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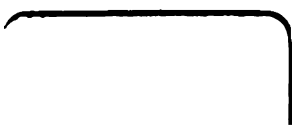
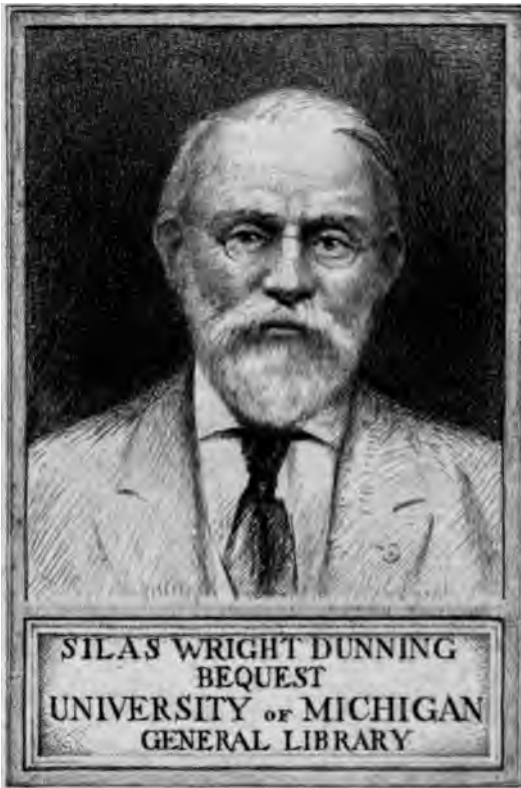
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JOURNAL
OF THE
POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

VOL. XII.

1903.



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S. PERCY SMITH and W. H. SKINNER.

THE Society is formed to promote the study of the Anthropology, Ethnology, Philology, History and Antiquities of the Polynesian races, by the publication of an official journal, to be called "THE JOURNAL OF THE POLYNESIAN SOCIETY," and by the collection of books, manuscripts, photographs, relics, and other illustrations of the history of the Polynesian race.

The term "Polynesia" is intended to include Australia, New Zealand, Melanesia, Micronesia, and Malaysia, as well as Polynesia proper.

Candidates for admission to the Society shall be admitted on the joint recommendation of a member of the Society and a member of the Council, and on the approval of the Council.

Every person elected to membership shall receive immediate notice of the same from the Secretaries, and shall receive a copy of the rules; and on payment of his subscription of one pound shall be entitled to all the benefits of membership. Subscriptions are payable in advance, on the 1st January of each year, or on election.

Papers will be received on any of the above subjects if sent through a member. Authors are requested to write only on one side of the paper, to use quarto paper, and to leave one inch margin on the left-hand side, to allow of binding. Proper names should be written in ROMAN TYPE.

The office of the Society is at present at NEW PLYMOUTH, New Zealand.

The price of back numbers of the Journal, to members, is 2s. 6d.

Vols. i, ii, iii, and iv are out of print.

Members and exchanges are requested to note the change in the Society's Office from Wellington to New Plymouth, to which all communications, books, exchanges, &c., should be sent, addressed to the Hon. Secretaries.



MEMBERS OF THE POLYNESIAN SOCIETY.

AS AT 1ST JANUARY, 1908.

The sign * before a name indicates an original member or founder.
As this list will be published annually, the Secretaries would feel obliged if members will supply any omissions, or notify change of residence.

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- * Alexander, Dr. E. W., F.R.G.S., Dunedin, N.Z.
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ix

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 - Webster, W. D., New Plymouth, N.Z.
- Young, J. L., c/o Henderson & Macfarlane, Auckland, N.Z.

LIST OF EXCHANGES.

THE following is the list of Societies, &c., &c., to which the JOURNAL is sent, and from most of which we receive exchanges. There is a tacit understanding that several Public Institutions are to receive our productions free, so long as the New Zealand Government allows our correspondence, &c., to go free by post.

Agent-General of New Zealand, 13 Victoria Street, Westminster, London, S.W.
Anthropologische Gesellschaft, Vienna, Austria.

Anthropologie, Société d', Paris.

Anthropologia, Museo Zoologica, Florence, Italy.

Anthropological Society of Australia, c/o Board of International Exchanges
Sydney.

Anthropological Institute of Great Britain, 3 Hanover Square, London, W.

Anthropologie, École d', 15 Rue Ecole de Medicin, Paris.

Australasian Association for the Advancement of Science, University, Sydney.

Aute (Te) Students Association, The College, Te Aute, Hawke's Bay, N.Z.

Bataviaasch Genootschap, Batavia, Java.

Buddhist Text Society, 86/2 Jaun Bazaar Street, Calcutta.

Blenheim Literary Institute, Blenheim, N.Z.

Bureau of American Ethnology, Smithsonian Institution, Washington.

Bernice Pauahi Bishop Museum, Honolulu, H.I.

Canadian Institute, 46 Richmond Street East, Toronto.

Cambridge Philosophical Society, Cambridge, England.

Faculté des Sciences de Marseilles, Marseilles, France.

General Assembly Library, Wellington, N.Z.

Géographie, Société de, de Paris, Boulevard St. Germain 184, Paris.

Historical Society, Honolulu, Hawaiian Islands.

Institute, The Auckland, Museum, Auckland, N.Z.

Institute, The Philosophical, Christchurch, N.Z.

Institute, The Philosophical, Wellington, N.Z.

Institute, The Otago, Dunedin, N.Z.

Japan Society, 20 Hanover Square, London, W.

Kongl. Vitterhets Historie och Antiquitete Akademen, Stockholm, Sweden.

Literary and Historical Society, Quebec, Canada.

Luzac & Co., publishers of Oriental Text, 46 Great Russell St., London, W.C.

Museum, Christchurch.

Museum, The Australasian, Sydney.

Minister of Education, Wellington.

Minister, Right Hon. the Premier, Wellington.

Minister, Hon. The Colonial Secretary, Wellington.

Na Mata, Editor, Suva, Fiji.

New York Public Library, c o Stevens & Brown, 4 Trafalgar Square, London,
W.C.

Public Library, New Plymouth, N.Z.

Public Library, Auckland.

Public Library, Wellington.

Public Library, Melbourne.

Public Library, Sydney.

Peet, Rev. S. D., Ph.D., Editor of "The American Antiquarian," Chicago.

Peabody Museum of Archeology and Ethnology, Harvard University, Cam-
bridge, U.S.A.

Reading Room, Rotorua, N.Z.

Royal Geographical Society, 1 Saville Row, London.

Royal Geographical Society of Australasia, Brisbane.

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Royal Colonial Institute, Northumberland Avenue, London.

Real Academia de Ciencias y Artes, Barcelona, Spain.

Smithsonian Institution, Washington.

Société Neuchateloise de Géographie, Neuchâtel, Switzerland.

Secretary, General Post Office, Wellington.

Secretary (Under) Colonial Secretary's Department, Wellington.

Secretary (Under) Justice (Native), Wellington.

Wisconsin Academy of Science and Arts, Madison, Wisconsin, U.S.A.

ANNUAL MEETING OF THE SOCIETY.

Held at New Plymouth, New Zealand, January 27th, 1903.

IN the absence of the President, who telegraphed to say that business prevented his attendance, Mr. William Kerr, a member of the Council, presided.

The minutes of the last two annual meetings were read and confirmed, as was also the annual report and accounts for the year 1902, which will be found below.

The following officers were re-elected for the ensuing year:—President, Mr. Edward Tregear; Council, Messrs. William Kerr, F. P. Corkill, and W. L. Newman; and Mr. H. W. Saxton was re-elected Auditor.

The following new members were also elected:—

350. J. B. Roy, New Plymouth.

351. Rev. F. W. Chatterton, Te Rau, Gisborne.

ANNUAL REPORT OF THE COUNCIL

FOR THE YEAR ENDING DECEMBER 31ST, 1902.

Presented to the Annual Meeting of the Society, January 27th, 1903, in terms of Rule No. 31.

IN presenting its Eleventh Annual Report, the Council has pleasure in drawing attention to the fact that the work for which the Society was formed continues to be carried on with success. The main object we have always had in view has been the preservation of original matter relating to the Polynesian race, and also to afford members a medium, in the *Journal*, of recording the results of their studies and experience. In this respect we can claim to have fulfilled the anticipations of our founders. The full value of the matter collected will, however, be more appreciated as time goes on, and when the original sources from which information can be collected have disappeared, together with the old people of both the native and European races.

It is with much regret we have to record the loss by death of several members, some of whom were founders of the Society. In no previous period have our numbers so decreased through this source. The Right Rev. Dr. Cowie, and Messrs. A. S. Atkinson, F. Arthur Jackson, N. J. Tone, and D. C. Wilson, were all original members, and Mr. Tone was, for some time, one of our Hon. Secretaries. In addition, we lost Mr. F. F. Watt, of Rotorua. Out of the original 112 members who founded the Society in 1852, there are now only 57 on the roll, the rest having either died, resigned, or been struck off.

On January 1st, 1903, our membership stood as follows:—

Ordinary members..	..	..	..	176
Life members	..	..	..	6
Honorary members	..	..	..	7
Corresponding members	..	..	..	16

205*

* The two new members elected at the annual meeting makes the number 207.

The total for last year was 216.

The eleventh volume of the *Journal*, containing our Transactions and Proceedings, has been issued in quarterly parts with more punctuality than heretofore. It is somewhat larger than the ten previous volumes, and contains more illustrations.

Our financial position is fairly good, but the Council has still to regret the number of members in arrear with their subscriptions. They are, however, somewhat less than last year, the numbers being—28 members in arrear for one year, and 15 in arrear for two years. At the end of 1901 we had a balance in hand of £44 14s. 2d., against which there were liabilities of about an equal amount. The sum received during the year was £174 15s. 8d., and the amounts paid £183 18s. 1d., leaving a balance of £35 11s. 9d., out of which the Council has authorised a refund of £10 to Capital Account in repayment of part of the Micronesian Vocabulary Loan.* The Capital Account on December 31st, 1903, stood at £70 19s. 6d.

* This has since been paid to Capital Account.

S. PERCY SMITH, } *Hon.*
W. H. SKINNER, } *Secretaries.*

BALANCE SHEET.

POLYNESIAN SOCIETY.

BALANCE SHEET FOR YEAR ENDING 31ST DECEMBER, 1902.

	£	s.	d.		£	s.	d.
January 1st, 1902—Balance at Bank of N.S. Wales	44	14	2				
January 1st to December 31st, 1902—Members Subscriptions and Sale of Journals	174	15	8	Whitecombe & Tombs, Publishing Journals—			
				Vol. x., No. 3	33	6	1
				Vol. x., No. 4	23	0	0
				Vol. xi., No. 1	31	16	4
				Vol. xi., No. 2	48	17	6
				Vol. xi., No. 3	36	5	1
				Postage on Journals	1	5	10
					174	10	10
				Paid over to Capital Account	5	5	0
				Stationery	1	15	0
				Hire of Room	0	2	6
				Book-case for Library	1	14	9
				Bank Charge for Keeping Account	0	10	0
				Cr. Balance carried forward	35	11	9
					£219	9	10

CAPITAL ACCOUNT.

	£	s.	d.		£	s.	d.
January 1st, 1902—Balance from last year	63	1	5	December 31st, 1902—Invested with Wellington Trust and Loan Company, as per certificate	65	11	10
April 12th, 1902—Received from Current Account	5	5	0	December 31st, 1902—Invested with New Plymouth Savings Bank	5	7	8
December 31st, 1902—Interest	2	13	1		£70	19	6

Examined and found correct—H. W. SAXTON, Auditor,
January 24th, 1903.

W. H. SKINNER,
Hon. Treasurer Polynesian Society.



The Journal of the Polynesian Society.

VOL. XII, 1903.

NIUĒ ISLAND, AND ITS PEOPLE.

BY S. PERCY SMITH.

PART IV.

HISTORY AND TRADITIONS.

WE now come to the somewhat difficult question of the whence of the Niuē people—difficult, that is, because of the lack of precise traditions amongst the people themselves. In this they differ very materially from all other branches of the race I know of. It has been already pointed out that there appear to have been two separate migrations to the island—the Motu and the Tafari people—of which the Motu division was, in all probability, the original one.

The traditions of the people say that they came from Tonga, or from Fonua-galo, or from Tulia. Now Tonga does not necessarily imply the island of that name, because to the Niuē people all foreign lands were called Tonga, as are foreigners *tagata toya*, and ships *toga*. And the name, as applied to foreign parts, is, I think, not an invention since the arrival of the people in Niuē, but was applied to some country with which the people in their former homes had frequent dealings. This points strongly to a former residence in Samoa, and to the period during which constant intercourse, generally of a hostile nature, took place with the Tonga group. It is at that time I think the name of Tonga arose for a "foreign country," and in process of time with the Niuē people the name has become general, in the same manner as

Hawaiki did with the Maoris. The second name, Fonua-galo, as that of a place, does not give any indication of locality, for, so far as I know, there is no such island; and moreover, the meaning of the word is "lost-land," and implies that it is a name signifying the fact that the real name has been forgotten. The other name, Tulia, is not known as that of an island at the present day, and the only thing like it I know of, is the name of a place on the west end of Savai'i Island in Samoa, called Tulia also.

The names of the ancestors who originally settled in Niuē do not help us either. They are Huanaki, and Fāo, as the chief persons, together with Fakahoko, Lageiki and Lagiataea, besides several others, all of whom in process of time have become *tupuas*, or deified personages. These are the Motu ancestors. The only name recognisable from the genealogical tables of other branches of the race is Fāo, but, from various reasons, this man can scarcely be identical with the Maori ancestor named Whao (which is the same as Fāo). Just prior to the last migration of the Maoris in the fleet of six canoes to New Zealand in *circa* 1350, there flourished in Tahiti one Uenuku, whose great enemy, named Whena, or Hena—a resident of Rarotonga—had a son named Whao, whose son again was called Whao, and it is of course possible that Fāo of Niuē may be identical with one of these. But it is not likely; for Niuē was settled before this period if I am right in my theory of their origin. It should be noticed also, that Fāo is said by Niuē tradition to have left that island in old age and settled in Aitutaki Island—not very far from Rarotonga, where Whao of Maori tradition lived.

I asked my friend, Mr. J. T. Large, of Aitutaki, to institute enquiries amongst the people of that island as to whether they had any record of Fāo, or his supposed migration, and he replies as follows: "The people of this island know nothing about him, but a Niuē *toa*, or warrior, named Titia was brought to Aitutaki many generations ago under the following circumstances: Aitutaki was at that time overrun with the Aitu people, said to have come from Mangaia Island. Maeva-kura, who flourished about eight generations ago, *i.e. circa* 1700 according to the Aitutaki genealogies, sent messengers to his daughter Maine-maraerua, at Rarotonga, to obtain help to expel these invaders. She sent her son Maro-una, who, taking a war-party with him, first made war on all the islands near at hand and also at Niuē, obtaining a *toa* or warrior from each island, Titia being the man he obtained from Niuē. With them he exterminated the Aitu people in Aitutaki. Some of Titia's descendants are still alive here."

This incident is also alluded to in the "Autara ki Aitutaki," as follows: "Maro-una . . . would not then land as he was going on

to Vare-a-tao, or Niuē Island, to get more warriors, and after a tempestuous voyage Maro-una arrived there. After a great deal of fighting he succeeded in getting the warrior Titia; and then returned to Aitutaki."—J.P.S., vol. iv, p. 70.

Fāo appears to be a not uncommon name in Samoa.

In order to arrive at an understanding of the probable origin of the Niuē people, it will be necessary to briefly sketch the history of the race during the period extending from the sixth to the thirteenth century. In doing so, reliance is placed on the Rarotongan traditions as being by far the most complete of any that have been preserved relating to that epoch, and, being written by the last high priest of that island have an authenticity quite exceptional. In about the sixth century, the Samoan branch of the race had already occupied their group. This branch, indeed, was probably the earliest migration from Indonesia. The eastern part of the Fiji group was in occupation of the later migrations, whom, to distinguish, we may call the Tonga-Fiti people, for such is the name they are referred to in Samoan tradition. Tonga, at this time, had in all probability been settled, and maintained a constant communication with the same branch of the race in Fiji. Towards the close of the sixth century, communication was frequent between the Tonga-Fiti people and the Samoans, indeed the former had then commenced the occupation of the coasts of Samoa, which did not cease until *circa* 1250. High chiefs of the Tonga-Fiti people, were at that time making some of their astonishing voyages all over the Pacific, discovering fresh lands to colonize, and becoming the expert navigators their subsequent lengthy voyages proved them to be. The period extending from the sixth to the thirteenth century was one of unrest and trouble. Tribe fought against tribe in the headquarters of the race in Fiji, and many expeditions started from there to discover homes in other parts of the Pacific, finding no peace at home. About the early part of this period Hawaii and Tahiti were first settled, and somewhere about the middle of the ninth century New Zealand received its first settlers, the same people in all probability that furnished the inhabitants of the Chatham Islands—the Morioris—but not at so early a date as the ninth century.

Now, I take it to be somewhere in the above period, *i.e.* from the eighth to the thirteenth century that Niuē received its first inhabitants. It was probably after the commencement of the great voyages which led to a knowledge of most of the islands in Central and Eastern Polynesia—and this was approximately the year A.D. 650. We may say tentatively, that Niuē was first occupied by the Motu people in about A.D. 700. The reason I fix on this date is, that the people have many of the traditions common to the race, the period of which

is prior to A.D. 700, but so far as I gathered, none of a later date that are not merely local. Many of the great heroes of Polynesian history are unknown to the Niuē people, because they flourished after the migration to Niuē.

The causes which led to the migration of Huanaki and Fāo are said to be their dissatisfaction at being omitted from the feasts given by their relatives and friends, which was due to their own fault in neglecting to help in the preparation of food for such feasts. This may not appear to be a very serious affair to European minds, but to the Polynesian it was a grievous insult, and the result was that the two chiefs and their followers migrated to find a land distant from that of their relatives, for they were probably not sufficiently strong to wipe out the insult in blood, which would have been the usual course. As to the place they migrated from, there is strong probability that it was the western end of Savai'i, and the emigrants themselves were probably either Samoans of the old stock, or a mixture of Samoans and the Tonga-Fiti people. The use the people make of the word *uta* for the east, shows that their forefathers dwelt for a lengthened period on the west coast of some country; and their use of the word *mounga*, a mountain (which they do not apply to any hill in Niuē) shows this country to have had mountains in it, as Savai'i has. The Samoan customs and words, with the Samoan god Sa-le-vao (Ha-le-vao) the Niuē people have, show an intimate connection with Samoa. But this was before the Samoans softened the "h" to "s," and dropped the "k" out of their dialect. The year 700 was before the incident known as Mata-mata-mē in Samoan history,* and prior to that time Samoa had no king of the whole group. Hence, when the Niuē migration came away, they brought with them the system then in force in Samoa, *i.e.* of chiefs, but no kings. At that early period, if I am right in my reading of Polynesian history, cannibalism had not yet been introduced as a custom of the race—it was not until the close connection that subsequently existed between Polynesian and Melanesian in Fiji, that the former learnt this custom from the latter. Hence the Niuē people are not cannibals.

As to circumcision, it is doubtful if any argument can be drawn from the fact of the Niuē people not practising this rite, though they were acquainted with it. We do not know if this is an ancient Tonga-Fiti custom, though probably it is, and brought by some branch of the race from their original home in Asia. There are some divisions of the race who did not practise it; the majority of the Maoris did not, nor the Morioris. Some of the East Coast tribes of New Zealand did, but from the account of its introduction, it is

* See JOURNAL OF THE POLYNESIAN SOCIETY, vol. viii, p. 231.

comparatively speaking modern. It was first known to these people in the time of Tama-ki-te-ra and Tama-ki-te-hau, who flourished two generations before the arrival of the fleet in New Zealand, or about the year 1800. It was no doubt introduced from Eastern Polynesia by some of the voyagers who at that period visited New Zealand. Hence it was probably unknown to the *tangata-whenua*, or original inhabitants of New Zealand—who, I have reason for thinking, were of the Tonga-Fiti branch of the race—or the practice had become obsolete, and only resuscitated in the case of the Maoris, through renewed intercourse with Central Polynesia.*

The absence of tattooing amongst the Niuē people seems to lend weight to the argument that the Motu people were Samoans. It is known by tradition that tattooing was introduced into Samoa from Fiji, *i.e.* from the Tonga-fiti people, but the date cannot be fixed. It is, however, certain that there was a period when Samoans did not tattoo, and it was during this time that the Motu people of Niuē split off from the parent stem in all probability.

It is probably due to this Samoan origin that we find the following names in Niuē, which are all Samoan: Hamoa (Samoa), Matafele, Havaiki (Savai'i), Tutuila, Vaea, Tuapa, Avatele, and Tafti, which latter is a Samoan name of Fiji, whilst Lakepa is the same as Lakemba of the Fiji group.

As to the second element in the Niuē population, those called Tafti, there can be no doubt that they are much later emigrants than the Motu people. The only account of them I have is as follows, and even then the story does not relate to their first coming. The original will be found under the same paragraph numbers in the native language later on:—

69. Describes the manner, truly marvellous, by which a woman of Niuē named Gigi-fale was conveyed away to some island called Tonga, for which see translation.

70. "Then came down some of the people of the land, who surprised and caught the woman, whom they took away with them and cared for her. She was a handsome woman, was Gini-fale, and was taken to wife by the chief of the island. When the time approached that her child should be born, the husband was constantly in tears. So Gini-fale asked him, "Why do you cry?" Said her husband, "I am crying on your account, because of your child." Now the custom of that island was to cut open the mother that the

* The idea that it was an old custom renewed is born out by Hawaiian tradition, which, whilst assigning it a very ancient origin, also say that it was introduced or became more universal in the times of Pau-matua, one of the leaders of the many parties of immigrants into Hawaii from Southern Polynesia in the twelfth century.

child might be born, but the mother died, This was the reason why Lei-pua was so sorry. Then Gini-fale said, "O thou! I will disclose to thee the way by which the child may be born."

71. When the time came, a male child was born, and they called him Mutalau. After the child had grown up he learnt that his mother came from Motu-te-fua (Niuē), and he felt a strong desire to visit the home of his mother."

MUTALAU AND MATUKU-HIFI.

72. "Tihamau was the chief of Nuku-tu-taha (Niuē); he built his great house at Hapuga and Faofao, a village at the Ulu-lauta, at Mata-fonua of the Lelego-atua (at the north end of Niuē; there is no such village now). He was the lord of the *malē* (plaza) of Fana-kavatala and Tia-tele; and of the stone house built by Huanaki at Vaihoko—he was the first king of the island of Niuē-fekai.

73. Matuku-hifi was the *hagai* or lieutenant of Tihamau, whose duty was to guard the entrance against the Tongans, lest they seized the island. He dwelt at the upper rock at Makatau-kakala, at Oneone-pata, Avatele. He prepared some white *operculii*, and bound them (over his eyes) with *hiapo* when darkness set in, and thus leaned back on his seat. The rock against which he supported himself was opposite the sea. When he had the *operculii* in his eyes they shone white, as a man who was wide awake, and then he slept soundly until daylight.

74. This was at the period that Mutalau arranged to come to the island, but Matuku-hifi kept strict guard so that it was difficult for Mutalau to land. Mutalau used frequently to come by night, without success, so he waited till daylight at which time Matuku-hifi went away to work, and leaving his canoe at Tioafa, crept up to the resting place of Matuku-hifi to see what kind of a man he was.

75. When the hour of Matuku-hifi's return came, he made his fire, and bound on his artificial eyes and rested in his stone-seat. Then Mutalau saw that it was all deceit; so he waited until Matuku-hifi was sound asleep, then seizing his weapon he went up by the path, and struck Matuku-hifi on the head and cut it off, together with the stone-seat. Thus died Matuku-hifi.

76. After this Mutalau went to Vaono, near Māla-fatī, a village between Lakepa and Liku, where he met Tihamau, the king. Here they disputed together, because Mutalau had come to the island.

77. Lepo-ka-fatū and Lepo-ka-nifo were the sons of Matuku-hifi, and they were both small children at the time of their fathers's death; but when they grew up they enquired who their father was. The family told them, "Matuku-hifi was your father, but he was killed by Mutalau who lives at the Ulu-lauta (north end of the island). The

sons and their relatives now desired to make war, and prepared accordingly, and when the preparations were complete, they went to the north, and killed Mutalau. This was the beginning of war in Niuē, which lasted until the coming of Peniamina, Toimata and Paulo to bring the word of Jesus to prevent further fighting."

There are some interesting points in this tradition, quite outside its connection with Niuē. It contains fragments—generally perverted—of traditions known to other branches of the race. For instance, the Caesarian operation referred to in par. 70 is part of the story of Tura, an ancient Maori ancestor.*

It is also probable that the first part of the story of Gini-fale, is based on one of the Tinirau legends—is in fact a perverted account of Hina's adventures. Both of these stories belong to the Maori-Rarotongan branch of the race, and hence Niuē people only know them in a sketchy kind of way and have made a local application of them. Tinirau, or as they and the Samoans call him, Tigilau, was known by name to the Niuē people, which is natural, for he flourished before the date of the migration to Niuē, in Fiji.

Now this story, though it only mentions the name of one emigrant—Mutalau—and partakes of the frequent marvellous character of so many old legends, contains no doubt the germs of a true story of a further accession to the inhabitants of the island.

As to the origin of the Tafiti people, it seems to me probable that they were some of the Tonga-Fiti people who occupied the coasts of Samoa, and were expelled from there at the time of Matamata-mē, or when Savea became the first king of all Samoa, and received the name for the first time, of Malietoa. This occurred according to the several Samoan genealogies about the year 1250,† or about 550 years after the arrival of the Motu people at Niuē. This period is characterised in Polynesian history by the close connection of the Polynesians with the Melanesians in the Fiji group, when intercourse was frequent and intermarriage constant. Hence the greater Melanesian strain in the Tafiti people than in those of Motu. It is due also to this Melanesian intercourse, that the large number of Tongan words, with some of their grammatical forms, was introduced into Niuē, gradually overriding and replacing much of the purer Polynesian dialect spoken by the Motu people, the traces of which are still apparent in their old songs.

* In the usual story of Tura, according to Maori history, he is shown to be a contemporary of the Polynesian hero, Whiro. But it is clear this latter Tura is quite a different person from the more ancient Tura, who visited the country where natural birth had to be assisted by an operation.

† See this JOURNAL, vol. viii, p. 6.

SUBSEQUENT HISTORY OF NIUE.

The first notice of Niuē Island from an outside source is contained in the Rarotongan traditions. Here we come, for the first time, on something a little more reliable as to dates than anything the Niuē people can furnish. The following brief notice will be found in the Rev. J. B. Stair's "Early Voyages of the Samoans."* I quote this account because it is in print, rather than the MS one in my possession, which has not yet been translated. But though Mr. Stair refers to the large number of voyages described in his paper as Samoan, they were only so in the sense that many of them were made from Samoa, but by the Maori-Rarotongan ancestors, who at that date were leaving Samoa for the Eastern Pacific. Mr. Stair says, "Sixth voyage, (under) Tangiia. After this they left that side of the heavens (*i.e.* that part of the Pacific), and sailed eastward to Niuē and Niua-taputapu (Keppel Island), to Niu-ii, Niu-tala and Iva (Marquesas), and then they sailed to Tahiti, where Tangiia made a settlement at a place called Puna-auia."

It is easy to prove by a number of genealogies that Tangiia flourished about the year 1250. If the tradition is to be relied on, and I know of no reason to doubt it, the name Niuē preserved in Tangiia's voyage, and not one of the ancient names of the island shows that the voyage of Levei-matagi and Levei-fualoto had already been made to Tutuila, and the coco-nut introduced to Niuē, as related previously. It is possible the East Polynesian name *fatu-kalā*, for a black stone axe, is due to this voyage.

The next incident in Niuē history was the visit of Veu and Veu from Manu'a in eastern Samoa, as related in the Samoan traditions collected by the Rev. T. Powell and translated by the Rev. G. Pratt and edited by Dr. J. Fraser.† This tradition refers to the visit to Niuē of Veu and Veu, two people of Manu'a, who were expelled for breaking the local laws. Although the tradition is full of the marvellous, as is common to these old legends, it no doubt relates an historical fact. After recounting the birth of their son, Fiti-au-mua, and the fact of his being brought up by a Niuē woman whose own son was named Laufoli "who was a true Niuēan; he was a warrior," the story relates the return of Fiti-au-mua to Manu'a in Samoa, where he engaged in a war to punish those who had exiled his parents, and his subsequent warlike visits to Fiji, Tonga, Savai'i, &c., and his death at the hands of Le Fanonga, at Mata-utu. The story then goes on: "Laufoli, wondering why Fiti-au-mua did not return (to Niuē), came in search of him; fought with Manu'a: Manu'a was overcome; went

* JOURNAL OF POLYNESIAN SOCIETY, vol. iv, p. 104.

† SEE THIS JOURNAL, vol ix., p. 125.

to Tutuila : Tutuila was overcome ; came to Upolu ; Upolu was overcome ; then he arrived at Savai'i. After that he went back to Niuë, and was not seen again in Samoa."

From the above brief story, it is evident that Laufoli was a warrior. We will now see what the Niuë traditions say about him. One of the stories will be found in the original later on ; from that and another account I have, the following is produced :

THE STORY OF LAU-FOLI.

"A long time ago there lived in this island a man named Laufoli who was famed in his day for his skill, and the adventures he met with. He was a tall man, a warrior, and a chief in his generation. He was possessed of a staff which was his constant companion, and with which he performed some astonishing deeds—it was in fact a magic staff. It frequently occurred that the high tops of the Pandanus trees were found cut off, but for a long time no one could ascertain how this was done, or who did it. Finally it was discovered that Laufoli struck off the tops of these trees with his staff. On one occasion a party of Tongans came to Niuë (not necessarily from Tonga), and they were surprised at seeing the Pandanus trees without tops. "What has been done to the trees?" asked they. "Laufoli has cut them off," was the reply. The chief of the Tongans was so taken with Laufoli that he persuaded him to accompany the visitors on their return to their own country. Before departing in the large war canoe, Laufoli carefully wrapped up his staff in the leaves of the *tefi* plant and concealed it in the canoe ; and so they departed for Tonga.

On arrival in their own country, the Tongans decided to put Laufoli's powers to the test. They first asked him to cut down a species of banana called a *hulahula*.* Laufoli dispatched one of the Tongans to the canoe to fetch his staff ; but after searching he could not find it, so returned with a paddle. Then Lau-foli himself went down, and after carefully unfolding the *tefi* leaves in which the staff was wrapped, he ascended to cut down the banana. But a piece of iron (*lapatoa*) had been inserted in the core of the banana, so Laufoli failed at his first attempt. He then took the staff in his left hand and with one blow cut down the banana together with the iron core, "and the Tongans turned pale with astonishment."†

* There is a species of plant in Samoa called *sulasula* (identical with *hulahula*), and one in Fiji called *sulisuli*, but not apparently in Tonga.

† *Lapatoa* is the word used for iron in Niuë. In another account the word *toa* is used, and this is probably correct, for the *toa* or iron wood tree (*Casuarina*) grows on all the groups near Niuë, i.e. Samoa, Tonga, Fiji, &c., but not on Niuë itself.

The Tongans having failed to foil Lau-foi, now proposed another test of his powers. They took him to a wide chasm and told him to jump it, expecting to see him fall and be killed ; but Laufoi succeeded in jumping the chasm in safety.*

The Tongans now decided on another test of Laufoi's powers. They sent him to a certain cave in which dwelt Toloa-kai-tangata, or Toloa-the-cannibal. When Lau-foi got there, Toloa was absent, but his wife was at home. Lau-foi asked her, "Where is Toloa gone?" The woman replied, "He has been gone a long time, fishing." Said Lau-foi, "At what time will he return?" To this the reply was, "When the rain falls, and the heavens thunder, will he arrive with his back-load of human-flesh." Lau-foi said, "The man smells!" As Toloa came back he looked, and saw Lau-foi waiting at his cave ; he stepped forward, smiling in glee on beholding a victim for a feast. but Lau-foi struck at his feet with his weapon, and cut off both of them, and then his hands. Then the cannibal begged of Lau-foi to spare his life, promising that he would never return to man-eating again. Lau-foi said to him, "Put out your tongue!" Which he did ; and then Lau-foi cut it out and burnt it in the fire. Thus died Toloa-kai-tagata, and the Tongans were able to live in safety.

After three nights, the Tongans arranged that Lau-foi should ascend a certain mountain, and attack the people living there. So he ascended, and as he did so the people on top rolled down great stones, which he avoided by stepping on one side, but continued the ascent all the time. When smaller stones came rolling down he straddled his legs and let them pass, but he continued to ascend. At last he arrived on top, and then with a sweep of his weapon towards the north he upset all the people in that direction ; then he turned to the south, to the east, and to the west, and did likewise. Then all those left alive begged of him to spare their lives, which Lau-foi agreed to.

Lau-foi now descended, and remained with the Tongans until he was an old man. He married the king's daughter and had three children born to him, after which he abandoned his wife. This angered the Tongans, who all cried out : "Exile him ! Kill him ! Exile him !" For this reason Lau-foi returned to Niue.

The story then goes on to describe the death of Lau-foi, who fell or jumped into a *ti-oven*, and there perished. The account will be found later on in the original and translation.

Taken in conjunction with the Samoan tradition, it is no doubt an historical truth that Lau-foi visited Fiji and Savai'i, and there

* In one of the songs about Lau-foi's deeds, this jump of his is said to be over the *tapi rai afi*, which I can only translate as over "the crest of fiery water," which may mean a volcanic vent.

occurred the last scene of the attack on the mountain. At that time possibly one of the volcanic vents was active, for I believe volcanic action in the west part of Savai'i has only ceased in comparatively modern times.* It is clear that the people with whom Lau-fofi left his home did not come as enemies.

This, however, was not always so, for there are plenty of signs that indicate frequent visits of "Tongans" on warlike expeditions. It is highly probable that the Tonga, or Vavau people, were amongst these warlike visitors, for they are celebrated all through Polynesian history for the extent of their voyages and their wars with other islands.

At a later date than the adventures of Lau-fofi occurred the incident of the Ana-Tonga. This place is a cave in the great longitudinal chasm that lies on the east side of Niuē. From the Niuē account, it appears that an invasion of Tongans took place, much to the alarm of the local people, who finally decided to attempt by stratagem what they could not perform by open fighting. A path was made leading from the coast, right up to the deepest part of the chasm—now about 85 feet deep—and here a bridge of slight branches was thrown across and covered with earth, whilst the Niuē people waited below. The Tongans advanced, and as soon as a good many of them got on the bridge of course it gave way and they were precipitated into the chasm, where, according to Niuē story, all the party were killed. But the story is an absurdity. The chasm where bridged is only about ten feet across, and therefore but few people could stand on the bridge. No doubt there is foundation for the story, but clearly the whole party could not have been killed as the Niuē story says.†

We hear of one Nini-fale, a woman, who in former days led a party from Tonga and settled on the coast near where Tama-kau-toga village is now situated. There are at the present time living in Niuē great-grandchildren of some Tonga women who were captured during a Tongan raid on Niuē. Moreover, Mr. Lawes informed me that a few years ago might be seen not far from Liku the rotting remains of a large Tongan canoe.

It is obvious from these incidents that Niuē had frequent communication with the outside world, albeit that communication was generally of a hostile nature. It was no doubt, after one of these

* Since the above was written, a volcanic outburst has again occurred in Savai'i.

† Since writing this story, I have seen Mr. Basil Thompson's "Savage Island, an Account of a Sojourn in Niuē and Tonga," John Murray, London, 1902, in which is the Tongan account of this affair, which occurred under the chief Kau-ulu fonua fifteen generations ago, or about the year 1525. The Tongans claim to be the victors, as is natural.

visits that some fell disease was left behind that affected the Niue people very seriously, and caused them to oppose the landing of any foreigners. This was their reason for opposing Captain Cook, whose visit will now be described as copied from his second voyage, a publication which is rare, and I therefore think it may be acceptable to our members to see it.

CAPTAIN COOK'S VISIT TO NIUE, 1774.

VOL. II, 1777.

“ Thursday, 16th June, 1774 (page 2).—From this day to the 16th, we met with nothing remarkable, and our course was West southerly; the winds variable from North round by the East to S.W., attended with cloudy, rainy, unsettled weather, and a southerly swell. We generally brought to, or stood upon the wind, during night; and in the day made all sail we could. About half an hour after sun-rise this morning, land was seen from the top-mast head, bearing N.N.E. We immediately altered the course and steering for it, found it to be another Reef Island, composed of five or six woody islets, connected together by sand banks and breakers, inclosing a lake, into which we could see no entrance. We ranged the W. and N.W. coasts, from its southern to its northern extremity, which is about two leagues; and so near the shore, that at one time we could see the rocks under us; yet we found no anchorage, nor saw we any signs of inhabitants. There were plenty of various kinds of birds, and the coast seemed to abound with fish. The situation of this isle is not very distant from that assigned by Mr. Dalrymple for La Sagitaria, discovered by Quiros; but by the description the discoverer has given of it, it cannot be the same. For this reason I looked upon it as a new discovery, and named it Palmerston Island, in honour of Lord Palmerston, one of the Lords of the Admiralty. It is situated in latitude $18^{\circ} 4'$ South, longitude $168^{\circ} 10'$ West.

(Page 3). At four o'clock in the afternoon we left this isle and resumed our course to the W. by S. with a fine steady gale easterly, till noon on the 20th, at which time, being in latitude $18^{\circ} 50'$, longitude $168^{\circ} 52'$, we thought we saw land to S.S.W., and hauled up for it accordingly. But two hours after, we discovered our mistake, and resumed our course W. by S. Soon after we saw land from the mast-head in the same direction; and, as we drew nearer, found it to be an island which, at five o'clock, bore West, distant five leagues. Here we spent the night plying under the top-sails; and, at daybreak next morning, bore away, steering for the northern point, and ranging the West coast at the distance of one mile, till near noon. Then, perceiving some people on the shore, and landing seeming to be

easy, we brought to, and hoisted out two boats, with which I put off to the land, accompanied by some of the officers and gentlemen. As we drew near the shore, some of the inhabitants, who were on the rocks, retired to the woods, to meet us, as we supposed; and we afterwards found our conjectures right. We landed with ease in a small creek, and took post on a high rock to prevent surprise. Here we displayed our colours, and Mr. Forster and his party began to collect plants, &c. The coast was so overrun with woods, bushes, plants, stones, &c. that we could not see forty yards round us. I took two men, and with them entered a kind of chasm, which opened a way into the woods. We had not gone far before we heard the natives approaching; upon which I called to Mr. Forster to retire to the party, as I did likewise. We had no soon joined, than the islanders appeared at the entrance of a chasm not a stone's-throw from us. We began to speak, and make all the friendly signs we could think of, to them, which they answered by menaces; and one of two men, who were advanced before the rest, (page 4) threw a stone, which struck Mr. Spearman on the arm. Upon this two musquets were fired, without order, which made then all retire under cover of the woods; and we saw them no more.

After waiting some little time, and till we were satisfied nothing was to be done here, the country being so overrun with bushes, that it was hardly possible to come to parly with them, we embarked and proceeded down along shore, in hopes of meeting with better success in another place. After ranging the coast, for some miles, without seeing a living soul, or any convenient landing-place, we at length came before a small beach, on which lay four canoes. Here we landed by means of a little creek, formed by the flat rocks before it, with a view of just looking at the canoes, and to leave some medals, nails, &c., in them; for not a soul was to be seen. The situation of this place was to us worse than the former. A flat rock lay next the sea; behind it a narrow stone beach; this was bounded by a perpendicular rocky cliff of unequal height, whose top was covered with shrubs; two deep and narrow chasms in the cliff seemed to open a communication into the country. In, or before one of these, lay the four canoes which we were going to look at; but in the doing of this, I saw we should be exposed to an attack from the natives, if there were any, without being in a situation proper for defence. To prevent this, as much as could be, and to secure a retreat in case of an attack, I ordered the men to be drawn up upon the rock, from whence they had a view of the heights; and only myself, and four of the gentlemen, went up to the canoes. We had been there but a few minutes, before the natives, I cannot say how many, rushed down the chasm out of the wood upon us. (page 5). The endeavours we used to bring them to a parley, were to no purpose; for they came with the ferocity of

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wild boars, and threw their darts. Two or three musquets, discharged in the air, did not hinder one of them from advancing still further, and throwing another dart, or rather a spear, which passed close over my shoulder. His courage would have cost him his life, had not my musquet missed fire; for I was not five paces from him, when he threw his spear, and had resolved to shoot him to save myself. I was glad afterwards that it happened as it did. At this instant, our men on the rock began to fire at others who appeared on the heights, which abated the ardour of the party we were engaged with, and gave us time to join our people, when I caused the firing to cease. The last discharge sent all the islanders to the woods, from when they did not return so long as we remained. We did not know that any were hurt. It was remarkable, that when I joined our party, I tried my musquet in the air, and it went off as well as a piece could do. Seeing no good was to be got with these people, or at the isle, as having no port, we returned on board, and having hoisted in the boats, made sail to W.S.W. I had forgot to mention, in its proper order, that having put ashore a little before we came to this last place, three or four of us went upon the cliffs, where we found the country, as before, nothing but coral rocks, all over-run with bushes; so that it was hardly possible to penetrate into it; and we embarked again with intent to return directly on board, till we saw the canoes; being directed to the place by the opinion of some of us, who thought they heard some people.

The conduct and aspect of these islanders occasioned my naming it *Savage Island*. It is situated in latitude 19° 1' South, longitude 169° 37' West. It is about eleven leagues (page 6) in circuit; of a round form and good height; and hath deep waters close to its shores. All the sea-coast, and as far inland as we could see, is wholly covered with trees, shrubs, &c.; amongst which were some cocoa-nut trees; but what the interior parts may produce, we know not. To judge of the whole garment by the skirts, it cannot produce much; for so much as we saw of it consisted wholly of coral-rocks, all over-run with woods and bushes. Not a bit of soil was to be seen; the rocks alone supplying the trees with humidity. If these coral-rocks were first formed in the sea by animals, how came they thrown up to such an height? Has this island been raised by an earthquake? Or has the sea receded from it? Some philosophers have attempted to account for the formation of low isles, such as are in this sea; but I do not know that any thing has been said of high islands, or such as I have been speaking of. In this island, not only the loose rocks which cover the surface, but the cliffs which bound the shores, are of coral stone, which the continued beating of the sea has formed into a variety of curious caverns, some of them very large: the roof or rock over them

being supported by pillars, which the foaming waves have formed into a multitude of shapes, and made more curious than the caverns themselves. In one we saw light was admitted through a hole at the top; in another place, we observed that the whole roof of one of these caverns had sunk it, and formed a kind of valley above, which lay considerably below the circumjacent rocks.

I can say but little of the inhabitants, who, I believe, are not numerous. They seemed to be stout well made men, were naked, except round the waists, and some of them had their faces, breast, and thighs painted black. The canoes (page 7) were precisely like those of Amsterdam (Island); with the addition of a little rising like a gunwale on each side of the open part; and had some carving about them, which shewed that these people are full as ingenious. Both these islanders and their canoes, agree very well with the description M. de Bougainville has given of those he saw off the Isle of Navigators, which lies nearly under the same meridian."

The place of Captain Cook's second landing where he had the affray with the natives is at Opāhi, about a mile west of the mission house at Alofi. The accompanying picture shows his landing place and the rock (on which the people are) where the marines were drawn up. At the present day the people can tell very few particulars of Captain Cook's visit; but they insist that their object in opposing him was to prevent the introduction of disease.

REV. JOHN WILLIAMS' VISIT, 1830.

The next known event in the history of Niuē was the visit of the well known missionary, John Williams (the martyr), who, when on a voyage in his home-made little vessel, the "Messenger of Peace," called at the island with the intention of landing native teachers from Aitutaki. The account of his visit will be found in his "Missionary Enterprises," published in 1846. The following was given to me by the Rev. F. E. Lawes, and is derived from the natives: In July, 1830, the mission vessel brought to off Falekula, near Tuapa, where the present king lives, and after a time, some of the teachers on board with Mr. Williams came ashore (Williams himself implies in his book that he did not land) where they were met on the reef by two Niuē young men named Tokolia (afterwards called Heremia) and Hikimata, who conducted them up the steep bank to near where the king's house now stands. They then got some *taro* and proceeded to cook it, and when ready Williams had prayers and divided out the food. By this time other natives had come up with no very friendly feelings towards the new comers, but seeing the food divided out they came to the

conclusion that Williams had no evil intentions towards them. Before the meal was ready they heard a large party approaching with much noise, and with war cries, who turned out to be the inhabitants of Makefu. They came up with a rush, evidently with the intention of killing the party. The two young men commenced to dance about, flourishing their arms, as is their way, in defiance of the new comers. Williams, thinking matters looked serious, now returned slowly to the seaside where the boat was waiting. On his way he asked the name of plants, &c., wishing to show he had no evil intention. On the reef they were met by an old man (father of Mrs. Head) having a very savage appearance, and who made at Williams with a spear; but Williams laughed at him, and took hold of the spear and attempted to pass it off as a joke. Then the body of people followed down to the reef, which induced Williams to put off in the boat. At this time some of the people had been off to the vessel and had returned with some pearl shells which they had obtained on board, and which they considered very great treasures. Many others now went off to the ship, induced to go by the desire of obtaining more pearl shell. A large number went off, but there was no disturbance. Mr. Williams, at page 252, thus describes the appearance of one of these redoubtable Savage Islanders: "An old chieftain was however at length induced to venture into the boat, and with him they hastened to the ship. His appearance was truly terrific. He was about 60 years of age, his person tall, his cheekbones raised and prominent, and his countenance forbidding; his whole body was smeared with charcoal; his hair and beard were long and grey, and the latter plaited and twisted together, hung down from his mouth like so many rat-tails. He wore no clothing except a narrow slip of cloth (*i.e. hiapo*) round his loins for the purpose of passing a spear through, or any other article he might wish to carry. On reaching the deck, the old man was most frantic in his gesticulations, leaping about from place to place and using the most vociferous exclamations at every thing he saw. All attempts at conversation with him were entirely useless, as we could not persuade him to stand still even for a single second. Our natives attempted to clothe him by fastening round his person a piece of native cloth; but tearing it off in a rage, he threw it upon the deck, stamped upon it, and exclaimed, "Am I a woman that I should be encumbered with this stuff?" He then proceeded to give us a specimen of a war dance, which he commenced by poisoning and quivering his spear, running to and fro, leaping and vociferating as though inspired by the spirit of wildness. Then he distorted his features most horribly by extending his mouth, gnashing his teeth, and forcing his eyes almost out of their sockets. At length he concluded this exhibition by thrusting the whole of his long grey

beard into his mouth, and gnawing it with the most savage vengeance. During the whole of this performance he kept up a long and continuous howl."

To continue the native narrative: Mr. Williams secured two young men from the island named Uea and Niuma ga, and took them away with him. (His intention was to teach them and then return them to their own people). The vessel went to Tonga, then to Samoa. The lads were very much frightened directly the vessel began to draw off the land, and more so when they saw the crew taking lumps of flesh out of the harness cask to eat, for they thought it was human flesh, and that they would be served up in a similar manner. After a time, finding no harm was intended them, they quieted down. After Williams' visit to Samoa he tried to land the youths at their own island, but the winds being against them, he carried them on to Ra'iatea, which the Niuē people call Rangiataea, as do Maoris and Rarotongans. Here the youths were taught many things, and something of Christian doctrines. After several months they were returned to their own island, but they do not appear to have been able to accomplish any good amongst their own people. They introduced to the island the *loku* or *papaya*. Unfortunately the ship that brought them back introduced some disease into the island, which caused many deaths, and this led to reprisals. Uea, one of those who went away with Williams was killed by Hopo-he-lagi, the father of Iki-lagi, one of the respected chiefs of Alofi at the present time. This induced more fighting, in which Hopo-he-lagi and some ten others were killed by the Liku people. The other young man, Niumanga, belonged to Alofi, and his life was spared. Subsequently this young man together with Niukai and Peniamina left Niuē in a timber ship for Samoa, where Peniamina fell into the hands of the missionaries, and became a servant of Dr. Turner, who taught him a good deal. He was a clever man, and could both read and write. About 1844-5 Peniamana returned as a missionary to his native island and began to teach the gospel, but he "fell from grace," and eloped with another man's wife. He went off to a calling vessel, just like any other of the wild islanders, with long floating hair, &c., which was their custom. He was not altogether a success as an evangelist.

It was then decided by the mission in Samoa to send Paulo, a native Samoan, and evidently a man of superior character, who arrived in Niuē in October, 1849: He became very popular and won the hearts of the Niuē people; he taught them many things, amongst others to build churches and the substantial lath and plaster houses now so common. He lived at Mutalau, and gradually christianized these wild people. The Mutalau people at that time were in the ascendant, and through their means he got the people of the island

together at a place between Liku and Lakepa, and there persuaded them to make peace, which has lasted to this day. Afterwards other Samoan teachers came : Samuela, who was teacher at Avatele ; Sakaia, at Tuapa ; Mose, at Alofi, &c.

The Avatele natives told Mr. Lawes and myself, that about the year 1840 a ship arrived off that place, and a number of white people landed from her, many of whom were dressed in red coats—no doubt marines—and they formed up on the beach at Oneonepata. The natives in the mean time lined the cliffs above, and then commenced throwing down stones at the strangers, who thought it best to return to their vessel. What ship this could be, I know not? This vessel landed and left a pig ashore.

