Executive Committee 2006-2007

Please address all correspondence to the MIG Secretary as below;

New Zealand Society of Genealogists
Attention: Māori Interest Group Secretary
PO Box 8795
Symonds Street
Auckland, AKD 1035
NEW ZEALAND

or

Mēra-hiko/E-mail: MaoriSIG@genealogy.org.nz
with the Subject line "Māori Interest Group"

CONVENOR: Mr. Peter ALLEN
SECRETARY: Mrs. Brenda JOYCE
TREASURER: Mrs. Brenda JOYCE
NEWSLETTER EDITOR: Mr. Bruce MATHERS
COMMITTEE: Mrs. Colleen PETRICEVICH
Mrs. Lorraine RICE

RESEARCH OFFICER: Mrs. Brenda JOYCE
RESEARCH ADVISOR: Mr. Peter ALLEN [Māori Land Court]
WHAKAPAPA ADVISOR: Mrs. Heather WEBBER-AITU
WEBMASTER: Mr. Bruce MATHERS
ARCHIVIST: Mrs. Patty MATHERS (Honorary)
LOOKUP SERVICE: Mrs. Lorraine RICE
EXECUTIVE LIAISON: Mrs. Brenda JOYCE (Māori Interest Group)

When corresponding with officers of the MIG you must always quote your NZSG Membership Number and include a LARGE Stamped Self-Addressed Envelope [SSAE] with your letter if a reply is anticipated.
Membership of the NZSG Māori Interest Group is free, but you must be a financial member of the New Zealand Society of Genealogists Inc.

IN THIS ISSUE

IMPORTANT NOTICES—PLEASE READ! 4
CAN YOU HELP—SEARCHING FOR TUPUNA UPDATE 5
MIG BMD BILL AMENDMENT SUBMISSION 7
KING KOROKI 10
ETAHI TAPUTAI—Historical background of Taranaki 12
TAIREA CANOE 19
MEMBERS’ SURNAMES—WHAKAPAPA RESEARCH 19
INFORMATION OFFERED—1908 ELECTORAL ROLL... 20

Please have all material for the next newsletter [Akuhata/August 2007] to the MIG Secretary on or before the 25th Hurae/July 2007
CONVENOR’S CORNER:

Kia ora Members;

Since the last newsletter things in the group have been progressing well, our new logo has been well received and sales of our booklet continue to do well. It is also great to receive reports from Brenda that membership of the group continues to grow with many institutions now taking up membership.

The newsletter and website continue to be the corner stones of our little group and I ask all members to please support each issue of Te Reo with contributions of research tips, family stories and whakapapa as it is not an easy task for the editor to fill each issue on his own.

Unfortunately I will be unable to attend the conference and our AGM next month for which I apologize, nevertheless you are in the capable hands of Brenda and I am sure things will go well. Please don’t forget to have your say at the meeting.

Good luck to all those traveling to Wellington.

Peter Allen
Convenor
Mei 2007

EDITORIAL:

Kia ora;

Again the NZSG Conference is fast approaching – those members not attending the group’s AGM should already have their nomination, proxy and voting forms and any items for the agenda with Brenda.

I would be extremely grateful if someone attending the MIG AGM could also please send me a few photos (unoptimized jpg) for the next newsletter and website.

As all our members will now be well aware, the Government is proposing some radical changes in access to our BMD records through Central Registry and on this regard submissions were called for from the public – as these proposed changes will have a monumental impact, particularly on Maori researching our whakapapa and establishing land succes-

(Continued on page 5)
(Continued from page 4) 

On the Maori Interest Group has made a submission to the select committee on behalf of our members.

- If the amended Bill in its present form is passed, we will not have access to Maori BMD records until 2013 and then only the first year of registration.

Brenda has since sent copies of our submission into the select committee and relevant MP’s and Tariana TURIA has already raised our concerns during Question Time in the House, which appears on page 6, we have also included a copy of our submission on the following pages for your interest.

I must thank Celia Geary for her contribution this issue and ask all our members to please follow her lead and send in similar items for Te Reo. Finally we welcome several new members this issue whose research interests appear on the last pages of the newsletter.

Lastly, don’t forget to have your say at our own AGM next month (and remember to please send me a few photos!). May your time in Wellington during conference provide that elusive breakthrough to the next generation!

Waimarie.
Haere Ra

Bruce MATHERS/
Puruhi MATERA
Mei 2007

---

CAN YOU HELP :
SEARCHING FOR TŪPUNA
Whakapapa researchers and public libraries

UPDATE: WHAKAPAPA RESEARCH SURVEY DELAYED

Kia ora,

My name is Moata Tamaira and I am currently studying to be a librarian through the Victoria University of Wellington’s Master of Library and Information Studies programme.

