

**He Puka Aratohu mō te Reo ā-Tuhi o  
Waikato-Tainui  
me āna Tukanga Whakamāori**

**Guidelines for Waikato-Tainui  
Conventions for Writing Te Reo Māori  
and  
Translation Processes**

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## Background

This Style Guide aims to assist Waikato-Tainui organisations in their decision-making around written conventions to use when publishing documents that use te reo Māori and translation processes to employ where English to Māori or Māori to English translations are required for publications, website content, signage and other organisational communications.

The section on Written Conventions provides an historical overview of the evolution of written Māori within Waikato and key people from Tainui who have influenced or currently influence the conventions we see in use today. A list of key publications is provided, highlighting the written conventions used when publishing Māori language, from the arrival of Missionaries in the early 1800s to the Kīngitanga newspaper, Te Hokioi in the early 1860s through to the Waikato-Tainui Annual Report in 2017. A list of the 33 hapū and 68 marae affiliated to Waikato-Tainui is also provided, following the two styles of written conventions currently used to mark vowel length - macrons and double vowels, as a reference.

**Section Two** provides a recommended Translation Process to follow as an organisation, to promote the use of quality language that is accurate and consistent with tribal dialect.

Firstly, it is important to understand who Waikato-Tainui represents so we may keep in mind the stakeholders and end-users of publications and signage produced by Waikato-Tainui.

### Who does Waikato-Tainui represent?

Waikato-Tainui's governing parliamentary body is Te Whakakitenga o Waikato (formerly known as Te Kauhanganui). Te Whakakitenga o Waikato is a tribal authority that represents the people of Waikato-Tainui. Two members from each of the 68 marae affiliated with Waikato-Tainui as a result of the 1995 Waikato Raupatu Claims Settlement are selected by their marae to attend the tribal parliament for a term of three years. The executive board is Te Arataura, which has 10 representatives elected from Te Whakakitenga o Waikato and an 11th member appointed by King Tuheitia Pōtatau Te Wherowhero VII.

**Waikato-Tainui** is a tribal organisation made up of three entities that are committed to building the capacity of its registered iwi, hapuu, marae and tribal members. Currently, there are more than 70,000 Waikato-Tainui iwi members connected to 68 marae and 33 hapuu. The tribal region is vast and stretches from Auckland in the north, Te Rohe Pōtae in the south and extends from Kāwhia in the west coast to the mountain ranges of Hapuakohe and Kaimai in the east.

**Waikato Raupatu Lands Trust and Waikato Raupatu River Trust** manage tribal affairs; implement the tribe's development strategy; and, make distributions for education, health and wellbeing, marae, social and cultural development. They also oversee and implement the 2008 Waikato River Settlement and related statutory and regulatory reform. They lead and monitor outstanding Treaty claims.

**Tainui Group Holdings** is the commercial arm of Waikato-Tainui. A property investment and development company, TGH operates a diversified investment portfolio including retail, residential, commercial, industrial and rural properties. TGH also manages Waikato-Tainui Fisheries Ltd, which owns and leases fishing quota and holds shares in Aotearoa Fisheries Ltd.

**Waikato-Tainui College for Research and Development** has been established as a place for higher learning. It is an international centre of excellence that aims to provide quality postgraduate study and research to strengthen iwi development, produce future leaders and support indigenous development.

## **Waikato-Tainui Māori Language Strategy - Tikanga Ora, Reo Ora (TORO)**

The first priority in Waikato-Tainui's Education Plan - '**Ko te Mana Maatauranga**' is:

**"All Waikato-Tainui members are fluent in the language and cultural practices of Waikato-Tainui"**

"Fluency in the language and cultural practices of Waikato-Tainui, our identity, history and continuity as a tribe are captured within our reo, tikanga and places of special significance to Waikato-Tainui. This priority is focussed on lifting fluency in Te Reo o Waikato-Tainui for tribal members, from 34% in 2015 to over 80% by 2050.

According to Statistics New Zealand (2013), 34% of the total Waikato-Tainui population can speak te reo Maaori, whilst 35% are confident in writing te reo Maaori. Our biggest group of speakers of te reo Maaori are in the 45+ age group. It has also been reported that 31% of children or dependants live in a household with at least one adult speaker, which points to the potential of intergenerational transmission of te reo within these homes. Current data shows that 20% of pre-school children attend Koohunga Reo and 22% of school age children are in Maaori medium primary and secondary education settings. A rise in these enrolments and retention may also signal an increased commitment by whaanau to the revitalisation and continuation of Waikato-Tainui reo as a living language.

In order to achieve a goal of over 80% of our tribal members fluent in te reo o Waikato-Tainui, this goal has been mapped out to 2050 with specific targets set at 10 year intervals. Across all our tribal entities, programmes of work will continue to be developed and implemented in order to meet the specific milestones for this priority. These programmes will take place on the marae, in our homes and formal education settings and at places of special significance to Waikato-Tainui across the rohe.

More specifically, the benchmark to help guide us track our level of fluency will be based on the following key statement:

***"Kia maarama te reo, kia Maaori te wairua.  
Kia tika, kia kounga ko te koorero, ko te tuhituhi."***<sup>1</sup>

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<sup>1</sup> Translation: '*Let the language be clearly understood, let it be expressed with Māori ethos, let both our utterances and our writings be correct and of high quality.*'

The Key Principles of the Waikato-Tainui Te Reo and Tikanga Strategy - '**Tikanga Ora Reo Ora**' encourage the use and preservation of te reo and tikanga Māori within iwi, captured in the call to action:

*'Whakahokia te reo ki ngaa tara aa-whare.  
Haapaingia te tikanga ki te tuanui o te whare.'*<sup>2</sup>

- The language echoes in the walls of our houses
- Cultural practices are held in high regard
- The language and cultural practices are etched in the hearts of the people in 2050
- The language and cultural practices are strong within homes, marae, schools and communities
- The Waikato-Tainui dialect thrives
- The cultural practices of Waikato-Tainui are upheld

As Waikato-Tainui works towards its ambitious goal of instilling the language into the hearts and homes of at least 80% of its tribal members by 2050, there is a current drive to provide a broad suite of language and cultural programmes and resources - both print-based and digital, to cater to the various needs of each age-group within Waikato-Tainui.

