

Ngā Whakakitenga a Te Kura Roa: Whaihua

**Te Reo Māori
me ōna Ratonga
Pūrongo 7**



Rawinia Higgins, Poia Rewi and Vincent Olsen-Reeder

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Pūrongo 3: Te Reo Māori me te Whānau

Pūrongo 4: Te Reo Māori me te Hapori

Pūrongo 5: Te Reo Māori me te Wāhi Mahi

Pūrongo 6: Te Reo Māori me te Tuakiri ā-Motu

Pūrongo 7: Te Reo Māori me ōna Ratonga



He Karanga

Tēnei ka noho, ka whakaaro ake ki ngā mumu reo.
 Nā rātou i pupuri ngā akoranga rangatira
 o Te Kōhanga Reo, o Te Ataarangi.
 I kapohia ngā tikanga tapu a ngā tīpuna.
 Ka whiua ki te ao, ka whiua ki te rangi,
 ka whakatipuria rā hei oranga mō te iwi Māori,
 hei manawataki mō taku reo e tōiriiri atu rā:
 ‘Mā wai au e kawe ki ōku whenua haumako?’
 E hika mā, mā Te Kōhanga tonu, mā Te Ataarangi tonu:
 He marangai ki te whenua e!

Te Kōhanga Reo, Te Ataarangi, nei rā ō koutou whakaaro, ā koutou kōrero mai i te kaupapa rangahau o ‘Whaihua’ i tīmata i te tau 2010. Nā Ngā Pae o Te Māramatanga tēnei rangahau i tautoko kia kite mai ai he aha te hua o te reo Māori. He wāhanga a Whaihua nō Te Kura Roa, he kaupapa rangahau i te hua o te reo Māori ki te motu. Ko tōna whāinga nui, ko te rapu i te hua o te reo Māori ki waenganui i ngā whānau o Te Kōhanga Reo, o Te Ataarangi.

Kei ngā pūrongo nei ngā kitenga o te rangahau, e whitu katoa. Ko te tuatahi tēnei, e hāngai ana ki te hua o Te Kōhanga Reo, o Te Ataarangi. Mā koutou ēnei pūrongo e wānanga, ā, me he kōrero, he pātai rānei, tēnā, tukuna mai ki Te Kura Roa: tekuraroa@vuw.ac.nz.

E mihi ana mātou ki a koutou katoa, ngā whānau, ngā purapura, ngā rohe, ngā poari, ngā whenua haumako o te reo Māori i takahia ai e mātou me tēnei kaupapa rangahau mō te reo Māori te take.

Nā mātou, iti nei, nā,

Te Kura Roa

Rawinia Higgins, Poia Rewi and Vincent Olsen-Reeder

Here I sit in reflection of silenced voices,
 Custodians of the vital lessons
 Of Te Kōhanga Reo, of Te Ataarangi
 Who grasped the sacred knowledge of the ancestors
 And cast it to the earth, charged it to the heavens,
 nurtured it as fruit for Māori people,
 a heartbeat for the echoes of my language:
 ‘Who will carry me to my fertile lands?’
 Who else but Te Kōhanga Reo, and Te Ataarangi:
 A land awash, anew!

Te Kōhanga Reo, Te Ataarangi, we present to you the findings from ‘Whaihua’ a research project initiated in 2010. This research project was commissioned by Ngā Pae o Te Māramatanga to gain insight into the value of the Māori language. Whaihua is a part of a wider investigation into the national value of the Māori language, called Te Kura Roa. The main objective is to investigate the community value of the Māori language among the whānau of Te Kōhanga Reo and Te Ataarangi.

These reports contain the results of the project. There are seven in total. This is the first, reporting on the value of Te Kōhanga Reo and Te Ataarangi. These are for you to share and discuss. If you have any queries please contact Te Kura Roa: tekuraroa@vuw.ac.nz.

We humbly thank you all, the whānau, the purapura, the communities and boards, vibrant locales through whom we were able to carry out this Māori language project.

He Mihi

Te Kura Roa: Whaihua acknowledges the whānau members and staff of Te Kōhanga Reo, Te Ataarangi, Te Kōhanga National Trust Board and Te Rūnanga o Te Ataarangi for their support with this project, from completing the survey to administering, collecting and advertising the kaupapa.

We are also grateful to the advisory panel who guided the project:

Dame Kāterina Te Heikōkō Mataira	Dame Iritana Tāwhiwhirangi
Professor Emeritus Bernard Spolsky	Professor Michael O'Reilly
Professor Paul Tapsell	Dr Te Wharehuia Milroy
Dr Timoti Karetu	Te Ripowai Higgins
Professor Piri Sciascia	

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We are also grateful for the support given by Dr Arapera Royal-Tangaere, Andrea Hall and Maureen Muller – who have always been part of the Te Kura Roa project.

Te Kura Roa: Whaihua thanks the staff and students of Te Kawa a Māui, Victoria University and more specifically the students for their commitment to the project as summer interns. Their efforts in analysing the data are seen in these reports. They are:

Paul Edwards	Ani Eparaima
Hinemihiaata Lardelli	Mikaia Leach
Anton O'Carroll	Meremoana Potiki
Te Wehi Wright	Jamie Yeates

To anyone we have inadvertently missed, we are most humbly grateful for your support.



Contents

He Karanga	3
He Mihi	4
Contents	5
Table of Figures	5
Whānau Members: A Snap Shot	6
Te Reo Māori and The Use of Services	7
Awareness of Other Māori Language Initiatives	8
Use of Written Material	8
Use of Māori on Computers	11
Use of Māori Language Teleprompts	12
Use of Māori Language Option on The Bnz Atm?	13
Māori-Medium Television	14
Māori Medium Radio	17
Conclusion	21
References	22

Table of Figures

Figure 1. Awareness of other Māori language initiatives from TKR/ TA participation.	8
Figure 2. Difficulty in accessing material in te reo Māori.	9
Figure 3. Preference for reading Māori language translations before reading the English.	9
Figure 4. Preference for reading Māori language translations before reading the English.	10
Figure 5. Use of Māori language interfaces.	11
Figure 6. Use of Māori language interfaces.	11
Figure 7. Use of Māori language teleprompts.	12
Figure 8. Use of Māori language teleprompts.	12
Figure 9. Use of Māori language option on BNZ ATM.	13
Figure 10. Use of Māori language option on BNZ ATM.	14
Figure 11. Use of Te Reo Channel.	14
Figure 12. Use of Māori Television Channel specifically for Māori language programmes.	15
Figure 13. Programmes watched specifically for language content.	16
Figure 14. Use of Māori language radio.	17
Figure 15. Use of Māori language radio.	18
Figure 16. Use of Māori language radio.	18
Figure 17. Radio stations listened to.	19

Whānau Members: A Snap Shot

The following table shows some key information about the whānau members that filled out the survey:

	Whānau members (n)	Percentage of total
Total	775	
Gender:		
Males	128	16.5%
Females	634	81.8%
Missing	13	1.7%
Māori language initiatives: (Multiple response selection)		
Te Ataarangi	369	47.6%
Te Kōhanga Reo	516	66.6%
Kura Kaupapa Māori	187	24.1%
Wānanga	268	34.6%
Another initiative	87	11.2%
Missing	1	0.1%
Education:		
Tertiary – Degree	190	24.5%
Tertiary – Certificate / Diploma	262	33.8%
Te Tohu Whakapakari	64	8.3%
Secondary	202	26.1%
Primary	14	1.8%
Missing	43	5.5%
Proficiency:		
Native speakers	116	15%
High proficiency L2ers ¹	155	20%
Good proficiency L2ers	225	29%
Basic proficiency L2ers	185	23.9%
Beginners	54	7%
Missing	40	5.2%

¹ L2ers is a linguistic term for second language speakers. An L1er would be a native speaker.