Between the date of Captain Cook's visit in 1774 and Williams' in 1880, there must have been occasional visits from whalers, but there is no record of them, except in one case which Williams mentions (with his usual neglect of names and dates), when the natives had seized a boat belonging to a vessel which had touched there a few months before his visit, and murdered all the crew.

The Rev. William Gill (not Dr. Wyatt Gill) says in his "Gems from the Coral Islands," that the next visitor after Williams in 1880, was made by "an assistant missionary of the Samoa Islands in 1840 in a small schooner not more than twenty tons burden, having many Samoa natives on board. On reaching off shore a numerous company of islanders came to the vessel, all of whom were armed with clubs and spears, and who might easily have taken possession of it and murdered the strangers . . . they had their confidence increased in the objects of our mission."

In 1842 the island was visited by the Rev. A. Busacott in the missionary brig "Camden." He had intercourse with the people, and in his attempt to land a teacher he well nigh lost his life, for it was ascertained that the natives laid a scheme to sink the boat, destroy the property, and murder the missionary.

Subsequent visits were made by the Rev. A. Murray and others. At this time many of the young men had engaged themselves on board whale and merchant ships that called at their island, and were brought to Tahiti, the Sandwich Islands, and Samoa. Among those who reached Samoa was Fakafiti-enua (*sic*? Fakafiti-fonua) and Peniamina.

Mr. Gill says, "On a missionary voyage in the 'John Williams' in 1846, we called at Samoa and found Fakafiti-enua and Peniamina not only willing, but by christian education prepared to return home and use their influence to secure the location of a teacher on the island. We arrived at the island in the month of October, 1846, with these two men on board. . . . Fakafiti-enua, who was a man of some influence on shore, arranged that Peniamina should remain and prepare the way for others. We have already seen what was the

result, but he did some good apparently, for when the Rev. A. W. Murray visited the island in 1852 he found some progress had been made.

In 1861 the Rev. W. G. Lawes, brother of the Rev. F. E. Lawes, the present worthy missionary, arrived to take up his residence in the island, when he found six churches erected, and only eight heathen left !

Mr. Gill says, " In 1852 a ship of war called at the island in search of the crew of a vessel wrecked on a near reef, and intercourse was had with the people of the last formed christian station, most of whom were yet under the influence of heathenism. (Paulo had come from Samoa in 1849). Natives were admitted on board to barter, and all passed on without difficulty, until it was found that some of them had stolen articles belonging to the ship. Upon this discovery, the whole party was thrown into confusion ; some of them who were on board were secured at once, and boats were lowered to follow those who were returning to the shore. Canoes were capsized and broken ; the natives were pursued and fired upon, and beaten in every direction—one man died in the sea of shot wounds, and several others were detained on board the ship for two days ; when, early in the morning two of the natives thus confined were released, while the ship was near the shore, and they landed in safety, but later in the day others were put overboard, three of whom landed half dead the next day ; but nine of the party lost their lives. One of these nine was a chief who only a few months before had give his protection to the native christian teacher ; his wife, through grief on account of his death, threw herself from a high precipice and was killed. The guilty man, who had been the thief on board, escaped to the shore ; but his own people were so enraged at him, that they compelled him to go out in a small canoe and he perished at sea ! "

I learned quite recently from Mr. Maxwell, that the visit of this man-of-war was to search for the crew of a Spanish or Portuguese vessel which foundered off the coast, and the crew of which reached Avatele on a raft, and it was from them that the natives procured their first dog (referred to in Part I hereof), and not from the timber-laden ship. These shipwrecked people afterwards reached Samoa, but in the meantime the British man-of-war, alluded to in Mr. Gill's narrative, had heard of the disaster and came to Niue looking for the crew. Owing to a misunderstanding, and believing that the crew were detained prisoners inland, many natives were detained, others killed, as Mr. Gill says.

In my account of the Kermadec Islands,* at page 15, I mentioned the fact, copied from Sterndale, of a large number of Tokelau natives

* " The Kermadec Islands : their capabilities and extent," by S. Percy Smith, Assistant Surveyor-General. Government Printer, Wellington, 1887.

(since known to be Niuē natives) having been taken to Sunday Island by a Callao slaver in 1861, where nearly all of them died. I got the Niuē account of this affair through the Rev. F. E. Lawes. It was not very long after the arrival of the Rev. W. G. Lawes at Niuē that a Peruvian slaver appeared off the coast at Alofi, under the command of an American. They succeeded in getting a large number of the people on board and induced them to go below, when they clapped the hatches on and secured them. There were about 200 of them. The people on shore, seeing the others did not return, began to understand that something was the matter. So Fata-a-iki, who was an enterprising and determined chief (but not then king), got a large number of people together and went off in their canoes, with the intention of overpowering the ship and releasing their fellow-islanders. But the crew prevented their getting on board, and fired on them to keep them off—one man being killed and others wounded. The crew manned and lowered an armed boat, and gave chase to the canoes, which made for the shore. A big fat man in Fata-a-iki's canoe wanted to cease paddling and offer up prayers for their safety; but Fata-a-iki said, "Leave your prayers till we get ashore," and insisted on urging their canoe to its full speed. Some time after this an Irish sailor came ashore to the mission house to fetch some medicine, and Fata-a-iki wanted to make him prisoner as a hostage for their own people, but Mr. Lawes dissuaded them, thinking the captain would not wait for his sailor. Soon after the vessel sailed, and before very long dysentery broke out amongst the unfortunate prisoners, when many died, and were cast overboard. Things got worse, so the captain, being then near Sunday Island, landed most of the others in Denham Bay, and there left them to die, as all the unfortunates did. Some few were taken on to Peru, where they were made to work as slaves in the mines and other works. Some years after this an American whaler manned by Aitutaki natives arrived at Callao. Two of the younger Niuē people determined to escape by her if they could, and communicated their desire to the Aitutaki crew, who arranged with the captain to take the young men, if they came off dressed in their best, and hid somewhere near the shore. When the whaler's boat came ashore, the heart of one of the young men failed him, thinking they would be recaptured by the Peruvians, but the other went off in the boat. The coast-guard suspecting something gave chase, but the boat reached the ship, and the captain being all ready put to sea at once. This young lad was landed at Oahu, from whence he managed to communicate with his relatives at Niuē; but he was afraid to come back on account of his father, who he knew would hold him responsible for his brother left in Peru. He married at Oahu, but in the end made his way back to Niuē

The notorious Bully Hayes also managed to kidnap a number of the Niuē people and carried them away to Tahiti, where he sold them. It will thus be seen that the Niuē experiences of civilized nations has not been altogether of a character to give them an exalted idea of our people or our methods.

I must refer readers to Dr. Turner's "Nineteen Years in the Pacific," for particulars of his two visits, from which will be gathered the progress of the islanders at various dates since 1840. The island has received visits from some eight men-of-war, including those which brought Commodore Goodenough, Sir Arthur Gordon (in 1879), Lord Ranfurly, &c.

In November, 1887, the natives applied to Her Majesty, Queen Victoria, to be taken under her protection and have a Commissioner sent to reside. This request was repeated on February 12th, 1898, and also October 10th, 1899. Mr. Basil Thompson was dispatched from Fiji to hoist the British flag and bring the island under the British Protectorate, in H.M.S. "Porpoise," and did so, 20th April, 1900. In October, 1900, His Excellency, the Earl of Ranfurly, Governor of New Zealand, visited Niuē and proclaimed the British sovereignty over the island, 19th October, 1900. On the 11th June, 1901, the island was annexed to New Zealand by a proclamation made at Auckland by H.R.H. the Duke of Cornwall and York. The first Government Resident (the writer hereof) arrived at Niuē from New Zealand 11th September, 1901.

Kuenaia!

APPENDIX.

The following are the traditions I collected whilst at Niuē. Like all such productions, they should have questions asked on them, in order to clear up obscure parts; but I had not the opportunity of doing so very fully, for they came into my possession too late. I have endeavoured to follow the native writers as closely as possible in the translation, but feel that I have sometimes failed to grasp their meaning. They are worth preserving in the native dialect, as nothing of the kind has ever been attempted before for Niuē Island; nor has any matter of a secular nature (not educational) ever been printed in their language. Their printed literature consists of the Scriptures, hymns, &c.

THE TRADITIONS OF NIUE-FEKAI.

 WRITTEN BY PULEKULA, TEACHER AT TAMA-HA-LE-LEKA.

 LIKU, OCTOBER, 1901.

(Translation).

IT commences with the preparation of the island (as a dwelling-place) down to the birth of mankind from a tree; also describes the gods, male and female. It is the story of the waters, of the fish, of the birds, of creeping things, and of the trees on the surface of earth; of the fierceness (or evil), the stealing, of the upright (works); also of the kings: of the arrival of Captain Cook in 1774; of Peniamina and Toimata in 1846; of Paulo in 1849; of Mr. Lawes in August, 1861; of the three kings—Mataio, Fata-a-iki and Tongia-pule-toaki—down to the hoisting of the British flag at Niue in 1900.

THE GODS OF OLD.

1. There were five gods (*tupua*) that fled hither from Motu-galo. They were men who lived in idleness, and took no part in the preparation of feasts. (So it came to pass) when their parents made a feast and when all others partook, no portion was sent to them. They were left out because of their laziness. This became the constant rule, and the parents became greedy; then (the five) fled away to seek an island on which they might dwell permanently.

2. There are three accounts about them— that they came from Fonua-galo; from Tulia; from Toga and some other islands. These are the names of the *tupuas*—Fao, Faka-hoko, Huanaki, Lage-iki and Lagi-atea.

3. Between Liku and Lakepa, there is (a part of the) sea-shore called Motu—which name remains to this day; it is a small level space on the reef, with Mata-kao-lima on the north, Makato on the east; whilst at Hiola spring up the streams from which they (people) drink, which there gush forth from the rocks.

4. They (these *tupuas*) came up from beneath a pool on the reef; Fao from near the base of the cliffs, where his way opened up and he ascended to build a residence at Toga-liulu. He found a single small

* The Toga here mentioned does not necessarily mean Tonga-tapu Island, for all foreign lands were called Tonga by the Niue people.

KO E TOHI HE TAU TALA I NIUE-FEKAI.

KO E MENA TOHI E PULEKULA, KO E AKOAKO I TAMA-HA-LE-LEKA.

LIKU, OKETOFA, 1901.

KUA kamata he tauteaga he motu ato hoko ke he fanauga he tagata mai he akau, ke hoko ke he tau tupua oti, ko e tau tane mo e tau fifine. Ko e tala he tau vai, mo e tau ika, mo e tau manu-lele, mo e tau manu-tololo, mo e tau akau he fuga kekelele; ko e favale he kaiha, mo e tutonu. Ko e tau Patuiki, ko e hoko mai a Kapene Kuka, 1774, ke hoko mai a Peniamina mo Toimata, 1846, ke hoko a Paulo, 1849, ke hoko a Misi Lao, Aukuso, 1861, ke hoko ke he tau Patuiki tolu, ko Mataio, ko Fata-a-iki, ko Togia-pule-toaki, ke hoko ke he fakatu ai e matini Peritania i Niue-fekai, 1900.

KO E TAU TUPUA TUAI.

1. Ko e tokolima e tau Tupua ne fehola mai he Motu-galo. Ko e tau tagata nofo noa a lautolu, nakai taute he galūe. Ne taute galūe e tau matua ha lautolu mo e kai oti ni, nakai momoi atu ma lautolu; ko e tiaki he teva. To mahani mau pihia, kua loto-kai lahi a lautolu, mo e fehola ke kumi motu ma lautolu ke nofo mau ai.

2. Kua tolu e talahau ki a lautolu:—ne hau i Fonua-galo, ti hau i Tulia, ti hau i Toga, mo e falu a motu. Ko e tau higoa he tau Tupua, hana'i: Ko Fāo, ko Fakahoko, ko Huanaki, ko Lāgeiki, ko Lagiataea.

3. Ko e vaha loto i Liku mo Lakepa ko e tahi ne higoa ko Motu, ko e hana higoa ia ke hoko mai ke he aho nai, ko e tofolā tote, ko Mata-kao-lima i tokelau. Ko Makato he fahi uta, ke hoko atu ki Hiola ne puna ai e tau vai-lele ke inu ai a lautolu—he lele mai i loto he maka.

4. Ne huhu hake a lautolu mai lalo he loloto; ne hu a Fāo he pokoahu, ti pu ai e hala hana, ti hake leva ke ta e kaina i Toga-li-ulu. Taha ni e mena tote ne moua, ti tu vivivivi ai hana hui hema ka e nikitiki ki luga hana hui matau, ko e tau peau ne hau luga ni e tafāa.

space, on which he stood trembling (insecurely) with his left foot, whilst the right was elevated, and the waves came up as if to sweep him away.

5. Then appeared Fakahoko, and he remained at the gateway by which he came, not ascending to visit Fao at Toga-liulu, and help him in the work he was preparing.

6. Next came up Huanaki. He said to Fakahoko, "Why do you remain here, and not ascend and assist in the work?" Then he went up to Toga-liulu: one of his feet (the left) stood insecurely, whilst the right was elevated, and the waters and the waves came, so that within a little the island was swept by the flowing water.

7. Then these two—Fāo and Huanaki—worked away. The island increased through Huanaki's work, and they soon possessed a place to dwell in; and Fāo had a place for both feet through the celerity of Huanaki's work. When the island was completed by these two, then Huanaki gave names to the land, thus: Nuku-tu-taha, Motu-te-fua, Fakahoa-motu and Nuku-tuluea. These are the meanings of the names: Nuku-tu-taha, a single island without companions; Motu-te-fua, a desolate, barren island; Fakahoa-motu, because the work of Fāo was not finished, but was completed by Huanaki.

8. When the work was completed, Huanaki said to Fāo, "The work you undertook was left undone."³ Thus was this name applied to the village of Liku. "Tuanaki noa he toli o atua."⁴ The village of Lakapa is named "Malē-loa he fakaeteete," because the feet of Fāo could go smoothly over the *malē* or plaza, as made by Huanaki from one corner to the other.

9. A likeness of Huanaki was made of stone at Vai-hoko, on the coast at Mutalau, on the point to the west side of Vai-opeope, the rough reef of Ulu-vehi being to the east, and Kavata on the west; Vai-hoko is between. The (former) village of Vai-hoko was often called the "Kaupa of Huanaki." At the large rocks a house of stone was built by the feet of Huanaki to shelter the people; the likeness and the house thus named are permanent—it is a cave, unto this day.

10. Lage-iki also came up, and he remained there to await the coming of the female *tupua*s who should follow the others, and he married some of them, for this was his custom. He had children, who were also called Lage-iki, who dwelt all round the island of Niue, but the parent remained at Alofi, and is the chief *tupua* at Puna-fofoa. He caused the death of many women, through his evil actions. . . .

³ This is the meaning of the name *Laka-tuanaki*, a work left undone because each thought the other would do it.

⁴ This is the meaning of the symbolical or complimentary names given to Liku; see page 28.

5. Kua hu hake a Fakahoko, ti nofo hifo he gutuhala ne hau ai, nakai hake a ia ke ahi a Fāo ki Toga-li-ulu ke logomatai e gahua ne taute e Fāo.

6. Ko Huanaki ne hu hake a ia, ti tala age ki a Fakahoko. “Ko e ha ne nofo ai a koe; nakai hake ke logomatai e gahua?” Ti hake leva a ia ki Toga-li-ulu; ko e taha ni e hui hema kua tu vivivivi, ko e hana hui matau kua nikititi hake ki luga, ko e vai mo e tau peau ne hau, toe tote ti lofia e motu he vailele.

7. Kua gahua e tokoua na, ko Fāo laua mo Huanaki. Ati tolomaki atu e motu i a Huanaki, kua fai mena ke nofo ai a laua, ti tu ua e tau hui a Fāo ki lalo, he vave e gahua a Huanaki. Kua oti e motu he gahua e laua, ti fakahigoa ne fai e Huanaki e fonua hanai:—Ko Nuku-tu-taha, ko Motu-tē-fua, ko Fakahoa-motu, ko Nuku-tuluea. Ko e kakano e tau higoa hanai: Nuku-tu-taha; ko e motu tokotaha, nakai fai kapitiga; Motu-tē-fua, ko e motu tufua ni; Fakahoa-motu, kua fakahoa e motu ne gahua e Fāo, ti nakai mau, ka e mau i a Huanaki.

8. Ne oti e gahua, ti pehe age a Huanaki ki a Fāo, “Kua tuanaki noa ne fua a koe!” Ati, ui ai pihia e higoa pihia he māga i Liku ko e “Tuanaki noa he toli o atua.” Kua ui e māga i Lakepa, ko e “Male-loa he fakaeteete.” Kua fakaeteete tuai e tau hui ua a Fāo he male loa ne ta e Huanaki ke fina atu ai ke he taha potu mo e taha potu.

9. Kua ta tuai e fakatino a Huanaki he maka i Vai-hoko, ko e tahi ia i Mutalau. Ko e mata-potu he fahi lalo i Vai-opeope, ko e afati ko Ulu-vehi, ke he fahi uta, ko Kavata ke he fahi lalo, ko Vai-hoko i loto. Ne fa ui ai pehe ko e māga i Vai-hoko ko e kaupū ia a Huanaki. Ne ta ai foki e fale maka lahi he tau hui a Huanaki ke fakamalu ai e tau tagata; kua tumau ai e fakatino mo e fale ia ne higoa pehe, ko e ana, ke hoko mai ke he aho nai.

10. Ko Lage-iki ne hu hake a ia, ti nofo hifo ni ke leo mo e tatali ai he tau tupua fifine ka mumui mai ki a lautolu, ti hoana ni e ia. Ne nofo a Lage-iki ke gahua fifine, ko e Katuali hana ika ne polovalu e fakatāne a Lage-iki, ti fa mamate e tau fifine ki a ia. Ne fanau e ia e tau tama, ti ui ni ko Lage-iki, ne takai e motu ko Niuē he nofo ai e tau tama a Lage-iki, ka e nofo e matua i Alofi, ko e Patu ni i Punafofoa. Ne mamate oti e tau fifine ki a ia; ko e hana mahani ke fakaolo hake i Vali-kele, ko e tahi ia i Mutalau ne lata tonu hifo he fahi tokelau he fale he akoako i Lalo-toi. Ti hehele fakaave aki e Havilia e fohi, ne higoa foki ko e kolōta, ti mamutu e fa e polo; ati, tupu mai e falu a ika mitaki.

Ko Havilia, ko e tama a Huanaki, ati, fa mahala ai mo e matakutaku a Katuali ke he matagi Havilia, neke fakamotu e mena fa ne toe. Ko e mena ia ka tu e matagi mo e havili atu ke he kili-moana, ti alumaki e Katuali ke hola.

11. Lagi-atea appeared last, and found Lage-iki awaiting the coming of the women: then he went up to Huanaki at Toga-liulu, and after speaking to Faka-hoko, visited Fāo, but the work had then been completed by Huanaki, so he remained on the cliff-tops. Both he and Lage-iki were alike in their evil courses. . . .

12. The road by which they came from the sea at Motu is a pool in the reef. Lage-iki came up near the place where the waves break, and Huanaki in the middle part. Both Fakahoko and Fāo came up near the place where the waves break, and Huanaki in the middle part. Both Fakahoko and Fāo came forth near the cliff-foot. Lagi-atea came after, and ascended to the cliff-tops.

13. This is the song of Huanaki after the residence had been settled; he sung it to his brethren:—

To haku higoa
 A Fou-tavali
 Ke he tuanaki noa.
 Noho fakaoti au ia.
 Noho fakaoti au ia.

13a. Then follows the counting (?) of the island of Huanaki and his offspring. These were the children of Huanaki:—

1. Tagaloa-pupu-ki-maka
2. Tafa-he-moana
3. Tali-mai-nuku*
4. Maka-poe-lagi
5. Fakana-tua
6. Lia-vaha
7. Lagi-tai-taea
8. Lage-iki-ua
9. Havilia
10. Leo-matagi

13b. Each one of these was gifted with great strength (? power); they ruled over all—the ocean and all things in it, the waves, all great waters, the fish, the sands, the rocks below,—to glorify Huanaki. The “Kingdom” of rocks, of the very centre of the deep-seated rocks, was the dwelling place of Huanaki.

14. Maka-poe-lagi (No. 4 above) ruled at Namuke, a part of the coast between Liku and Hakupu. It is he that frequently resounds from that part of the sky to the east—that his strength may be manifest in all parts. It is he that causes to fall the meteoric stones that burn the trees and[†] . . . and his “guns” are before all others (louder) in the thunder.

* Taramai-nuku. One of the Maori ancestors was also so called, but it does not follow that they are one and the same person.

† *Mo e hoka aki e gutu*, an expression I cannot translate.

11. Lagi-atea; ne hu fakamui mai, kua leo tuai a Lage-iki he tau fifine ka o mai, ti hake ni a Huanaki, kua hake tuai ki Toga-liulu ti vagahau mo Fakahoko; ti hake ke ahi i a Fāo; kua oti tuai e gahua he taute tokoua mo Huanaki, ti nofo a ia he feutu i luga he mata he toafa. Ti takoto ne fai he puhala ke alai he hala ka hifo mai he motu e tau fifine; ti avaga hake e ia, he tatai ua e tau fakatane ha laua mo Lage-iki. Ka mafiti e fifine mo e laka vave e tau hui, fa e polo, ke hu atu ke he fifine, te moui e fifine ia. Kua fakatu ai e fifine mo e laka fakatekiteki, ti hu oti e polo-valu, ti mate e fifine ka pihia.

12. Ko e puhala nai kua huhu hake ai a lautolu i Motu, he tahi, he loloto, he tuatua. Ne pu a Lage-iki tata hifo ke he mena ne fafati ai e peau, ti lotoga a Huanaki; ti pu hake ai a Fao he pokoahu. Kua mui a Lagi-atea, ti hake leva ke he feutu i luga.

13. Ko e lologo a Huanaki he mau e kaina—ne uhu ke he tau mata-kainaga hana :—

To haku higoa,
A Fou-tavali,
Ke tavali
Ke he tuanaki noa.
Noho fakaoti au ia,
Noho fakaoti au ia.

13a. Ko e totou ne fai e Motu i a Huanaki mo e hana fanau—ko e tau tama hanai a Huanaki :—

1. Tagaloa-pupuki-maka
2. Tafa-he-moana
3. Tali-mai-nuku
4. Maka-poe-lagi
5. Fakana-tua
6. Lia-vaha
7. Lagi-tai-taea
8. Lage-iki-ua
9. Havilia
10. Leo-matagi

13b. Kua igatia a lautolu mo e malōlo-lahi; kua pule a lautolu i lalo he tahi mo e tau mena oti i ai—ko e tau peau, mo e vai-lahi, oti ia, mo e tau ika, mo e tau oneone, mo e tau maka i lalo oti ni ke fakalilifu atu ni ki a Huanaki. Ko e motu he toka he uho-toka-ho-kulo, ko e kaina ia a Huanaki.

14. Ko Maka-poe lagi (†) kua pule a ia i Namu-ke, ko e tahi ia i Liku, he vahaloto mo Hakupu. Ko ia ne fa paku-lagi mahaki mai he fahi lagi i uta, ke haolo atu ke he tau fahi hana malolo. Ko ia ne mokulu hifo ai e patuliki, ke huhunu ai e tau akau mo e hoka aki e gutu, ko e tau fana hana ne mua he pa lahi ke he pu-lagi he tau paku-lagi oti ni.

OF OTHER TUPUAS.

15. And the *tupuas* increased until they were numerous; some ascended to the kingdom (*motu*) above, the kingdom of day and night, and exchanged with the family of Huanaki. They were:—

1. Maka-hopokia
2. Kainono
3. Taomaga
4. Lagi-loa
5. Fue-fou
6. Fiti-hulugia
7. Mono-taga-tu
8. Lagi-halulu
9. Tu-tau
10. Tulaga-momole
11. Anoano-tau
12. Hala-pouli
13. Tu-mote-kula
14. Lagi-afa
15. Tapa-tu-tau
16. Tapa-tu-lele
17. Tapa-tu
18. Tau-felele-aki

16. They were all endowed equally with glory and goodness (? beauty) and ruled over all divisions of matters that spring from the surface of the earth—the many different flowering plants, the creeping things with life, and the birds of the heavens.

17. In former times these (symbolical) names prevailed:—

Tama-la-fafa,	the ancient name for the Lupe	(pigeon)
Tiha-tala	„ „	Tuaki (tropic bird)
Ha-le-vao	„ „	Peka (the flying fox)
Hali-ua	„ „	Uga (crab)
Ate-lapa	„ „	Kāle (the Porphyrio bird)
Ti-lalo-fonua	„ „	Kumā (the rat)

18. The pigeon was called Tama-la-fafa. He and Ha-le-vao came from a grave (?) to fly along the way of Nuku-tapa and Oloolo, which is a burnt forest; and they descended to the cliffs and the top of the cliffs on the coast.

19. The Ti-lalo-fonua (the rat) was a bird of the heavens; but Ha-le-vao, which is called a Peka (flying fox) was a creeping thing on the earth; they were of the same family. The Peka looked at the Kumā (rat) and saw how quickly he sped along, and (thought) it was beautiful. Then he begged of Kumā to give him his wings to allow him to make a trial of them. But Kumā was very grudging. Still Peka urgently prayed for the wings with many blandishments—until his request was granted through love to Peka.

20. Then said Kumā, “Come then! that I may give you my wings that you may have a short trial of them, to see if you know how

KO E TAU TUPUA KEHEKEHE.

15. Ko e tolomaki ne fai e tau tupua ke tokologa ; ke hake falu ke he motu i luga, ko e motu he aho mo e pouli, ne fetogiaki he magafaoa oti a Huanaki :—

1. Maka-hopokia
2. Kainono
3. Taomaga
4. Lagi-loa
5. Fue-fou
6. Fiti-hulugia
7. Monotaga-tu
8. Lagi-halulu
9. Tu-tau
10. Tulaga-momole
11. Anoano-tau
12. Hala-pouli
13. Tu-mote-kula
14. Lagi-ofa
15. Tapa-tutau
16. Tapa-tu-lele
17. Tapa-tu
18. Tau-felele-aki

16. Ko lautolu ia kua igatia mo e lilifu mo e mitaki, mo e pule ke he tau tufaaga ne tupu ai he fuga he kelekele—ko e tau akau-fiti kehekehe—loga, mo e tau manu-lele he pu-lagi.

17. Ko Tama-la-fafa, ko e higoa mua i a Lupe
 Ko Tiha-tala " " " Tuaki
 Ko Ha-le-vao " " " Peka
 Ko Hali-ua " " " Uga
 Ko Ate-lapa " " " Kāle
 Ti-lalo-fonua " " " Kumā

18. Ko Lupe, ne higoa ko e Tama-la-fafa, ko ia mo Ha-le-vao ne hau he tukuga ke lele atu he hala Nuku-tafa mo e hala Oloolo, ko e vao-vela ia ; ne hifo atu ke he toafa mo e feutu i tahi.

19. Ko e Ti-lalo-fonua, ko e manu-lele ia he pu-lagi. Ko Ha-le-vao kua ui ai ko e Peka—ko e tagata totolo ia he kelekele, ko e faoa taha a laua. Ne kitekite atu e Peka ki a Kumā, kua mafiti lahi ni hana a lele, ti fulufuluola lahi ni ; ti ole ne fai ke ta age e tau tapakau a Kumā ke fakafitaki e ia, po ke iloa nakai. Ne lamakai lahi a Kumā, ka e ole fakalahi atu a Peka mo e fakafiafia atu. Kua talia e Kumā he fakaalofa ki a Peka.

20. Kua tala age e Kumā, " Ati hau ā, ke tā atu haku na takapau ke fakalata fakatote a koe, po ke iloa nakai." Ka e tali atu a Peka,

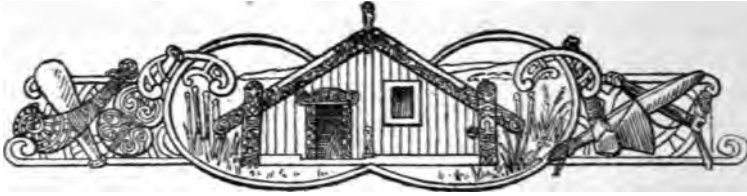
to use them." But Peka answered, "Give me them then; but you fasten them on just like you do—make them firm—lest you are the cause of my falling and being killed." So Kumā fastened them strongly and well; and then lifted Peka up and said, "Now then, fly!"

21. Ha-le-vao Peka arose in flight: he laughed and called to Kumā, "Are the things (wings) as well as with you?" Kumā called to him, "Come down! you have been sufficiently long!" As he flew, Peka called down gently, "Presently! Presently!" and then he made off altogether, leaving Kumā to bewail the loss of his treasure, but gave Kumā a parting greeting. Thus the creeping animal took to flight, whilst the flying bird had to creep. "Peka Ha-le-vao, the evil-minded. "Ea! Ea! Kiki iu! Kiki iu!" said he below, whilst Peka replies, "Kōloke! kōloke!" from above.

To be continued.

“Ati mai ā, ka e fakatu mai e koe tuga i a koe, mo e fakamau ke mau, neke fakato e koe au ke mate.” Ne taute fakamalolo e Kumā, ati mau mitaki e na tapakau ua, ti lagaaki hake e ia ki luga mo e tala age, “Ati lelē ā!”

21. Kua lelē hake a Ha-le-vao Peka, ati kata a ia mo e ui age, “Ne mitaki ai pihia hau a tau mena!” Kua ui atu a Kumā, “Hifo ā! Kua leva tuai.” Ha ne lelē kua ui fakatepetepe hifobifo a Peka, “Aukialā! Aukialā!” Ati fano fakaoti e Peka, kua tagi e Kumā he fofu e tau koloa hana. Kua mavehe atu e Peka, “Hau na tē haku nai!” Kua lelē e manu-totolo, ka e totolo e manulele. “Ko Peka-Ha-le-vao, loto kelea, ea, ea, kiki io, kiki io,” a ia i lalo. Kua pehe a Peka, “Koloke, koloke,” i luga.



NOTES ON THE ART OF WAR,
AS CONDUCTED BY THE MAORI OF NEW ZEALAND,
WITH ACCOUNTS OF VARIOUS CUSTOMS, RITES, SUPER-
STITIONS, &c., PERTAINING TO WAR, AS PRACTISED
AND BELIEVED IN BY THE ANCIENT MAORI.

BY ELSDON BEST, OF TUHOE-LAND.

PART V.

PARA-WHAKAWAI.

THE *para-whakawai* was the school of arms of the Maori, wherein the young men were trained to the use of arms—to guard, parry, thrust and strike. They were taught the use of arms by the old, tried warriors, known as *Ika-a-Whiro*. They were pitted against each other and performed sham duels, the ends of the weapons being wrapped in old garments, so as to avoid inflicting a wound. These trials of skill were known as *whakahorohoro rakau*. Wrestling was also indulged in, and was termed *whatoto*. Trained warriors would *whakatu rakau*, *i.e.*, go through the various guards, passes, &c., with the various weapons before the young men, that the latter might acquire these arts, and learn to tread the ways of Tu, the fierce-eyed—Tu-tawake who reckes not of human life, but

Loves to drink the steam that reeks
From the fresh battlefield.

There would appear to have also been performed at these exhibitions, or classes, a sort of mimic encounter, wherein two opposing forces in column went through the performances of challenging, &c., and single combats, as in actual war, the performers being closely watched by the elder men, in order to see who were the more proficient, and also to note any lapses from the rules of war, *aitua*,

or mistakes, such as the *korapa*, &c. The following brief invocation was repeated by the priest over these, as yet, unblooded Children of Tu :—

“ Ngau atu koe ki tua te arorangi
Ngau atu koe ki te kapua i te rangi.”

HOA RAKAU, &c.

War was, with the Maori, ever deeply imbued with their religious ideas or superstitions. No man might hope to achieve fame or success, or even to retain his knowledge or his bravery, tact and presence of mind without the assistance of the gods. We will, therefore, look at those means by which weapons were rendered efficient after they had left the hands of the artificer, and at the *tapu* with which weapons were impregnated when in the service of Tu (supreme war-god of the Maori).

The weapons of the Maori being imbued with a certain amount of *tapu* were necessarily carefully looked after. They were generally kept suspended from the side walls or roofs of the houses, long spears being usually slung to the roof. During active service, weapons appear to have shared in the extra amount of *tapu* with which each warrior was imbued. At such times, and also on the return of an army to the tribal home, great care was displayed lest the weapons become *tamaoatia* (polluted, void of *tapu* or sacredness), which misfortune would not only render them non-efficient in battle, but also be liable to bring dire disaster upon the war party.

The word *hoa* is a generic term for divers *karakia* (invocations, incantations) intended to destroy or weaken either men or inanimate objects. Thus the *tapuwaē* (*hoa tapuwaē*) is repeated in order to render an enemy less fleet of foot, and also to strengthen and render more fleet the reciter. Another *hoa* is repeated in order to cause stones to be fractured, *i.e.*, broken simply by the power of spell or charm. This was one test applied to young men who had been educated as priests. A stone was handed to him, over which he repeated a *hoa*, and then cast it on the ground. Had the scholar fully grasped the matter imparted to him by the priests, and duly observed all the necessary precautions, &c., that stone would be shattered simply by the power of his incantation. Another *hoa* was repeated whereby to blast living trees. Yet another was repeated over a spear which was laid across, or buried beneath, the trail over which a hostile force was advancing. Should the enemy pass over the spear—*he parekura!*—they had entered the world of death, and disaster lay before them. In olden days some peculiar methods of restoring a sick person obtained, one of which was to carry the patient, after sunset, to the side of a stream, where sundry rites were performed. One of these was the heating of a small earth-oven by the priest, and in which he

placed a portion of sacred food, repeating over it a certain *hoa*. When the oven was opened by the priest, should the enclosed food be not properly cooked, that patient was doomed. If cooked, the patient would recover, and the thunder of heaven would resound. So much for *hoa* as a generic term.

Now for the *hoa rakau*, or *hoa* for weapons. This is often termed in Tuhoeland a *mātā-rākāu*, and is also known among some tribes as a *ki-tao*. It was a *karakia* (=invocation or spell) to make a weapon efficacious and destructive in battle, as also to weaken the enemy. The words employed to render the enemy powerless, to deprive him of strength, are often embodied in a *karakia* known as a *tuaimu*. The word *tua* here means to subdue. Another *tua* is a spell employed to subdue the elements, to calm a storm, *i.e.*, to subdue Tawhirimatea, who is the personification of the winds. The spell repeated by the priest in the above described ceremony in regard to a sick person, appears to be sometimes termed a *tuāimu* (of which *tuaumu* and *umu* and *imu* are variant forms). The *tuaimu* to quell the raging winds is also known as *umu puru-rangi*.

It is stated by the natives that when an efficacious *mata-rakau* (= *hoa rakau*) has been repeated over a weapon, that even a slight wound inflicted by such weapon will cause death—the power of the spell completing the work of the weapon. That is to say, he will die unless he be fortunate enough to gain the services of a *tohunga* (priest) who has sufficient power of a sacerdotal nature to enable him to overcome the *mata-rakau* spell of the enemy.

The following quotation will show that the terms *tuāimu* or *tuāumu*, *mata-rakau* and *hoa-rakau* are applied to the same thing, with the exception that the two latter are specific terms, and cannot be misunderstood, whereas *tuaimu*, being a generic term, must be connected with the object in order to render it clear as to which *tuaimu* is meant. It will be observed that it is so connected with the point of the weapon—*te mata o te rakau*—in the following illustration:—

“*Ka tuāumutia e au te mata o taku rakau—kaore e ora i a au. Ahakoa he puhuki te mata o te rakau—kia pa ki te tinana o te tangata—mate tonu atu.*” . . . I *tuaimu* the point (or edge) of my weapon, and no enemy can withstand me. Although the point (or edge) of my weapon be blunt—let it but strike the body of man—and he perishes.

In pursuing an enemy a warrior will sometimes repeat a *hoa* over his weapon and then cast it at his flying foe.

Here is a definition of the above *hoa*—“*Kō te mata-rakau he karakia mo te hoariri; he hoa mo te huata, kia kaha ki te ngau tangata.*” The *mata-rakau* is a spell used against an enemy; a *hoa* for the spear, that it may destroy man.

Our warrior, weapon in right hand, stands forth. An *Ika-a-Whiro* is he, and a blooded son of *Tū-tawake*. He is about to engage an enemy, to enter battle, or single combat. He lifts his weapon to his mouth and expectorates upon it. He then repeats, in a low tone of voice, speaking secretly to the point of his weapon (*ka karakia puku ki te mata o tana rakau*) the *hoa* or *mata-rakau* :—

To ringa i tu, to ringa i pe,	May thy hand be stricken, be rotten,
Pepehi nuku, pepehi rangi,	Press down earth, press down heaven
Takataka o rangi	Falling is thy eminence,
Kaki whatia	Broken is thy neck.
Tuku tonu, heke tonu	Begone! descend,
Te ika ki te Po	The victim to Hades,
Mau ka oti atu ki te Po	Begone for ever to Hades.
He ika ka ripiripia	Slashed is the victim,
He ika ka toetoea	Torn in shreds is the victim,
He ika ka haparangitia.	Disembowelled is the victim.

Such is a *mata-rakau* as repeated when the warrior desires to slay his enemy. The words "*Mau ka oti atu ki te Po*," consigns him to the *Po*, Hades, the World of Darkness, for evermore. Should, however, his opponent be a relative, or should the warrior, for some other reason, not wish to slay his opponent, he will omit the above seven words; and should his opponent fall to his weapon, he will stoop over the body and, wetting his fingers with his spittle (*hūarē*), will rub them on the face and body of the stricken one, at the same time repeating this spell :—

Hoki mai ki te ao nei	Return thee to this world;
Mahihi ora	Rise up to life,
Ki te whai ao, ki te ao marama	To the world of being and of light,
Ko rou ora	To the life acquired.

This process is to restore the wounded opponent to the world of life and being. The eyes blink and he is restored.

The following is a variant form of the *tuaimu* :—

Te imu kai te ruhi	The rite to effect exhaustion,
Te imu kai te nene (= nenge)	The rite to effect tiring,
Te imu kai te ta	The rite to effect the killing,
Te imu i tukitukia	The rite of smashing,
Te imu i wawahia	The rite of splitting open.
Tuku tonu, heke tonu	Away! descends
Te ika ki te Po.	The victim to Hades—
He ika ka ripiripia	The victim that is slashed,
He ika ka toetoea	The victim that is torn in shreds,
He ika ka ripiripia	The victim that is slashed,
He ika ka toetoea	The victim that is torn in shreds,
He ika ka haparangitia	The victim that is disembowelled
Muimui te ngaro	Gather the flies,
Totoro te iro	Crawl the maggots,
Mau ka oti atu ki te Po	Begone for ever to Hades,
Oti atu ki te Po wherikoriko.	Begone to the Hades of blackness.

And still another :—

Ha te ruhi, ha te ngenge, ha te umu.
 Ha te ruhi, ha te ngenge, ha te umu
 Mui te ngaro, totoro te iro
 E mate ki te Po,
 E huri ki tua, ki wai,
 Oti atu.

Another statement made in regard to the *hoa rakau* is that when a warrior repeated the spell, he lifted his weapon to his mouth (*ka whakaha i tana rakau ki tona waha*), as a precaution (*kei hoki mai ki a ia*), lest his *karakia* be turned against him, or be overcome by that of his enemy. Hence the lifting of the weapon to the mouth appears to have been for the purpose of *whakamana*—to give *mana* (power, force) to the spell. Possibly the act of spitting upon the weapon was supposed to have a similar effect. The saliva entered into many rites in ancient Maori land. The saliva of an enemy, if obtained, could be used as an *ohonga* or passive agent, through which to take the life of such enemy, the spell repeated by the performer being the active agent. When, however, a person made use of his own saliva it was generally, I believe, used in the sense of *whakaora*—*i.e.*, to retain life, health, strength, or prestige. I have read that, among the dancing dervishes of the east, when members fall in a swoon from exhaustion, or self-inflicted wounds, the leader of the band restores such by rubbing them with his saliva.

When the Urewera fell a squabbling at Pa Waimori (Waikaremoana) over a woman, a party attacked that diminutive island stronghold. Topatopa repeated a *hoa rakau* over his spear, and, thrusting it between the palisades of the fort, succeeded in spearing Pae-nahue in the breast and killing him.

It is a fact that the Maori of old evolved personifications of almost everything, animate or inanimate, on earth or under the earth, in the waters and in the heavens, and the free winds that blow between them. Hence, by close questioning among the few old men who still retain a remnant of the ancient lore, we find that a special *atua* (god, demon, &c.), one Ue-mutu by name, presided over weapons and the rites and incantations connected therewith. The *mata-rakau* invocation has the effect of practically locating Ue-mutu upon the point of the spear, &c. — that is to say, the power (*tapu*) and prestige of that *atua* is so located, the point of the weapon is impregnated with such virtues or powers of the god. “*Ka karakia i te mata rakau, ka hoatu a Ue-mutu ki te mata o te rakau, ara, ka whakanohoia taua atua ki te mata o te rakau, hai whakamate i te hoariri.*” (The *mata rakau* spell is repeated, thus locating Ue-mutu on the point of the weapon, in order that he may bring death to the enemy.) There are evidences that a special invocation was employed in order to cause the Ue-mutu,

or the power of that *atua*, to be absorbed by that weapon. That *karakia* seems to have been known by the name of the *atua*, and the following words are said to be a portion of it: "*E (? he) ruru taiaroa no Tu.*"

On the return of a war party to the village home some very strict rules were enforced. They might not mingle with the people until the *tapu* had been taken from them by the priest. No one might eat of the human flesh brought in—this applied in a most stringent manner to women—until the *whakanoa* rite had been performed and the *tapu* taken off. . . . "*Kei kai ratau i te mata o te rakau*"—lest they eat the point of the weapon—*i.e.*, lest they pollute the *tapu* of the weapons, and thus render them non-efficient. For the flesh of enemies brought in for food is, for the time, sacred, having been in contact with *Ue-mutu*. "*Ko taua rakau toa kai runuā tomu i te tangata e haere ana*"—The sacredness of the victorious weapons is still upon the people—until the *tapu* is lifted.

Here endeth the *hoa rakau*.

TAU-MATAKI-TAHI—SINGLE COMBAT.

In the old Maori style of warfare, with the weapons of a neolithic people, even a general hand-to-hand engagement was, of course, a series of single combats as it were, each warrior selecting an adversary and engaging him with spear, club or battle-axe. But apart from this the single combat was a great institution, and such affairs were deliberately arranged and carried out, as the term *tau-mataki-tahi* itself implies. And not only on the battlefield did such encounters occur, but also during quarrels concerning women, land, &c. When two hostile forces met on the field of war it often occurred that a chief would step forward and challenge some noted *toa*, or brave, of the enemy to single combat. It sometimes happened that a noted warrior would thus vanquish in succession several of the enemy, and that the latter would then retreat, leaving their foe in possession of the field; thus the main body on both sides would have taken no part whatever in the fray.

In such affairs each warrior would be accompanied by his *piki*, or second, whose duty it was to guard his principal, and often to assist or avenge him. The term *piki toto* means to take blood vengeance. *Piki-turanga* means "to come to the rescue," "assist anyone in fighting," and also "a successor."

The expression "*maranga te whana*" means to run, it is often applied to the flight of an enemy.

As to the weapons used in single combats, each warrior pleased himself and used his favourite weapon. In many cases one would be armed with a short weapon, as the *patu*, and his adversary with a

taiaha, or spear, or *teuhatewha*. The general verdict of the few survivors of the days of the *rakau Maori* or native weapons is that a skilful man armed with a *patu* would usually vanquish his opponent of the longer thrusting, or striking, weapon. Doubtless the former would use some form of pad or shield in his left hand (see *aute*) with which to take or parry a spear thrust.

When encountering an enemy whose ranks contained a noted warrior, famous for his skill in fighting, it often occurred that such a *toa* would be attacked (*poke*) by several in order to make sure of despatching him. Pa-i-te-rangi, a famed warrior of Rua-toki, was to be assailed. His attackers felled him to the ground and tried to slay him so, but he evaded them, and Tapoto in admiration thereof called off his men and challenged Pa to single combat. Pa was armed with a *patu*, Tapoto with a *tokotoko*, spear. But Tapoto had the best of it, and when Pa had received eight spear wounds he seemed to think the affair somewhat monotonous, and so called on his warriors to close in battle.

When Ngati-Awa, under Tikitu, were advancing to attack Tuhoe at Rua-Tahuna they camped a night at Hukanui. Early next morning Piki, a chief of Tuhoe, was seen descending the trail. Tikitu was seated in the camp, engaged in scraping his *taiaha*. As Piki approached Ngati-Awa watched their chief to see what fate awaited the traveller. Tikitu raised his hand, and, doubling or closing the forefinger thereof, placed it to the side of his nose. Then Ngati-Awa knew that Piki was not to be slain, that peace was proclaimed. Tikitu said, "Farewell! I return no more to these parts. I have closed the door of the house."

So Ngati-Awa rolled back down the Whakatane river. At Nga-Mahanga they stayed awhile and fraternised with Tuhoe of that place. An exhibition of skill in the use of arms was given. Many single combats occurred between the two forces. Tikitu engaged Te Ahikai-ata of Tuhoe, but his *taiaha* was no match for the *patiti* (iron hatchet) of Te Ahi, which soon drew blood, and the combat ceased.

Then Ngati-Awa rose to depart. Tikitu stood forth; he said to Tuhoe, to Te-Ahoaho and others, "Farewell! Do not be alarmed at having shed my blood. I may avenge it elsewhere, but not here."

When Koura and Te Ika-poto of Tuhoe visited Ngati-Awa at Te Kupenga *pa* (near hotel at Te Teko) after the above incident, Te Piariari of Ngati-Pukeko and Te Ika-poto engaged in a *tau-mataki-tahi*. The former was very quick with his *taiaha*, and in making a rapid feint (*whakahopo*) swept his weapon close to the eyes of his opponent, who started and stepped back. Then Ngati-Awa applauded their representative and cried, "*Kua korapa! Kua korapa a Te Ika-poto!*"

For his movements constituted a *korapa*, which was an evil omen for him. Such combats as these were not, of course, duels to the death, but trials of skill.

A famous single combat was that fought out by Te Purewa, of Tuhoe, and Te Waha-kai-kapua, of Te Arawa, on the bloody field of Puke-kai-kāhu. Korotaha acted as second (*piki*) to Te Purewa, and Toko performed a like office for Te Waha. Then was seen a Homeric combat as these two giants strove together. Te Purewa fought with a *patu onewa*,* his opponent used a spear (*tokotoko*). The former, in warding off a blow, had his weapon broken, the stump thereof alone remaining in his hand. Waha then pierced him in the shoulder with his spear, felling and pinning him to the earth. Korotaha strove to save his principal, but was attacked by Waha's second, and thus had his hands full. Waha shortened his grip on his spear in order to drive it home, when Te Purewa, with a desperate effort, struck upwards at the temple of his foe and slew him with the stump of his *patu*.†

THE MAORI WAR PARTY.

How it was raised, and of the various rites, &c., pertaining to war, with some account of the old methods of fighting, of peace-making, &c., &c.

As already stated, the Maori possesses a remarkably revengeful nature, hence he was ever ready to fly to arms on the slightest pretext; to avenge some insult, real or imaginary, to individual or tribal honour. Tradition, custom and self-preservation all tended to make the Maori remorselessly cruel, not to speak of his natural ferocity or his craving for revenge. The Maoris bear a great resemblance to certain divisions of the Celtic race in their ceaseless inter-tribal wars and utter incapacity to form themselves into an united nation,

Among the communistic Maori tribes there was no form of conscription. The tribal weal demanded that every man capable of bearing arms should be ready at all times to defend the tribal lands from aggression. At such a time no private affairs would serve as an excuse for a fighting man remaining at home; indeed it is probable, owing to the simplicity of the domestic economy of the natives, that his wife would be eager to accompany him, and very often did so. For, after the crops were planted, the people were comparatively free and could leave their homes. Private property was by no means excessive in quantity. When a man had his clothing on and his weapon in hand he could sever himself from his home without inconvenience. His most sacred care was the bones of his dead. Destroy his property or seize his wife, and you leave but an ordinary

* *i.e.*, A stone *patu*.

† This incident was given to me by Captain Mair.

take or cause for war. But should you interfere with the bones of his dead you will then start a blood feud that may run down the centuries.

The appearance of the star Rehua marked the sixth month of the Maori year (October-November). It was then that the crops were planted, and men were free to follow the trail of Tu, the fierce-eyed, and the raised weapon. It was at this time that the war party was sent forth. In the spring a young man's fancy lightly turned to thoughts of war. Hence the above star is often termed Rehua-kai-tangata, *i. e.*, Rehua, the man destroyer.

Extra-tribal war was the one thing which could bind the various divisions of a tribe into a more or less harmonious whole. At other times the different clans or sub-tribes frequently turned on each other and fought fiercely among themselves. A strange mixture of ideas would appear to occupy the native mind. They were of a remarkably independent and jealous nature. No chief could order a tribe to engage in any war; each clan did as it pleased and remained under its own chief. A chief endowed with great prestige in war, or with a supposed supernatural power—as the *waka* or medium of a war god—might become leader of the collected tribal divisions in war. But on the conclusion of the fighting his temporary authority over the whole tribe would end, or be much lessened. The whole of the Tuhoe clans placed themselves under Uhia, medium of the tribal war god Te Rehu-o-Tainui, in the wars against Te Arawa, Ngati-Tuwharetoa and other tribes. Yet the Ngai-Te-Riu clan, for some reason, never took part in the fierce struggle of Puke-kai-kahu, but drew aside and allowed the other clans of Tuhoe to win that field.

