

**“When languages die, people do not stop talking. Cultures do not fold up and silently steal off into the night. They go on and they talk the new language. They go on in the other language; they work out a new relationship between language and culture. The relationship is detachable; it is dislocated; it takes a lot of time; and it takes a lot of doing to once more have a traditionally associated language, having once lost one.”**

*(Fishman, 2007, p. 76)*



renewal

stabilisation

revitalisation

regeneration

**LANGUAGE**

reversal

revival

revernacularisation

reversing shift

restoration



**“... the attempt by interested parties to halt or reverse the decline of a language or to revive an extinct one. Those involved can include parties such as linguists, cultural or community groups, or governments.”**

*(Wikipedia, 2014)*



## **Language Vitality**

**“... use of [a] linguistic system by an  
unisolated community of native speakers”**

*(Stewart, 1968, pg.536)*



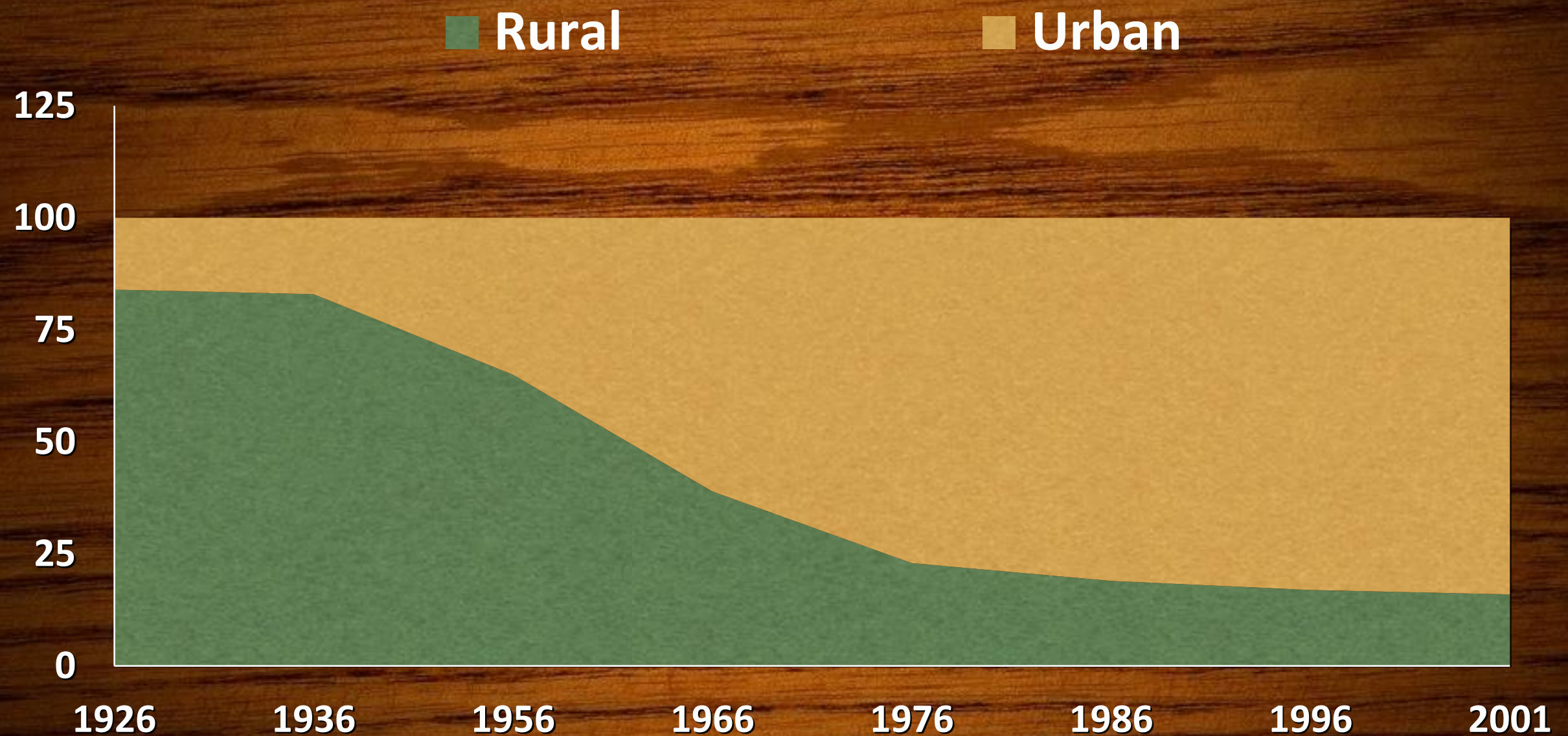
**“parents using a language to raise their children”**

