

New Zealand



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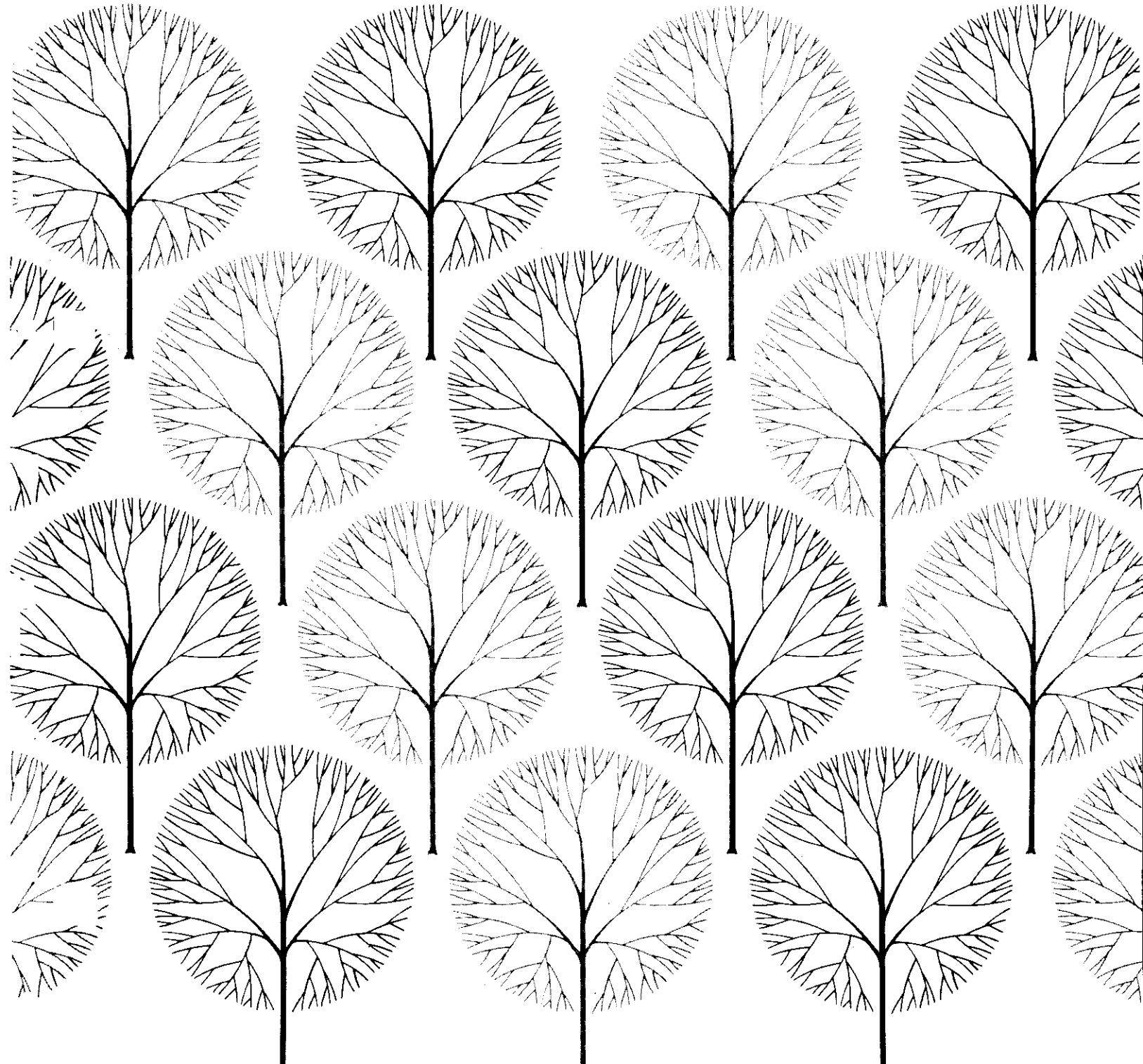
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Records of Genealogical
Value for

New Zealand

MICROFORMS - LEVEL T

The Genealogical Department of
The Church of Jesus Christ
of Latter-day Saints
Series E, No. 1 1978



Introduction

In identifying ancestors, genealogical researchers need the answers to four key questions regarding record sources:

1. What types of existing records will aid in the identification of ancestors?
2. What periods of time do the records cover?
3. What genealogical information appears in these records?
4. What records are available for searching and where are they found?

The tables that follow provide answers to the above questions for the major genealogical record sources of New Zealand. The types of records are listed, together with the periods covered, type of information given, and source availability.

Table A shows the record sources available for a research problem in a particular century. Table B provides more detailed information about the major records available. For example, if a pedigree problem is in the nineteenth century, use Table A to find the sources available for that period. Then refer to Table B for information about those sources.

More information can be obtained by writing to the New Zealand Society of Genealogists, P.O. Box 8795, Symonds Street, Auckland, New Zealand. A useful source book is Niel T. Hansen's *Guide to Genealogical Sources—Australia and New Zealand* ([Pahran, Vic.]: n.p., n.d.).

Table A: Major Source Availability by Century

Type of Record	Century		
	14th-18th	19th	20th
1. Directories			
2. Military Records			
3. Maori Land Court Records			
4. Electoral Rolls			
5. Civil Registration			
6. Census Records			
7. Probate Records			
8. Deeds			
9. Jurors' Lists			
10. School and University Registers			
11. Newspapers			
12. Church Records			
13. Immigration Records			
14. Monumental Inscriptions			
15. Cemetery Burial Registers			
16. Maori Family Genealogies			

Table B: Major Sources Chronologically Arranged

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
1. DIRECTORIES	About 1872 to present	Names, occupations, residences of householders; local history; names of small localities	Some in print and on film (Gen. Dept.); local libraries, publishers of directories
2. MILITARY RECORDS	1867 to present*	Names of officers and men; dates of birth, enlistment, discharge; places of births, deaths, marriages; movement of personnel	Some at the National Archives, P.O. Box 6162, Te Aro, Wellington, New Zealand; most at the Army Historical Dept., Army Dept., Box 99, Wellington, New Zealand
3. MAORI LAND COURT RECORDS	1865 to present	Names, dates of court hearings and transfers, places of residence, pedigrees for proof of ownership extending back to 1350	Some on film (Gen. Dept.); district Maori land courts in major towns and cities
4. ELECTORAL ROLLS	1853 to present (published in the year of each general election)	European: names, residences, and occupations of voters Maori: names, residences, occupations, sex, and tribe of voters Prior to 1893 only names of property owners listed; rolls refer only to persons 21 and over	Majority at Gen. Dept.; some at local libraries; complete series at the General Assembly Library, Wellington, C.I., New Zealand 1853-1868 published in either the <i>New Zealand Gazette</i> or local newspapers
5. CIVIL REGISTRATION European	1 Jan 1848 to present; a few births & marriages 1840-1847	Names, dates, places, occupations, parentage, ages, residence, length of residence in New Zealand of persons born, married, or deceased Information increased in 1875 and again in 1880	The Registrar General, Dept. of Justice, Private Bag, Lower Hut, New Zealand; local superintendent registrars
Maori	Births and deaths 1913-1961; marriages 1911-1954	Marriages same as European; names, dates, places, occupations, parentage, ages, residence, tribe, and amount of Maori blood of persons born or deceased	The Registrar General, New Zealand; local superintendent registrars
6. CENSUS RECORDS Early Settlements	1844-1850	Names of property owners and occupants; some contain occupations, extent of holdings, New Zealand Company lists of Wellington recorded deaths 1844-1849	National Archives Known copies: <i>Auckland</i> 1846; <i>Manawatu District</i> 1846; <i>Nelson</i> 1845, 1848, 1849, and 1850; <i>New Plymouth</i> 1846; <i>Wellington</i> 1844-1849
Government Census	1851 to present	Names, ages, marital status, religion, occupation, income, birthplace (except 1926), length of residence in New Zealand, race, war service	These have all been destroyed
7. PROBATE RECORDS European	1842 to present	Names of testators, places of residence, location of property, relationship	The Registrar of Probate Jurisdiction, Supreme Court; registry nearest to the last place of residence of the deceased; all pre-1901 probates on film (Gen. Dept.)
Maori		See Maori Land Court records	