It would appear that many of the so-called democratic ideas of the Maori are merely the outcome of the universal feeling of *puhaehae* or jealousy, which is so prominent a trait in the native character, as it may well be among any undisciplined people.

And yet has the Maori many ideas which lean towards aristocracy. A few days since I was speaking to a native on the subject of the families noted for producing prominent fighting men in the days of yore. He spoke of the Parahaki and other famed families, and stoutly maintained that only high-born families produced famous warriors, that a *toa* was necessarily of good family, and that no *were* or plebeian ever became noted as a warrior. Although by no means agreeing with him, yet his remarks showed that his ideas were of an aristocratic nature.

For some time after the government road works started at Ruatuhuna, Te Whenua-nui, head of the *aho ariki*, or principal family of the district, worked in various contracts of bushfelling and formation. The tribe, however, held a meeting at which it was decided that it was

not seemly for their principal chief to engage in such work. This decision was made known to him, with the result that he has not since done any such work.

* * * * *

And now Rehua-kai-tangata gleams above the horizon, Tu of the dread visage turns his fierce, barbed eyes upon man, the booming of the war horns is heard across far lands. Great Ra (the sun) has abandoned his wife Hine-takurua on the far ocean, he returns to land to dwell with Raumati (summer) of the seared leaf. The ovens are open and void, the gods must be appeased with the hearts of the quick.

We will gird on our war belts and perform the sacred *wai tana*, we will send forth the *kara* (token) to the Children of the Mist, and sing the hidden *tirha* by the shores of the Sea of Toi. The ancient Earth-Mother shall tremble to the roaring chorus of the war dance, and many tribes shall rise at the sign of the burned robe.

* * * * *

A war party is termed a *taua* or *ope taua*, sometimes simply *ope*. To raise a war party is *tutu taua*, or *whakataka ope*, or *tirare ope*.

We will now explain various methods by which a war party was raised, either for defence or offence in days gone by.

TIWHA OR KARA.

When a chief or tribe was desirous of obtaining the assistance of another tribe, distant or related, in war it was not usual to ask plainly for such assistance. Either a material token was sent as an application for such help, or the request was made in the singing of a song which contained a hint, however vague an one, of what was required. This token or hint is known as a *tieha* among the Tuhoe tribes. It is also known as a *kara*, or *nyakau*, or *koha*, or *whakapiko*, or *wāhi*. So soon as the token was placed before him, or the song sung, a chief would at once know what was required of him, and he would reply to it by entering the league or declining to do so. His reply was often in the form of a song, as will be shown anon.

For instance—"I may be living away from my own people, with another tribe. The thought comes to me that this tribe once killed an ancestor of mine. I send to my own people to come and visit me. They come, and I cause to be placed before them a basket of food. Among that food is a stone which I have placed there. That stone is a *tieha*, and by it my people understand, without a word being spoken, that I am asking them to attack the people I am living with, as a *ranaki mate*, to avenge the death of my ancestor."

Another favourite mode of asking armed assistance was the following: The chief takes his cloak (a *korowai*, or some other kind) and, by means of a firebrand, burns a number of holes therein. The

cloak is taken to the chief whose assistance is required and laid before him, the name of the sender (if sent by a messenger) is of course mentioned. Should the recipient consent to join in the war, he takes up the cloak and puts it over his shoulders. But he speaks no word.

During the fierce inter-tribal wars which raged in the Rua-toki district four or five generations ago, one Rangi-mo-waho was hard pressed, for the tribes of Raka and Rongo were fighting at death grips. So Rangi took his cloak and, having burned the holes in the orthodox manner, he set forth for O-tama-haka. On his arrival he found the chief Raha seated on the ground, while Te Ngahuru, the younger, stood beside him. The latter asked Rangi where he was going. "Here only," replied Rangi, who then opened the burned cloak and placed it over the shoulders of Raha. It was not removed by that chief, and Rangi then knew that he had found an ally. Some time after a chief named Tohi-a-manu entered the house. He saw Rangi and he saw the burned cloak on the shoulders of his companion—and, without a word being spoken on the subject, he read the situation at a glance. He took the cloak off the back of the other and put it on himself. That was his consent to enter the league. And still no word was spoken.

When Ngai-Tama, of Te Wai-mana, slew Te Manu-auare, there was trouble in the land. Tu-hukia was abroad on his travels—he came from Raroa and was seen by the wife of the slain Manu. She prepared food for him, preparing an oven of *taro*, which she allowed to remain in the oven until they were much overdone, quite dried up. These she put in a basket, and placed the same before Tu-hukia. He at once knew that it was a *tiuha*. Tu-hukia knew that the burned food was a *tiuha*, because it was repulsive—it evidently had been overcooked purposely. Sometimes the *tiuha* or *kara* was a most filthy substance inserted in a basket of food. If the recipient consented to the request, he would eat the food set before him, no matter how repulsive. If he declined to take part in the fighting, he would leave the food untouched. In the case of a stone being the material *tiuha* in the food, he would show his consent by raising the stone to his mouth.

When the insurgent natives of Taranaki evolved the Hauhau religion, they proceeded to disseminate the same. The head of a slain British officer was sent to the East Coast to rouse the tribes of that part—to bring them into the fold and cause a general rising of the tribes on both coasts. The severed head was a *tiuha*.

In Mr. Wilson's "Story of Te Waharoa," is given an account of the slaying of one Hunga, cousin to the formidable Waharoa himself. The body of Hunga was cut up and the pieces sent to the Arawa tribe as a *tiuha*.

When Tuhoe attacked the Ngati-Awa League on account of the expulsion of Warahoe, Ngati-Awa sent a *tiwha* to the Arawa, asking for their assistance, which was given. In like manner, when Te Kareke were driven from Te Poroa *pa* at Ruatoki and fled to Opotiki, they sent *tiwha* to Te Whakatohea and other tribes for assistance. These agreed, and the allied tribes marched on Rua-toki, and the whole of that classic vale rang to the din of war. So much for the material *tiwha*.

When Tuhoe went to Nga-tahuna to assist Ngati-Mahanga in their wars, and were given no food by the latter, some of the warriors of Tuhoe climbed on to a free branch of a fallen tree, and swinging themselves vigorously up and down thereon, sung the famous *pioi* song by which they hinted to their comrades the advisability of slaying their hosts, that they might obtain food—a thing which was actually done.

When Te Rangi-waitatao and Te Toroa, of Tuhoe, were slain by the Wairoa people at O-rangi-amoia, it was resolved by Tuhoe to ask the assistance of the northern tribes in order to square the account. A *tiwha* song was composed by Tipihau, in the form of a lament for his grandchild, one Tipua-horonuku by name. When Te Mai-taranui of Tuhoe visited Maunga-pohatu, Tipihau sung this lament. Te Mai at once recognised it as a *tiwha*. He started for the north, raising the tribes from the Bay of Plenty to Ngapuhi. These tribes sent many warriors, and a great raid was organised on the East Coast. There was fighting from the East Cape to Te Whanga-nui-o-Orotu, and dark days fell upon the Children of the Rising Sun. Here follows the above-mentioned *tiwha* :—

“ E tama! Tipua-horonuku
 E tangi nei ki te kai mahau . . . u
 Mahau e haere ki tawhiti
 Whaia e koe i muri i a Hongi
 Kia hōmai āna āna kai mahau
 Koia te pungapunga, koia te parareka, koia te poaka
 Nga kai i ahuatia ai to poho
 Kati, ka hoki mai ki au
 Kia hoaia koe ki te putiki whai . . . i
 Kia tiaia koe ki te manu rere rangi . . . i
 Te Rau o Titapu
 Kia pai ai koe te haere ki runga ra
 Nga wai e rere i roto Te Wairoa
 Tena ra to koka te tao tonu mai ra
 I te umu pongipongi, i te umu whakaware . . . e
 I te umu kai . . . i kino
 Nohea e mana . . . a
 Whakina E tama! Nga kupu o te riri
 Nga kupu o tawhiti
 He mea ka tupono i runga i te tangata

Ka kapiti runga nei, ka kapiti raro nei
 Ka kapiti te whenua
 He pokanga nuku, he pokanga rangi,
 He tai ka tuku atu, he tai ka heke atu
 Mimiti pakora te tai ki Hawaiki."

"O my son! O Tipua-horonuku,
 Crying there for food;
 Distant shall be the journey
 Thou shall follow after Hongi,
 That he may give thee of his strengthening food,
 Of the *pungapunga* and *parereka* and pigs,
 The foods that give strength;
 'Tis so, and when thou returnest,
 Thou shalt be adorned with the plume
 Of feathers from the flying bird,
 The Huia's plume;
 That thou mayest be handsome,
 On the streams that in the Wairoa fall,
 Where liest thy mother in death-sleep.
 In oven-debasing, oven-insulting,
 In the food oven, oven of evil;
 But it shall not debase us.
 Utter these, O Son! the words of war,
 The words from afar;
 And if when thou frontest the enemy,
 Then all above and below shall close—
 The very earth shall close;
 The earth and heavens shall pierce
 Like a passing tide, a falling tide,
 A tide dried up to Hawaiki (death)."

Such was the nature of a *tiwha* as given in the form of a song.

When the Tuhoe or Urewera tribe heard of the fighting in the Waikato district between the insurgent natives and the troops, they were much disturbed. They feared that the troops might be sent against them to take their lands from them. Hence it was proposed to send a contingent of warriors to assist Waikato against the English troops. These were the backbone of the men who fought us at Orakau.

Piripi Te Heuheu, a leading chief of Tuhoe, determined to march north to join Waikato. He therefore called a meeting of the tribe at Rua-tahuna, at which he sung the following song, of the type known as *puha*, but which was really meant to show the tribe his intention, and asking them to join him. It was, in fact, a *tiwha* :—

"Puhi kura! Puhi kura! Puhi kaka!
 Ka whakatautapa ki Kawhia
 Huakina! Huaki!"

"Ka whakakopu ra Ituarangi
 Hape, Te Ina o Tupateka
 Huakina!"

.

“Tahi ka riri, toru ka wha
 He matamata—hopukia!
 Homai ra to whiri kaha, toro kaha
 Kia wetewetea
 A-tè! A-ta! A-tau!

“Waikato i te muri . . . e
 Whakaronga mai ra
 Ka whai au i te tōnga o te ra
 Tukua ano ka haratau taku hoe
 Ka rere wharawhara te whenua
 Kai mānāwā
 A-ha! Ma taua ta taua nei mahi.”

Ka tohe au, ka tohe au, ka tohe au,
 Ki Waikato ki taku karanga
 I whakau ra i te waru
 E tu nei Tiki
 Kia kutia! . . . Au! . . . Au!
 Kia wherahia! . . . Au! . . . Au!
 Kia rere atu te kekeno ki tawhiti
 Titiro mai ai . . .
 A-e! A-e!
 A!”

“Tenei ku-kutia. Tenei ko-kopia
 I te tohe mai koe tena wherahia
 He aha he kai ma te niho kehokeho?
 He keho ano . . . tu ana te kehokeho
 Ngaua ki ou niho, he mamae poto
 Kai pakoko, kai tua te ra
 Waikure tihe!”

“E uhi tai! Uhi tai . . . E!
 E uhi tai ana koa
 Nga haemanga kai Waikato
 Kai tutuki to waewae i te poro o te paewai
 E uhi tai! Uhi tai!

Tukua mai ana te riri
 I raro i a Muriwhenua
 I a Te Mahaia ra
 Ehara ra teke pakupaku e koe
 Kai te uru, kai te tonga
 E kai te rakau pakeke
 Kihi! Aue!”

There were, of course, various modes of signalling adopted by the natives—as on the approach of an enemy, or when a village or fort was attacked. Several kinds of trumpets and war horns were used. Fleet-footed runners were employed to carry the tidings of a raid and to raise the various villages. In the rugged district of Tuhoeland, horns, messengers and fire signals were used, and, in urgent cases,

such as the invasion of Rua-tahuna by Te Whakatohea under Piki, the wild bushmen of the mountain haulets, provided with pitch pine torches, marched all night over their rugged trails in order to attack the enemy at dawn.

ON THE EVE OF WAR.

Like most primitive peoples, possessing no form of written language, the Maori is ever a good speaker, and, even at the present time, all tribal affairs are settled at meetings of the people, where each speaker stands up and makes his speech that all may hear. Hence such meetings and speech makings are an important element in Maori life.

Prior to the starting forth of a war expedition, the various tribal subdivisions would meet at some convenient village, where the plan of campaign would be discussed and arranged by the various chiefs. At such a time most eloquent and stirring speeches were made, speeches teeming with strange old saws and aphorisms, with numerous allusions to the famed deeds of ancestors and to the classic myths of the Polynesian race. Songs were sung by the orators—songs of various import, but usually coming under the heading of *tau marae taua*. The term *tau* is quite a generic one, embracing the *tau to waka*, (a chant sung during the hauling of a canoe), the *tau whakararau whenua*, and others. The *tau marae taua*, however, is a song sung to start the party on the war trail, to get it under way (*hai hiki i te tangata kia haere ki te riri*). Should the singer forget part of the song—that is looked upon as an evil omen. One person would lead off with the song, the whole audience joining in the chorus.

The following incident illustrates the independence of tribal chiefs of each other: "The clans of Tuhoe gathered at Rua-tahuna to discuss the invasion of Wai-kato by the *pakeha* (Europeans). The sub-tribes of the mountains and of the outlands were there seen. Piripi Te Heuheu rose and exposed his proposition to the assembled peoples: "Hear me, O Tuhoe! Our country is in pain (trouble). I propose that Tuhoe, here assembled, do give ear to the wailing of our country—that the men may be in front, the land behind." Then Te Ahoaho, chief of Tuhoe, arose and said: "My opinion, O Tuhoe! It is this: Let *Matatua* be sheltered from the storm—that no evil may assail it." Piripi replied: "It is well. But I and the people under me will show our grief for our country."

Here, in Piripi's first remark, he proposes that the Tuhoe tribe shall join the insurgents and fight against the English troops, in order to protect the tribal lands. Te Ahoaho objects to this, for fear the lands may be lost. Rather let the land be saved by the warriors remaining at home to protect them. He uses the name *Matatua*, that of the vessel by which their ancestors came to New Zealand, to denote

the tribal lands—let *Matatua* be kept within the sheltering canoe shed.

Piripi marched his warriors to Waikato and applied to the chief Rewi for the site for a *pa* in which to await the coming of the British troops. Rewi advised them not to fight, saying that it was useless to try to prevail against the ever-coming multitudes of the *pakeha*. Tuhoe, however, remarked that their guns and ammunition were too heavy to carry so far for nothing. They worked all night at their earthworks, and were surprised and surrounded by the troops next morning. And there they fought the *pakeha* for three days, foodless save a few raw pumpkins, and armed with old-fashioned guns, utilising peach stones for bullets. The story of that siege has been oftentimes told, but it is not credited to the warriors of Tuhoe who defended the assaulted face of the defences.

When a war party was about to leave the tribal home, they would be addressed by a tribal chief, or priest of high standing, who would call upon the warriors to uphold the honour of the tribe and to carefully avoid committing any acts by which they might be assailed by *Tu-mata-rehurehu*—to carefully observe the proper forms and rites by which alone they might retain the aid of the gods.

THE VIRTUES OF *RONGO-TAKAWIU* AND OF *TE WHEAWHEAU*.

Under this heading come various performances by which the progress of a hostile force may be stayed. This is brought about, not by the hand of man, nor by the weapon it contains, but by the awful powers of *makutu* or magic, and by the help of the gods who live for ever.

We have already seen, under the heading of "*Hoa rakan*," that a spear, after being subjected to certain *karakia* or charms, and being buried beneath a trail, is a sure preventative of any enemy advancing by such track, inasmuch as, so soon as they step over the spot, they have signed their own death warrant. This is a most useful item, and we will here explain it, in case it should be necessary for any of our readers to make use of it.

The particular *atua* which presided over this cheerful custom is known to fame as *Rongo-takawhiu*. The priest, bearing the emblem of this *atua* (god or demon), would proceed to the track which it was desired to bewitch. With this emblem, usually a short pole, carved at the top into the form of a human figure, he would draw a line or furrow across the track—hence the expression: "*Ko Rongo-takawhiu, ka haea te kahu o te whenua*—and repeat the following spell:—

" Te ika a Tu ka hikitia	" The victim of Tu exalted,
Te ika a Rongo ka hapainga	The victim of Tu raised up,
Te ika a Tangaroa ka haehaea	The victim of Tangaroa out in pieces
Tuku tonu, heke tonu,	Cast down, descends
Te ika ki te Po	The victim to Hades;

He ika ka ripiripia	A victim that is ripped up,
He ika ka toetoea	A victim that is sliced,
He ika ka haparangitia."	A victim that is disembowelled."

Heoi! Enough said. The wily *tohunga* retires in a state of placid contentment, for he knows full well that, should an enemy cross that line, he is doomed to pass through the gates of death.

Some natives assert that the stick was thrown across the track and that no furrow was made. Also that, when a man was being pursued, should he stop and draw this line behind him, either on earth or in the water, and repeat the charm, he is a saved man, his pursuer will perish when he passes the bewitched spot, or at least be so weakened that the pursuit will be a mere farce.

The above explanations, given as supplied by natives, do not necessarily mean that the enemy perishes so soon as they cross the line of death, but that they will be defeated, weakened as they are by the power of the spell.

The following account, given by Ngati-Awa, states that that tribe possessed a spear named Rongo-takawhiu, which was used as above described. This spear would probably be the tribal emblem of Rongo-takawhiu. On being asked the meaning of the name Rongo-takawhiu, a native will reply, "*He atua, he karakia*"—i.e., a god, an invocation. I am unable to say precisely whether the name should be explained as an *atua* presiding over this form of magic, or as the name of the ritual, it being used in both ways by the natives. Possibly Rongo-takawhiu is the personification of the deadly power of the ritual: -

"This concerns one Tohia-i-te-rangi, an ancestor of mine. Ngati-Awa went to Whanga-mata to avenge their defeat by Ngati-Maru. The canoes of Ngati Maru were seen approaching—the enemy came in their multitude. Ngati Awa wished to retreat, but Tohia held them. He took the spear (*toke-toke*) its name was Rongo-takawhiu—and repeated a *haka* over it. He drew with it a mark across the earth, the enemy advanced, they crossed the line, and fell before my ancestor Tohia i te rangi, who was the father of my grandfather."

Another way, as the cookery book hath it, was to repeat the spell over a *kumara* (sweet potato) which was buried in the middle of the track. In White's "Ancient History of the Maori," vol. iii., p. 71, is given the following *whakamata* to be repeated over the buried *kumara*:—

Whaka mahuru
Whaka marea
Pakehe kake
Pakehe kake

“When the war-party steps over the place, they will break and fly, through the power of the spell.” This is the Ngati-Porou version. The word *mahunu* is equivalent to *pahunu* (already explained). The spell is intended to cause the enemy to become nervous and anxious—to break and fly.

Streams were also bewitched in a similar manner. A stone, over which the proper spell was repeated, would be placed in a stream, and, anyone drinking of the waters thereof, would perish miserably.

Another *atua* or ritual of olden times was known as Te Wheawheau, and it would appear to have been used for the above described purpose, among other things. In this case a branchlet was used by the *tohunga* or priest. Invocations would be recited over it in order to impregnate the same with the power of the *atua* or ritual. The priest, branch in hand, would advance to the forefront of the advancing enemy, where he would wave it to and fro before them, repeating at the same time an incantation to weaken and render nerveless the enemy.

(*Ko te Wheawheau, he atua, he rau vakau, ka heria e te tohunga, ka powhiriwhiria e ia ki te aro o te hoariri, hai rotu i te hoariri, he mea karakia hoki*). It is needless to add that, at that period, the Winchester and Mauser were not yet to hand.

When the northern league of Nga-Puhi and other tribes attacked the Wairarapa natives of the lower valley, they encountered a similar obstruction to the above. As they ascended the river in their canoes, and approached a *pa* they wished to attack, they saw a pole stuck upright in the river-bed, and to the top of which was fastened a bunch of *rarauhe* fern and other plants. This was a magic pole, which had been set up by the people of the fort, in order to stay the advance of the enemy by its supernatural powers. However, it did not act properly for some reason or another. As an old chronicler has it—“It was a magic thing to destroy us, but we had no fear of that pole, and had we been short of fuel we would have taken that pole and the fern to heat our ovens with.”

Still another style of blocking a track was to place a log or branch across it, or hang up a garment over it. These articles, being endowed with the necessary destructive powers by the priest, were quite efficient.

There is a place named Pa-rangiora (on the Poroporo Block) near Ruatoki. It was one Maru-hakapua who blocked that track by means of his deadly powers. He heard that Kaituareke was coming on evil deeds intent. He therefore placed a branch of the *rangiora* shrub across the track and repeated the necessary spell over it. This was the *pa* (obstruction) which caused Kai to fall, for he fell literally and Te Paheketanga o Kaituareke is a name that still applies to that spot.

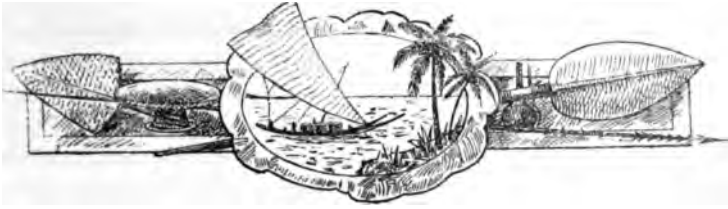
In like manner, Pa-puweru, a place near Heipipi at Rua-tahuna had its origin in a similar occurrence. A priest of Ngati-Tawhaki hung up a garment across a track there, in order to turn back an *ope* that was approaching. It does not appear that this party (*ope*) was coming to fight, but anyhow their presence was not desired. Had they disregarded the token, evil would have befallen them, for they would be disregarding and treating with contempt the power, prestige and spells of the priest of the settlement—an act by no means conducive to long life in ancient Maoriland.

But it is by no means certain that, after having gone to the trouble of raising, or rather laying down, all these fearsome obstructions, they are going to have the desired effect. If the *mana* or supernatural power of the *tohunga* (priest) of the invading force is greater than the *mana* of the *tohunga* who made such obstructions, then they will have no effect whatever. For as that hostile force advances, the priest thereof repeats certain incantations to *whakaratea* or clear the road of all such obstructions which may lie before the party. Indeed, he may possibly march at the head of the column himself, bearing the emblem* of his *atua*, under whose wing the war party is, and if that *atua* is a more powerful demon than the god of the force to be attacked then, not only will the road be cleared, but also there is dire defeat looming ahead for the people of the land.

Again, the attacking force may not come by the track which has been mined by the dread priests of the Black Art. They may break out a trail for themselves, in order to avoid such unpleasant things. Or, if a convenient stream be handy, they will probably keep in the bed thereof, walking in the water in order to avoid leaving their footprints on the earth. For, as you already know, it is a most dangerous thing to leave one's footprint on the sands of time (however desirable from a *pakeha* point of view). For an enemy may take the *manea* or *hau* (personality) of such footprint and, by the dread powers of old, consign you to death and the World of Darkness, where Noke (the Worm of Death) reigns supreme.

(To be continued.)

* This emblem is termed *amorangi*.



THE WHENCE OF THE MAORI.

BY LIEUT.-COL. GUDGEON, C.M.G.

PART III.

TOKOMARU CANOE.

VERY much the same features are to be found in the traditions relating to the crew of Tokomaru. In this case the wife of a chief named Manaia had been outraged by some men of another tribe, whom he had employed to build a canoe; and the chief, in order to maintain his *mana*—which in this, as in many other instances, meant the respect of his neighbours—caused the offending workmen to be slain. In the war that ensued Manaia was badly beaten, and only saved himself from destruction by manning his canoes and sailing south to New Zealand. Of the subsequent doings of the crew of this canoe but little is known; but tradition relates that they first made land in the neighbourhood of Whangaparaoa in the Bay of Plenty, and thence sailed round the North Cape and south to Tongaporutu, where they landed and proceeded overland to the Waitara, where Manaia found some of the ancient people of the country living at Te Rohutu (mouth of the Waitara River), and slew them in accordance with Maori custom in such cases.

For some unknown reason this migration did not remain long at the Waitara, for we next hear of them fighting their way up the coast past Kawhia and on to Whanga-rei, where they would seem to have intermarried with the descendants of Awa-nui-a-rangi, and became known as Ngati-Awa. For many generations they were the leading tribe of northern New Zealand, but in due turn they were expelled and returned to the Waitara, where their descendants may yet be found living under the same old tribal name. Another section of the same tribe, who are better known as the Aupouri, held on to the extreme north until they in due turn were destroyed by the Nga-Puhi, who were themselves the offspring of one Rahiri, who, some fifteen generations before, had left the Ngati-Awa of Whaka-tane and migrated northwards.

On the range of hills to the north of the Whanga-rei harbour there are several pinnacles of rock, which are said to represent certain of the leading men of Tokomaru. These stones are known as Manaia, Tarakiekie (his wife), Teatea (his daughter), Paeko, and Rangitoto. The tale told is to the effect that while engaged in fishing Manaia caught two fish in succession, each of which had been hooked in the abdomen. This was an omen of exceedingly evil import, since it proved beyond all doubt that Tara-kiekie had been guilty of some impropriety. This incident caused the chief to return hurriedly to his village, where he slew not only his wife, but also his slave Rangitoto, and turned both of them into stone as a lesson to all evil-doers. But how it came to pass that the other members of the family became petrified I am unable to say.

TAKITUMU.

Concerning this canoe there is a great deal of mystery. The Ngati-Whatua, indeed, claim that their ancestors Tua and Tangaroa came in this vessel, but the number of generations they count from the ancestors in question to the present day is quite inadequate, and in itself sufficient to disprove the claim. So also the Ngati-Kahungunu and the Ngati-Porou claim to be of the Takitumu migration, but apparently without foundation, for they cannot even say what ancestor of theirs came in the canoe. Tradition asserts that this migration was the result of a quarrel, which originated in a dispute over the ownership of a plantation, and according to the Ngati-Porou the leading men of these emigrants were Te Arika-whakaroau, Ngarangitere-mauri, Tohi-te-Ururangi, Te Irirangi, Te Whakawhiringa, Te Kauru-o-te-rangi, Te Manu-tawhio-rangi, Te Aonoanoa, and Ruawharo. It may be that their respective families were with them in the canoe, but if so it is strange that not one of these men is known to have living descendants at the present day, unless, indeed, the Ruawharo, who cohabited with Nga-nuhaka of the ancient tribe of Rua-kapua-nui, is the man of Takitumu. The only tribes that we can fairly admit at the present day to be of the genuine Takitumu migration are those descended from an ancestor named Paraki, and who count some twenty-four generations from that man to people now living. The tribes descended from Paraki are Ngati-Hine and Ngati-Maru, who have occupied the forest district lying between Poverty Bay and Maunga-Pohatu—known as Te Tahora—for more than four hundred years.

The general impression on the Maori mind with reference to this canoe is that it brought gods and not men to New Zealand. The Ngati-Porou affirm that this canoe was so sacred that food could not be carried therein, and therefore only men of the highest rank and certain gods were placed on board of the Takitumu canoe.

Absurd as this tale may seem it is quite likely to be true, for I do not quite see how sacred chiefs, and still less gods, could well travel in the same canoe with uncooked food ; with cooked food it would of course have been a simple impossibility. It is probable that the crew of Takitumu depended upon the other canoes of the fleet for their supply of food, and having become separated from their consorts en route found themselves in a very awkward predicament. In whatsoever manner it may have come to pass, the Ngati-Porou tale is to the effect that the crew of Takitumu shortly found themselves dying of hunger, and cast lots in order to decide who should die to the end that others might live. The lot fell upon Ruawharo, who straightway claimed the right to call upon the fishes of the deep to come to his aid. This chance of safety was allowed him, and he thereupon uttered a most potent *karakia*, invoking the aid of Tangaroa, who instantly sent thousands of cray-fish to the surface, and these were seized upon and devoured by the famished crew. This timely supply lasted only a few days, and again Ruawharo was in danger ; but once more he invoked the assistance of the Sea god, who on this occasion sent them a supply of the Paua shell fish (*Haliotis*), which fortunately lasted until the canoe reached the coast of New Zealand.

Rawiri Makaua, one of the most learned of Maoris, holds that gods alone came in Takitumu, viz., Tahaia, Tukopiri, Te Whenuapo Tu-nui-o-te-ika, Tara-kunukumu, Poro-hinaki, and Tama-i-waho. According to the same authority this canoe brought live eels to New Zealand, which were liberated in the Whakatane River, and from that place all the rivers and lakes in the two islands were stocked. As to the proceedings of Takitumu it is said that she touched at Tauranga, where one of the crew—Tokitoki-Whakaone-Tangata by name—was landed, after which the canoe sailed for Kaikoura, in the Middle Island, where it remains to this day.

The Ngati-Kuia of the Pelorus Sound tell another tale, for they claim that their ancestors Te Koanganui and Wainui-a-ono came in this vessel, and that she was subsequently wrecked at Te Mawhera (Grey River).

Yet another favourite legend of the Maoris with reference to this canoe is that it made two voyages to New Zealand, the first under the name of Takitumu, and the second under that of Horouta, or hasten to land, a name given in recognition of the great sailing powers displayed by this canoe on her first voyage. Now if this tale be true, it would prove that Takitumu did not come with the Arawa migration, for, as I shall presently show, the Horouta canoe had already been here for five generations when the Arawa entered the Kaituna River. As it happens the tale is not true, and has only been invented to account for circumstances which the Maoris themselves can see

require explanation. The fact remains that no one really knows anything of the history of this craft, and hence no two tribes tell the same tale about it. This much is, however, certain: that the ancient history of those tribes who call themselves the Takitumu migration can be traced with greater certainty than is the case with any other tribe in New Zealand, for we find that their ancestors Paikea, Ira, Ruatapu, Hakiri-rangi, and others are all sons or grandsons of Mоторо, a son of that Tangihia who colonised the island of Rarotonga.

MATA-ATUA.

Concerning this canoe, we are told that it was made from a tree that grew on the banks of a river in Hawaiki, called Pikopiko-i-whiti, and that while engaged in shaping this vessel one of the workmen murdered a boy called Takorata, and hid his body in order to avoid the vengeance that would inevitably follow the detection of such a crime. This murder was not known to the other workmen; but on the day selected for dragging the half-finished craft to the sea, those who were engaged found themselves unable to move it, and it soon became evident to all that for some reason Tane-mahuta, the god of forests, was striving against them. Among the Maoris such spiritual manifestations were not uncommon, but from certain signs it became clear to the *tohunga* in charge of the work that the gods were not only angry, but that they had also reason for their anger. When once this fact had impressed itself on the mind of the *tohunga*, it also occurred to him that the father of Takorata had long been searching for his son who was missing, and by a natural sequence of ideas he concluded that the boy had been murdered by one of his party. Having discovered the reason of the former obstinacy of the canoe, the *tohunga* became master of the situation, and then and there uttered the famous "Tau-waka" which has been preserved by the Ngati-Awa of Whakatane even to the present day. After this incantation the canoe moved slowly towards the sea, where the *rauawa* (top sides) were fastened on, and the craft made generally seaworthy.

In this migration came the Chiefs Toroa, Muriwai, Wairaka, Taneatua, Puhi-moana-ariki and others, and the canoe landed at Whakatane in the Bay of Plenty, which place is still owned by the descendents of those whom I have mentioned: in fact, they own the coast from Opape to Otama-rakau, and are known as Ngati-Awa, Ngati-Pukeko, Tuhoe, and the Whaka-tohea, but it must be understood that these people are also descended from those ancient ancestors Toi, and Potiki, whose descendents were living in the Whakatane Valley when Mata-atua entered the river of that name.

Certain of those who came in this canoe migrated under Puhi-moana-ariki to the Bay of Islands. This migration was caused by a

jeering remark made by Toroa, which annoyed and affronted Puhī, who thereupon left his people, and settled in the north, where his son Rahiri founded the valiant and numerous tribe of Nga-Puhī.

It is said that Rua-auru was the real chief of Mata-atua; but I am not aware that any tribe, or even individual, can claim descent from that man at the present day. There were, however, other men of rank who, though they came in Mata-atua, did not properly belong to that migration. These men were the ancestors of the Taranaki tribes—viz., Te Moungaroa, Turu, Te Akamapuhia, Tukapua, and others. The reason assigned by the descendants of the above named chiefs for their having occupied a seat in Mata-atua is, that just before the canoes were launched for the voyage, some *tohunga* with malice aforethought, bewitched the Kurahaupo canoe, with the result that when it was launched it split in two. From this disaster it came to pass that the crew of the damaged vessel would have been left behind, had not the chiefs of Mata-atua offered to take them and their goods to the new land. The offer was accepted, and the strangers landed at Whakatane, from whence they made their way overland to Taranaki. Such is the tale that has been told, and therefore I will not at present speak at length on the subject of Kurahaupo, since there is a doubt whether that boat actually came with the fleet. There are, however, many tribes who claim descent from the crew of that canoe, and assert that she made more than one voyage, and that the last one was made to the Middle Island of New Zealand. Certain it is that the Ngati-Tumata-kokiri of Massacre Bay, the Ngati-Kuia of the Pelorus Sound, and the Ngati-Apa of Rangi-tikei all claim Kurahaupo as their canoe. My own impression is that this vessel made as many as three voyages to New Zealand, and probably other canoes did much the same thing. It is worthy of note that Kurahaupo is said to have brought no less than three varieties of potato to these islands—viz., the Parareka, the Wini, and the Maori.

TAINUI.

Most important of all the canoes of the final migration is that known as the Tainui; and, as usual in such cases, the crew left Hawaiki in consequence of a quarrel with their stronger neighbours, the special cause in this instance being the ownership of two plantations, named respectively Tawa-ruarangi and Tawa-ruararo. In this canoe came the Chiefs Hoturoa and Rakataura, who are the ancestors of the confederacy called Waikato, as also of Ngati-Maru of the Thames, Ngati-Haua, Ngati-Paoa, Ngati-Maniapoto, and Ngati-Raukawa. The leaders of the crew of Tainui were as follows:—Raka-taura was the priest and *Ariki*, Hoturoa was the war captain, and Te Peri, a female Patu-paiarehe (fairy), had authority over the

fore part of the canoe, and assumed the functions of *Kapohu*, or presiding genius, whose duty it was not only to direct the course of the canoe, but also to guard against all evil. This semi-supernatural being was, it is said, the sister of one Tainui, who, many generations previously, had been buried at the foot of the tree from which the canoe was made, and so it came to pass that his name was given to the canoe, in recognition of the fact that the tree had been in some measure a *Tipua*. That there was something distinctly uncanny about the tree may be inferred from the fact that it was found impossible to fell it, until Tia, of the Arawa family, took the work in hand with his enchanted axe Hauhau-te-rangi.

Tainui first made the land at Whanga-paraoa in the Bay of Plenty, and there one of the crew, Taikehu by name, landed and was purposely left behind by Hoturoa, who hoped by this means to obtain possession of his wife Torere. If, however, such was his aim, he was disappointed, for the woman succeeded in leaving the canoe at the place now named after her, but for some reason she did not rejoin Taikehu, but cohabited with one Manakiao, a descendant of the ancient ancestor Toi, the wood eater, and from this marriage has sprung the Ngai-Tai tribe.

Tarawa is also said to have come in this canoe, though he represented himself as having swum the whole way from Hawaiki to New Zealand, and thereby gained great reputation among the ancient people of the land, until at last a great flood in the Motu river exhibited him as a fraud, inasmuch that he had to take to a tree to save himself, a thing that no true *taniwha* would have thought of doing. Comparatively little is known of this ancestor, except that he intermarried with the people of the land and was the ancestor of the Ngai Toki.

Yet another of the crew of Tainui was Pari-tarona, a brother of Hoturoa and an ancestor of the Paio-nchu tribe, and another brother of the same family was Mota, whose name was given to a river in the Bay of Plenty under the following circumstances: Mota had a son named Hekopara who was drowned in the aforesaid river and washed out to sea. The father, who had not seen the fate of his child, sought him in vain, until at last, feeling assured that he must be dead, he sent to his father (Pou) at Hawaiki, asking him to invite Tangaroa (Neptune) to attend the *tapu* on a certain date. The god, accompanied by an immense shoal of fish, who were, of course, his children, attended the death feast, in the month called Wana (December), and as a punishment the Motu River was caught in large quantities and was the cause of the death of Hekopara. This curse still hangs over the descendants of Tangaroa, for each year it is the fate of a

shoal of *tamure* to enter the Motu River, and ascend it as far as the rapid called Kaitaura, where they are caught and eaten by the Motu tribe.

After leaving the Bay of Plenty Tainui sailed northwards into the Wai-te-mata, where her crew endeavoured to drag her over the portage into the Manuka harbour. They, however, failed in the attempt, partly because of the sin of Whakaoti-rangi, and in part because of the incantations of Rakataura, who wished to delay the arrival of Tainui at Kawhia, to which place they were bound; these two causes combined rendered it beyond all human power to move Tainui overland. They were therefore compelled to follow the coast round the North Cape, and thence sail south to Kawhia, where they arrived after many vicissitudes, and settled finally. The last resting-place of Tainui may still be seen on the shores of the Kawhia Harbour, marked by two slabs of stone, erected, it is said, by Rakataura and Hoturoa respectively, in order to mark the exact length of the canoe, and probably the last resting-place also of the vessel in which they had journeyed from afar.

It is related that when Hoturoa and his men failed to drag their canoe over the Manuka* portage, ten men were selected by Rakataura to carry the two sacred stones Tanekaihi and Mokoparu overland to Kawhia. The party were as follows: Hia-ora, Rotu, Marukopia, Tane-whakatia, Mataora, Taranga, Taunga, and Hine-pu-anginui. How it came to pass that these people knew of the existence of Kawhia is not explained, but it is clear that they did know, and that they intended to settle at that place from the time they entered the Wai-te-mata, or glittering waters, of what is now the Auckland Harbour.

The names of certain other men and women who came in the Tainui canoe have been handed down by tradition—viz., Hotuope, Hotu-awhio, Hotu-matapu, Huaki, Rua-muturangi, Kuo, Ao, Marama, Tama-te-marangai, Oho, Waihare, Whaene, and Houmea. In all some thirty persons of both sexes are said to have arrived in New Zealand by means of this vessel, but the only persons who are known to have descendants at the present day are Rakataura, through his sons Houmea and Hia-ora, also Hoturoa and Oho, from which last came the extinct tribes of Nga-iwi and Nga-oho, of the Auckland Peninsula. As for Taunga, he is said to have been devoured by a *taniwha* on the East Coast.

AOTEA.

It seems probable that this vessel arrived after the fleet to which I have given the name of the Arawa migration, and was under the leadership of a great chief of Raiatea, Turi by name, who had urgent

* Miscalled Manukau by European settlers.

reasons for leaving Hawaiki, which on this occasion would seem to have been either Raiatea or Huahine. The special reason that Turi had for leaving his ancestral island was, that his son Potiki-rotoa having offended one Uenuku, had been killed and eaten by that truculent chief. Turi was unable to deal openly with the murderer by reason of the fact that his following was but a small one. He therefore made no sign but quietly bided his time, and in due season appeased the *manes* of his son by slaying Hawhe-Potiki, a son of Uenuku, and then, having already prepared his canoe for a long voyage, fled in company with all his near relatives to avoid the inevitable vengeance. Tradition maintains that Turi came to New Zealand under the verbal directions of the navigator Kupe, who told him not only how to steer, but also how to find the Patea River. As, however, Kupe had long been dead at that time, it was probably information derived from tradition that enabled Turi to reach his destination. Touching the canoe Aotea it is said to have been formed from the half of a great tree, which grew on the banks of the Waiharakeke River in Hawaiki, and that it was made by one Toto, who gave it to Rongo-rongo, Turi's wife; also that he made a canoe from the other half and gave it to Kura-marotini, her sister.

From the traditions of both Whanganui and Ngati-Ruanui, it would appear that this alone of all the migrations to New Zealand, touched at two islands on its way hither, named, respectively, Rongorupe and Rangi-tahuahua. The first-named of these we may, I think, conclude to have been the lost island of Tuanaki, whose inhabitants used to visit Rarotonga not more than a hundred years ago, but which has since that period disappeared beneath the waves. The second island is, undoubtedly, one of the Kermadecs, for it is still known to the people of the Cook Islands as Rangitaua, and if we required any additional evidence on this we should find it in the fact, that to Turi alone of all the ancient sea rovers, is given the credit of bringing the *karaka* tree to New Zealand. Now this tree is indigenous to the Kermadecs, and all Maori tribes contend that Turi introduced it to New Zealand.

It is said that Turi himself did not remain in New Zealand but after establishing his three sons and other relatives at Patea on the West Coast of the North Island, he returned to Raiatea, and there died. From the children of Turi, viz., from Turanga-i-mua, Taneroroa and Tutara, have sprung the tribes of Ngati-Ruanui, Ngati-Hine, Nga-Rauru, and Whanganui; but the people also claim Kewa and Haupipi of the same migration as ancestors, not to mention Ruatupua and others of the ancient people. In like manner the Ngati-Hako, of the Upper Thames, claim that Rongo-matane, of the Aotea migration, was one of their ancestors.

TE WHATU A RANGANUKU.

This canoe undoubtedly followed after the Arawa migration, inasmuch that it belonged to a section of the Heketanga-rangi. The tradition relating to this vessel is distinctly startling, for it draws very largely on the marvellous, and requires a good deal of the element of faith. The tale told is as follows:—When the Arawa canoe was in mid ocean it was discovered that the *tata* (bailer) of the canoe had been left behind. Now it is possible that this article, which had received the name of *te Whatu-a-Ranganuku*, was of importance to the crew of the Arawa canoe. It may even have been a sacred portion of that vessel, but whatever the reason it was deemed necessary that some one should return for the missing article. Volunteers were called for, and a man of the name of *Tahu*, not only responded to the call, but instantly jumped into the sea with the intention of swimming back to *Raiatea*. Even the Maoris of the present day admit that *Tahu* would have been unequal to this desperate effort of endurance, had he not been aided by the gods of his tribe; but in those days the *karakia* (invocations) of the Maori had *mana*, and *Tahu* received the assistance of his ancestral *Taniwha*, who were always at hand and available for such work—if properly invoked. In dealing with traditions of this nature, it is not advisable to be too critical or examine too deeply into the narrative; it will, therefore, be sufficient to say that *Tahu* reached *Hawaiki*, and there secured the missing bailer, and also found some seventy members of the *Waitaha* tribe who had been left behind when the Arawa canoe started on its voyage, and were then awaiting an opportunity of following their friends. In *Tahu* they found the required leader, for he at once assumed command, and directed that instead of waiting for an opportunity they should make one by building a canoe. This command was obeyed, and the seventy working as one man, and governed by the master mind of *Tahu*, soon finished a *Waka-moana*, to which—in honour of the circumstances that had caused their leader's return—they gave the name of the bailer, viz., *Te Whatu-a-Ranganuku*. I have been requested by several old and learned Maoris, to explain clearly, that both the bailer and the canoe were called by the same name, and hence it has resulted that certain ignorant Maoris have concluded that seventy men came from *Hawaiki* on a canoe bailer, and have told the tale in this manner, to the manifest discredit of Maori tradition generally, and of this instance in particular. The old people justly remark that since the power of the gods is unlimited, it would have been as easy for *Tahu* and his men to come to *New Zealand* on the bailer as in a canoe; but as they did not do so it is clearly wrong to mislead the *Pakeha* in such a matter.

The voyage was successfully performed, and the party landed somewhere on the Wai-rarapa Coast, and there resided for a time with Te Takanga, who was the chief of the ancient people, to whom that district belonged. It is probable that these Waitaha, like all the "heavenly migration," were a very bouncable lot, for the Wairarapa people soon found them objectionable, and began to meditate their destruction; then, however, was seen the value of an ancestral god, for Kahukura, acting in the interests of Tahu, was keeping an eye on his enemies, and having ascertained their intentions sent the chief a message by one of the minor deities, Whakapiri. This message was conveyed in a strictly orthodox manner at midnight, when the spirit spoke from the ridge-pole of the house in which they all slept and said—"Tahu, the people of the land will rise up against you this night, and will burn you in your house."

Tahu was pre-eminently a man of action, he therefore roused up his people and disclosed to them the message that he had received from the spirit world. The position was one of great danger, for the doors were already guarded, and any attempt to escape would be a signal for the attack. Under these circumstances Tahu proposed to bury all his people weapon in hand, and to this end ordered them to dig a hole in the floor of the house. As for the chief himself he resolved to trust to his own good fortune to escape the flames. This plan was carried out and each man covered with sufficient earth to ensure that he would not be roasted, and then Tahu sat down to await whatever fate might be in store for him. In due time the house was fired, but seemingly in one place only, for Tahu managed by dint of great activity to move from place to place so as to avoid the flames, until at last his enemies, satisfied that they had completed their murderous work, left the place. Then Tahu burst through the flames and though terribly injured hid himself to await the end of the tragedy.

In the morning the treacherous host came, expecting to find only half-roasted bodies, but to their surprise they found but a mound of earth. Very hastily they uncovered it, little dreaming that these men were yet alive. But Waitaha were of a different opinion, for actuated by one impulse they rose and slew the ancient tribe of Wai-rarapa, who were panic stricken at the power of those gods who upheld the wanderers.

Tahu, though badly burned, was found alive, and from that time forth took the name of Tahu-wera (burned Tahu). The Waitaha experience of the Wairarapa had not been so pleasant as to induce them to remain in that district. They therefore started overland to rejoin their friends at Maketu, in the Bay of Plenty, carrying their

chief with them in a litter. En route at Uawa (Tolago Bay) they found it necessary to fight a battle with the Nga-Oho, descendants of Toi-Kai-rakau, whom they defeated, and thence they moved on to Otama-rakau, near Maketu, where they found some of the Arawa people living under the Chief Uruika, whose daughter Pikirarunga was given to Tahu as a wife, and from this union has come that branch of the Waitaha called Turauta (overland).

This is probably the last of the modern canoes, but there have been so many migrations or visits made by the Polynesians to New Zealand, or as the Maoris would call it Aotearoa, that it is not in all cases easy to say whether any one of them came before or after the Arawa fleet.

(To be continued.)



TRANSACTIONS AND PROCEEDINGS
POLYNESIAN SOCIETY.

A MEETING of the Council took place at New Plymouth, on the 1st April, 1903. Much correspondence was dealt with, and the following new member elected:—

350 Roland B. Dixon, Harvard University, Cambridge, Mass., U.S.A.

Papers received:—

251 The Maori People. Lieut.-Col. Gudgeon, C.M.G.

252 The *Uhi Maori*. Elsdon Best.

253 The Making and Un-making of Mau. Ed. Tregear.

254 Who discovered Tahiti? Geo. Collingridge.

The Secretaries reported that Bishop Williams had presented to the Society some MSS. of Maori traditions, collected by the late S. Locke. The thanks of the Society were voted to the Bishop.

It was agreed to exchange publications with the Koninklijk Institut of The Hague, Holland.

The following list of Exchanges, &c., were reported as received since the publication of the last number of the JOURNAL:—

1407 Maori Papers of the late Samuel Locke, from Bishop Williams.

1408 *Memoirs, American Museum of Natural History*. Vol. iii. Anthropology ii. 1900.

1409 " " " " Vol. vi. 1902.

1410-11 *Boletin de la Real Academia de Ciencias y Artes, Barcelona*. Vol. ii., Nos. 4 and 5, 1902.

1412-16 *Memorias de la Real Academia de Ciencias y Artes, Barcelona*. Vol. iv., Nos. 26, 27, 28, 29, 30

1417-20 *Science of Man*. Nov.-Dec., 1902; Jan.-Feb., 1903.

1421-24 *Mittheilungen der Anthropologischen Gesellschaft, Vienna*. Band xxxi., 3, 4, 5, 6; xxxii., 1, 2.

1425 *Sitzungsberichte* " " " Jahrgang, 1902.

1426-28 *Na Mata*. Oct., Dec., 1902; Jan., 1903.

1429-31 *Bulletins et Mémoires de la Société d'Anthropologie de Paris*. 1902—1, 2, 3.

1432-35 *La Géographie, Bulletin de la Société de Géographie de Paris*. July, Aug., Sept., Oct., 1902.

1436-38 *Revue de l'Ecole d'Anthropologie de Paris*. Sept., Nov., 1902; Jan., 1903.

1439 *Kongl Vitterhets Historie och Antiquitets Akademens, Manuskript, Sweden*. 1897.

1440 *The American Antiquarian*. July and August, 1902.

1441-2 *Tijdschrift voor Indische Taal-, Land-, en Volkenkunde, Batavia*. Deel xlv., xlvi.