In an earlier issue of “Te Reo” I told you about a piece of research that I will be undertaking looking at the use of public libraries by whakapapa researchers. Unfortunately due to administrative delays I have not been able to distribute my survey yet. Once the School and myself have all our ducks in a row the survey will be available at the Wellington, Christchurch and Dunedin central libraries, as well as the Māori Interest Group website.

Thank you for your patience and I look forward to getting completed surveys from those of you are interested sometime in the not too distant future. Until then please feel free to look at my project blog http://www.searching4tupuna.blogspot.com or email me your thoughts/questions at moata_tamaira@yahoo.com.

Moata TAMAIRA

www.searching4tupuna.blogspot.com
Members would be particularly interested in the last question put by Tariana which actually refers to MIG. Ref: Question time in the House — Wednesday 2nd May 2007.
Submission

Births, Marriages, Deaths and Relationships Registration Amendment Bill.

Clause 6

We request that access to births, deaths and marriages be unrestricted in order to facilitate whakapapa research and the lodging of land claims.

The Maori Interest Group of the New Zealand Society of Genealogists Inc submits that the proposed time restrictions for access to birth, death and marriage certificates poses unacceptable constraints for Maori researching their whakapapa and making land claims.

While we accept the privacy and security reasons for limiting access to birth, death and marriage records we submit that the proposed bill will significantly impinge on the rights of people to information...

1. Whakapapa is a vital concept in Maori philosophy. It is an hereditary right. The Treaty guaranteed to preserve the rights of the Maori people.

2. A knowledge of your whakapapa is essential when lodging land claims eg The Port Nicholson Block Claim requires registrants to provide detailed whakapapa going back at least four generations. (See attached)

3. At one time Maori would consult with living whanau members and then go back to their marae to research their whakapapa. Today, many Maori, particularly the young and the urbanized, have lost contact with their marae and their iwi roots so these research methods are not an option for them. Increasingly, they must rely on government records.

(Continued on page 8)
4. Maori birth records began in 1913 and marriage and death records in 1911. If the proposed bill becomes law Maori will not have access to birth records until 2013, and then only for the first year of the records. BDM certificates provide invaluable information. They are the links which start people on a journey back to their rural marae. If these links are broken then Maori will be critically handicapped in researching their whakapapa and making land claims.

5. As secretary of the New Zealand Society of Genealogists Inc. Maori Interest Group I receive frequent requests from Maori for help in tracing their whakapapa. For these people the first port of call is necessarily the BDM records so they can work backwards from themselves through parents, grandparents and great grandparents. If the proposed bill becomes law this vital source of information will be denied them. It is a basic tenet of genealogy that you work backwards from yourself through the generations – you cannot just skip a century and latch on to someone with your name and expect to achieve any degree of accuracy.

In writing this submission I have consulted with all members of the Group and the full committee. All are in agreement with the views expressed above.

We request that access to births, deaths and marriages be unrestricted in order to facilitate whakapapa research and the lodging of land claims.

Brenda JOYCE
Secretary New Zealand Society of Genealogists Inc
Maori Interest Group

17 Peterhouse Street
Tawa
Wellington 5028

bjoyce@xtra.co.nz
Enc: Port Nicholson Block registration form.
      NZSG Inc information leaflet
      NZSG Inc. Maori Interest Group leaflet.
Genealogy – Absolutely – Positively

The 2007 Annual General Meeting

and Conference of

The New Zealand Society of Genealogists Inc.

Queen’s Birthday Weekend
Friday - Monday 1 - 4 June 2007

Wellington Girls’ College, Pipitea Street, Thorndon, Wellington

Conference theme

Land to live on

Law to live by

Literature to learn from

Hosted by the Hutt Valley and Wellington branches of NZSG

Conference organizing committee

PO Box 30821, Lower Hutt 5040 NEW ZEALAND
In this issue we continue with the series on the Māori Kings which commenced in the May 2006 newsletter.


The Fifth Māori King.

Koroki Te Rata Mahuta Tawhiao Potatua was the elder of two sons of Te Rata, the fourth Māori King, of Ngati Mahuta. His mother was Te Uranga of Ngati Koroki and he was named for the eponymous ancestor of her people. He was born at Waahi. In his youth, Koroki, shy and reserved, was eclipsed by his younger brother, Taipu.

As a youth Koroki showed aptitude as a motor mechanic, and had he not been destined for the kingship would have chosen this line of work as a career. He was a good musician, playing in a band, and a keen footballer. Probably in the 1920s he developed a relationship with Te Paea Raihe; they had one daughter. About 1930 Te Puea Herangi arranged a marriage for him with Te Atairangi-kaahu, daughter of Te Puea's brother Wanakore Herangi. Their daughter, Piki, later to take her mother's name, was born in July 1931. They adopted a son, Robert Te Kotahi Mahuta, in 1939. Koroki and his family lived at Waahi pa, near Huntly.

