

Nomination Form



Suzanne Aubert's Manuscript of Māori Conversation



Section 1	Nominator Details
<p>This section is for information about the source of the nomination and the authority under which it is made. A copy of the Aotearoa/New Zealand Memory of the World programme's privacy policy is available on its website.</p>	
<p>1.1 Name of nominator (person or organisation) Full name of the person(s) or organisation(s) making the nomination. If the organisation has a name more than one language provide them in the preferred order. The nomination may be submitted jointly by more than one person or organisation</p>	<p>Nga Whaea Tapu Pūaroa Sisters of Compassion represented by the Mother Aubert Home of Compassion Trust Board.</p>
<p>1.2 Relationship to the nominated documentary heritage Explain the nominator's relationship to the documentary heritage. For example, the nominator may be a responsible officer of the library or archive which owns it; or he/she may be a private individual with a research interest in it.</p>	<p>Josephine Gorman Sister of Compassion Archivist for the Sisters of Compassion</p>
<p>1.3 Contact person Sister Josephine Gorman Provide the name of the person who is responsible for the nomination process.</p>	
<p>1.4 Contact details Provide sufficient details to allow easy communication with the contact person.</p>	<p>Email: sr.josephine.gorman@compassion.org.nz Phone: 04 282 1968</p>
Section 2	Identity and Description of the Documentary Heritage
<p>2.1 Title of inscription If the nomination is successful, what do you want it to be titled (e.g. for certificates)? Please use a maximum of 6 words in the preferred language with the second language beneath.</p>	<p>Manuscript of Māori Conversation. Suzanne Aubert</p>
<p>2.2 Description of the documentary heritage This should include a full description of what is included in the documentary heritage, its scope and its size. Include details of the type of documents e.g. letters, film, images etc.</p>	<p>Part 1: One black faux leather post binder 20 x 17 cm with 329 loose pages of manuscript text comprising phrases in Te Reo and English, and a letter from an Inspector of Schools expressing a positive opinion to the manuscript.</p> <p>Part 2: One notebook 20 x 15 cm with marbled binding, with 28 pages of manuscript text comprising phrases in Te Reo and English.</p>

2.3 Catalogue, registration or bibliographic details

This should include any bibliographic, registration, inventory, classification and/or call numbers that uniquely identify the documentary heritage.

The manuscript is kept in the Strong Room of the Sisters of Compassion Archives.

Catalogue: Bay 15, Shelf 2

Bay 1, Shelf 2

Identity Number: 1969.001.0111

2.4 Visual documentation

Where available and appropriate, supply photographs or videos of the documentary heritage. Send image files as separate attachments and record captions here.

Please provide images that can be used for the purposes of promoting Memory of the World.

2.5 Bibliography

This should be, where possible, a list of 3-6 published sources that have been produced using (i.e. drawing heavily on) the documentary heritage to attest to the item/collection's significance.

Suzanne Aubert: *Manual of Maori Conversation*

S.A. [Suzanne Aubert], *New and Complete Manual of Maori Conversation and a complete Vocabulary*, Wellington, Lyon and Blair, 1885, 197 p., 17cm.

The title page has an expansive but accurate title: *New and Complete Manual of Maori Conversation: containing Phrases and Dialogues in a variety of useful and interesting topics, together with a few general Rules of Grammar; and a Comprehensive Vocabulary.*

* * *

Bibliography

Subsequent editions

- A.T. Ngata, ed., *Complete Manual of Maori Grammar and Conversation, with Vocabulary*, Wellington, Whitcombe & Tombs, 1901.

The wording of the title was modified. Ngata provided a new preface and enlarged the grammar section. The *Manual* was reprinted under his name in 1905, 1909, 1914, 1926 (including advertisements in both languages).

Slightly revised by W.W. Bird for fifth, sixth and seventh editions, 1939, 1948 and 1953. Again by Winiata K. Smiler, eighth edition, 1964.