Whānau members are predominantly women. This reflects a trend observed within Māori language revitalisation generally. Most respondents noted participation in Te Kōhanga Reo and Te Ataarangi, though this is not surprising given that data collection actively took place within these groups. Over half of the participating whānau members have a tertiary qualification – either a certificate, diploma, degree or Tohu Whakapakari certification.

They also have a good command of the language. Over half have an intermediate proficiency. 35% are either highly proficient speakers, or native speakers. This high proficiency is testament to the successes of both initiatives.

Te Reo Māori and The Use of Services

This report outlines survey responses from questions pertaining to the use of Māori language services. Questions covered here include:

- *Awareness of Māori language initiatives*
- *Use of written material and translated material*
- *Use of Māori language teleprompters*
- *Use of Māori language options on ATMs*
- *Māori-medium television, and*
- *Māori-medium radio.*

Key findings include:

- *Increased awareness of Māori media due to TKR/ TA participation*
- *Whānau make use of computers, teleprompters and the BNZ ATM in Māori*
- *The more proficient a person is, the more likely they are to utilise translated material, make use of computers, teleprompters and the BNZ ATM through the Māori language*
- *Whānau watch the Te Reo Channel, but there is no association between proficiency and use*
- *Half of our whānau listen to Māori-language radio*
- *The older and more proficient you are, the more likely you are to listen to Māori-language radio, and*
- *Radio Waatea is the most listened to Māori-language radio station.*

Each question is analysed, many including responses from actual whānau members. Where responses were given in Māori, a translation is given in brackets. Single words are translated in brackets the first time they appear. Any attempts to change the responses given are minimal. Where possible, references are provided to add scholarly weight to the report.

Awareness of Other Māori Language Initiatives

A total of 667 people answered the question “Has your participation in Te Kōhanga Reo/ Te Ataarangi made you more conscious and active in other Māori language initiatives?” These responses fell into six main categories (Figure 1):

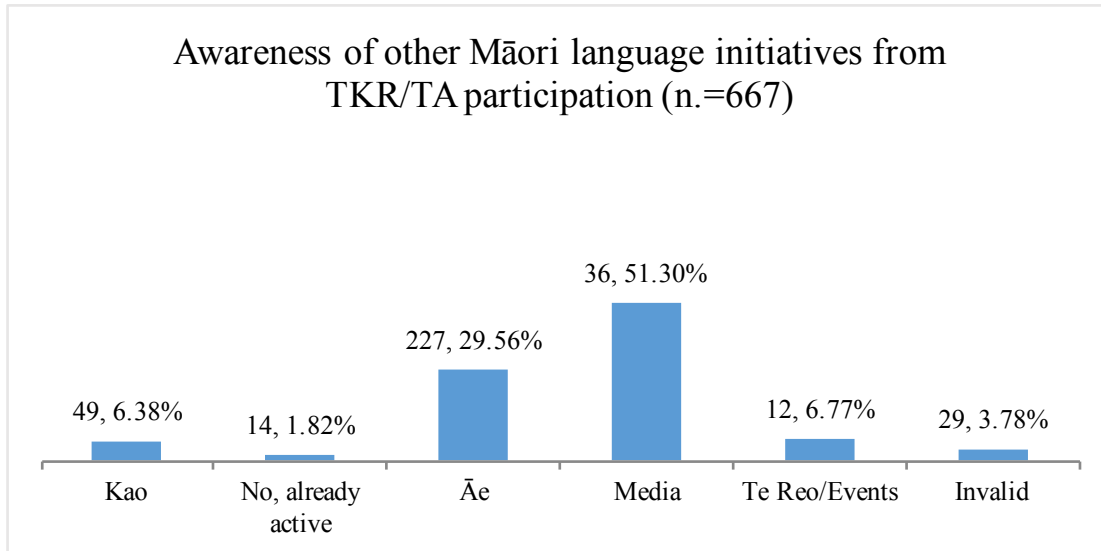


Figure 1. Awareness of other Māori language initiatives from TKR/ TA participation.

51.30% note that they are more aware of media forums due to participation in TKR/ TA. This includes things such as Māori-medium television, radio and magazines.² 6.77% said they were more aware of Māori-medium events. 29.56% simply agreed they were more aware due to TKR/ TA participation. 6.38% said they had not experienced an increase in awareness of initiatives due to participation in TKR/ TA, and several disagreed due to believing they were already aware.

These are all positive results with regard to critical awareness, particularly with regard to the home domain. Critical awareness in language issues involved the ability to dissect the different ways language is present in the lives of speakers.³ Critical awareness for whānau involves being aware of the languages that are all around their lives – food packaging, mail, books, newspapers, on signs, at events, on the radio and on television. These results show that the participation in TKR and TA helps whānau be more critically aware of language ‘stuff’ that surrounds them, in order to help them make more informed choices about the languages of events and initiatives they engage in.

Use of Written Material

There was a time when New Zealand was more literate in te reo Māori than England was in English.⁴ Te reo Māori was also New Zealand’s first written legal language.⁵ It makes sense then to see how active Māori speakers are going about using written Māori language.

Figure 2 (below) shows our whānau members generally find it easy to access written material in te reo Māori. Over half (52%) felt this way. Some found it difficult (21%), 7% found it somewhat difficult. A range of other answers was also provided, which generally covered the different media in which written Māori was accessed. This includes the internet, smartphone apps and creating resources.

² Māori-medium television and radio are commented on below.

³ Chrisp, 2005.

⁴ Bell, 2014.

⁵ Stephens, 2014

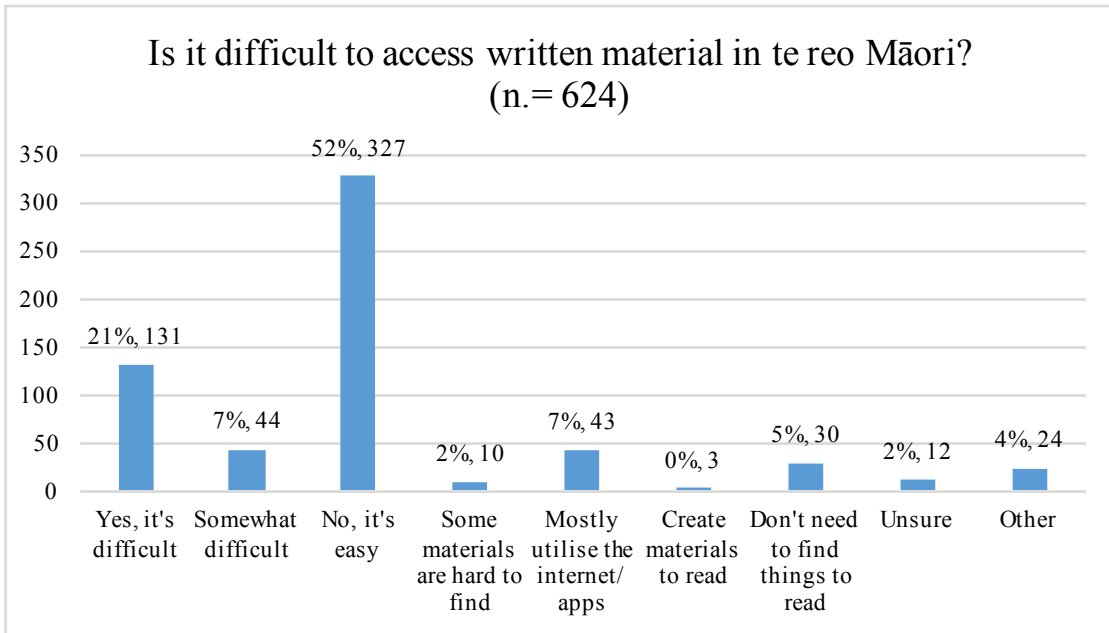


Figure 2. Difficulty in accessing material in te reo Māori.