These guidelines for consistent written conventions and quality translation processes serve to assist Waikato-Tainui in the ongoing development of programmes and resources directly targeting its people, as well as providing advice to achieve the language fluency benchmark above. As the language becomes more and more visible in our everyday settings, it is important that accuracy and consistency are cornerstone priorities moving forward.

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<sup>2</sup> Translation: *Return the language to the homes. Maintain cultural practices as a priority.*

## 1.1 An Historical Overview of Māori Language Written Conventions

Māori language was traditionally an oral language, passed down from one generation to the next using whakapapa (*genealogy*), waiata (*songs*) in various forms and styles, oriori (*lullabies*), karakia (*incantations*), pūrākau and kōrero (*stories*), whaikōrero (*ceremonial speeches*) and other oral methods. The language was conveyed visually by means of whakairo (*carving*), tukutuku (*woven panels*), kōwhaiwhai (*rafter paintings*), and other visual artforms that depicted cultural history and information.

The system of writing the Māori language as words arrived with the Missionaries, who brought the Latin alphabet to Aotearoa around 1814. Linguist, Samuel Lee set to work with Hongi Hika and his relative, Waikato, to systematize the written language on a visit to England for that purpose in 1820.<sup>3</sup>

In its summary of the Orthography of the Māori Language, Wikipedia outlines the following evolution of Lee, Hongi and Waikato's system by Māori writers and scholars, who eventually incorporated the systematic marking of vowel length some 140 years later, to represent the different pronunciation indicating different meanings of certain words, e.g. *ata* for morning and *āta* for carefully.

Māori devised ways to mark vowel length, sporadically at first. Occasional and inconsistent vowel-length markings occur in 19th-century manuscripts and newspapers written by Māori, including macron-like diacritics and doubling of letters...Once the Māori language started to be taught in universities in the 1960s, vowel-length marking was made systematic. At Auckland University, Professor Bruce Biggs (of Ngāti Maniapoto descent) promoted the use of double vowels (e.g. *Maaori*); this style was standard there until Biggs died in 2000. The Māori Language Commission, set up by the Māori Language Act 1987 to act as the authority for Māori spelling and orthography, favours the use of macrons, which are now the standard means of indicating long vowels. Occasionally, diaeresis are seen instead of macrons (e.g. *Mäori*) due to technical limitations in producing macronised vowels on typewriters and older computer systems.<sup>4</sup>

By way of summary of the timeline of publications provided below, it is evident that three key orthographic conventions were followed by writers of Māori language from the arrival of the written word to the present: 1) no marking of lengthened vowels 2) double vowels and 3) macron. As the Māori language has evolved and its written forms developed, a national standard system of writing has been adopted by the vast majority of Māori language advocates, scholars, teachers and revitalisers, under the advice and guidance of Te Taura Whiri i Te Reo Māori, including the use of the macron to indicate a lengthened vowel sound when pronounced.

Waikato-Tainui, as a tribal authority, continues to follow the double vowel system advocated by Bruce Biggs from 1960-2000 and policies driven by the late Sir Robert Te Kotahi Mahuta, during the decades of treaty claims negotiations in the 1980s until a general organisational policy was set for Waikato-Tainui in 2005, with the general support of the people.

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<sup>3</sup> [https://en.wikipedia.org/wiki/Māori\\_language](https://en.wikipedia.org/wiki/Māori_language)

<sup>4</sup> *ibid*

## Timeline of Publications

Date	Publication/Significant Event	Convention used
1815	In the year following the arrival of Rev. Samuel Marsden in the Bay of Islands to start a mission, Thomas Kendall published the first book written in the Māori language - <i>A Korao no New Zealand</i> : - an 'attempt to compose some lessons for the instruction of the natives' <sup>5</sup> , that was printed in Sydney	In his attempt to standardize orthography, Kendall initiated the Italian or open vowel system, inserted accent marks for long vowels, and established later the ng (1820) and wh (1832) consonants <sup>6</sup>
1820	Thomas Kendall traveled with Hongi Hika and his relative, Waikato, to work with Samuel Lee at Cambridge University to establish an orthography based on Northern usage. This resulted in the publication of <i>A Grammar and Vocabulary of the Language of New Zealand</i> by Samuel Lee	The Lee/Hongi/Waikato orthography was considered 'deficient' because it didn't mark vowel length <sup>7</sup>  In Lee's publication, the long vowel is marked with an accent mark: Á É Í Ó Ú
1827	The first scriptures in Māori were published with the help of Henry and William Williams	
1834	William Colenso arrives in Paihia with a Stanhope printing press	
1835	The first book published in New Zealand is printed - A 16 page edition of Ephesians and Philipians in Māori.	
1835	<i>Ko Te Rongopai i Tuhituhia e Ruka (The Gospel of Luke)</i> is published in Paihia	neither macrons nor double vowels are used
1836-1837	5,000 copies of the New Testament in Māori are printed for distribution	neither macrons nor double vowels are used
1840	The Māori version of the Treaty of Waitangi is produced	neither macrons nor double vowels are used
1842-1846	<i>Te Karere o Niu Tirenī</i> newspaper is printed by the Government	neither macrons nor double vowels are used
1851-1857	Sir George Grey produced the first books on Māori oral tradition after collating oral histories provided by several Māori leaders: <ul style="list-style-type: none"> <li>• <i>Ko nga moteatea me nga hakirara O nga Maori</i>;</li> <li>• <i>Ko nga waiata Maori</i>;</li> <li>• <i>Ko nga whakapepeha me nga whakaahuareka a nga tupuna o Aotearoa</i>;</li> </ul>	neither macrons nor double vowels are used

<sup>5</sup> [https://en.wikipedia.org/wiki/A\\_korao\\_no\\_New\\_Zealand](https://en.wikipedia.org/wiki/A_korao_no_New_Zealand)

<sup>6</sup> <http://otago.ourheritage.ac.nz/items/show/6307>

<sup>7</sup> [https://en.wikipedia.org/wiki/Māori\\_language](https://en.wikipedia.org/wiki/Māori_language)

