TE REO

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When corresponding with officers of the MIG always quote your NZSG Membership Number and include a LARGE Stamped Self-Addressed Envelope [SSAE] with your letter if a reply is anticipated.
Material in *TE REO* may not always reflect the views of the NZSG, MIG, their Editors and/or Office Bearers.

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Please have all material for the next newsletter [August/Akuhata 2003] to the MIG Secretary before the 25th July 2003
TE REO

IMPORTANT NOTICES
PLEASE READ:

CONVENOR’S CORNER

Kia Ora members

I hope you are all coming to Conference as we have a great line-up to help with your research. Auckland City Library’s Family Heritage Centre and Auckland Museum Library will be represented and both these repositories have a lot of Maori resources. Our Maori Interest group will be there, as well as most of the other Interest Groups of the Society. The speakers, 32 of them, have a great range of topics, and, as most of us are pursuing several lines at once, you can learn more about where to go next. See you there!

The Annual General Meeting will be held at Conference and we need you to attend to show your support for what we are trying to do. Your input is always welcome, so, if you are not able to attend, please forward anything of interest to Brenda. I would like to publicly thank Brenda, for being such an excellent Secretary, Bruce & Harete for the awesome newsletter they have been publishing, and all you members as well, without whom we would have no Maori Interest Group. Thank you all.

Colleen PETRICEVICH
Convenor May 2003

MIG ARCHIVIST

A position has been created for a Maori Interest Group Archivist.

- If any member is interested in standing as the inaugural MIG Archivist, can you please advise Brenda of your intentions immediately—Nominations will also be called from the floor at the MIG AGM.

Once the Archives have been brought up-to-date there will not be too much work involved—liaise with the Secretary/Treasurer, the newsletter Editor and also both past and present MIG members to obtain copies of any material of historical interest to our group. The idea is to create and house a specific record of events, people and dates of importance directly related to the MIG. We have already secured copies of all of the MIG newsletters to-date and both Brenda and Colleen also have some photos from past MIG events to donate.

- If any members have any material of historic value relating to the MIG can you please send copies to Brenda. Copies of photos from any MIG event are particularly sought after.

- Can all past MIG Office Bearers also provide us with a photograph of themselves, including details of the positions held and term of office.

New Generic E-mail Addresses For All Services, Branches And Special Interest Groups

We now have generic E-mail addresses for all NZSG officers. The advantage of this is that when officers change, members’ messages will always reach the right person. Therefore the new MIG E-mail address is as follows - any messages sent there will automatically be re-directed to me.

MaoriSIG@genealogy.org.nz

All members are asked to now use this new E-mail address to contact Brenda.
Panui:
Maori Research Weekend
2nd and 3rd August 2003.

10am: Karakia – Welcome
10.15am: Twenty One Years of Resources – Guest Speaker
10.45am: Combined Morning Tea - Genealogy members and weekend participants
11.30am: Displays and Research open
  - Waitara Community Development Trust –
    28 Queen Street, Waitara – Waitara Photographs / Progress of Waitara
  - Waitara Public Relations & Information Service Inc. – 39 Queen Street, Waitara – Owae – Marukorihi Photographic Display – Information of Local Identities
  - Waitara Genealogy Branch NZSG & Waitara History Project Group – 33 Queen Street, Waitara – Research facilities

The emphasis will be on Tangata Whenua – with input from local Kaumatua

1pm: Lunch provided at Waitara Public Relations & Information Service Inc.
1.30am: Research and displays continue at the three venues
5.30am: Rooms close
6pm: Services and Citizens Club for drinks and get together
6.30pm: Dinner at Services and Citizens Club, Queen Street, Waitara

Sunday Morning:
10am: Karakia
Research facilities and Displays
Continuous tea/ coffee/ milo available

12.30pm: Lunch at Waitara Public Relations & Information Service Inc.
1pm: Research facilities and Displays
3pm: Poroporoaki.

Enrolment Fee: ................................................. $10.00
Saturday Dinner: ................................................. $20.00

Accommodation: ................................................Home Stays/ Motels/ Billets

RSVP: 20 June 2003 to:
R. C. Sharman – Waitara History Project Group
33 Queen Street, Waitara
A FEW WORDS FROM
BRUCE:

Kia Ora,

This issue of Te Reo is a little earlier than usual due to both the NZSG and MIG AGM’s next month and Brenda has a lot to deal with in her dual roles as secretary.

MIG Nomination & Voting Forms were included in the previous newsletter, please have your completed forms to Brenda no later than Monday 26th May 2003. It has also been decided to establish a MIG Archives, the idea being to ensure specific dates, events and individuals are purposely recorded before this information is lost. If any member is interested in becoming the MIG Archivist, can you please let Brenda know before the AGM on the 2nd June—Also if any members have items they think would be appropriate for the Archives, can you also contact Brenda.

As reported in the last issue, our Convenor is standing down at the AGM, so we hope other members have been giving the situation some serious thought about standing for this position.

MIG Research Officer Heather WEBBER has kindly allowed us to reproduce her paper as presented at the 1994 Conference (see page 7), which raises valid points even for today’s researcher. Following on with this theme of sensitivity in researching our Whakapapa, Harete has also supplied a Fact Sheet on Maori Electronic Information Issues which I have transcribed on page 16. I have also been sent an interesting website for the Translation of Maori-English Words (page 11), the site includes a particularly interesting feature of allowing the user to actually hear the word being pronounced as an audio file—I understand that this site may have been mentioned in the NZ media elsewhere so for those members who are unaware of the site I hope you will find it an interesting addition to your bookmarks.

Jim BAKER of Gisborne has kindly sent research information in to Brenda previously (Te Reo Pepuere p7) which also included a Map showing the disposition of Maori Tribes at the end of the 18th Century—I have included this map in the centre of this issue of the newsletter, unfortunately some quality has been lost during copying due to the low resolution of the original map which is regretted—I hope you still find the map useful.

Finally, for those attending the NZSG Conference, we hope you have an enjoyable and productive few days away next month and the MIG Executive also look forward to meeting you all at the MIG AGM—the most important aspect of which is to elect a new Convenor as well as the other MIG Executive positions and to also ratify the new position of the MIG Archivist.