Continuing on with written material, whānau members were asked if they read Māori language translations of documents before reading the English. Questions like this one offer important insights into aspects of language value that are more subconscious and inherent than overt. Figure 3 shows that 74% did indeed read Māori language texts before reading English translations:

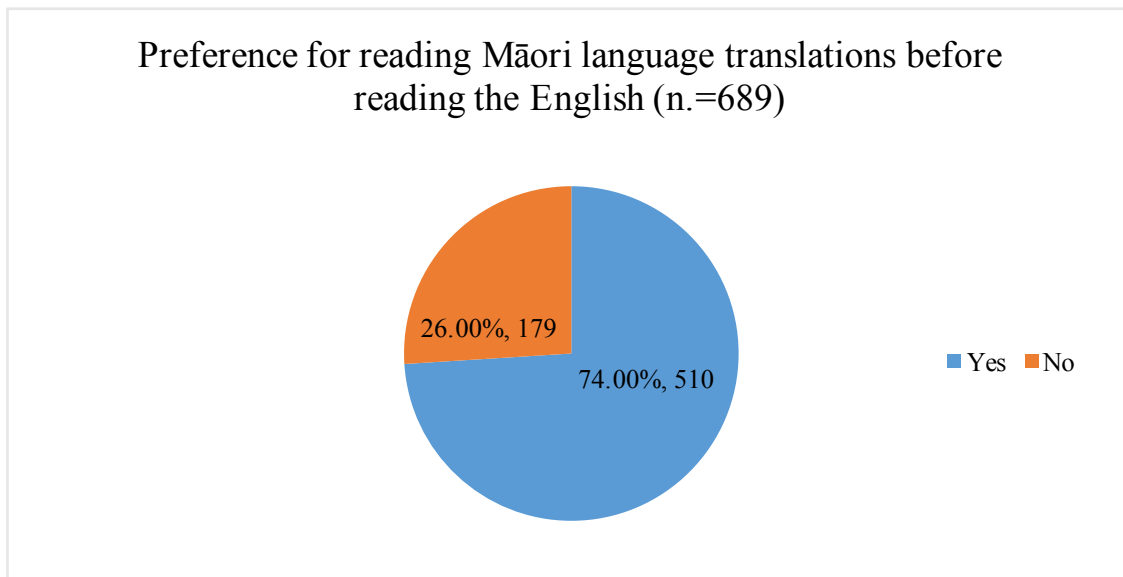


Figure 3. Preference for reading Māori language translations before reading the English.

26% do not, suggesting that for some, Māori language translations are not well utilised. This does not mean that whānau don't want to use Māori language texts. It is likely that Māori language translations commonly sit to the right of English ones. English is a Latin alphabet, which is read from left to right. The adoption of this system for te reo Māori means that inherently Māori speakers may want to read text from left to right. Since the English is commonly placed first, to the left of Māori texts, it is inevitable that even the eyes of the most active speakers may want to read English text first. This is an important consideration for anyone working in bilingual areas. A recently released report from Te Puni Kōkiri gives some detailed advice on how to typeset Māori and English to recognise the status of languages in relation to how Latin-based alphabets are read.⁶

⁶ Te Puni Kōkiri, 2016.

Furthermore, there was also a correlation between language proficiency and translation use. The more proficient a person was, the more likely they were to utilise translations (Figure 4):

	Proficiency				
	Native	High	Good	Basic	Beginner
Yes	90%	89.4%	75.6%	56.2%	44.9%
No	10%	10.6%	24.4%	43.8%	55.1%

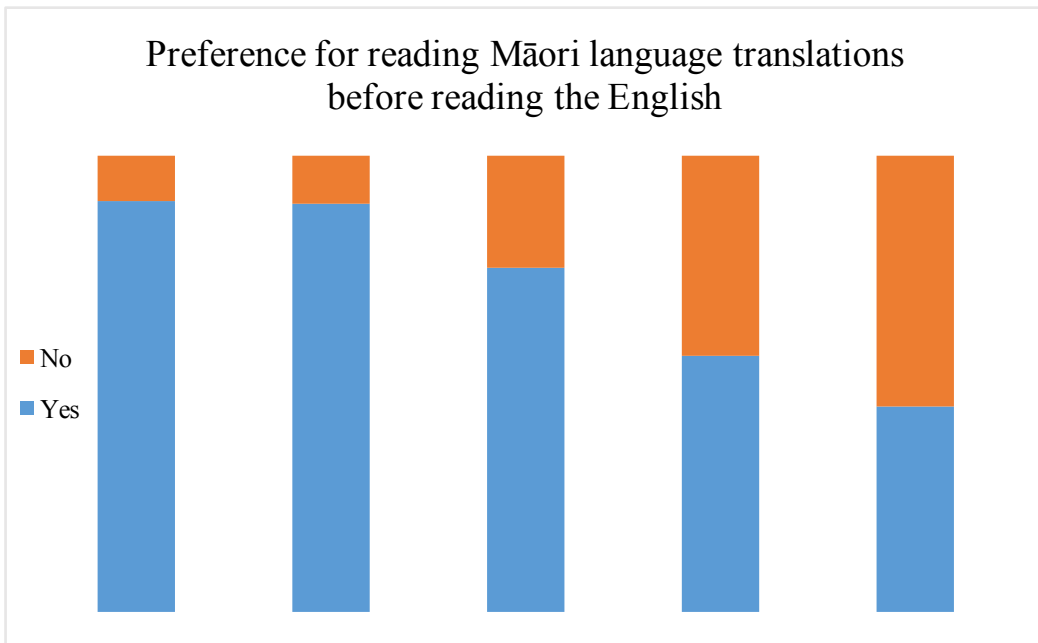


Figure 4. Preference for reading Māori language translations before reading the English.

Here it is seen that whānau members who are native speakers, or have a high proficiency of te reo are more likely to read Māori language texts first. As proficiency decreases, this likelihood also decreases. This is not surprising, given that all Māori speakers are bilingual. This means that a beginner is going to have an adequate knowledge of English, and will be more drawn to reading such signs. As their proficiency increases however, they are likely to engage in Māori language texts more.