Koroki's father, Te Rata, died on 1 October 1933. Koroki begged Te Puea not to make him take his father's place; he did not feel fit for the task, and the people were so poor they could not afford to support a king. He expressed similar doubts to Pei Te Hurinui Jones. But at the tangihanga for Te Rata it was agreed by all the visiting chiefs that the Kingitanga should continue and that Koroki should be the successor. Apirana Ngata, Pei Te Hurinui and others encouraged Koroki to accept the kingship as a symbol of the mana of the Māori people. Pei Te Hurinui assured the young king of his personal support. This was the commencement of Pei Te Hurinui's career as one of the chief confidants and supporters of Koroki. Another was to be Piri (Bill) Poutapu, the well-known carver, who later acted as Koroki's secretary.

In his first few years as King, Koroki, sometimes referred to as the 'boy' by his elder relatives, was closely supervised by his uncles Tumate and Tonga Mahuta, and by the senior elder of the family, Haunui Tawhiao. Tumate and Tonga had their own plans for the kingdom, which they felt should retain its centre at Waahi pa.

From the beginning of his reign Koroki's life was a round of official engagements. At Turangawaewae he entertained visiting VIPs, Polynesian royalty and nobility.

(Continued on page 11)
ity, governors general, prime ministers and ministers of the Crown, and Allied officers in the Second World War. He attended numerous poukai (meetings on Kingitanga marae, where the King movement would provide food for the widowed, the bereaved and poverty-stricken). He also attended the tangihanga of many Waikato and Ngati Maniapoto elders, and was a guest at many events in other tribal areas. He was at the Waitangi Treaty House celebration in 1934. The cost of these functions and visits was very high. Koroki Te Rata worked among his people in the garden to help sustain his people during these hard times, and was said to be found in his oil stained overalls. From his home in Waahi, now Hunty, he stayed more frequently at Turangawaewae Marae, established during the reign of his father, King Te Rata.

From the late 1950s his health began to deteriorate, and although he continued to keep himself informed, and his opinion continued to be sought, he gradually dropped out of public life. He was represented by Pei Te Hurinui, his wife, Te Atairangikaahu, and Piri Poutapu. And under the guidance of Te Puea Herangi, King Te Rata's daughter, Piki, took an increasingly prominent role as a representative of the Kingitanga.

King Koroki Te Rata died at Ngaruawahia on 18 May 1966. Piki was crowned as Te Arikinui Te Atairangikaahu a few hours before Koroki's burial.

http://en.wikipedia.org/wiki/Koroki_Mahuta
http://tvnz.co.nz/view/page/430905/815893

(Continued from page 10)
ETAHI TAPUTAI / PORIKAPA
Historical background of Taranaki.
By Celia GEARY

Around 1846, William Geary from Otakou, met up with a Maori woman from Taranaki. She was named Etahi Taputai, reputed to be of the Porikapa whanau, belonging to the Nga Mahanga hapu of the Taranaki iwi.

Etahi was born near the Hangatahua awa (Stoney River) sometime about 1808 or 1816. There is a Death Certificate which gives her age as 70 in 1878, but this would mean she was 40 years old when her first son was born to William. There is another story that says she was 32 when her first son was born and this seems more likely. So we will say Etahi was born about 1816.

Taranaki has a very rich archaeological history. Maori legend has it that Taranaki Maunga arrived from the centre of the North Is. when he was defeated by Ruapehu, and Tongariro, when the central plateau mountains fought over the female maunga, Pihanga. Whatever happened then, the mountain is now a dormant volcano which has not erupted for hundreds of years, but scientists predict another large eruption will come. Taranaki maunga has a huge tradition in the kawa of its people. It is referred to in speeches and in the relationship to the land. The land has been fought over for centuries with Taranaki iwi tenaciously holding on to their whenua. Taranaki tribal boundaries start south of New Plymouth at Paritutu and stretch along the coast to Rawa and inland including Mt. Taranaki. The area settled by Nga Mahanga includes Hauranga to Waiweraunui, the chiefs of which by 1870 included Porikapa, Motu, Pirinihi, Iharaira, Komene, Rangiruhi and Minarapa.