Good luck with your research.
Haere ra

Bruce MATHERS.
May 2003

Te Reo is proudly supported by
RC YACHTS Brisbane Australia
www.rcyachts.net

When contacting officers of the
MAORI INTEREST GROUP
Always
QUOTE YOUR NZSG MEMBERSHIP NUMBER

MIG AGM 2nd June 2003

Where possible, please supply all source and/or reference details with any material submitted for inclusion in Te Reo for the benefit of our members.
When The Time Is Right!
Researching Maori Whakapapa Using Traditional Methods

A paper presented by Heather WEBBER at the NZSG Conference—Hamilton 1994
Reprinted with kind permission from Heather

In the past there have been many useful books published concerning iwi (tribal) histories, (Mitchell 1944, Kelly 1949, Robertson 1949, Grace 1959, Stafford 1967) and to compliment these books a selection of articles have been written to assist family historians locate their whakapapa (Maori genealogy) in non-traditional sources. (McDougall 1976, Herlihy 1985, Mossong 1986).

Also to meet the demand that has now sprung up for whakapapa assistance, libraries and archives offices throughout New Zealand are producing whakapapa guides to their holdings; (Alexander Turnbull Library, Hamilton Public Library, National Archives Auckland Office and National Archives Wellington Office) so with the volume of written material now available I was somewhat surprised when I was asked to write this paper on Maori whakapapa.

Having agreed to do so, the path, which I should take, was now unclear. Sharing my dilemma with my Ngati Kahungunu husband I said, “How do you know when you’re ready to receive the awesome responsibility of caring for and looking after your family’s whakapapa?” He said “You don’t, but the kaumatua know and will share it with you ‘when the time is right!’ ”. I considered his reply carefully for several weeks and decided to write this paper on a family historians responsibility to iwi, hapu and Whanau when collecting whakapapa from traditional sources.

Part of the higher education in Maori society was instruction given to young men (who either showed a special interest or whose birth required it) in the complexities of iwi whakapapa. Marriage connections were taught carefully and over a long apprenticeship so that they could be referred to with proper etiquette on future meetings with other iwi (Buck 1966 p 361).

This knowledge of ancestors was handed down from generation to generation by word of mouth so it would endure, however, with the coming of the Pakeha and the dispersment of Maori from their iwi area, many caretakers of whakapapa wrote it down in a book to make it more readily accessible to succeeding generations (Buck 1966 p 408). Interference with this transmission of knowledge usually resulted in punishment – mutilation, banishment, public humiliation, sickness and death (Buck 1966 p 408, Manatu Maori, 1991).

Whakapapa was also used to establish rights of inheritance, “with primogeniture in the male line as the deciding factor in succession to chiefly rank, with many iwi whakapapa recording descent from the leaders of the crews of the waka that first arrived in New Zealand.” (Buck ibid p 343 & Smith 1986 p 4).

Traditionally Maori whanaungatanga (kinship ties) were central to a Maori person’s well being and were ‘based on ancestral, historical, traditional and spiritual ties’. (Pere, 1991 p 26). The knowledge of whakapapa was important in establishing individual relationships and rights and in asserting influence or credibility.

“On an iwi level whakapapa was used to maintain more political relationships, to assert dominance, to sort out allegiances and to remember significant past events. Whakapapa is regarded as a taonga given only to those who had demonstrated a gift or skill in the genealogical area and who had shown a readiness to receive and respect such knowledge. I was important that when given whakapapa knowledge the tauira (learner) got it right and used it for the good of the Whanau. To make mistakes and misuse it would take away mana from the whole Whanau and would certainly reduce a student’s chances of gaining more.” (Smith 1986 p 6).

As very little has been written about the responsibilities of the researcher or family historian when seeking out and using traditional whakapapa, I want to explore some ethical issues that have been of concern to Maori. Because the research you will be carrying out must be done on some Maori terms, then I hope that what follows will be useful and give you some understanding of where you might be heading, as Maori people have since the earliest contact with Pakeha people, demonstrated a reluctance about being observed and researched on Pakeha terms, this is often demonstrated in their reluctance to hand on whakapapa knowledge. (Smith 1986 p 2).

My comments come from my own experience as a Pakeha person, with a Maori husband and children, who has been actively engaged in whakapapa for the last

(Continued on page 8)
twenty-three years, with the blessing of my husband’s family.

I am addressing my remarks specifically to the family historians present who are either Maori by birth and who have been raised in a Pakeha environment, or those of you who are Pakeha with Maori children.

There are problems that must be faced with cross-cultural research. Pakeha perception in research is about satisfying the need to know, and we as Pakeha, sometimes assume that it is okay to satisfy this need without due cultural consideration. (Smith 1986 p 3). Evelyn Stokes refers to this as the ‘divine right’ that Pakeha researchers believe they possess, the right to investigate whatever topic he or she chooses without this consideration. (Stokes 1985 p 6).

We must also accept that Pakeha family historians carry out a different research methodology to that of Maori whakapapa caretakers. Pakeha like information to be compartmentalized and place a great store on the written word, that is, if the information is printed it must be true, and that there must be only one right family history, even though Pakeha’s realize that different family members have another perspective of the way it was for them, so of course the telling will be different depending on which family is relating the story at the time.

Because the Maori attitude to knowledge is a historic one with the past as part of the present, incorporating a continuing theme of stewardship of knowledge and resources including land inherited from ancestors, which is expected to be passed on to succeeding generations. What, at first, appears to be a “contradiction of whakapapa between two geographically separate sections of the same waka (canoe), it is important to realize that different descent groups have their own version of their history, and more significantly interpretation of Maori data must be perceived in Maori terms, not force into preconceived Pakeha methodologies or systems of categorizing knowledge.” (Stokes 1985 p 8 & Royal 1992 p 26).

There are cross-cultural problems in communication, whereby it is quite appropriate in the Pakeha culture to contact a relation by letter and to ask for the required genealogical information. However this method of communication is totally inappropriate for Maori. For something so important as whakapapa to be shared, it must be done in person and often after repeated visits.