Use of Māori on Computers

Māori speakers frequently use computers to access Māori language content. According to one study specifically focusing on the internet, “Māori are using the internet for Māori language purposes, with 37% of respondents who had used the internet in the seven days prior to the survey visiting Māori language or culture websites.” We asked whānau members how often they used Māori language interfaces on computer and web pages. Figure 5 shows that around half of our whānau members use Māori language interfaces on computers and web pages:

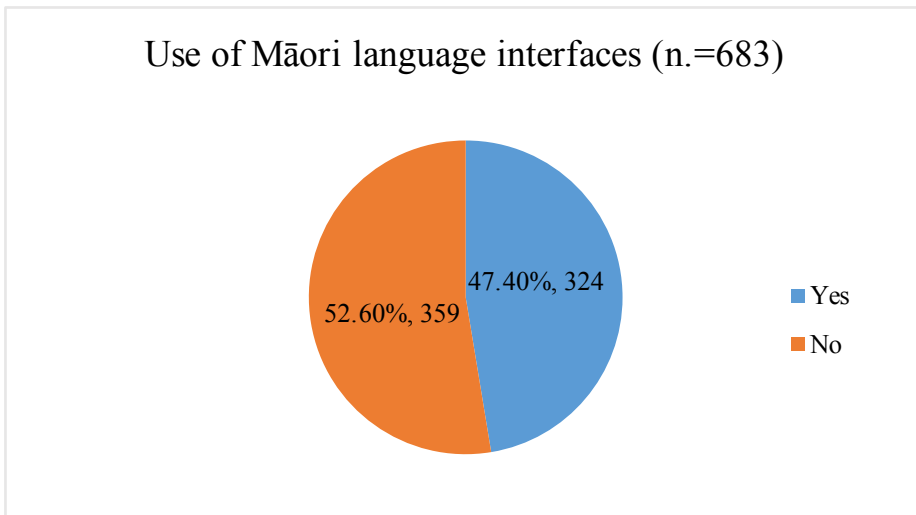


Figure 5. Use of Māori language interfaces.

Here, it is seen that half (47.4%) do use such services. 53.60%, about half do not. Half of the whānau we surveyed were either native speakers or had a high proficiency. Therefore it is not surprising to find that there is a correlation between proficiency and use of these services. Generally, the more proficient one is, the more likely they are to use Māori language interfaces on computers and web pages (Figure 6, below):

	Proficiency				
	Native	High	Good	Basic	Beginner
Yes	56.4%	66.7%	49.8%	29.9%	22.4%
No	43.6%	33.3%	50.2%	70.1%	77.6%

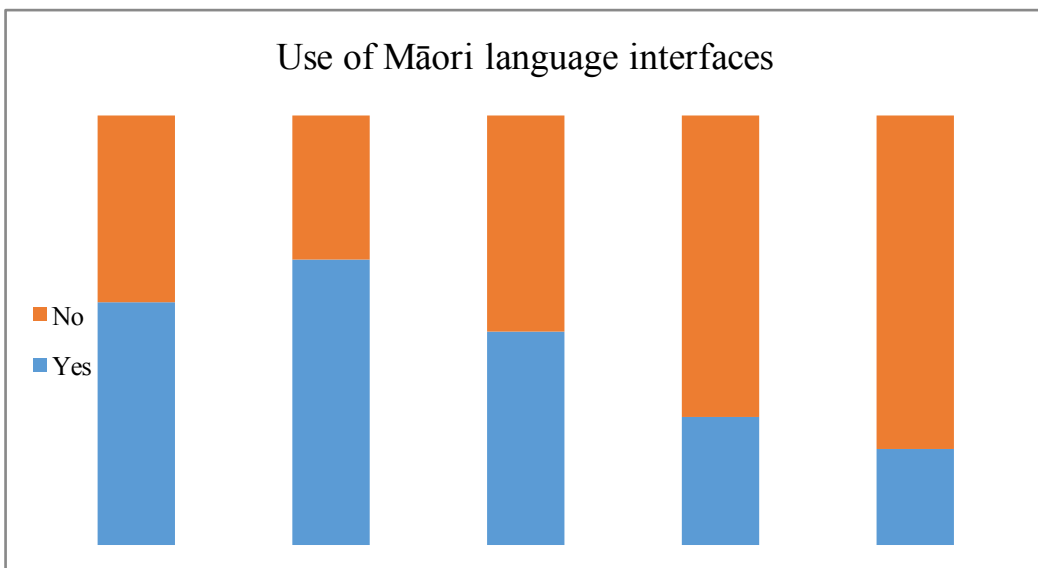


Figure 6. Use of Māori language interfaces.

Here, it is seen that those with a higher proficiency are more likely to use te reo Māori, while those with lower proficiencies are more likely to use English. This is not surprising, and it also relates to the finding above with regard to written Māori, where it was seen that the higher proficiencies were more likely to access Māori language content.

Use of Māori Language Teleprompters

Teleprompters are not so widely utilised as they once were, but they are still prevalent in many Māori language services. Whānau members were asked if they use the Māori language option on teleprompters. Most did not (Figure 7, below):

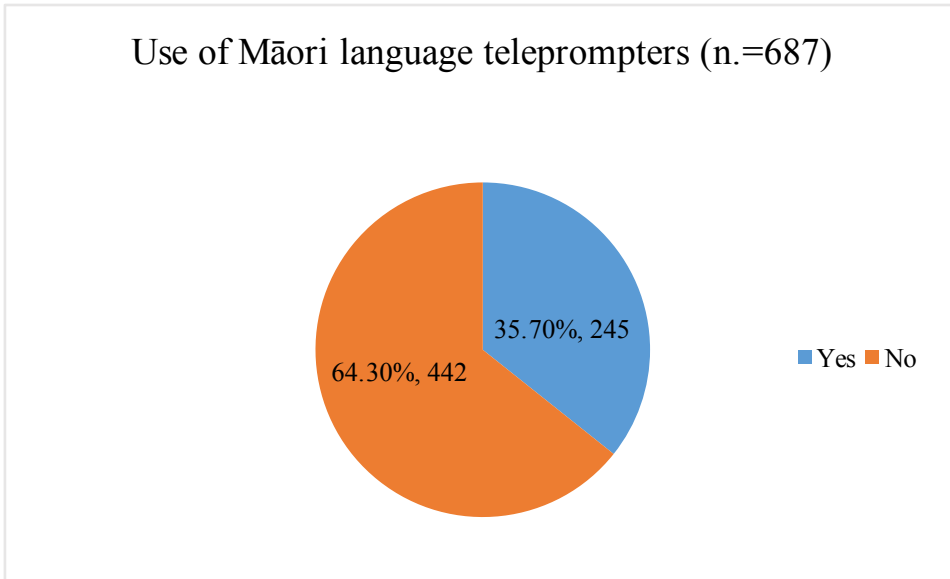


Figure 7. Use of Māori language teleprompters.

