty at times, with government departments in the Maori language, and while Maori language speaking government employees themselves frequently reported few daily opportunities to communicate in the Maori language, for many the government workplace was the only place they were exposed to the Maori language beyond what they might hear on Maori television programs.

In New Zealand, Maori scholars have coined their research approach as *Kaupapa Maori* or Maori research. The genealogy of indigenous research for Maori has one of its beginnings in the development of alternative Maori immersion-based schooling. L. Smith<sup>26</sup> describes *Kaupapa Maori* research as a positive approach that sets out to make a positive difference for Maori, that incorporates a model of social change or transformation that privileges Maori knowledge and ways of being, that sees the engagement in theory as well as empirical research as a significant task, and that sets out a framework for organizing, conducting, and evaluating Maori research.

H. Jahnke and J. Taiapa<sup>27</sup> claim that *Kaupapa Maori research* emerged from, and was influenced by, several developments: first, the worldwide move of indigenous people to increase their self-determination over land, culture and language; second, a greater commitment to the intentions of the Treaty of Waitangi, which meant that there would be greater collaboration between Maori and non-Maori, sharing of research skills, and greater protection of Maori data and participants; third, the growth of initiatives which had emerged from the revitalization movement, for example, the introduction of *Kohanga Reo* (Maori language pre-schools) and *Kura Kaupapa* schools where Maori language and *tikanga* (culture and customs) were taught, as well as the emergence of specific health models for Maori like *Te Whare Tapa Wha*, also encouraged Maori to begin to create their own processes of research.

*Kaupapa Maori research* should be distinguished from other kinds of research involving Maori. For example, culturally safe or sensitive research, which developed from the practice of Maori nurses, aims to respect and nurture the unique cultural identity of Maori and safely meet their needs. Culturally safe research may be practiced by Maori or other indigenous groups or non-Maori. *Kaupapa Maori research* is about Maori control and focuses on Maori participants. In this type of research,

Maori design, plan, gather data, analyze, and write up the research<sup>28</sup>.

The most prominent variety of New Zealand English, and the fastest growing, is an ethnic variety called Maori English. It is heard most frequently in areas of high Maori population, such as the far north of the North Island or the East Cape.

However New Zealand linguists have found Maori English elusive. They have been looking for it since at least the 1960s. By 1990 they had almost given up on specifying any clear and conclusive differences between Maori and New Zealand English. In the 1990s the study of large samples of New Zealand English began to produce findings of consistent relative differences between the English of Maori and European New Zealand English speakers<sup>29</sup>. Linguists began to confirm a core of features which differentiated the two varieties quantitatively if not qualitatively. The main work had used data from the Wellington Corpus of Spoken English and the *Porirua social dialect survey*.

The most noticeable feature of Maori English is the rhythm. For Maori, morae contain a vowel and any preceding consonant, and are of relatively equal length. This is contrast to English which is stress-timed language and where syllables differ markedly in length. Maori English is considerably more syllable-timed than general New Zealand English, and Maori English speakers use more full vowels than European New Zealand English speakers in function words like *of, to, for*<sup>30</sup>. Maori English is becoming more noticeably syllable-timed. The end result of this process of mutual influence may well be that New Zealand English and Maori, while still having distinctly different rhythms, may become more alike than they were in the past<sup>31</sup>.

The Maori speakers recorded by the Mobile Unit formed the basis of the Maori and New Zealand English Project (MAONZE), which has studied the development of the pronunciation of the Maori language, the language of the indigenous people of New Zealand. The MAONZE database also includes ten recordings of older speakers born approximately 50 years after the historical speakers and ten younger speakers born approximately 50 years later still. It also includes parallel recordings of women speakers. These recordings allow the MAONZE study group to trace the development of Maori pronunciation from early contact with Europeans in the 1800s to the present day<sup>32</sup>. Copyright for the Mobile Unit material is held by Radio NZ archives, *Nga Tonga Sound and Vision*. Copies of the recordings are held at the University of Canterbury.

The men and women born in the late 1800s provided an indication of the pronunciation of Maori before it was heavily influenced by English. There have been great changes in Maori in the 160 years since European settlement in New Zealand. In the experiment, the researchers played the stimuli to 30 Maori speaking listeners who were required to identify the language of the speakers. The set of sentences were exactly the same as in the earlier low-pass filtered experiment. These results suggest whilst English and Maori can be distinguished on the basis of pitch (plus timing) cues, these alone are not sufficient to capture any changes in the prosodic cues in Maori. It is necessary to include the amplitude information as well.