*For records prior to 1867, see *Records of Genealogical Value for England and Wales*, Genealogical Research Papers, series A, no. 1 (PRGS0003).

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
8. DEEDS	1841 to present	Names of owners, mortgagees, and lessees; dates of deeds and transfers; places of residence; description of land Indexed by land area 1841-1910 Indexed by owners and mortgagees 1911 to present	Lands and Deeds Registry, P.O. Box 5069, Lambton Quay, Wellington, C.1., New Zealand
9. JURORS' LISTS	About 1840 to present	Names, residences, occupations of persons called to act as jurors	Published in local newspapers and in the <i>New Zealand Gazette</i> ; on film (Gen. Dept.); The General Assembly Library, Wellington, C.1., New Zealand
10. SCHOOL AND UNIVERSITY REGISTERS	About 1840 to present	Names of students, their dates of birth and enrollment, places of birth and residence, parentage	District boards of education; various schools; local libraries; private custody
11. NEWS-PAPERS	21 Aug 1839 to present	Obituaries, births, marriages, deaths, jurors' lists, shipping lists	Consult for present location <i>The Union Catalogue of New Zealand Newspapers and A Checklist of Newspapers in New Zealand Libraries</i> , by Guy Hardy Scholefield Some on film (Gen. Dept.) The General Assembly Library, Wellington, C.1., New Zealand, has copies of most newspapers
12. CHURCH RECORDS	1815 to present	Names, dates, parentage, residence, ages, relationships of persons being christened, married, or buried; information varies	At the church or head office of denominations; some records of major churches such as Anglican, Roman Catholic, and Wesleyan prior to 1848 are at the Registrar General's Office, New Zealand
13. IMMIGRATION RECORDS	About 1800 to 1870	Names of immigrants, dates of arrival and departure, sometimes former places of residence	Local libraries of ports of entry; some on film (Gen. Dept.)
	1870 to present	Names of immigrants, dates of arrival and departure, places of residence, occupations, marital status, number and age of children	Some on film (Gen. Dept.); the National Archives, P.O. Box 6162, Te Aro, Wellington, New Zealand
14. MONUMENTAL INSCRIPTIONS	19th C to present	Names, dates of birth and death, places of residence, relationships	Local churchyards; town and city cemeteries; private collections; some handwritten, some on film (Gen. Dept.)
15. CEMETERY BURIAL REGISTERS	19th C to present	Names, dates, places of residence, relationships, marital status; sometimes include place of birth and years of residence in New Zealand	Local sexton; town and city cemeteries; town and city council offices; some at the Department of Health, Wellington, New Zealand
16. MAORI FAMILY GENEALOGIES (WHAKA-PAPA)	1350 to present; some back to A.D. 80 but discrepancies found	Pedigrees containing names, some dates, some places of residence, relationships, tribes	Some on film (Gen. Dept.); family possession; local libraries; the Polynesian Society, P.O. Box 10323, The Terrace, Wellington, C.1., New Zealand; some corresponding oral genealogy interview tapes and transcripts on file (Gen. Dept.); transcripts on film (Gen. Dept.)

Civil Registration Address List

The recording of births, marriages, and deaths in many English speaking countries is called "civil registration." You can write to the addresses in this handout to obtain a birth, marriage, or death certificate from the various countries listed.

Since prices for copies of certificates keep changing, you will need to ask for the price in your letter and offer to pay the required fee.

Key to Information

- ◆ This list will tell you if the library has indexes or certificates. Look in the Family History Library Catalog for more details.
- ◆ The date on the **right** is the earliest on which certificates were made. You can obtain them from that date to the present.
- ◆ **B M D** = Birth, Marriage, and Death certificates available.

AUSTRALIA

<p>New South Wales (includes Norfolk Island until 1 Jan 1886) Registry of Births, Death, & Marriages, GPO Box 30 Sydney, New South Wales 2001 AUSTRALIA</p>	<p>B M D</p>	<p>1 Mar 1856</p> <p>(Library has indexes 1856-1905)</p>
<p>Queensland Registrar General P.O. Box 188 North Quay, Queensland 4002 AUSTRALIA (Library has indexes 1856-1899)</p>	<p>B M D</p>	<p>1 Mar 1856</p> <p>Prior to 1890 State Archivist P.O. Box 1397 Sunnybank Hills, Queensland 4109 AUSTRALIA</p>
<p>South Australia The Principle Registrar GPO Box 1351 Adelaide, South Australia 5001 AUSTRALIA</p>	<p>B M D</p>	<p>1 Jun 1842</p> <p>(Library has indexes 1842-1905)</p>
<p>Tasmania Registrar General GPO Box 875J Hobart, Tasmania 7001 AUSTRALIA (Library has indexes 1838-1899 & some certificates)</p>	<p>B M D</p>	<p>1 Dec 1838</p> <p>Prior to 1899 The Office of Archives of Tasmania 91 Murray Street Hobart, Tasmania 7001 AUSTRALIA</p>
<p>Victoria The Registrar General P.O. Box 4332 Melbourne, Victoria 3001 AUSTRALIA</p>	<p>B M D</p>	<p>1 Jul 1853</p> <p>(Library has indexes 1853-1940)</p>
<p>Western Australia The Registrar General's Office P.O. Box 7720 Cloister's Square, Western Australia 6850 AUSTRALIA</p>	<p>B M D</p>	<p>1 Sep 1841</p> <p>(Library has indexes 1840-1896)</p>
<p>Australian Capital Territory The Registrar, Birth Death & Marriage Registry, GPO Box 788 Canberra, Australia Capitol Territory 2601 AUSTRALIA</p>	<p>B M D</p>	<p>1 Jan 1930</p>
<p>Northern Territory The Registrar General GPO Box 3021, Darwin, Northern Territory 0801 AUSTRALIA</p>	<p>B M D</p>	<p>18 May 1870</p>