The questions then, that you must ask yourself before an approach to the caretaker of whakapapa in your Whanau (family) is made, are:

1. For what purpose do I want whakapapa information?
2. Do I understand enough te reo Maori (Maori Language) that if whakapapa is shared with me will I get the pronunciation and spelling of names correct?
3. Do I understand enough tikanga Maori (Maori protocol) so that I will not unintentionally offend my host?
4. Do I have something to share?
5. If whakapapa is shared with me will it be used for the good of the Whanau?
6. To whom will I be accountable?
7. Once given this gift of knowledge what responsibility will then be mine to look after and retain the whakapapa of my family for future generations?
8. Am I ready to take on the responsibility that comes with the sharing of Whakapapa?
9. Can I accept that if the information I seek is not given to me, that the time might not be right for me to have it?

Because Maori learning is holistic, the family historian cannot separate te reo Maori, or tikanga Maori from whakapapa so the family historian must be prepared to spend time learning in each area, so if information is shared it will be able to be understood. “Intellectual stamina and prodigious memory were essential qualifications for a highly learned human being in Maori Society,” (Manatu Maori p 8) so if you develop these qualities you may have them recognized in an appropriate fashion.

When you visit your kaumatua or kuia, go with a specific aim or objective which will be directed at contributing to your whanau’s knowledge; put family members in touch with each other, organize a family reunion, extend the family tree, and provide photographs to members who may not have them.

A caution for family historians using published sources: as some written historical traditions have been deliberately flawed by tipuna Maori (Maori ancestors) who invented facts to satisfy the ‘insatiable curiosity’ of Pakeha anthropologists, and because whakapapa was so important, “they were wary lest the book fall into the wrong hands, so they altered it deliberately.” (Royal 1992 p 30).

To illustrate how I knew the time was right I would like to share a personal experience with you. It occurred back...
in 1970 whilst visiting my husband’s family on the Mahia Peninsular. Our visit, that day, began as a purely social one. We were sharing family events that had occurred in the preceding year, then quite unexpectedly Uncle stood up and announced: “I have something I want to give you.” Without another word he left the room and came back a short time later with a worn notebook. He delivered this book into my hands and his instructions were “I want you to copy the whakapapa tables from this book and keep them safe.” Somewhat surprised, as this Uncle had four adult children at the time, three sons and a daughter, whom I felt should have assumed this responsibility, I was a Pakeha niece-in-law who had, at that time, a basic working knowledge of whakapapa. However I obediently did as I was instructed and completed the task two hours later.

I duly took this whakapapa back to Wellington. A year later this Uncle passed away and for the next twenty-three years the treasured whakapapa tables were occasionally looked at, then replaced in a box.

It was May 1993 when I received a phone call from Uncle’s eldest son’s wife. She had been working on whakapapa trying to piece together her husband’s family for a special spiritual purpose. They could not find Uncle’s whakapapa book and she remembered being told many years before that I had been given a copy of the whakapapa tables. Did I still have them and would I give them to her?

I felt good and knew the time was right for this family to have their whakapapa returned. I received an inner confirmation, which is only explainable to those that understand the meaning of wairua that this was what our Uncle had foreseen many years before.

In conclusion, I hope from this brief outline of what was deemed acceptable to Maori regarding the transmission of whakapapa knowledge and the importance that is attached to it, that when you, as a family historian, make your first approach to the caretaker of your family records, do not expect that the caretaker will give you open access to the whakapapa they hold. As this knowledge could only be gained by being given it and because specialized knowledge contributed to a person’s mana, it was, and still is, unlikely that a more learned kaumatua would give away too much at once. (Smith 1986 p 7).

Time, patience, spiritual understanding, the purpose for which you wish to use whakapapa, will all have an influence on whether any is given to you.

I would like to leave you with a whakatauki (saying), which places emphasis on the valuable contribution that you may make in seeking after whakapapa.

No reira kiaora koutou kotoa
He aha te mea nui, he aha te taonga o nga iwi?
He tangata, he tangata, he tangata.

What is the most important thing in the heritage of the tribes?
It is people, people, people.

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National Archives of New Zealand Auckland Office (M Stevens) Typescript Leaflet 7 Location Guide to Maori Schools, 1879-1969 – from Auckland Regional Office. (Continued on page 10)


Roberton, JBW. The Tribes of the Te Awamutu District in Bulletin No. 1 Te Awamutu Historical Society, 1949.


Stafford, Donald M. Te Arawa: A History of the Arawa People, Reed 1967;


Heather J. WEBBER 1994

Heather is currently Director of the Genealogical Research Institute of New Zealand (GRINZ) and is a professional genealogist. She has been teaching New Zealand, English and Irish genealogy for more than ten years. She is Librarian at the Upper Hutt Family History Centre, and is also a member of the AGRA, AAGRA, and APG.

Also an immediate past President of the NZSG June 1997 to June 2002. BM

MIG member Peter ALLEN from Hamilton has kindly supplied us with five very interesting short tales; they are being printed in several issues of Te Reo as part of a series which started with Tale Number One in the Noema 2002 issue. Thank you Peter for your continued support of the newsletter, which is genuinely appreciated. BM

A TALE OF FIVE CAMPAIGNS
PART THREE:

The ‘Lame Seagull’ Campaign 1865

The Cause:
Immediately after the New Year of 1865 Sir George Grey ordered a reluctant Lt. Gen. Cameron to take possession of the Waitotara Block which had been purchased by the government, Grey’s underlying motive was to punish the two south Taranaki iwi, the Ngati Ruanui and Nga Rauru, which had long been a thorn in the side of the government. The relationship between Grey and Cameron (who didn’t share his views) became increasingly acrimonious.

The War:
5th January 1865 Grey orders Cameron to commence the Wanganui Campaign. 24th January 1865 Maori surprise the British camp at Nukumaru. 4th February 1865 Cameron reaches the Waingorgoro River. 15th & 16th March 1865 the villages of Te Ngaio and Kakaramea are captured and burnt. 29th April 1865 Cameron leaves Patea for Auckland to confer with Grey. April-May 1865 Cameron refuses the Governors request capture Weraroa Pa on the grounds that it is too strong. 21st July 1865 Weraroa Pa abandoned after it is out-flanked by Colonial Troopers under the direct command of the Governor.