- 1442 *Notulen van de Algemeene, &c., Bataviaasch Genootschap.* Deel xl., Af. 3, 1902.
- 1443 *Aanhangsel tot de Brieven van en aan Mr. H. J. van de Graat.* Batavia. 1902.
- 1444 *Tabel van Oud-, en Nieuw-Indische Alphabetten.* Batavia. 1882.
- 1445 *Het Dialekt van Tègal.* Batavia. 1903.
- 1446 *Register of de Eerste 50 Deelen (1853-1899) van de "Bijdragen tot de Taal-, Land-, en Volkenkunde van Nederlandsch-Indië.* The Hague. 1901.
- 1447-48 *Bijdragen tot de Taal-, Land-, en Volkenkunde van Nederlandsch Indië.* The Hague. 1902, 1903.
- 1449 *The Geographical Journal.* January. 1903.
- 1450 *Proceedings R. G. S. of Australasia.* Adelaide. 1902.
- 1451 *Proceedings, Canadian Institute.* Toronto. 1902.
- 1452-54 *Journal of the Royal Colonial Institute.* December, 1902; January, February, 1903.
- 1455 *Annual Report, Smithsonian Institution, Washington.* Part ii., 1897
- 1456 " " " " 1899.
- 1457-58 *Luzac's Oriental Lists.* September to December, 1902.
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NOTES ON THE ART OF WAR,
AS CONDUCTED BY THE MAORI OF NEW ZEALAND,
WITH ACCOUNTS OF VARIOUS CUSTOMS, RITES, SUPER-
STITIONS, &c., PERTAINING TO WAR, AS PRACTISED
AND BELIEVED IN BY THE ANCIENT MAORI.

BY ELSDON BEST, OF TUHOE-LAND.

PART V.

THE WAI TAUA, WITH ITS ATTENDANT RITES AND INVOCATIONS.

BEFORE a war party could lift the war trail, there were many precautions to be taken and various rites to be performed some of which have already been explained, under divers different headings. The main objects of such rites, &c., were—the averting or prevention of disaster on the battlefield, and the placing of the *tapu* on the warriors and their weapons, *i.e.*, the dedication of the warriors to the service of Tu, the supreme god of war. The warriors remained under the *tapu* until they returned home, when it was taken off, and they were then free to return to their families and their ordinary labours.

The above rites were performed by the side of a stream, pond or lake, water being absolutely necessary in the rite of baptising the warriors to the service of Tu. It may here be observed that nearly all the more important ceremonies or rites of the Maori call for the use of one of the two elements, fire or water.

Adjacent to every settlement was a pond or stream set aside for the performance of such rites. A pool or pond was preferred, inasmuch as the state of *tapu* in which it always was, did not interfere with any of the domestic requirements of the people. Were a stream under *tapu* it would be inconvenient, as no water therefrom might be taken or used by the people. This sacred water was known in Tuhoe-land as the *wai whakāika*, or by the more generic term of *wai tapu*. A famous *wai tapu* at Te Whaiti, in former times, was a pond known as Te Roto-a-karakia, situated nearly opposite the junction of the Minginui and

Whirinaki streams. Such places were extremely *tapu* (*he tūrūmātanga*. Cf *turuma* in Paumotuian), and people were not allowed to go near them unless conducted thither by a priest, in order to go through some rite of a religious nature, such as hair cutting or ceremonies performed over sick persons, witchcraft, the *wai taua*, &c.

The *tohunga* or priest has collected the warriors at the *wai tapu* or sacred waters. He is naked, save a few green twigs or branchlets of *karamu* fastened round his waist, and which are thrown into the water when his duties are over. In his hand he bears a small wand or branch, plucked from the shrub *karamu*, and which has been stripped save a bunch of leaves left on at the end. The warriors are assembled. Before approaching the sacred spot, each man has divested himself of his clothing, and, having tied a leaf of flax round his waist, sticks thereunder a few branchlets of the *karamu* shrub, with the leafy ends hanging down. The warriors squat down at the waters edge in a row. Should more than one *hapu* or tribal sub-division be present, each *hapu* would separate itself from the others, and each would have its own priest.

The *tohunga* (priest) takes two strips of flax and, having tied them together, or tied a knot in the middle, if a long piece, he places the same in the water; if a stream, with the knot up stream. He allows an end of the flax to pass on either side of him, so that he is standing in the water and between the two ends of the flax, in the bight of the jine. *Ka kiia he kuwha tangata taua harakeke*—the flax is said to represent the legs of man.

The priest then dips the end of his branchlet into the water, and taps the right shoulder of the first man therewith, repeating at the same time an invocation known as a *tohi* (see ante), of which specimens have already been given, together with other information anent this rite. The priest passes down the rank, repeating the above process over each man. The object of the invocation is to render the warriors brave in battle. It is a *tohi taua*.

Another *karakia* or invocation recited by the priest at such a time is the *kawa*. There are several different *karakia* which come under this name. The *kawa whare* is recited during the religious ceremony of opening, and lifting the *tapu* from a new house. Another is the *kawa ora*, which is repeated over a child, in order to endow the same with health, vigour, strength. The war *kawa* is termed a *kawa mo te riri* or *kawa taua*. It appears to have been recited by the priest over the assembled warriors before the ceremony described above.

There are many different *kawa taua*. As a rule each tribe has a different one, and they even differ sometimes among sub-divisions of the same tribe. For instance, the *kawa taua* of Te Urewera clan of the Tuhoe tribe is *Hangaroa* :—

“ Te whatu whiwhia, te whatu rawea
Te whatu moana, &c.”

Whereas the *kawa tana* of their neighbours, the Ngai-Te-Riu and Ngai-Tu clans of the tribe is that known as *Puhi*. *Puhi* is a very sacred *kawa*, whereas *Hangaroa* is much less so. *Puhi* seems to be so named from an ancestor or demi-god, but whether *Puhi*, the eel god of Polynesia, or one of the later *Puhi*, such as *Puhi-kai-ariki*, is not clear. Anyhow the descendants of *Puhi*, of the two clans named, have always been most careful to prevent their arms coming in contact with fire. Should any of the hairs of the arms be burned, some great disaster will overtake the people. “ *Mehemea ka tahuri ki te tutuki i te ahi, kei wera nga huruhuru o te ringa, he aitua, he mate.*” Also—“ *Ko nga huruhuru o nga ringa o nga uri a Puhi kaore e wera i te ahi.*”

The war god connected with the *Puhi kawa* was *Te Ihi-o-te-ra*, whose functions have already been given. The *Hangaroa kawa* was used in connection with, and by the mediums of, the gods *Maru* and *Te Hūkitā*.

It is stated that the *Mātātua* imigrants brought to N.Z. the three *kawa*, known as *Hangaroa-i-te-kaunauna*, *Hangaroa-i-turiroa* and *Tiki*.

The following *kawa* is given as an illustration. It is known as *Te Kawa-o-Tainui*, and also as *Tu-whakararo* :—

“ Manawa mai, tatari mai
E Tu te riri, E Tu te nguha
E Tu te paninihi, te parere
E Tu te pakoko
Koirā i raro i aku taha
Ka ngarue Tu ki te rangi
Te whakarongo mai ai
Ki taku hau taua.

“ Papa te whatitiri i runga i te rangi
Ka rarapa he uira
He uira mai te rangi
Te whakarangona atu
Ma te ati tipua, ma te ati tawhito
Te tipua horo nuku
Te tipua horo rangi, horo uta
Takina te manu ki te Po ki Harotonga . . . o-o-
Takina ki Hawaiki.”

“ Rongo te Po, rongo te ao
Rongo i te pukenga, rongo i te wananga
Tahito te rangi
Te uea riri, te uea nguha
Te waewae a Rereahu
Me ko Tama ki tona whenua
Papakura te tangi whakamataku
Kia ngakia te mate o Tu-whakararo
Tangi amuamu ki ona tuahine,
Nunui, roroa a Wai

E kore e taea, ko Whakatau anake
 Te toa e nganga ai te tangi a te tuahine
 Ki te iramutu
 Rukuhia hukahuka tapotu ki te tai
 Wero ake ko tona ihu

“ I whangai ake ko tona aho . . i
 Hekeheke iho i ona aitu
 Ka rarapa ki te rangi
 Me kau Orokewa
 Te hono a Whakatau
 E hi te ata, he poke taua.”

“ Tukua te whakatau ki roto i te whare
 Ki tona whakapua werewere
 Tu tara wananga te toa i tai nei
 He toa, he rere, he ngaro i roto i te matikuku
 Tenei ahau e te tipua.”

“ Te tete niho i te pou o te whare
 Whakatau, hikitia to tapuwae
 Tu ana i waho te rakau o Whakatau
 He mumu, he awaha
 Tai pinia, tai whanake

“ Kua makau te ngakinga
 I te toto o te iramutu e Tu-kahau
 Nau mai e waha i taku tua
 Ka roro taua i to matua mauawa
 I tauria he pakahara
 Ka riro i a koe ona
 Te hono o Rakei nui e tu nei, e noho nei
 Haha te riri, haha te nguha
 Whiria he kaha tuatini mou
 Whiria he kaha tua mano mou
 He ko te whenua, te kerī whenua e kore e tae
 Ko Whakatau anake te toa
 E tamaua Whiti roua
 Hara mai te toki-haumi . . e !
 Hui . . e ! Taiki . . e !”*

The object of the *kawa taua* seems to have been to hold or maintain the strength, vigour, courage, &c., of the warriors, and to render them efficient in the field.

TIRA-ORA &c.

Another important rite performed at the *Wai taua* was the *tira ora*. Its object was to wipe out all evil from the warriors, evil thoughts or acts, or consequences of evil deeds—*hei muru i nga he, i nga mate*—to give them absolution in fact. By evil must be understood such matters as offences to the gods, acts which might lead to the inflictions of *Tu-mata-rehurehu*, infringement of the rules of *tapu*, &c.

*For translation, from a slightly different version, J.P.S. vol. viii-p. 154.

The officiating priest proceeds in this wise: Near unto the *wai whakaika* he forms two small mounds of earth, into each of which he sticks a small branch of the *karamu* shrub. One of these mounds is termed *Tuāhu-o-te-rangi* (altar of the heavens), and the branchlet thereon is the *tira ora* (wand of life). The other mound is known as *Puke-nui-o-Papa* (Papa = the earth or earth mother), its branch is the *tira mate* or wand of death. The first mentioned mound and its *tira* represent life, health, vigour, prestige, &c. The latter mound and *tira* represent death, evil, sickness, &c. Other names for these mounds are *Puke-i-apoa* and *Puke-i-ahua* apparently.

The priest, by means of invocations (*karakia*), causes *Puke-nui-o-Papa* and the *tira mate* to absorb all the sins, or evil, pertaining to the warriors. The *tira mate* becomes the *aria* or representation of such evil. He then casts down the *tira mate* and leaves the *tira ora* standing, reciting his invocations meanwhile. By this act he has purged all evil from his warriors, the wand of death, and of evil lies low, the wand of life and health, &c., stands triumphant. Good has prevailed over evil, life over death, the heavens over earth, male nature over female nature—the *tama-tane* is uppermost. For the female nature ever represents death and sorrow in the ancient Maori myths—it is the *whare o aitia*, or origin of misfortune. The warriors are now clear of all earthly sin or taint, they are enrolled in the service of the gods, they are the children of Tu-mata-uenga.

After the above, the incantations known as *maro* and *wetewete* are repeated, also a *karakia makutu* (magic spell) to weaken the enemy.

The army marches to the wars. Before the attack is delivered another *wai taua* is performed. Thus before approaching a fort, which it is proposed to assault, the party will halt at some convenient place, and the priest will perform this second rite. Its purposes are to preserve the life, bravery, &c., of the warriors, and also divination rites, already described, are there performed.

During the above ceremonies the priest is attended by a young priest or neophyte, who assists him in his duties, and often accompanies him on the expedition. This neophyte would carry the *hete pure* or sacred wallet, in which is carried a portion of the *kumara*, roasted at the *horokaka* fire.

The following charm was repeated over the warriors at the second *wai taua*. It is known as a *hirihihi*, and was for the purpose of "binding" or drawing closer the life, health, vigour, courage, &c., of the warriors:—

“ Kotahi koe ki reira
 Kotaei koe ki te manuka i Whakatane
 Kotahi koe ki reira
 Kotahi koe ki te Makaka i Whakatane
 Katahi koe ki reira

Kotahi koe ki te pouahu i Whakatane
 Kotahi koe ki reira
 Kotahi koe ki te Marae-o-Whakatane
 Kia mau patu koe
 Kia whiwhia, kia rawea, kia mau."

One art thou there,
 One art thou at the *manuka* at Whakatane
 One art thou there,
 One art thou at the *makaka* at Whakatane
 One art thou there
 One art thou at the altar at Whakatane
 One art thou there
 One art thou at the *marae* of Whakatane
 May thou carry arms.
 And possess and firmly hold (thine enemies.)

*Koinei te hirihiri mo te whawhai, e ruke ana i nga he, i nga mate—
 mo Tu, mo te riri—toa tonu atu**

Pouahu seems to be the same as *tuāhu*—an altar or sacred place. The *pouahu* at Whakatane was a famous place, and was mentioned in many different spells to ward off harm or evil. It had the power of wiping away the evil or weaknesses of men, as in the ceremony above given. In war, sickness and witchcraft it was applied to, to ward off death, disaster, ill-fortune, &c. Another ancient war invocation or talisman was *Te Mata-taketake*, it belonged to *Taunga*, who lived at *Te Awa-a-te-atua*. It was given to *Tamure* and *Matatini* of *Tainui*.

The *Makaka*, mentioned in the invocation, was the famous *pouahu* at Whakatane. It belonged to the aborigines of that place; it belonged to *Te Makaka-o-te-rangi*, who was an *atua*, the form in which he is visible to ordinary eyes, being a certain redness of the sky. In after times *Tama-ki-hikurangi* became the medium of that god.

After the *karakia* (charm, spell, invocation, incantation) above was repeated, at a given time each warrior raised his right hand, in which he held his weapon to his forehead, and held it so as if shading the eyes (*muri iho ka tipare te taua*). This was to 'bind' the performances of the priest, to 'bind' the desired qualities of courage, &c., and that all the charms, &c., might be effective.

A *karakia wai taua* is given in "*Nga Moteatea*" at p. 277.

Whatu moana.—This is an expression used to denote the courage (*toa*) implanted in the breasts of the warriors by means of the *kawa taua*. It represents 'the war god's heart of stone.' This expression must not be confounded with the material *whatu moana*, which was a stone used as a *mauri* (a mascot of the stone age).

Horokaka.—The *horokaka* was a sacred fire kindled by the priest prior to the starting forth of a war party. A single *kumara* was roasted at this fire and eaten by the priest, and an invocation repeated to endow the warriors with courage. I have heard it stated that this sacred fire

*This is the invocation for war time, it abolishes sins and misfortunes. It is for Tu, for war, the subject will conduct himself gallantly.

was also kindled on the return of the war party, probably to take off the *tapu*. This fire or *umu* (steam oven) was kindled within a small enclosure at the *wahi tapu* or sacred place of the village. Only the priest and his assistant or scholar were allowed within the enclosure. This rite placed the *tapu* on the party. The *kumara* cooked was an offering to the gods, although its substance was eaten by the priest. The remnants of the food here cooked were placed in the sacred wallet, and taken by the priest or his assistant to the wars.

Ahi marae.—The *ahi marae* appears to have been a large fire, or rather oven, in which food was cooked for the men. It was not *tapu*, or sacred as was the *horokaka*, but no females were allowed to eat of the food thereof.

Ahi taumata.—This is a fire kindled by the priest, as a war party is approaching the fort of the enemy. It is also known as *ahi tahoka* and *ahi ta whakataumata*. The war party, on approaching the fort of the enemy, are halted by the *tohunga* (priest), generally on a hill or spur commanding the aforesaid fort. Here he kindles the sacred fire known as the *ahi taumata*. He recites the *taumata* invocation as follows :—

“Hika ra taku ahi, Tu . . e
 Tu ki runga, Tu . . e
 Tu hikitia mai, Tu . . e
 Kia kotahi te moenga, Tu . . e
 Ko te taina, ko te tuakana, Tu . . e
 Kia homai, Tu . . e
 Ki te umu, Tu . . e
 Ki te matenga, Tu . . e.”

I ignite my fire, O Tu !
 Tu up above, O Tu !
 Tu start forth, O Tu !
 Let there be but one bed, O Tu !
 For the younger and the elder brother, O Tu !
 Give them, O Tu !
 To the oven, O Tu !
 To the death, O Tu !

These spells are said to have the effect of causing the weather to become stormy, the winds arise and blow fiercely, rain and mist abound—*hai whakaware i te pa*—to delude the garrison of the fort into the belief that no enemy will deliver an attack during such disagreeable weather, *i.e.*, to throw them off their guard.

The following spell or *karakia* is then recited by the priest :—

“Hika atu ra taku ahi, Tu ma tere
 Tonga tere ki te umu toko i a . . i . . e
 Tere tonu nga rakau, tere tonu ki te umu . . e.”
 I ignite my fire O Tu !
 Quick be the south wind, quick to the oven,
 Quickly the weapons, quick to the oven.

And then the following :—

“Roki ai nga hau riri
 Roki ai nga hau niwha
 Ka roki i nga rakau
 Ka roki nga toa
 Ka roki ki te umu . . e
 Ki te umu a Tu-mata-uenga . . e.”

Prostrate, the angry winds,
 Prostrate, the barbed winds.
 To prostrate the trees,
 To prostrate the warriors,
 Prostrate into the ovens—
 The oven of Tu-mata-uenga.

These spells also are supposed to weaken the enemy and the force of their weapons. The generic name of these incantations is *ahi*, or *kauahi*.

The priest then performs a rite which, extraordinary as it may appear, is but a natural outcome of the native belief in the power of magic, and the power of the spirit of man to leave its basis—the body, and roam about the country.

He takes the sacred wallet, known as *kete tapu* or *kete pure*, containing the remains of the sacred food which we have seen was placed therein after the *horokaka* rite was performed. This he exposes at the fire for a time, and then opens the mouth of the basket or wallet, and places it so that the opening faces in the direction of the enemy. He then repeats an incantation termed *Haruru* (the generic term being *kete*). This spell is to draw the spirits (*wairua*) of the enemy into the sacred wallet, which is then closed, the act being accompanied by the reciting of another spell, while still another is repeated by the priest in order to destroy the spirits of the enemy enclosed within the *kete tapu*.*

A portion of the sacred food in the *kete tapu* is eaten by the priest, and he also gives a fragment to each of the warriors, who carries it in his girdle—*hai whakamārama i te ngakau*, *i.e.*, that he may be fearless and clear headed in the fray. When Tuhoe were marching against the Arawa, prior to Puke-kai-kāhu, and killed the *kawau pāpā* at Ohaua, that bird was placed in the *kete tapu* and carried by the priest to the field of war, where the flesh of same was used in the above rite.

Other accounts differ, merely by stating that the spirits of the enemy were lured into the fire by means of spells, and so destroyed (*ka rotua nga wairua o nga hoariri ki roto ki te ahi*). This operation is as a *tamoe*, a suppressing or rendering harmless, of which more anon.

Umu tamoe.—This was the name of a ceremony and incantation made use of in order to weaken the enemy, and render them powerless and nerveless when attacked.

When the Mātātua canoe, of the great migration, arrived at Whakatane-nui-a-rangi, it is said that Wairaka, daughter of Toroa, recited the following *tau*. . . ' *hai tamoe i nga kino a nga tangata o uta*'—to suppress the power for evil of the inhabitants of the land, *i.e.*, of Te Tini-o-Toi.

* See another account in White's A. H. M., Vol. III, p. 111.

" Ko Toroa, kaore koa
 Ko au, ko Nu, ko Weka
 Ko Ruaihona, ko Te Tahinga-o-te-ra
 Tenei te maro ka hurua
 Huruhuru nui no te wahine
 Ka tu tapore ake, ka tu tapore mai
 Wero noa, wero noa, nga rakau whakaisia
 Na nga tupuna i tikina ki rawahi
 Hai rakau mo taku waka, mo Wai-mihia
 Te mata o nga rakau a Tu-ka-riri,
 A Tu-ka-niwha, a Tu-kai-taua
 Whanowhano. Hara mai te toki
 Haumi . . E !
 Ui . . E ! Taiki . . E ! "

Toroa is not able,
 But I (descendant of), Nu, and Weka,
 Of Ruaihona, of Tahinga-o-te-ra.
 Now is the girdle fastened—
 Girdle of woman's hair.
 I stand up begirt, hither begirt.
 In vain (they) lance (their) piercing weapons
 Brought by the ancestors from over sea
 As weapons for my canoe—for Wai-mihia.
 The points of the weapons of Tu-ka-riri,
 Of Tu-ka-niwha, of Tu-kai-taua.
 &c., &c.

When Whare-pakau camped at the base of Tawhiuau, prior to attacking the aborigines of the Whirinaki valley, he performed this *umu tamoe* rite, in order to weaken the Tini-o-Te-Marangaranga, whom he proposed to attack.

The *umu tamoe* is also said to have been used by the victorious party of a battle, in order to deprive the enemy of the power of avenging their defeat. It is said to have been performed by Tuhoe after the battle of Te Kauna, that Ngati-Awa might not obtain revenge for that field. Three other expressions, which bear much the same meaning as *tamoe*, are *whakaeo*, *whakanehenehe*, and *rotu*. The term *whakaeo* is applied to the subduing of gales by means of incantations, as also to subduing *taniwha*, demons and supernatural monsters of divers breeds. Also in the case of the *kotipu* or meeting a lizard in the track, an evil omen as already explained, a person acquainted with the proper way to *whakaeo* is selected to repeat the appropriate spell, as follows:—

" E tama ! E patu koe ki tua
 E patu koe ki waho
 E patu koe ki te hau e pa nei
 E patu koe ki a Papa e takoto nei
 E patu koe ki te Rangi nui e tu nei
 Tau e riri ai
 Ko uta, ko tai
 Ko rou ora
 Ki te whai ao, ki te ao marama."

O Son ! strike thee behind,
 Strike thee outside,
 Strike thee the wind that blows,
 Strike thee Mother Earth there lying,
 Strike thee the Great Heaven above
 Thou shalt wage war
 With inland, with seaward.
 Stretch forth life to the world possessed
 To the world of light.

Rotu means "to deprive of power." *Rotu* is the name of a spell to cause sleep to overcome a person—as an enemy. *Rotu moana* is a charm to calm the ocean. The *wheawheau* rite already given is performed as—*hai rotu i te hoariri*—to deprive the enemy of power, to cause them to become listless.

NGARAHU TĀUA.—WAR DANCE.

We now come to a most important item in the art of war, according to the Maori mind. There were three occasions on which the war dance was performed. (1). On the arrival of a company of visitors, either a peaceful party (*ope tuarangī*), or a party who have come to demand satisfaction for injuries received by them (*taua muru*) ; or a *taua wahine*, who have come to protest against the taking of one of their women, &c. (2). It was performed by a war party the day before leaving their homes, or just prior to a fight, in order to observe the omens, and ascertain as to whether success or defeat lay before the party. The above come under the heading of *turanga-a-tohu*. (3). It was performed by the victorious side on the battlefield after the flight of the survivors of the enemy. This had two meanings—it was a dance and song of defiance, and also an expression of the joy of the victors.

When performing the war dance, either as a war dance (*peruperu* or *tutu wacwac* or *ngarahu taua*), or as a *turanga-a-tohu*, the performers were naked, with the exception of the girdle, probably a belt with a small *maro* in front. Feathers might be worn in the hair, which might be either cropped short or tied up on the head in one or more tufts. The *poniania* were long feathers thrust through the nose at such times. When two long feathers are so inserted, projecting horizontally across the face on either side, the effect is most grotesque.

We will suppose that the *tiraha* has been sent out to a neighbouring tribe and has been accepted. The warriors spring to arms, and, each clan under its head chief, march on a central settlement where the tribe is to assemble. As they approach the meeting place they advance in close column. The clans living at or near the meeting place have already assembled there, in order to receive their allies, and perform the war dance as a *turanga-a-tohu* or species of divination. These warriors of the central settlement, who have gathered to receive the

allies from other districts, we will term the *tangata whenua*; while the advancing force we term the *ope*. The *tangata whenua* form in close column. All are kneeling down on the left knee, and have the gun or *taiaha*, or other weapon, grasped in both hands. Such a column is termed a *mātua*.

The warriors of the *ope* are slowly advancing in column, in perfect silence. The most famed fighting men are in front, the head chief is probably in the rear to command the column.

From the silent, kneeling column of the *tangata whenua*, there appears the first *vero* or challenger. He is a man selected for his fine appearance. He carries the challenging spear, usually a rough, light spear of *manuka*. Stripped to the girdle, he advances towards the oncoming *ope*. While yet some distance from them he casts his challenge spear towards them and retires to his *matua*. The *ope* takes no heed of the challenge, but marches steadily forward.

A second challenger advances from the ranks of the *tangata whenua*, and, not approaching too close to the *ope*, hurls his spear at them, and retires as did challenger No. 1. The *ope* moves onwards and takes no notice.

Forth from the ranks of the *tangata whenua* the third and final challenger advances, spear in right hand, weapon in left. He has been selected as being the swiftest runner of the party. Note his appearance and actions. Naked to the four winds, his fine limbs and body show well, the muscles are rippling beneath the smooth, brown skin. For, as he advances, every muscle in his body is strained until they quiver, his step is quick and light. With brandished weapon, and hideous grimaces, he bounds from side to side, emitting at the same time, deep-chested and distressing grunts. He is the most agile and active of the *tangata whenua*, he is the admired of all, he is the final challenger. When within thirty yards, more or less, of the advancing *ope*, he gives a final exhibition of agility, lung power and defiance. The *ope* appears to take no notice. Then with a swift cast the challenger (*vero*) throws his spear at the oncoming *ope*, and, turning to his right, darts back at his top speed to the *tangata whenua*. The *rakau mutu*, or final spear, has been cast. The *ope* takes up the challenge.

The spear has scarcely grounded before the pursuer (*kai whai*)* bounds forth from the flank of the *ope*, and dashes forward in pursuit of the challenger. He also is a picked man, and will strain every nerve to overtake the challenger. Should he succeed in doing so, he either strikes him down with his weapon, or else will *rapahuki* him, i.e., thrust his weapon, *taiaha*, or whatever it may be, between the legs of the fleeing challenger and thus throw him. Sometimes the pursued

*Sometimes there are two pursuers.

would *rapahuki* the pursuer. When advancing, should either the challenger or pursuer look back at their respective *matua*, that is a *korapa* and an evil omen for his party. Or should the challenger, when turning to run, turn to his left instead of the right, that also is a *korapa*, that party must be very cautious on the trail and in the field. The gods do not give vain warnings. When the final spear is cast, should it reach the *ope*, and should any member thereof attempt to ward off or dodge the missile, that also is a *korapa*, and an evil omen for the *ope*. Should the pursued challenger be caught by the pursuer, that is an evil omen, but for the challenger only.

On his return, the challenger enters his *matua* or column on the flank, not in front, and the pursuer will kneel down just opposite where the challenger entered the column.

Meanwhile the *ope* is coming forward at the run, weapons held in the right hand, advancing with short, quick strides, a sort of trot, with restricted stride, at the same time giving tongue to a quick, jerky, semi-dental, semi-sibilant cry, as expressed by the repetition of a single sound *ti-ti-ti-ti-ti-ti!* which, as I heard it expressed, is "spit out though the teeth."

The *ope* advances in close column in this manner, until the head reaches the kneeling pursuer, where they stop. Meanwhile the fogleman (*kai-whitiwhiti*) of the *tangata whenua* springs to his feet, and with a wild cry—

"Whiti! Whiti! . . . E!"

he calls upon his warriors to rise. Then the mass of naked, bronzed fighting men spring up as one man, giving a long, piercing, quivering, eldritch cry as they rise. This is termed *whakaaraara matua*. The *tangata whenua* then run forward in the same manner as the *ope* advances. The two columns pass each other in parallel lines with the same stamping tread, giving vent to the same weird cries. Their eyes stare wildly, their muscles are quivering, their actions and appearance denote excitement and defiance.

On reaching the place where the final spear was thrown, the *tangata whenua* turn to the right about and return in the same manner. The *ope* do the same, the two columns passing each other in the same parallel manner, quivering with excitement, and half suppressed energy of voice and muscle, the stamping of hundreds of bare feet upon the earth drones upon the ear. These movements are termed *ununu*.

On reaching their original stations, each party faces about, and every man kneels down on the left knee, his right foot on the ground, his weapon brought to his right front, grasped in the right hand, left hand resting lightly upon it. Each man looks downward, and is quite silent. The two columns are facing each other. Not a sound is heard.

The fogleman of the *tangata whenua* again springs to his feet, and gives the *whiti* cry--

“Whiti! Whiti! . . . E!”

As one man, and with the same wild cry, the warriors rise for the war dance. Each man grasps his gun by the barrel with the right hand, brandishing it butt uppermost. Then commences the *peruperu*.

The war dance itself is a terrific affair. The weapons (guns in modern times) are brandished in the air in tune with the *peruperu* or war song. The warriors are transformed for the time into the most demoniac looking beings it is possible to imagine. Every nerve and sinew is strained, the eyes roll wildly, or seem to stand forth from the head, tongues loll out to an incredible extent, guns are brandished wildly but uniformly, and in perfect time the apparently frenzied warriors stamp with their bare feet on the ground until the earth trembles. They jump from the earth and descend with both feet flat on the ground, also in perfect time. But high above all else may be heard the thundering roar of the war song. Given five hundred natives performing the war dance, and long miles away, the hoarse chorus of the *puha* (war song) will be heard like the boom of the ocean surf on a distant coast.

The mode of advance of the challenger, the quick, abrupt, jumping movements, accompanied with the brandishing of his gun, or spear, &c., and the dreadful distortion of features, is known as *pikari* or *whākāpi*. The rolling of the eyes, shewing the whites thereof, is termed *whākānū* or *pūkana*. The bulging out of the eyes is *whete* (*ka whete nga kanohi*). *Hoahoa* is a word used to express the arranging of the *matua* in true alignment. “*Katahi ka hoaina nga matua.*”^{*} If not in true line they would be described as *kureureu* or uneven.

The following is a *karakia* repeated when the *matua* of the two parties are facing each other:—

“He aha te manu ki uta?
He koekoea
He aha te manu ki tai?
He pakapaka kai, ahaha!
Whaia ana e toku tini
E toku mano
Whano whano
Hara mai te toki
Haumi . . . E!”

What is the bird inland?
A long tailed cuckoo,
What is the bird at the sea?
A Pakapaka kai, or what not!
’Twill be chased by my numbers.
By my thousands,
Forward, forward!
Bring hither the axe,
’Tis found! O!

^{*}Then the columns are arranged.

During the war dance should any man not keep time with the others, or not leap so high, these also were *korapa* and evil omens. When called on to arise by the leader, should the warriors rise in perfect time—all together—that is a *kura takahi puni* and a good omen. But if some are slow to rise, and lag behind, that is a *hawaiki pepeke*, and an evil omen for the expedition. In the case of the omens during the war dance being unpropitious, the two parties would go through the whole performance again the next day, even to the challenging. This was a *tu ora*, to obtain better omens. If no error was made by the performers—that was a *wai ora*, and the party would proceed to the wars.

Should the *ope* come from different districts they will often form each a separate *matua* or column. Each of these columns will be challenged by the challenger of the *tangata whenua*, and will afterward^s join (*tuhono*) and form one column. If closely related to the *tangata whenua*, this column will then join forces with them, thus the whole force now form but one *matua* or column. This column then advances as a *kawau māro*, and faces the fort or village to perform the war dance. Should they perform it with their backs turned on the village—that would be a *korapa* of the kind known as *kotua*, a bad omen.

Regarding the term *kawau māro*, it means "prepared for flight," or ready to start. The *kawau* or cormorant, when about to take wing, invariably stretches out its long neck until the same appears quite straight and stiff (*māro*). "*Ka māro te kaki o te kawau.*" The neck of the *kawau* is stretched for flight, is a common saying used to denote that a person or party is ready to start.

The war song, which accompanies the war dance, is termed a *pūha* or *peruperu*. We give a few specimens:—

" Kia kutia . . au ! . . au !
 Kia wherahia . . au ! au !
 Kia rere atu te kekeno ki tawhiti
 Titiro mai ai
 A . e ! A . e ! A !

At the word *kutia* the right arm is bent inwards until the weapon is brought in front of the body. At the word *wherahia* the right arm is extended.

When the Rakei-hopukia fort at Te Teko, held by the Irawharo clan, fell to Ngati-Tuwharetoa, the following war song was sung by the latter:—

" E tu ra koe i te huirangi
 A, ka tukua iho !
 A, ka tukua iho !
 A ka hinga Irawharo
 Ka mate Irawharo
 Tukua iho !
 A, ka tukua iho !"

Here is another old-time *pūha*:—

" Ane !
 Whiti ! whiti ! . . a !

Aue! Aue!
 Wikuwiku mai te waero
 Ko roto ko taku puta
 He puta tohu te puta . . e
 E rua nei, ko te puta . . e."

And again :—

" A, ko te Puru
 Ko te Puru koa
 A Tokatoka, kia ueue
 Kia tutangatanga te riri
 E kore te riri e tae mai ki konei
 Ka puta waitia koa
 A! A! ai te riri!"

Again so :—

" He aha te kai ma taua?
 He pipi, he aruhe
 Ko te kai e ora ai te tangata
 Matoetoe ana te arero
 I te mitikanga
 Me te arero kuri . . au!"

And yet again :—

" Whiti! Whiti! A . . aue!
 Haere atu ki Manga-reporepo
 Raia . . ha!
 Ka haere te tiare
 E hiwa! . . ha!
 A . . he nihinihi
 He aha kai waho mai?
 A . he kiri tapa
 He aha kai ou tapa?
 A . . he kea! . . ā!"

The following *pūha* was chanted at Rua-tahuna by the warriors of Tuhoe, prior to their marching on Waikato, in order to fight the British troops :—

" Ko nga ngirangira te whitau
 Ko nga hotahota o te whitau tapahia . na, eho!
 Ka awheawhe te rua tamariki . . . ka, eho!
 Nau ano i whai mai ki aku nui . . ka, eho!
 I kite ai au . . ka, eho!
 I taku tau ropi . . ka, eho!
 I te ra rua o te tara o Whitau
 Tapahia hotuina . . eho!

When Te Maitaranui of Tuhoe accompanied the party of Nga-Puhi, under Pomare to Whakatane, they were received by the main body of Nga-Puhi at Whakatane in the usual manner. As Pomare saw the challenger advancing, spear in hand, he said to Te Mai—" The challenger is Te Hihi, the swiftest runner of Nga-Puhi. Do you pursue him, and should you overtake him, that will be a bad omen for Nga-Puhi." Te Mai succeeded in overtaking the challenger, and speared him in the back. Pomare cried to his tribe—" O Nga-Puhi! You have fallen. Your prestige is gone."

After a war party has left their own district, should they come to a village of a friendly people, or of a tribe who are going to join them in the raid, the war dance will be performed again in order that the omens may be observed by these people. When Tuhoe were marching

on Waikato they were received by a section of Ngati-Raukawa. The member of Tuhoe who pursued the challenger committed a *korapa*—result, Tuhoe were defeated by the British forces at O-rakau.

When Lord Glasgow visited the Ngati-Whare tribe at Te Whaiti, the principal chiefs met him a mile from the village, and challenged in modern style, *i.e.*, with guns, fired right and left. No pursuit was arranged for. This is termed a *taki*.

MARORO KOKOTI IHU WAKA.

This has been referred to under a previous heading. A war party setting forth in search of blood vengeance, must slay the first man they see in the course of their journey, although he may be a relative. If the latter, the body was not molested, but taken aside and concealed or buried. If not a relative, the heart is taken out and offered to the war god of the priest. Were this first man met by the *taua piki toto* spared by them, disaster would overtake them. By slaying him they increase their courage, &c., for the gods are appeased.

When a war party, under Tikitu, were marching against the Whakatohea tribe, in order to avenge the death of Te Ngahue, who had been slain by witchcraft, they met a woman named Kerangi, who was at once slain, the body being cut up and taken back to Whakatane, where it was cooked and eaten by the gentle children of Awa.

As an illustration of the free and easy manners of those times, we mention the following:—A mourning party of Tuhoe journeyed to Whakatane to join in the wailing over Te Ngahue. As they fared onwards below Rua-toki, they encountered one Te Kopa of those parts, who was at once slain and his body put in a canoe and taken to the meeting place where it was eaten. Tuhoe took part in the *tangi* for the dead, and returned home. But Ngati-Awa were not satisfied, and, moreover, suspected Tuhoe of being concerned in the bewitching of Te Ngahue. They then organised the war party, which was defeated at Te Kauna, as already explained.

NOTES CONCERNING YOUNG WARRIORS.

A young warrior on his first expedition was compelled to be most careful in regard to his acts and general demeanour, lest he transgress one or more of the numberless rules which apply to warriors when in the service of Tu, and thus give offence to gods or men. Such a young, unblooded warrior was termed a *tauira*, his first battle was his *whakatauiratanga*. (“*I whakatauiratia a Wharekauri ki Te Tumu*” is equivalent to saying that Wharekauri took his degree in fighting at the battle of Te Tumu).

When a *tauira* kills his first man in battle, he cuts a lock of hair from the head of the slain, and takes it to the priest, who repeats over the young warrior an invocation to *whakau* (make firm) his courage

and skill The *karakia* is a species of *tohi* or *kawa*. We give a specimen :—

“ Kia mau patu koe ki a Tu
Kia whiwhia, kia rawea
Kia whangaia ki a mua ra
Ki te tuahu, ki te atua
Kia rawea, kia titiro
Kia karo patu
Kia mau ki te atu a Rongo,
A Tawhirimatea
Ka puta koe ki tua ra
Ki te whai ao, ki te ao marama
Ka ora, ora ki tupua
Ora ki tawhito.”

Mayest thou bear weapons in the service of Tu !
Mayest thou acquire and retain success in war !
And the victims of thy prowess be offered in the presence,
Before the altar, a sacrifice to the god.
May thou be successful ; quick in sight ;
Able to guard the weapon's blow.
Be thou steadfast in service in the ranks of Rongo,
Of Tawhirimatea.
That thou mayest come forth from the battle
To the world of being, to the world of light,
That thou mayest live, by the powers below,
By the powers above.

The first loot taken by the novice is presented by him to the priest, be it a weapon, or ornament, or cloak.

WAR CRIES.

We give a few specimens of the war cries used by chiefs in battle. When the fighting commences a chief will cry—“*Aue ! Te mamae*” (Alas ! the pain or anguish), or “*Aue ! Te whakamamae roa . . e !*” This cry is an *auhi*, he leads his men into the presence of death, and hence bewails himself—*koia ka taukuri, ka auhia*—hence he greets.

The following were war cries which were intended to incite to urge, on the warriors :—

“*Hoatu ki roto . . e . . e ! Hoatu ki roto !*” (“Dash in ! Dash in !”)

“*Riria ! E te whanau . . e . . e . . e ! Riria !*” (“Give battle O children”)

“*Napihia ! Napihia !*” (equivalent to “Hang on.” “Stick to it.”)

“*Tahuna ! Tahuna !*” (This is a modern cry, used in fighting with guns. *Tahuna* is the imperative mood of the verb *tahu*—to set fire to. Presumably it refers to the powder used, and may be given as equivalent to our command—“Fire !”)

A cry often heard in battle was—“*Tikarohia nga whetu !*” *i.e.*—Pluck out the stars—meaning, slay the chiefs. Also, “*Tikarohia te marama*”—Pluck out the moon—*i.e.*, slay the principal chief or most noted warrior.

When an invading force was seen approaching, warning was given by the cry—"Te whakaariki . . . e . . . e . . . e!" *Ko te whakaariki!*" the "e" sound being prolonged. Another such warning cry was—"Te taua! Te taua!"

THE ATTACK.

In the days of the *rakau Maori*, or native weapons, when two hostile forces joined in battle, each side was in fairly close formation but the bravest men, the noted *toa* (warriors), and those who wished to *kawe ingoa* or make a name for themselves, would forge to the front. The *toa* or famed warriors were termed *toka tu moana*—a rock standing in the sea. The principal chief, who must be a *toa* to hold his position on the field of war, would probably be found in the rear during an attack, in case of a repulse or panic, when he would urge on his men. Should the leading men fall back, he urges them forward again to renew the combat; this is termed a *puru*. There are, of course, other chiefs in the lead, that is to say other *toa*. For, as a conservative native friend informed me, all *toa* (famed warriors) are necessarily chiefs; bravery is not found among *wave*, *i.e.*, persons of low birth.

MATAIKA.

The first man of the enemy slain in battle was known as the *mātāika* or *mātāngohi*, or *ika i te ati*, *i.e.*, the "first fish." *Ika a Tu* is a term applied to the dead enemy on the field of battle. The second killed of the enemy is called the *pehi* among some tribes. I have seen it stated that *tatao* also means the second person killed, but have not met with its use. Among the Tuhoe people *tatao* means "younger" in speaking of a family. "*E hia ou tatao?*" *i.e.*, how many are there younger than you? The same tribe term the last man slain in a fight the *tangata whakatiki*.

The slaying of the first man was an important item. It was a great feather in the cap of the slayer, an incident to be handed down to future generations. Also it was the heart of the *mātāika* that was offered to the gods by the priest. The "first fish" was usually slain by some noted warrior, or by a young man desirous of winning a name for courage and dash. As he struck the man down he would say, "*Kei au te mataika!*"* or "*Kei au te ika i te ati*," in order to notify others that he has secured the first man. We have related how Te Purewa secured the *mataika* in the battle of Puke-Kai-Kāhu. When the British troops made an attack on O-rakau, using sandbags as a protection, it was Kanaeroa, of Tuhoe, who secured the *mataika* of that fight, by leaping from the palisades of the fort and killing the foremost soldier with a blow of his tomahawk, amid the loud applause of the *pa*.

* *i.e.*, "I have the first man."

When Tuhoe attacked Ngati-Tuwharetoa and other tribes at Arikirau, in order to avenge the *kanohi kitea*, it was Tama-hore, of Tuhoe, who leaped forward and struck with his weapon a tree or shrub (*ka tamarahi ki te pu tawiniwini*), crying—" *Kai au te ika i te ati.*" His brother, Te Purewa, then struck down the first man. Wahitapu, of Tuwharetoa, was the *tangata whakatiki* or last man killed in that fight.

The striking of a tree, as in the above quoted case, was allowable, and agreed to by the people. It was done to startle the enemy, to cause them to think that one of their number had been struck down. Cases are on record where a gourd would be broken with a blow, and which is said to have caused a sound like the breaking of a man's skull under the stroke of a *patu*.

The above was by no means an unusual occurrence, and it would appear that the party would generally recognise it as quite correct, and in accordance with native rules and modes of thought, &c.

At Te Kauna a dog was the *mataika*. As Tuhoe advanced to attack Ngati-Awa, a dog belonging to the former people ran forward into the Ngati-Awa lines. Te Wao at once gave chase. As he approached the animal, Ngaurei, of Ngati-Awa, cried—" *Haehaea tutia, E Wao-E!*" The unhappy dog was slain, its heart torn out and offered to the Ngati-Awa war god.

WHANGAI HAU.

The ceremony of *whangai hau* was a most important one in war. It was the offering of the slain enemy to the gods. Williams gives '*whangai i te hau*.'—to make an offering to an *atua*, and quotes from the Legend of Maui. Then Maui was taken to the water side by his father, who performed the *tohi* over him, after which—*ka whangaia te hau mo ana mahi*—(i.e., offerings were made to the *hau* on account of his deeds). Hoani Nahe states that the lock of hair taken from the head of a person slain in battle, or captured in a fight, is termed a *hau*, and is taken to the priest who recites *karakia* over it in order that the gods may enable the warrior to retain his courage, &c., the rite being known as *whangai hau*.^{*} Again Takaanui Tarakawa says that the hair of the man slain is offered to the gods, in order that the essence of the courage of the warriors may be returned to the tribal *mauri*.[†] Mr. Shand states that this *whangai hau* was to prevent revenge being taken.[‡] Mr. White states that the heart of the slain man is taken as representing the *hau* or vital essence of the enemy, and is offered to the gods who reside in the *hau* (winds or space).

* See Journal of the Polynesian Society. Vol. III, p. 28.

† See Journal of the Polynesian Society. Vol. III, p. 207.

‡ See Journal of the Polynesian Society. Vol. V, p. 89.
Lectures. p. 177.

It would appear that the statements of Messrs. H. Nahe, Tarakawa and Shand apply to the rite performed *after* the battle, and which we will describe anon under the heading of *Māre*. Whereas the *whangai hau* rite we give is performed so soon as the *mataika* is slain, and hence in some cases, takes place before the two parties close in battle, as the *mataika* may be a scout or straggler.

My own notes on the subject are not voluminous, but differ somewhat in the nature of the explanation. One explanation given me by a native is to the effect that the priest offers the heart of the victim to his own (the priest's) *hau*, in order to placate the same and assure victory. I have no faith in this statement, nor do I believe it to be Maori. I have never heard of a man making an offering to his own *hau*, although he would make such to his *atua*. Nor have I ever heard that a person's *hau* could so influence external matters. As I have said—it is not Maori.

The following is nearer the mark:—"The heart of the first slain is taken, as representing the *hau*, or vital essence or prestige of the whole hostile party. The *tohunga* takes out (*tipoka*) the heart of the *mataika*, and offers it to the *atua* or god of which he is the medium, and under whose oegis the war party is, while on the war trail. Remember that the heart is not really the *hau* of the enemy, but is used as a medium through which the *hau* of the enemy is affected by the invocations of the priest performing the rite. It is, as it were, the *hau* of the enemy that is offered or fed to the *atua mo te riri* or war god. Hence the prestige, vitality, &c., of the enemy is affected, and, if their *atua* is not too powerful, the party of the *whangai hau* will be the victors. Should they be defeated, then some law of the said *atua* has been transgressed by one or more of the warriors.

The heart so offered is not eaten by the priest. The usual way of making the offering is to wave (*poi*) it towards the heavens. The body of the *mataika* will be cooked and eaten, when circumstances permit, the priest first eating a piece of the flesh, after which the warriors account for the remainder.

Another explanation given me is, that the heart of the *mataika* is "fed" or offered to the *hau o te takiwa* (the air of space), because the gods reside in space. Anyhow it is certain that the heart represents the enemy, and that it is offered to the *atua* under whose influence the party is. To neglect the rite of *whangai hau* is termed a *whakatiki*. A *karakia whangai hau* is given in Taylor's *Te Ika-a-Maui* 2nd Ed. p. 152.

(To be continued)



NIUĒ ISLAND, AND ITS PEOPLE.

APPENDIX CONTINUED.

THE BIRTH OF MAN.

(For translation of paragraphs 22 to 26, see paragraphs so numbered in Part IV).

KO E FANAU HE TAGATA.

22. Kua fanau mai e tagata moui he akau—ko e akau ne higoa ko e Ti-mata-alea, ne tu he tafagafaga, nakai ko e mata-alea he vao motua, ko e taue ia. Hanai : Ka fatu ne fai e tama-afine kua fai-tane, ti tagi labi ni ke he fia-kai he ti, mo e kau-ti ; ne o e tāne mo e tau matua ke tao e umu-ti mo e fakahua e tama. Kua kai ni he fifine, ti maō e tama he kai e umu-ti. Kua mahani tuai e motu ko Niuē ke pihia, tali mai he ta e motu. Ne ua e po ne tao e umu to fuke, ko e umu ne tanu he kelekele.

Kua pihia, ha ko e matua ia he tagata, ke kai ni e tama he puke he matua, ko e Ti-mata-alea ; kua fanau e tama, ti kai ne fai e puke-huhu he matua fifine.

23. Kua fanau e tama-tāne, ko e fua mai he malo-tau a ia. “ Fua he malo-tau.” Ko e tāne ia. Kua fanau e tama-fifine, ko e fua mai he La-Lava. “ La-Lava ”—ko e fua fifine. Nakai pehe ko e tama-tāne, po ke tama-fifine, kua huhu ko e fua mai he hainoa, e tama ko e malo-tau, ko e La Lava.

24. Kua fanau e tama uluaki, ti koukou ne fai ke he vai, kua mulu ni he patu lahi e tino he tama, ti oti, kua lapolapo mo e vagahau atu pehe ke he muke ha ne fakatutala ki a ia :—

Kia teletele totonu,
Teletele fa tagi
Teletele fa tiko
Teletele fa mimi
Teletele fa vale,
Kua tele mui e tama i fonua.
Ka e tele mua a mea i Palūki
Fiti-kaga ai o tupua

Vai-Matagi and Vai-Fualolo.

27. Vai-Matagi and Vai-Fualolo were two men who (formerly) dwelt at Hiola, at the sea on the east side of Motu. There are streams there that flow from the rocks. Vai-Matagi is above all others in sweetness; it is fresh, notwithstanding that the waves come up and cover it. When the tide returns then (the waters) are drunk; they are not bitter; from this cause it has remained a drinking-water always, down to the present day.

28. Vai-Fualolo is the same, but not always, so when the seas come up it is covered; if only a little, it is sweet, but its sweetness is less, not like that of Vai-Matagi. There is a small spring between the other two, which is called Vai-maga-ua, which is drunk by the families. These two springs were named Vai-Matagi and Vai-Fualolo, because they (the two men of those names) used to drink there, and they became *tapu*, nor would they step over them.*

29. They dwelt at Kula-na-hau and Kaupa. At Kaupa was built the first church by Paulo (in 1849), the teacher from Samoa that came to Mutalau. Now Vai-Matagi and Vai-Fualolo went on a journey to examine various different islands. Their expedition brought them to an island named Tutuila, the king of which island was named Moa. This chief never lifted up his eyes, for fear if he did so, and looked on the trees, they would die. It was the same with all things on the face of the earth; the same with animals that crawl, the same with men. He ever kept his eyes directed to the earth, never turning from it, lest the land and all things in it be cursed.