The settlement of the Taranaki coastal area by Maori is lost in the distant past. It is possible that Maori lived in the Oiokura area as early as 950AD, with Tini o Taitawaro the centre. These were some of the first Maori settlers. Tribes from the second wave of settlers went further north and were known as Te Atiawa. Tradition has it that the Kurahaupo waka was the first of the planned migration to Aotearoa, led by Whatonga. This was about 1300AD. But when he arrived here, there were already people living in the area. A number of the people on Kurahaupo opted to stay with them while Whatonga went elsewhere. The relevant ancestor on Kura

(Continued on page 14)
Map of Taranaki showing area of Nga Mahanga A Tairi with significant Pa and Marae.
(Continued from page 12)

Hangatahua Awa (Stoney River) today.

haupo for the Nga Mahanga hapu was Te Maungaroa. Taranaki state that Te Maungaroa was the captain of the Kurahaupo, but it is possible that this canoe visited twice. Whatonga was credited with bringing a ‘papa-tatau’ (inscribed stone) from the sacred house ‘Whakamoe-ariki’ in the homeland. It is made of red basalt and a special house was built for it at O-akura. This stone, ‘Rauhoto Tapairu’ was then in a position near the Hangatahua awa but since 1948 has been relocated to the Puniho Marae where it stands prominently today.

It is said by the old people that Te Maungaroa carried a ‘kura’ to Aotearoa. A kura is a power of oratory, authority over land, power for good, over environment, over some atua, over all things on earth, and a power of invocations in time of war. It is very strong and can be linked to a physical object. So, if there were people already here when Kurahaupo arrived, their waka is unknown. It is possible that the Mataatua arrived before the second voyage of the Kurahaupo and this is where the confusion over the tangata whenua arose. Marriages between the people of the Kurahaupo and the Kahui Maunga (those here before) formed the main Taranaki iwi, but it was made up of many hapu who were minor tribes in their own right and they had their own boundaries. Ngati Tairi and Nga Mahanga were two of these. They have now joined to become Nga Mahanga A Tairi. Their area includes O-akura, Tataraimaka, Puniho, Waikoko, Okato, Nga Weka and Koru Pa among about 100 others lesser known. Some were only lived in for a short time. There was a settlement at the Kau pokonui River in Taranaki in 1300AD. Some were seasonal pa, but some were very large and well fortified and were lived in for generations as far back as the 15th century.

Of these, Koru Pa was the largest and most well known of the ancient pa. It was situated within a bend in the Oakura river and very well fortified. It was an important tribal citadel of the region where all could gather in times of celebration or warfare. Occupied for hundreds of years it has unique earthworks of stone faced banks, deep ditches and paths which were lined with palisades and the whole pa was surrounded by sharp pointed stakes. Underground storage pits were dug into the terraces and some unusual carvings probably from a pataka, have been discovered in more recent times. The whole site is now covered by regenerated bush, but an artist’s impression gives a view of how spectacular it was. Some time between 1800 and 1805 Te Atiawa and Puketapu tribes joined forces and overran

(Continued on page 16)
This is the Toko toko Korero
sent South with Etahi Taputai from Nga Mahanga, Taranaki about 1846

Where possible, please supply all source and/or reference details with any material submitted for inclusion in Te Reo.
Koru Pa, inflicting many deaths. A few years later Nga Mahanga a Tairi exacted revenge on the Atiawa but in doing so lost more of their people. The Koru Pa was finally abandoned about the mid-1820s.

As we believe that Etahi Taputai (Porikapa) was born near the Hangatahua awa which is near the southern boundary of Nga Mahanga territory, we presume that Nga Weka was her Pa, so she would have been a small child when, in 1818 Ngati Toa under Te Rauparaha, with Tu Whare of Nga Puhi, invaded Taranaki territory. Te Rauparaha and Tu Whare sacked the strong pa of Tataraimaka on the coast and stormed south as they raided pas. They were very successful and returned north with slaves and flax treasures.

Just two years later, the northern invaders came south again in a taua. This time they were moving to strike at Nga Weka, (Etahi’s presumed birthplace) an ancient pa of the Nga Mahanga hapu. Nga Weka is sited just south of the Hangatahua river with one of its boundaries a steep cliff falling sheer to the stony bed, thirty feet below. At this time the Nga Mahanga people were not at full strength as a plague, ‘Te Ariki’ had swept through the area shortly before. In fact this was the second large plague to sweep through Aotearoa. Coming from a Pakeha ship about 1790-95 the Maori called it ‘Te Rewharewha’. It was very contagious and people only had to touch another person to get it and most died within a few days. It carried off many in the Warea district of Taranaki. Coupled with defeats at Tataraimaka, the reduced tribesmen had to see how they could defend themselves against the powerful northern taua. Deciding to make a stand at Nga Weka, 80 warriors held the hill at the north end of the pa while 140 were deployed to the southern hill. Under the chief’s direction, the men made spears (huata) of kanuka up to 18 feet long to defend themselves. The huata were used in this stone age fort to thrust though the palisades at attackers and also in a rush of warriors in the open. The attackers made their first advance on the pa towards the lowest land which was away from the river side. Although the invaders had muskets they found these of little use after the first volley as they took too long to reload and by that time Nga Mahanga warriors had poured down from the hillsides closing in from behind the attackers and inflicting heavy losses with the huata and engaging in hand to hand fighting where the muskets could only be used as clubs. After fierce fighting the Nga Mahanga slowly drove the Ngati Toa and Nga Puhi between the ramparts of the two hills and towards the river. The invaders were pushed relentlessly, partly by their own men who were wanting to escape the huata, over the steep cliff and on to the stones far below. The dead and dying of the Ngati Toa taua formed a macabre bridge for those few who managed to escape. The victorious Nga Mahanga hurried down the path to the river where they dispatched those of their enemies who had not escaped and who were not yet dead. Ropes of supplejack were used to bring some of the bodies back up the cliff for the victory feast. Years later, the pa was abandoned and like Koru the bush has regenerated, but to go there today brings back the essence of the bravery of the defenders and the knowledge that the blood of the ancestors nourishes the grass below your feet. It is a very tapu area in Nga Mahanga history.