Just 35.70% did use such services, though it is unclear why. There is a link between proficiency and the use of such services, in that generally the more proficient one is, the more likely they are to use them (Figure 8):

	Proficiency				
	Native	High	Good	Basic	Beginner
Yes	49.1%	55.6%	35.7%	16%	18.4%
No	50.9%	44.4%	64.3%	84%	81.6%

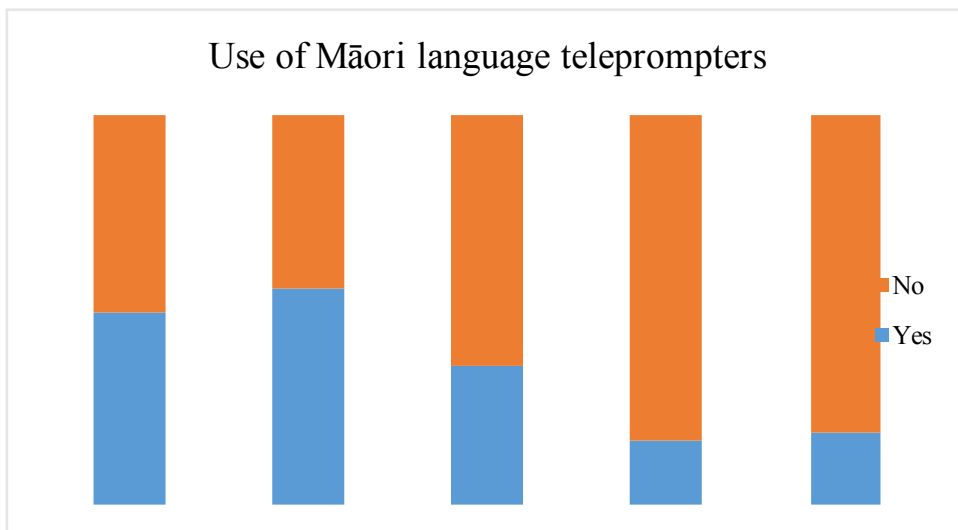


Figure 8. Use of Māori language teleprompters.

Rewi et. al. also note “over three quarters of [their] participants said that they do not use the Māori language option on teleprompters.”⁸ This is in line with our whānau members, although ours are slightly more likely to use such services. We did not ask why whānau do or do not use such services. However, Rewi et. al. note that “it was more time consuming than the English option or that they didn’t know it was an option at all.”⁹ Certainly, a low level of use does question whether the teleprompting services available are accessible and of sufficient quality to enable their use.

Use of Māori Language Option on The Bnz Atm?

82.2% of whānau members did not use the Māori language option on the BNZ ATM machines (Figure 9, below):

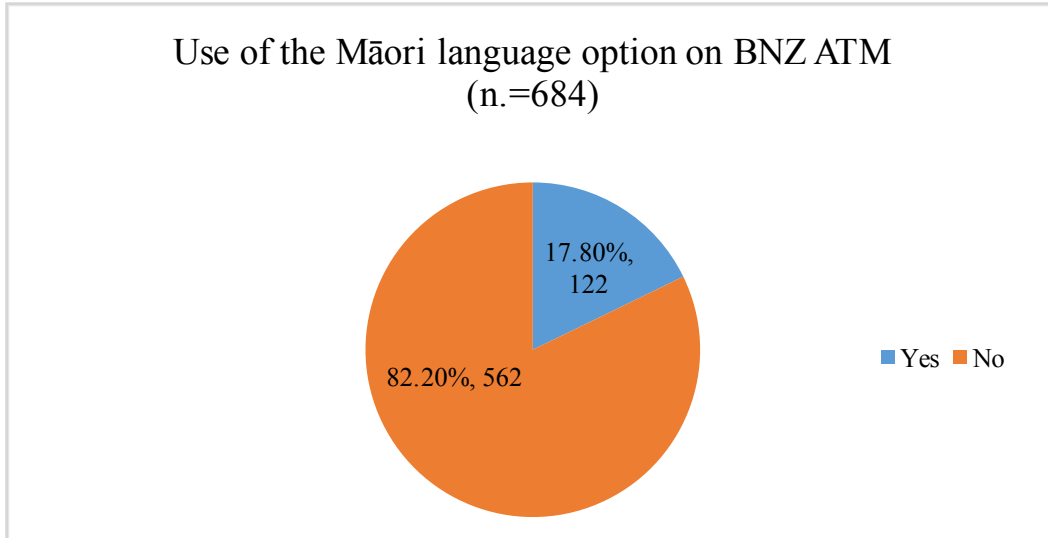


Figure 9. Use of Māori language option on BNZ ATM.

Just 17.8% did use such a service. It cannot be said for certain why so few people use the service. It is not known how many of these members bank with BNZ, which would be a key contributing factor. There is a link between proficiency and use of the Māori option on BNZ ATMs. The more proficient someone is, the more likely they are to use this service (Figure 10):

	Proficiency				
	Native	High	Good	Basic	Beginner
Yes	24.3%	31.7%	17.9%	6.6%	2%
No	75.7%	68.3%	82.1%	93.4%	98%

⁸ Rewi et. al., 2014, p. 399.

⁹ Rewi et. al., 2015, p. 399.

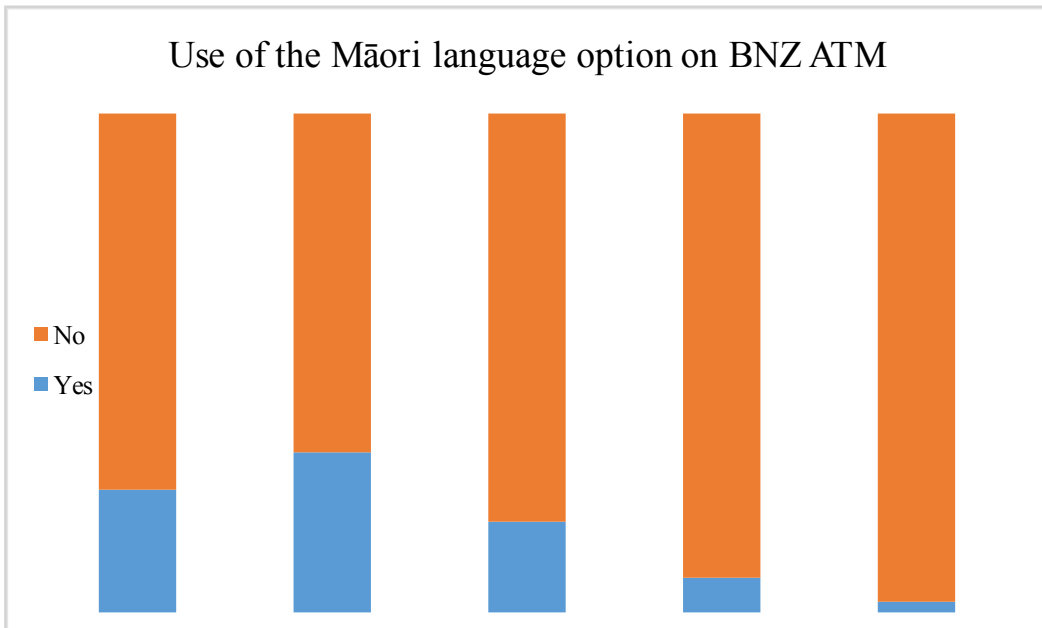


Figure 10. Use of Māori language option on BNZ ATM.

It is unknown just how many ATMs are available now with a Māori language option, but there appear to be more engaging with the language as time passes. At the last informal check, BNZ (installed 2007) and Aotearoa Credit Union (in 2014) offered Māori language options, alongside Westpac, who have offered this service since 2016. It is unknown how many of these banks still carry such an option.