	<ul style="list-style-type: none"> <li>• <i>Ko nga mahinga a nga tupuna Maori</i></li> </ul>	
1857	The full translation of the Old and New Testaments completed by Rev. Robert Maunsell and William Williams	neither macron nor double vowel, however double vowels appear in the translation of the words 'ark' as 'aaka' and 'altar' as 'aata'
1862	The first Māori language newspaper produced by the Kīngitanga is <i>Te Hokioi o Niu Tirenī e rere atu na</i> <sup>8</sup>	neither macron nor double vowels are used
1862	<i>First Lessons in Maori</i> written by William Williams was first published	The 1882 edition uses a macron accent to mark lengthened vowel sounds in plural words - e.g. <i>tuākana</i> , <i>tuāhine</i> , however aside from the word <i>pāpā</i> in one isolated example, neither macrons nor double vowels are used consistently to mark lengthened vowel sounds throughout
1868	<i>Te Paipera Tapu</i> - the full Māori Bible was published	neither macron nor double vowels are used - In 2012, Bible Society published a reformatted edition of the 1952 text featuring paragraphs, macrons and punctuation to help readers understand the text
1891/92	The King Movement prints a newsletter titled, <i>Te Paki o Matariki</i> for King Tāwhiao	neither macron nor double vowels are used - except for words such as 'whakaaro' and 'whakaatu' containing a prefix
1901 (revised edition)	<i>Complete Manual of Maori Grammar and Conversation with Vocabulary</i> by Hon A.T. Ngata (Āpirana Ngata 1874-1950)	Ngata adopted three marks of accentuation to 'help the reader to pronounce correctly such words to which a different pronunciation might convey a different meaning, or shock greatly the ear of the listener <sup>9</sup> : - <ul style="list-style-type: none"> <li>• tō, mātua (for full broad long sound, as if the vowel were double)</li> </ul>

<sup>8</sup> Warren, Geraldine. *Early 19th century Māori literacy*. Auckland War Memorial Museum - Tāmaki Paenga Hira. First published: 20 May 2015. Updated: 3 July 2015.

<sup>9</sup> Ngata, A.T. (1901) *Complete Manual of Maori Grammar and Conversation with Vocabulary* Revised Edition. (Christchurch: Whitcombe and Tombs), p8

		<ul style="list-style-type: none"> <li>• t̄enei (for secondary full broad sound, not as long as the first)</li> <li>• whakāāro (for the stronger sound of vowels in diphthongs)</li> </ul>
1911	<i>Maori-English Tutor and Vade Mecum</i> by Māori writer, Henry Stowell, a.k.a Hare Hongi	This seems to be one of the earliest publications with a prolific use of macrons. Double vowels are evident in words such as 'taana', and a mix of both is also evident: e.g. 'tōona', 'Kāati', 'nōona'. There are many inconsistencies with modern orthographic conventions also present, e.g. 'Na tōona mate i kore ai a ia ē kai'
1942-1945	Pei Te Hurinui translated a number of Shakespeare's works into Māori, including <i>Huria Hiha</i> (Julius Caesar), <i>Owhiro</i> (Othello) and <i>Tangata Whai Rawa o Weniti</i> (The Merchant of Venice) as well as a collection of poems attributed to the Persian mathematician and astronomer, Omar Khayyam, titled <i>Ngā Rūpai'aha a Ōmā Kaiama</i> (Rubaiyat of Omar Khayyam)	Pei inserted macrons manually after typing his translations, however a few instances of double vowels are also evident (e.g. <i>waahi</i> , <i>Paahia</i> , <i>tuunga</i> , <i>maana</i> ). No macrons were inserted on the following words that would normally be lengthened using modern orthographic conventions: <i>ara</i> ( <i>arā</i> ), <i>a</i> ( <i>ā</i> ), <i>kiia</i> ( <i>kīia</i> ), <i>ra</i> ( <i>rā</i> ), <i>na</i> ( <i>nā</i> ), <i>mo</i> ( <i>mō</i> ), <i>nga</i> ( <i>ngā</i> )
1958	A hui was convened in Rotorua attended by key Māori language exponents of that time, including Pita Awatere, Hoani Laughton, Bruce Biggs, Tīmoti Kāretu, Horowai Maniapoto, and several others, to determine a consistent orthographic convention for use in Ministry of Education publications. Iripeti Bethia Ranapia, a long-standing educator of Scottish descent, was also in attendance and later became editor in the Education Department, in charge of all school publications dealing with Māori language. It was decided at this hui that macrons would be the preferred orthographic convention for national publications. Bruce Biggs strongly advocated for the double vowel convention, to no avail. <sup>10</sup>	

<sup>10</sup> Personal communication with Sir Tīmoti Kāretu, 10 December, 2017

1964	An article in the Te Ao Hou journal titled, <i>Teaching Maori to Adults</i> was written by Koro Dewes	Dewes wrote: 'It is relevant too to mention the contentious point regarding the marking of long vowels, either by the use of the macron, or by doubling the letter. Some advocate that they be not marked at all, as for example in the revised Maori Bible. I do believe that for beginners and for those whose knowledge of written Maori is marginal indeed, the marking of long vowels is an important and convenient teaching aid. Of the two methods I prefer the use of the macron. Once greater facility in the use of the language is achieved, the macron can be dispensed with.' <sup>11</sup>
1969	<i>Let's Learn Maaori</i> by Bruce Biggs - the pioneering self-help tutor to facilitate the study of the Māori language.	Double vowel orthography is used consistently throughout Biggs' text, with the exception of particles that alternate between short and long pronunciation depending on the word that follows, which Biggs' system always presents in the short form (e.g. ma, mo, na, no, ra)
1987	Robert Te Kotahi Mahuta on behalf of himself and on behalf of the members of Waikato-Tainui, the members of the Tainui Maaori Trust Board and Ngaa Marae Toopuu, filed a claim with the Waitangi Tribunal.	
1990	Robert Te Kotahi Mahuta presents a lecture entitled, ' <i>Taawhiao's Dream</i> '	Te Kotahi used the double vowel convention when writing in te reo Māori, for both general words and personal names (e.g. Te Ua Haumeene, Taawhiao, Te Kooti, Maaori, tooku)
1995	<i>Waikato Raupatu Claims Settlement Act</i> is passed	Double vowel convention
1995	<i>Nga Iwi o Tainui</i> is completed by Bruce Biggs and published by the Auckland	Although Pei used a mix of macrons and double vowels in