*(Spolsky, 2003, pg.555)*



# Te noho tuawhenua, noho taone o te Māori

*1926 - 2001 Censuses of Population and Dwellings*





● Ruatoki

▲ Tuhoe

● Te Kao/Te Hapua

● Whakatane

125

100

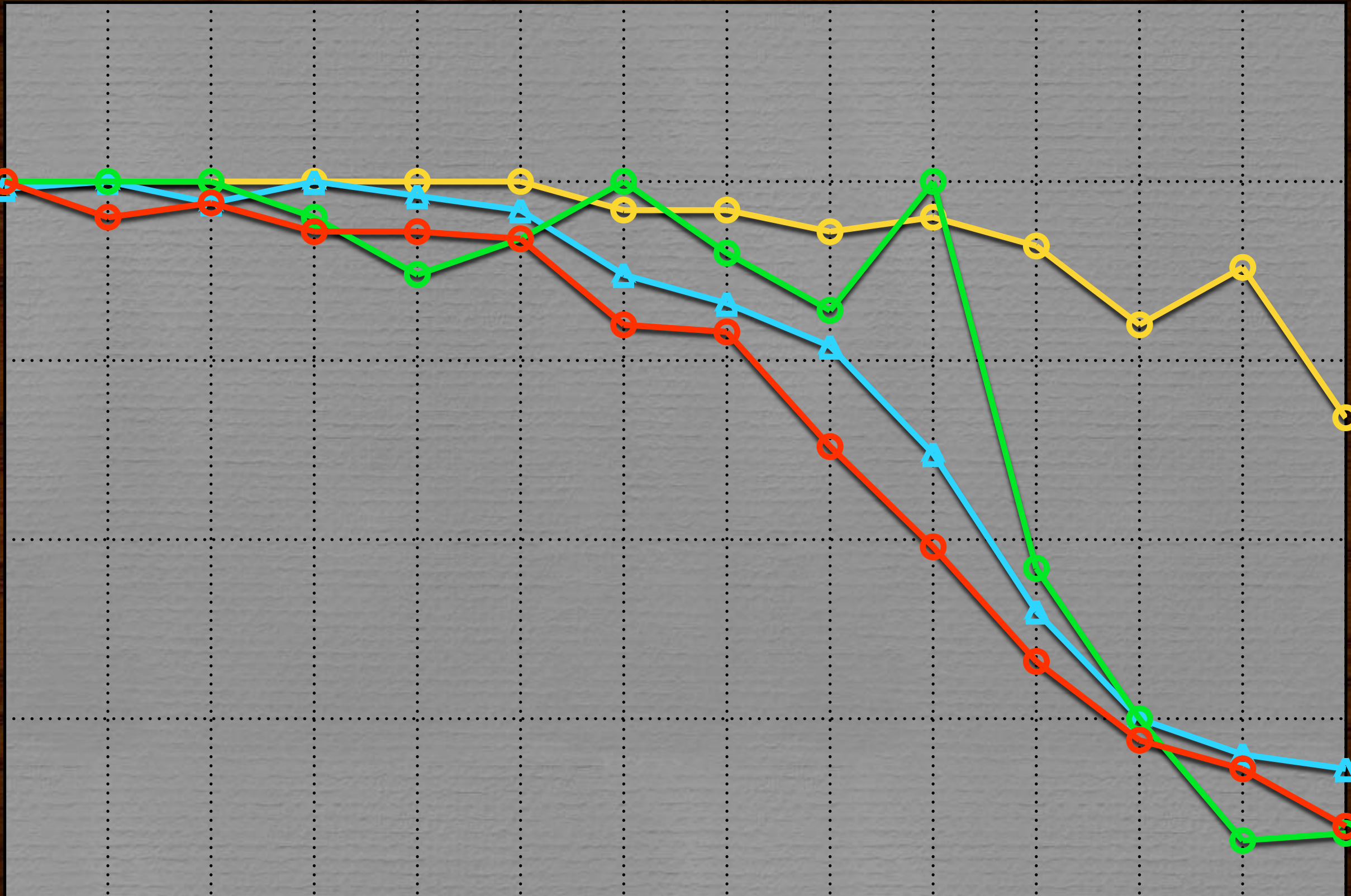
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1900 1910 1915 1920 1925 1930 1935 1940 1945 1950 1955 1960 1965 1970