CHANNEL ISLANDS

Guernsey **B M D** **Aug 1842**
(includes Alderney, Brechou, Herm, Jethou, and Sark)
La Societe Guernesaise,
The Royal Court House
St. Peter Port, Guernsey, GY1 2PB
CHANNEL ISLANDS (Library has indexes 1840-1966 & some certificates)

Jersey **B M D** **Aug 1842**
The Superintendent Registrar
10 Royal Square
St. Helier, Jersey, JE2 4WA
CHANNEL ISLANDS

ENGLAND **B M D** **1 Jul 1837**
General Register Office
Smedley Hydro
Trafalgar Road
Southport, Merseyside PR8 2HH
ENGLAND (Library has indexes 1837-1980)

IRELAND
Republic of Ireland **B M D** **1 Jan 1864**
Registrar General
Joyce House
8-11 Lombard Street East
Dublin 2
IRELAND (EIRE) (Library has indexes 1845-1958 & some certificates)

Northern Ireland **B M D** **1922**
Registrar General
Register Office
66 Balmoral Avenue
Belfast, BT9 6NY
NORTHERN IRELAND (Library has indexes 1922-1959 & some certificates)

ISLE OF MAN **Birth** **1849**
Marriage **(dissenters 1849, conformists 1884)**
Death **1 Apr 1878**
Registrar General
Government Office
Finch Road
Douglas
ISLE OF MAN (Library has indexes 1849-1964 & some certificates)

NEW ZEALAND **B M D** **1 Jan 1848**
Registrar General
P.O. Box 31-115
191 High Street
Lower Hutt
NEW ZEALAND (Library has indexes 1840-1920)

SCOTLAND **B M D** **1 Jan 1855**
Registrar General
Search Unit
New Register House
Edinburgh, EH1 3YY
SCOTLAND (Library has indexes 1855-1955 & some Certificates)

WALES **B M D** **1 Jul 1837**
General Register Office
Smedley Hydro
Trafalgar Road
Southport, Merseyside PR8 2HH
ENGLAND (Library has indexes 1837-1980)

AREA G

VERT FILE
New Zealand



*"Record Protection in
an Uncertain World"*

WORLD CONFERENCE ON RECORDS AND GENEALOGICAL SEMINAR

Salt Lake City, Utah, U.S.A.
5-8 August 1969

DEVELOPMENT OF A SYSTEM OF COLLECTING,
ALPHABETIZING, AND INDEXING POLYNESIAN PEDIGREES

Part V

Methods of Identifying, Indexing, and Alphabetizing Polynesian Pedigrees

By

Elwin W. Jensen, A.G.

Utah Valley Regional
Genealogical Library
4386 HBL, BYU
Provo, Utah 84602
801/378-6200

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A few years ago, Felix Keesing dedicated a book (*The Changing Maori*, - New Plymouth, 1928.) to the Maori race, -- and all Polynesians are *Maori*, who are, as he said, "fighting valiantly to find a new life and a purpose for living." He outlined some of the problems involved in the efforts of the Maori to find his place in this modern 20th Century. Although the passing years have brought partial solution to some of the problems mentioned by Keesing, it still seems evident that the Polynesian needs a new and vital purpose in life, some powerful urge to replace the ancient driving forces of his race which are no longer meaningful in this modern world.

The Polynesian has adopted quite readily much of the culture and learning of the white-man. But in contrast, the "foreign intruder" has made only slight effort to help preserve the worthwhile things of the native culture. Much pertaining to the physical lore was preserved, describing life in an old "stone-age" culture. But it would appear that too much emphasis was given to destroying spiritual things, the old religions and social customs, without providing in return some new and understandable driving life force. We should be concerned with one area in particular. For although considerable effort has been given to recording the Polynesian culture and traditions, little has been done to encourage the preservation, collecting, and scholarly study of the pedigrees and genealogies of these island people. Perhaps one reason for this situation is the many problems involved; -- this is a specialized field. Another could be that European does not fully understand the native attitude towards ancestry and genealogy. Love of and respect for ancestry, almost akin to worship, served a greater purpose than proving the rights of chieftanship. It was a well-founded part of complete native life, striking a heartfelt response deep in the human breast.

Deeply ingrained culture and tradition does not die easily. Should we destroy completely the traditions and culture of the forefathers, we destroy the present man. Lord Macauley (English statesman, 1800-1859) has wisely said that a "people which take no pride in the noble achievements of remote ancestors, will never achieve anything worthy to be remembered by remote descendants." A new wave of "nationalism" seems to be sweeping the earth. Men yearn to be more than free, -- they want to be independent in thought. They seek identity with the

greatness of their own cultural background and ancestry. Is this an answer to one need of the Polynesian? Perhaps a new sense of pride and dignity, a sincere, earnest search for achievement and greatness today, can fill the heart of the Polynesian, if it be possible to instill within them a new pride in the heritage and greatness of their race. Here, then, is the germinating seed for genealogical study and research. This could also be partial answer to the prediction of an *Old Testament* prophet (Malachi 4:5-6), that the "hearts of the children should be turned to their fathers." Genealogy could fill an important need. Being another form of history, it could give a new sense of the worth-whileness of living to the present generation, by helping them retain the knowledge and culture of the ancients. This, of itself, should be sufficient reason for encouraging the development and study of the science of genealogy among the Polynesians.

SUGGESTED REQUIREMENTS:

Such a study would require a methodical procedure, an orderly step-by-step approach. An essential step should be the development of a co-ordinated program of collecting, identifying, alphabetizing and indexing of all existing Polynesian pedigrees.

- A. Indexing: to provide a quick reference to the location of a person in a series of records, thus speeding the study of the record, or the analysis of a problem. The value of a pedigree index cannot be overstated.
- B. Alphabetizing: to provide a standard system for filing the records. A proper index requires an intelligent, and adequate method of alphabetizing. Because of the various dialects in Polynesia, and because of the many types of names, both ancient and modern, a standard method of alphabetizing would be a useful tool.
- C. Identifying: A collection of pedigrees has little meaning unless there is some identification in the record as to the family, tribe, and island or district of habitation.

When the Polynesian pedigrees, long preserved by memory, were reduced to writing, these were intended for the use of the family or clan concerned. The people of the tribe knew all about these lineages; -- who supplied the information, and who were the persons at the end of each pedigree list. Today, however, many clans are scattered, old native land holdings are being sold, sub-divided, or appropriated. Tribal ancestors are being forgotten. The family records now need to be edited and identified.

- D. Collecting: Experience in the field has shown that many of the old hand-written family pedigree books are disappearing, or are being damaged or destroyed. Time and the elements take their toll. Many records have been re-copied, but errors are made, or vital details and explanations are omitted. To spot such errors now, it is necessary to have access to a considerable number of related records.