<sup>11</sup> Dewes, Koro. (1964) *Teaching Maori to Adults*, in Te Ao Hou No.48. retrieved from <http://teaohou.natlib.govt.nz/journals/teaohou/issue/Mao48TeA/c25.html#n46> on 27 January, 2018

	University Press with significant assistance by the Tainui Māori Trust Board. After Pei's death in 1976, Bruce continued compiling and translating material for Nga Iwi o Tainui.	his collated material, Biggs followed his personal preference for the double vowel convention in the printing of this significant tribal history.
1999	Tainui Māori Trust Board is succeeded by Waikato Raupatu Trustee Company Ltd as the legal and constitutional authority for Waikato-Tainui. The sole shareholder of the WRTCL is Waikato-Tainui Te Kauhanganui Incorporated (Te Kauhanganui), the representative governing body of Waikato-Tainui.	
2005	Waikato Raupatu Trustee Company Ltd <i>Annual Report</i> is published	A motion is carried at the September 2005 meeting of the Tekau Maa Rua (WRTCL), moved by Lady Raiha Mahuta and seconded by Kingi Porima, to use the double vowel consistently in publications by the organisation. Tom Roa was the only member who voted against the motion, advocating for the use of the macron as the national standard, highlighting Pei Te Hurinui's preference of the macron.
2009	<i>Guidelines for Māori Language Orthography</i> is published by Te Taura Whiri i Te Reo Māori	In its set of guidelines, Te Taura Whiri promotes a standardised use of the macron to mark lengthened vowel sounds including the use of macrons in the following particles: mā, mō, nā, nō, ngā, rā, kē, ā
2010	<i>Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act</i> is passed	Double vowel convention is used in the Māori text contained in the Preamble
2011	<i>He Kohinga Kīwaha nō Tainui</i> is published by Pānia Papa and Rahui Papa	Macrons are used in this publication
2006-2010	Signage installed at Te Awa shopping mall, Hamilton	Double vowels used (e.g. taane, waahine, tuunga waka, Maahanga Drive)
2017	www.stuff.co.nz introduces the use of macrons on Māori language used in its articles quoting: "It's better to be inconsistently correct than consistently wrong."	macrons

2017	Te Reo o Waikato is the first tribal dialect to be incorporated on Westpac Automatic Teller Machines (ATMs)	Pānia Papa and Rahui Papa were lead translators for this project. Both translators agreed to the use of macrons for brevity, due to the lack of screen space.
2017	Waikato-Tainui Annual Report 2016/17	The first bilingual publication of Waikato-Tainui's Annual Report is completed. In line with the organisation's standing policy, the double vowel convention is used throughout, with the exception of personal names used in articles where the person or organisation prefers a macron to mark the lengthened vowels in the spelling of their name (e.g. Te Whare Wānanga o Waikato)

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## 1.2 Key People Who Influenced the Written Conventions in Waikato

### Wiremu Pātara Te Tuhi (1820s?-1910) Ngāti Mahuta

Pātara Te Tuhi was originally known as Te Taieti prior to his baptism, at which time he took the name William Butler, translated as Wiremu Pātara. The name 'Te Tuhi' was apparently added in recognition of his writing skills. Pātara Te Tuhi represented Te Wherowhero at Pūkawa in 1856, and later served as secretary and adviser to Kīngi Tāwhiao. In 1862, Pātara Te Tuhi established and edited the Māori newspaper *Te Hokioi e Rere atu na* as a way of keeping Tāwhiao's people informed prior to the military invasion of Waikato, using a printing press that was gifted to two young Waikato men whom Tāwhiao had sent to Austria to learn the art of newspaper printing two years earlier<sup>12</sup>. *Te Hokioi* was printed for nearly two years, and used neither macrons nor double vowels to mark lengthened vowels.

### Pei Te Hurinui (1898-1976) Ngāti Maniapoto OBE, PhD (Honorary)

Pei Te Hurinui became an adviser to Te Puea and King Korokī in the 1920s and 1930s and served Te Arikinui Te Atairangikaahu in the same vein during her reign in the 1960s and 1970s. Pei helped in the preparation of the Waikato-Maniapoto Claims Settlement Act 1946 and was Kingi Korokī's nominee on the Tainui Māori Trust Board. As a young man, Pei began collecting tribal stories and genealogies from Tainui, which formed the basis of *Nga iwi o Tainui*, translated and edited by Bruce Biggs and published in 1995 nearly 20 years after Pei's death. One of Pei's early publications appeared in the first issue of *Te Wananga* in 1929, titled 'Mahinarangi', providing an account of the planning and completion of the house at Tūrangawaewae as well as the tribal story of Whatihua, Tūrongo and Mahinaarangi. Pei was a prolific writer in Māori and English. Pei's handwritten manuscripts and typed translations, including whakapapa for *Nga Iwi o Tainui* indicate a preference to use the macron to mark vowel length, however, there are also instances in his writings where Pei used no convention or the double vowel convention (*Te Paki o Matariki*, 1949).

### Bruce Biggs Ngāti Maniapoto (1921-2000) CBE, OBE, PhD

In his early adult years, Bruce Biggs learned te reo Māori as a second language whilst teaching at primary schools in the far North and East Coast. Bruce became the first lecturer in Māori language at the University College of Auckland in 1951, co-founded the Linguistic Society of New Zealand in 1958 and later became president of the Polynesian Society<sup>13</sup>. Andrew Pawley wrote that "*Bruce Biggs was the most important figure in academic Maori studies in the 20th century.*"<sup>14</sup> Biggs was a staunch advocate of the double vowel convention.