The *Manual* has continued to be reprinted multiple times up to the present, mostly in the Ngata version, but also in recent years in facsimile printings of the original 1885 edition, for instance, by Kessinger Legacy Reprints, under the name of Mary Aubert.

Listings of the *Manual* in national bibliographies

- Herbert Williams, *A Bibliography of Printed Maori to 1900*, Wellington, Government Printer, 1924, no 700.
- A.G. Bagnall, ed., *New Zealand National Bibliography to the year 1960*, Wellington, Government Printer, 1969–1985, vol. 1 to 1889, no 152/A764.
- Phil G. Parkinson, ed., *Books in Māori, 1815–1900*, Auckland, Reed, 2004, no 1123.

This bibliography expands considerably on and amends the work by Williams, 1924.

Studies on heritage value

- Jessie Munro, 'Suzanne Aubert and the meeting of language', *New Zealand Language Teacher*, Vol. 22, Wellington, September 1996, pp 25–37 (based on a paper given at the Historical Association conference, Victoria University of Wellington, 1996,

which, with extensive notes, provides a full study of Suzanne Aubert's *Manual*).

• Jessie Munro, *The Story of Suzanne Aubert*, Auckland University Press & Bridget Williams Books, Auckland, 1996; second edition 2009.

Chapter 9, pp159–164, describes the writing of her *New and complete manual of Maori conversation*, its background and further history.

Section 3

Assessment Against the Criteria

3.1 History/provenance

Provide a summary of the provenance of the documentary heritage. For example, how and when was the material acquired and integrated into the holdings of the institution?

Suzanne wrote the manuscript in 1883 while living at Hiruhārama/Jerusalem on the upper reaches of the Whanganui River.

The manuscript was held at the Sisters of Compassion Convent at Hiruhārama/Jerusalem, and later realising its intrinsic value the sisters transferred the document to the Mother House of the Sisters of Compassion, where it is stored in the Sisters of Compassion Archives at Island Bay.

3.2. Uniqueness of the documentary heritage

Give a brief explanation of why the documentary heritage is unique and irreplaceable.

The manuscript is the unique result of Suzanne Aubert's knowledge of Te Reo Maori gained in the years following her arrival in 1860 and informed by the first Māori religious sister Peata, niece of Nga Puhī Chief Rewa and one of Bishop Pompallier's first converts. In Hawke's Bay in the 1870s, she deepened her knowledge of te reo and tikanga. Her considerable scholarship is revealed in her 1879 revision of the 1847 Māori Prayer Book, doubling its length; and notably in an impressive surviving manuscript of a projected English–Māori dictionary, with 17,000 English and many well-researched Māori equivalents. Manuscript remnants of a French–Māori phrase book also survive.

From 1883 living with Whanganui River communities Ngāti Hau and Ngāti Ruaka, Suzanne Aubert completed an English–Māori phrase book, published in 1885. Written not only for the Sisters of St Joseph based at the mission, it was also destined generally to help Europeans and Māori to learn one another's language, as her preface made clear. She also acknowledged her awareness of dialectal variation. The unique manuscript written in 1883 and published in 1885 provides insights into the practical day to day reality of nineteenth century life. Jessie Munro's chapter on the book notes, "It has helped Maori to learn English; it helped Maori to learn written Maori; it helped English to learn Maori" p. 164 (The Story of Suzanne Aubert). It has continued to serve the multi-purposes it was designed for through new editions, notably by Sir Apriana Ngata in 1901, well into the twentieth century.

3.3 Assessment against the significance criteria

Provide an explanation of what criteria the documentary heritage meets and why it meets those criteria. The documentary heritage must meet at least one of the criteria in this section. An explanation of each criteria is given on the front page of this form.