ACTIVITIES OF THE GENEALOGICAL SOCIETY:

For many years, the Genealogical Society of Utah has encouraged, and assisted, in the collection of Polynesian pedigrees. Recently, considerable thought has been given to methods of identifying and indexing such records. The work has been hampered by inexperience. A sizable number of records have been gathered. Originally, however, no effort was made to verify the accuracy or completeness of these records, nor to seek a historical or scientific basis upon which to judge the acceptability of the various records obtained. Each family claimed their records were correct, and they were accepted on this premise. Time has evidenced the hazard in accepting any one record as being 100% complete or correct. Although valuable records collections have been obtained from all of the five main Polynesian island groups, very little information was obtained as to the original source of the pedigree. This matter was left to the family concerned. Even the traditional history which usually accompanies the pedigrees was sometimes omitted. The main emphasis was on collecting records.

In the 1930's, an effort was made to put related pedigree records together on single family group forms. These were linked together, and the intent was to provide the complete source of the record, the name of the person providing the information, and his blood relationship to each person in the record. But information received from the field was oft times very scimpy.

It soon became apparent that in order to make a satisfactory combination of collateral lineages from many pedigrees, it would be useful to have an index to the records. A limited program of indexing was started. As the index grew, its value was obvious. A series of closely related records from several pedigrees could be quickly assembled for study and analysis. It was then possible to determine which pedigrees were short versions, and which ones might be the complete record. Omissions, and variations in spellings used by different families could be observed. Additional names for famous ancestors were also obtained.

RECORDS MICROFILMED:

The work of collecting Polynesian pedigrees received a boost in 1958. In that year, New Zealand and Australia were first included in the vast records microfilming program of the Genealogical Society. This is the quickest, simplest and most accurate method to copy records. Many of the old pedigrees have now been recorded on film, and saved for posterity. For example, in just one series of these records, there are eighty-three (83) various family pedigree books from New Zealand, contained in thirteen 100-foot rolls of microfilm. Much remains to be done; the program is far from complete. Cooperation with other archives and libraries is solicited, to make this collection program a success.

NEED OF IDENTIFICATION:

Proper identification is an important key to the study of any pedigree records. The essential facts needed would include the name of the tribe, location of their domain or residence, and some information concerning the person who owns, or who compiled the record. Perhaps the most important item, however, is the identity of the last person in the pedigree lineage. A genealogy which descends to someone with a non-Polynesian name, such as a "Viliamu" or a "Hamiora" --- a "Heni" or an "Ataria," without any other qualifying identification whatsoever, leaves much to be desired in clarity.

Before any record is microfilmed, or copied, it should be edited in the field, by the camera operator. An explanatory fly-leaf sheet should be prepared and inserted at the beginning of the record, containing sufficient information to properly identify the record, the name and address of the owner, the source or origin of the record, whether it is an original or a copy, and some detail concerning the last-named persons in the lineages. The person or family supplying the record should provide this information, in as much detail as is possible.

NEED OF AN INDEX:

An index, by name, of every person listed in a family pedigree book, is a very valuable tool to use in the study of the record. This applies to any collection of records, even to printed historical books. Valuable New Zealand reference works such as *Tuwharetoa*, by J. Grace, and *Tuhoe*, by E. Best, are only partially indexed, and their worth is diminished accordingly. The need for such an index can best be illustrated, by giving figures from records already indexed, which indicate the considerable number of persons mentioned in a Polynesian family pedigree. Tabulations show that, after eliminating name duplications and repetitions, an average Maori family pedigree may contain from 1,600 to 2,500 different names. The first 12 volumes of Polynesian pedigrees, indexed by Wm. A. Cole for the Genealogical Society, contain a total of 20,640 names of different persons. From the standpoint of research time alone, it is evident that a complete index to any series of such pedigrees would be of inestimable value.

This brings up the main problem; -- finding help to perform such a task. Perhaps, in view of the restricted budgets under which most libraries operate, volunteer help would be the most suitable answer. Discreet inquiries, made to various groups of Polynesians in California, and in the Islands, indicate that there are many older persons in these communities who are willing to assist in such an indexing project. Given proper guidance, they could render valuable service. This might solve the problem.

SYSTEMS OF ALPHABETIZING

When it has been determined that an index should be prepared, a problem arises as to

what method of alphabetizing and indexing to use. What should be done with name prefixes, such as the Maori "Te?" What of the many variations in spellings? What of phonetic variations? What of the long sentence-type names? What of European-style names, adopted after the coming of the white-man?

An indexing file system has been devised for use with the Pacific Island records of the Genealogical Society. It is fairly simple, but does have some inadequacies. It is hoped that others may contribute helpful suggestions which will improve the present method.

In the main index file, there are over 200,000 names. One over-riding problem regulates the system used in this file:- i.e. names from all areas of Polynesia and the Pacific are filed together. Further, it did not seem suitable, or essential, to combine phonetic sounds such as the "L" and the "R." Nor has a simple method been found for identifying long and short vowels. The hamza (glottal stop sound) presents a special problem, mainly because it is not always written in the original record, and untrained typists and filers cannot always recognize when it is omitted.

The file method adopted had to be realistic, and quite simple, considering operational factors such as untrained personnel, constant turn-over in office-help, and the limitations of the standard typewriter. The regular English alphabet was used, with the simple addition of one letter -- an apostrophe ('), which represents the hamza. This new letter is placed at the beginning of the alphabet, before "a." When filing names with the hamza, it is considered a letter. Various simplified combinations are included in the system. For example, the old Tongan letter "B" is combined and filed with "P," and the "J" is filed with the letter "S", to be in accord with modern usage in Tonga. The Samoan, Tuamotuan and other nasal "G" letters, which sound as "NG," are combined together with the Maori "NG." This combination thus removed the nasal "G" from the regular English "G" and thus avoided confusion with European and Oriental names using the regular hard "G" sound.

In addition, the following guides are also used:

1. Modern style names, with surnames, are filed first by surname, secondly by given name, and third, chronologically.
2. All names (other than the exceptions noted) are filed strictly alphabetical.
3. European-style names which have been "Polynesian-ized" are usually double-indexed, and filed under both the European and the Polynesian version:

example: - THOMPSON or TAMIHANA.

4. Long sentence-type names are hyphenated together, and combined, and filed, as if one name:

example: - Tama Maolo i le Tua o le Lagi may be hyphenated together, written, and filed as: *Tama-maolo-ile-tua-olelagi*

5. Identical vowels, or double vowels which represent the long sound, are combined as if they were a single vowel.

example: - *Maangairoa* is indexed as *Mangairoa*.

6. Names with a prefix, such as the Maori "te" are indexed with, and without the prefix. The "te" is usually placed in parenthesis.

Example: *Te Ranginui* is also written and filed as:

Ranginui, Te
(Te) Ranginui

7. Varying versions of names of the same person are all indexed, and where possible, cross-referenced:

Example: *Aevalu*, see also *Halaevalu*.

8. Names are generally indexed and filed just as they are found in the original record. If obvious misspellings are noted, however, cross-reference names are inserted.

These guides keep the system simple, but usable. The ideal, of course, would be a scholarly method incorporating additional phonetic combinations, and using diacritical markings and other designations for accent, diction, long, short and intermediate nasal sounds, and joined and dis-joined words. This, however, is a special field. It is suggested that the use of such a system might prove too cumbersome for the average person, and perhaps even more so for the average librarian or file-clerk who might be assigned the tedious burden of the actual indexing and filing of any series of Polynesian pedigree records.