▲ Kahu/Aupouri/Rarawa

▲ Ngati Porou

▲ Ngapuhi

▲ Kahungunu

125

100

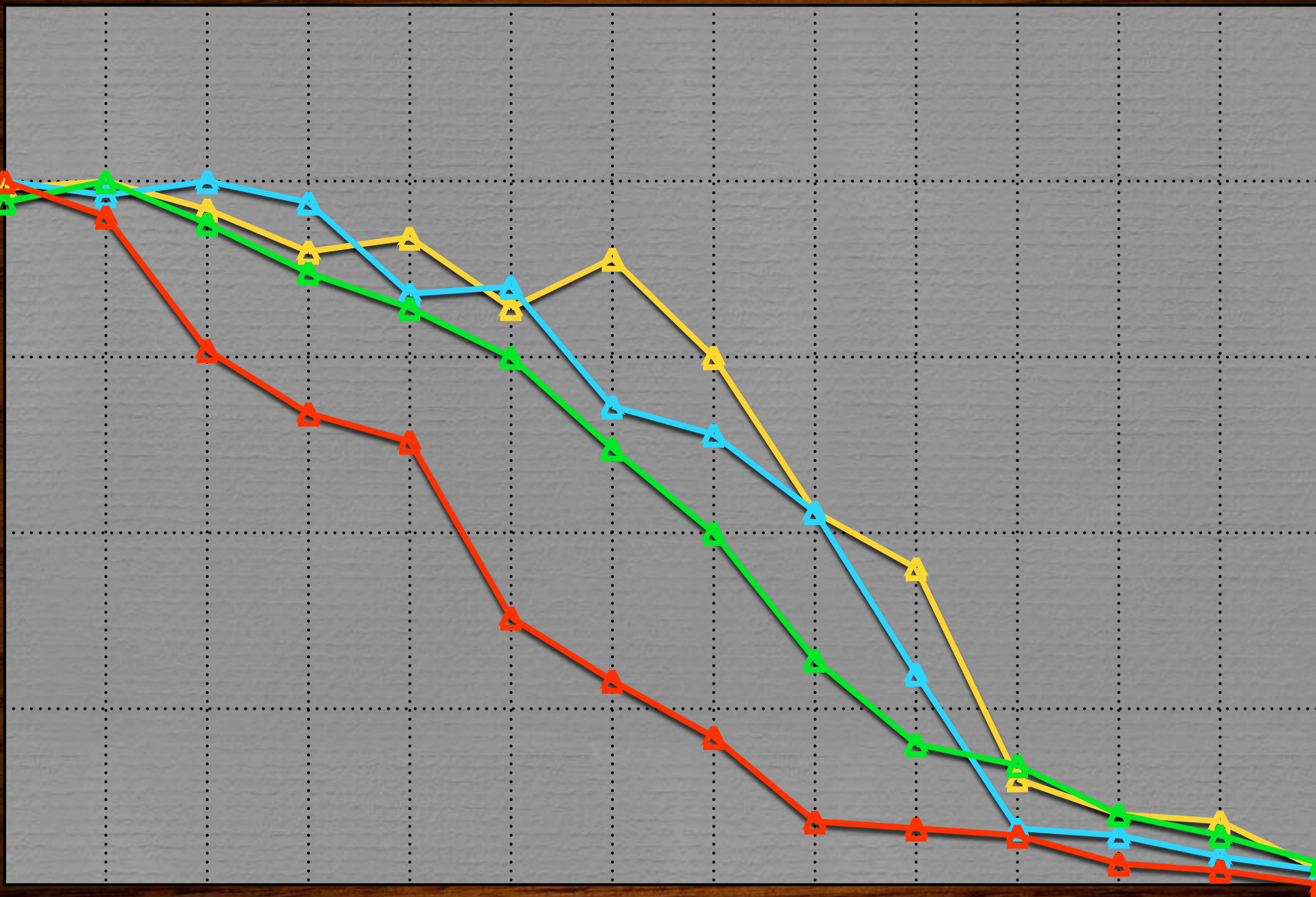
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● Tauranga    ● Rotorua    ● Taranaki/Whanganui    ● Manawatu/Horowhenua