30. The expedition of Leve-i-Matagi and Leve-i-Fualolo arrived (at their destination). Then the chief of the island asked them, "Whence do you two men come? Make known to me the name of your island, what it may be, and what have you to eat there?"

31. They spoke, and said unto the chief Moa, "This expedition of ours has come from Nuku-tutaha, from Motu-te-fua, from Fakahoamotu, from Nuku-tuluea; very good are the waters which we drink, and we eat many little fruits of the soil. That is all!"

32. Then the chief prepared a feast for the expedition; and they ate of some luscious things, which were sweet to their lips. Then they praised the food, and felt their lips and the oil on their hands,

*It seems probable that the two men were named Matagi and Fualolo or Leve-i-Matagi and Leve-i-Fualolo. (See par. 30), but in the process of time after the springs were given their names, and *vai* (water) has become attached to their personal names. Being *tapu*, of course it would be desecration to step over them.

Teletele ke tufuga,
 Teletele ke iloilo,
 Teletele ke taitai
 Teletele ke mafiti
 Teletele ke uka-hoge.
 Kua tele mui e tama i fonua,
 Ka e tele mua a mea i Palūki
 Fiti-kaga ai o tupua.

25. Ko e kamataaga ne fai ke age e tau mena kai ke he gutu ; ko e heahea, mo e kamakama mo e to-maka, ko e manu-leleko e Taketake, ko e tau manu kalo mo e mafiti, mo e to-maka nakai mate vave he tu he vao, ke fakapoa aki e tama. Ti liogi atu ne fai ke he fakapoa ia. Ko e tama-tāne :—

Kia tu ai a Tagaloa,
 Ke monuina, ke mafiti
 Ke mata-ala, ke loto-matala.
 Ke maama e loto he tau fāhi oti,
 Ke manava-lahi, ke ahua-maka.
 Ke toa,
 To iloilo ke tufuga he tau mena oti ni,
 To molu e loto, to loto holo-i-lalo, mo e tututonu
 To faka mokoi.

Kua to e uha, ti fano ai ; kua to a matagi, ti fano ai ; ke he aho mo e po : Kua nakai tafia ke he peau ; ke hola mafiti ni ka tutuli he kau, ti moui loa ke nofo he fuga kekekele.

26. Ko e tama-fifine :—

Tufuga ke lalaga tegitegi, mo e tutū hiapo ; ke fili kafa-lauulu, mo e fili kafa-hega ; ke lalaga kato ; mo e tau gahua oti ne tupu mai he La Lava ; ke nu pia mo e tu-hoi ; ke tufuga ke taute mena kai, mo e leveki e tau gahua oti pihia.

KO VAI-MATAGI MO VAI-FUALOLO.

27. Ko Vai-Matagi, mo Vai-Fualolo, ko e tau tagata tokoua ia ne nofo i Hiola, ko e tahi he fāhi uta i Motu ne hele ai e tau vai mai i loto he maka ; ko e Vai-Matagi ne mua ni he humelie, to magalo, pete ni he hoko hake e peau ke ufa e vai ; ka oti, kua liu e tahi, ti inu ni, nakai kona ; ko e kakano ia he vai inu mau he tau magaaho oti ke hoko mai he aho nai.

28. Ko Vai-Fualoto ne pihia ; ka e nakai pihia mau. Ka hoko hake e peau, ti ufa ni ; to tote e hoko he tahi, ti magalo, ka e tote hana a magalo, nakai tuga mo e Vai-Matagi. Ko e taha vai tote ne toka i loto he vaha loto i a laua, ko e higoa ai nai ko e Vai-maga-ua, ko e vai ia ke inu ai e fanau. Ne ui ai e tau higoa e Vai-Matagi mo Vai-Fualolo, ne inu kehekehe a laua ke he tau vai ua na, ti tapu e laua nakai felaka aki e laua.

29. Kua nonofo a laua i Kula-na-hau mo Kaupa ia, ne ta ai e Fale-tapu mua, he ta e Paulo, e akoako mai Samoa, ne hau ki Mutalau. Kua o fenoga a laua, ko Vai-Matagi mo Vai-Fualolo ke kitekite ke he tau motu kehekehe. Ne hoko e fenoga ke he taha motu kua higoa ko

which were greasy, with the fat of the coco-nut, and they said to the chief. "We possess nothing like this at our island."

33. When the feast was over, they gossiped about various things. Then the chief gave them two coco-nuts; first he gave a *niu-kula* to Levei-Matagi, and afterwards a *niu-hina* to Levei-Fualolo, and said, "*Ko e niuē!*" These coco-nuts are for you two. Take them with you; dig in the soil of your island and bury them, but guard them carefully till they grow; then tend them until they fruit, for they will be useful to your bodies and for your children—and they will grow for all generations for you."

34. The coco-nut remains as a great treasure; when thirsty, the milk is drank, or when hungry the flesh is eaten. The fibre is twisted and (used in) lashing up the houses, the fibrous wrapping of the leaves are prepared as food—*i.e.*, for straining the arrowroot, and to strain the *fai-kai*; and the ribs of the leaf are used as brooms for the houses. The leaves are also woven (into baskets) in which things are placed when people go on journeys, and into mats to lie on, and are used in thatching the houses. They are also woven into fans to cool the face when hot, and are used (as torches) by people travelling in the dark. They are now used to obtain much money to procure useful things for the body and for all things.

35. Those two kinds of coco-nuts have grown in the island down to the present day. The *niu-tea*, and the white one are the coco-nuts of Fualolo; these are they that grow but few in the island; they are used as medicine for the sick, and young children are bathed in their milk. The spring of Fualolo is often swamped by the sea at Hiola, and they have to wait till it is low water to drink. It is very beneficial to sick persons.

36. The *niu-kula* is the coco-nut of Vai-Matagi—one of whose name was Levei-Matagi. They do not cease to drink of this at any time; it is the coco-nut in greatest number on the surface of the earth down to this day. It is the coco-nut that all men drink constantly.

37. It was this family of two that named the island *Niuē-fekai*—which was the third naming of the island, thus: Huanaki gave it four names *Nuku-tu-taha*, *Motu-tē-fua*, *Fakahoa-motu*, and *Nuku-tuluea*; Levei-Matagi, and Levei-Fualolo named it *Niuē-fekai*, whilst Captain Cook called it *Savage Island*.

38. Captain Cook landed near Alofi, at the reef-opening of *Opāhi*, the village near the point *Halagigie*. The chiefs of *Niuē*

* Hence the name of *Savage Island*, *Niuē*.

Tutu-ila. Ko e Patu-iki he motu ia ko e Moa hana higoa, ko e iki ia ; nakai haga ki luga e tau mata hana. Ka haga atu ke he akau, ti mate e akau ia ; pihia ke he tau mena oti he fuga he kelekele ; ti pihia ke he tau manu-totolo, to pihia ke he tagata. Ko e tukutuku hifo ni e tau mata ke he kelekele, nakai fuluhi e ia neke malaia e motu mo e tau mena kua tutupu ki ai.

30. Kua hoko e fenoga a Leve-i-Matagi mo Leve-i-Fualolo, ati huhū ai e iki na ki a laua, “ Ko e tau tagata ne o mai i fe a mua ? Ke fakailoa e mua he higoa he motu ha mua, po ko hai ? Ko e heigoa ne tokai ke kai e mua ? ”

31. Kua vagahau e laua mo e tala age ke he iki ko Moa. “ Ne o mai e fenoga ha maua i Nuku-tu-taha, he Motu-tē-fua, he Faka-hoamotu, he Nuku-tuluea. Ko e mena mitaki e tau vai ne inu ai a maua, ti kai ai he falu a fua akau ikiiki mai he kelekele. Kuenai ! ”

32. Kua ta aga he iki e galue ke kai e fenoga ia. Kua kai e laua e tau mena lolo, mo e humelie ke he tau gutu ha laua. Ati nava ai a laua mo e amoamo e tau gutu, mo e lolo he tau lima, kua huni he gako niu, ti pehe a laua ke he iki. “ Nakai fai mena pihia he motu ha maua ”

33. Kua oti e kai e galue, ha ne fakatutala a lautolu. Ati tā mai he iki e ua e fua-niu ; ti age mua e fua-niu-kula ki a Leve-i-Matagi, ka e age fakamui e fua-niu-hina ki a Leve-i-Fualolo—ti pehe atu e iki, “ Ko e niu ō ! ma mua. Ti uta e mua ; ke keli e kelekele he motu ha mua, ti tanu hifo ai, ka e leveki e mua ka tupu, ti leoleo mitaki a mua ki ai ato fua, mo e aoga ai ke he tau tino ha mua, mo e tau fanau—ke tupu ai mai i a mutolu he tau hau oti ni. ”

34. Kua toka ai he niu e koloa lahi mahaki. Kua hoge ke he fia-inu, ti inu e vai mai i a ia. Kua hoge ke he fia-kai, ti kai, ti kai e kakano mai i a ia. Ko e tau pulu ke fili ke falō ai e tau fale ; ko e tau lau kakā ke taute ai e tau mena kai—e tau pia, mo e tu-hoi, mo e tatau ai e fai-kai : ti taute e tau kaniu mo tafitafi e fale. To lalaga foki e tau lau ke tuku ai e tau mena ke uta he tau fenoga he tau tagata. To lalaga foki e tau lau ke faliki ai e tino ; to lalaga foki ke ato e tau fale. Ti lalaga e tau lau ke iliili ai e fofoga ka afuafu mo e vevela. To huhu ai foki e tau fenoga ka pouli he po. Kua eke tuai ai nai ke moua ai e tupe lahi ke aoga ai e tino oti mo e tau mena oti kana.

35. Ko e ua e niu na kua tupu he motu ke hoko mai he aho nai, Ko e niutea mo e mea ; ko e niu a Fualolo ia ; ko e niu ia ne tupu tote he motu, ko e niu ia ne eke kafe he tau tagata gagao, ti koukou ai e tau tama ikiiki. Ko e fa lofia he tahi e vai hana i Iliola, ti leo ni ato pakupaku e tahi to inu. Kua aoga lahi he tau gagao ke malolo.

36. Ko e niu-kula, ko e niu a Vai-matagi ia—taha higoa hana ko Leve-i-Matagi. Kua nakai okioki he inu tote e magaho ne leo ai

painted their lips, teeth, and cheeks with the red juice of the banana called *hulahula*, and spread out their arms, and showed their teeth to frighten Captain Cook to depart, and not come to their island. Their teeth were dyed red (to make believe) it was man-eating—it was deceit; and so he named the island thus (Savage Island). It is right that the three names of Huanaki and that of Captain Cook should be left, but that of Levei-Matagi and Levei-Fualolo be retained, Niuē-fekai.

MELE.

39. There was a young girl named Mele, who was an invalid. They took her to the spring at Hiola to bathe, but when they brought her back she was dead. Then her parents took her body and placed it on a rock which had been prepared. After having been left on the rock for three days, the parents rose early to visit her, and to wash and bathe her body, but she was not there, the girl was lost. Then the parents, the relatives, and the visitors deeply lamented the girl, for she was not.

40. But the girl named Mele lived, she came and sung to all her family. They were astonished, when they heard the voice of the young girl as she sung to them, as they were staying in the mourning shed which had been built, and where they performed the dances for the dead. The song is thus :—

 Taken was she to bathe at Hiola
 She has been brought here, and returned,
 Let the moon shine bright
 That the chief may admire,
 In the spring of clear water.

 Visitors have anointed her,
 Who shall stay here?
 Mele is happy,
 Mele is blessed,
 Let the chief admire
 In the spring of clear water
 Now, is Mele happy.

THE FAMILY OF HUANAKI.

41. Then the families divided; the family of Huanaki to dwell in their home at the pool. This is a rock at the bottom of the sea named Fonua-galo; no one has seen it. Some of them went up to the first heaven—which is a dry land, and is said to be the country of the daylight, that is where they dwelt.

42. The second heaven, is that above wherein stands the sun and the moon and the stars; but that heaven is low; it is called Motu-o-Hina, and her family are :—

Ko e niu ia kua mua e lahi he fuga kekekele ke hoko mai he aho nai. Ko e niu ia ne inu mau ai e tau tagata he tau aho oti ni.

37. Ko e faoa tokoua nai ne fakahigoa e motu ko Niuē-fekai—ko e lagatolu ia e ui higoa e motu hanai: Ko Huanaki ne ui e tau higoa e fa; ko Nuku-tu-taha, ko Motu-te-fua, ko Fakahoa-motu, ko Nuku-tuluea. Ko Levei-matagi mo Levei-Fualolo ne ui e higoa nai, ko Niuē-fekai. Ko Kapene Kuka ne ui e higoa ko Saviti Ailani.

38. Ne hake a Kapene Kuka i Alofi, ke he ava i Opāhi, ko e maga he mata nai, ko Halagigie. Ti o e tau patu Niuē, mo e vali aki e tau toto-kula he futi ne higoa ko e hulahula e tau gutu mo e tau nifo mo e tau kauvehe; ti fakamamaga atu e tau matalima, mo e tau nifo ne fakaiite, ke fakamatakutaku atu ki a Kapene Kuka, ke hoā hifo, neke hau ke he motu ha lautolu. Kua kula e tau nifo ha lautolu ke kai tagata—ko e fakatai; ati fakahigoa ai e ia pihia. Kua lata ke toka e tau higoa tolu a Huanaki mo e higoa ne fakahigoa a Kapene Kuka, ka e fakamau ia Levei-Matagi mo Levei-Fualolo, ko “Niuē-fekai” haia.

KO MELĒ.

39. Ko e tama-fifine ne higoa ko Melē, ne gagao a ia. Ti uta ai ni mo e koukou he vai tama i Hiola; ti ta mai, kua mate ni e tama. Ti uta ai he tau matua hana tino mo e tuku ai i luga he maka ne taute. Ti tolu e po he toka i luga he maka ia; kua uhu atu e tau matua ke ahi a ia, ke koukou hana tino mo e holoholo, kua galo e tama, nakai tokai. Ti tagi tautau e tau matua mo e magafaoa mo e tau ahi atu, ka e nakai moua.

40. Kua moui e tama ne higoa ia Melē. Ne hau mo e lologo atu ke he hana faoa oti. Ne ofomate a lautolu mo e fanogonogo atu ke he leo he tama-fifine ne lologo mai ki a lautolu ne api lavā ai ke he fale tulu ne ta, mo e ta ai e tau fia-uhi ke he mate. Ko e lologo nai, ne pehe:—

1. Kua fakahaele ke koukou i Hiola,
Kua fakahaele mai, to fakahaele atu,
Ka fakahuhulu mahina
Ka puna ho iki ē, ke puna ho iki ē.
2. Ke mulu tau ahi mai,
Ke nofo foki a hai hinai,
Ki ele-ki-ele ko Melē,
Ki ele-ki-ele ko Melē,
Ke puna ho iki ē, ke puna ho iki ē,
Ke ele-ki-ele ko Melē.

KO E MAGAFAOA A HUANAKI.

41. Ko e vevehega ne fai e tau magafaoa; ko e faoa a Huanaki ke nofo he loto kaina ha lautolu he loto-moana, ko e toka ia i lalo he moana, ko Fonua-galo ia, nakai kitea e taha. Ko e o hake ne fai falu

- | | |
|-----------------------|------------------|
| 1. Hina | 6. Hina-kula |
| 2. Hina-hele-ki-fala* | 7. Hina-taivaiva |
| 3. Hina-o | 8. Hina-ma |
| 4. Hina-e | 9. Hiki-malama |
| 5. Hina | 10. Hiki-lauulu |

43. The females of the second heaven, are accomplished in making many things—to plait girdles of hair, girdles of paroquette feathers, and the *hega-palua* (a girdle) which is most beautiful; to mix the different colored braids of the *hega-tea* (light coloured paroquette feather), of the *hega-kula* (red colored paroquette feathers). This is the *hega-palua*, which was a treasure of great beauty in Niuë-fekai. It was not possessed by all men; but by the chiefs and warriors.

In olden times Kili-mafiti, a chief of Mutalau, possessed one twenty fathoms long; Lagi-likoliko, of Mutalau, had one also of twenty fathoms long, and Pala-kula, of Mutalau, another of eighteen-and-a-half fathoms. In recent generations Peniamena, Toimata, and Paulo,† possessed them, but a long time ago, the warriors used to have these scarlet girdles.

44. Prayers were offered to the females written above when the women were preparing this kind of work, thus:—"Hina-e! Hina-o! Hina! Hina-ma! Hina-taivaiva! Hiki-malama! Hiki-lauulu! give to us knowledge of our work."

MATILA FOAFOA.

45. Mele, Lata, Fakapoloto, Hakumani and Matila-foafoa were persons of note of old. Matila foafoa was a man noted for his skill at the game of *Tu-tika*. These were the males of the Motu-a-Hina, that is, the second heaven. Matila-forfoa had a son born to him, which he took and cast away in the forest that he might die in the first heaven. Some *hiapo* cloth was stuffed into the child's mouth, which became full of the spittle, and this became as milk for the child. So the child ate it and lived, and grew up to run about, but he knew not who his father was.

46. The child went forth and came upon a chieftainess who was blind from her birth, as she cooked yams by the fire. The child went and sat down by the side of the fire where the yams were cooking. When one was done the blind woman scraped it, and returned to the fire for another, but the boy snatched the cooked one and eat it. The blind-woman returned and scraped another, leaving seven remaining. She said, "My eight yams have become seven." She returned again, and the seventh was taken, leaving six. She said, "My seven yams have become six." So on with the fifth, fourth, third, second and

* This was the child beloved by Hina, the chief.

† These men were the first three Christian teachers.

ke nonofo he lagi-tua-taha—ko e kekeleke momo ia, ti pehe ko e motu he aho a ia, kua nonofo ai a tautolu.

42. Ko e lagi-tua-ua, ko e laga i luga ia, ne tu ai e lā mo e mahina mo e tau fetu ; ka e tokolalo e lagi ia, ko e Motu-a-Hina ia, mo e hana mangafaoa, hanai :—

- | | |
|-----------------------|------------------|
| 1. Hina | 6. Hina-kula |
| 2. Hina-hele-ki-fata* | 7. Hina-taivaiva |
| 3. Hina-o | 8. Hina-ma |
| 4. Hina-e | 9. Hiki-malama |
| 5. Hina | 10. Hiki-lau-ulu |

43. Ko e tau fifine ia he lagi-tua-ua, kua iloilo ke taute mena—ke fili kafa-lauulu mo e kafa-hega, ko e hega-tea, mo e hega-palua ne mua he mitaki, ke fiofio aki e gahua he fili ai e tau fulu hega-tea mo e tau fulu he hega-kula oti. Ko e hega-palua ia, ko e koloa ia ne mua he mitaki i Niuē-fakai. Nakai moua he tau tagata oti ; ko e tau iki ni mo e tau toa ke moua e koloa ia.

Ke he vaha tuai ne moua a Kili-mafiti, e Patu i Mutalau, ko e kafa ne 20 ofa ; ko Lagi-likoliko, i Mutalau, ne 28 ofa : ko Lagi-likoliko, i Mutalau, ne 20 ofa ; ko Kulatea i Hakupu, ne 20 ofa ; ko Palakula i Mutalau, ne 18½ ofa. He hau fou, te moua mai a Peniamina mo Toimata, mo Paulo, ka e loga he vaha fakamua atu ko e moua ni he tau toa e kafa-kula ia.

44. Kua liogi atu ke he tau fifine ne tohi ai i luga ia, e fifine ke taute gahua pihia :—“ Hina-e, Hina-o, Hina, Hina-ma, Hina-taivaiva, Hiki-malama, Hiki-lauulu, ke mai ho tufuga.”

MATILA-FOAFOA.

45. Mele, mo Lata, Fakapoloto, Hakumani, mo Matila-foafoa. Ko Matila-foafoa ko e tagata ia kua mua e vave he ta-tika ; ko e tau tane ia he Motu-a-Hina, ko e lagi tua-ua ia. Ne fanau a Matila-foafoa e tama-tane, ti uta mo e tiaki he vao ke mate i lalo he lagi tu taha ; kua fafao aki e hiapo ke he gutu he tama ; ati puke e hiapo he ifo he hana gutu, kua eke tuai mo puke huhu ke he tama. Ati kai ai e tama, kua moui ni, kua lahi ke evaeva, ka e nakai iloa e ia hana matua.

46. Kua fano e tama mo e pu ai he patu-fifine matapouli tali he fanau mai, ha ne tunu ai he ufi la-valu he afi ; ti fano e tama mo e nofo ai he tapa he afi ne tunu ai e ufi ; kua mohu, ati vovou he

* Ko e tama fakahelohelo a patu Hina.

first; all the yams were eaten by the child who lived on milk of spittle. Then he put a stone to roast at the fire; and the woman got nothing but the stone.

47. The blind-woman was very angry, and felt about with her hands. She then adopted a scheme, threw off her kilt and walked about to the north, south, east and west sides trying to find out the thief. But the boy soon laughed at her, which she heard and knew it was he who had stolen her food.

48. The boy now asked, "Who is my father?" Said the blind-woman, "Go thou and pluck two young fruit of the *niu-tea* (or light-colored coco-nuts). He went and did as he was told, and came back and said, "I have got them." The blind-woman then said, "Come here!" The boy brought one and after husking it, touched the right eye of the woman, and she saw with it. He then took the other and touched the left eye, and then both eyes were opened. The blind-woman was delighted.

49. The boy now asked, "Who is my father?" and the woman said, "Come then! after three days the court of casting *tikas* will be set up at Fana-Kava-tala. If you hear one saying this: One-one-pata, Mata-vai-hava, the plaza at Fana-kava-tala (which is the plaza at the Ulu-lauta at Mata-fonua—north end of the island) do you go down to the end of the plaza, of the *lelega-atua*, and hide and await the man of the black *tika* (dart) which will be thrown last, it is *mui-huni* of the plaza; that will be thy father."

50. The boy went and awaited the chief of the plaza when he cast darts. Matila-foafoa was the last to act; and the dart went right to to the place where the boy was sitting, who seized it and broke it. He jumped up and wrestled with his father, saying, "Matila-foafoa, O my father! why did you cast me away?" The son had found his father.

(The above story illustrates the confused and sketchy nature of the traditions presented by the Niuë people. It embraces part of the Maori story of Tawhaki and Whaitiri, known also to the Hawaiians, and the Rarotongan story of Tarauri ("Myths and Songs," p. 118, also p. 131, and a far more complete story in my collection). Matila-foafoa is the Matira-hoahoa of Maori ancestry, but though the Maoris have many stories of magical darts, he is not connected with them that I know of.)

FISHING-NET MAKING.

51. Faka-poloto and Hakumani belonged to a family accomplished in netting fish nets; Mele also Lata also, with the others, were clever in netting and twisting cord to catch fish with, and also to net birds. When the work of netting is undertaken (the workers) call on Faka-poloto, Hakumani, Mele and Lata to direct them in their operation.

matapouli e ufi ; ti liuaki ke he afi, kua lei he tama e taha la, ti kai e ia. Kua liu atu e matapouli ta mai vovou ai, kua toe ni e fitu. Ti pehe, "Ko e haku ufi la valu kua la fitu ai." Ti liu aki foki, ti lei e fitu ; kua toe e ono, ti pehe, "Ko e haku ufi la fitu kua la ono ai." Ti pihia e lima, ti pihia e fa, ti pihia e tolu, ti pihia e ua, ti pihia e taha, ti oti pito he kai he tama ne moui he pukehuhu gatū kafu he ufi he fífine matapouli ia. Ti age e ia e maka ke tunu he afi ; ati ta mai he fífine ko e maka noa.

47. Kua vale lahi e matapouli, mo e amoamo fano hana tau lima, ti eke ni e ia e lagatau, kua hafagi hana felevehi, mo e lei hana fakafífine, ti evaeva atu ke he tau fāhi tokelau, mo toga, i uta mo lalo. Ati kata vave e tama, ti logona he fífine ko ia kia ne fofu hana mena kai.

48. Kua huhu atu e tama, "Ko hai haku a matua?" Ti pehe mai e matapouli, "Fano ā koe ke toli mai ua e fua niu-tea, ko e tau kola mui ni." Ti fano e tama mo e toli mai ua tuga e kupu, ti hau mo e pehe, "Kua moua tuai." Kua tala age e matapouli, "Hau!" Kua ta mai he tama e taha, ka huki ke fakapa atu ke he mata matau he fífine, ti ala e mata ia, he ta foki taha, ka huki atu, ke fakapa atu ke he mata hema, ati ala ua ia. Kua fífia e matapouli.

49. Ne huhu atu e tama, "Ko hai haku a matua?" Ti pehe e fífine, "Hau ā koe ; ne tolu e aho ne toe, ti ta ne fai e malē he pulele tika ki Fana-kava-tala he aho ia. He vagahau e ia pihia," He one one-pata, he mata-vai-hava, ko e male he Fana-kava-tala : "(Ko e malē ia he Ulu-lauta, he Mata-fonua). Ti hifo a koe ke he potu male he lelega atua ; ti fakamumuli ai a koe ke leo ai ko e tagata ke ta e tika uli, ko e tika kiva, ke ta he fakahikuaga ko e mui huni ia he male, ko e matua hau ia."

50. Ne fano e tama mo e leo he patu male ha ne ta e tau tika. Ati ta fakamui a Matila-foafoa ; ti fano leva e tika, hu atu ke he mena kua nofo ai e tama. Ati toto mai e tama mo e papaki ka e oho atu tau fagatua mo e matua. Ti tala age e tama "A Matila-foafoa, e haku matua ! ko e ha ne tiaki ai e koe au ?" Kua moua tuai he tama hana matua.

KO E TIA-KUPEGA.

51. Ko Fakapoloto mo Hakumani ko e faoa ia ne iloilo ke tia-kupega. Ko Mele mo Lata, ko lautolu oti ia ne tufuga tia, e filo mo e tia ke tatau ai e tau ika mo e heu aki e tau manu-lele. Ke taute e kupega ke tamata, ti ui atu ni ki a Fakapoloto mo Hakumani, ko Mele mo Lata foki, ke vagahau atu ki ai ke fakailoa mai e tia he kupega.

52. Kupega (fishing net) and Keho (? coral) came down to fish in the great sea ; Kupega pressed (?) whilst Keho took the basket, he was at the row of fish to draw in the first net, after twice (?) pressing, the bag of the neck was quickly filled with many fish, and then they returned to their own country (the heavens).

53. Puga, or Puga-tala, or Puga-feo, was a member of Huanaki's family. He saw how successful the family of Faka-poloto and Hakumani were in fishing ; a little time and they were able to return home ; and it was thus every night. Then he thought he could do likewise, but, without success, because darkness came on so soon.

54. When those two returned to fish, Puga begged them to give him the basket of the net to hold ; but they refused. But when he asked them quietly, they gave it to him. When they came to (?) press the *taue* of the net, it was scratched by the coral, and the back arm of the fish-bag taken off, and the basket in which the fish were gathered also broken ; when they poured in the fish to fill it, they fell out of the back of the basket into the sea. They tried again with the same result. Then they wondered what made it thus difficult ; and they tried in a deep place, where the net got entangled ; so they both dived after their net, and Puga did the same and lashed it, so that it was more firmly caught. Daylight was near, but the fishing net was most firmly caught ; so they abandoned it and came up.

55. When the light of the morrow came, Puga went down and carefully undid the net ; and when he had accomplished it, brought it up and spread it in the sun till it was dry ; then undid (the knotting) and saw how it was made from the commencement. Thus Niué learned how to make nets through the schemes of Puga ; Niué now knew how to make different kinds of nets, even until this day.

56. Puga was one of the family of Huanaki, and a wise man. We see the coral reticulated like the meshes of a net, in the pools of the sea, and the pools of the reef. He was the man who stole the net of Faka-poloto and Huanaki ; it is said, Keho and Kupega are the servants when they go to catch fish.

(This story, though differing in detail from the Maori account of how they learnt to make fishing nets from the Patu-pai-arehe, is based on the same ideas, *i.e.*, that they learnt it from the gods, or, in other words, from a strange people. It also does away with the idea that the story is a purely New Zealand one).

SOME OTHER AND DIFFERENT TUPUAS.

57. Tali-mai-nuku gave birth to people who appropriated things. They separated, some dwelling in the sea—the family of Huanaki ; some on land, some of them crawl, some fly. Puga sprung from them.

52. Kua o hifo mai a Kupega mo Kehe ke tautau ika ke he tahi lahi ; kua tatau a Kupega, ka e toto e Kehe e kato, ko ia ke he atu e (?he) tau ika ke puto ai he kupega lagataha, ti lagaua e tatau, ti puke vave e oa he loga he ika, ti o hake ni ke he motu ha laua.

53. Ko Puga, ti Puga-tala, ti Puga-feo ; ko e tagata he faoa a Huanaki a ia. Ne kitekite atu a ia ke he faoa a Fakapoloto mo Hakumani ne olatin vave ai pihia e tau ika, magahō tote ka e liu ; pihia e tau po oti. Ati manatu e ia ke moua, ka e nakai moua, he fa o tuai ni he pouli.

54. Ne liu mai a laua ka tatau ika, ti ole ni e Puga e oa ke age ke toto e ia ; ka e lamakai ni e laua, ka e ole fakatekitiki e ia ; ati age e laua. Ha ne o ke tatau e taue, ti lolote e puga, aki e lima e (?he) mui oa, ti mahē e kato ke fafao ai e tau ika ; ha ne liligi hifo e tau ika ke he oa, ti puke ; ka e mokulu hifo ni he mui oa kato ke he tahi-Ti tatau foki, ka e mokulu foki. Ti manatu e laua ko e ha ne uka ai pihia ; ati unu hifo ke he mena hokulu, kua vihi e kupega, ati uku fetogiaki e laua ha laua a kupega, ti uku hifo e Puga mo e lavahi atu ai, ati ue atu e vihi uka, ko e aho ne tata mui, ko e kupega ne uka lahi ; kua tiaki tuai e laua ka e fehola hake ni.

55. Kua hoko ke he aho a pogipogi, ti hifo a Puga mo e vetevete fakatekiteki ; ati maeke ni, kua ta hake e ia mo e tavaki ato pakupaku, ti vete ni e ia mo e kitekite e hala ne gahua ai mo e kamataaga ne tia ai e kupega. Kua iloa tuai e Niuē ke tia kupega he lagatau a Puga ; kua iloa e Niuē-fekai ke taute e tau kupega kehekehe ke hoko mai he aho nai.

56. Ko Puga, ko e tagata he magafaoa a Huanaki a ia ; ko e tagata iloilo. Ka kitekite atu a tautolu ke he puga ne matamata tuga e tau mata-kupega ne tu he loloto he tahi, mo e tau loto he pokoahu mo e tau pupuo ne hake mai he moana. Ko e tagata ia ne fofō e kupega a Faka-poloto mo Hakumani, kua pehe, ko Kehe mo Kupega ko e tau fekau ia, ke o ke tautau ika.

KO E FALU A TUPUA KEHEKEHE.

57. Kua fanau mai e Tali-mai-nuku e tau tagata fofō mena. Ke vehevehe ni, kua nofo falu ke he tahi, ko e faoa ni a Huanaki ; ka e nofo e falu i uta, kua totolo e falu, ka e lele e falu i a lautolu. Ne tupu ai a Puga he magafaoa ia.

58. Ko Toli-ō-atua, ko ia ne fanau e kaiha. Ko Nifo-taha mo Kai-bagā mo Kai-hamulu mo Ate-lapa, ko e kule ia. Mo Tilalofonua, ko e kumā ia ne fofō e Peka e tau tapakau ; ti fa kaiha ai foki e falu a veheveheaga he tau tagata.

59. Ko Tali-mai-nuku, ne nofo ai a ia i Tautu ; ko ia foki ne fanau a Fakatafe-tau mo Fakalagalaga, ko e tau takitaki a laua he tau gahua ke tau.

58. Toli-ō-atua was he who gave birth to thieves:—Nifo-taha, Kai-hagā, Kai-hamulu, Ate-lapa (who was a *kule*, i.e., Porphrio bird), Tilalo-fonua (who was a rat, whose wings were stolen by Peka), and some divisions of them became fish.

59. Tali-mai-nuku lived at Tautu, and he gave birth to Fakatafetau and Fakalagalaga, who are the leaders in works of war.

HINA-HELE-KI-FATA.

60. She was the beloved child of Hina, the chief, who dwells in the second heaven. The heavens were (at one time) very low, causing men of the earth to crawl; they rested on the tops of the Pia (or arrow-root plant), and the Tavahi-kaku tree. So Maui thrust up the heavens—one of his feet was at Tuapa, the other near Ali-utu; it is seven miles and a bit between where his two feet stood; there are two depressions in the rocks where the soles of Maui's feet stood, down to this day.*

61. Hina sent down her beloved child to bring up some fire from the first heavens below, which was with the Chief Moko-fulu-fulu.† Moko-fulu-fulu gave her some fire which went out very quickly. She returned for more, and that went out also. Again she returned, and then Moko-fulu-fulu presented his head to her that she might clean it of insects. Then he seized this *tapu* woman and did evil unto her. She ascended to her parent, who took her by the legs and with a *lohohoho*, or stem of the coco-nut leaf, beat her daughter.

62. The daughter cried bitterly and fled, finally resting by the side of a stream and the sea. She cried out to the birds and the creeping things, and the fish. Some fish came to her, and she sang to them, thus:—

If there swims a fish with kind intent,
Let it swim hither to me.
If there comes a fish of savage nature
Let it swim away from here.

63. Many fish came, and she asked of each: "What do *you* come for?" The fish replied, "I come to bring my body that you may mark it." So she marked their bodies, some striped, some spotted, some red, some white, some black. Then came a Lakua (Bointo) with laughter and . . . ? gazing on Hina-hele-ki-fata. She took him and placed him before her. After this came the shark, of whom she asked, "What do you come for?" "I came to bring a tooth to shave your head!" At this Hina was angry; she stood up and debased the shark.

*One of these depressions is on the track from Alofi to Ali-utu. It is some what like a foot made in the coral rock, about eighteen inches long.

†Moko-fulu-fulu is the name (Moko huruhuru) of one of the Maori gods of Sorcery.

HINA-HELE-KI-FATA.

60. Ko Hina-hele-ki-fata, ko e tama fakahēhele ia a Patu Hina, kua nofo he lagi tua-ua. Ko e mena tokolalo e lagi ia ne fakatolotolo e tau tagata he toko-lalo, ti hili he tapunu he Pia mo e Tavahi-kaku, ti toko e Maui; ne tu taha hui i Tuapa, ka e tu e taha i Ali-utu, ne fitu e maila mo e maga e mamao he tau hui ua na; ko e pokopoko ua e aloalo-hui a Maui ke he maka he kelekele ke hoko mai he aho nai.

61. Ne fakafano hifo e Hina e tama fakahēhele ke uta afi ke he lagi tua-taha, i lalo, ke he patu ko Moko-fulufulu. Ti age e Moko-fulufulu e tau afi mate vave ma Hina-hele-ki-fata. Kua fano, ti mate he puhala ne fano ai—nakai hoko ki a Hina. Ti liu foki, ti mate foki e afi ia. Ti liu foki, ti age e Moko-fulufulu e ulu hana ke faala e tau kutu, ati tapaki e ia e fifine tapu mo e fakakelea e fifine. Kua hake ke he matua; kua toto e tau hui he tama, ti ta mai e ia e lololoho niu ne tau ai e tau fua mo e fahi e tama.

62. Kua tagi lahi e tama mo e hola, kua nofo e tapa he vailele mo e tahi. Kua tagi atu ke he tau manu-lele, mo e tau manu-totolo, mo e tau ika. Kua o mai e tau ika ki a ia; ti lologo atu e ia, pehe:—

Ka hau ha ika lele totonu,
Kia tele mai ki hinai,
Ka hau ha ika ne tele favale,
Kia tele atu i hinai.

63. Kua o mai e tau ika loga, ati ui atu e ia. “Ko e hau a koe ke ha?” Ti vagahau atu e ika, “Kua hau au ke ta mai he tino ke tohi e koe!” Ati tohi e ia e tau tino ha lautolu, kua ivaiva mo e ilaila, kua kula, mo e mata-ono atu ki a Hina-hele-ki-fata. Ti ta mai e ia mo e tuku he mua hana. Kua hau e magō, kua ui atu e fifine, “Ko e hau a koe ke ha?” Ti pehe, “Ne hau au ke ta mai he nifo ke hifi aki e ulu hau.” Ti ita e fifine mo e tu hake, ti mimi atu ke he tino he mangō.

64. Kua hau fakamui e Fonu, ha ne kakau mai ko e fakahikuaga ia he tau ika. Ne huhu atu a Hina, “Ko e hau a koe ke ha?” Ti vagahau age e Fonu, “Kua hau au ke ta mai he na una ke tau aki ho na penapena.” Ati nava atu e fifine ki a ia; kua hifo mo e heke ai he tua hana. Ko e tau fua-niu e oho ko e hifo ne fai. Kua vagahau age e Fonu, “Ka inu e niu, ti ui mai, to fakakite e au taha mena ke fela ai ke kai ai koe.” Kua inu e Hina-hele-ki-fata, kua maha; ti nakai ui age ko e fe e mena ke fela ai e fua-niu, ka e toto e ia ti fela fakalahi ke he tumuaki-ulu he Fonu, ati omoi hifo e ulu he Fonu ki loto mo e fakamemege he mamahi, ati ulu-tomo ai e Fonu ke hoko mai ke he aho nai.

KO FOLAHAU.

65. Ko e fifine ne higoa ko Folahau, kua nofo a ia he tumuaki he lagi tua-taha, ko Tuku-ofe e higoa e tumuaki founa ia. Ko e fifine

64. Last of all came the turtle. Hina asked, "What do you come for?" The turtle replied, "I came to bring some tortoise shell to suspend in your curls." The woman praised him; she descended and got on to his back. Some coco-nuts were taken as food for her projected voyage. The turtle said, "When you want to drink one of the coco-nuts, tell me, and I will show you something on which to open it." (Presently) Hina drank, and emptied the coco-nut, but she never asked the turtle what to open it on, but broke it open on the top of the head of the turtle. The turtle withdrew his head within his shell and contracted it with the pain, and so the turtle withdraws his head within his shell to this day.

FOLAHAU.

65. There was a woman named Folahau who dwelt at the "Crown of the first heaven," the name of that land is Tuku-ofe. She was a woman accomplished in the beating of *hiapo* (bark cloth). When she was preparing the *hiapo*, there was no water to enable her to peel the rods, and the sun ever set before her task was done, besides she was consumed by thirst—for the land was very dry with drought. She sung and prayed to the birds and beasts, but they gave her no water. She also begged of the fishes, and the sea where are the waters. Then the earth shook with a great earthquake, and her body trembled, whilst the waters came up and boiled over; it came right up to where Folahau was sitting, and where the *hiapos* were lying at her feet. She was overwhelmed with the water; she drank at once, because of her great thirst, but she never gave thanks to them (who cause the water to rise), nor blessed them for the water that sprung up.

66. That is the reason why the waters return to the very bottom (of the chasms), nor are they able to flow and water the different parts of Niuē Island. These kinds of waters are used at Paluki, at Liku, and some at Alofi, for preparing the arrowroot, but they (the chasms) empty quickly, because Folahau ignorantly drank, without first praying and giving thanks for them. These waters are superior in sweetness down to this day—those that return below but do not flow.

(Most of the fresh water in Niuē is obtained from deep holes and chasms. In some, the water rises and falls with the tide, though the surface may be eighty to one hundred feet above tide level).

GINI-FALE.

67. There was a woman named Gini-fale, often also called Mata-gini-fale, who was very expert in printing *hiapo*. She (once) sat by the side of the sea, making the patterns on the *hiapo* with a shell, some of

tufuga ke tutū hiapo; ne tauteute e ia e tau hiapo, ti nakai fai vai ke unu aki ha kua to e tau lā, ko e mate foki a ia he fia inu—kua mago-mago lahi ni e kelekele. Kua lologo a ia mo e liogi atu ke he tau manu-lele mo e tau manu-totolo, nakai ta mai e lautolu ha vai. Kua ole atu ke he tau ika mo e tahi ne tokai e tau vai. Kua galulu tuai e kelekele ke he mafuike, ati vivi ai hana tino, mo e pa hake e vai mo e puāpuā, kua lele atu ke he nofoaga a Folahau, mo e tau hiapo kua tokai he hana a tau hui. Kua lofia he vai; ti oho atu a Folahau mo e inu vave, ha ko e fia inu lahi. Nakai fakaaue atu a ia ki a lautolu, mo e fakamonu atu ke he vai kua puna.

66. Ko e mena ia ne liu ai e vai hala-toka, nakai maeke he lele atu mo e tafe ai ke he tau fahi he motu ko Niue. Ko e vai e ne fa nu ai e tau pia he faoa i Paluki mo Liku mo e falu mai i Alofi, ka e fa maha vave ni, ha kua inu gofua e Folahau, nakai liogi mo e fakaaue ki ai. Ka e mua ni e vai he humelie ke hoko mai he aho nai, ko e vai ne liu hifo nakai lele atu.

GINI-FALE.

67. Ko e fifine ne higoa ko Gini-fale ne fa ui foki ko Mata-gini-fale, ko e fifine tufuga a ia ke helehele hiapo. Kua nofo a ia he tapa he tahi mo e helehele fakakupukupu e tau hiapo ke he fohi; ne tuku e falu a fohi ke he mapua he felevehi ka e gahua e falu. Ne hau e Taufuā mo e ūlo hake e tau pokoihu mo e ta hana tapakau ke he kili moana. Kua amuamu hifo a Gini-fale mo e va hifo, "Taufuā ulu pekepeke! taufilei, taufilei!"

68. Kua lagona e Taufuā ati ita mo e hake tatao hake ha ne hifo a Gini-fale ke fagota he uluulu. Ne hagatua atu ke he moana, kua fakaolo mai e lima, ko e vaha loa e tapakau, kape aki e fifine, ti hapini he hana finefine, ti puku he hana gutu, ti fofolo atu ke he manava.

69. Kua hola e ika-lahi ke he toka hokulo; kua moui a Gini-fale i loto he ika; ti mau atu e ia e fohi helehele tutū hana, ha ne toka he mapua felevehi, ne toto mai he hana lima, ti hele aki e ia e manava he ika. Kua mamahi e ika, ati mioi a ia mo e hola-fano, kua go fano e fatu ke he tau maka, ka e gahua e Gini-fale ke hele. Ti pē ke he motu ne higoa ko e Toga. Kua mahē tuai e fatu he Taufuā ki fafo; ati lu mai a Gini-fale mo e hake ke he motu; ti nofo ai mo e fakalala ai ke he lā ha kua lahi e makalili.

70. Kua hifo mai e tau tagata he motu, ti moua e lautolu e fifine; kua uta e lautolu a ia mo e taute mo e leveki. Ko e fifine mitaki a Gini-fale; kua hoana he taha iki he motu a ia. Kua fatu e fifine ti tagi mau e tāne he tau aho oti. Ti huhu a Gini-fale, "Ko e ha ne tagi ai a koe?" Ti pehe e tāne, "Kua tagi au i a koe, he tama i loto!" Ha ko e mahani he motu ke ihi e manava to ta mai e tama,

which shells she had in the receptacle of her girdle, others she used in her work. There came a whale, who blew out his nostrils, and struck his fins on the surface of the ocean. Gini-fale derided and mocked him, saying, "Whale with the rough head! *taufilei! taufilei!*"

68. When the whale heard this he was angry, and drew near and hid when Gini-fale came down to fish on the reef. When she turned away from the sea the whale stretched out his limb (the long fin) and seized the woman, carried her in his fins, put her into his mouth, and swallowed her, right down to his belly.

69. The great fish made off to the depths of the ocean, but Gini-fale remained alive within it. She took from her garment one of the shells she had for marking the *hiapo* and cut the belly of the fish. The fish felt the pain and writhed, and went off rapidly to some rocks where he rubbed his belly, whilst Gini-fale continued to cut, and the whale was stranded on an island called Toga. The whale's belly was cut open, and then Gini-fale came forth and went ashore, where she sat and warmed herself in the sun, because the cold was great.

70. The people of the island came down and found the woman whom they took and cared for. She was a handsome woman was Gini-fale, and a certain chief of the island took her to wife. When the woman became pregnant, the husband used to cry every day. Gini-fale asked him, "What do you cry for?" The husband said, "I am crying on your account, because of your child." It was the custom of that island to split open the belly and then take the child out, but the mother died. This was the reason Lei-pua was so sorry. Gini-fale said, "O thou! I will show you the way the child shall come (be born)."

71. When the child was born it was a male, and they called its name Mutalau. When he had grown up he learnt that his mother came from Motu-tē-fua (Niuē), and he desired much to return to his mother's home.

(For paragraphs Nos. 72 to 77, see Part IV. hereof).*

THE ALBINOES.

78. There was a woman who came up from "The Lost Land," Popo-efu was her name, of the family of Momole, who dwelt pleasantly in their country. When the first and second nights after the full round moon came, and between then and the new moon, they constantly came to the (this) island to fetch food, and returned before daylight. Often the men (tried to) seize her, because she was a fair-skinned woman, but she could not be caught, her body was so slippery. So Tu-Momole made a net, and with it stopped up the way by which

ka e mate e matua. Ko e mena ia ne momoko lahi ai a Lei-pua. Kua tala age a Gini-fale na, "A koe! to fakakite e au e hala ke hau ai e tama."

71. Kua hoko ke he fanauaga he tama, ko e tama tane, ti ui e laua e higoa ko Mutalau. Ne lahi e tama ti iloa e ia ko e matua fifine hana kua hau i Motu-te-fua. At ikolo ai ke liu ke he kaina he hana matua fifine.

KO MUTALAU MO MATUKU-HIFI.

72. Ko Tihamau, ko e iki a ia he Nuku-tu-taha; kua ta hana fale-lahi i Hapuga mo Faofao, ko e māga ia he Ulu-lauta he Mata-fonua he Lelego-atua. Ko e patu a ia he malē i Fana-kava-tala mo Tia-tele, ti hifo ke he fale maka ne ta he tau hui a Huanaki i Vaihoko; ko e Patu-iki mua ia he motu ko Niuē-fekai.

73. Ko Matuku-hifi, ko e hagai a ia a Tihamau; ko ia ne nofo ke pa e gutuhala ke he tau Toga, neke fofa e motu ha laua. Kua nofo a ia he maka tokoluga i Makatau-kakala, ko e Oneone-pata i Avatele. Ne taute e ia e tau mahina-alili ne fālo he hiapo, ke hoko ke he pouli, ti falanaki a ia ke he nofoa, ko e maka ne falanaki ai hana tua ke hagao atu ke he moana; kua pipi ai e tau mahina-alili ke he mata hana, ti hina, tuga e tagata ne ala hana tau mata, ti mohe-popo a ia, to hoko ke he aho.

74. Ko e vaha ia ne foli ai a Mutalau ke hau ke he hana motu, ka e leoleo ni e Matuku-hifi, kua uka ni a Mutalau ke hau, kua fa ala mau a Matuku-hifi. Ne toka e Mutalau e magaaho afaifi ne fa hau ai, ka e hau tuai ne fai he pale e lā, ko e fanoga ia a Matuku-hifi ke gahua ai, kua hiki e Mutalau e vaka hana i Tioafa, ka e totolo mai tatao e nofoaga a Matuku-hifi ko e ha e tagata ia.

75. Kua hoko e magaaho ne hau ai a Matuku-hifi ke nofo he nofoaga, ti fano ne fai ta mai e afaifi mo e vetevete ti tahake mo e pipi he hana mata, ti nofo he hana nofoa-maka. Ne kitia e Mutalau, ko e fakatai noa; ne leo atu a ia ato mohe-popo a Matuku-hifi, ti fua a ia he akau-toa mo e hake he puhala-tu, ati fakalau aki mo e ta ke he ulu a Matuku-hifi, kua motu pu ai, ti laua ai mo e nofoā-maka, kua motuhia atu mo e maka. Ko e mateaga ia a Matuku-hifi.

76. Ne hake a ia, ti feleveia mo Tihamau i Vaono, ko Māla-fati ia, ko e māga i Lakepa mo Liku. Ti fetoko ai a laua he iki, he huhu e Mutalau, ti vili ai e laua e tau mui-akau ke he maka. Kua nofo a Mutalau i Vai-gōha, ko e kaina a Huanaki.

77. Ko Lepo-ka-fatu, mo Lepo-ka-nifo, ko e fanau tāne haia a Matuku-hifi, ne ikiiki a laua he vaha ne mate ai e matua ha laua; kua lalahi e fanau, ti huhu ne fai ko hai e matua ha laua. Ti tala age e faoa, "Ko Matuku-hifi e matua ha mua; kua mate ni he keli e Mutalau, ha ne nofo i Ulu-lauta." Ti kolo tau e tau fanau mo e

she came, then she was caught by the net of Tulaga-momole who made her his wife.

79. The woman prayed that she might be allowed to go to her own country. She gave birth to a child who was an Albino. This is how the Albinos originated at Niuē, but their eyes are dazzled and are not good in the light of the sun, hence the eyes of the white Albinos that grew up in Niuē-fekai are mostly shut and blink quickly. ♣

THE REFLECTING WATER AT TUO.