Bruce Bigg's system of double vowel orthography, sought to put pronunciation beyond doubt and practically solve a problem with typesetting technology of his era where the

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<sup>12</sup> <http://www.stuff.co.nz/waikato-times/life-style/people/5919196/Stories-of-the-land-Maori-edited-regions-first-newspaper>

<sup>13</sup> <https://teara.govt.nz/en/photograph/41801/bruce-biggs>

<sup>14</sup> [http://www.nzherald.co.nz/nz/news/article.cfm?c\\_id=1&objectid=158537](http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=158537)

macron diacritic was not readily available. In the introduction to his Māori language learning text 'Let's Learn Maaori', Biggs writes:

*Maori, like all Polynesian languages has phonemically distinctive vowel length, and a great many words are distinguished solely by pronouncing a given vowel as short or long. The conventional orthography, devised by English-speaking missionaries, failed to take this into account. Long vowels were not distinguished from short vowels, and reading involved a good deal of guesswork. It is now generally recognised that it is essential to mark vowel length by some method if such meanings as 'parrot', 'red-hot' and 'clothing' (all written kaka in the conventional orthography) are to be distinguished...The doubling of the vowel means simply that it is lengthened. No rearticulation of the vowel is indicated.*<sup>15</sup>

With regard to Bruce's passion for the double vowel convention, Ray Harlow writes:

*"On practical as well as theoretical grounds, Bruce advocated writing a long vowel as a double vowel (as in Maaori), and he and his immediate colleagues followed this practice in their publications and teaching. Nothing stirs up the public more than an attempt to reform spelling. A nation-wide controversy erupted in the late 1950s and went on for years. There were public debates; friends fell out; the same book would be printed in rival editions by the opposing camps, one with double vowels, one without. Under sustained heavy fire Bruce stuck to his guns, and eventually won tolerance of the double vowel orthography and, more importantly, general acceptance among teachers and scholars of Maori of the principle that long vowels should be orthographically marked, either by macron or doubling."*<sup>16</sup>

### **Robert Te Kotahi Mahuta (1939-2001) MA**

Te Kotahi was a student at The University of Auckland during the late 1960s where he studied under Professor Bruce Biggs. Te Kotahi completed a Master of Arts in 1974 with a thesis entitled *Whaikoorero: A Study of Formal Maori Speech* that was written in English and contained Māori words which Te Kotahi underlined and employed the double vowel convention to indicate lengthened vowel sounds. (e.g. *kaumaatua*, *whaikoorero*).

In 1987, Te Kotahi lodged a treaty claim to seek redress for the confiscation of thousands of hectares of Māori land within Waikato-Tainui. This culminated in enactment of the *Waikato Raupatu Claims Settlement Act 1995*. The preamble of this act includes the double vowel orthography.

Te Kotahi became the Chair of the Centre for Maaori Studies and Research, initially based at the University of Waikato before relocating to Hopuhopu. The Centre produced many reports, articles and research publications, employing the double vowel convention.

An Introductory note in one of the Centre's publications telling the story of Mite Kukutai, as part of the *Nga Kuia o Tainui* research project, highlighted the following policy with regard to the double vowel convention:

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<sup>15</sup> Biggs, Bruce (1969) *Let's Learn Maori*. Reed, Wellington. p15

<sup>16</sup> Harlow, Ray (2007) *Maori: A Linguistic Introduction*. (Cambridge University Press) p21

*"HE PAANUI WHAKARITE*

*Na Te Puna Rangahau teenei paanui i aata whakarite hei whakaatu i te whakatau a Te Puna Rangahau mo te tikanga o te too o te oro puare, kia mau mahara mai ra ko taana kaupapa ko te tuhi huarua mo te oro puare roa. He whakaaro tapatahi teenei kia whaimanawa ai ki te whakaahua tika i nga kupu o te reo Maaori."<sup>17</sup>*

Also in the inside cover of this publication, readers will find the following Editorial Note:

*"Vowel length in written Maaori can be expressed in several ways. The first historical attempts to develop a written form of Maaori did not note vowel length. Later, vowel length was marked by one of two methods, either doubling the written vowel or using the macron.*

*As a matter of policy the Centre of Maaori Studies and Research has adopted the doubling of the written vowel to indicate vowel length. This policy is followed throughout in order to encourage the correct pronunciation of Maaori terms."*

**Ngahinaturae Te Uira** (Te Arikinui, Te Atairangikaahu speech writer) Ngāti Mahuta

Ngahinaturae penned many of Te Arikinui's letters and speeches during the reign of Te Arikinui Te Atairangikaahu and was responsible for the translation of historical information included in the Raupatu Settlement legislation. Ngahinaturae often used the double vowel convention in her translations and writing and in some cases didn't mark the lengthened vowel at all.

**Lady Raiha Mahuta** (Treaty Claim Co-negotiator)

Lady Raiha continued the work of her husband, Sir Robert Te Kotahi Mahuta, seeing the Waikato River Settlement Deed through to its signing in 2008. Lady Raiha was an advocate of the double vowel orthography and moved a motion in her role on the Tekau maa rua executive (WRTCL) to effect the consistent use of that convention in the organisation's reports.<sup>18</sup>

**Tukoroirangi Morgan** (Treaty Claim Co-negotiator)

Tuku, alongside Lady Raiha, co-negotiated the Waikato River Settlement Deed, seeing it through to enactment in 2010. Documents compiled under the direction of Lady Raiha and Tuku followed the double vowel convention.

**Rahui Papa** (Te Toki a te Kiingi)

Rahui serves Kiingi Tuheitia as Te Toki a Te Kiingi - speaker for the King at various formal events and throughout the country. When writing in Māori, Rahui prefers the double vowel

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<sup>17</sup> Centre for Maaori Studies and Research (n.d) *Te Taniwha o Waikato: Mite Kukutai*. (University of Waikato, Hamilton), inside cover

<sup>18</sup> Minutes of Waikato Raupatu Trustee Company Ltd (Tekaumaarua), September 2005

convention, except for personal names, where he prefers no marker of the long vowel sound, in keeping with the practice of his elders in their manuscripts and journals.