Time

Suzanne Aubert had been living in New Zealand for twenty-four years before she wrote the Māori–English phrase-book. She wrote it during 1883-1885 while living at Hiruhārama/Jerusalem with the Ngati Hau and Ngati Ruaka of Te Atihaunui-a-Paparangi. It was probably written very late at night at the end of an active day. She wanted to help Māori learn English; for Māori to learn written Māori and for English immigrants to learn Māori.

Subject

The title of the manuscript indicates the subject. *A new and complete manual of Maori conversation containing phrases and dialogues on a variety of useful and interesting topics, together with a few general rules of grammar and a comprehensive vocabulary.* It covers a whole variety of subjects which people of two cultures might meet and converse about. Suzanne states in the preface that her book gives 'a chance of being able to understand the most useful topics and to ask for the most necessary things.

Theme / Form and Style

Jessie Munro wrote that *Suzanne sets the framework of time, and the basic needs of human survival – expressing hunger and thirst – then off she goes into her packed pages, starting with the notion of communication itself.*¹ Whole sections of the manuscript express feelings such as sorrow, displeasure, anger, astonishment, friendship, admiration, needs. Other sections include health, religion, education and sport. The fun that people experienced is mentioned throughout the manuscript. Suzanne ever helpful and encouraging wrote in her section 'On work' *If we work together we can succeed.*

Form and Style. The composition of the Manual provides insights into nineteenth century life in Aotearoa NZ through the cultural and linguistic lens of the author. The work is practical and detailed. The index at the front allows the user to find the necessary section -e.g. 'To express astonishment and admiration (He kupu hei whakaatu te miharatanga)' p.40; 'At the hotel (He kupu kei te hotera)'. This page includes specifics such as the instruction to 'Make a good fire Tahuna he ahi). In addition to the extensive conversational examples the section on mythology is presented as a dramatic dialogue (p.142 – 164) drawing on the publication by Sir George Grey 'Mythology and traditions of the New Zealanders first published in 1854).

3.4 Testimony of at least two independent experts

The committee requires testimony from at least two independent people or organisations who can give an informed opinion about the significance and provenance of the documentary heritage.

The informed opinion should focus on the criteria for inscription provided above and on the front page of this form. Please provide up to one page from each expert in support of your submission.

Note: the fields in italics will not be included on the version uploaded to our website.

Expert One

Name

Jessie Munro

Qualification(s) MA Hons 1 in French, University of Auckland; Commonwealth Scholar in French; doctoral studies, University of McGill, Montreal, Canada.

Author: *The Story of Suzanne Aubert*, 1996; co-editor: *Letters on the Go: The Correspondence of Suzanne Aubert*, 2009; other published articles on Suzanne Aubert.

Contact Number 021 264 4142

Email Jessie.munro@xtra.co.nz

¹ Munro, Jessie *The Meeting of Language*, June 22, 2020

Paragraph in support

3.4: Testimony of Jessie Munro for Suzanne Aubert's *New and Complete Manual of Maori Conversation and a complete Vocabulary*, published in 1885.

I am delighted to support this work for inclusion in UNESCO's Memory of the World register of documentary heritage. I consider Suzanne Aubert's *Manual* to meet the criteria fully – its provenance is known; it is unique and irreplaceable, and it is a historical, complete work.

I have carried out longstanding, ongoing and meticulous research work on Suzanne Aubert, her life and experience, her background, her multiple talents and achievements. In 1996 her biography, *The Story of Suzanne Aubert*, was published, for which I was awarded New Zealand's 'Book of the Year' award in 1997.

My background in French language studies (essential for researching Suzanne Aubert) led me to examine her *Manual* with detailed linguistic interest, researching thoroughly its origin, its comparison with other historical Māori–English texts and its later story and further contribution to language. For this I consulted widely with Māori language scholars.

The high value of Suzanne Aubert's approach and contribution to language became more and more evident, and in 1996, with the cooperation of the Māori Language Commission Te Taura Whiri i Te Reo Māori, I gave a well-received paper at the Victoria University of Wellington history conference.² The title of the paper was 'Now I begin to see the meaning of your word: Na katahi ahau kite i te tikanga o to koutou kupu – Suzanne Aubert and the Meeting of Language'.