The Outcome:
Governor Grey accepts General Cameron’s resignation and on 1st August 1865 Cameron sails from Auckland for England. Governor Grey prepares for a final campaign against the tribes of Taranaki. P3

Source: Weapons and Tactics in the Taranaki Wars by W.L. RAFFELL P3
Members have kindly supplied the following websites for inclusion in the newsletter—many thanks for your continued support and suggestions. Members are also reminded that there are links on the MIG website www.rcyachts.net/maori

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**About the Translator, Database & Links**

Contents: Contacts
Introduction
http://kel.otago.ac.nz/translator/readme.html#Intro
All Māori language queries should be addressed to Mark Laws (maaka@kel.otago.ac.nz)
Background
http://kel.otago.ac.nz/translator/readme.html#Back
These pages are maintained by Michael Watts (mike@kel.otago.ac.nz)
Using the Translator
http://kel.otago.ac.nz/translator/readme.html#Using
The database translator and graphics are maintained by Mark Laws (maaka@kel.otago.ac.nz)
Bilingual Interface
http://kel.otago.ac.nz/translator/readme.html#Biling
Database Development
http://kel.otago.ac.nz/translator/readme.html#DataB
English-Māori Text and Speech
http://kel.otago.ac.nz/translator/readme.html#EMText
Further Information
http://kel.otago.ac.nz/translator/readme.html#More

**Introduction:**

Version 3 of the English and Māori Word Translator was developed to provide a 'single head word' translation from one language to another. The translations from the target language are words listed in order of their search result, there are no grammatical conventions associated with the words or any identifiers to show different meaning or application. Therefore, the translator does not replicate an electronic dictionary or a lexical database, it only provides a simple way to see many of the interpretations associated with both languages.

A feature of this translator can link the searched words to over 500 Māori pronunciations in common use today. These pronunciations can be played along with the translation results or downloaded by the user for further analysis. The English pronunciations are provided using the MBROLA Project and Festival Text to Speech Systems. A Māori TTS system is being developed, and will be available when final testing is complete. To test the Māori prototype, go to KEL’s English-Māori Synthesis test page.

Another feature that this translator has, is a Spelling Checker by International ISpell Version 3.1.20. All English and Māori word entries are checked first, if they are incorrectly spelt, a series of possible spellings are presented for the user to select.

There are a number of papers, datasets and documentation associated with this Translator that can be viewed or downloaded by the user. Go to the Papers, Datasets and Documentation Page at Mark Laws’ web site on KEL.

**Background:**

The Word Translator is a simple relational database system that was developed as part of the Connectionist-Based Intelligent Information Systems Programme, under Objective 2: Speech and Image Processing and Intelligent Human Computer Interaction which supports the project for English and Māori Translation, Speech Recognition and Synthesis. The CBIS programme was funded by the New Zealand Foundation of Research, Science and Technology - Public Good Science Fund UOO-606 and UOO-808.

This database is only a small portion of the overall output of the CBIS programme, it is intended to be used with the English and Māori Speech Recognition and Synthesis applications once they have been developed for release. Because the database as a single application can be useful to users who only require basic head word translations and Māori pronunciations, it was seen as appropriate to release this as a demo version under two separate platforms. The first being generated as a web page on the internet, the other as a relational database system for the Windows (95/NT) environment. If you want to download and test the relational database system please send an email to maaka@kel.otago.ac.nz.

The Department of Information Science at the University of Otago, http://www.otago.ac.nz/home-page.html Dunedin, New Zealand, provided the resources and support to ensure the project was developed under proper research, development and cultural guidelines.

**Using the Translator:**

(Continued on page 14)
South Island tribes
Ngāi Tahu
Ngāti Awa
Ngāti Kora
Ngāti Mamoe
Rangihāne

DISPOSITION OF MAORI TRIBES
About the End of the Eighteenth Century
The Translator Interface was designed to portray both an intuitive translation protocol (similar to most other search engines) and Māori cultural icons based on the greenstone imagery ('pounamu' is a highly valued treasure), this in turn symbolises the high state that is bestowed the Māori language by its people. "He pounamu iti, he taonga" (It is a small, but very precious treasure).

Important to note that only single words in each language can be searched using this Translator, so avoid submitting strings, phrases or words containing spaces. The spell checker will only look at the first word. Words can be entered in either upper or lowercase, with all results displayed in lowercase. It is important to select the correct Translation Button (e.g. Press "Translate English to Māori" when an English word is entered) as the word being searched is only specific to that language. When searching for Māori words, it is also important to use the accented vowel buttons to insert the macron in words that require them. Some prior knowledge of the Māori words is therefore required if the search is to be successful.

The search results are generated on another page showing the word being searched and all the words found. If words that have been found are underlined, then they are linked to a synthesised/digitised speech example which represents the proper pronunciation of that word, most internet browsers should be able to play the word link. The motivation for providing a series of example pronunciations stems from the broad concept that a language should be equally read, spoken and heard, for it to become a living entity. Also, this research will eventually provide other means to represent speech (for both recognition and generation) and therefore sees the speech examples as being the first step towards achieving this goal.

If words are not found, due to not being in the database, (Continued from page 11)
or they have improper accents or use characters such as "-" or "(" or ")" etc, a series of feedback pages are displayed accordingly. Most usually prompt the user to go back to the main page and try another word. If the word is not found then we suggest you try another internet site which may provide better results. The following sites are highly recommended for further searches; 1) Kimikupu Hou Lexical Database at NZCER 2) NGATA English-Māori Dictionary at Learning Media

To read the Māori text with the correct diacritic representations, you must use the correct viewing font. The "Times Māori" Fonts can be downloaded for either the Macintosh or the Windows platform. The Māori fonts provide the special characters with Macrons (over the vowels) that are unique to the written Māori language. Insure to install them into your System/Fonts directory. If they are not installed, the Māori words that use the macron will display their default as an "umlaut" above the character instead of the macron. Warning, some systems and fonts may display the macronised words as other symbols or unrecognisable characters, it is therefore recommended that the "Times New Roman - Western" class of fonts be used.

**Bilingual Interface:**

Following the principles of a true bilingual system, where both languages have equal status, it was appropriate to include the option for the user to switch the interface between the two languages (for instructions, dialogues and comments). The default language is in English, and the button "View the text in Māori" allows the user to read the same pages in Māori. The underlining principle for offering Māori text is to promote the Translator to a wider audience; from beginners right through to the advanced speakers of the language.

Bilingualism is the step towards helping us to communicate with people of different language backgrounds, it therefore provides us with a better understanding of either language, thus enhancing both. Crystal (1992) and Benton (1979).