Taranaki was in turmoil in those days. There had been devastating sicknesses which swept through the communities and killed off many Maori who had no resistance to the white man’s diseases. Raiders from the north continued to harass the weaker Taranaki iwi and in 1826 a very strong northern war party from the Waikato including some Te Atiawa, numbering several thousand, swept south taking slaves and moving on towards Kapiti. This migration began with the raids a few years earlier and a continual

(Continued on page 17)
flow of northerners moving south, raiding as they went, made the Taranaki area very vulnerable. The northern tribes came and went for several years finally settling in the Kapiti and Wellington district. Chief of Nga Mahanga, Te Makatea in 1826, became the leader of some 120 men and their families who stayed within Taranaki boundaries and defended themselves from later Waikato attacks with muskets they had obtained by trading flax with the Pakeha at Ngamotu (New Plymouth). Many of the Taranaki iwi had been caught up in the hekes which had gone south, either as slaves of Te Rauparaha and the Ngati Toa or of the Te Atiawa who joined forces with him. Some had been taken as wives under duress. We do not know if Etahi was one of those remaining at this time or whether she was caught up in the move south. There were many journeys along the coast between Taranaki and ‘Whanganui-a-Tara’ as it was known before the settlers came. Some of the Taranaki Maori settled at Te Aro (this was a slave pa) and there was a pa ‘Te Mahanga’ on the peninsula which is still called Mahanga Bay. This pa was undefended and used mainly as a pa for growing food, making flax goods and stone works.

By 1846, which is about the time we think William Geary met up with Etahi Taputai, there were thousands of new English settlers spreading out over the best land around Whanganui-a-Tara or Port Nicholson as it was now called. The settlers built houses on the best land, the land used for Maori gardens, and it became impossible to grow enough food for all the pakeha’s, let alone the Maori who lived there. According to family legend/oral history, William Geary went on a potato selling expedition to Wellington. At this time he knew his English wife had died, so when he found a starving group of Maori, he gave them a bag of potatoes for a wahine he could start a new life with. This was Etahi, his common law wife. We are not sure if this story is correct and it could just as likely have been applied to the coast of Taranaki, as there was a general exodus of Maori from the Port Nicholson area back to their homeland in Taranaki in 1846, because of disturbances between settlers and Maori, and too many white settlers and not enough food or land for all. Wherever William met up with Etahi, her people gave her a tokotoko or talking stick to guide her through her new life. In those days it was considered quite an honour to ‘marry’ a pakeha. The woman had to promise to look after her husband and he had to honour her tribe with gifts. The tokotoko is a much revered taonga of the present large Geary whanau, and it carries Etahi’s Nga Mahanga heritage in its carvings and wairua, reminding us all of her whakapapa and whenua. This supports the alternative family legend that Etahi was one of the rangitira and the potatoes were gifts to her family.

Etahi and William had three sons, who all had large families. Two of the sons, Hone Kere and Pire Aotaka returned to their mother’s ancestral lands and some of their descendants settled there and remain to this day. The Geary whanau have

(Continued on page 18)
WANTED - YOUR HELP!

We desperately need your articles, queries, whakapapa, items of interest and research tips for the newsletter.

Editors Note: This is an excellent example of research with accompanying graphics and research notes which we are looking for, for inclusion in Te Reo. We extend our sincere thanks to Celia for sharing her research and for this valuable contribution to the newsletter.

(Continued from page 17) links to Oakura and Puniho Marae. David Geary was on the Nga Mahanga A Taii committee until he went to Canada to live in 2002, but he still returns to his turangawaewae when he can and meets up with extended whanau.

I have been researching Etahi since 1975 (my husband/children's ancestor) and with help from another member of the whanau, Neil Jury, as well as research at National Archives, the National Library and many history books. I have put together this story and I am going to include Etahi's/Taranaki story in the Geary family history which I am presently writing. It is almost finished, and I hope to be able to preserve the genealogy and family history of this New Zealand family, which blended Maori and English ancestry in 1846.