**Brad Totorewa** (Chairman of Ngaa Marae Toopuu)

Brad is the Chairperson of Ngaa Marae Toopuu. Brad provided the translation of Kiingi Tuheitia's message that was included in the Waikato-Tainui Annual Report in 2017. Brad personally prefers the use of macrons, however he cautions that macrons can render words confusing or '*tikanga kore*' and believes that double vowels can provide more insight into the '*tātai whakaheke*' or origin of a word.<sup>19</sup>

**Waikato-Tainui Reo Advisory Group** - Rahui Papa, Dr Tom Roa, Hinekahukura Te Kanawa, Pānia Papa, Leon Blake, Hariru Roa, Rangimārie Tahana, Rodney Whanga, Ngaringi Katipa.

This group was convened in 2016 by Waikato-Tainui to oversee the implementation of the tribe's language strategy - *Tikanga Ora Reo Ora* and provide guidance on the strategy's goal to see at least 80% of the tribe fluent in te reo Māori by 2050. In terms of written conventions, 5 of the 9 members of the group prefer the macron convention and 4 of the group prefer the double vowel convention. All members of the group agree that whichever convention is used, consistency and accuracy are primary considerations.

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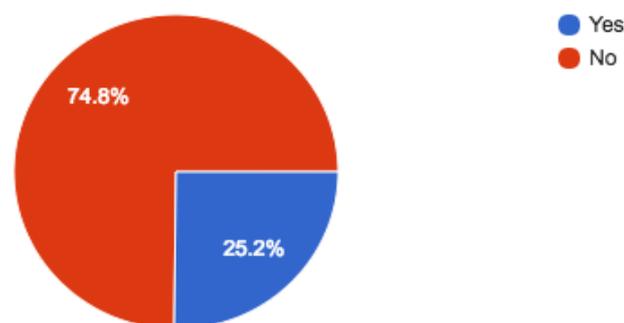
<sup>19</sup> Personal communication with Brad Totorewa, February 2018

### 1.3 Waikato-Tainui Written Conventions Survey responses

A short survey of Waikato-Tainui staff, scholars, reo programme participants and descendants received **139 responses**. The respondents work in a wide array of occupations including Kaiako/Teacher (33%), Radio Presenter, Mental Health Clinician, Beneficiary, Home-maker, Tumuaki, Communications, Student, Manager, Advisor, Consultant, Youth Coordinator, Language Revitaliser, Professional Learning Development Provider, Public Servant, Environmentalist, Entertainer, Administrator, Retired, Kaumātua, Marae Volunteer, Farmer/Researcher, Weaver. 95.7% of respondents write using te reo Māori. A summary of their responses regarding their preferred convention when writing and reading te reo Māori is given below.

#### Is your name pronounced with a long vowel sound? (e.g. Maarama / Mārama)

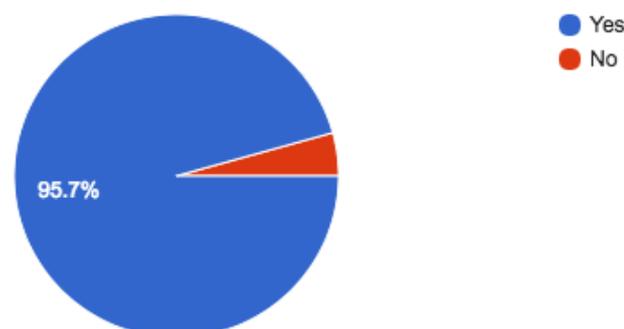
139 responses



Of the 35 respondents whose name is pronounced with a long vowel sound, 51% said they mark the lengthened vowel when writing their name - with either a macron or double vowel. 49% said they do not mark the lengthened vowel.

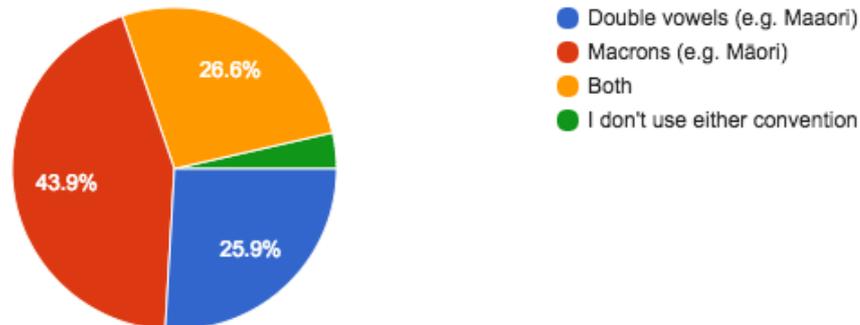
#### Do you write using te reo Māori?

139 responses



## When writing in Māori, which convention do you prefer?

139 responses

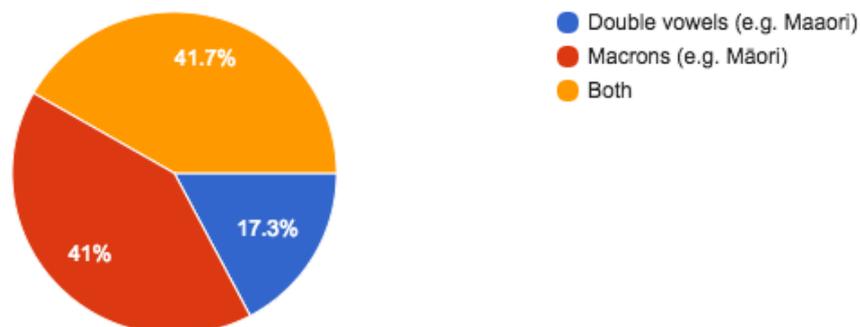


For the majority (43.9%), who prefer to use **macrons**, reasons in order of popularity included that it's shorter and easier to read and/or write, learnt that way, for consistency with the national standard, personal preference, habit, used to it, looks better, pragmatic, faster, cleaner, technology, convenience and because Pei Te Hurinui used macrons.

For those who prefer to use **double vowels** (25.9%), reasons in order of popularity included that it's the Waikato way, preference, easier to use and pronounce, habit, tradition, organisational requirement, better for data entry, looks better and helps with spelling.

## When reading Māori, which convention do you prefer?

139 responses



For those who preferred **macrons** when reading text (41%), reasons in order of popularity included that it's easier to read, cleaner, learned that way, used to it, clearer, looks better, shorter, helpful for learning, consistent with national standard, organisational norm, technology and personal preference.