L. Thompson, C. Watson, H. Charters, R. Harlow, P. Keegan, J. King, M. Maclagan<sup>33</sup> compared the results from the Maori

<sup>25</sup> Day, D., Rewi, P.: *Endangered meanings and concepts: Maori language habitats*. Australax. Endangered Words and Signs of Revival, 2013, Proceedings. Adelaide: The University of Adelaide, 2014. Pp. 1-12.

<sup>26</sup> Smith, L.: *On tricky ground: researching the native in the age of uncertainty*. The SAGE Handbook of Qualitative Research. Thousand Oaks: Sage Publications, 2005. Pp. 85-108.

<sup>27</sup> Jahnke, H., Taiapa, J.: *Maori research*. Social Science Research in New Zealand: Many Paths to Understanding. Auckland: Long Pearson Education, 2003, Pp. 39-50.

<sup>28</sup> Walker, S., Eketone, A., Gibbs, A.: *An exploration of Kaupapa Maori research, its principles, processes and applications* // International Journal of Social Research Methodology, 2006. V. 9. № 4, Pp. 331-344.

<sup>29</sup> Bell, A.: *Maori and Pakeha English: a case study*. New Zealand English. Wellington: Victoria University Press, 2000. Pp. 221-249.

<sup>30</sup> Holmes, J.: *Leadership talk: how do leaders "do mentoring", and is gender relevant?* // Journal of Pragmatics, 2005. V. 37. № 11. Pp. 1779-1800.

<sup>31</sup> Hay, J., Maclagan, M., Gordon, E.: *New Zealand English*. Edinburgh: Edinburgh university press, 2008. 184 p.

<sup>32</sup> Boyd, D., Maclagan, M.: *Sociolinguistics, language and aging*. Cognition, language and aging. Amsterdam/Philadelphia: John Benjamins Publishing Company, 2016. Pp. 221-246.

<sup>33</sup> Thompson, L., Watson, C., Charters, H., Harlow, R., Keegan, P., King, J., Maclagan, M.: *An experiment in meta-reading: investigating perception of rhythmic prominence in the Maori language*. Thirteenth Australasian International Conference

listeners to a group of European New Zealand English listeners who performed a similar task, although on a subset of the stimuli. In this task the European New Zealand English listeners were not able to distinguish between the speaker groups in any condition, although the smaller number of stimuli may be a confounding factor here.

Much of the sound change in Maori documented by the MAONZE project has been influenced by English. The results of the analyses to date have implications for the revitalization efforts of other indigenous languages in that J. King, M. Maclagan, R. Harlow, P. Keegan and C. Watson<sup>34</sup> predict that vowel systems will lose contrasts which are not present in the colonizing language, and that sound change in the colonizing language will affect the indigenous language. The results of the vowel analysis have also been published in Maori in order that the implications reach as wide a local audience as possible.

#### 4 Conclusion

We have considered the Maori research as the unique language and cultural identity of New Zealand. Maori, the indigenous language of New Zealand, is one of the most well-known endangered languages. The Maori people constitute about 15% of the New Zealand population, which is predominantly made up of people of European origin. Since 1987, Maori has been legislated as an official language, recognized in specified situations such as parliament and the courts.

Over the last 150 years, Maori has been steadily displaced from domains of New Zealand interaction, and English has taken over its functions. English is the everyday language of trade, social interaction, commerce, government and education in New Zealand. It is worth noting that the most distinctive feature of New Zealand English as the national variety is the large number of Maori words and phrases related to indigenous Maori cultural traditions, many of which have become part of general New Zealand culture, the flora and fauna of New Zealand, along with place names.

We have explored the value of good Maori research about the state of the Maori language in terms of language and language policy, historical, social, cultural and political background. We have highlighted the importance of a strong professional workforce supported by all education agencies and the community in the cultivation of cultural, educational and communicative value of the language and culture of Maori. It needs to be noted that for the past 30 years, there have been many initiatives to support and encourage the Maori language. Maori led in the establishment of *Kohanga reo* (language nests), *Kura Kaupapa Maori* (Maori immersion elementary schools) and Maori language immersion units in mainstream schools in an effort to increase the number of children able to speak the Maori language. New Zealand colleges, universities, and research centers with the cooperation of the state organizations, the Maori of the older generation conduct effective work on the revival of the cultural Maori heritage; carry out major socio-cultural activities amongst the general New Zealand population; develop a special method of teaching the Maori language as an ethnic group as well as to persons who do not belong to this community.

It needs to be noted that there has been an increase of self-determination among the Maori people, the expansion of the communicative use of Maori in public and political life, education, and mass communications in New Zealand. The use of the Maori language is also observed in educational institutions as a teaching subject.

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