References:
Whanau photos
Oral family history Nga Mahanga whanau
Map - composite
"Ask That Mountain", Photo Minarapa (Minirapa)
"Heartland of Aotea", J. Church.
"Maori Life in Old Taranaki", J. Houston.
"History and Traditions of the Maoris of the West Coast", P. Smith
Bateman NZ Historic Atlas.
"Ask That Mountain" The story of Parihaka Dick Scott
"Land of Tara", Journal of the Polynesian Society.
"Historic Places", magazines Dec. 1984

"Early Days in Taranaki", Butler
"History of Taranaki", Wells
"Iaere" Danny Keenan
"History and Traditions of the Taranaki Coast" Percy Smith.
"Woven By Water", David Young
"Forty Years in NZ", Rev. James Butler
"Making Peoples", James Belich
"Guards on the Taranaki Coast"
"The Coastal trade of NZ. Prior to WWI", Simon Ville, NZJH 27 1993
E. & O.E.

I have been researching Etahi since 1975 (my husband/children's ancestor) and with help from another member of the whanau, Neil Jury, as well as research at National Archives, the National Library and many history books. I have put together this story and I am going to include Etahi's/Taranaki story in the Geary family history which I am presently writing. It is almost finished, and I hope to be able to preserve the genealogy and family history of this New Zealand family, which blended Maori and English ancestry in 1846.

Editors Note: This is an excellent example of research with accompanying graphics and research notes which we are looking for, for inclusion in Te Reo. We extend our sincere thanks to Celia for sharing her research and for this valuable contribution to the newsletter.

R/C Yachts brisbane, australia

The Māori Interest Group website is proudly hosted by R/C Yachts brisbane, australia - www.rcyachts.net
A BRIEF HISTORY OF THE CANOE’S
Introduced by Peter ALLEN

TAIREA CANOE

The canoe Tairea which arrived some time before the fleet called at Kaikoura on the east coast and also at Milford Sound. The captain of the canoe Tama-ki-te-Rangi who was searching for his missing wives at Milford Sound found one of them turned into greenstone, Tama wept bitterly over her and his tears entered into the rock which explains why the clear almost transparent kind of greenstone is found at Milford Sound and is called Tangiwai.

“...The wives of Tama-ki-te-Rangi (captain of the Tairea canoe) deserted him, and he searched for them from Cook Strait to Piopiotaiki (Milford Sound). The flax-like kiekie (Freycinetia Banksii), which fringes the fiord for miles, sprang, according to legend, from the shreds of Tama’s shoulder-mat, torn off in his forest travels. Here he found one of his wives, but she had turned into greenstone, and as Tama wept over her his tears penetrated the very rock. This is why the nephrite found on the slopes of Mitre Peak, close to Anita Bay, is called tangi-wai (the water of weeping, or tear-water). If you take a clear piece of this stone and hold it up to the light you will sometimes see marks like water-drops in it. This is the true tangi-wai, for these are the tears of Tama-ki-te-Rangi.”

http://rsnz.natlib.govt.nz/images/rsnz_52/rsnz_52_00_0092_0046_ac_01.gif

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 and/or updates on the website.

<table>
<thead>
<tr>
<th>RESEARCH NAMES</th>
<th>M/F</th>
<th>TRIBE/IWI</th>
<th>TOWN/PROV</th>
<th>PERIOD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ripeka Te Owai</td>
<td>F</td>
<td>Ngai Tahu</td>
<td>Sth Wtld</td>
<td>1840-1910</td>
</tr>
<tr>
<td>TE NAIHI</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ruera TE NAIHI</td>
<td>M</td>
<td>Ngai Tahu</td>
<td>Sth Wtld</td>
<td>1840-1910</td>
</tr>
<tr>
<td>Rora TE NAIHI</td>
<td>F</td>
<td>Ngai Tahu</td>
<td>Sth Wtld</td>
<td>1840-1910</td>
</tr>
</tbody>
</table>

(Continued on page 20)
Dr. Garrett BUTT, P.O. Box 33-1697, Takapuna, North Shore City, Auckland, AKD 0740, New Zealand. E-Mail: garrett@rossini.co.nz

<table>
<thead>
<tr>
<th>RESEARCH NAMES</th>
<th>M/F</th>
<th>TRIBE/IWI</th>
<th>TOWN/PROV</th>
<th>PERIOD</th>
</tr>
</thead>
<tbody>
<tr>
<td>TAUARIKI</td>
<td>F</td>
<td>Ngati Hauaa</td>
<td>WKT</td>
<td>1800-1930</td>
</tr>
<tr>
<td>LOFFLEY</td>
<td>M</td>
<td>Ngati Whakaue</td>
<td>BOP</td>
<td>1830-1930</td>
</tr>
</tbody>
</table>