Suzanne Aubert's book, offering 197 pages of wide-ranging communicative phrases, pulses with conversational energy flowing between the two languages, with a wealth of nuance and choice, enough shades of meaning to suit people seeking real human contact. Her conception was of a book at the interface of two equivalent cultures and of two eras, traditional and post-contact.

Despite this ground-breaking work being far fuller than previous phrasebooks, her preface almost apologises that it was not 'complete or perfect'. She would have ideally wanted more. Relevant to this point is her contemporaneous, uncompleted work on compiling a dictionary from English to Māori that included around 17,000 entries, indicating her optimistic concept of native English speakers aspiring to mastery of, or at least competency in, the language of their new country.

This book is decidedly worthy of being designated documentary heritage tāonga.

² 'He Korero Tawhito, He Korero Hou: History Here & Now', conference organised by the New Zealand Historical Association, Te Pouhere Kōrero, Archives and Records Association (ARANZ), the Professional Historians' Association (PHANZA), the National Oral History Association (NOHANZ) and the Trade Union History Project (TUHP).

Expert Two

Name Dr Rāwiri Tinirau

Qualification(s) Chair Rānana Māori Committee & Rānana Marae Trustees

Paragraph in support

Tēnā kautau i roto i ngā tini āhuatanga o te wā, me ngā mahi whakapiki i te oranga tangata, i te oranga wairua i tēnei wā o te mate korona. Kei te tangi te ngākau ki o tātau mate, rātau kua kapohia e te ringa kaha o te Atua. Haere atu rā kautau, e moe i roto i te Ariki. Kāti, ko tātau ngā kanohi ora ki tātau, tihei mauri ora.

I write to your Trust on behalf of the Rānana Māori Committee and Rānana Marae Trustees, which are responsible for the management and governance of Rānana Marae, Whanganui River. Rānana Marae is the home of Ngāti Ruaka, Ngāti Hine and Ngāti Rangi hapū, and we have a long association with the Sisters of Compassion, who provided for the spiritual, education and health needs of our rural hapū community from 1883.

Despite these connections, we are independent of the Sisters of Compassion, and have been asked to provide an informed opinion and testimony on Suzanne Aubert's publication, *New and Complete Manual of Maori Conversation and Vocabulary*, published by Lyon and Blair, Wellington.

Aubert's understanding of te reo Māori (the Māori language) and of Māori worldviews can first be attributed to Peata Hoki of Ngāpuhi, to whom Aubert accredits most of what she knew of things Māori. Both Peata and Mother Aubert were resident in Auckland between 1862-1869, where they staffed a Māori boarding school. From Auckland, Aubert worked amongst hapū communities in the Hawke's Bay, where she would have no doubt learned more about te reo Māori and Māori culture.

From 1883, she relocated to and resided at Hiruhārama, on the Whanganui River, and her community of sisters serviced both Hiruhārama and Rānana. The year 1885 was an important year; firstly, St Joseph's Church at Hiruhārama was blessed by Bishop Redwood on Christmas Day, and secondly, the abovementioned book was published.

The book was published at a time when there was scarce, if any, literature on te reo Māori, thus meeting the need of those who had expressed "astonishment and disappointment at not being able to procure any book that would help them acquire a little practical knowledge of the Maori Language".

Aubert's book contains general rules of grammar and vocabulary, though more importantly, it comprises numerous phrases on topics that would have been useful for Pākehā in their interaction with Māori, and vice versa. These phrases cover a plethora of situations and topics, including various emotions and how these might be expressed in conversation, trade and procuring services, matters

concerning the environment and time, and general phrases pertaining to life events and daily activities. The book also includes a section presented as a dialogue between various characters on Māori and New Zealand history, though the basis of the dialogue, although between Māori characters, is colonial (Sir George Grey is acknowledged as the source for content).