For those who preferred **double vowels** when reading text (17.3%), reasons in order of popularity included that it's a tribal norm, it's correct, used to it, helpful for learning, easier, traditional, easier to understand and encourages better pronunciation.

## 1.4 Written Conventions Policy in Waikato-Tainui

The following is an excerpt from the WRTCL (Tekau-maa-rua) meeting held on 30 September 2005 in relation to the Annual Report:

Tom (Roa) queried the use of macron or double vowel and consistency in our organisation.

Hemi (Rau) : Whatever we use needs to be consistent and am comfortable to go with whatever the Board decides.

Raiha (Mahuta) : Historically we used double vowels for the old people.

Te Aoepi : Bruce Biggs used the double vowel and said Waikato this is your language.

Tom disagreed, that the Taura Whiri convention is the macron and is used country wide and internationally, also Bruce Biggs was not a native speaker and recognised the emphasis of a vowel in a word with the use of macrons. Pei Te Hurinui also writes with the macron to emphasise the letter rather than a doubling of the vowel.

**RESOLVED : (Lady Mahuta / K Porima)**

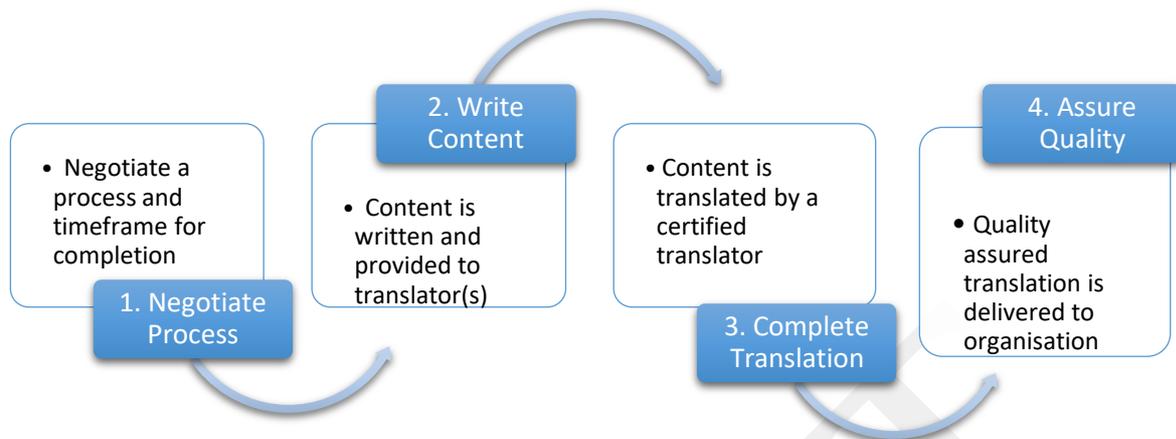
**THAT the double vowel be used for all Maaori written language within the organisation for consistency.**

CARRIED on the voices

AGAINST : (T Roa)

DRAFT

## 2.0 Recommended Translation Process



### Step 1: Negotiate Process

- Working back from the due date of the translation, negotiate a reasonable process and timeframe for translation to be completed. Include in these negotiations an effective version control method.
- Negotiate a rate per word for the base translation based on industry standards and an hourly rate to cover quality assurance and amendments that are made after translation has begun.
- Try to avoid changing content after the translation work has begun as this can be time consuming and confuse version control.
- If changes are necessary after translation has begun, ensure that any added text is highlighted and ~~striketrough~~ any deleted text.
- If a document contains text that is not for translation, ensure that text is highlighted in a colour other than the colour chosen to highlight added text.

### Step 2: Write Content

- Provide translator(s) with the text to be translated in a format that is easily manipulated (e.g. WORD rather than PDF).
- Provide translator(s) with a list of personal names included in the text that have been confirmed by the subject in terms of their preferred orthographic convention. (e.g. macron, no macron, double vowel)
- Where direct quotes form part of the content for translation, and a translation of this information is requested, consider either:
  - using one formatting style for the source text (e.g. normal font) and another formatting style for the translated text (e.g. *italics*); or
  - inserting a clause at the beginning of the translated document to explain that all direct quotes are translations of the source text.
- Carefully consider the treatment of puns in content for translation, as this type of language is not readily transferable.

### **Step 3: Complete Translation**

- Ensure all translations undergo a quality assurance process - either arranged directly by the translator and included in remuneration rates or arranged by Waikato-Tainui.
- Te Taura Whiri i Te Reo Māori manages a list of certified translators and interpreters who have passed appropriate examinations. It is recommended that Waikato-Tainui employ the services of certified translators, who whakapapa to one of the 33 hapū registered with Waikato-Tainui in the first instance to encourage certification amongst its tribal members and ensure quality translations are provided.

### **Step 4: Assure Quality**

- All translations should undergo a quality assurance process to check:
  - the translation accurately reflects the essence of the source language
  - written conventions align with the organisation's requests
  - there is consistency in the convention throughout the translation
  - te reo o Waikato-Tainui is reflected in the translation
- Ample time should be provided to assure the quality of a translation.

DRAFT

### 3.0 Recommendations

1.0 Based on responses from 139 respondents, the use of macrons, double vowels or no convention to mark lengthened vowels in **personal names** when writing te reo Māori is a matter of personal preference. This is also evident in the personal preferences of members of the Reo Advisory Group regarding the marking of lengthened vowels in their names. Some use macrons and some prefer no marker to indicate the lengthened 'ā/aa' sound in their names. For this reason, it is recommended that writers check with people whose personal names will be included in their reports, articles and text as to their preference in terms of how their name is written. This includes the names of organisations (e.g. Te Whare Wānanga o Waikato, Te Ataarangi).

2.0 Seek formal confirmation from the Office of the King regarding the orthographic convention to use when the King's name is written in documents produced by Waikato-Tainui:

Confirmed convention:	
Confirmed by:	
Date confirmed:	

3.0 Given the widespread visibility of the double vowel convention in signage and road signs at the Te Awa shopping mall in Hamilton and other prominent signage, as well as the 2005 policy set by the organisation to use the **double vowel convention** for consistency, it is recommended that Waikato-Tainui continue to follow the double vowel convention in its official documents, including Annual Reports, Te Hookioi publication, website content, press releases and programme resources, with a higher degree of consistency. However, where space requires an economy of letters, the next preferred orthographic convention is the consistent use of macrons. The mixed use of double vowels and macrons in the same document is not recommended.