Mr. Paul EATON, P.O. Box 346, Waikanae, New Zealand. E-Mail: eatonpa@xtra.co.nz

<table>
<thead>
<tr>
<th>RESEARCH NAMES</th>
<th>M/F</th>
<th>TRIBE/IWI</th>
<th>TOWN/PROV</th>
<th>PERIOD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miriama POTIKI</td>
<td>F</td>
<td>-</td>
<td>WKT</td>
<td>1840's</td>
</tr>
</tbody>
</table>

Charlene STORRAR, Stanley Brook, RD2 Wakefield, Nelson, NLN 7096 New Zealand. E-Mail: storrar@orcon.net.nz

<table>
<thead>
<tr>
<th>RESEARCH NAMES</th>
<th>M/F</th>
<th>TRIBE/IWI</th>
<th>TOWN/PROV</th>
<th>PERIOD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maata HOETE</td>
<td>F</td>
<td>Ngati Paoa</td>
<td>TVY/KC</td>
<td>1850+</td>
</tr>
<tr>
<td>Jacob BECK</td>
<td>M</td>
<td>Germany</td>
<td>VY/KC</td>
<td>1850+</td>
</tr>
<tr>
<td>Martha Victoria HOYTE</td>
<td>F</td>
<td>Ngati Paoa</td>
<td>Waihi</td>
<td>1850+</td>
</tr>
</tbody>
</table>

http://www.rcyachts.net/maori/research.htm

**INFORMATION OFFERED... Continued from Mei 2006**

**EASTERN MAORI ELECTORAL ROLL 1908 TE ARAWA TRIBE MEMBERS LIVING IN THE EASTERN MAORI ELECTORATE INCLUDING TE PUKE AND DISTRICT.**

This is the List of Maori Electors who voted at the General Election in the Eastern Maori Electorate in 1908. It was printed by the Government Printer in 1911 and is the earliest Maori Electoral Roll to survive. There appears to have been some trouble with the order that the names were recorded so please check under both surname and Christian names. Unfortunately some of the pages are very hard to read so I apologize for any spelling mistakes during transcribing—Queries marked with a “?” CC

This information has kindly been made available by Christine CLEMENT—Te Puke
http://freepages.genealogy.rootsweb.com/~sooty/emaori1908.html

http://www.genealogy.org.nz/
<table>
<thead>
<tr>
<th>HAPU</th>
<th>ADDRESS</th>
<th>NAME</th>
<th>SEX</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngati-Pikiao</td>
<td>Te Whaiti</td>
<td>Ihakara</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao</td>
<td>Te Whaiti</td>
<td>Kapu</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao</td>
<td>Te Whaiti</td>
<td>Kenapiti</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao</td>
<td>Te Whaiti</td>
<td>Manahi</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao</td>
<td>Te Whaiti</td>
<td>Pake Retema</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao</td>
<td>Te Whaiti</td>
<td>Ropeta</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao</td>
<td>Te Whaiti</td>
<td>Tai Tehara</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao</td>
<td>Te Whaiti</td>
<td>Tamati te Aorangi</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao</td>
<td>Te Whaiti</td>
<td>Tangihaere</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao</td>
<td>Te Whaiti</td>
<td>Tanu Mitai</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao</td>
<td>Te Whaiti</td>
<td>Tapita Tanu</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao</td>
<td>Te Whaiti</td>
<td>Te Taratī Wao</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao</td>
<td>Te Whaiti</td>
<td>Te Whiti</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao</td>
<td>Te Whaiti</td>
<td>Terehau te Matangi</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao</td>
<td>Te Whaiti</td>
<td>Tuwhakaoroahu</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao</td>
<td>Turae</td>
<td>Kataraina Emore</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao</td>
<td>Whakarewarewa</td>
<td>Ratema Wharerangi</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Hinekura</td>
<td>Horohoro</td>
<td>Ngahuia Raharuhi</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Hinekura</td>
<td>Horohoro</td>
<td>Tu te Rangiwhakaa</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Hinekura</td>
<td>Otaramarae</td>
<td>Hona Patene</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Hinekura</td>
<td>Otaramarae</td>
<td>Mere Morehu</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Hinekura</td>
<td>Otaramarae</td>
<td>Ngaharepe Hikitia</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Hinekura</td>
<td>Otaramarae</td>
<td>Petera Patene</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Hinekura</td>
<td>Otaramarae</td>
<td>Rangiahua</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Hinekura</td>
<td>Otaramarae</td>
<td>Tawhanata</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Hinekura</td>
<td>Poroporo</td>
<td>Te More Takuira</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Hinekura</td>
<td>Ruato</td>
<td>Hare Mokena</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Hinekura</td>
<td>Te Wai-iti</td>
<td>Rangi Taepa</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Kawete</td>
<td>Ruato</td>
<td>Ani te Mutu</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Kawete</td>
<td>Matata</td>
<td>Menehira te Hira</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Makino</td>
<td>Mangahoanga</td>
<td>Tamati te Hau</td>
<td>M</td>
</tr>
</tbody>
</table>