80. Lelego-atua was left at Tuo, as a reflection (looking-glass) on a white stone. It was the custom of the Tupuas, of all parts of Niuē, to assemble there, at the spring to reflect their faces and bodies therein. The water fills the white stone; when it reflects darkly and not clearly, the sides are painted with charcoal and then it shines and reflects admirably; and there the people dressed their hair and blackened themselves (as in war). This place is at Ulu-lauta, near Mutalau, This is the song in reference thereto:—

1. Proceed, descend to Tuo
To look at thyself in the spring,
And there unloosen thy tresses,—
Thy tresses that are unfastened
Thy tresses that are unfastened.
2. The shell ornament of Poi-ulu,
That was stolen by Mala-kai,
Go then, right down to Tuo,
Down, to look at thyself in the spring,
And return again with a fair skin.
3. The angry and mischievous family
Have destroyed my preserved Tiale flowers,
Marked to gather to-morrow
Thou has taken the best,
And left nothing but twigs to gather.
4. Then go down the road at Vai-Kele,
Gather the fine Tiale there,
Only twigs of preserved Tiale
Are left to gather to-morrow,
For thou has taken the best.

FAKAKOKO.

81. Lua-tupua was a woman who lived at Ava-tele, probably she was the wife of Fakahoko, one of the family of five who came up from Motu—Fakahoko, Lua-tupua, Lua-fakakana, Lua-totolo, and Lua. Tagaloa-tatai, Tagaloa-fakaolo, Tagaloa-fafao, and Tagaloa-motumotu were the Tupuas who ruled at Ava-tele and who wished to destroy the sands (beach), which were lost in the ocean. When the clouds denoting a gale are seen, then follows the wind which blows and causes the

fakaako tau. Ti hake a laua mo e tamate a Mutalau. Ko e kamataaga ia he tau i Niue, ke hoko mai a Peni-amina, a Toimata mo Paulo ke ta mai e kupu a Jesu ke vete aki e tau ke toka, ke hoko mai he aho nai.

KO E TAU MAHELE.

78. Ko e fifine ne hake mai he fonua-galo i lalo, ko Popoefu hana higoa, ko e faoa a Momole ne mitiki a lautolu he nonofo he motu ha lautolu. Ka hoko e pouli-taba mo e pouli-ua he kau lapalapa e mahina-kau mo e vahega ke pula mui e mahina, ne fa hau ai ke he motu ke uta oho, ti liu hifo, ai nofo ke aho ; ti fa tapaki he tau tagata, ha ko e fifine moka a ia ne tapaki, ai mau he momole e tino. Ne tia e Tu-momole e kupega, ti alai e hala ne fa hifo ai a ia, kua hola, ti puto ai he kupega, kua moua tuai e Tulaga-momole e fifine, Ti hoana e ia.

79. Ne ole age e fifine ke toka a ia ke fano mo e (? ke he) motu hana ; kua fatu e fifine, ti fanau mai e tama ko e mahele ; ko e mena ia ne tupu ai e tau mahele i Niuē, ka e mata-hegihegi a tau mata, ai lata mo e maama e lā, ko e mena ia ne fa mohemohe ai e tau mata mo e kemokemo fakaave e tau fofoga he tau mahele hina ka tupu i Niuē-fekai.

KO E VAI-FAKAATA I TUO.

80. Ko Lelego-atua, kua toka ia i Tuo, ti tokai mo e fakaata he maka hina. Ne mahani ke tolo ki ai e tau tupua oti he tau fāhi i Niuē ; ti o atu ke he puna ke fakaata hifo hana mata mo e kitekite ai ke he hana tino oti. Ko e vai ne puke hake he maka-hina ; ka ata pouli mo e nakai maama e puna, ti vali aki e tau malala e tau fāhi ne tokai e vai, ti mua ni he kikila mo e ata mitaki ke he tino tagata ; ti taute e ulu mo e hamo ai a ia. Kua toka ia ke he Ulu-lauta i Mutalau. Ko e lologo nai ki ai :—

1 Haele ke hifo leva ki Tuo
Ke fakaata ke he puna.
Mo e vetevete ai ho lagi,
Ho lagi kua tafuke
Ho lagi kua tafuke.

2 Ko e monomono a Poi-ulu
Ne kaiha mai e Mala-kai,
Haele ke hifo leva ki Tuo.
Ke hifo ke fakaata ke he puna
Ti hake mai kua kili-mokamoka.

3 Fanau vale ti matahavala
Tau moumou haku goto fakatu
Fakatu ke tau he pogipogi
Kua tau mua tukua e koe
Tau pili tugi e tiale.

waves on the surface of the ocean. When the canoes are dragged down at Nuku-lafalafa, very often they are destroyed at the point Tapa, but some escape with difficulty. Those who see and are accustomed to Faka-hoko when he is angry, and stretches out the evil signs in his sky, exert themselves to flee to Ava-tele at once. If they despise the signs their canoes are seized, drawn away and destroyed. It is thus even unto this day.

82. Great is the abundance of fish off that point (Tapa). A certain chief named Foufou, composed a song when following the fish, to take them to a feast at Paluki, when Galiaga was annointed as king. The king was annointed by the chief named Mohe-lagi, at Tama-ha-leleka, Liku.

(For the song, see the original : it contains several words unknown to me.)

TAU-FITI-PA.

83. There was a woman named Tau-fiti-pa who was preparing arrowroot in the cave at Vai-huetu ; she was followed up by a company of people to take her arrowroot away. But Tau-fiti-pa prayed to her god, Maka-poe-lagi, to disclose to her a way of escape. The company had occupied the way into the chasm by which she came. Then Maka-poe-lagi split open the rock through which she escaped to the cliff-top inland, and then she fled, for she lived, and took with her her arrowroot. Folo-hoi and the others waited a long time, but Pae-lagi had taken the woman to Vai-huetu. This is an arrowroot scraping cave between Hiola and Tautu.

THE KINGS.

- 84.
1. Tihamau, was the first king.
 2. Puni-mata.
 3. Patua-valu.
 4. Foki-mata
 5. Galiaga
 6. Fakana-iki } These two kings were not annointed (accepted)
 7. Hetalaga } by the whole island.
 8. Pakieto

The kings were often killed, and kings of Niuē-fekai were not descendants of kings, but they were of the families of the conquerors in each generation, and often the island was without kings whilst they were fighting about it. The last king, Pakieto, was of Tamalagau, but then they turned to fighting to decide who should be king. The people

4 Ti o hifo he hala i Vali-kelo
 Tau atu he tiale lahi ia,
 Tau pili tugi e tiale
 Goto fakatu, ke tau he pogipogi
 Kua tau mua tukua e koe.

KO FAKAHOKO.

81. Ko Lua-tupua ko e fifine ne nofo i Avatele, liga ko e hoana a Fakahoko, ko e taha ia he faoa toko-lima ne o hake i Motu—ko Fakahoko, ko Lua-tupua, ko Lua-fakakana, ko Lua-totolo, ko Lua. Ko Tagaloa-tatai, ko Tagaloa-fakaolo, ko Tagaloa-fafao, ko Tagaloa-motumotu. Ko e ulu tupua kua pule i Avatele, ka loto ke mounou e oneone, ti galo oti ia ke he moana. Ka tu hake e hokohoko-lagi, ti fale ne fai e matagi, kua āgi mo e tafe lahi e kili moana. Ha ne toho hifo e tau vaka ke he Nuku-lafalafa ti fa mamate ai e tau folau he mata i Tapa, ka e haohao-fetamakina e falu. Ko lautolu ne mahani mo e kitia a Fakahoko kua vale mo e fakaooloo hake hana tau afofo-lagi, ti eke-taha ke fehola ki Avatele. Ka fakateaga, ti moua mo e toho mo e mounou ha lautolu a tau vaka. Ne pihia agaia ke hoko mai ke he aho nai.

82. Kua mua e mata ia he muhu ika. Ne uhu ai e taha patu ne higoa ia Foufou e lologo he tutuli ika ke o hake ke he toloaga i Paluki ke kōukou i a Galiaga mo Patu-iki. Ko e iki ia ne kōukou he patu i Tama-ha-leleka, Liku, ko Mohelagi :—

Tapa, mo e Nuku-lafalafa
 Kau falanaki ai,
 Vete i luga to vete i lalo,
 Lautu he aho ka hake mai,
 Na mata tiale o Avatele
 Moku fofola ke he iki e.
 Talu vete aki e foto e (?he) iki
 Ke mafola i Paluki, ke mafola.
 To muhu iloa, to muhu iloa
 Kua taha haku ola Pāla
 Ua aki haku ola kiega
 Mo tagi e lau ki Paluki e.

KO TAU-FITI-PA.

83. Ko e fifine ne higoa i a Tau-fiti-pa, ne tuhoi he ana i Vai-huetu; ne tutuli e kau ke fofo e tuhoi; ti liogi atu a Tau-fiti-pa ke he atua hana, ko Maka-poe-lagi, ke fakakite taha hala ke hao ai a ia. Kua alai he kau e hala he maihi ne hau ai a ia. Ti ihi e Maka-poe-lagi e maka, ti pu atu ke he feutu i uta, ti hola a Tau-fiti-pa, kua moui. Ti uta hana tau mena kai. Kua talali a Folo-hoi mo e hana faoa ati noa ka kua uta e Pae-lagi e fifine ki Vai-huetu. Ko e ana kaihoi ia ne toka he vaha loto i Hiola mo Tautu.

84.

KO E TAU PATU-IKI.

1. Tihamau, ko e iki fakamua a ia
2. Punimata
3. Patuavalu

of Mutalau hoped they would be able to set up a king for the whole island; whilst they were choosing one, they were preparing for war, against all the other divisions who were ready to fight about it, but found it difficult.

85. This was in 1846, but Paulo (the Samoan teacher) came in 1849. The island had been (previously) served by Peniamina and Toi-mata; the brethren at Mutalau, of Toi-mata, expelled him—sent him to sea in a canoe—because he often took the wives of the brethren. The island was nearly ruined through Toi-mata. A whale ship came to Vai-tafe and Toi-mata and his relatives boarded it, and Toi-mata went to Samoa in that ship, where was Peniamina, and the missionaries appointed these two to bring a mission-ship to Mutalau, to the village of Toi-mata, because these missionaries thought the Mutalau people would conquer, as they had often conquered in former times at Ava-tele, Alofi, Makefu, and Tama-hato-kula. Peniamina was a man of Makefu. They landed at Ulu-vehi, and Toi-mata swam ashore whilst Peniamina stayed in the boat; the brethren of Toi-mata came down and there was much simulated fighting (as was the custom on the return of the absent), after which there was a great crying.

86. The warriors and Toi-mata consulted with the object of making Peniamina a leader of Mutalau. These are their names:—

Kili-mafti	Lagi-moto	Lau-Mahina
Fulua	Kalipa-he-mata	Toga-iki
Vihe-kula	Aho-tau	Liga-toa
Lagi-likoliko	Makaea	Iki-mahina
Fakalaga-toa	Punua-togia	Mata-kai-toa
Fakapa-tau	Lau-ke-he-kula	Tau-fakaoti
Male-ono	Hekau	Iki-matagi
Hake-atu-motu	Toko-lagi	Palau
Kai-kava	Golo-toa	Mata-ihu
Kalala	Tangaloa-holo	Pala-kula
Tama-talule	Koukou-iki	Maka-toa
Huaga	Hunu-tau	He-gutu
Ulu-ke-he-tau	Pa-iku-tau	Ta-toa
Fati-kieto	Teitei-tau	Hami-tau
La-mouga	Iki-fitu	Tafaki
Foe-lagi	Toko-tau	Tu-he-hega
Fatua-tau	Fanoga-he-mana	Tau-fua
Toloa	Togia-to-fano	Fakala-iki
Tafeta	La-toa	Papalagi
Togia-toga	Katoga-aho	Togia-tau
Toho-toa		

4. Foki-mata
5. Galiaga
6. Fakana-iki } Nakai koukou e iki tokoua na he
7. Hetalaga } motu oti.
8. Pakieto

Kua fa keli ni e tau iki, ti nakai ko e iki a Niuē-fekai he ohi iki, ko e iki ni he faoa kua kautu he tau hau oti ia, ti lahi he toka noa e motu, ka e haga aki tau a lautolu. Kua fakahiku he Patuiki i Tamalagau ko Paki-eto, ko e haga aki tau e tau kantu a Niuē to kitea ko e kantu fe ke fakatu e Patu-iki. Kua amaamanaki a Mutalau ko e fakatu ne fai e ia e Patu-iki ma e motu oti. Ha ne fifili e Patuiki ka e ha ne gahua ke tau. Ko e tau kantu ne hagao ke hake ke tau ki a lautolu, ka e uka ni.

85. Ko e tau 1846 i a Oketopa ka e hoko mai a Paulo, 1849. Kua lekua e motu i a Peniamina mo Toimata; ne vega he tau matakainaga i Mutalau a Toimata ke folau ke mate, he fa fofo e tau hoana he tau matakainaga. Toe tote e kantu ti malona ni ki a lautolu i a Toi. Ne hau e vaka hoka-ika i Vai-tafe, ti tutuli e Toimata mo e matakainaga, ti fano ai a Toimata he toga ia. Kua hoko i Samoa ko Peniamina na ia, ti age he tau Fai-feau a Peniamina mo Toimata ke ta mai he vaka-lotu ki Mutalau, ke he māga a Toimata, ha kua fifili kantu e tau Fai-feau, he fa mahala he tau hauaga fakamua ia Avatele, i Alofi, i Makefu, i Tama-hato-kula. Ko e tagata Makefu a Peniamina, ka e ta mai e Toimata. Kua o mai i Ulu-vehi, ti kakau hake a Toimata ki uta, kua nofo a Peniamina he tulula. Kua o hifo e tau matakainaga a Toimata mo e lahi ai e tau mustau ha lautolu; kua mole, ti tagi tautau ai.

86. Ne pulega e tau toa mo Toimata ke tahake a Peniamina mo akoako a (? i) Mutalau. Ko e tau higoa a lautolu hanai :—

Kili-mafti	Lagi-moto	Lau-mahina
Kulua	Kalipa-he-mata	Toga-iki
Vihe-kula	Aho-tau	Liga-toa
Lagi-likoliko	Makaea	Iki-mahina
Fakalaga-toa	Punua-togia	Mata-kai-toa
Fakapa-tau	Lau-ke-he-kula	Tau-fakaoti
Male-ono	Hekau	Iki-matagi
Hake-atu-motu	Toko-lagi	Palau
Kai-kava	Golo-toa	Mata-ihu
Kalala	Tagaloa-holo	Pala-kula
Tama-talule	Koukou-iki	Maka-toa
Huaga	Hunu-tau	He-gutu
Ulu-ke-he-tau	Pa-iku-tau	Ta-toa
Fati-kieto	Teitei-tau	Hami-tau
La-mouga	Iki-fitu	Tafaki
Foe-lagi	Toko-tau	Tu-he-hega
Fatua-tau	Fanoga-he-mana	Tau-fua
Toioa	Togia-to-fano	Fakala-iki
Tafeta	La-toa	Papalagi
Togia-toga	Katoga-aho	Togia-tau
Toho-toa		

87 These were the rulers (chiefs) of Mutalau, sixty-one in number. So Peniamia was left, and Paulo came, and then they changed and wanted to make him king (?); the war parties of Niuē wanted to fight about it, but did not do so, and then peace prevailed in Niuē, and Jesus ruled.

88. Mr. Lawes came in 1861, and Niuē had peace down to 1876, when Niuē (again) begged for a king, and one was annointed 2nd March. Mataio was his name; he died July 14th, 1887. Then Fata-a-iki was set up 21st November, 1888, and he died 15th January, 1898. After that, Togia-pule-toaki was appointed 30th June, 1898. The British flag was hoisted 20th April, 1900, by Mr. Basil Thompson; Governor Ranfurly came in October, 1900, and Mr. Percy Smith. 11th September, 1901.

IT IS ENDED.

THE HISTORY OF NIUE-FEKAI.

WRITTEN BY MOHE-LAGI, OF ALOFI.

89. The history of the island was not in writing (formerly), but was retained in the minds of the wise and clear-headed.

The growth of man is from Ava-tele, and they spread over the island thus:—

(See the original where the names of the principal villages are recited, and the—what we may call—honorific sayings connected with them are given, but without the aid of the learned men of Niuē, I hesitate to translate them, connected as they are with the gods and other matters.)

LAUFOLI.

90. This is the story of a certain man named Laufoli, who dwelt here until (once) there came some Tongans. When they had landed, they asked, "What has been done to the Pandanus trees?" The people said, "Their tops have been cut off by Laufoli." He was a warrior, and a great chief in his generation. When they heard this, the Tongan chief commanded that Laufoli should go (back) with them; so they went down to the *raka-heketu* (said to be a double canoe), Laufoli took a weapon, wrapped up in *te-nū* leaves; and the canoe sailed and reached Tonga.

91. The Tongans sent Laufoli to cut down a banana; so he despatched one of the Tongans to fetch his weapon from the canoe; he

87. Ko e koutu Mutalau haia, ko e 61. Ne toka a Peniamina, ti hau a Paulo, ti hiki atu a lautolu ke fakatu e Patu-iki ia ma lautolu, ne kolo e tau kau a Niuē ke tamate, ka e nakai maeke. Ati tupu ai e mafola i Niuē mo e koutu ai i a Jesu.

88. Kua hoko mai a Misi Lao 1861. Kua mafola tuai a Niuē-fekai ke hoko he tau 1876. Ti ole Patu-iki a Niuē, ti fakauku ai e Patu-iki a Niuē, ti fakauku ai e Patu-iki ma lautolu i a Mati 2, ko Mataio hana higoa, ti matulei he 1887, Tulai 14. Ne fakatu a Fata-a-iki, Novema 21, 1888, ne matulei a ia Tesemo 15, 1896. Ti fakatu hake a Togia-pule-toaki, Juni 30, 1898. Kua fakatu ai e matini Peritania Aperila 20, 1900, ko Misi Tamisone, he hoko mai a Kavana Lanifale, Oketopa, 1900. Ne hau a Misi Mete, 11th Sepe-tema, 1901.

KUENAI!

KO E TALA KI NIUE-FEKAI.

KO E MENA TOHI E MOHE-LAGI.

Ko e tala ke he motu nai, ai tohi e tau tala, ka e taofi i loto he tau tagata iloilo mo e loto-matala.

89. Ko e tupuaga he tau tagata, ne tupu mai i Avatele; ti vevehe he tolo ke he motu nai: Hanai:—

1. AVATELE, he oneonepata, he mata-vai-hava, mo Lua-tupua.
2. HAKUPU-ATUA, ko e tuaga a Fiti-ki-lā, takina mai ke tu i luga.
3. LIKU, fakatafetau he tuanaki noa, mo Toga-liulu, he tuaga tafetau.
4. TAMALAGAU, male-loa, mo e fakaeteete, he pui mafua.
5. MUTALAU, ko e ululauta mo e lelego atua, takina mai ke tu i luga Huanaki.
6. TAMA-HATO-KULA, mahina tu mai, he tuaga Fiti-ki-lā.
7. UHO-MOTU, he tu vae ua mo kiato motuā.
8. MAKEFU, fale-kaho-atua mo fale-kilikili, takina mai he tuaga vetelagi.
9. PALUKI, ko e tuaga a viko-tau mo viko-tupua.
10. ALOFI, fakaleama mo e fakalokōga he topetope, he tauaga folau, mo e fakahaga ki Toga, he tuaga Lage-iki.

Ko e tau higoa haia he motu nai, ko Motu-tu-taha, mo e tau tala he motu, ko e tau higoa ia kua oti e tohi ai.

went down and searched but could not find it, but brought back a paddle. Then Laufoli went down and withdrew the weapon from the *te-fifi* leaves, and proceeded to cut down the banana. They had inserted in its centre a piece of iron* so he could not manage it. Then he tried with his left hand, and did *ahu*† it, and the iron was separated, and the Tongans turned pale (with astonishment).

92. Then the Tongans sent him to the *tapi vai*‡; so Laufoli went and jumped over it; the Tongans thought he would probably be killed therein.

93. The Tongans then sent him to a cave where dwelt the *Toloka-kai-tagata* (or *Toloka-the-cannibal*). Laufoli went there, but *Toloka* was not there, though his wife was. Laufoli asked, "Where has he gone?" The woman replied, "He has been gone a long time fishing." He said, "At what time will he come?" Said the woman, "When the rain falls, and the thunder peals, he will arrive with his back load of human flesh." He said, "The man stinks!" (*i.e.*, the place stinks of rotten flesh).

94. *Toloka-kai-tagata* (on his return) looked up and saw Laufoli sitting at his cave; he smiled (in glee) and stepped forward, Laufoli struck him on the feet and cut them off, then his hands. Then *Toloka* begged that his life might be spared, and he would not return to man-eating. Laufoli said, "Put out you tongue!" which *Toloka* did; Laufoli plucked it out and burnt it. Thus died *Toloka-kai-tagata*, and the Tongans lived in safety.

95. On the third night the Tongans appointed him to ascend a mountain whereon people dwelt; so Laufoli ascended the mountain. They rolled down many great stones, but he stood on one side and ascended. When the stones were small he straddled over them but ascended. He arrived (on top) and stretched out his weapon to the north side, the south side, to the east side, and the west side. Then the (remaining) people together begged to be spared; so Laufoli left them alive. He descended, and dwelt there (with the Tongans) till he was old, and married the daughter of the king. He had three children born, and then discarded his wife. The people said, "Exile him! kill him!" and so Laufoli returned to *Niuē*.

96. On his return to *Niuē* he dwelt at *Liku*. The people of the island assembled to gather firewood to burn. When the oven was

**Lapatoa*, iron; but very probably the iron-wood, or *toa* is intended.

†I do not know what *ahu* means in this connection.

‡*Tapi vai* is the 'summit of the water,' but clearly this is not the meaning here probably it means a chasm with hot water in it—a boiling spring.

KO LAU-FOLI.

90. Ko e tala hanai ke e taha tagata ia, ko Lau-foli e higoa. Ne nofo a ia, tali mai i Toga; ti o hake mai e tau Toga, ti pehe, "Ko e eke fefe e tau fa?" ti tala age e tagata, "Ko e tipi e Lau-foli!" Ko e toa foki a ia, ko e iki foki he hau ia. Ti, iloa e tala na, ti puaki mai e iki i Toga ke fina age a Lau-foli; ti hifo he vaka-heketolu. Taha e akau he hifo, fakavihi aki e lau-teffii; tuku he vaka, ti hoko hifo ki Toga.

91. Ti fekau he tau Toga ke ta e futi; ti fekau e Laufoli e Toga ke hifo ke ta mai e akau he vaka; ne o hifo ke kumi, ai kitia, ta mai ni e fohe. Ti hifo a Laufoli kua āki mai mo e mumulu e tau teffii; ti aki e ia ke ta aki e futi; kua fakauho aki e lapatoa ke he futi ia, ai lata. Liu aki e ia ke he lima hema, ti ahū aki e ia, ti motu pu ai e lapatoa, ti hinalua ai e tau Toga.

92. Ti fekau he tau Toga ke fano ke he tapi vai, ti fano a Lau-foli, hopo e tapi vai, mahala e tau Toga po ke mate ai a ia ki ai.

93. Ti fekau e tau Toga ke fano ke he ana ne nofo ai e Toloa-kai-tagata. Ti fano a Laufoli ki ai, ai nofo ai—ko e hoana ne nofo ai. Ne huhu a Lau-foli, "Kua fano ki fe?" Ti pehe e fifine, "Kua fano tuai, takafaga." Ti pehe age a ia, "Ka hau e magaaho fe?" Ti pehe mai e fifine, "To e uha, paku e lagi; hoko mai, tuku e kavega tagata." Ti pehe a ia "Ne namu e tagata ai."

94. Ti haga atu e Toloa-kai-tagata ko Lau-foli ne nofo mai he ana, ti malimali ai a ia mo e laka atu; ti ta e Laufoli e tau hui, ti mamutumutu e tau hui mo e tau lima. Ti ole e Toloa ke toka a ia ke moui, ai tuai liu kai tagata. Ti tala age a Lau-foli, "Fakatelo la e alelo." Ti fakatelo e alelo, ti hamu mai e Lau-foli, tugi he afi; ti mate ai e Toloa-kai-tagata, ti momou e tau Toga.

95. Po-tolu, ti kotofa ai he tau Toga ke hake ke he mouga ne nofo ai e tau tagata; ti hake a Laufoli ke he mouga. Ti taveli hifohifo e tau maka lalahi, ti fakatitafa ai a ia, ka e hake. Ti ka tote e maka ti fakamamaga, ka e hake. Kua hoko; ti uulu aki e ia e akau e fahi tokelau, ti uulu aki e ia e akau e fahi toga, mo e fahi uta mo e fahi lalo. Ti ole agataha e tau tagata ia ke toka a lautolu, ti toka a lautolu. Hifo ai, a nofo ai he motua, ti hoana ai a ia he tama he Patu-iki, ti fanau tolu e tama, ti togā he hoana a Lau-foli. Kua pehe e tagata, "Paea! fakamate ma paea!" ti hau a Lau-foli ki Niuē nei.

96. Ne hoko a ia ki Niuē, ti nofo ai a ia i Liku. Ti tolo e motu fai gāfi fakaka. Afu e umu, ti ai iloa he tau tagata ko e fakaafu e umu mo ha. Ti fakaafu e lautolu e umu, ti kotofa e ia e tau tagata toa ke o ke hoka e umu, ofa ono e akau ne ulu aki e umu, tokoua e toa, ko Vihe-kula mai Mutalau mo Kula-tea mai Hakupu. Ti hoka e laua e umu-ti, ti ai maeke. Ti oho atu ni a Lau-foli,

heaped up, the people did not know for what purpose it was. When the oven was lighted he chose the brave men to stir the oven; the poles were six fathoms long, used to level the oven; there were two warriors—Vihe-kula, of Mutalau, and Kula-tea, of Hakupu. So they (tried to) stir the *ti*-oven, but could not do it. Up jumped Laufoli with a pole and levelled (the stones of) the oven, and sprung on to it, right into the burning oven. Then some men of Toga who came with him gazed at him as he rose up from the (heap?). A red hot stone of the oven exploded and struck him, and it suddenly killed the man.

97. That is the story of the warrior Laufoli, and his wonderful end in the burning oven, where he died. He is the ancestral source from which sprung Mohe-lagi, who is a son (descendant) of the family of Laufoli.

98. When he came back to Niuē he gave to himself the following names :—

1. Togia-from-Toga. 2. Summit-of-water-from-Toga. 3. Toloa-from-Toga. 4. Mountain-from-Toga. 5. The heir-of-chiefs. 6. Tagaloa-of-the-chief.

99. These are the songs that Laufoli composed :—

1. How many strands shall the rope be twisted,
It shall be twisted with eight strands,
To humble the pride of the Tongans.
(Who) would sacrifice the life of a man,
Where will be the ending?
2. The banana stood with a bad (iron wood) core,
To sacrifice the life of the man,
Where will be the ending?
Where will be the ending?
3. (They) sent him to the brave ones,
And the children of Toga gathered to see,
They gathered,
They gathered, the children of Toga.
For a warrior indeed is this.
4. They sent him to the chasm,
And the Tongans gathered to see,
And the Tongans came to look,
For this is a warrior indeed.
5. They sent him next to the Toloa,
Shaded was the sky when he got there,
Whilst the children of Tonga assembled
Gathered were the Tongans.
For this is indeed a warrior.
6. They sent him to ascend the mountain,
Where they begged they might be spared
To live,
And assembled the children of Toga,
Gathered together are the Tongans,
For this is indeed a warrior.

eke mai e akau, ulu aki e ia e umu, ti hopo ni a ia ki ai, ki loto he umu kaka, ti mate ai a ia. Ti tanu ai he tau tagata e umu, ala malu e umu. Ati hahaga atu e tau tagata, ko e tagata Toga ne o mai mo ia ha ne fakaea mai he matahala; ti pa mai e maka kaka lafu he umu, fano lau ai he tagata ia, ti mate mogoia e tagata ia.

97. Ko e tala haia ke he toa ko Lau-fohi, he nava haia he fakabiku ke he umu kaka, ti mate ai a ia. Ti ko e mataohi haia ne tupu mai ai a Mohe-lagi, e tama haia ainei—ne tupu mai he magafaoa a Lau-fohi.

98. Ti hau ai a ia ki Niuē, ti ui ai e ia e tau higoa hanai :—

- | | | |
|--------------------|---------------------|---------------------|
| 1 Ko Togia-ma-toga | 2 Tapi-vai-mai-toga | 3 Tolca-mai-toga |
| 4 Mouga-mai-toga | 5 Hakeaga-iki | 6 Tagaloa-ke-he-iki |

Ko e tau tala haia ke he tau higoa a Lau-fohi he hau i Toga hana.

99. Ko e tau lologo hanei ne uhu e Lau-fohi :—

- 1 To lilo a toua ke la fihā,
To lilo a toua ke la ono
Ka fakatanoa hifo ki a Toga.
Fakalele moui tagata ia
Tuku la ki fe ka oti—ē
Tuku la ki fe ka oti—ē.
- 2 Futi tu he mena tokotoko-kelea.
Fakalele moui tagata ia,
Tuku la ki fe ka oti—ē
Tuku la ki fe ka oti—ē.
- 3 Fekouna ke fano ke he toa
To fakaputu mai tama Toga
To fakaputu.
To fakaputu mai tama Toga ni,
Ko e toa a enei.
- 4 Fekouna ke fano ke he maihi
Ti, fakaputu mai tama Toga.
Ti, fakaputu mai tama Toga ni,
Ko e toa a enei.
- 5 Fekouna ke fano ke he Toloa
Malumalu e lagi to hoko mai
Ti fakaputu mai tama Toga ni.
Ti fakaputu mai tama Toga ni
Ko e toa a enei.
- 6 Fekouna ke hake ke he mouga nei,
Kua ole mai ke toka a lautolu
Ke momou.
Ti fakaputu mai tama Tonga
Ti fakaputu mai tama Toga ni
Ko e toa a enei.

100. This is the history of the kings of old, which are now written about, but it was (formerly) retained by the wise and clear-headed people.

1. PUNI-MATA, the King of Niuē, who was anointed at Papatu, at Hakupu, and borne thence to Fatu-aua ; he died of old age, and was buried at Hopuo. For a long time, to the middle ages, but how many generations is not known, no other king was set up.

2. PATUA-VALU.—The people assembled to appoint another king for the island, and Tage-lagi was proposed. Then the island assembled to anoint him but Tage-lagi declined, and proposed Patua-valu ; he promised to guard him, for he was a warrior. Then Tuge-lagi anointed Patua-valu. He was bathed at Puato, by Tage-lagi, who then composed the following song :—

Let us uplift a stone and set it up,
Erect it within at Puato,
On which to anoint the King of Niuē,
Sing with spirit and gladness.
Sing with spirit and gladness.
Hoist up my flag,
Let it fly in the heavens,
Sing with spirit and gladness.
Sing with spirit and gladness.

Patua-valu was king, but was guarded by Tage-lagi. Patua-valu died first, of old age, and after him Tage-lagi. Then another was set up to replace the late king.

3. GALIAGA-A-IKI, the king who was killed. He was bathed by Mohe-lagi, at Paluki, when the latter composed the song following :—

The people have gathered at Paluki,
To bathe the king at the platform ;
Look not back to the Fale-una,
But downwards to the island platform,
Now gathered at Paluki.

4. FOKIMATA, the king, was anointed by Fakabe-manava at Paluki. He composed the following song :—

The *kamapiu* shrub has grown at Tafala-mahina,
Broken off (were its branches) by my sister,
And beaten on my body to scent it,
Sweet scented to go to Paluki,
*Iki tua loto auia.**

5. PAKIETO, this king did not reign a year, and then died.

* I cannot translate this.

100. Ko e tau tala hanei ke he tau Iki i tuai, ti tohi e tau tala ki ai, ka e taofi noa ni he tau tagata iloilo mo e loto-mātala. Hanei :—

1. Ko PUNI-MATA: E Patu-iki a Niuē, ne koukou a ia i Papatea i Hakupu, ti tauloto hake ki Fatu-aua, ti mate he motua, ti tuku ai a ia i Hopuo. Ti leva, ti hoko ke he vaha loto ia, te nakai iloa ko e fiha e hau he vaha loto ia to fakatu ai e taha.

2. PATUA-VALU. Ti tolo e motu ke pulega taha tagata ko Tage-lagi e higoa. Ti tolo e motu ke fakauku a Tage-lagi mo Patu-iki, ti hukui ni e Tage-lagi ke tuku i a Patua-valu mo Patu-iki. Ti koukou ai a ia i Puato; ti koukou ai e Tage-lagi, ti uhu ai e ia e lologo pehe :—

To nikiti e maka ke fakatu,
Fakatu aki loto Puato,
Koukou aki e Tui-Niuē.
Lologo mo fakahau leva ē,
Lologo mo fakahau leva ē.
To hake ho matini,
Tetele he lagi.
Lologo mo fakahau leva ē,
Lologo mo fakahau leva ē.

Ko Patua-valu e Patu-iki ka e leoleo e Tage-lagi. Ti mate faka mua a Patua-valu he motua, ka e mate fakamui a Tage-lagi. Ti fakatu ai e taha ke hukui aki e Patuiki.

3. Ko GALIAGA e Patuiki ne mate he keli. Ti koukou ai e Mohe-lagi e Patu-iki la i Paluki; ti uhu ai e ia e lologo, pehe :—

Motu kua tolō ki Palūki,
Ke koukou e Iki ke he tafua,
Hagatua hake ki Fale-una,
Ka e haggao hifo ke he tafua motu,
Kua tolo ki Paluki.

4. Ko FOKIMATA e Patu-iki, ti koukou ai e Fakahe-manava i Palūki ti uhu ai e ia e lologa pehe.

Kamapiu ne tu ki Tafala-mahina,
Fati mai he haku mahakitaga,
Haha aki taku tino ke manogi,
Ke manogi ke hake ki Paluki,
Iki tua loto auia.

5. Ko PAKIETO, ko e taha Patu-iki ia, ai fai tau a ia, ti mate ni. Ko e tala hana ke he tau Patu-iki tuai he vaha pouli, ka ko e tau Patu-iki he vaha liogi hanai; kua kumi ni e motu ke he tagata kua lata mo e mahani mitaki, ke lata ai. Hanai :—

6. Ko TUI-TOGA e Patuiki fakamua. Ko Mati 2, 1875, ko e aho ia ne fakauku ai. Ti, mate ai ia Juni 13, 1887. Ko e lologo i uhu ai kia Tui-toga, pehe :—

Motu tolo he tauaga matini,
Motu kua kumi ke he Iki,
Motu e, kua kumi ke he Iki,

This is the history of the kings of old and heathen times ; but the following are the kings since Christianity. The island searched out a man whose nature was suitable to the office. Thus :—

6. TUI-TOGA (or Mataio) was the first king ; he was annointed 2nd March, 1875, and died 13th June, 1887. This was the song composed for Tui-toga.

Assembled are the people at the hanging flag,
 Seeking are the people for a king ;
 The island is seeking for a lord,
 Seek for a king (like) Patua-valu,
 Who fell full ripe in years,
 Seeking are the people for a king,
 Let it be the weapon-eating lord there,
 To watch for the dreaded companies,
 Seeking are the people for a king,

7 FATA-A-IKI was the next king, who was annointed 21st November, 1788, and died 15th January, 1896.

8. Togia was the next king, and he was annointed 13th June, 1898, and was in office when the Resident came to Niuē, 11th September, 1901.

By me Mohe-lagi, of Paluki.

Then follows (101) a different version of Laufoli's song, in which s mentioned the *tapi-vai-afi*, summit of burning water.

Kumi ke he Iki a Patua-valu
 Ko e Iki ia ne veli momoho,
 Motu kua kumi ke he Iki,
 Ka e toko ke he Iki-kai-akau na,
 E lika to kau matakutaku,
 Motu kua kumi ke he Iki.
 Ka e toka ko he Iki-kai-akau na,
 E lika to kau matakutaku,
 Motu kua kumi ke he Iki.

7. Ko FATA-A-IKI e Patu-iki; ne fakauku ai a ia Novema 21, 1893
 Ti mate ai a ia Tisemo 15, 1896.

8. Ko TOGIA, e Patu-iki; ne fakauku ai a ia Juni 13, 1898, ne
 moua he Kavana ko e Kautu Peritania, ne hoko mai a ia ke he motu
 nai, he aho 11th Sepetema, 1901.

Ko au ko Mohelagi i Patuiki.

KO E TAHA LOLOGO KI A LAUFOLI, HA MENA KEHEKEHE, MAI HAKUPU.

To filia toua aki ke la fiha,
 To filia toua aki ke la ono,
 La ono ke filia ki a hai,
 La ono ke filia ki a au.
 Hoku aga moui ka pelukia
 Fakalele moui tagata ia
 Tuku la ki fe ka oti ē

Fekauina ke hake ke he mouga
 Kua ole e mouga e fahia
 'Toe taha la ka kapaea,
 Ole mai he hana fia moui
 (Repeat chorus)

Fekauina ke hifo ke he Toloa,
 Malumalu he lagi to hifo ai
 (Repeat chorus)
 Tapi vai afi kau hopo kia.
 (Repeat chorus).



THE WHENCE OF THE MAORI.

BY LIEUT.-COL. GUDGEON, C.M.G.

PART III.

NUKUTERE.

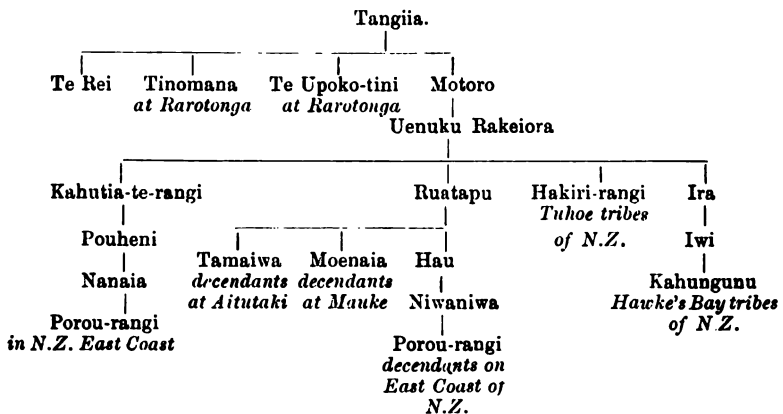
IT must I think be conceded that this was one of the first canoes to bring a band of emigrants to these shores ; but I do not desire it to be inferred that it was among the first to visit New Zealand, because it is clear that there are many others that might properly be given priority. There is, however, this in favour of Nukutere that there is a fair amount of traditional evidence, as to the ancestors of those Maori people who came therein. On the other hand most of the canoes, the names of which have been preserved by tradition, appear to have been mere visitors who passed on and left no member of their crew here, to hand down the memory of their name or fame.

Tao-tu-rangi is alleged to have been the chief of Nukutere, and from him and his wife, Rangi-haka, are descended the ancient tribe once known as Te Wakanui and afterwards called Te Pane-nehu (the buried head), who are now represented by the Whakatohea of Opotiki. By the line of Tu-tamure it is now twenty seven generations since this canoe landed at Te Ko-tukutuku, near Opape, in the Bay of Plenty, and brought with it the god Tama-i-waho who took possession of the sacred place then known as Te Kapurangi, and who has ever since been the tribal deity of the Whakatohea. Rawiri-Tuahine, the most learned man of the tribe in question, is of opinion that the following persons came in Nukutere : Nga-toro-haka, Nga-tora-rere, Nga-toro-puehu, Nga-toro-mango, Nga-toro-taita, Te Piki-o-te-rangi, Te Tao, and Te Matata, and he makes Tao-tu-rangi a son of Nga-toro-haka. If this be the case, then on this line there would be only twenty-three generations from the date of their arrival in the Bay of Plenty. The Ngati-Porou are also interested in this canoe, for it is admitted by all that the ancestor Whironui came therein, and that

he was already settled at the East Cape, when Kahutia-te-rangi made his memorable journey to Aotea-roa on the back of his ancestral *taniwha* Paikea, and ever after took the name of that benevolent monster in commemoration of the event. Paikea married a daughter of Whironui, Hotu-rangi by name, and became the ancestor of all the tribes of the East Coast.

It seems probable that this migration was from one of the Cook Islands, probably Mangaia, inasmuch as it is related that when Paikea first met Hutu-rangi he went with her to the plantations where her father and his people were planting the *kumara*; and there finding that Whironui was not conducting the very sacred ceremony in proper form, he took the matter out of his hands and himself finished the invocations, by which alone a good crop could be ensured. This circumstance—it is said—disclosed the identity of Paikea, who was at once recognised as the elder branch of the family of which Whironui was a junior member. Now if this be the case then Whironui was a Cook Islander, for it is clear that all of the tribes on the East Coast of the north island of New Zealand, are descended from Rarotongan ancestors. It would seem that the great *ariki* Tutapu of Tahiti, conceived a dislike to his brother Tangiia, and the latter to escape death fled to the small island of Mauke, where he co-habited with Moetuma who gave birth, to a son named Mоторо, and this man finally took up his abode on the island of Rarotonga, where he become the ancestor of a very numerous people.

The following is the genealogy:—



From Porourangi and his brother (Tahu-potiki) have sprung all the tribes of the East Coast and the Middle Island. And from Ira have descended the Ngati-Ira and Whanau-a-Apanui of the Bay o Plenty, and last but by no means least, from Kahungunu come all the tribes from Mahia Peninsular to the Wairarapa.

The Pane-nehu can hardly be said to exist at the present day, for both the Whakatohea and the Ngai-Tai have taken a leading part in the destruction of that people, who in the days of Tu-tamure, only sixteen generations ago, were strong enough to make Kahungunu sue for peace. The only Pane-nehu now living are to be found among the two tribes above mentioned. Te Awanui, chief of the former counts twenty-six generations from Tao-tu-rangi and about twenty from Muriwai, who came in Mata-atua. We may therefore safely assume that Nukutere came here at least one hundred years before the Arawa migration.

HOROUTA.

It is probable that this canoe arrived in New Zealand about the same period as Nuku-tere; at any rate it was one of the early Polynesian visitors to this country. Concerning this migration the traditions are singularly clear and reliable, for we must remember that six hundred and fifty years have passed since the great navigator Paoa brought his frail bark to these shores.

Paoa has, of course, being deified by his descendants, and all sorts of impossible and absurd actions have been ascribed to him. It is said that Horouta first made the land in the Bay of Plenty, where she grounded on a shoal called "Tukirae-o-kirikiri." One half of the crew left the stranded vessel at that place, and proceeded overland to Tauranga-nui-a-Rua (Poverty Bay), under the command of Paoa, Ira. Koneke, Te Paki, Hakutore, Awapaka, Tane-herapi,* Tangi-torona, Mahu, and Tararoti. These men went, it is said, in order to obtain timber with which to mend their canoe, while the other half under the chiefs Hiki-tapua and Makawa remained on board, and not only succeeded in getting their canoe off the reef, but also sailed into Poverty Bay where they picked up the remainder of the crew.

There are many strange circumstances connected with this migration that require explanation, and foremost among them is this: that though the names of at least fifty men and women who came in this canoe are known, yet only three members of the crew are recognised as having descendants in New Zealand at the present day, viz., two children of Paoa named respectively, Hine-akua and Pairangi and the Tuhoe ancestor Hakiri-rangi whom, I have already mentioned.

For this and other reasons it may be assumed that Horouta returned to Hawaiki; indeed the explanation will probably be found in one of the traditions of Upolu in the Navigator Island. In Turner's "Samoa" we learn that a man named Pava—practically the same

* Rakuraku, of the Ura-wera tribe, informed me that Tane-herapi was the son of Mотор, mentioned above; the son of Tangiia of Raro-tonga. Rakuraku was a competent authority on such matters.—[EDITOR.]

name as Paoa—once resided at Upolu, and left that place in consequence of a quarrel with the god, Tangaroa. The method whereby he succeeded in leaving that island has the merit of novelty, for we are told that after invoking the aid of his gods, he took a leaf of a Taro (*caladium*) and sailed thence to Fiji. This feat will probably be regarded with respectful astonishment, or it may be that it will be even doubted by his half-educated descendants of the present day, who are no longer assisted or even protected by the gods of the Maori pantheon; but after all it is no more wonderful than some of his subsequent performances in New Zealand, where-by a simple effort of nature he formed the three rivers, Wai-Paoa, Wai-apu, and Motu. Mr. Turner relates that after an absence of many years, Paoa—very much to the astonishment of his friends—returned to Upolu, bringing with him a son of the King of Fiji, and here he passes out of Maori history.

MATA-WHAORUA.

From two to three generations after the arrival of Horouta, there came the famous sea rover Kupe, who is generally credited with the kudos due to the discoverer of these islands. In my opinion, he is not entitled to any such credit, for it is beyond all question that the Aratauhaiti and other vessels, came here long before Kupe. The only thing to be said in favour of this popular tradition is, that he was probably the first man from his own group to visit New Zealand; and as there is reason to believe that Kupe came from Raiatea, it was probably the tradition of his voyage that caused Turi to leave that island in Aotea, and the Arawa to leave Tahiti and follow in his wake.

It does not appear that Kupe's voyage had anything to do with the desire to colonise. It was rather one of adventure, undertaken it is said, in order to recover his wife, Kura-marotini, who had been carried off by his own brother, Hotu-rapa. Whatever the motive of the voyage may have been, it is certain that the adventurous rover left some of his children behind him, in order to colonise the North Island, and from one of his daughters have descended the Mua-upoko tribe.

TE MAMARI.

This is one of the many ancestral canoes of the Nga-Puhi, and was commanded by the chief Nuku-tawhiti who came here in search of a previous migration that had sailed under the command of Tuputupu-whenua. Such is the tradition as to this canoe, and but for the tradition, we would have been justified in supposing that Tupu was an autochthone, for the name signifies "sprung from the soil." Nuku-tawhiti met Kupe near the North Cape and there learned from him that the people whom he sought were at Hokianga; from this it would appear that the migration of Tupu had preceded Kupe, but in any case the

usual fact appears that they not only knew where they intended to settle, but also that Nuku-tawhiti knew where to look for those whom he sought. In the legendary history of almost every migration we find evidence of exact knowledge, showing that the emigrants left nothing to chance, since they acted in all cases like men who possessed reliable information. Even Mori-ori tradition shows that the Chatham group was known and occupied generations before Mihiti left the shores of New Zealand.

TE MAHUU.

This was the canoe of the Roroa tribe of Nga-Puhi, but I have not been able to ascertain where it landed, or indeed anything connected with this migration; the fact is that Nga-Puhi have so long been the subject of Christian experiments that they have lost all knowledge of their own history. It is possible that the crew of this canoe were the people whom Nuku-tawhiti sought; but if so the genealogy of those who came in Mahuhu is somewhat short, for from the chief Whakatau to middle-aged men now living there are but eighteen generations. A very singular tale is told of two men, namely Korako-uri and Korako-tea, who were the fourth in descent from Whakatau. These men were, it is said, veritable Siamese twins, connected below the shoulders, but in all other respects well-formed men. It may perhaps be thought that this connection would have prevented independent action on the part of either, and have debarred them from taking part in battle; but such was not the case, for tradition describes them as very valliant men and skilful with their weapons. At last, however, one of the brothers was wounded and died, and the natural decay of his body killed the remaining twin. Korako-uri had a son, Ngangana, whose grandson Murua was also a wizard of the very first order, as was but natural in a descendant of Korako-uri; he, it is said, possessed unusual powers of locomotion, and like the great *tohunga*, Papahurhia could fly through space at will.*

KURAHAUPO.

Whether this canoe was or was not one of that fleet known as the Arawa migration, is, as I have said, a vexed question; there can, however, be no doubt that the same craft had previously visited New Zealand. The Aupouri tribe, who at one time occupied the north end of this island, claim that their ancestor Pou came in Kura-haupo, and that the canoe in question landed its living freight in Tom Bowlines

* Mahuhu, is essentially the canoe of the Ngati-Whatua tribe of Kaipara, but formerly of the North Cape. When I first knew this tribe, forty-three years ago, their old men knew a very great deal about Mahuhu, and their claim to descend from its crew is as well established as that of any other Maoris of N.Z.—[EDROO.]

Bay; from which place the vessel was sent back to bring the remainder of the tribe, many of whom had been left behind at Hawaiki on the occasion of the first voyage by reason of the fact, that the tribe was too numerous to find accommodation in the canoe in one trip.

Whether Kurahaupo was damaged when about to start on her second cruise—as stated by the Taranaki tribe—is doubtful,* but the people of the Bay of Plenty have a legend to the effect, that when Kura-haupo had been damaged and left behind, she was repaired and refitted by a section of the Ngariki tribe, under their chief Te Hoka-a-te-rangi, and was re-named Te Rangi-matoru. The god, Tu-kai-te-uru, is said to have been the directing deity of the craft. As to who was really the chief of this canoe there is some doubt, for of those whose ancestors came in Rangi-matoru, some claim that Te Rangi-hokaia was the chief, others that Te Tangi-whakaea held that position. Whosoever may have been the chief matters very little, the interesting fact is that the tribe was Ngariki, for we are thereby enabled to fix with tolerable certainty the place from which they set out, namely, one of the islands of the Cook Group. In the Island of Mangaia there is still the remnant of a very ancient tribe, who are, and have been known as Ngariki or Ngati-Mourea, who are descended from Avatea (daylight) and his wife Vari (mud) through their son, Papa-aunaku, who landed in Mangaia from the canoe Maukoro some one hundred and forty generations ago. For my own part I do not believe that Kura-haupo and Rangi-matoru are one and the same canoe, for the Ngati-Kuia and other tribes of the West Coast of the Middle Island assert not only that their ancestors came in Kura-haupo, but also that the canoe was lost at the entrance to the Mawhera (Grey) River, and the Taranaki, Ngati-Apa, and Ngati-Kuia who came in that craft certainly know nothing of Rangi-matoru.