We acknowledge the work of Aubert in preparing this book for publication, based on knowledge shared with her by several mātua tūpuna. The publication gives an insight into life and relevant topics of the time, and also provides for sharing the rudiments of te reo Māori. Thus, it is our opinion that Aubert's book will continue to be of interest to te reo Māori scholars and learners, as well as New Zealand historians.

Ngā mihi

Dr Rāwiri Tinirau
Chair – Rānana Māori Committee & Rānana Marae Trustees

Expert Three

Name Piripi James Walker NZSTI

Qualification(s) BA Hons (1st Class), Licensed interpreter and Translator (Māori Language Commission, Examined)

Paragraph in support

This book is an outstanding early phrasebook and grammar, gathered with the assistance of native-speaking informants, by Rev Mother Suzanne Aubert, later edited slightly by Sir Apirana Ngata. The materials are all impeccable conversational Māori, and can still be relied on today as a guide to good usage and genuine Māori idiom. The phrases are valuable too as a record of interactions typical in Māori life at the time they were recorded. The translations offered are all accurate, and clear. There is a wide group of themes, e.g 'to express admiration', 'to express sorrow', and more prosaic groupings of phrases, 'to go on a steamboat' (the aircraft of their day), 'to go fishing', 'to get on a railway carriage'. The book functions as a phrasebook for non-Māori for use at a time when the majority of Māori were monolingual in Māori. This book was designed to be a travel phrasebook for those circumstances, now gone. There is a very clever dialogue at the end, involving two discussants talking about the primeval ancestors of the Māori people. The language therein is very elegant, sophisticated and beautiful; a taonga (treasure) preserved from the past.

The above experts have given their written permission to provide this information to the Memory of the World Committee and they have agreed that the provided information can be published without email and contact details and that they can be contacted by the Register Subcommittee if required. + Yes No

Section 4

Legal Information

4.1 Owner (name and contact details)

Provide the name and full contact details of the owner or owners, whether an institution or an individual.

The Mother Aubert Home of Compassion Trust Board.
2 Rhine St, Island Bay, Wellington 6023
Phone: 04 282 1965
Email: sr.ma@compassion.org.nz

4.2 Custodian (name and contact details if different from the owner)

Provide the name and full contact details of the custodian, whether an institution or an individual. Sometimes the custodian of the documentary heritage may not be the same as the owner. It is essential to establish both before a nomination can be added to the Register.

4.3 Legal status

State whether the documentary heritage is owned privately, or by a public institution, or by a commercial corporation. Details of legal and administrative powers for the preservation of the documentary heritage should be the name of the Act, or other instrument of administrative power, that gives the owner and/or the custodian the legal power to preserve the documentary heritage.

The Manual is owned by the Mother Aubert Home of Compassion Trust Board

4.4 Accessibility

Provide a brief description of how the documentary heritage may be accessed. All access procedures and restrictions should be clearly stated.

There are three levels of access:

- access to verify the significance, integrity and security of the material. This is the minimum condition for inscription
- access for reproduction, which is strongly encouraged
- public access in physical, digital, or other form

It is held at the Sisters of Compassion Archives at 2 Rhine St, Island Bay, Wellington.

Supervised Public access in physical form.

4.5 Copyright Status

For documentary heritage items that are subject to copyright, details should be provided on the relevant copyright legislation and copyright owner(s). Any other factors affecting the legal status of the documentary heritage should be noted. For example, is any institution required by law to preserve the documentary heritage in this nomination?

Section 5

Stakeholders

The nominating institution is accountable for consultation with all relevant stakeholders before submitting the nomination.