Māori-Medium Television

There are two Māori-language television channels. Māori Television Whakaata Māori was launched in 2004, while the Te Reo channel followed in 2008. Whānau members were asked if they watched the Te Reo Channel (Figure 11):

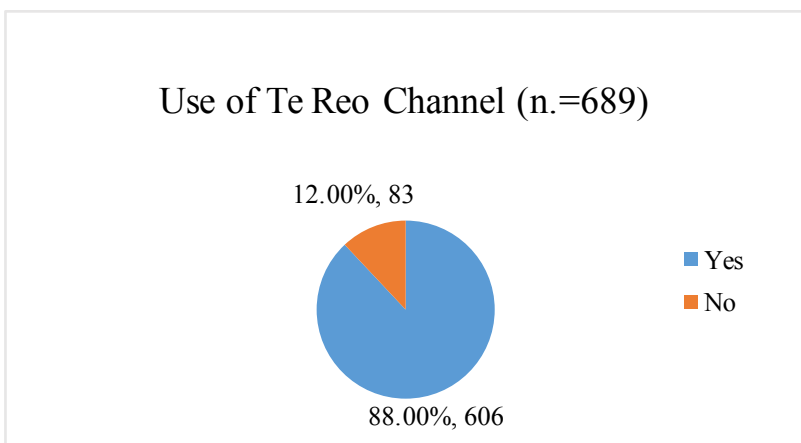


Figure 11. Use of Te Reo Channel.

Most whānau members watch the Te Reo Channel, just 12% did not. This insight is particularly important in assessing whether our whānau members are watching the monolingual Māori station (Te Reo Channel) as opposed to the bilingual channel (Māori Television). It is also interesting to know whether whānau watch the Māori Television Channel, specifically to watch Māori language programmes (Figure 12, next page):

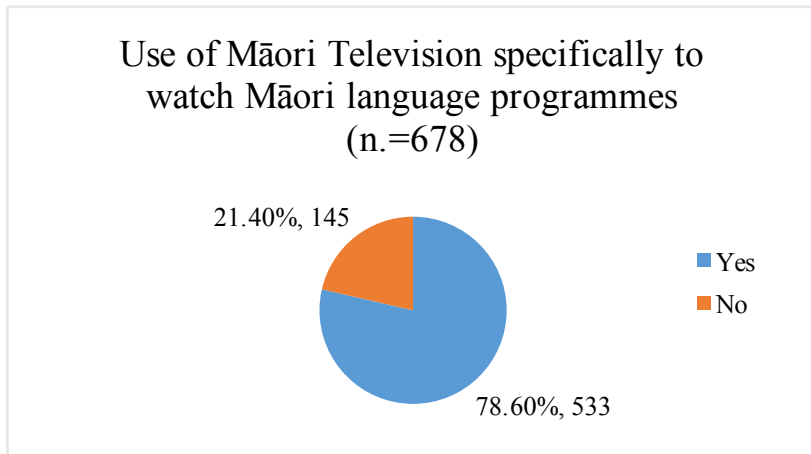


Figure 12. Use of Māori Television Channel specifically for Māori language programmes.

78.6% said they did watch Māori Television specifically for Māori language programming. However, almost a quarter (21.4%) said they did not. In 2011, an impact survey conducted by Te Puni Kōkiri showed that 78% of Māori language learners had watched Māori Television in the 7 days prior to being surveyed.¹⁰ Of those, 10% stated they had watched Māori Television or Te Reo specifically for learning purposes. Our whānau are 10% more likely to watch Māori Television specifically for language learning purposes.

People who did watch Māori Television for Māori language programming were asked to list the programmes they watched. Some of the programmes were on the Te Reo Channel, not Māori Television. These are marked with two asterisks (**) below:

¹⁰ Te Puni Kōkiri, 2011b.

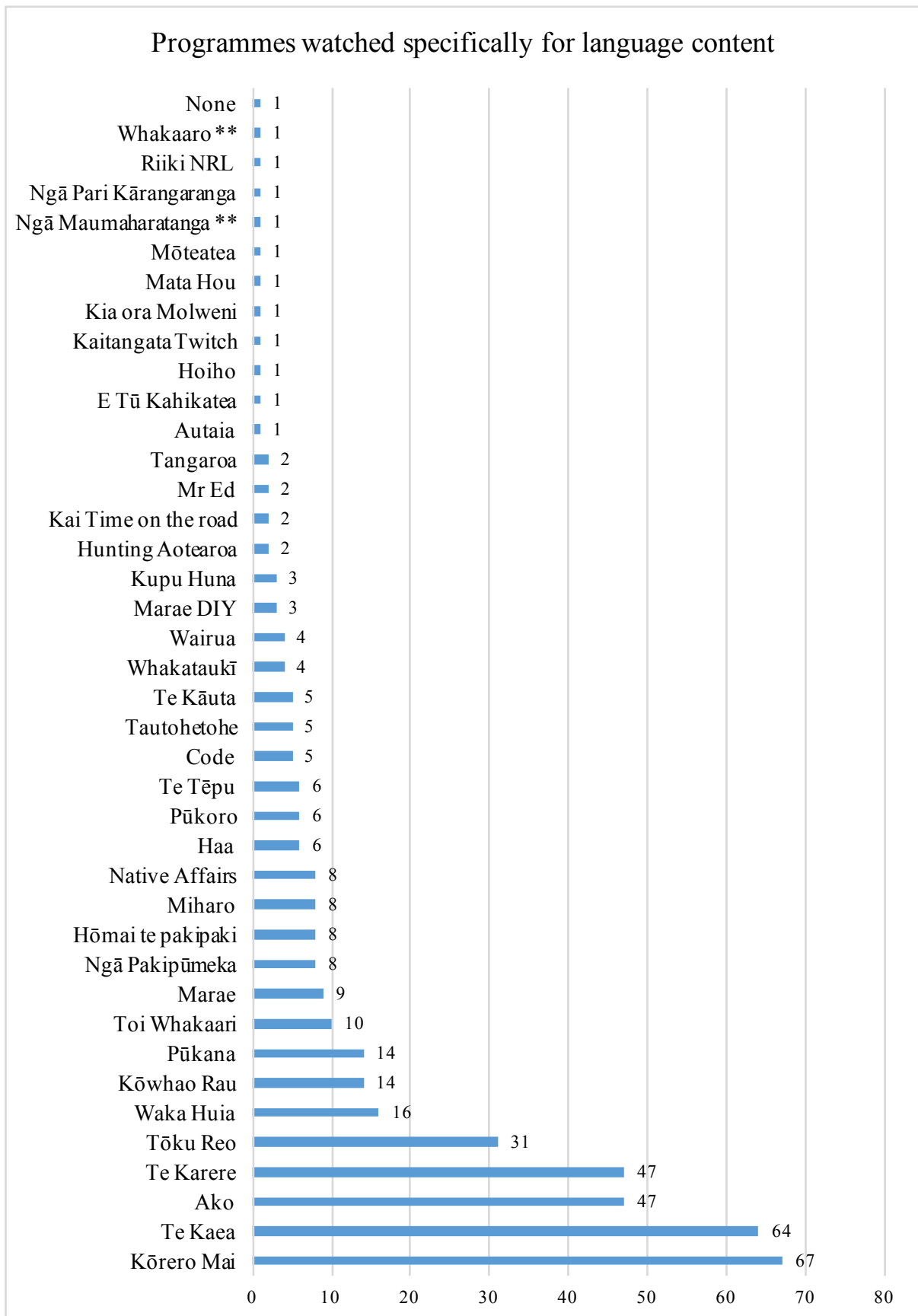


Figure 13. Programmes watched specifically for language content.