TU-NUI-A-RANGI.

This vessel is said to have been the property of the ancient tribe of Ngai-Tahuhu, who at one time owned all the land from the Auckland Peninsula, to a point about fifty miles north of Whangarei. These people have long been extinct as a tribe, but we have signs of their presence in many of the old names; for instance, Otahuhu, which signifies the place of Tahuhu, was named after the founder of the tribe. As I have said, this tribe has long been wiped out of existence, but there are still a few men of almost pure Ngai-Tahuhu descent, namely, the grandchildren of Moetarau, and even the Ngati-Ruangaia,

*The Nga Rauru account confirms the Taranaki account of the partial wreck of this canoe at Rangi-tahua (Sunday) Island. The account is circumstantiated, and from many things has strong probability in its favour.—[EDITOR.]

of Whangarei, who of all men were the chief factors in the destruction of this ancient tribe, can claim descent from *Tahuhu-nui-a-rangi*. It is from one of this tribe, the old chief *Taurau-Kukupu*, that I am indebted for this fragment of Maori history, which differs in many important respects from that of any other migration of the Maori people; inasmuch that the narrative would seem to refer to a very remote period, before the existence of *Aotea* (New Zealand) had become generally known to the Polynesians.

The tradition is to the effect, that while the *Ngati-Awa* and *Ngai-Tahuhu* yet lived on one of the small islands of the Pacific, the name of which has been forgotten, they noticed that the *Kuaka* (curlews) migrated every year in a southerly direction, and that they invariably flew towards and returned from the same point. From these observations the learned men of the two tribes deduced the theory that there was land in the direction of the curlews' flight. To settle this question, two canoes were built and fitted out; one for the *Ngati-Awa*, the other for *Ngai-Tahuhu*. The name of the first canoe was not known to my informant, but the second was called *Tu-nui-a-rangi*. Now at this particular period there were two chiefs of the *Ngai-Tahuhu* (brothers), each of whom aspired to lead the migration to the shores of the unknown land, and each of whom earnestly desired his brother to remain at home, and take charge of the women, children, and old people, for whom there was no room in the canoe. After much wrangling the elder brother, whose name was *Te Kokako*, consented to remain behind; but when the canoes were about to sail he repented him of his bargain, and hid himself under the grating in the bow of the canoe. Here he lay concealed, and afraid to show himself, even when far out at sea; but the calls of nature at length betrayed his presence to those who, like himself, occupied the bow, and these men, angry at the deceit practised upon them, and at the desertion of the women and children by the man whose duty it was to stand by them even in the gates of death, proposed to throw *Te Kokako* overboard, and would have done so had they not been prevented by the younger brother, who occupied the place of honour in the stern of the canoe. In this way was *Te Kokako* saved from a watery grave; but such is the nature of Polynesian man that he was not grateful, and bore constantly in mind the fact that the men in the bow of the canoe had proposed to destroy him. On this point, however, he said nothing, for in such a case he recognised that he was one against many and therefore silence was golden, but none the less he quietly bided his time.

The first land made was *Motu-kokako*, an island off the Bay of Islands coast, and so called because *Te Kokako* was the first to land thereon and give it his name. From this point they sailed south

to Ngunguru, where the water supply of the canoe ran out, and the people suffered greatly from thirst. This was the opportunity sought for by the recreant chief, who craftily persuaded the tribe that the surf ran too high to permit them to beach their canoe with safety ; but as a supply of water was urgently required, he volunteered for himself and the men of the bow, to swim on shore with the empty vessels and bring off a supply. This offer was readily accepted, and the swimmers succeeded in reaching the shore, but they could find no water fit to drink, and were about to return with that doleful intelligence, when Te Kokako, having first bewitched his spear, thrust it deep into the sand, and as he withdrew it a spring of water gushed out, at which his thirsty followers drank deeply, and almost immediately after fell and died. Then Te Kokako, having accomplished his purpose, and avenged the insults received from the men of the bow, returned to the canoe, and hiding his own share in the tragedy, persuaded his brother to leave the poisonous waters of Ngunguru, and move further down the coast. This advice was followed, and the migration sailed south to Whangarei where they settled, and were known as the Ngai-Tahuhu, until they were wiped off the roll of tribes by the Nga-Puhi, descendants of that Rahiri, whose father Puhi came thither in the canoe Mata-atua.

The foregoing are the canoes by means of which the ancestors of the Maori people succeeded in colonising the islands of New Zealand ; but in making this statement I do not wish it to be inferred that there were not others engaged in the same work, for tradition has in fact preserved the names of many canoes which I have not yet mentioned ; some of which would seem to have come hither out of mere curiosity, and if they did rest for a while on the shores of Aotea, it was simply for the purpose of re-fitting the vessels in which they intended to make the return voyage to their homes in the Pacific. Other canoes are known to have contributed to the colonising of these great islands of the sea of Kiwa, by leaving one or more of their crew behind them ; and in this class, I think, we may include the

RANGI-MATORU.

Tradition relates that this canoe entered the Bay of Obiwa, under the direction of the chiefs Hape and Te Rangi-whakaea, and the last-named is supposed to have remained in this country with a small tribe, who were a section of the ancient tribe of Ngariki, but of which Ngariki is not now known ; for there were several tribes of that name now almost, if not quite, extinct. The god of this clan was, it is said, Tu-kai-te-uru, who singularly enough was also the god of the Ngati-Maru of Hauraki, who are of the Tainui migration, and could not have been connected with Ngariki.

Of old there were Ngariki in the valley of the Waipaoa river (Poverty Bay), and also in the Piako and Lower Waikato; but in neither case can they be said to exist as a tribe at the present day. The Ngariki, of Mangatu, on the Waipaoa river, claim descent from Ariki-nui, who flourished some twenty-four generations back, but they know nothing of Te Rangi-whakaea, nor have I been able to trace a single descendant of this man, who, I am of opinion, was the ancestor of the Ngariki who are said to have perished miserably in the snow of the Rangipo desert, during the very early days of the occupation of New Zealand by the Maoris. My reason for coming to this conclusion is that the last-named Ngariki were from Whiro-te-tupua, who is known to be an ancestor of the people of Mangaia,* which is also the ancient home of the Ngariki tribe, and where they might still be living, had they not been possessed of such inordinate ambition, that life did not appear worth living to them unless they were the masters and directors of that life. Not only did they decline to allow others to manage the affairs of Ngariki, but also to manage their own, and in pursuance of this idea they died.

PUKA TE WAINUI.

According to the Arawa tradition this was the canoe in which Rua-aio crossed the great sea of Kiwa, and took possession of Maketu in the Bay of Plenty; for it is generally admitted that Rua-aio was found in occupation of that place when the Arawa crossed the bar of the Kai-tuna river. The tradition is to the effect that the two migrations lived peaceably side by side until a quarrel arose over a woman, between Tama-te-kapua and Rua-aio. In the struggle that ensued Rua-aio was worsted and went inland, but to what place is not known, for it is supposed that he has no living descendants.

Concerning this canoe there is a certain amount of doubt, for it is also said that Rua-aio followed Tama-te-kapua from Hawaiki in order to recover his wife, who had been carried off by that man, and that he accomplished this journey alone and unaided, except by the power of his *karokia* (incantations); or to use the correct expression, "his canoe was the tip of his tongue."

TAUIRA.

This canoe landed at Whanga-paraoa, in the Bay of Plenty, about three generations before the arrival of the Arawa migration. The chiefs of the canoe were Motatau-mai-tawhiti, Tauira, Rakiroa, and Maru-papa-nui; the last-named of these was one of the ancestors

* He is also an ancestor of Maoris, Tahitians, Hawaiians, Aitutakians, and others.—[EDITOR.]

of the Pane-nehu tribe of Opape, near Opotiki, and the first-named was the ancestor of the tribe known as the Whanau-a-Apanui, and the man who had the honour to bring with him the famous heirloom, called Te Whatu-kura-a-Tangaroa, concerning which I have written in my chapter on Maori superstition.* It seems probable also that the Taurira, here mentioned, may have been the ancestor of the tribe of that name that once occupied the Wairoa, near Hawke's Bay, and who may yet be found there in great numbers but under the name of Kahungunu.

TU-TE-PEWA-WHARANGI.

In this vessel it is said that Paikea, the great ancestor of the Ngati-Porou, came to New Zealand. I give the tradition for what it may be worth, but I cannot admit that it is true. It is of course possible that a man of that name may have come to these islands in a canoe of that name, but most certainly the Ngati-Porou Paikea did not. From the information I have been able to collect on this subject, I am of opinion that the true Paikea was a descendant of Toi-kai-rakau, and as such was born in New Zealand; moreover as I shall presently show, the Ngati-Porou do not admit that their ancestor came in any canoe whatsoever, but that he was the Kahutia-te-Rangi who came to New Zealand by the aid of the *Tanicha* Paikea. I do not agree with them in this idea, for I am inclined to think that Kahutia and Paikea were two different men.

PANGATORU.

Rakei-wananga-ora was the chief of this canoe, but the crew are said to have remained here for a very short time and then sailed away into the unknown.

TE AKIKI-A-TE-TAU.

Tamatea-kai-ariki was the chief of these people, but beyond the mere name nothing is known of them.

HAERE.

The chiefs of this canoe were Tu-ngutu-tangata and Tungu-tungu. None of the crew of this vessel remained in the country.

ARAIURU.

Of this vessel nothing is known except that Tata-i-tu was the chief.

REREANANI.†

Supposed to have landed at Whangarā, and that Rongomai-tuahū and Pouheni were the chiefs. Clearly this tradition is not trust-

* See also this journal vol. ii, p 234, vol iii., p 201. † Query Rere-anini.—[Ed.]

worthy, inasmuch as the two men mentioned were the children of Paikea who, as I have already said, was himself born in New Zealand.

TE RUAKARAMEA..

The Rarawa tribe of Mangonui claim this as one of their canoes, and state that it landed at or near Mangonui, and that the chiefs were Te Uriparaoa and Te Papawi.

TE WAIPAPA.

Another of the canoes of the Rarawa that landed at Taipa near Mangonui, and brought the chiefs Kaiwhetu and Te Wairere.

MOTUMOTU-AHI.

Claimed as a canoe by the Nga-Rauru in which Pua-tautahi was the chief. This is a very doubtful canoe.

OTU-RERE-AO.

This vessel brought the chief Taikehu to Ohiwa, where it is said he found Tairongo and the Hapu-oneone tribe already in possession.

HIRA-UTA.

This was the canoe of the great Kiwa who landed at Turanga, and his descendants inter-marrying with those of Paoa, produced all the tribes of Poverty Bay.

(To be continued)



NOTES AND QUERIES.

[161] The Place of Departed Spirits.

In notes 149 and 155 reference was made to the place that spirits were supposed to take their final departure from, according to the belief of the Hawaiians, Maoris and Morioris. We have received a copy of the Christmas number of the "Western Pacific Herald," published by Alport Barker, Victoria Parade, Suva, Fiji, a paper admirably printed and abundantly illustrated, and which is full of interesting traditions of the Fijians, from beginning to end. Amongst them we find the following which bears on the subject of this note, and shows the Fijian belief to be identical with so many branches of the Polynesians: "The natives on Vanua Levu, the second largest island of the Fiji Group, have a legend that the departed spirits go to the west end of the island. They say that when a Fijian dies, his spirit enters a rock situated on the road from Savusavu Bay to Labasa, and then travels seventy or eighty miles down to the end of the island. The spirit then throws reed spears at a *balawa* tree (screw pine). It is supposed that, as soon as they hit the tree, they can go to rest."—Ed.

[162] Tree felling with the Stone Axe.

In rambling over the islets in Waikare-iti lake, I came across a *totara* tree which some one has in past times commenced to fell with stone axes and gave up the task after cutting in about six inches. The *tuaimu* or kerf is about two and a half feet in depth and bears no traces of fire having been used. The process has been to make two horizontal cuts, at the top and bottom of the kerf, and then to chip out the block of timber between the two cuts by means of a stone adze, used sideways. The marks of the implements used are plainly seen in the heart wood in the centre of the kerf, but at the edges the sap wood has encroached in an endeavour to heal the wounded trunk. The upper edge of the kerf, however, still bears traces of the *toki*. The whole is a very interesting illustration of tree-felling as practised by the neolithic Maori.—ELDON BEST.

[We may add to Mr. Best's note, that the part of the kerf between the top and bottom cuts was, in some tribes cut out by the heavy axes called *poki*, which, unlike the ordinary *toki*, were fastened on to the handle in a line continuous with the handle, and not at right angles as with the common *toki*. The *poki*, indeed, was used as a huge chisel, but without the use of a hammer.—Ed.]

TRANSACTIONS AND PROCEEDINGS

POLYNESIAN SOCIETY.

A MEETING of the Council was held at New Plymouth on the 29th June, 1903.

Correspondence was read and accounts passed for payment. The following new members were elected:—

- 351 Dr. W. H. Goldie, Symonds Street, Auckland.
- 352 The Rev. Father Cognet, S.M., as Corresponding Member.

It was agreed to exchange publications with the American Oriental Society, New Haven, Conn., U.S. America.

The following list of exchanges, &c., was read, as received since the last meeting of the Council:—

- 1459-1462 *Revue de L'Ecole, D'Anthropologie de Paris.* February to May, 1903
- 1463 *Journal Anthropological Institute,* July-Dec., 1902
- 1464-5 *Memorias de la Real Academia de Ciencias y Artes.* Vol. iv., 31, 32
- 1466-1469 *Journal Royal Geographical Society,* Feb. to May, 1903
- 1470 *The Native Languages of California.* Roland B. Dixon and Alfred L. Kroeber. From the authors.
- 1471 *Maidu Myths.* Roland B. Dixon. From the author.
- 1472 *The Arapaho.* Bulletin of the American Museum, Natural History, vol. xviii, part 1
- 1473 *Antiquarisk Tidsskrift for Sverrige.* Vol. xvii., 1-2
- 1474 *Records Australian Museum.* Vol. i., No. 1
- 1475 *Proceedings of the Canadian Institute.* Vol. ii., part 5
- 1476-7 *The American Antiquarian.* Vol. xxiv., 5-6
- 1478-1480 *Berichte, Land- und Forstwirtschaft in Deutsch Ostafrika,* Heft 3-4-5
- 1481 *Archivio per L'Anthropologia, Societa Italiana D'Anthropologia,* vol. xxxii., 3, 1902
- 1482-3 *Na Mata.* February-April, 1903
- 1484-5 *Science of Man.* March-April, 1903
- 1486-8 *Journal Royal Colonial Institute.* March-April-May, 1903
- 1489-90 *Te Pipiharaurou.* March and April, 1903
- 1491-3 *Journal Asiatic Society of Bengal.* No. cccci., cccciv., ccccv.
- 1494 *Mittheilungen der Anthropologischen Gesellschaft in Wien.* Band xxxiii., 8-4
- 1495 *The University of Montana.* Bulletin No. 9
- 1496 *Memoirs, American Museum of Natural History,* vol. v. Kwakiutl Texts
- 1497 *Australian Museum, Nests and Eggs of Birds, Australia and Tasmania.* Part iii.
- 1498-9 *Annual Report, Smithsonian Institution.* 1900, 1901



THE AITUTAKI VERSION OF THE STORY OF IRO.

TRANSLATED BY J. T. LARGE, OF AITUTAKI.

[THE following is the Aitutaki version of the story of Iro, as those people call him, but who is named Hiro and Firo by Tahitians, and Whiro by Maoris of New Zealand. He is a common ancestor of all three branches of the race, and holds an important position in their histories. The Maori account of Whiro is to the effect that he was one of those great navigators that flourished in the Central Pacific in the twelfth and thirteenth centuries. There are many scattered notices of him in various chants, and some of his adventures are related in John White's "Ancient History of the Maoris," Vol. II. There is a great deal about him also in the Rarotongan traditions (not yet published), and much also in the Tahitian traditions. His place on the genealogical table, given at the end of Mr. Large's paper, does not agree with either Maori, Rarotongan, or Tahitian accounts—he is six generations too early. But this is explained by the fact of there having been two, if not more, Whiros, and in process of time the deeds of the one have been confounded with the other. The proof of this is, that Ta-eta, mentioned in this narrative, is the Maori Ta-wheta, or Heta, as he is sometimes called, who was a contemporary of Uenuku-rakei-ora—No. 42 on Mr. Large's list.—EDITOR.]

MOE-TERAURI, the father of Iro, came to Enuakura from Avaiki seeking after women. He made love to one Akimano-ki-a-tu, a married woman. He first visited her on the two nights of the moon known as Iro and Oata. When the woman became pregnant Moe-terauri said to her, "If our child you are about to give birth to turns out to be a boy I will call him by my two nights of the moon, Iro-nui-ma-Oata." The woman gave birth to a son; and he was so named accordingly. Iro lived and grew up to manhood at Enuakura. The Ariki of the land at that time was Puna, who resided there with his people. These are some of Iro's doings during his youth. He took to drinking the beer called Aremango, which he made himself, filling a *kumete* (large wooden bowl) with one brewing. He then went and stole a fed pig called Taapua, belonging to the Ati-Puna tribe,

which was kept in a cave at the base of the mountain. He cooked it in a native oven, and ate the whole of that big pig himself. He then drank the beer, and under its influence performed an extraordinary feat. He overturned one mountain on top of another. The sign or proof of his handiwork may be seen in the spur or ridge of rocks extending from the top of the mountain to the sea, and it is called to this day "Iro's rope," by which he overturned the mountain.* On the summit of the same mountain appears in bold relief the paddle (turned to stone) of Iro's canoe. "Otutai," the famous vessel itself—now transformed into a rock—reposes at the bottom of the lagoon between Raiatea and Tahaa, where it may be seen in calm weather, while the resounding gong of Iro's vessel is represented by a harmonious stone on the small reef-islet Opuia at Porapora not far away. One notable enterprise carried out by Iro was a voyage from these windward islands to Vavau to the westward in his canoe named "Tutakeke-nui." He and his ship's company remained at Vavau some time, then returned to windward (Tahitian Group). When they came back they were accompanied by a chief named Makeu, who, together with his people, came in their canoe "Tutakeke-iti," the two canoes keeping close together. This Makeu was a noted thief, his gods being Uri-kovaro and Mata-tanumi, the dieties of thieves. As they voyaged together Makeu took a great liking to Iro's canoe, and sought means whereby he might steal the same. He threw his magic spells over Iro and the people in "Tutakeke-nui," and caused them to fall into a deep sleep, and then bringing the two canoes together he transferred Iro and his people and their belongings to "Tutakeke-iti," while he (Makeu) with his people took possession of "Tutakeke-nui" and paddled away with it. Hence arose the saying, "The sleep of Iro on returning from Vavau was (like) falling asleep in winter and awakening in summer." When Iro awoke from his magic slumber he found that his canoe ("Tutakeke-nui") had been stolen from him. It was thus Iro returned to the eastward.

At Enuakura Iro had three wives—the first was Te Koa-o-te-Rangi, the second Vai-tu-marie, and the last Noonoo-ringa. He begat many children by these three sources. On one occasion the Ati-Iro and the Ati-Puna went fishing. The latter tribe found a turtle which was named Te Akairi-raukava. They attempted to turn it (on its back) but were unable to do so. They then fetched the Ati-Iro to help them to turn the turtle. The Ati-Iro said, "We will turn the turtle (by ourselves) and carry it inland." The Ati-Puna then left the fish and went away. The Ati-Iro turned the turtle and carried it off to

* Tahitian tradition places the scene of this exploit in Tahaa, one of the Society Islands we believe.—Ed.

Iro's settlement at Motupae. Iro cut open the fish, reserving only a small portion for Puna, which he gave to a numerous party of his relatives to convey to that Ariki, but they refused to go as they knew they would be killed by the Ati-Puna if they went on such an errand. As they would not stir Iro then gave the portion of turtle to a small party of his relatives to take to Puna—namely, to his son Tautu—though Iro well knew that his son would be killed in carrying out the mission.* Tautu, however, took the piece of turtle, carrying it in a food basket named Tira-tu-ki-te-Rangi. When he arrived before Puna he said, "Taste this, my lord, this is the first portion of uncooked fish; I will return and fetch the cooked fish for you." Puna's two *taungas* (priests or wisemen), Tao-pa and Tao-vananga, said to him, "O Puna! do not taste this offering: the fish has been consumed by Iro at Motupae." Then Puna became very angry, and killed Tautu, cutting off his head and flinging it on to his rubbish heap of food refuse. Thereupon the spirit of Tautu returned to Iro and said to him, "I am dead." Iro replied to the spirit, "Return, and triumph over Puna in argument." Then the spirit returned into Tautu's head that had been cut off, and this is what it said to Puna, "O Puna! my lord, was it a real sin? What was the sin for which Tautu was killed, and now lies dead; (tell me) O Tao?" Puna said to Tao-pa and Tao-vananga, "Explain to Tautu what his sin was." Those two wise men then answered Tautu's spirit as follows:—

"Tautu's sin was the great original sin of old,
 From the conception of the progress of Earth and Sky,
 When the Sky was embracing (Earth) below
 When the Sky was clinging above.
 From the time of (the gods) Tu-te-arakura and Tu-te-akatere
 Of the Heaven of peace and plenty.
 You will become a world of light (and leading)
 There are two gods of this bright world, the Sun and the Moon.
 The sins of the East, and the sins of the South, bind them together,
 Put them in the canoe and take them to Vavau.
 There are (the gods) Tane-roa, Ti, and Akarimea,
 And the great rapacious fish of the Ocean—Iro himself.
 Cut him open and give him as satisfaction for Tautu's sin."

Tautu replied, "That sin is blotted out, O Tao! It has been blown through the coconut, built into the canoe, and scooped with the fishing net." Tautu again asked, "What was the sin for which Tautu was destroyed and now lies dead, O Tao?" Puna then said to two different wise men Taūū and Tapakati, "Explain to Tautu what his sin was." They pleaded: "Was not the sin that of (eating) Akairi-raukava

* As stated above Puna was the *ariki* or high chief of the land, and as such the turtle was his due—hence Iro's offence in appropriating it, a very serious matter according to Polynesian law.—ED.

which was consumed by Iro at Motuhae?" Tautu replied, "Akairi-raukava remains intact, it has not been disposed of." Tautu once more repeated his question. Puna then directed two fresh wise men, Maiana and Maikatea, to explain to Tautu what his sin was. They said, "We do not know, and we are not clear that he has committed any sin." Tautu waited a short time for them to speak further, but they remained silent. Tautu then said, "This is a trifling worthless work (like) the fleshless *ara* (tree) of the forest. I have vanquished you (Puna) in argument, and to-morrow will be our (Ngati-Iro's) victory with the spears, when your head will be taken off by my father, Iro at Motupae." The spirit of Tautu then left and became extinguished.

On a subsequent occasion Iro's wife with a number of other women were bathing in the Vai-te-pia stream, and they related to each other with much laughter their adventures with their paramours. While entertaining themselves in this way they were overheard by Iro's youngest boy. Iro also heard their uproarious merriment while they were bathing. When the young fellow went to Iro, the latter asked him, "What is all this revelry going on down in the stream?" His son replied, "Vai-tu-marie has been speaking about you, and of her connection with Taeta, and she told her companions that she enjoyed sleeping with him more than with you." This made Iro very angry. When his wife came back from bathing he said to her, "Let us two go down to the beach to lash (secure) the joining of the canoe "Otutai." When they reached there Iro sent his wife inside the canoe to pass the turns of lashing (through the holes in the joining) while he hove them taut. While thus engaged, Vai-tu-marie's hand caught in a turn of the lashing. She called out, "O Iro, my hand!" Iro looked, and seeing that her hand was not caught securely, slackened the lashing, and Vai-tu-marie proceeded to reeve the turns as before, and Iro to haul them taut. Again her hand was caught in a turn of the lashing—this time it was held fast. Iro then seized the *titi*¹ he was working with, and striking his wife over the back of the neck with it, killed her. He then dug a hole under the centre skid supporting the canoe and buried his wife's body there. After which he returned to the settlement. This is the lament composed by Taimarama—the eldest son of Iro and Vai-tu-marie—for his mother's death:—

"When I went to seek thee at thy dwelling place thou wert not to be found.
I am held fast in my grief and mourning, lamenting for my mother Vai-tu-marie
(Whose body) has been thrust by Iro beneath the centre skid of (his canoe) Otutai.
The noisome pit of the evil spirits Nganangana and Unumea
I will spring up and run far and near, yet gently, such a man will I become.

¹ A wooden tool used in the lashing of the joining of a canoe.

O Tiki (atua) O let us two go to Uea,¹ for at Uea are the graves.
 O Tiki, O let us two go to ²Arekorero, for at Arekorero are the graves.
 O Tiki, O let us two go to ³Areananga, for at Areananga are the graves.

(Much remains of this lament too long for insertion. It is intended to set forth the intense grief of Taimarama for the murder of his mother by his father Iro.)

After Tai-marama had finished his lament he ran away to the mountains and became a wild man of the woods out of grief for his mother. While Iro was reposing at the settlement on the day he killed his wife, his youngest son asked him, "Where is Vai-tu-marie?" As the boy persisted in his enquiry, Iro at length replied, "Where, indeed is Vai-tu-marie, my son; she lies dead under the main skid of Otutai."

Some time after this Iro decided to make war on the Ati-Puna, and he sent his daughter Pio* to fetch Tai-marama, his message being that Marama was to come to slay the Ati-Puna in revenge for the death of his younger brother Tautu. Iro also instructed Pio, "If you find Marama asleep, take his bundle of spears and hide them, then retire to some distance and call him." Pio proceeded to carry out her errand to fetch Marama. She met some men of the Ati-Puna tribe on the open space through which she was travelling. She wrenched off one of the aerial shoots of an *ara* tree, and stabbed the man to death with it, shouting in exultation:—

"O Pio sprung from Vaarie (a brave ancestor)
 O the shoot of *ara* (wood)."[†]

Pio went on, and some distance further along met another member of the Ati-Puna tribe, whom she served in the same way, shouting her psalm of triumph as before. When she reached Marama's location she found him asleep, so she carried away his bundle of spears and hid them—as directed by Iro—in the bush. She then retired to some distance and called out to him, "O Marama, the warrior of Enuakura, whose steadfast gaze remains fixed alike in the dusk of evening, in the gloomy midnight, or the morning dawn, turning by the decree of the gods into perfect day."

¹ An island said to be in the North and West, perhaps Wallis Island.

² Sacred houses in Avaiki like Wharekura of the N.Z. Maoris.

* Pio, according to Maori history is Pio-ranga-taua, a daughter of Whiro's. This Aitutaki story shows the origin of the Maori name—*ranga-taua*—i.e. Pio-the-army-raiser.—Ed.

[†] Slightly transposed on purpose to preserve the sense: meaning "O Pio, what wonders you have done with your *ara* club!"

Aroused by her shouting Marama sprung up and rushed about hunting for his bundles of spears, but he could not find any. He then chased Pio. She ran some distance, then stood and threw off her clothes, and advanced naked towards Marama as she had been previously instructed to do by her father Iro in order to ensure her safety. Marama then seized her and took her into his house, where he slept with her; he did not recognise then that she was his sister. In reply to Marama's enquiry as to the object of her journey Pio gave him the message she had received from Iro that he was to return at once to assist in the attack that would be made on the Ati-Puna on the morrow. Marama said to her, "You return and tell Iro to have "Otutai" all ready for launching and to get the Ati-Puna to stand at the side of the canoe opposite to the outrigger—to assist at the launching—while the Ati-Iro will take the outrigger side. Also to have the morning meal before daybreak. I will be there at sunrise." Pio returned to Iro and delivered Marama's message to him, which Iro arranged to have carefully carried out, and on the following morning at break of day his people were all ready for the fray. They fetched the Ati-Puna and placed them on the *katea* side of the canoe as directed. At sunrise Marama arrived; he grasped the stern-piece, while the Ati-Iro took the *roaa* (outrigger) side, and all was in readiness to launch the canoe. This was the song at the moving of the ancient Maori *vaka*, "Otutai"—*

SOLO: "Launch the canoe Otutai for Iro-nui
Hand the beater, step the mast, the mast Torutatai.
O the multitude of Puna are without."

CHORUS: "O!"

SOLO: "O the multitude of Iro are within."

CHORUS: "O!"

SOLO: "Pakiara's black . . . Pakiara's black . . ."

CHORUS: "You will be consumed beneath (the canoe)
You will be exterminated beneath (the canoe)."

The Ngati-Puna saw by the insulting burden of the song, when it was too late, that they were entrapped to their destruction, but they could not help themselves. It was the fulfilment of Ati-Iro's revenge for the murder of Tautu. When the canoe was lifted up Marama overturned it on top of the Ati-Puna and slew them. The Ati-Iro had previously hidden their weapons in the herbage at that spot, and when the canoe was thrown on to their enemies they seized their spears and slaughtered the Ati-Puna, only a few of whom escaped, fleeing to the ocean in their canoes. The land passed entirely into the hands of the Ati-Iro, hence the name "Marama the warrior of Enuakura."

* This *amu* is still occasionally recited in Aitutaki on the launching of a canoe.

This was Moe-terauri's song exalting his son Iro's name:—

"O Iro who stands facing the wind as a barrier to the Maoake,¹
 Take an offering for Rongo.² Thou shalt climb on the shoulders of the people
 On the back of daylight. Long, long away and hidden from sight.
 Fear not, no great Ariki in thy generation can compare with thee
 O my son. Art thou a Toreas³ for Anatonga?³
 Art thou a Toreas³ for Tongaiti³? Art thou a Toreas³ for Tangaroa³ the mourner?
 I know you now.
 You skimmed along o'er the tide, with craned neck and eager gaze, just touching
 the brine with your pinions.
 O the shoulders of Tane³ stoop down low, we two will kiss.
 O Tane³ grieving for his bird (Iro) O Tane³ let us roam together.
 No, we will not roam, eh? Await the arrival of the wise men
 Au-pu, Au-vananga, Riro and Toro.
 Rivet the gaze of your eyes Oatuke⁴ that they may strike and pierce upon
 Iu-makao.⁴
 I will lick (follow) Atuke's shadow in the valley and on the long outer reef.
 A *nou*⁵ looking like a rock, a young *patuki*⁶ carefully guarding the channel.
 A division of speech from the sea, from the Lord of the Ocean,
 To be lost in the deep at Akatautipa.
 The laughter was long and hearty of this son of the hurricane (Iro)
 Frequentering the dark ocean, the waste of waters.
 Enlivening musical sounds (of the *kaara*⁷) are heard, proclaiming:—
 The fame of our warlike deeds shall spread afar,
 The fame of our warlike deeds shall stand.
 This is a descent by the road leading down to Nuku-aio.
 The children (of Iro) shall eat of the food of the land,
 Their sleep shall be as sound as a rock.
 They shall be subdued and afraid only of thee, O the god."
 This ends the story of Iro.

¹ The N.E. quarter, from which point hurricanes usually start.

² Ancient gods—Rongo, Tane and Tangaroa being the greatest.

³ The well-known wading bird found on the shores of the lagoon, believed of old to be one of the messengers of the gods.

⁴ Ancestors.

⁵ A repulsive rock-like looking fish some 6 or 8 inches long, which lies half concealed in the sand in the lagoons, and on which the natives with their bare feet are very apt to tread. Its erect, hollow, dorsal spines, through which the fish discharges a poisonous fluid, are capable of inflicting a dangerous, painful wound, and in some cases in Aitutaki have caused death.

⁶ A bony fish some 8 or 10 inches long, only found in the channels through the reef, and looked upon in former times as guardian deities of those waterways.

⁷ "Titikereti" and "tatakareta" in the Maori text describe the musical sounds produced by the *kaara*, a large wooden gong much used on festive occasions in former times.

TE AUTARA I A IRO.

(NA ISERAELA-TAMA, AITUTAKI.)

NA RAATI (J. T. LARGE) I KOI.

MEI AVAIEI mai a Moe-terauri te metua tane o Iro ki runga ki Enuakura i te mokotoro vaine, i te vaine Akimano-ki-a-tu e vaine noo tane. Tera nga po i aere ei a Moe-terauri e atoro i aia, e Iro e te Oata; e kia nui taua vaine ra, karanga atu a Moe-terauri, "Me anau ta taua tamaiti e tamaroa ka tuoro au ki oku po e Iro-nui-ma-Oata." Kua anau e tamaroa kua tuoro ki taua ingoa ra. Kia noo a Iro ki Enuakura kua tupu aia ei tangata. Tera te Ariki ki runga i te enua i taua tuatau ko Puna e tona pae tangata. Tera tetai rare a Iro i tona mapuanga kua kai aia i te kava ko Aremango te ingoa. Kua kumu a Iro i taua kava ra okotai kumuanga i ki te kumete. I reira kua aere a Iro kua keia i te puaka a te Ati-Puna; tera te ingoa i taua puaka ra ko Taapua, e puaka angai i raro i te tumu o te Maunga i roto i te ana. Kua tao aia i taua puaka ra, kua kai, kua pou i aia anake taua puaka atupakapaka. Kia inu aia i taua kava kua rave aia i tetai rare tu ke, kua turaki aia i tetai maunga ki runga i tetai; te vai ra te akairo i tana i rave, e ivi maunga mei runga mai i te maunga e tae ua atu ki te tai, e ivi toka kaora nei, i karangaia ko te taura a Iro i turakina i te maunga. Tei runga i taua maunga rai te akairianga i te oe o te pai o Iro ko Otutai. Ko te tino i te pai tei raro i tetai roto tei roto pu ia Raiatea e Tahaa. Ko te pate o te pai o Iro tei Porapora, tei runga i te Motu i te Opuu.

Tetai rare a Iro kua tere mai aia mei runga, ma tona aonga vaka, kua aere ki raro ki Vavau; tera te ingoa o taua vaka i aere ei ki raro ko Tutakeke-nui. Kia tae aia ki Vavau kua noo aia ki reira e roa, kua oki mai aia ki runga nei. Kua aere katoa mai tetai tangata ko Makeu i taua aerenga o Iro; tera te ingoa o tona vaka ko Tutakeke-iti. Kua kapiti nga vaka i te aerenga mai. Ko taua Makeu ra e tangata keia; ko tona au atua ko Uri-kovaro, ko Mata-tanumi—nga atua no te keia. Kia aere mai raua i te Moana kua anoano taua tangata ra a Makeu i te pai a Iro kua kimi aia i tona ravenga keia e rauka i aia te vaka o Iro. Kua matairi moemoe aia i a Iro, kia parungia e te moe kia riro i aia te vaka o Iro. I reira kua tiria a Iro i te moe ma tona vaka tangata. Kua aere mai a Makeu kua tapiri i tona vaka i te pae i to Iro vaka, kua akairiia a Iro ki runga i tona vaka ko Tutakeke-iti, ma te au mea

katoa atu no runga i te vaka o Iro. Kua aere a Makeu e tona au tangata ki runga i te vaka o Iro, ia Tutakeke-nui, i reira kua oe i te vaka o Iro, kua peke i aia. No reira i karangaia'i, "E ko te moe a Iro mai Vavau ka moe i a Pipiri ka ara i a Akau." Ko te aere mai o Iro ki runga nei. Kia ara aia kua peke tona vaka i te keia.

Kua takoto a Iro ki nga vaine tokotoru; te vaine mua ko te Koa-o-te-Rangi, te vaine rua ko Vai-tu-marie, e ko te vaine openga ko Noo-noo-ringa. Kua anau nga tamariki e tokorai mei roto i aua nga puna e toru ra. Kia tae ki tetai tuatau kua aere te Ati-Puna e te Ati-Iro ki te tautai. Kua kitea te onu e te Ati-Puna, tera te ingoa i te onu ko Akairi-raukava; kia uri te Ati-Puna i taua ika ra kaore i rauka. I reira kua tiki i te Ati-Iro e uri. Tera te autara a te Ati-Iro, "Naku e uri, naku e kave atu." Kua aere te Ati-Puna kua akaruke i te onu. Ei reira te Ati-Iro kua uri, kua apai ki Motupae, koia te ingoa i te ngai i noo ei a Iro. Ei reira kua tuaki a Iro i taua ika ra, kua tuku i tetai ngai iti ua te tuunu i te karaponga na Puna. Kua oake ki te kopu tokorai e kave; kaore e keu. Kua kite ratou ka mate i te Ati-Puna. Kia kore e keu te kopu tokorai, e tuku ei a Iro ki te kopu tokoiti, kia Tautu. Kua kite rai a Iro e, ka aere rai ka mate. Kua kave a Tautu i taua potonga ika ra kia Puna, kua tuku ki roto i te raurau, ko Tira-tu-ki-te-rangi. Kia tae a ia ki mua i a Puna, tera tana, "Ka tongi; E taku ariki! ko pikaomua tena, ko te ika mata tena, ka oki au ka tiki i te ika maoa." Tera ta nga taunga o Puna, ta Tao-pa e ta Tao-vananga. "E tio e Puna! auaka e tongi, kua pou te ika i a Iro ki Motupae." Ei reira kua riri a Puna. Kua ta i a Tautu, kua tipu i te upoko, kua titiri ki runga i te utunga kai, koia te vairanga teita a Puna. Kua oki te vaerua o Tautu ki a Iro kua akakite, "E kua mate au." Tera ta Iro ki taua vaerua, "E oki koe ei akarē korero kia Puna." E oki ei te vaerua ki roto i te upoko o Tautu i tipuia ra, tera tana autara kia Puna:—

"E Puna taku ariki! e ara tika ko te ara, e aa te ara ka tineia'i a Tautu ka mate ei nei E Tao?"

Tera ta Puna kia Tao-pa e Tao-vananga, "Apitōa tai ara a Tautu."

Tera ta rāua autara:—

"Ko te ara ia te tumu ko te ara ia te kere, ko te ara ia Aitanga a Nuku ia Aitanga a Rangi.

I te Rangi piri io, i te Rangi piri ake, i a Tu-te-ara-kura i a Tu-te-akaterē,
i te Rangi-akapurua.

Ka pu koe e ao Marama.

Tokorua ra nga Ariki o avatea ko te Ra ko te Marama.

Ko te ara i Iti, ko te ara i Tonga, e ruru e uta ki te vaka e kave ki Vavau.

Enā ra kō Tane-roa ko Tane-poto ko Ti ko Akarimesa.

Ko te Ika-pokopoko arera o te Moana—ko Iro ia—tuakina, oake e ono i te ara a Tautu."

Tera ta Tautu, "Kua eke ia ara e Tao! kua pui ki te niu, kua rarango ki te vaka, kua akaēi ki te kupenga." Kua ui akaou a Tautu, "Ko te ara, e aa te ara ka tineia'i a Tautu ka mate ei nei e Tao?" Tera ta Puna ki nga taunga ke, "E Taūū e Tapakati! Apitoa tai ara a Tautu." Tera te antara a nga taunga, "E aa oki te ara i Akairi-raukava i pou ia Iro ki Motupae." Tera ta Tautu, "Tera rai Akairi-raukava, kaore i uria kaore i paakia." Kua ui akaou a Tautu i taua uiaua muu rai. Tera ta Puna ki nga taunga ke, ko Maiama e Maikatea, "Apitoa tai ara a Tautu." Tera ta raua, "Kaore ta maua ara i kite. Kaore oki a maua ara i mārama." Kua tiaki poto a Tautu kia ki mai ratou kaore rai. Tera ta Tautu, "E umiumi e angaanga ua iora ko te ara kiko kore o te vao, ko te re korero tena te apai nei au, apopo ko te re tokotoko e peke ei toou upoko i toku metua i a Iro ki Motupae." I reira kua oki te vaerua, kua mate.

E tae ki tetai tuatau kua aere a Vai-tu-marie, te vaine a Iro ki raro i te vai me tetai toi vaine, kua autaratara ratou ki raro i te vai i Vai-te-pia, i ta ratou au tane keia. Te akarongo ra te potiki openga a Iro, te kite ra oki a Iro i roto i te are i te mārua i raro i te vai. I aere ei taua tamaiti ra ki a Iro, i ui mai ei a Iro, "E aa te marua i raro i te vai?" Tera ta te tamaiti kia Iro, "I autara ana a Vai-tu-marie i a koe ko tauu moe i aia mapiipii runga ua kia moe ra a Ta-eta—te tane keia—i aia papapapa tukia ki te Atupapa." I reira kua tupu te riri o Iro. Kia aere mai te vaine mei i raro i te vai kua karanga atu a Iro ki aia, "Ka aere atu taua, ki tātai ka aro i te vaka i Otutai. Kia tae ki tātai kua tuku a Iro i te vaiue ki roto i te vaka ei akapapa i te kaa, tei vao a Iro i te keke i te kaa. Kia rave raua i ta raua rare, kua keke a Iro i te kaa, kua piritia te rima o te vaine ki te kaa, tera ta te vaine, "E Iro E! taku rima!" Kia akara a Iro kaore i mou meitaki te rima ki roto i te kaa, kua tuku kia matara. Kua mea akaou i te kaa kua piritia rai te rima o te vaine. Kua mou meitaki te rima kua opara a Iro i te titia i te vaka, kua patu ki runga i te reikaki, kua mate. Ei reira kua ko a Iro i te vaerua ki raro i te rango metua i Otutai, kua tanu i te tino o Vai-tu-marie i reira. Kua oki a Iro ki te kainga.

Tera te tako a Tai-marama te tamaroa no tona metua vaine, no Vai-tu-marie:—

"Kia tauoro i ui atu ana au ki toou kainga e kore e takarua.
E taapu atu ana au e, e eva. E eva metua ana au noou i a Vai-tu-marie.
Kua tiria ake nei e Iro ki raro ki te rango metua ia Otutai.
Ko te rua ia o nga taae o Nganangana e Unumea.
E matike ra au ki runga nei. Te ororoa te oropoto te oro mainaina.
E pu ra tangata e. E Tiki E! tana ra ki Uea, tei Uea oki, ei reira nga rua.
E Tiki E! taua ra ki Are-korero, tei Are-korero oki ei reira nga rua.
E Tiki E! taua ra ki Are-vananga, tei Are-vananga oki ei reira nga rua."

(Te vai atu ra te roanga, i taua tako nei.)

Kia oti ia Tai-Marama i te rave i teia tako no tona metua vaine. Kua oro aia ki te maunga, kua riro aia ei tangata rere vao no te aue ki te metua vaine. Kia noo a Iro ki te kainga i taua aia i kua ui te potiki ki aia, "Teiea a Vai-tu-marie?" No te rai maro i te ui a taua potiki ra kua akakite a Iro, "Teiea oki a Vaitu-marie, e taku potiki! kua mate tei raro i te rango metua ia Otutai."

Kia tae ki tetai rā⁴ kua akatupu a Iro i te tamaki ka ta i te Ati-Puna. E i reira kua akaunga i te tamaine, i a Pio, ei tiki i a Marama. Tera tana poroki. Kia aere mai a Marama ka ta i te Ati-Puna ei ranga i te ua o toona teina a Tautu. Tera tetai autara a Iro kia Pio, "Me aere koe kua varea e te moe, e tari koe i te ruru o te tokotoko e uuna, ei reira koe ka oro ei ki tetai ngai ka tuoro ei i a Marama." Kua aere i reira a Pio i te tiki i a Marama. Kua aravei i nga tangata no roto i te Ati-Puna i te arata i te aria. I reira kua aati a Pio i te kaiara, ko tana tokotoko ia i te ta i aua nga tangata ra; kua mātē. Tera tana akariro, "E Pio e! te kai ara vārie te taputapu." Kua aere a Pio e tae atu ki tetai ngai kua aravei i tetai tangata kua aati ra i te kaiara, kua ta, kua mate, ko taua akariro rai. Kua tae i reira ki te kainga o Marama; kia aere atu kua varea a Marama e te moe. Ei reira aia e tari i te ruru tokotoko i te uuna ki te ngangaere, i aere ai a Pio ki tetai ngai tuoro ei; tera tana tuoro, "E Marama-toa-i-Enuakura! i karo ei te aia metua i te turuaipo, i te tatauata, te po tea uaine e te Atua ei ao." Tāua tuoroanga kua tu ki runga a Marama, kua oro ki te ruru tokotoko, kaore; kua aere ki tetai ruru tokotoko kaore; kua oro kua tuaru i te tuaine, kua oro a Pio ki tetai ngai kua tu mai kua tatara i te kakaū kua titiri, kua oki ki runga i te tungane, e mea poroki na Iro kia akapera ei paretea kia ora. Ei reira kua rave a Marama i a Pio ki roto i te are, kua moe. Kare aia e kite e ko tona tuaine. Ei reira kua ui a Marama ki aia, "E aa toou aerenga?" Akakite atu a Pio, "I akaungaia au e Iro, ei tiki i a koe ka ta i te Ati-Puna apopo." Karanga atu ei a Marama, "E oki koe e akakite kia Iro e akaaroaro ia Otutai e tuku i te Ati-Puna ki katea, e tuku i te Ati-Iro ki roto i a roā." Kua karanga oki a Marama kia Pio, "E akakite koe kia Iro kare e maae te ata ka kai i te angai. Ka aere atu au i te kakenga i te ra." Kua aere mai a Pio kua akakite kia Iro i te autara a Marama. Kua ariki katoa a Iro i ta Marama i autara mai. I taua ra e po, popongi ake i te tatavata kua kai i te angai. Kua tiki i te Ati-Puna i te apaianga i a Otutai, kua tuku rai i a ratou ki katea; ka kake ake te ra kua tae mai a Marama. Kua mou a Marama ki muri i te muri vaka. Tera te Ngati-Iro ki roto i a roā kua rave-rave tarere i te apai i te vaka. Tera te amu i te apaianga i a Otutai

Ka tou: "Akateretere vaka ia Otutai na Iro-nui,

Ko mai te titia, akatu te tira, ko Toru-tatai

E, tei vao te tini o Puna e!"

Ka mou, "O!"

Ka tou, "Tei roto te tini o Iro, e!"

Ka mou, "O!"

Ka tou, "I kauri no Pakiara, io kauri no Pakiara!"

Ka mou, "Ka pou koe ki raro. Ka pou koe ki raro!"

(Ko te aiteanga i tei reira amu ei akakino i te metua vaine o te Ati-Puna, ko Pakiara, kua kite ratou e, e taki i a ratou ki te mate, kaore to ratou ravenga. Ko te ranga ia o te ua Tautu).

Kia peke te vaka ki runga kua takauri a Marama i te vaka ki runga i te Ati-puna, kua ta. Kua na mua te Ati-Iro i te tauri i te ratou au tokotoko ki roto i te ngangare i taua ngai. Kia tauri te vaka ki runga i te Ati-Puna, kua mou te Ati-Iro ki a ratou tokotoko kua ta; kua mate te Ati-Puna. Tei ora kua peke ki te moana. Kua riro te enua, ko Enuakura, i te Ati-Iro. No reira te ingoa ko Marama-toa-i-Enuakura. Tera te tako a Moe-terauri no tona tamaroa no Iro :—

"E, Iro E! e tungutu matangi ko te arai i te maosake,

Tangi nga unu na Rongo. Ka eke i te kapu ua e!

Ko te tua o Avatea. Tua atu, Una atu, Akiuki, Ananau!

Kiritiia te taea. Kaore oki e Ariki nui i kake ana i te papa i a koe nei.

Taku tana e! E Torea! E Torea ainei koe na Ahatonga?

E Torea ainei koe na Tongaiti? E Torea ainei koe na Tangaroa-tu eva'i?

Kua kitea koe e au.

I tipi ana koe i reira. I aro ana koe i reira, i tapa kirirai ana koe i reira.

E te ua o Tane piko io ki raro ka ongi taua.

E Tane tangitangi i tana manu, E Tane ka tetere taua.

Aua taua te tetere i kia tae mai nga taunga ko Au-pu ko Au-vananga ko

Riro ko Toro.

Akatoroa'i ra i kona O-Ou mata E Atuke kia tu kia puta ki runga i o Tu-Makao.

Naaku e mitimiti ki te Ataiti i roto o Atuke, i te Tarui i te Akau roroa.

E noa matai puna, e teina patuki tiakina moe a te avaava,

E vaainga kupu no tai no te Atu Moana.

Ka roroti ake nei ki tai o Akatautipa,

Kua kata-oreore mapi, ko tama ua uriia.

Aerea ki moana uriuri, ki moana vaivai.

Na titikereti na tatakereta; te ingoa ra o Mana taua Mumu te Mu.

Te ingoa ra o Mana taua Moumou terea.

E eketanga na te Ara ki raro Nukuai.

Ka kati ake aua nga tamariki i te uaanga o te kai.

Ka moe akatoka ka vi ka riarua. Ka mataku au i a koe e te Atua."

Ko te autara ia ia Iro.

