

they deliberately write down this whakapapa incorrectly?

I can only surmise that it was an attempt to describe the mana of these two tribes in their own terms: through whakapapa and historical record. They wished to show the world that they were an important people. But they were also wary lest the book fall into the wrong hands so they altered it deliberately. They knew their whakapapa, and if they didn't, it makes all information held in the oral tradition questionable. For Maori researchers it is important to understand the circumstances surrounding the writing of a manuscript; to understand that sometimes information was recorded incorrectly, for whatever reasons. This is especially directed to those Maori who come to the Turnbull with the demand 'Homai taku whakapapa' (Give me my genealogy!). Of course the Turnbull Library is the wrong place to start learning whakapapa.

Katahi Ka naomia atu e ia Ka motuhia tona tinana: kotahi o ona kuwha ka whakairia ki runga o Titi-o-Kura, Kotahi ki runga o Otairi: kotahi o ona peke Ki runga o Para-te-tai-tonga. Kotahi ki runga o Tuhua maunga. Ko tona mahunga ki runga o Tongariro: ko tona tinana me whakatokoto ki Taupo. (Tureiti Te Heuheu)⁷

So he asserted that his body and the land would become inseparable. One thigh would be placed upon Titi-o-kura, another would lay upon Otairi. He placed one of his shoulders upon Para-te-tai-tonga, and the other upon Tuhua mountain. He lay his head upon Tongariro and the rest of his body lay upon Taupo.

Currently the Turnbull Library Manuscripts section does not have an iwi by iwi index or even a waka by waka index. It has a manuscripts and archives catalogue, a small, less than comprehensive name index, and a small chronological index. By far the most important cataloguing and index facility is the lists of descriptions of the collections themselves, collection inventories. These can be found in a whole series of alphabetically ordered black folders on shelves in the reception area of the manuscripts section. Contained within these are sometimes small, sometimes large, detailed descriptions of the contents of the various collections.

These various collections are named according to the person or group who submitted the material. For instance, an accumulation of notebooks, letters and diaries owned by Sir Donald McLean is known as the Sir Donald McLean collection. The collection of essays and other material once owned by the Polynesian Society is known as the Polynesian Society collection, and so on. One striking feature of the collections is that there are very few collections submitted by Maori although there is much Maori material within the present collections. So, unfortunately, we do not have a collection representing, say the Te Heuheu family, the Kohere family, or the Ngata family, although writings by representatives of these famous families can all be found within the collections. The reason for this lies in the circumstances