**Database Development:**

Currently there are 15,300 words in the database - English (7000) and Māori (8300), all are based on traditional text sources, derived because of their high frequency and/or they are the most commonly used within each of their respective languages. This amounts to over 13,500 possible translations between the two languages. Initially the two language word data sets were created using Microsoft Excel. Each English word (totaling 6882 columns) has one or more Māori translations on the same row, there can be up to seven Māori translations (7 columns). This means that there are many duplicated Māori words within the 7 columns. The Excel file was then imported into the Microsoft Access 97 database application with separate tables and queries being generated to meet the requirements for the bilingual translator. The third version of the database has gone through a major upgrade. We have added a further 200 translations (200 EWwords to 350 MWords) which included the most commonly requested words (mis-hits) from users, plus new Māori words derived from specialists based on internet/computer terminology. Completely rebuilding the database relational model to remove all duplicate words which accounted for over 5000 Māori entries, thus speeding up the search, sort and retrieve commands. This web site has become the ‘flagship’ of Mark Laws’ research, as it incorporates the majority of the developed data/language models.

A simple index structure was incorporated to match one word from a language set to corresponding words in the other language set, thus a "one to many" word translation method was achieved.

Open source software was used throughout the development and construction of this site. The web server is Apache, running on a Linux machine. The database is PostgresSQL, and the interface and translation are both powered by php3 scripts.

Other open source software used to facilitate the interface functionality is the MBROLA Speech Synthesis Project, the Festival Text To Speech System and the Spelling Checker by International ISpell.

**English-Māori Text and Speech Query:**

The advantage of using SQL makes the system more functional because the features for queries, updates, and reports allows access to a bilingual dictionary of the two languages, even if they are stored as separate entities. Web Sites which have links to this translator:

We maintain an up-to-date web page that presents all the Translator Web Links http://kel.otago.ac.nz/translator/Links.html that are posted on the internet.

For further information about the above, please contact:

Mark R. Laws - Maaka.
Ph.D Candidate - Tūāpapa Pūtaiao Māori Fellowship.
Knowledge Engineering Laboratory - KEL.
Information Science Dept - Rorohiko Whai Kī Aho-Pūtaiao.
University of Otago - Te Whare Wānanga o Ōtakou.
P.O.Box 56, Dunedin - Otepoti.
New Zealand - Aotearoa.
Phone: 64 3 479-8316
Facsimile: 64 3 479-8311
E-Mail: maaka@kel.otago.ac.nz
A NOTE ON REFERENCES
In mentioning resources that are available through the Internet we give a Uniform Resource Locator (URL). These identify a location on the Internet and can be used with a World Wide Web (www) browser to navigate to the resource.

ISSUES
There are a number of reasons for putting Maori information in electronic form. There are also reasons why Maori information should not be put in electronic form.

REASONS FOR MAKING MAORI INFORMATION AVAILABLE IN ELECTRONIC FORM.
Having information in electronic form makes it more easily accessible (to those with the necessary equipment and network connections). Electronic information can easily be distributed by copying, using magnetic or optical disks or remote access over a network. Decreasing costs of hardware, software and network connections mean that electronic databases may be more economical than print for the distribution of information such as indexes and bibliographies. With the ready availability of database and word processing software, information can be easily created in electronic form.

Electronic information can be searched from specific combinations of keywords, enabling electronic text to be analyzed for the purpose of scholarship (Barlow 1990).

Data relating to land ownership and history may be put into electronic form to facilitate Maori in researching whakapapa and land claims.

Also, information about Maori can be made available to Pakeha and Tāuiwi to increase understanding of Maori culture, promoting biculturalism.

In a world that is increasingly electronic, putting Maori information in electronic form creates a Maori presence on the information superhighway, raising the profile of Maori culture, and demonstrating that IT is compatible with tikanga Maori.

The ease of copying electronic information provides a method of preservation of Maori information, although there are concerns about the longevity of electronic media and issues of compatibility with future hardware and software.

REASONS FOR NOT MAKING MAORI INFORMATION AVAILABLE IN ELECTRONIC FORM.
These advantages do not come without disadvantages, which cause many Maori and those involved with Maori information to have reservations about making Maori information available electronically.

From a Maori cultural perspective, unlimited access to information is not necessarily good. Ease of access may mean that Maori lose control of knowledge. Intellectual property law provides poor protection for electronic resources in general, and in addition does not recognize group ownership by, for example, iwi. Dell (1987 p 100) notes that in the Maori tradition;

“Knowledge is passed only to selected individuals, or in approved ways, contrasting with the European tradition that it should be shared with all those who seek to learn.”

Electronic information, particularly online in the Internet environment has few controls over who may use it and in what manner. For instance, an American tourist scanned portrait images of Maori ancestors from the Auckland City Art Gallery into electronic format and published them on the World Wide Web. This was felt by some Maori to be inappropriate use of ancestor’s images. In the future, Maori may make their feelings known about what they feel to be unethical treatment with electronic information by, for instance, “flaming” the perpetrators on Internet discussion groups and more importantly, providing their own authoritative and culturally sensitive access to appropriate Maori networked information.

An example of the clash between Maori cultural values and the laissez faire attitude to information on the Internet occurred in March 1996. participants in the Nekeneke mailing list (see below) were asked to email protests to the manager of a US tattooing site (http://tattoos.com/moko.thm), which displayed images of Maori heads accompanying an essay on Maori moko. When the author of the essay (a Canadian academic not (Continued on page 17)
associated directly with the tattooing site) was informed by Alastair Smith of the cultural issues involved, the author asked the site manager to remove the images, and this was done (Tovey 1996).

A sensitivity to Maori customs is important, and it is more important that Maori retain control over this aspect of their traditional knowledge. By providing legitimate indigenous access to their traditional information, fears about intellectual property rights on the part of tangata whenua will be alleviated. Legitimate access may mean providing the information in te reo Maori only. That is for interested indigenous groups to decide. This is an issue for print, recorded and electronic formats of Maori information. Given that some types of Maori knowledge are regarded as sacred in their traditional context, the writers believe that it is best left to Maori to express and preserve that sacredness.