RESUME:

Each passing day increases the need for a program of collecting, copying, preserving and bringing together in records repositories, all of the existing Island pedigrees, many of which are disappearing, or being destroyed. The establishment of large collections in central archives would make them readily available for study by families, students and scholars.

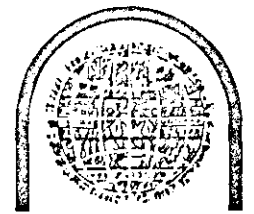
It is recommended that all interested persons or groups, libraries and archives, who may have Polynesian and genealogical records, either originals or copies, unite in a coordinated program of record-sharing. If such an idea seems worthwhile, perhaps some informal

organization should be formed to encourage the project, and guide studies devoted to the best system of collecting, properly identifying, indexing and filing these valuable records. A central storage area could be designated, and in such a repository, the originals, or microfilmed copies of all available records could be housed for safekeeping. Reproduction of records, by microfilm, can be done at a very reasonable cost. Distribution to groups could be made through some established unit such as, for example, the "Pacific Manuscripts Bureau" in Australia. A nucleus organization could be formed from the various representatives gathered at this "World Conference on Records."

All Polynesians will certainly be interested in any program that would help them organize and make useful the records which have been preserved from the past. Those of us with the organizations, and the facilities, should also assist in this work. The ancient Polynesians performed well their task of retaining and passing on the knowledge, lore and traditions of their race. Today, a duty falls upon us, both the living Polynesian, and those whose hearts are part of Polynesia, to carry on this great tradition, and to secure for the future all of the genealogies, records, lore and traditions. Let the children of *Tane* pick up the torch and go forward in this great work. And let us all lend an eager, outstretched, helping hand.

RELEASE

VERT FILE
New Zealand



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PART

The Genealogical Records of the New Zealand Maori

By

Dr. Bruce Biggs

Utah Valley Regional
Genealogical Library
4386 HBL, BYU
Provo, Utah 84602
801/378-6200
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Part I

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INTRODUCTION

The Polynesians were perhaps unsurpassed among pre-literate people in their elaboration of genealogical records as a means of preserving the past. Primarily a device for recording and retaining the names of ancestors as validation and justification for the existing social order, the rank system, and the system of land tenure, the techniques of genealogy were extended to the linking of man with the gods (who were themselves arranged in genealogical sequence), and to the very creation of the universe itself.

So genealogy became a Polynesian literary form, often so cryptic that much of its meaning has been lost in the passage of time and the breakdown of the old cultures that followed contact with the west. Genealogy as a literary form is best seen in the so-called cosmogonic genealogies which have been recorded in several parts of Polynesia. I will continue my comments to New Zealand, where a number of versions are found. There appear to have been three main themes. In one, creation was likened to a series of periods of darkness (poo), or void (kore), each numbered in sequence, or qualified by some descriptive term. One much quoted version commences with the unentangled void, that is to say, the void which is free-floating. This is succeeded by the un-ensnared void and the unbound void. In turn the sequence of periods of void of chaos is succeeded by periods of Darkness, the Darkness of no speech, the Darkness of no voice, the Night of groping. Eventually Light is born.

In other versions the evolution of the universe is likened to a tree, with its base, taproots, branching roots, hair roots and so on, all arranged in genealogical sequence. The third theme likens the growth of the universe to the forming of a child in the womb, as in the sequence, "the seeking, the searching, the conception, the growth, the feeling, the thought, the mind, the desire, the knowledge, the form, the quickening" and so on. Sometimes more than one theme will occur in the same cosmogonic genealogy. Almost every version culminates in the union of Rangi the sky father with Papa the earth mother. From these two pro-

ceed the gods, and ultimately all life, human and non-human, on earth.

The sequence proceeds from the gods to the heroes. Almost imperceptibly figures who must be regarded as mortals appear in the genealogical myths and traditions. Death itself was introduced into the world when Maui failed in his self-appointed task of destroying the goddess of death by passing through her body in reversal of the birth process.

With the era of the migrations, when, according to the traditions, the ancestors of the New Zealand Maoris were settling the new country from their earlier home in tropical Polynesia, we may consider that the transition from immortals to mortals is complete. The migrating ancestors appear as men, not gods. It is true that some of their feats and attributes are superhuman, but their quarrels and foibles of one kind or another are all too human. They left the homeland because of wars, and they brought war with them to the new home, war which continued up to and after the arrival of white settlers, who promptly engaged the Maoris in an inter-racial struggle which persisted until just a century ago. The Maoris were the most war-like of the Polynesians and gave a good account of themselves, but to us, the relevance of the constant state of military unrest both in pre-contact and post-contact New Zealand is the effect it had on the genealogical record. With the decimation and extinction of tribal groups over the centuries, with the wholesale slaughter that succeeded the acquisition of firearms, and with the confiscation of lands that succeeded the racial wars and resulted in the breakup of many social groups, we may feel sure that much of the record is lost.

What is surprising, however, is the almost incredible amount of genealogical material that survives. Vast quantities have been permanently recorded in published tribal histories, in the Journal of the Polynesian Society (which has for 80 years concerned itself with Maori traditional material), and above all in the files of the Maori Land Court, which has, for more than a century been responsible for the establishment of titles for all Maori-owned land in the country. Finally almost every Maori family keeps its own family record in the form of a whakapapa (genealogy) book, in which is written genealogy, local traditions, and songs and chants of particular concern to the family.

The reasons for the survival of this wealth of material may be briefly stated: a) importance of genealogical recordings as a basic feature of the traditional culture, b) the excellent writing system devised by the early missionaries which was adopted enthusiastically by Maoris, most of whom were literate within a few years after the system was devised, c) the importance placed

by the Maori Land Court judges on genealogical evidence in deciding titles to land.

There is no point in my further detailing the wealth of genealogical material retained by the New Zealand Maoris. It is perhaps sufficient to say that any person of Maori descent should have no difficulty in establishing his genealogical connections with the main tribal lines which go back to the migrating canoes, and thence to the very gods themselves, and as a Maori himself remarked, that is better than being descended from monkeys.

TECHNIQUES OF ORAL RECITAL

One of the primary functions of a Maori genealogy was to validate membership of some social group. This was done by demonstrating descent from the progenitor of the group which, incidentally, was frequently named after him. So, for example we find that the ancestor at the head of the genealogy on p. ___ gives his name to the Ngaati-Maniapoto tribe of the district known as the King Country in New Zealand's North Island.

Since every member of the local descent group (except for spouses from other groups whose membership was of different kind) had to show descent from the eponymous ancestor, descent was necessarily acceptable through either males or females, but descent through a male outranked descent through a female, other things being equal. Other things included order of birth. The first-born child outranked his siblings. It follows that the highest ranking descent line in any group was that which came down through first-born males. Such a line was sometimes known as the aho ariki (line of the first-born males). The Senior lines of smaller descent groups (such as sub-tribes or hapuu) united at various points to form the senior descent lines of such large groups as iwi (tribe). All such senior descent lines were called taahuhu or ridge-poles.