Kōrero Māori was the most frequently noted programme, followed by Te Kaea, Ako, Te Karere and Tōku Reo. A number of other programmes were also listed. What is very clear here is that language learning programmes and current events programmes are the preferred topic of viewing for active language speakers who are trying to increase their language skills. It is also interesting that current events should feature so highly, when their key purpose is not to teach language.

Māori Medium Radio

Māori radio is one of the finest achievements of the Māori language renaissance. According to Jo Mane, “iwi radio provided Māori with an unprecedented opportunity and space to express their own views, concerns and matters of importance.”¹¹ Of course, entwined in this is the desire to use te reo Māori on the airwaves.¹² We asked our whānau members about their use of Māori medium radio.

Almost half said they do (49.4%), while a slightly higher proportion does not (50.6%) (Figure 14):

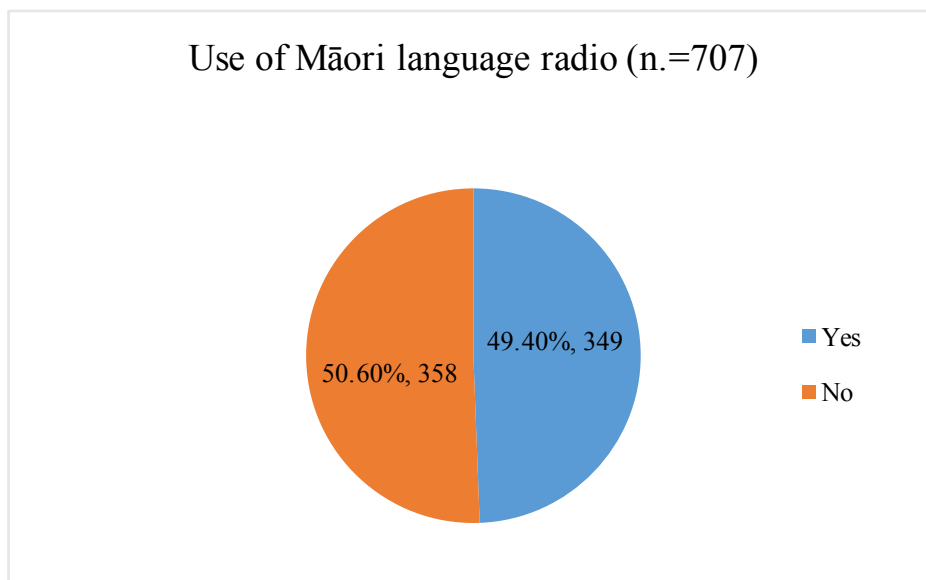


Figure 14. Use of Māori language radio.

One impact study noted that “28% of Māori listened to at least one iwi radio station within the last twelve months” before being surveyed.¹³ Our figure is significantly higher than that, although that is to be expected given the difference in the kinds of people contributing to the surveys. What is of note though, is that Te Puni Kōkiri also note that of those who had listened to an iwi radio station in the seven days prior to the study, half listened to the station every day. This figure is much like the one presented above. It makes sense then to infer that our whānau are more likely to be engaging with iwi radio, and probably on a more regular basis.

Of those who do listen to Māori radio, there is a link between age and use. The older someone is, the more likely they are to listen to Māori-language radio (Figure 15):

	Age (years)				
	16-25	26-35	36-45	46-55	56+
Yes	35.9%	40.9%	54.4%	54.8%	65.3%
No	64.1%	59.1%	45.6%	45.2%	34.7%

¹¹ Mane, 2014, p. 321.

¹² Mataamua, 2014.

¹³ Te Puni Kōkiri, 2011c.

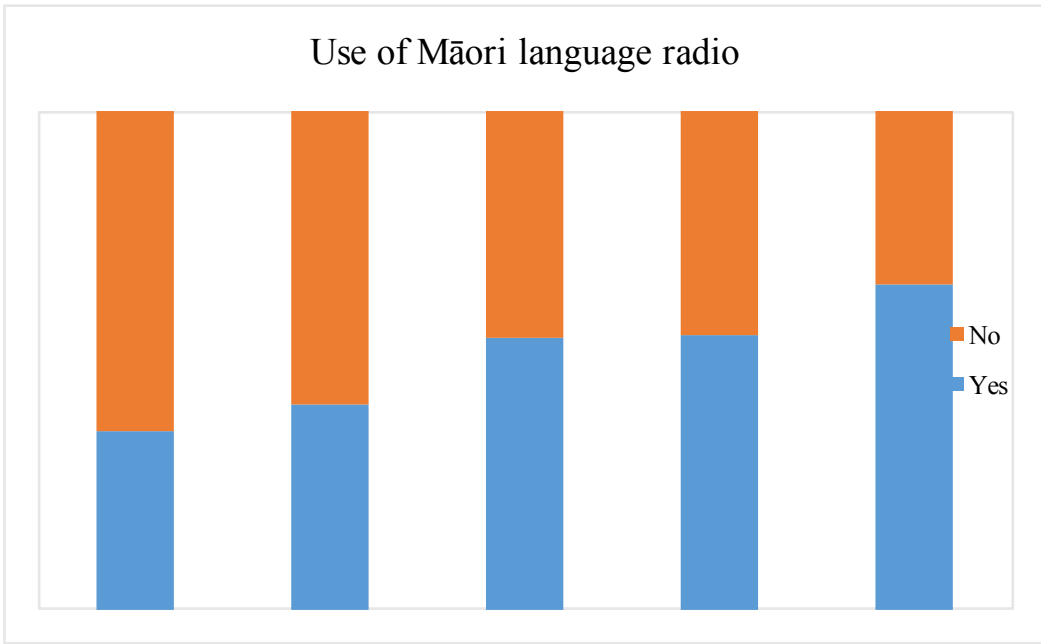


Figure 15. Use of Māori language radio.

As age increases, so too does the use of Māori medium radio. It is probably more likely that older people are likely to want to use this medium more, where younger speakers are more likely to access music via other means. As well as being an older audience, there is also a link between proficiency and listening to iwi radio, in that the more proficient someone is, the more likely they are to listen to Māori-language radio (Figure 16):

	Proficiency				
	Native	High	Good	Basic	Beginner
Yes	64.3%	64.8%	48.4%	35.6%	25.5%
No	35.7%	35.2%	51.6%	64.4%	74.5%