Many Maori have strong feelings about eating in the presence of cultural works, Ranginui Walker states that traditional Maori knowledge in its handwritten form, especially genealogical information, remain tapu — sacred. Its published facsimiles to a lesser degree retain some tapu (Walker 1985, 75). It is unclear how one should regard optical and magnetic information, but definitely, their hardcopy print outs should similarly be regarded as tapu. So for instance, it would be insensitive to eat or drink in the presence of such works, or to store them in an area where food was regularly consumed. For fuller definitions of “tapu” and “traditional Maori knowledge” see Sullivan (1995 b), Dell (1987) and Walker (1986).

Several of those involved in the development of Maori electronic resources stressed the importance of consultation with the cultural owners of information, to ensure that information was being made available in an appropriate manner.

An extra issue of cultural appropriateness is raised on WWW. Many libraries are starting to provide subject resource guides on the WWW, with links to external resources. Do people creating these guides bear some responsibility for the cultural appropriateness of the resource being referred to? For instance a resource guide may refer to the Lonely Planet Maori pages at URL’s http://www.lonelyplanet.com.au/dest/aust/maori.htm. These contain useful information about Maori customs, but some Maori may be disturbed by the use in the Lonely Planet pages of images of carvings of ancestors. To a casual browser, these images may appear to be part of the resource guide.

Many Maori electronic resources are held offshore. While this increases the availability of the resources, it raises issues of control of the information, and illustrates how electronic information can be copied to the far reaches of the Internet at the press of a key.

While electronic information is easily available to those with the necessary hardware, software and network connectivity, these prerequisites tend to be more available to Pakeha than to Maori. Indeed, the availability of Maori information in electronic form could lessen the pressure to make information available in print form, thus reducing access for those without the prerequisite technology. In addition, the cost structures of electronic access tend to favour a user-pays, per-search approach. This can restrict access, making information available to those able to pay, but effectively inaccessible to those who can’t. An example is the availability of Waitangi Tribunal reports and other Maori information through the for-profit Te Kete o nga Wananga (Knowledge basket) enterprise, and the Kupu database on Kiwind both described below.

Few electronic resources are purely in te reo, perhaps because people have skills in both te reo and IT. A notable exception is Te Wahapu Maori BBS listed below. The demand for and supply of electronic information in te reo may increase with the maturing of a generation bought up in Kohanga reo and used to computers.

A technical barrier to the correct use of te reo in electronic form is the absence of the macron* to indicate a long vowel in commonly used character sets. The basic ASCII code for representing characters in electronic form does not include macronised vowels, so unless software makes special provisions for representing the macron, the lengthening of the vowel must be ignored, or represented in other ways, for instance by the doubling the vowel (e.g. Ma˜ori), or by the use of a tilda to indicate a long vowel (e.g. Ma’ori). Neither system is accepted by all users; some Maori prefer to see single vowels in preference to a double vowel; the tilda is not generally accepted but has the advantage that it produces a unique character string that an automatic search and replace routine could subsequently replace by a macronised vowel. Extended character sets, which may replace ASCII in common, usage such as 16-bit Unicode, will include macronised vowels.

There are several options for achieving macronised vowels when word processing with mainstream word processors:
MEMBERS' SURNAMES/WHAKAPAPA INTERESTS
In Alphabetical Order of Members SURNAME

FOR FURTHER INFORMATION ON ANY NAME BELOW, PLEASE CONTACT THE MIG MEMBER DIRECTLY

All information is as submitted by members – these are the most recent additions to the MIG web page

Mrs. Marilyn COLLINS-DAWSON, P.O. Box 294, TAUPO, TPO 2730, New Zealand.
E-Mail: bill.marilyn@xtra.co.nz

<table>
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<tr>
<th>RESEARCH NAMES</th>
<th>M/F</th>
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<th>TOWN or PROVINCE</th>
<th>TIME PERIOD</th>
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<td>Ngapuhi</td>
<td>Hokianga</td>
<td>1840-1870</td>
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Allyson (Lillian) COURT, 19 Stratford Street, Blenheim, MBH 7301, New Zealand.
E-Mail: lillianallyson@hotmail.com

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<td>MATANGI</td>
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<td>CHADWICK</td>
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<td>1700-1900</td>
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Mr. Romi TUMAI, 109-47 Albert Street, Otahuhu, Auckland, AKD 1006, New Zealand.

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<td>Tainui</td>
<td>1863-1896</td>
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<td>George COOPER</td>
<td>M</td>
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<td>England</td>
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<td>MURUPAENGA</td>
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<td>TKN, Tainui</td>
<td>1845-1865</td>
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MARAE DIRECTORY

I have compiled a Marae Directory from information available on the www.maori.org.nz website for the benefit of our members without access to the Internet. There are contact details for approximately 460 Marae listed throughout the country and the database runs to about fifteen (15) pages, which is obviously too large to be reproduced in its entirety here. Therefore, the list has been printed in several issues of Te Reo as part of a series which started in the Noema 2002 issue.