4.0 Due to the fact that the two most commonly used online dictionaries - *Wakareo* and *Māori Dictionary* do not recognise the double vowel orthography when searching words, it is recommended that all Waikato-Tainui Māori language programme resources include an explanation of how to search digital and printed dictionaries for words spelt with double vowels.

5.0 Compile a prioritised list of certified translators registered with Te Taura Whiri i Te Reo Māori and their contact details who are also tribal members registered with Waikato-Tainui.

6.0 Undertake research into the history of the names of the marae and hapū represented by Waikato-Tainui to determine the correct spelling that reflects the correct pronunciation - especially with regard to names of tūpuna. Incorporate this information into an educational tribal resource for dissemination to schools (particularly Kawenata schools), marae and libraries in centres where Waikato-Tainui tribal members are located, as well as via the tribal website.

## Schedule 1 - Ngaa hapuu e 33 kei raro i te maru o Waikato-Tainui

### Ngaa hapuu i te reehita o Waikato-Tainui:

	Ngaati Aamaru	Ngāti Āmaru
	Ngaati Apakura	Ngāti Apakura
	Ngaati Hauaa	Ngāti Hauā
	Ngaati Hikairo	Ngāti Hikairo
	Ngaati Hine	Ngāti Hine
	Ngaati Koheriki	Ngāti Koheriki
	Ngaati Korokii	Ngāti Korokī
	Ngaati Kuiaarangi	Ngāti Kuiaarangi
	Ngaati Maahanga	Ngāti Māhanga
	Ngaati Mahuta	Ngāti Mahuta
	Ngaati Makirangi	Ngāti Makirangi
	Ngaati Naho	Ngāti Naho
	Ngaati Ngutu	Ngāti Ngutu
	Ngaati Paretauaa	Ngāti Paretauā
	Ngaati Paretেকawa	Ngāti Paretেকawa
	Ngaati Pou	Ngāti Pou
	Ngaati Puhiaawe	Ngāti Puhiaawe
	Ngaati Raukawa ki Panehaakua	Ngāti Raukawa ki Panehākua
	Ngaati Ruru	Ngāti Ruru
	Ngaati Tahinga	Ngāti Tahinga
	Ngaati Tai	Ngāti Tai
	Ngaati Tamainupoo	Ngāti Tamainupō
	Ngaati Tamaoho	Ngāti Tamaoho
	Ngaati Taratikitiki	Ngāti Taratikitiki
	Ngaati Te Ata	Ngāti Te Ata
	Ngaati Te Wehi	Ngāti Te Wehi
	Ngaati Tiipaa	Ngāti Tīpā
	Ngaati Wairere	Ngāti Wairere
	Ngaati Werokoko	Ngāti Werokoko
	Ngaati Whaawhaakia	Ngāti Whāwhākia
	Ngaai Tai	Ngāi Tai
	Tainui	Tainui
	Te Aakitai	Te Ākitai

## Schedule 2 - Ngaa marae e 68 kei raro i te maru o Waikato-Tainui

### Ngaa marae i te reehita o Waikato-Tainui:

- |                     |                               |                        |
|---------------------|-------------------------------|------------------------|
| 1. Aaruka           | 31. Raakaunui                 | 58. Tuurangawaewae     |
| 2. Aotearoa         | 32. Raungaiti                 | 59. Umupuia            |
| 3. Hiiona           | 33. Reretewhioi <sup>20</sup> | 60. Waahi              |
| 4. Horahora         | 34. Rukumoana                 | 61. Waikare            |
| 5. Hukanui          | 35. Tahunakaitoto             | 62. Weraroa            |
| 6. Kahotea          | 36. Taniwha                   | (Waikaretuu)           |
| 7. Kai a te Mata    | 37. Tauhei                    | 63. Waikeri (Tangirau) |
| 8. Kaitumutumu      | 38. Taupiri                   | 64. Waimakariri        |
| 9. Makaurau         | 39. Tauranganui               | 65. Waingaro           |
| (Ihumaatao)         | 40. Te Aakau                  | 66. Waipapa            |
| 10. Maketuu         | 41. Te Awamaarahi             | 67. Waitii             |
| 11. Mangatangi      | 42. Te Hoe o Tainui           | 68. Whaataapaka        |
| 12. Mangatoatoa     | 43. Te Iti o Hauaa            |                        |
| 13. Matahuru        | 44. Te Kaharoa                |                        |
| 14. Maungatautari   | (Aramiro)                     |                        |
| 15. Maurea          | 45. Te Kauri                  |                        |
| 16. Mookai Kaainga  | 46. Te Koopua                 |                        |
| 17. Mootakotako     | 47. Te Kooraha                |                        |
| 18. Ngaa Hau e Whaa | 48. Te Kotahitanga            |                        |
| 19. Ngaatira        | 49. Te Oohaakii               |                        |
| 20. Ngaa Tai e Rua  | 50. Te Papa-o-Rotu            |                        |
| 21. Okarea          | 51. Te Papatapu               |                        |
| 22. Oomaero         | 52. Te Poho o Tanikena        |                        |
| 23. Ookapu          | (Opuatia)                     |                        |
| 24. Ooraeroa        | 53. Te Puea                   |                        |
| 25. Oowairaka       | 54. Te Taumata                |                        |
| 26. Poihaakena      | 55. Te Tihi o Moerangi        |                        |
| 27. Poohara         | (Makomako)                    |                        |
| 28. Pukerewa        | 56. Te Tokanga-nui-a-         |                        |
| 29. Puukaaki        | Noho                          |                        |
| 30. Puurekireki     | 57. Tikirahi                  |                        |

<sup>20</sup> There is ambiguity around the correct spelling of this name - 'Rereteewhioi' vs 'Reretewhioi'. More research is required in order to determine the meaning of the name and how that meaning is reflected in the spelling.