125

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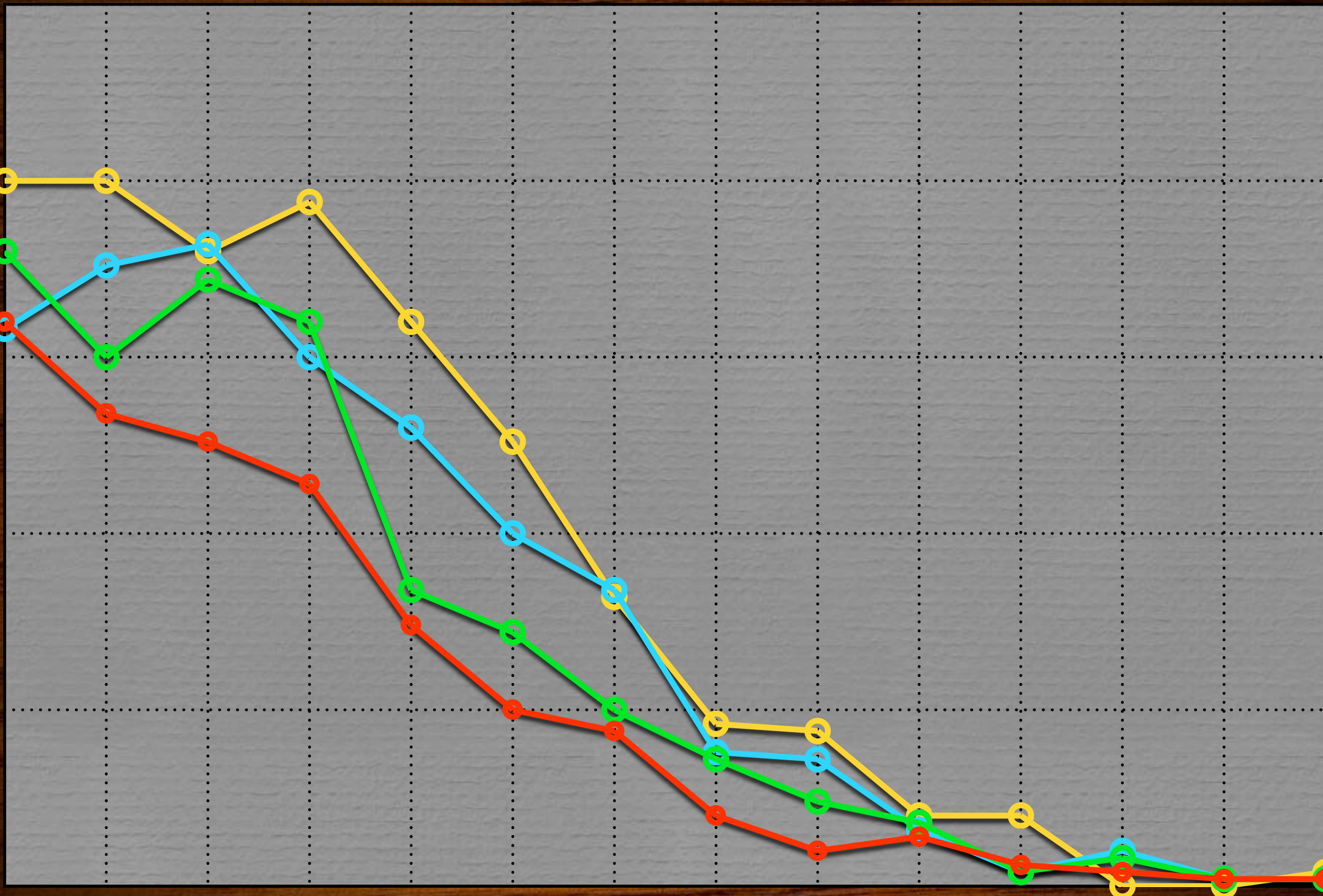
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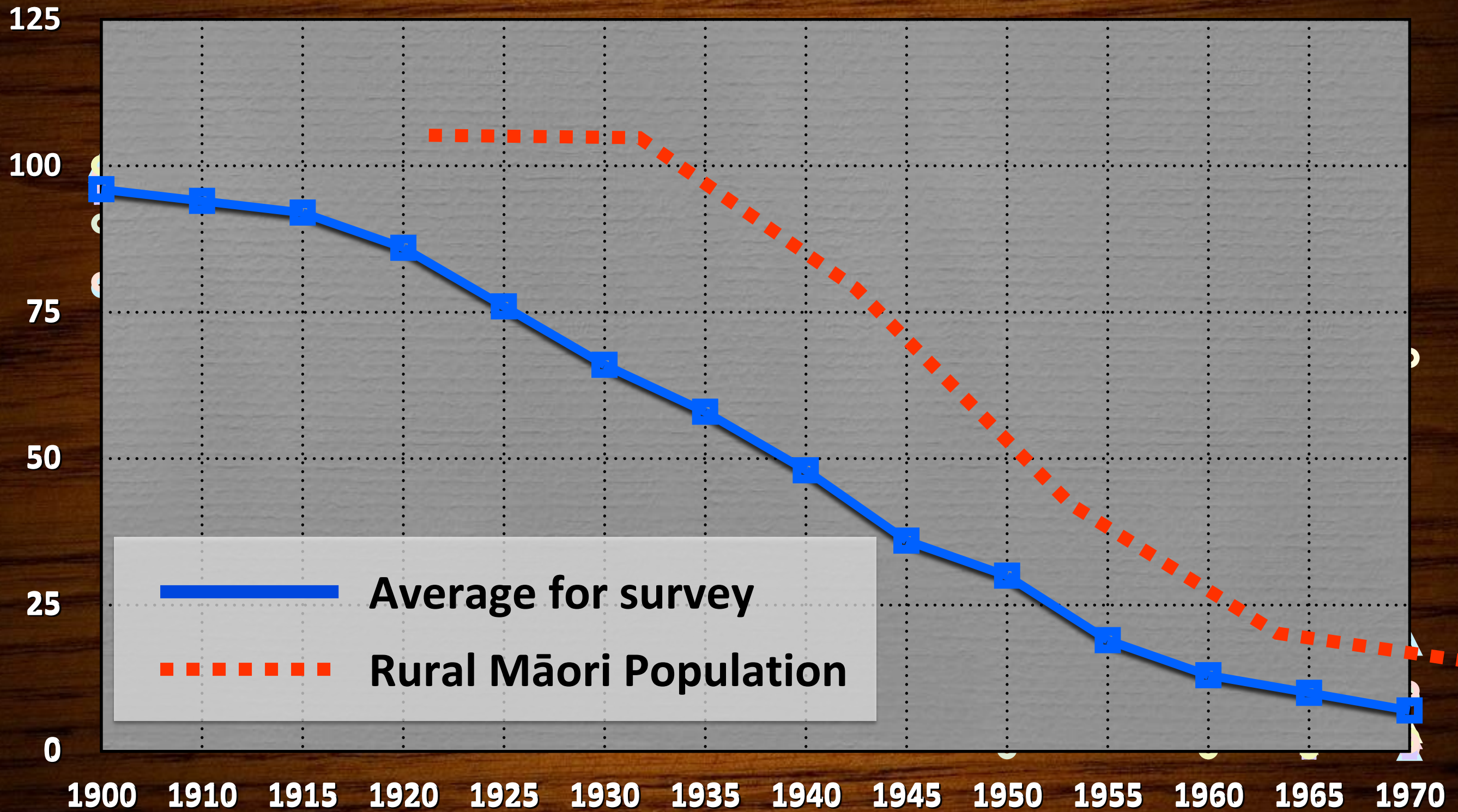
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1900 1910 1915 1920 1925 1930 1935 1940 1945 1950 1955 1960 1965 1970





- Ruatoki
- Whakatane
- Ngapuhi
- Wairoa
- Tuhoe
- Kahu/Aupouri/Rarawa
- Kahungunu
- Waikato
- Te Kao/Te Hapua
- Ngati Porou
- Rakaumanga/Waahi
- Tuwharetoa





**Creating community is the hardest part of stabilizing a language. Lack of full success is acceptable, and full successes are rare. ... So even in your lack of full success, dedicated language workers, whether they be Māoris, Bretons, or whatever, become committed to each other and therefore they are members of the community of belief.**

*(Fishman, 2007, p. 80)*