The main principle in selecting a genealogical line in validation of group membership was to take that one which led most directly from the individual to a taahuhu. The rest was easy since the various taahuhu of a group were well-known public documents, albeit oral ones. The actual recital of genealogies was always in the order of past to present, that is beginning with the ancestor selected as reference point and coming down to living individuals. The techniques of recital were several. We may mention the more common ones tautahi, the simple line of descent, and whaka-moe, where the spouse of each individual was given. For some purposes, as for example in songs of historical import, fragments of genealogies were interspersed with other

texts. Such a fragmental genealogy was said to be aahua hikohiko (disjointed).

THE WRITTEN RECORD

In the past, and until fairly recently, Maori genealogical material was stored in the memories of the people. It is my belief that genealogical knowledge was not the prerogative of any selected few, but the province of all adults, though we can feel confident that some individuals had wider knowledge than others within the considerable depth and the wide lateral range of the genealogical record retained by any one social group.

As evidence of the scope of such material retained in the memory of one man, Elsdon Best cites the case of an elder who gave evidence in the Land Court for three days and during that time recited for the Court record genealogical tables containing more than 1400 names.

The records of the Maori Land Court are the single most important source of Maori genealogical material that is preserved to us. These records have been microfilmed. Copies are held in several places in New Zealand, and I understand, here in Salt Lake City.

In working from such written records, rather than from oral recital, two problems are of concern to the genealogist: firstly the identification of names which are intended to be the same, though written differently within the same language or dialect, and secondly the identification of the same names across languages or dialects. A third problem, that of knowing whether a given name, occurring in more than one source, refers to the same person, will be discussed later.

In Polynesia, as elsewhere, the same name may be spelt in any one of several ways. Fortunately, the standard for each of these Polynesian languages where writing is in vogue, are fairly adequate, and those inadequacies which exist, and which result in a number of our difficulties, can themselves be systematised in a way which will minimise these difficulties.

Throughout Polynesia, with rare exceptions, all syllables end in vowels and there are no consonant clusters. It is useful for our purposes to consider every Polynesian name as consisting of a sequence of syllables of the form (C)V, where C stands for consonant, and V for vowel. The parentheses indicate that C may or may not be present in a given syllable. The vowels of every Polynesian language are a, e, i, o, u. The consonants which occur in a given Polynesian language will vary, but there will never

be more than 15, and there may be as few as 8.

In every Polynesian Language a vowel may be pronounced either long or short. This difference was rarely taken care of by the orthographies devised by missionaries, and, in New Zealand Maori, for example, four different people, with different names, might all appear in a genealogy as Mata. A better orthography might have distinguished them as Mata, Mataa and Maataa, or perhaps as Mata, Māta, Matā, Māta. (Both of these methods of marking vowel length are sometimes used). The point is, that in this case, and in many others, people of different names, may in fact be regarded as the same because of the faulty orthography.

In some Polynesian languages the consonant called the glottal stop occurs. Once again, this was rarely written in missionary orthographies with the result that, to take another example, two people with different names might both appear in genealogies as Mai. A better orthography would distinguish them perhaps by using a raised comma to mark the glottal stop occurring between vowels in one case, thus Ma'i, Mai. Linguists would prefer the use of the symbol ? to indicate glottal stop (Ma?i), but the raised comma is widely used in Polynesia by those who are aware of the difficulties caused by the lack of any symbol indicating its occurrence. In French Polynesia, i.e. Uvea, Futuna, Tahiti, the Tuamotus, the Marquesas and the Australs, the occurrence of glottal stop is often marked by an accent over the following vowel, thus Ma'i. But such usage is generally restricted to citation forms in dictionaries. The usual orthography does not mark glottal stops at all, and much ambiguity is the result.

In examples above we saw how different names may occur in the same form in genealogical material. Conversely, of course, the same name may occur in more than one spelling. As we have seen, the name Ma'i might also appear as Mai. Indeed we know that the Tahitian made famous by Captain James Cook as Omai was in fact named Ma'i. (The O - correctly 'O' - is an article marking personal names.)

When vowel length, or glottal stop, is omitted in a name, we cannot detect this fact in most cases. What we can do, however, is to make allowance for the fact that an orthographic form may be in error. The rule is simple enough: In an orthography which does not mark long vowels, allow for the fact that in another orthography a single vowel may appear as a double vowel, or otherwise marked for length. In an orthography which does not mark glottal stops allow for the fact that a glottal stop may, in fact, occur before any vowel.

So much for the identification of names within the one language. But in Polynesian traditions, the same figures may appear in the genealogical records of a number of languages. Obviously the prob-

lem of identification here is more complicated, and of course, it includes the problems of ambiguity occasioned by imperfect orthographies as has been discussed above.

Taaroa, Kanaloa, Takaoa, are the Tahitian, Hawaiian and North Marquesan forms of the celebrated Polynesian god of the ocean, who appears in New Zealand Maori as Tangaroa, in Samoan as Tagaloa, and in Rennellese as Tangagoa. Fortunately these variations and all others to be found in the 35 or so significantly different languages and dialects of Polynesia, have been taken care of by the comparative linguists. Taking advantage of the astonishing regularity of sound changes between related languages, they have compiled a chart of sound correspondences for all of the languages of Polynesia. Consulting this chart would reveal that Tahitian glottal stop corresponds to Hawaiian n, to Northwest Marquesan k, to Maori ng, and to Samoan orthographic g. And so for all other sound changes between the languages of the area. Having first allowed for the possible imperfections of given orthographies, it is then possible to take into account these regular sound correspondences as recorded in the chart, and determine in most cases whether similar forms are in fact recording the same names.

Any system of storage and retrieval of genealogical information from areas where Polynesian languages are spoken will have to take full cognisance of the factors discussed above. Any name submitted for search in any of the conventional orthographies should be submitted to the retrieval process in such a way that all of the possible variations in spelling would be checked.

Moreover in "validating" the name an "upward" check on the parental generations should be made, if information is available. In this way the third difficulty mentioned at the beginning of this section can be minimised. The same names can appear many times in Polynesian genealogies, particularly in recent generations. By checking against the parentage of persons whose names are the same, positive identification is possible.

None of the procedures mentioned should present much problem in an automatic storage and retrieval system which would be of great advantage when large numbers of names are being considered.

THE HISTORICAL VALUE OF MAORI GENEALOGIES

Anthropologists are familiar with the kind of genealogical record which, with the exception of generations immediately preceding the present, is fictitious, serving its purpose of validating the unity of the social group without inviting serious

consideration as an historical record.

It is the opinion of all scholars who have worked with Maori genealogies that they are of a different order. Though the matter can hardly be proved one way or another, there are many indications that Maori pedigrees must be considered as having considerable historical validity for perhaps twenty or more generations into the past. Beyond that period, it is generally agreed that the incomplete nature of the record and its inconsistent and contradictory nature strongly suggests that its historical reliability is not to be taken seriously. As Elsdon Best, the most celebrated ethnographer of the Maori (1925:5) puts it:

"Persons acquainted with these native genealogies believe that they may be viewed as fairly trustworthy to a certain limit, and that limit is drawn at about 20 generations, that is to say, at the period when the last immigrants from Polynesia settled on these shores. Prior to that period too many discrepancies and contradictions are in evidence....."