I would also appreciate MIG members reporting any errors, omissions and additions to Brenda so that we may have an accurate list of Marae throughout New Zealand (and overseas). BM
<table>
<thead>
<tr>
<th>Mara Name</th>
<th>Street Address</th>
<th>Place</th>
<th>Rohe / District</th>
<th>Contact Name</th>
<th>Contact Details</th>
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<td>Punaruku</td>
<td>Tai Rawhiti</td>
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<tr>
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<td>River Road</td>
<td>Whanganui River</td>
<td>Aotea / Tai Haauaru</td>
<td>Mike Osborne-</td>
<td></td>
</tr>
<tr>
<td>Punhiho Pa / Tarawainuku</td>
<td>P.O Box 246, New Plymouth</td>
<td>Aotea / Tai Haauaru</td>
<td></td>
<td>Fay Mulligan (Secretary)</td>
<td>PH (06) 759-2376 E-mail: <a href="mailto:nga-mahanga@maxnet.co.nz">nga-mahanga@maxnet.co.nz</a></td>
</tr>
<tr>
<td>Purekireki</td>
<td>Piongia</td>
<td>Waikato</td>
<td></td>
<td></td>
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<tr>
<td>Rahi O Te Rangi</td>
<td>Bells Road</td>
<td>Bay of Plenty</td>
<td>Mataatua</td>
<td>Maraea Erica</td>
<td>E-mail: <a href="mailto:maraj@xtra.co.nz">maraj@xtra.co.nz</a></td>
</tr>
<tr>
<td>Rakairoa</td>
<td>RD1 Kennedy Bay</td>
<td>Hauraki</td>
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<tr>
<td>Rakatapauma</td>
<td>RD3 Taihape</td>
<td>Taihape</td>
<td>Aotea</td>
<td>Mark Gray</td>
<td>PH (06) 388-7817</td>
</tr>
<tr>
<td>Rakautatahi</td>
<td>Snee Road, RD2</td>
<td>Tamatea, Central</td>
<td>Takitimu</td>
<td>John Apatu</td>
<td>PH (06) 855-8306 Mobile 025-279-</td>
</tr>
<tr>
<td>Rangiaochia (Ngati)</td>
<td>Marae Lane</td>
<td>Matata, BOP</td>
<td>Te Arawa</td>
<td>Tony Semmens</td>
<td>PH 322-2283</td>
</tr>
<tr>
<td>Rangikohu Marae</td>
<td>Settlement Way, Rangikohu,Hereki</td>
<td>Kai taita</td>
<td>Tai Tokerau</td>
<td>Anne Walker</td>
<td>PH (09) 409-3806 or (09) 408-0900</td>
</tr>
<tr>
<td>Rangimarie</td>
<td>Main Road Ma-</td>
<td>Matawai</td>
<td>Tai Tokerau</td>
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<td>Rewatu Road</td>
<td>Whakatane</td>
<td>Mataatua</td>
<td>Marlene Maru</td>
<td>PH Res: (07) 308-6478 Marae: (07)</td>
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<td>Rapaki</td>
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<td>Waipounamu</td>
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<td>E-mail: <a href="mailto:bleefnz@hotmail.com">bleefnz@hotmail.com</a></td>
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<td>Raukawa</td>
<td>Mill Road</td>
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<td>Lena Roiri</td>
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<td>Rautahi Marae</td>
<td>Omslow Street</td>
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<td>Peter Tarei</td>
<td>PH (07) 323-6570 E-mail:</td>
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<tr>
<td>Rawhitiroa -</td>
<td>Bayley Rd</td>
<td>Whangamatau</td>
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<tr>
<td>Rereamanu</td>
<td>Main South Rd.</td>
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<td>Reuben Tapara</td>
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<tr>
<td>Reretewhiot Marae</td>
<td>Taurangatira Road</td>
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<td>Tapara Whanau</td>
<td>PH (09) 235-8605</td>
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<tr>
<td>Ripia</td>
<td>Pouto Road, R D 1</td>
<td>Dargaville</td>
<td>Tai Tokerau</td>
<td>Rihari Toia</td>
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<td>Roihina Marae</td>
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<td>Rongomaihuatahi</td>
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<td>Oho Gage</td>
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<td>Ruahiona Marae</td>
<td>Te Teko Road</td>
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<td>Monica Maniapoto</td>
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<td>Ruapeka</td>
<td>RD 2 Tirau</td>
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<td>Ruapekapeka</td>
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<td><a href="mailto:pouotereangi@xtra.co.nz">pouotereangi@xtra.co.nz</a></td>
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<td>Taihoa</td>
<td>Mahia Avenue</td>
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<td>Car Ohangai and Matangarara</td>
<td>Ohungai</td>
<td>Aotea</td>
<td>Hiku Te Ata Kawiti-Taylor</td>
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<td>Taiporohonui/Kotu ki te Rangi</td>
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<td>Hawera, Sth Taranaki</td>
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<td>Lagaluga/Patuawa/Nathan</td>
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<td>Grant Pirih</td>
<td>PH (09) 432-7350</td>
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<tr>
<td>Takapuwahia</td>
<td>Cur Ngatitoa &amp; Te Hiko St</td>
<td>Takapuwahia, Porirua, Wellington</td>
<td>Whangamui a Tara</td>
<td>Raylene Bishop</td>
<td>PH (04) 237-7922 Fax (04) 237-6436</td>
</tr>
<tr>
<td>Takipu Marae</td>
<td>Main Road Te Karaka</td>
<td>Gisborne</td>
<td>Tai Rawhiti</td>
<td>Tina or Jane</td>
<td>PH (06) 862-3470 or (06) 8623026</td>
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<td>Takitimu</td>
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<td>Okauia Matamata</td>
<td>Waikato</td>
<td>Charlie Thompson</td>
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<td>RD I Kaihu</td>
<td>Dargaville</td>
<td>Tamaki Makau Rua</td>
<td>Esmie Thornton</td>
<td>C/- The Marae Trustees, RD 1 Kaihu</td>
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<tr>
<td>Tamapahore</td>
<td>Tareha Lane, Tauranga</td>
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<td>Mataatua</td>
<td>Kimihauora Health Centre - Maybelle</td>
<td>PH (07) 574-8967</td>
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<td>Tai Tokerau</td>
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<td>Main Road Tangio</td>
<td>Napier Hawkes Bay</td>
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<td>Taniwha Marae</td>
<td>McGovern's Road</td>
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<td>Ken Falwasser (Secretary)</td>
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<td>Tapuaeharuru Marae</td>
<td>State Highway 30</td>
<td>Lake Rotoiti</td>
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<td>Rawiri Gardiner</td>
<td>PH (07) 3627-721</td>
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<td>Tapu-i-hikita Paa</td>
<td>50 Tapuhihikia Lane, Pahu</td>
<td>Waikohu, Gisborne</td>
<td>Tai Rawhiti</td>
<td>Irirapeti Dewes or Ann Brown</td>
<td>E-mail: <a href="mailto:ngaariki@hotmail.com">ngaariki@hotmail.com</a></td>
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<td>Tapuhihikia Marae</td>
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<td>301 Taraika Marae</td>
<td>Wellington High School, Taranaki</td>
<td>Wellington City,</td>
<td>Whanganui A Tara</td>
<td>Chairperson of Te Whanau A Taraika</td>
<td>PH (04) 972-0016 Mobile 025-226-7352</td>
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<tr>
<td>302 Taranaki</td>
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<td></td>
<td>Lila Smith</td>
<td>E-mail: <a href="mailto:puretaranaki@windwand.co.nz">puretaranaki@windwand.co.nz</a></td>
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<td>303 Taremoro Marae</td>
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<td>62 Gloucester Rd</td>
<td>Te Awahou,</td>
<td>Te Arawa</td>
<td>William R McDonald</td>
<td>PH (07) 347-2266 Mobile 025-220-3420</td>
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<tr>
<td>305 Tau Henare</td>
<td>Pipiwai Road</td>
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<td>Te Rore Neho</td>
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<td>Tauau Marae Committee</td>
<td>E-mail: <a href="mailto:tekaokaootaka-pau@xtra.co.nz">tekaokaootaka-pau@xtra.co.nz</a></td>
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<td>309 Taupo-Nui-A-Tia</td>
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<td>310 Tauranga-Ika</td>
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<td>Waitotara/South</td>
<td>Taranaki</td>
<td>Aotea/Tai Haaurua Ngaire Ashford</td>
<td>PH (06) 273-8081 or E-mail: <a href="mailto:nashford@xtra.co.nz">nashford@xtra.co.nz</a></td>
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<tr>
<td>311 Tauranganui Marae</td>
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<td>315 Tawhitinui Marae</td>
<td>Old Waihi Road, Omokoroa,</td>
<td>Omokoroa,</td>
<td>Takitimu</td>
<td>Putaka Nicholas</td>
<td>PH (07) 5526-133 E-mail: <a href="mailto:putaka@xtra.co.nz">putaka@xtra.co.nz</a></td>
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<tr>
<td>316 Tawhitinui Marae</td>
<td>Sarfers Highway</td>
<td>Sth. Taranaki,</td>
<td>Aotea</td>
<td>Melvin Katene (Trustee)</td>
<td>PH (06) 272-8088 E-mail: <a href="mailto:kinkat@infogen.net.nz">kinkat@infogen.net.nz</a></td>
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<td>Bridge Stree, Timaru</td>
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<td>Daniel Manuao De Har</td>
<td>PH (03) 688-9940</td>
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<td>319 Te Akau</td>
<td>Oraka, No. 1 Rd, Aparima</td>
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<td>Te Waipounamu</td>
<td>Tamatea Bull</td>
<td>E-mail: <a href="mailto:tamatea_b@yahoo.com">tamatea_b@yahoo.com</a></td>
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<td>320 Te Aohou Marae</td>
<td>Matahi Valley</td>
<td>Te Waipounamu</td>
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<td>Tangi Munn, Daphne Iraia</td>
<td>PH (09) 312-3005 Whakatane or (09) 425-5702 Auckland</td>
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<td>Mangataipa Rd/ Mangamuka</td>
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<td>Te Tai Tokerau</td>
<td>Ngati Kiore trust</td>
<td>Radio Tautoko PH (09) 401-8889</td>
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<td>324 Te Hape Marae</td>
<td>Te Hape Station, RD ? Te Kuiti</td>
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<td>Barbara K Moana - RMC Marae</td>
<td>PH (07) 878-4849</td>
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<td>325 Te Hera a Rangi</td>
<td>Corner SH2 and Ngumutawa Rd,</td>
<td>Masterton, Wairarapa</td>
<td>Whanganui a Tara</td>
<td>Kataraina Smith</td>
<td>PH (06) 370-1612 Email: <a href="mailto:whanauartrust@actix.co.nz">whanauartrust@actix.co.nz</a></td>
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<td>326 Te Hiiri O Mahuta</td>
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<td>D. Goddard &amp; M. Karatea</td>
<td>E-mail: <a href="mailto:gill@z.fre.co.nz">gill@z.fre.co.nz</a></td>
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<td>Wairoa</td>
<td>Takitimu</td>
<td>Mrs W. Watene</td>
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</table>
MIG OBJECTIVES