(Continued on page 22)
<table>
<thead>
<tr>
<th>HAPU</th>
<th>ADDRESS</th>
<th>NAME</th>
<th>SEX</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Makino</td>
<td>Tapuaeharuru</td>
<td>Arepea Wiremu</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Parua</td>
<td>Ohau</td>
<td>Hinehaka</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Parua</td>
<td>Ohau</td>
<td>Huikoma Tumatahi</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Parua</td>
<td>Ohau</td>
<td>Kaiaorea Tahuri</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Parua</td>
<td>Ohau</td>
<td>Ruru Tahuri</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Parua</td>
<td>Wairenga</td>
<td>Mere Hirini</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Rongomai</td>
<td>Hauparu</td>
<td>Horomona Himiona</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Rongomai</td>
<td>Horohoro</td>
<td>Ani Pore</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Rongomai</td>
<td>Picipioiro</td>
<td>Hone Katene</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Rongomai</td>
<td>Wairenga</td>
<td>Te Kiriwi</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Tama-te-Atutahi</td>
<td>Mourea</td>
<td>Mireka Manahi</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Tara</td>
<td>Ohau</td>
<td>Rahera</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Tara</td>
<td>Ohau</td>
<td>Ratu Tahuri</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-Tara</td>
<td>Ohau</td>
<td>Te Mata a Tahuriorangi</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-te-Rangiunuora</td>
<td>Mourea</td>
<td>Wairua Remana</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-te-Rangiunuora</td>
<td>Mourea</td>
<td>Warena Haimona</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-te-Takinga</td>
<td>Mourea</td>
<td>Areta Meihana</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-te-Takinga</td>
<td>Mourea</td>
<td>Arihia Meihana</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-te-Takinga</td>
<td>Mourea</td>
<td>Ewa Haimona</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-te-Takinga</td>
<td>Mourea</td>
<td>Hapeta te Takuru</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-te-Takinga</td>
<td>Mourea</td>
<td>Manahi Tamati</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-te-Takinga</td>
<td>Mourea</td>
<td>Mariana</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-te-Takinga</td>
<td>Mourea</td>
<td>Matene Hauira</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-te-Takinga</td>
<td>Mourea</td>
<td>Matene Whakawe</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-te-Takinga</td>
<td>Mourea</td>
<td>Moni Kepa</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-te-Takinga</td>
<td>Mourea</td>
<td>Mutu Rotohiko</td>
<td>M</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-te-Takinga</td>
<td>Mourea</td>
<td>Ngapahau</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-te-Takinga</td>
<td>Mourea</td>
<td>Ngawiki Matene</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-te-Takinga</td>
<td>Mourea</td>
<td>Rakapa Manawa</td>
<td>F</td>
</tr>
<tr>
<td>Ngati-Pikiao &amp; Ngati-te-Takinga</td>
<td>Mourea</td>
<td>Ranginui Matene</td>
<td>M</td>
</tr>
</tbody>
</table>

(Continued next issue...)
MIG OBJECTIVES

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

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

3. To acquire books purchased through the Māori 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 Māori 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 Annual Conference—This is usually the MIG Annual General Meeting.

MAORI INTEREST GROUP BADGES

Group Badges can be purchased from the MIG Secretary.

Postage. Please make all cheques/money orders payable to the: NZSG Maori Interest Group Secretary PO Box 8795 Symonds Street Auckland, AKD 1035 NZ

At this stage, no decision has been made if the new logo is to be produced as a Group Badge—watch this space!

The current MIG Executive term began on the 5th June 2006 at the NZSG AGM Hamilton & will end at the 2007 NZSG AGM.
The MIG formed in 1993 and the NZSG ratified the MIG at the Christchurch Council Meeting on Saturday the 3rd December 1994

DISCLAIMER

The Editor 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, Editor, 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 Māori 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. E.&O.E. BM

N.B. I am very reluctant to publish member’s E-mail addresses only in Te Reo – I don’t think that this is being fair to those members without access to the Internet and it is also limiting your own chances of receiving a reply to only those members with the Internet. BM
TE REO - The Voice of the NZSG MIG
Reference source:
The Reed Pocket Dictionary of Modern Maori.
P.M. Ryan 1999.