5.1 Owner

The owner(s) of the documentary heritage has been consulted:

Yes

No

5.2 Custodian

The custodian(s) of the documentary heritage has been consulted:

Yes

No

5.3 Significant Stakeholders

Stakeholders with a significant interest in the content of the documentary heritage e.g. iwi, family members, have been consulted, if relevant:

Yes

No

Section 6

Care and Preservation and Risk Assessment

Identify any risks to the survival of the nominated documentary heritage. We understand if you have not done a formal risk assessment.

Note: a successful inscription may assist you to obtain funds to preserve and care for the nominated documentary heritage.

If your nomination is successful, we may request additional information on the care and preservation of the inscribed documentary heritage.

The manual is kept in a formally managed archive in a secure fireproof vault in a building compliant with earthquake building codes.

Section 7

Summary

Provide a brief summary describing the documentary heritage and how it meets the criteria for inscription on the Aotearoa/New Zealand Memory of the World Register.

Keep your summary to no more than 300 words as, if successful, it will be used on the website

unescomow.org.nz to describe why the documentary heritage has been inscribed on the New Zealand Register and given UNESCO recognition.

Suzanne Aubert, *New and Complete Manual of Maori Conversation*

Summary of documentary heritage

Born in 1835 in France, Suzanne Aubert came as a missionary in 1860, recruited by Auckland Bishop Pompallier. In her long lifetime as Sister/Mother Mary Joseph, she was a scholar, health innovator, social welfare pioneer, tireless champion of vulnerable children, advocate for the poor and sick 'of all creeds and none', friend to Māori, and founder of the Daughters of Our Lady of Compassion, a woman of unassailable faith and compassion. Her 1926 funeral was the largest given a woman in New Zealand.

She became immersed in the Māori language, culture and customs. Her original mentor was the first Māori religious sister, Peata. In Hawke's Bay in the 1870s, she deepened her knowledge of te reo and tikanga. Her considerable scholarship is revealed in her 1879 revision of the 1847 Māori Prayer Book, doubling its length; and notably in an impressive surviving manuscript of a projected English–Māori dictionary, with 17,000 English and many well-researched Māori equivalents. Manuscript remnants of a French–Māori phrase book also survive.

From 1883 living with Whanganui River communities Ngāti Hau and Ngāti Ruaka, Suzanne Aubert completed an English–Māori phrase book, published in 1885. Written not only for the Sisters of St Joseph based at the mission, it was also destined generally to help Europeans and Māori to learn one another's language, as her preface made clear. She also acknowledged her awareness of dialectal variation.

Unlike previous short, utilitarian phrase books, Suzanne Aubert's work offers wide-ranging communicative phrases, in addition to a grammar summary, a vocabulary section and a lively dramatised English–Māori adaptation of an excerpt from Sir George Grey's 1854 work on Māori mythology and traditions.

Her work was groundbreaking in its scale and aim, evidenced in its ongoing use for generations. Most reprints are based on a 1901 edition prepared by noted scholar Apirana Ngata.

Section 8

Promotion of documentary heritage

Inscription to a UNESCO Memory of the World register provides an opportunity to promote the importance of documentary heritage. We shall provide you with a branded 'tile' to use on websites / social media and in catalogues.

Give a brief overview of how your institution will use the opportunity of a successful nomination to promote the Memory of the World programme and the importance of documentary heritage. You may wish to consult with communications staff in your organisation to provide an answer to this question.

Having consulted with our communication people in our organisation they would use the opportunity to promote the Memory of the World in –

All our social media

Some printed publications

Some presentations

Section 9

Permission to use visual documentation

The Aotearoa/New Zealand Memory of the World Committee will also work with you and your communications staff to obtain publicity for the programme and for the successful inscriptions.

Do you give permission for the Committee to use the visual documentation you have provided for Aotearoa/New Zealand Memory of the World publicity purposes (e.g. for brochures/website)?

+ Yes

No

I would like to be consulted first

Section 10

Declaration of Authority

I am authorised to nominate the above documentary heritage to the Aotearoa/New Zealand Memory of the World Register.

Name: Sister Josephine Gorman

Date: 25 November 2020