1. To assist others researching Maori Whakapapa by way of sharing our knowledge of areas of research.

2. To compile a list of repositories, books etc that will assist with Maori research.

3. To acquire books purchased through the Maori Interest Group and from donations (and group badge proceeds) for all [NZ] members to use.

4. It is noted we will not be researching for others but offering assistance to give others a channel of research that may help them. We have a research officer who will offer assistance in an advisory capacity.

MIG Services: Quarterly Newsletters; February, May, August & November.
Published Newsletter Queries.
Brief Research Queries Answered.
Members Surname/Whakapapa Interest List.

MIG Subscription: As from the 1st November 2001 Membership of the New Zealand Society of Genealogist Maori Interest Group is free to all Financial Members of the New Zealand Society of Genealogists.

Those NZSG Members wishing to receive hardcopies of the MIG newsletter Te Reo must supply the MIG Secretary with four (4) A5 envelopes with a .90¢ stamp on each envelope.

MIG Meetings: Usually in conjunction with the NZSG Biennial Conference—This is usually the MIG AGM Meeting.

Maori Interest Group Badges

Group Badges are now available for purchase from the MIG Secretary for NZ$5.50¢ each including postage. Please make all cheques/money orders payable to the NZSG Maori Interest Group;

Sec/Treas: Mrs. Brenda JOYCE
17 Peterhouse St, Tawa
Wellington, WTN 6006. NZ.

E-mail: bajoyce@paradise.net.nz

N.B. I am very reluctant to publish mem-
ber’s E-mail addresses only in Te Reo – I don’t think that this is being fair to those members without the Internet and it is also limiting your own chances of receiving a reply to only those mem-
bers with the Internet.

BM

The Editors and Webmaster welcome contributions for publication, but reserve the right to edit as necessary. The views expressed are not necessarily those of the Society, MIG, Editors, Webmaster and/or the Committee, and we therefore do not accept any responsibility for information or opinions expressed.

All information is provided in good faith as a general reference source only and which is given for "GENEALOGICAL" purposes as possible finding aids. The Society, MIG and their executives cannot vouch for the accuracy of any reference material.

The Maori Interest Group occasionally provides Maps as a general reference source only and the researcher should undertake more in-depth research, once the broad proximity of the Iwi has been identified.

When corresponding with officers of the MIG always quote your NZSG Membership Number and include a LARGE Stamped Self-Addressed Envelope [SSAE] with your letter if a reply is anticipated. BM

The current MIG executive term began on the 3rd June 2001 at the NZSG AGM New Plymouth & will end at the 2003 NZSG AGM. The MIG formed in 1993 and the NZSG ratified the MIG at the Council Meeting on the 3rd December 1994.
TE REO - The Voice [of the NZSG MIG]
Reference source:
The Reed Pocket Dictionary of Modern Maori.
P.M. Ryan 1999.