GENEALOGICAL CHRONOLOGY

If Maori genealogies can be regarded as true records it follows that a chronology can be developed from them. A chronology will help us, for example, to date traditional events by calculating from the positions of individuals associated with those events on genealogical lattices. Early attempts at such dating allowed an average number of years per generation, usually 25. Recent work by Dr. J.W.B. Robertson of Kawhia, New Zealand, has shown that this method is capable of considerable refinement.

In what follows, I am greatly indebted to Dr. Robertson's published works which are dated in the references at the end of this paper. The basis of Dr. Robertson's refinements of the genealogical method of dating lies in known human biological limitations. In what follows I have attempted some further refinements of Dr. Robertson's method, mostly by way of terminology aimed at succinctness of statement.

- 1) Since males in Maori society would rarely father children before the age of 20, 20 years may be taken as a minimum span for what I will call a male generation, that is a generation in which a male is the parent. The sex of the offspring is, of course, irrelevant.

- 2) Since there is no definite upper limit to the age at which a man may father children the maximum interval between the birth of a man and the birth of his child may be as much as 70 or even more years. It seems reasonable to regard 70 years as the maximum span for male generations.
- 3) The child-bearing life of a woman is from about age 15 to age 50. The minimum span of a "female" generation therefore is 15 years and the maximum span is 50 years.
- 4) Although the pre-contact Maori did not proscribe sexual intercourse for long periods after the birth of a child (as was the case, for example, in Fiji), it seems unlikely, from what we know of Maori society, that children were very closely spaced. Following Robertson, we may take one and a half years as the minimum time between children of the same family. The maximum time is set, of course, by points 2) and 3) above.
- 5) It seems likely that actual genealogical times more usually approach the minimal rather than the maximal time spans set by known biological limitations. Therefore the average generation of 25 years used by most students of Maori genealogies to calculate time depths does not seem unreasonable. However, in many cases the sex of those appearing on genealogical tables is known and it would seem desirable to introduce a differential on this basis. I would suggest that 30 years be used as the average length of a male generation and 25 years for a female generation.

If we call a genealogical time depth calculated on a single figure of say 25 years per generation an average time depth we may call a figure arrived at by using a different average figure for male and female generation an "adjusted average time depth".

A minimum time depth may also be adjusted if the family rank of a name on the genealogy is known. If, for example, Jane Eveleigh is known to be the 4th child of her mother, Ani Ngaamako, we may add five years to the minimum time depth of the female generation, Ani Ngaamako/Jane Eveleigh that is increasing it from 15 years to 20. An example of genealogy showing the results of the maximum calculations and adjustments discussed is appended.

The enormous variation between the minimum and maximum time depth of a single genealogical line may suggest at first glance that no realistic dating is possible, but as Robertson (1956:48) has pointed out, finer limitation can be set by

comparison of different genealogical lines extending from a given ancestor to the present or to some known date. Paraphrasing Robertson, we may say long lines, that is lines containing many generations, set minimum time depths, and short lines set maximal time depths.

To use our sample genealogy as an example another line from Manipoto to Ani Ngaamako containing seven instead of nine generations could reduce the maximum time depth by 140 years. A line containing 11 rather than 9 generations could increase the minimum time depth by 40 years.

Marriages between individuals on different lines can further delimit the time span set by human biological limitation. As Robertson puts it "by making use of inter-connections between genealogies long and short lines can frequently be chosen at will for the purpose of defining limits". (Robertson 1965:48)

POINTS OF CONTACT BETWEEN NEW ZEALAND AND OTHER POLYNESIAN GENEALOGIES

Early ethnographers had hoped that it would be possible to demonstrate the historical value of Polynesian traditions by showing that the genealogies retained by the various groups met in a common genealogical lattice. This hope failed almost entirely, and for a number of reasons, not least being that the fact that, as we have seen, Maori genealogies become inconsistent, contradictory, and sparser beyond about 20 generations, that is after the period set by the traditions for the migrations.

It is true that there are a few names, even sequences of names on genealogies appearing in New Zealand, and in the Cook Islands, and in Tahiti. These names appear, however, to refer to the period at the border of historical tradition and myth. While we cannot doubt that such common retention of genealogical fragments indicates a period of shared history, all attempts to develop a significant amount of shared genealogical record between New Zealand and any other island group have failed.

SUMMARY

To sum up: An oral genealogical record was a basic feature of indigenous New Zealand Maori culture. In spite of inter-tribal and later inter-racial warfare, a vast amount of genealogical material has been preserved to us in written form, the oral genealogist now being almost unknown. It is the general opinion of those who have worked intensively on Maori genealogies that they can be considered for the most part as a true record for about 20

generations, though this must be tested for each group, in ways which Robertson has discussed in detail.

Problems occasioned by differences of orthography, and dialectal and language differences, can be taken care of once they are realised and studied. This may be done either manually or by a suitable computer programme.

A chronology may be developed from the genealogical record, and this is capable of considerable refinement if the record is a full one, and the sex of individuals is known. Such a chronology plays its part in assessing the over-all reliability of a total lattice.

Efforts to establish substantial genealogical connections between New Zealand and other Polynesian island groups, as an aid to historical reconstructions, have been unfruitful, largely because the time span involved is beyond the range of reliability which is recognised for Maori oral records.

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TABLE 2 SOUND CORRESPONDENCES AMONG POLYNESIAN LANGUAGES AND DIALECTS

PPN	*p	*t	*k	*m	*n	*ŋ	*ʔ	*f	*s		*h	*w	*l	
PTO	*p	*t	*k	*m	*n	*ŋ	*ʔ	*f		*h		*v	*l	*∅
TON	p	t ⁴	k	m	n	ŋ	ʔ	f		h		v	l	∅
NIU	p	t ⁴	k	m	n	ŋ	∅	f		h		v	l	∅
PNP	*p	*t	*k	*m	*n	*ŋ	*ʔ	*f	*s		*∅	*v		*l
EUV	p	t	k	m	n	ŋ	ʔ ²	f	h		∅	v	l	
EFU	p	t ⁴	k	m	n	ŋ	ʔ/∅ ³	f	s		∅	v	l	
PUK	p	t	k	m	n	ŋ	∅	w	θy		∅	w	l	
REN	p	t	k	m	n	ŋ(ng)	ʔ	h	s		∅	β(b)		ŋg(g)
BEL	p	t	k	m	n	ŋ	ʔ	h	s		∅	β		ŋ
SAM	p	t	ʔ	m	n	ŋ	∅	f	s		∅	v	l	
SAC	p	k	ʔ	m	n	ŋ	∅	f	s		∅	v	l	
ECS ¹	p	t	k	m	n	ŋ	∅	f	h		∅	v	l	
EGN ¹	p	t	k	m	n	ŋ	∅	f	h		∅	v	l	
TOK	p	t	k	m	n	ŋ	∅	hw	hy		∅	v	l	
KAPI	p	t	k	m	n	ŋ	∅	h	h		∅	w	l	
NUK ¹	p	t	k	m	n	ŋ	∅	h	s		∅	v		r
NKR	p	t	k	m	n	ŋ	∅	h	(h~s)		∅	v		(l~r)
TAK ¹	p	t	k	m	n	ŋ	∅	h~f	h		∅	v		l
SIK ¹	p	t	k	m	n	ŋ	∅	h	s		∅	v		l
OJA ¹	p	t	ʔ	m	n	ŋ	∅	h	s		∅	v		l
PLA	p	t ⁴	k	m	n	ŋ	∅	h	s		∅	v		l
PLT	p	t ⁴	k	m	n	ŋ	∅	f	h		∅	v		l
TIK	p	t	k	m	n	ŋ	∅	f	s		∅	v		r