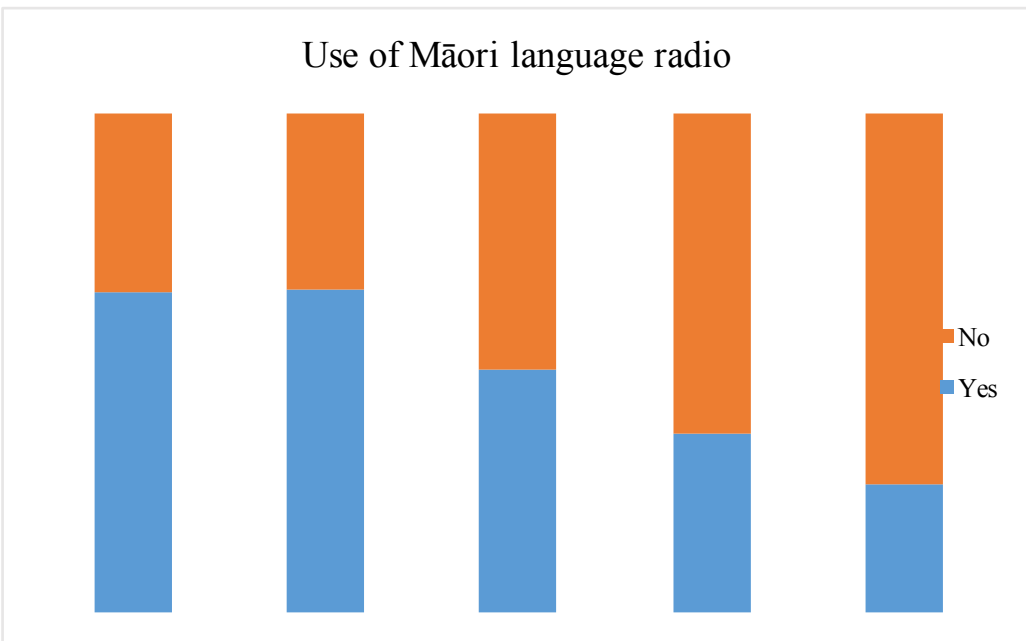


Figure 16. Use of Māori language radio.

Here, it is seen that native speakers are most likely to listen to Māori radio. Beginners are least likely. Mane notes that a key issue for Māori medium radio is the change in audience requirements, from those who are native speakers to those in need of programming that caters to other proficiencies. Certainly this would seem to be true, given the difference in these findings.

There are 27 iwi radio stations in operation around New Zealand. Figure 17 shows the full list of radio stations given by whānau, in alphabetical order except for those who operate in a collective (such as Hiku Media). One such station (Aotearoa FM) also contains a presenter's name (Papa Ruru) due to the fact that almost every mention of the station included the name:

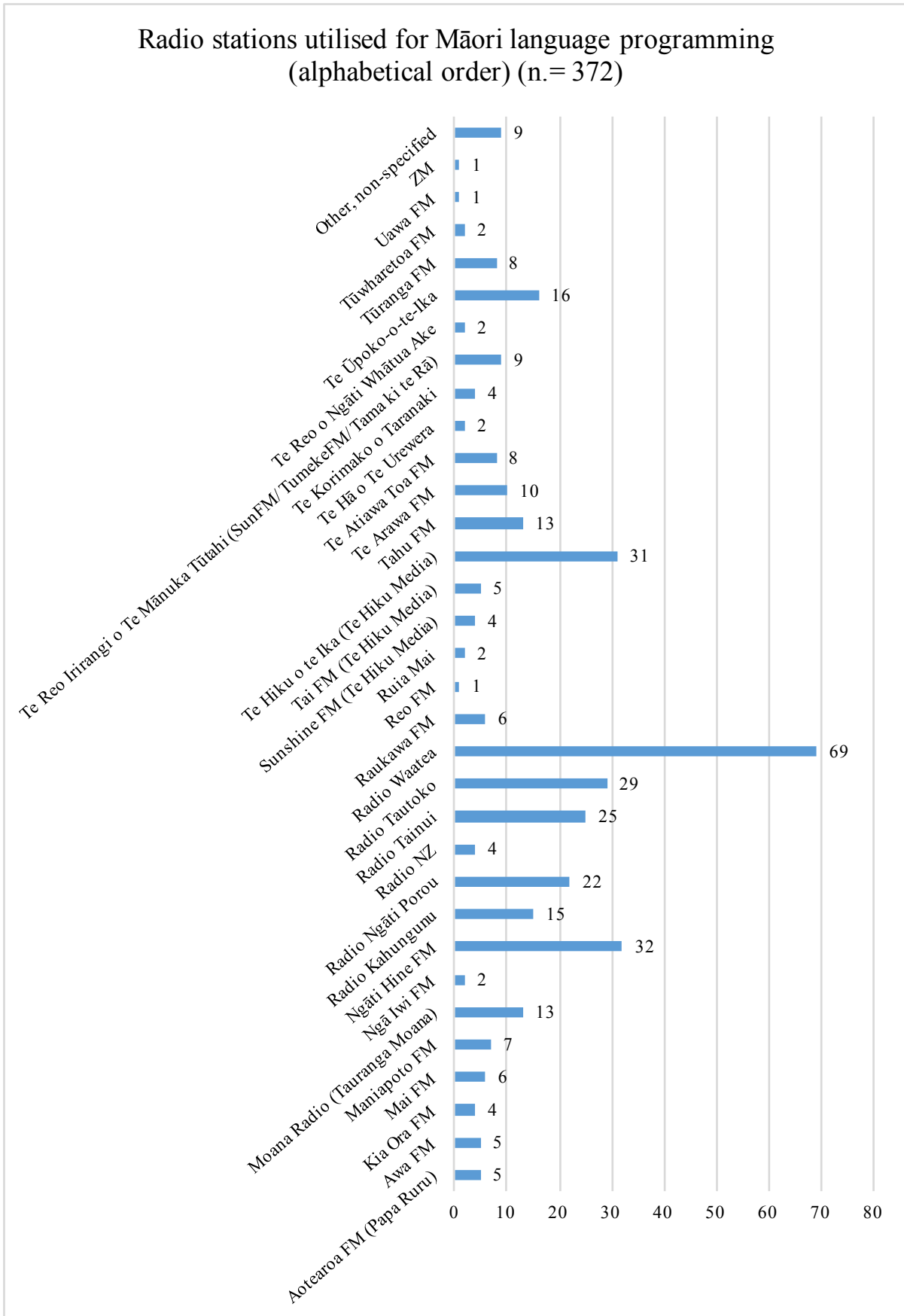


Figure 17. Radio stations listened to.



Here, Radio Waatea is clearly the most noted station, probably owing to its existence online, and on both AM and FM bands. It has the farthest reach and thus it is not surprising that it should feature so highly. Ngāti Hine FM, Te Hiku o te Ika and Radio Tautoko also featured highly. Many other stations were mentioned, nodding to the range and breadth of stations in operation around the country.



Conclusion

This short report has outlined the response whānau members gave to questions relating to the use of Māori language services. Key findings illustrate:

- *Increased awareness of Māori media due to TKR/ TA participation*
- *Whānau make use of computers, teleprompters and the BNZ ATM in Māori*
- *The more proficient a person is, the more likely they are to utilise translated material, make use of computers, teleprompters and the BNZ ATM through the Māori language*
- *Whānau watch the Te Reo Channel, but there is no association between proficiency and use*
- *Half of our whānau listen to Māori-language radio*
- *The older and more proficient you are, the more likely you are to listen to Māori-language radio, and*
- *Radio Waatea is the most listened to Māori-language radio station.*

It is hoped these findings go some way in illustrating the behaviours of active Māori speakers, and how they use the Māori language services. Focusing on these spaces not only adds to critical awareness, but enables us to better resource their needs in the future. Furthermore, it allows us to keep in touch with moves in technology and society, to ensure te reo Māori is present in all arenas and domains of life.

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