WFU ¹⁶	p	t ⁵	k	m	n	ŋ	∅	f	s	∅	v	r
ANI ¹⁶	p	t ⁶	k	m	n	ŋ	∅	f ⁷	s	∅	v	r
MAE	p	t	k	m	n	ŋ	∅	f	s	∅	v	r
MEF	p	t	k	m	n	ŋ	ó	f	s	∅	v	r
WUV	p	t	k	m	n	ŋ	∅	f	s	∅	v	(l r)
PEP	*p	*t	*k	*m	*n	*ŋ	*?	*f	*s	*∅	*w	*r
EAS	p	t	k	m	n	ŋ	?	h	h	∅	w	r
PEN	p	t	k	m	n	ŋ	∅	h ⁸	s	∅	v	r
RAR	p	t	k	m	n	ŋ	∅	? ⁸	?	∅	v	r
MIA	p	t	k	m	n	ŋ	∅	? ⁸	?	∅	v	r
AKI	p	t	k	m	n	ŋ	∅	? ⁸	?	∅	v	r
MRA	p	t	k	m	n	ŋ	∅	h ⁸	h	∅	w	r
MVA	p	t	k	m	n	ŋ	∅	? ⁸	?	∅	v	r
TUB	p	t	?	m	n	n ¹¹	∅	h	h	∅	v	r
RUR	p	t	?	m	n	?	∅	? ⁸	?	∅	v	r
TAH	p	t	?	m	n	?	∅	f ⁹	h	∅	v	r
RAP	p	t	k	m	n	ŋ	∅	? ⁸	?	∅	v	r
MAN	p	t	k	m	n	ŋ	∅	hw	hy	∅	w	r
MAO	p	t	k	m	n	ŋ	∅	∅ ⁹	h	∅	w	r
MAS	p	t	k	m	n	k	∅	h ⁸	h	∅	w	r
MAB	p	t	k	m	n	n	∅	∅ ¹⁵	h	∅	w	r
MTW	p	t	k	m	n	ŋ	∅	?w ¹³		∅	w	r
MOR	p	t	k	m	n	ŋ	∅	hw ⁸	hy	∅	w	r
TUA	p	t	k	m	n	ŋ	∅	f ⁷ h	h	∅	v	r

HAW	p	k	?	m	n	n	∅	h ¹⁵	h	∅	w	l
IQS	p	t	?	m	n	n	∅	f ¹⁴	h	∅	v	?
MQN	p	t	k	m	n	k	∅	h ⁸	h	∅	v	?
MQT	p	t	k	m	n	ŋ	∅	h ⁸	h	∅	v	?

ABBREVIATIONS FOR LANGUAGE NAMES

PPN - Proto-Polynesian; PTO - Proto-Tongic; TON - Tongan; NIU - Niuean;
 PNP - Proto-Nuclear Polynesian; EUV - East Uvean; EFU - East Futunan;
 PUK - Pukapukan; REN - Rennellese; BEL - Bellona; SAM - Samoan;
 SAC - Colloquial Samoan; ECS - Vaitupu; EGN - Nanumea; TOK - Tokelauan;
 KAP - Kapingamarangi; NUK - Nukuoro; NKR - Nukuria; TAK - Takuu;
 SIK - Sikaiana; OJA - Luangiua; PLA - Pileni (Aua); PLT - Pileni (Taumako);
 TIK - Tikopia; WFU - West Futuna; ANI - Aniwa; MAE - Mae;
 MEF - Mele-fila; WUV - West Uvea; PEP - Proto-Eastern Polynesian;
 EAS - Easter Island; PEN - Penrhyn; RAR - Rarotongan; MIA - Mangaia;
 AKI - Aitutaki; MRA - Manihiki-Rakahanga; MVA - Mangareva; TUB - Tubuai;
 RUR - Rurutu; TAH - Tahitian; RAP - Rapa; MAN - Maori (North Auckland);
 MAO - Maori; MAS - Maori (South Island); MAB - Maori (Bay of Plenty);
 MTW - Maori (Taranaki-Wanganui); MOR - Moriori; TUA - Tuamotu;
 HAW - Hawai'ian; MQS - Southern Marquesan; MQE - Northern Marquesan;
 MQT - Marquesan (Taipival, Nukuhiva); MKE - Mauke; MIT - Mitiaro;
 NFU - Niuafo'ou; NTU - Nituatoputapu; NKM - Nukumanu; ANU - Anuta;
 ATU - Atiu; CKM - Cook Islands Maori.

FOOTNOTES TO TABLE 2

1. Loss of unstressed vowel between identical consonants occurs in all of these languages. The results may always be treated as long consonants though the phonetic facts vary.
2. \emptyset in borrowed words.
3. It is not known which reflex is direct, and which is indirect.
4. (s) before i.
5. (s) before i.
6. ($\overset{v}{c}$) before i.
7. h before round vowels.
8. v initially before *af.
9. w initially before *af, h medially and before round vowels.
10. In place names only. Elsewhere ?
11. v initially before *af; h before round vowels.
12. w initially before *af; ?w medially and before round vowels.
13. h medially and before round vowels
14. w initially before *af.
15. Loss of unstressed vowels has resulted in some non-identical consonant clusters.

Other Resources: New Zealand

New Zealand Family History Centers

http://www.familysearch.org/Eng/Library/FHC/frameset_fhc.asp

New Zealand Family History at the Christchurch Library

<http://library.christchurch.org.nz/FamilyHistory/>

Researching Family History at the National Library of New Zealand

<http://www.natlib.govt.nz/services/get-advice/family-history>

Department of Internal Affairs: Births Deaths and Marriages-New Zealand

http://www.bdm.govt.nz/diawebsite.nsf/wpg_URL/Services-Births-Deaths-and-Marriages-Finding-Family-History-Records?OpenDocument

Cyndi's List New Zealand Links

<http://www.cyndislist.com/newzealand.htm>

Tainui: the story of Hoturoa and his descendants by Leslie G. Kelly

New Zealand Genealogy - Passenger Lists

<http://www.genealogylinks.net/newzealand/nzships.htm>

New Zealand History Online - Genealogy Links

<http://www.nzhistory.net.nz/handsonhistory/genealogy-links>