Tera te akapapaanga tupuna mei roto i a Atea ma Papa e tae kia Iro; mei a Iro kia Ruatapu, mei a Ruatapu kia Marouna, mei a Marouna ki te Tupu-o-Rongo. I reira te uaanga o nga puna e toru e tae ei ki nga ariki tokotoru o Aitutaki ko Vaerua-rangi, ko Tamatea, e ko Te Uru-kura :—

16 Urukuru
 Te Ngaru
 55 Te I-mate-tapu
 Akakoa
 Ue-moko
 Maeva
 Tutoru Maeva
 60 Taitua
 Karara Urumakea
 Kau
 Kau Patiro
 64 Huru-te-Arapoti
 Vaeua-rangi
 (present ariki)
 38 Iro¹¹
 Noonoo-ringa (2nd w)
 Tai-mana-nui
 Tautu
 Pio

Te Vaerua-o-Rongo
 Tamatoa-ngutuapa
 55 Tamanaua
 Te Urukura-nio-mango
 Nga-ariki-tokoā II.
 Putai
 Te Pokura
 60 Opura-tupuna
 Miti-tipi
 Opurapai
 Tamatoa-itupa
 64 Tamatoa
 (present ariki)
 Tupu Ariki⁵

Te Urukura
 Te Au-pare-tea (w)
 Te Urukura-
 [matarepo
 Tumui (w)
 55 Te Tupu-i-ariki
 Matoru-nunui
 Te Urukura-te-areta
 Tusapo
 Atua-tika
 60 Nga-matau
 Hae-ariki
 Nootua
 Hama-te-urukura
 Pukou
 Reaa
 65 Tanariki-te-urukura
 (present ariki)

- 1 Aitutakian Genealogies by Israeala Tania collected by J. T. Large.
- 2 This famous ancestor was the one who propped up the heavens.
- 3 This Ru, first of his line to come to Aitutaki in his canoe Nga-pu-ariki
- 4 Ruatapu was the first of his line to come to Aitutaki. He came via Manuae from the Windward Islands in his canoe Tareu-Moana.
- 5 This was the ariki who brought the Manuae people captives to Aitutaki, about the time Christianity was introduced into Aitutaki (1823 or 1828), taking possession

- 6 of Manuae for the ariki, on which they base their claim to that island. He died without issue.
- 6 Most influential man living of this line though not the ariki.
- 7 Wife his sister Puanga.
- 8 Te Erui was the first ancestor to come to Aitutaki (or Te Aruara as it was known then) accompanied by his sister Puanga and his brothers Mataretea, Tavi, Tava, Hana and Naoa; he settled on the island; they came in a large double canoe, one half called Te Rangī-matae, the other half Toenga-rangi.

- 9 This ancestor called this island after his own name Aitutaki—previous to his day it was known as Te Aruara.
- 10 Tarua was ariki at Aitutaki when Ruatapu came to the island. The latter got rid of him, and he went away to Kaupukatea (Penrhyn). His great-grand-son Uri (48) returned to Aitutaki and settled. His descendants are still on the island.
- 11 The descendants of Iro by Noonoo-ringa are not given as they remained in the Tahitian Group. They are not included amongst Aitutaki ancestors.

Give power to me this youngest born,
 And let me go forth in safety,
 Like a first-born chief from side of house.
 I come forth! forth to the world of being,
 To the world of light."

While the heart of Ue-imua was being offered up or fed, the following *karakia* was repeated:—

"Ka kai pu, ka kai ariki
 Ka kai mātāmua, ka kai pukenga
 Ka kai nga atua
 Ka kai au, tenei taurira."
 "The high priest eats, the high chief eats,
 The first-born eats, the other priests eat,
 The gods eat,
 I, this disciple eats."

This first *karakia* is one of those termed *ahi*, which were recited by the priest while kindling the sacred fire (*ahi tapu*). *Hika ahi* means to generate fire, *i.e.* to obtain fire by friction—the ancient method.

I do not think that the heart of Ue-imua was eaten, as it was not the custom to so eat the heart of a relative. It was merely placed to the mouth (*he mea whakaha ki te waha*). This ceremony prevented any serious consequences following the act of Tuhoe in having slain the *mātāmua*, or first-born of the family. The evil consequences referred to are those coming under the heading of *hauhau-aitu*, already explained.

In the case of a *tama-a-hara*, or blood feud, the heart, being that of a deadly enemy, was eaten. The rite was—*hai whakau i te toa*—to fix or make firm the victory and the courage of the victor.

In the above instance the body of Ue-imua, being that of a relative, would not be eaten, but the *mākākā* incantation would be repeated over it in order to render it *tapu*. This was to prevent anyone from taking it as food. The body and heart would be buried.

When Kahuki attacked the people of One-kawa at O-hiwa, he slew two children whom he found hiding in a pit. He cut off their heads and took them to Pane-kaha at the Whitiwhiti *pa*. That individual at once offered them to his *atua* (*whangaia tonutia atu ki te atua*).

But about the *māwe*. The *māwe* is a term applied to some article which represents a defeated foe, or the battle or battlefield in, or on which they fell. This *māwe* is generally a lock of hair taken from the head of one of the dead enemy. *Māwe* (spelled *maawe* by native writers) also means a swirling motion of a seaweed waving about in the water. At one time I cherished a theory that *maawe* was originally *makawe* (=hair), and that the "k" had been dropped through some process of erosion. But *māwe* also applies to any object taken to

represent a defeated enemy. Thus instead of the *taio makawe*, or lock of hair, a piece of a dead man's clothing may be taken as a *māwe*. Again, when Maui drew up the North Island of New Zealand from the depths of Wainui, mother of waters, he took the *māwe* of his prey back to Hawaiki. However, these may be later applications of the term.

After the battle, the *māwe* is taken to the priest, who recites over it certain *karakia* (spells), in order to retain the victory and the courage, etc., by which that victory was gained, and also destroy the courage of the enemy. Usually the warrior who slew the *mātāika* would bear the *māwe* to the priest, for should he omit so to do the omission would be an evil omen for himself. The rite performed over the *māwe* also lessened or weakened the *tapu* under which the warriors were, they having shed human blood in the service of Tu—*hai whakahoro i te toa a tana parekura*.

Before proceeding further, let us explain the difference between the *māwe* and the *ahua* of a *parekura* (= battle, or battlefield), and the rites performed over them. The *ahua* of a *parekura* was the semblance thereof. A bunch of grass or weeds with which the dead body of an enemy had come in contact, was plucked and taken to the *tohunga* (priest) as the emblem or symbol of the battlefield. Over this *ahua* or personality the priest repeated incantations to weaken the enemy and prevent them obtaining revenge. This was performed by a priest of Tuhoe after the battle of Te Kauna (Kaunga) to prevent Ngati-Awa obtaining revenge. We will refer to this *māwe* again, when our war party returns home, for the *māwe* was taken there by the priest.

When a war party was approaching the *pa* (fort) of an enemy, they would sometimes send forward a man to obtain, under cover of darkness, a piece of the defences, such as a part of the *aka*, or creepers, used for lashing the palisades. This was termed a *māwe*, and used by the priest as being the semblance or personality of the defenders, as emblemising the fort and the people therein, and over it were repeated incantations to weaken the enemy (*hai uhakanehenehe i te hoariri*).

Although the definition above, in relation to *māwe* and *ahua* of a battlefield, and the objects of the spells repeated over them, was given me by the Tuhoe people, yet I may state that, in many accounts, the terms appear to be interchangeable—to be applied to the same thing.

After the fall of Mokoia Island in ancient times in Rotorua (lake), Rangi-te-ao-rere took the *māwe* to the famous *pouahu* or sacred place at Whakatane.

During the Maori-British war in New Zealand, our gentle allies of Ngati-Kahu-ngunu captured a rebel chief at Waikare-moana and slew him, but committed the error of giving him a meal first. This was

looked upon as unpardonable. Had they killed him without first treating him in the above manner, it would have been quite correct. Horotiu avenged him, however, by slaying in cold blood six of the allies, and taking the heart of one of them (Te Roto-a-Tara) as a *māwe* to the Hauhau priest at the Mātūāhu *pā* on the lake shore.

We have seen how gods, such as Tamarau, were despatched by their priestly medium in order to obtain, and return with, the *māwe*, as a lock of hair from the head of a chief of the enemy.

In the days of old an ancient warrior, Ira-tu-moana, was going down the Rangi-taiki river in his canoe. He met Tu-mahuki who was poling his canoe up stream. Ira asked, "What fish are being caught on the coast?" Tu said, "You sent the wind from off your head." This was a grave insult, the sacred head of Ira had been spoken lightly of. Ira went on and succeeded in taking fish. When he brought them ashore, Tu-mahuki was there and attempted to take some of the fish. Ira rose in his anger and killed him.

Now the *māwe* taken by Ira in this case was one of the fish and a portion of the seaweed which his fishing-net contained. It is not clear why he should have taken this as a *māwe* instead of the ordinary article. As he had quarrelled with Tu over the fish, the latter may have been looked upon as the semblance of the struggle and of the fall of Tu. The original reads—*Ko te māwe o Tu, ko te rimu o Tangaroa*—The *māwe* of Tu (war god) was the seaweed of Tangaroa. Although Tangaroa is the Maori Neptune, yet the men of this district inform me that Tangaroa was a land god.

We will now follow the war party in its return home, and note what becomes of the *māwe*.

On approaching the village home, the warriors form up in column, the priest being in front bearing the *māwe*. The priests who remained at home gather at the *tūāhu*, or sacred place of the village, usually situated in some retired spot away from the village. They gather round the *tūāhu* to receive the war party. Naked are they, with the exception of a piece of green flax leaf tied round the waist, with probably a few twigs of *karamu* stuck therein. As the *taua* (war party) march silently forward, the head priest at the *tūāhu* cries: "*I hara mai Tu i hea!*" = From whence has Tu come? The priest of the *ope* replies:—

"I hara mai Tu i te kimihanga
I hara mai Tu i te rangahautanga."

"Tu comes from the seeking
Tu comes from the searching."

The bearer of the *māwe* then comes forward and deposits the *māwe* at the *tūāhu* (or it is hung up there). The assembled priests then all clap their hands, and the following *karakia* is repeated:—

"E taka ana i ona takanga
 Auahi nuku, auahi rangi
 Auahi te papa i ahau . . e
 Ka kai ki hea taku rakau?
 Ka kai ki te Makaka taku rakau
 Ka kai ki hea taku rakau?
 Ka kai ki te pouahu taku rakau
 Ka kai ki hea taku rakau?
 Ka kai ki Whakatane taku rakau
 Hikibiki taiaroa
 Tihore Tu
 Te inati o Tu."

PARAPHRASE.

"Now are the preparations made,
 To lift the *tapu* from the warriors,
 The smoke of earth, the smoke of Heavens,
 The smoke of the victory is with me,
 Where shall my weapon strike?
 My weapon shall strike Te Makaka,
 Where shall my weapon strike?
 It shall strike the *pouahu*,
 Where shall my weapon strike?
 It shall strike at Whakatane,
 Uplifted is the *tapu* all over,
 Peel off the influence of Tu—
 The afflictions of Tu."

This is the *karakia* (incantation) repeated by Rangi-te-ao-rere at Mokoia. The slain of Te Tini-o-Kawarero were collected and piled in a heap, when Rangi climbed to the top of the heap of dead bodies and repeated the above *karakia* which is termed—*Te huinga o te patu a Tu*.^{*} The *pouahu* or sacred place at Whakatane was famous for its power and prestige. It was a *mauri*, a permanent, talismanic *tuahu*, by invoking which all evils might be averted.

After reciting the above incantation, Pio makes the following singular statement, but whether referring to the *karakia* or the all powerful *tuahu*, I know not: "*Koia nei te mana o te iwi Maori i te ao nei. Koia nei te putake mai o te ure tane. Koia nei te putake o te toro wahine i te ao nei—e haere nei i te tangata, i nga manu, i nga ika, i nga ngarara.*" = (For such is the power or prestige of the Maori people in this world. Such is the origin of the male and female organs, possessed by all living things.)[†]

Should the *taua* return defeated, the above rite is, of course, not performed.

The next important step is to *whakanoa* the warriors, *i.e.* to lift the *tapu* from them. The warriors cannot proceed to their homes until

^{*} *i.e.* The gathering of those slain by Tu.

[†] It would seem to refer to the *tūāhu* of *pouahu* rather than the *Karakia*.—ED.

this rite is performed, nor can their friends approach them or greet them. The party proceeds to the *wai tapu*, or sacred water of the village, where the priest performs the *whakahoro* rite to take the *tapu* off the men. The party camps hard by, and next morning the *huri-hanga takapau** is performed. The *tohunga* kindles a fire known as *horokaka*, and another termed the *ahi ruahine*. At each of these he roasts a single *kumara* (sweet potatoe). The priest (*tohunga*) eats the *kumara* of the *horokaka* and hands that of the *ahi ruahine* to the woman who has been selected as a *ruahine* to complete the *whakanoa* rite by eating the cooked food. Of course these rites are accompanied by divers invocations, recited by the priest. The warriors are now free of *tapu*, they are freed from the service of Tu, and may proceed to their homes. They may now partake of food and mingle with the people, the last ceremony having been performed very early in the morning, before the villagers or war party were allowed to eat.

The woman employed to act as a *ruahine* in such cases is either childless or past the age of child-bearing, for the *karakia* recited would have a most harmful effect on the unborn child. Women are employed in the *whakanoa* ceremonies (to take the *tapu* off) because they are *noa* or common (void of *tapu*) from and before birth. Males on the other hand are *tapu* before and after birth.

It will be observed that the elements of fire and water enter largely into native rites.

On arrival at the *kainga*, or village, a returning war party will, if they have lost many or some important men, be received by the people who have collected in the *marae*, or plaza, for the purpose of lamenting for the dead. The two parties will remain opposite to each other, probably for two hours, wailing and weeping copiously.

After the *tangi*, or lament, the adventures of the returned party would be related to the assembled people, by some fluent member of the war party.

Sometimes laments or other forms of *vaiata* (chants) were composed in connection with battles. The following was composed by Te Tara-ki-tauaki of Tuhoe as a lament for the defeat of Tuhoe by the British troops at Orakau. :—

HE TANGI MO TE PAREKURA I ORAKAU.

“ E tangi ana hoki
 Aue! Te mamea
 Na koutou rawa i tua
 Takahia atu i te tohu whakapipi
 A Ngati-Raukawa
 Ka haere ai koe ki te hopu parekura
 Ki te whakapakapa ki mua ki te upoko.”

* This term has a similar meaning to that of *whakahoro* and *whakanoa*

WHITI TUARUA (*Second Verse*).

"Tenei taku poho te noho takere nei
Kihai rawa i pau mai
Tini o te hau pa ki roto nei tu ai
Kia tina ake ai."

"Let us then lament,
Alas! The pain!
'Twas ye that felled them,
Trodden on by the close packed ranks of Ngati-Baukawa,
As thou went forth to gain renown
On the battle-field,
To grimace in front of the head."

Second Verse.

"Alas my belly is empty,
Because ye brought not back
The many heaps (of slain)
That might have filled it,
And be satisfied in full."

And—

THE LAMENT OF TIRA-MATE OF TUHOE FOR HER BROTHER,
WHO FELL AT O-RAKAU.

"Kaore te mamae kai kinikini ana
Te tau o taku ate, Timoti maro
Tē hoki te mahara ki muri ra
Tuku tahi whakarere
Ki te kawau ruku roa
Ki te ranga maro
E ware ana au ki te ika tere mai
I waho i te moana
Engari, e te hoa! Me tika ana koe
Ki roto o te Ariki mo te Ngatete ra, mo Pereki
Kia hinga iho ana he urunga pounamu
Whiua ki Tūpāteka ki roto o Wharau-rangi
Mo Papai ra, he ara ka whanui
Ki taku matua ia
E moe mai ra i te muri."

"Alas this pain that constricts
The strings of my heart, for Timoti,
Thou never thought of those now left,
But dashed headlong forward
Like the long-diving *Kawau*,
Midst the serried ranks,
Forgetful am I of the fish coming hether
From the ocean beyond (the white-man)
It would have been better O Friend, hadst thou gone
To Te Ariki, and died for Ngatete and Pereki,
And fallen like a chief
Or at Tūpāteka inside at Wharau-rangi
For Papai, by the broad road
To my parent there,
Who now sleeps with the dead."

BATTLEFIELDS UNDER TAPU.

After the fierce conflict on the field of Puke-kai-kāhu, where so many of the leading chiefs of Te Arawa were slain, the priests of that tribe laid the *tapu* on that place and on the adjoining lake of Rere-whakaitu, even that no man might pass over that field, or take fish in the waters of the lake. The *tapu* was lifted in 1869, probably sixty years after the battle.*

After Whitmore's raid on Te Whaiti and the fall of the Harema *pa*, some of the Ngati-Hinekura sub-tribe settled at that place. They were, however, expelled thence by Ngati-Tawhaki on account of blood having recently been spilled there. The *tapu* was still fresh or heavy —*engari kia mataotao nga mate*—i.e. it would not matter later on, when the *tapu* became less strong.

During the siege of the Okarea *pa* by Tuhoe and Ngati-Awa, Te Hauwai was slain, his body falling over the cliff into the Wai-a-tiu stream below the *pa*, thus rendering the waters of that stream *tapu*. Tahawai was also slain in a like manner. Hence the waters of the Whirinaki river were long under *tapu*, the Wai-a-tiu being a tributary of that river. It was Puritia who, in after years, took the *tapu* off by slaying a slave named Tamure as a sacred offering, and performing the necessary rites.

POKAPOKA, ETC.

It was often the case, in the days of old, that certain marks or signs (*tohu*) would be made or set up in order to commemorate the fall of men in battle, to mark the spot where a certain person fell that his descendants might know. In some cases a block of stone was set up. In others a post was firmly set in the ground. The usual thing in this district, however, appears to have been the *pokapoka*. This was a hole dug in the ground in a conspicuous place at or near the spot where the person was slain, that all who pass that way may see it. It was usually dug by the children of the person killed. It is probable that such holes would only be made for a chief, though one hears the remark that the *pokapoka* for a chief is dug in the track, or in a conspicuous place, while that for a person of low birth is made on the side. "*E kore e pai kia tuwhera te pokapoka ki tahaki, engari me tuwhera tonu ki te papa o te huarahi.*" It is not meet that the *pokapoka* should be dug on one side, but rather let it be seen in the track. This was an expression often made use of in speeches.

* This item was given me by Captain Mair.

The battle-ground of Puke-kai-kāhu was so marked by the Arawa tribe in order to denote the places where so many of their leading chiefs fell. The descendants of a person killed will not pass over the spot where he was killed, or the *pokapoka*, but will go round it.

After Ngati-Aotahi and Ngati-Pou fought the good fight on the Pokohu Block, a stone was set up to mark the battlefield.

When Patahi was slain at Tokotoko-rau, on the same block, by Ngati-Hape, a wooden post was set to mark the spot where he fell.

When Ngati-Pukeko attacked Te Hika *pa* on the Manga-kirikiri at Rua-tahuna, they were defeated by Tuhoe, the survivors escaping to Oro-mai-take *pa* at Nga-putahi. The *tangata whakatiki* or last man slain by the pursuing Tuhoe was one Taua-ahi-kawai. He fled up the slopes of Tara-pounamu, past Te Kuri and was making his way up the range through the bush, but carefully avoiding the track. When near the clearing of Te Haka, his pursuers heard the cracking of sticks as he advanced. They called to him, pretending to be fellow refugees. He came to them and was slain. His descendants dug a *pokapoka* at the spot, which place is still known as Te Pokapoko-o-Taua-ahi-kawai.

Now there is another kind of *pokapoka*, which it is as well to mention, in order to distinguish the difference of meaning of certain place names. This other *pokapoka* is a similar hole or pit, but is made to serve as a landmark to shew the boundary of lands. Thus Te Pokapoka-a-Te-Purua is such a mark made by one Te Purua, in times past, at Parahaki. Te Pokapoka-a-Te-Umu-tiri-rau is another, which was dug by Te Umu on the Tara-pounamu-Matawhero block. These places are known by the above names. The distinction between these land-mark names and those of the pits dug for the fallen chief, is that the former have the active 'a,' while the latter have the preposition 'o.' This land-mark pit is known as a *whakaumu* among some tribes.

PURSUIT OF ENEMY, ETC.

When in pursuit of a fleeing enemy the main thing was to possess a good knowledge of the arts by which one's fleetness of foot might be increased and, if pursued, the pursuer hindered in his progress, together with sufficient prestige to render the spells effective and overcome those of one's enemy.

The spell, or invocation, repeated in order to increase and sustain a person's running or travelling powers, is termed a *tapuwae* (*tapuwae* = a footmark or footstep). The *tapuwae* comes under the generic term of *hoa*, and is often termed a *hoa tapuwae*. Here follows a *tapuwae* :—

"Tatutatu mai
 A tatu; torona mai
 A torona mai; a rikiriki
 A rakaraka
 Tere atu taku waewae ki mua ra
 Pae maunga e tu mai i mua ra
 Tu mai koe ki muri ra
 Tuku atu au kia rere
 Me he matakokiri anewa i te rang
 Te rokohina taku tapuwae nei
 Ko te tapuwae o wai?
 Ko te tapuwae o Kiwi, o Weka
 Tu hokai nuku, tu hokai rangi
 Tu te whakaani rauhi."

And another—

"Whakarongo marire iho ana au
 E tapiri ana a Rohi taunawenawe
 Te waka ki tua o te wai rangi
 Te tapuwae o Rongo Ka-hiwahiwa
 Marere i ana uru
 He whanawhana e Tu, wheura
 Te mata o Tawhiri
 E Tu awhiawhi ki tua o Papa-ahua
 He tokitoki te whenua i tawhiti ra
 Awbitia mai kia piri, kia tata
 Te moana i kauia e wai?
 I kauia e manu
 Ko manu te tiutiu, ko manu te hokahoka
 Hokahoka tu ake ki taku rangi
 Ki he mamao
 Tarawa a uta, tarawa a tai
 Whiti-a-naunau tē rokohia koe
 E hika—e!

The venerable Hamiora Pio, of the sons of Awa, assures me, that by the aid of the following *tapuwae*, he was enabled, in the days of his youth, to travel on foot in one day from Te Teko to Te Whaiti, about fifty miles, and on another occasion from Tauranga to Te Teko in one day. It is another version of the first one given:—

"Tu mai a rikiriki, tu mai a rakaraka
 Tere ake nei taku waewae ki mua ra
 Piko o te ara i mua ra
 Tu mai koe ki muri ra
 Pu rarauhe i mua ra
 Tu mai koe ki muri ra
 Pae maunga i mua ra
 Tu mai koe ki muri ra
 Tuku atu au kia rere
 Me he matakokiri anewa ki te rangi, &c.
 (Finishes as No. 1.)

The following is known as the *Tapuwae o Rua*:—

“Ka rerere hoki taua i te kahui tipua
 Ka rerere hoki taua i te kahui tahito
 Tukua atu te manu nei
 Kia tiu, kia o i te whata kau pe
 Maunga nunui, maunga roroa e tu mai ra
 Awhitia mai kia piri, kia tata
 Te moana i kauria e wai?
 I kauria e manu
 Ko manu te tiu, ko manu te hokahoka
 Ko tapuwae a wai?
 Ko tapuwae o Rua tangata matua
 I hikitia ai, i hapainga ai
 Ka tau ki te karawa i waho.”

The above is said to be the spell used by Rongo-whakata, a noted ancestor of the Poverty Bay natives, when pursuing his wife, who had fled to O-potiki.

When Tama-ruarangi and his son Te Rangi-tu-mai of the *Raropa* were captured by Maruiwi, the latter made preparations for a cannibal feast. The elder captive was laid on the ground, his cloak placed over him and pegged to the ground, to prevent him from escaping. He lay there, watching the heating of the ovens wherein the bodies of himself and son were to be cooked. His son was surrounded by their captors. The old man pondered as to how he might save his son from death, and the thought came. He made the following remark to his son, as a hint for him to escape, at the same time not using words the meaning of which might be noted by the surrounding enemy: “*E ki ana au i whangaia koe ki te ngonge o te tamure o Whangapanui, kia tiu koe, kia oha,*” (or *kia rere*) I thought that I had fed you on the fat-tailed *tamure* fish of Whangapanui that you might be strong and swift.

His son Rangi understood the hint and, turning to the warriors, asked them for the loan of a *taiahu*, that he might once more go through the various guards and passes, &c., pertaining to that weapon, and exhibit his skill therein. This was agreed to, and a clear space was left for him to perform the manual exercise of his favourite weapon. The admiring enemy surrounded him on all sides save the rear, where was a perpendicular cliff, beneath which ran the Tauranga river in flood. So Rangi gave his exhibition. Meanwhile his father was earnestly repeating the following *tapuwae* to enable his son to escape:—

“E tama-e! I hoia pea koe
 Ki te tapuae o Rongo-ka-biwahiwa
 Mai rere i ona uru he ngangana
 Te tu he ura ki tua o Papa-huatoki
 Te whenua i tawhiti ra
 Awhitia mai kia piri, kia tata

Te moana i kauia e wai ?
 Ko manu te tiutiu, ko manu te hoihoi
 Hoihoi tu taku rangi he mamao
 Tarawa a uta, tarawa a tai
 Hiki a naunan
 Te rokohina koe te ahi a te hui nui
 Hui nui no wai-e ?
 Hui nui no Papa-e
 Tenei i runga, tenei i raro
 Tenei i te ihu motokia
 Pera hoki ra nga uru pupu
 Rori nuku, hiki papa, hiki taua
 Hiki nuku, hiki papa, hiki taua
 Whakamoe te ruahine, arai he awa
 Kia manu koe, kia hau
 Ma Tahiri-matea koe e kawe
 Ki runga ra ki te rangi pouri,
 Ki te rangi potango, ki te rangi
 Whakawhiti ki runga."

As the old man finished his silent invocation, he signalled to his son by a movement of his head. Rangi at once leaped to the cliff head and jumped into the river below, eventually escaping. But the grim old warrior, who had charmed the footsteps of his son that he might retain life, went down to Hades *via* the ovens of Maruiwi.

One Tama-whai, an ancestor of the Tuhoe people, effected his escape from enemies by means of a *tapuwae*; at least his descendants say so, and they ought to know. His captors took a pole, sharpened it at both ends, and then thrust each end through a hand of their prisoner. Thus his arms were stretched out to their full extent, and each hand impaled on a point of the pole. He induced the enemy to dig for certain valuable greenstone implements which he said he had buried at the base of a post. While they were engaged in this task Tama was standing by diligently repeating his *tapuwae*. When finished he ran to the river bank and jumped over. He managed to break the pole across a rock, and thus, with free but maimed hands, succeeded in escaping.*

Tupe.—The word *tupe* means "to deprive of power." *Tupehau* (*hau*, wind) is an ancient term for the verandah or porch of a native house. But the *tupe* we deal with here is a charm to deprive a person of power or strength to run. When pursuing an enemy you repeat the *tupe* charm, which so weakens the pursued that you are enabled to surely catch him. Or if another pursuer is ahead of you and you want to pass him, the *tupe* comes in equally handy, he will fall presently.

* *Mahuruhuru* was the name of another ancient *tapuwae*. Also see A. H. M., by G. White, vol. 3, p. 124.

Punga.—This is another charm (*karakia*) which is used by a pursued person in order to render the progress of the pursuer slow, and thus prevent him from catching the pursued one. It weakens a person and affects his speed.

A pursued person will repeat the *tapuvas* to render himself fleet of foot, and then, waving his hand behind him, he repeats the *punga* :—

HE KARAKIA PUNGA.*

“ Rauihi, rauihi te punga i muri ra
 Ki kona koe tu mai ai
 Tu ki tupua, tu ki tawhito
 E tu i kona
 Tu ki tupua, tu ki tawhito
 Tu ki maneanea.”

The ubiquitous Pio here asserts himself again. Just after the war party of Ngati-Maru passed through Te Teko en route for Te Takatakanga, to attack the Ngati-Manawa, news arrived of the fight at Te Ariki between Ngati-Whare and Te Arawa. Pio volunteered to carry the news to Taraia, who was camped at Wai-o-hau. Te Tutere said that he would go as he had a horse, so he saddled up and started. Pio then pulled out on foot and, as he sped on at the *toi* (trot) of the old time Maori, kept reciting the *punga* charm to render slow the progress of the horseman, and the *tapuvas* to hasten his own. So effectual were these spells that Pio passed the horseman on the long descent from Ohui to the Rangi-taiki river at Wai-o-hau, and had already related the story of Te Ariki to Taraia when Te Tutere arrived. So much for Pio and the *punga*.

It was a good thing to be fleet of foot in the old fighting days, before the firearms of the intrusive *pakeha* (Europeans) had brought all men to a level. We have given certain adventures which befell a war party of Te Whakatohea which invaded Tuhoe-land. We will now relate an incident which occurred during the march of another division of that band of invaders, under Tama-riwai, up the Whakatane river. The intention was that the two columns should converge on Rua-tahuna and destroy the people thereof, but the gods who live for ever were against it. Tama-riwai's party captured Te Whatu-pe of Tuhoe at Manga-o-hou, and Tama said, “ We will now proceed to the place of Te Manu-ka-tiu, but you will never catch him by running.” The sons of Kokako remarked, “ *Ku rere i-i ki heu i nga kokako a Kotikoti?*” =How will he escape from the *kokako* of Kotikoti?—the latter being their father's name. This was a double pun, Kokako being the name of their mother and also of a bird (the New Zealand crow). Shortly after they met Te Manu-ka-tiu on the trail. The two sons of

* cf. *Punga*=an anchor, to engulf.

Kokako sprang forward to capture him. Te Manu stepped behind a clump of *pirita* (a tough trailing creeper), and, gathering them together, pulled them back. As his pursuers came close he released the *pirita*, which sprang back and struck them, and when they had recovered from their momentary confusion, Te Manu was flying down the trail, crying out as he ran, "That is the only way in which you will catch me; I now adopt the *manu-kawhaki* (see *ants*)." Te Whakatohea knew that the tribes would be up in front of them, and decided to retire from so dangerous a country. Tama-ri-wai gave the order to retire, saying, "I told you that you would not catch Te Manu-ka-tiu. Just think of his name." (Te Manu-ka-tiu=the bird that soars).

We will now touch on another peculiar trait in the Maori character.

In 1871 the Ngati-Porou allies marched on Rua-tahuna, where they built the redoubt known as Kohi-marama and proceeded to subdue the turbulent Tuhoe, who by no means appreciated these new neighbours. Ngati-Porou expressed their intention of camping there until they caught two infamous leaders of the rebels. Then some of the Tuhoe people at once turned round and offered to guide our allies to where the desperadoes were living. One party, so guided, went to O-haua, to take Kereopa, the murderer of the Rev. Mr. Volckner. Kereopa and another native named Te Whiu were seen sitting in front of a hut and, when they caught sight of the party, they fled. Heteraka of Tuhoe, who was guiding our allies, called on Te Whiu to return, which he did, feeling safe when his own chief called him. Te Whiu then joined in the pursuit of Kereopa and, owing to his being the swiftest runner, succeeded in capturing him. Kereopa remarked that he knew ill-fortune lay before him because, when he swallowed the eyes of the Rev. Mr. Volckner, one of them stuck in his throat. The end of his *aitua* (evil omen) was the hangman's rope in Napier gaol. So ended Kereopa-kai-whatu, the eye eater.

Again, when Ngati-Porou were advancing on Maunga-pohatu, they came across a family of the enemy living in a most secluded spot in the bush. The man escaped, but his wife and children were captured. After that, at each wayside camp the Ngati-Porou chief caused some scrap of the clothing of these prisoners to be left behind. At one such camp an ambush was left when the column marched on. Shortly after they had left, the bushman came up and while greeting over a piece of one of his children's garments, was captured. When caught

he at once offered to serve as guide to our allies and lead them against his own friends.*

We have observed that the *tapuwas* and *punga* are wondrous effective, and passing useful to man. But there is another institution which is still more surprising to the *pakeha* mind. This was a most potent *karakia* which had the effect of contracting the earth and thus causing the distance to be travelled much shorter. A most useful charm. No traveller should be without it. Listen!

“Taku tau kawē kino
Taku tau kawē hara
Nau mai, E te tau!
Ka haere taua i runga o Huiarau
Kai waho o te Kumi
Kia marama ai te mihi
Te tangi ki a koe
Kumea ki roto
Kumea mai nuku, kumea mai rangi
Kumea te whenua . . . a . . . e!”

This was the spell used by Manu-nui of Tuhoe when in search of his son on the Huiarau mountains. It contains local allusions, &c., but serves our purpose as an illustration.

I have heard some strange tales told by natives of various ingenious methods of concealment by persons when pursued and in danger of being caught, but have kept no notes thereon.

When Ropata Wahawaha defeated the rebel natives at Te Karetu, over seventy were shot in the river, into which they had jumped. After the fight Ropata was looking at these slain and noticed one body floating in the water, the eyes closed and the nostrils just above water. The old chief said, “That man’s eye is winking. Fetch him out.” It was found that the wily rebel was not even wounded. But he was the next minute.† My old friend Tu, of Maunga-pohatu, was in that affair and, although fired upon, escaped by diving.

When Rangi-te-ao-rere destroyed the Tini-o-Kawarero tribe of Mokoia island, the chief Kawarero could not be found. At length he was discovered out in the lake, his head just out of water and concealed by a rock. The murderer of the captain of the “Caroline” whaler at Korohiwa (the Coalheavers), near Pori-rua, concealed himself in a similar and equally futile manner.

* “Life of Ropata Wahawaha,” by Col. Porter. We may add, that the reason why we find a captured man turning on his friends in this unnatural manner, is, that being in an exceedingly degraded and humiliated state of mind, he seizes the first opportunity to assuage that feeling by killing some one in revenge—whether it is a former friend or not, is a matter of little consequence according to Maori *tikanga*—some one must suffer. There are many instances in Maori history of prisoners joining the ranks of their masters, and even becoming leaders against their own people.—Ed.

† From “Life of Major Ropata Wahawaha,” by Col. Porter.

I once heard a story of an old warrior who, when hard pressed, hid himself within a thick mass of climbing plants which covered the trunk of a tree. His pursuers proceeded to prod their spears into the mass to see if it concealed their quarry. One spear passed through the old man's arm, but he gave no sign. At last he was speared in the side, and the flinching of his body sent a quiver down the slender spear shaft that was the undoing of the old gentleman.

In the JOURNAL OF THE POLYNESIAN SOCIETY, vol. iv, p. 186, is an account of one Pakewa who concealed himself in a leafy *karaka* tree on the brink of a stream. He was discovered by the reflection in the water of his weapon, a white *patu paraoa*.

When Ngati-Whare were defeated by the Wairoa natives at Rangihoua, the fugitives fled back towards the forest ranges. On arriving at a hill-top overlooking the Wairoa valley, they stopped and raised the *tangi* (lament) for their dead whom they had left behind.

When Ngati-Apa invaded the realm of Nga-Potiki, they were defeated by the latter and pursued up the Whakatane river. The pursued turned up a small tributary creek known as Manga-o-Tane, but were hard pressed by their pursuers. On arriving at a steep cliff, the pursued were unable to proceed farther, they were foiled (*miere*), and many were slain. During the pursuit many, lagging behind, were caught by Nga-Potiki. The place where each one was killed has since been known by his name.

Ngai-Tai did better. Te Pane-nehu attacked and defeated Ngai-Tai at Wai-aea. The latter raised a force and marched to Whiti-kau. They were seen by the Pane-nehu, and pursued up the Taka creek. They came to a waterfall, in a deep-walled cañon, where they made a stand and defeated their pursuers.

The Ngai-Tane clan, with some of Ngati-Whanga, came from Whare-kōpae, in the Turanga district, and settled at Te Pa-puni, where they were attacked by Te Mihi of Tuhoe. The above people are known to Tuhoe as Ngati-Kotore, they being the descendants of a man who received that name because he tried to pass himself off as a woman when caught by enemies.

Heoi!—We are aweary. We pursue no more.

We have already referred to the sparing of the lives of enemies in war, and will now give a few anecdotes concerning the matter.

When Tuhoe were marching to attack Ngati-Manawa at Te Tapiri, they took prisoner one Harehare Aterea, a chief of the latter people, at Ahi-kereru. Tuhoe were about to kill their captive, when Kereru, a chief, saved his life by throwing his own cloak over him.

When the wretched remnant of Mua-upoko ventured from the remote gulches of the Tara-rua mountains to seek the protection of Te Whata-nui, they asked him, "Can you save us?" The old chief replied, "Nothing but the rain from the heavens shall fall upon you."

When a chief promised safety to an enemy in battle, should the latter express doubts as to the power of the former to save him, that chief would probably reply, "Where is the rain of the heavens that may fall from the brow of Tane-nui-a-rangi."

The famous Awa-tope of Ngati-Awa saved the life of the murderer of his father after he had defeated him in battle, by casting his cloak over him.

After the fall of Kai-uku *pa*, where the East Coast tribes were defeated, Potiki, a chief of Ngati-Maru, noticed a body of fugitives fleeing in the distance. He at once knew that they were travelling in that manner in order to save and protect a chief, otherwise they would have scattered. He pursued and caught up to them. He captured one Kauhu who was carrying a child on his back. That child was Te Kani-a-Takirau, in after years the leading chief of the East Coast. Potiki lifted his *patiti* (iron hatchet) to strike down Kauhu, when the latter said, "*Kaua ahau e patua ki te patiti tiotio tahi*" = Do not let me be slain with a one-edged hatchet—i.e. with a common sort of weapon. At the same time he drew his famous greenstone *patu*, known as Te Heketua, from his belt, and handed it to Potiki, saying "*E' Ta! Ina te patu hai patu i ahau, kia whakarongo maeneene ake ai ahau.*" = Here is the weapon to slay me with, that I may feel the softness of its stroke. Potiki was equal to the occasion. He gave his *patiti* to Kauhu, saying "Here is a weapon for you. Go! Be strenuous to save your child and self."

If a chief calls upon a fleeing enemy to return and give himself up, he is not enslaved but treated as an equal.

During the wars of Rua-toki a man's life was purchased from his captor by handing the latter a greenstone ear ornament. Tu-te-rangikurae, a chief of Ngai-Tai, was slain by the Whakatohea, who cut up the body and distributed the pieces thereof among their various clans, Ngati-Rua obtaining the head. Some time after, Ngai-Tai redeemed the head of their chief by giving a greenstone *patu*, known at Wawahi-rangi, for it.

Survivors of a fight in which their people met with a crushing defeat would often fly to rough, wild country and there remain until they could return to their land or, failing that, take refuge with some other tribe.

Acts of desperate valour were termed *whakamomori*. They would occur in cases of blood vengeance or when a reckless warrior wishes to *kawe ingou* or make a name.

PRISONERS, SLAVES AND VASSALS.

In the old-time native wars prisoners were taken and enslaved. It was looked upon as a great calamity and degradation by the Maori. Even if a person thus enslaved were to escape, or be permitted to return to his own tribe, the disgrace still clung to him, and also to his descendants. Cases are on record of a man slaying his own son, who has thus returned from a state of slavery, in order that the evil name should not go down to his descendants. Again, when the chief Tama-i-hara-nui and his daughter were taken prisoners by Ngati-Toa, the old chief strangled his daughter and thus saved her—from the Maori point of view.

It is said that, when Ngati-Awa attacked Kare-tehe and his people at the Wai-horu *pa*, at O-whakatoro, the above chief appeared dubious about the result of the fight, and actually buried his two children alive, lest they should fall into the hands of the enemy.

Prisoners of both sexes sometimes married into the tribe of their captors. Women would be taken by men as inferior or slave wives. The children of such an union would be free but they, and also their descendants, would be always liable to be taunted with the fact that their ancestor was enslaved. There were, however, various degrees of such stigma, according to how the person was taken. Suppose we attack a *pa* and it fall to us. I find therein a child whom I take and rear. I may in after years, when angered, call him a slave. He will reply, "*Āpā he mea hopu nau, engari he mea tomo a whare.*" = You did not capture me, you found me in my own house.

When a war party returned, bringing prisoners with them, the widows of those who had been slain would sometimes avenge their death by murdering a lot of the hapless prisoners.*

When prisoners were taken in war, it was often the custom to weave a piece of cord into their hair, to serve as a rope to lead them by and prevent their running away.† During their raid on Wai-rarapa, Nga-Puhi took many women prisoners. They compelled them to dress flax fibre and make some strong cords, which were plaited into the long hair of the women. By these cords the unhappy women were led about the country during the marches of Nga-Puhi, until at length the prisoners managed to obtain some shells with which they severed the cords and so escaped. Other prisoners taken by the same party were fenced in with stakes, as the native dogs used to be served. These made a hole under the fence by digging and so escaped.

* See many instances of this in the "Missionary Record" for the 2nd and 3rd decades of the 19th Century.—Ed.

† They were made to walk before the person who held the cord.

Prisoners about to be slain often asked permission to be allowed to chant a song before being killed, into which song they would introduce references to their tribal lands and their friends, &c. When Tama-i-rangi, the leading chieftainess of Ngati-Ira of the Wellington district, was taken prisoner at Oha-riu by Ngati-Awa, she thus sang a song of farewell to her people and the tribal lands, in which she referred to the various beautiful scenes of the forest-surrounded harbours and other matters dear to her and her people.

In the fight of O-tu-kai-marama, two men of Tuhoe, Wahawaha and Tipoka were taken prisoners by Ngati-Awa. These two men sang a lament before they were slain, greeting their friends and homes and bidding a last farewell to tribe and tribal lands. Next morning they were slain by the widows of those whom they had killed.

Prisoners kept as slaves by another tribe would sometimes send the following message to their friends, "*Tukuna mai he kapunga ōneone ki au, hai tangi.*" = Send me a handful of earth to weep over. And they would send him a small parcel taken from his home, and over which he would lament (*tangi*) to his hearts content.

When about to be slain a prisoner would sometimes say, "*Arahina ahau ki te rohe o taku whenua patu ai, kia mihi ahau ki taku whenua.*" = Conduct me to the boundary of my lands and there kill me, that I may greet my tribal home. And usually his request would be granted.

Or, under similar circumstances, a prisoner might ask to be allowed to drink of the waters of some stream at or near his home, before being slain. He would either be conducted to such stream, or a messenger would be sent to procure a vessel of water therefrom—before he was despatched.

The last food partaken of by a dying person is termed *o matonga*.* The last drink of water taken by such, is known as the *Wai o Tane-pi*.

We have said that Whakatohea took Te Whatu-pe of Tuhoe prisoner during their raid on Tuhoe-land. Before he was slain he drank of the waters of the Manga-o-hou stream, on the banks of which his home was.

Te Maitaranui, a young chief of Tuhoe, and Te Roro of Ngati-Manawa were invited to a feast by Tu-akiaki of Te Reinga, where they were treacherously slain. As his enemies were about to slay him Te Roro said, "Do not kill me until I have drunk of the waters of Kaitaraha." Te Maitaranui said, "*He manu hou ahau, he kohanga ka rere.*" = I am a young bird, a nest but now deserted. This was, of course, an allusion to his youth, but that did not save him. A dreadful revenge was taken by Tuhoe and allied tribes for the death of this young chief.

* *i.e.* Food for the journey of death.

Conquered tribes are sometimes reduced to a state of vassalage, and compelled to set aside a portion of the products of lands and waters, as a tribute to be taken to their conquerors.

When the unhappy Ngati-Manawa were returned by Tuhoe to Te Whaiti, they prepared a quantity of preserved birds and took them to Rua-tahuna for the Tuhoe people. Te Purewa, of Ohaua, whose hand lay heavy upon Te Whaiti, considered himself aggrieved at not receiving any portion of the tribute. He said, "*Na wai i ki tetahi kowhao kia purupurua, tetahi kia whakatuwhera*"—and at once organised his fighting men for a raid on the hapless and much harried Ngati-Manawa. His remark is an ancient saying, and refers to the caulking or plugging of the holes in the side of a canoe, through which the lashings of the side planks are passed, "Who said that one hole should be plugged and another left open?" The application is obvious.

Col. Gudgeon gives an illustration of such vassalage and tribute paying in his paper on the East Coast tribes. "The Ngati-Ruanuku and Wahine-iti tribes were, after their defeat by Tu-whakairi-ora, subservient to that chief, and were required to bring him presents of food, such as birds and rats. Even in this capacity they did not hesitate to exhibit their fierce and defiant character. . . . It is said they carried the food on the points of their spears and in this fashion laid the birds, &c., before Tu. . . . He took the hint and released them from their state of vassalage."

Ngati-Ira appear to have been a similarly defiant people when living under the *mana* of Toko-rakau, inasmuch as the following saying was applied to them, "*Ko nga pakura teni a Toko-rakau, kaore e rongu ki te hie.*" = These are the *pakura* of Toko-rakau, who will not harken to the *hie*. The *pakura* is the swamp-ben which was a great raider of the cultivations in olden times. These birds were driven away by a cry known as *hie*.

"Hie! Hie!
Haere ki te huhi,
Haere ki te repo
Hie! Hie," &c.

Awhenga.—This term was applied to people saved from an enemy out of a kind of pitying contempt. "Should the Pu-tawa of Te Whaiti be defeated in war, and the survivors fly to us for refuge, and we give them shelter—that would be an *awhenga* because they are not our friends, although we have saved them. There is a certain amount of degradation in the term. If we assisted friends in that manner, it would be termed *awhina*, not *awhenga*." *Awhina* means "to befriend," whereas *awe* signifies "to gather in a heap."

(To be continued.)



THE WHENCE OF THE MAORI.

BY LIEUT.-COL. GUDGEON, C.M.G.

PART IV.

KAURIA.

IN this canoe came Wharewharenga-te-tangi and other ancestors of the ancient tribe of Ngati-Hako, who still live on the head waters of the Waihou (Thames) river.

We might also quote Tu-te-puehu, Ngaengae-moko, Kapua-hora-hora and many other canoes, of which the names only have been preserved by tradition ; indeed the list might be indefinitely extended, but those already mentioned will be sufficient to show that we have grounds for the belief that the visits of roving parties of Polynesians were not by any means of rare occurrence during that period of unrest which would seem to have been felt by all branches of the Polynesians, about the fourteenth and fifteenth centuries. But numerous as these canoe visits undoubtedly were, there were yet other ancestors of the Maori people who evidently despised so prosaic a mode of transit, and who succeeded in making their way hither, by means altogether strange and unheard of except among people of great *mana*, such as the ancestors of the Maoris. The methods of transit, to which I have referred, are, I need hardly say, a source of great pride and satisfaction to the descendants of those who employed them ; for surely no living man delights and believes in the marvellous as does the Maori, and if perchance any one of my readers should desire to stand well in the estimation of the Maori he will do well to avoid scoffing remarks on the supernatural.

We are told that one Tamarau, the ancestor of the Hapu-oneone, flew hither through space from Arorangi. I cannot say that I know of any place of that name in New Zealand, nor did my Tuhoe informants in the year 1890 ; but I have since learned that there is an

Arorangi on, the Kainga-roa plain. I do not, however, believe that it was from the latter place that Tamarau flew, because he need not have done so; he could have walked the few miles he required to pass over and thereby have avoided all notoriety; we will assume rather that he came from the district of Arorangi in Rarotonga, where there is a spring of water known as the well of Tamarau.

In like manner it is related that Raka-aura, the great ancestor of the Ngati-Maniapoto tribe, disdained to enter the Tainui canoe, for the reason that he considered it a mode of locomotion suitable only for very common people, and therefore preceded his migration by travelling on the back of a *taniwha* ancestor, whose name was Pane-iraira. I may here explain that the right to and the possession of *taniwha* as attendants, is an hereditary privilege of the Maori aristocracy; dependant only on the rank inherited by the individual from his ancestors, a patent of nobility accorded by the other world, and as necessary to the social status of a Maori *rangatira*, as was the banshee to a good old Irish family, or the family boat of the Grants on the occasion of the Noachian deluge.

Concerning this Pane-iraira there can be no manner of doubt, for I am informed on the best Maori authority that he was last seen near the Island of Tiritiri-matangi in the year 1863, and that his appearance on that occasion was regarded as a presage of coming disaster for the tribes of Waikato. Probably the Maoris had good and sufficient reason for believing that the appearance of this monster betokened evil days for them, for the impression was shortly after verified by the result of the Waikato war, in which the descendants of Raka-aura measured their strength against the Pakeha. Since there are in all communities a class of men who doubt everything that does not come within their own small experience, I may as well explain for their benefit that Pane-iraira was recognised on the occasion above noted, by the fact that this *taniwha* has a singular cavity or depression in the back of its head, constructed probably for the convenience of passengers, at any rate Raka-aura took shelter therein during his voyage from Hawaiki to New Zealand. While on this subject, it will not be out of place to explain that the Raka-aura family had more than usual *mana* over the monsters of the deep; for instance, his daughter Irakau, had *mana* over all the fishes of the sea, and this power has descended to the Waitaha tribe, better known as the Whauwhau-harakeke of Piako, concerning whom we shall have much to say hereafter.

In much the same mysterious manner several generations before the arrival of the Mata-atua canoe, the chief Irakewa came to Whakatane. Why he came is not known, but the tradition is to the effect that he was eaten by the Warehou and Araara (fishes). That this tale was

believed to be founded on fact, may be assumed from the circumstance that the Ngati-Awa paid so much respect to the memory of the deceased chief that for many generations—indeed until quite lately—they declined to eat the two fishes in question. The only sensible action recorded of Irakewa is that he returned in spirit to Hawaiki, and there instructed his descendants as to the position of Whakatane, and informed them that it was theirs by right of his discovery; he, moreover, indicated to Muriwai the position of a certain cavern, and intimated that it might be useful as a dwelling place. When the Mata-atua migration, following these instructions, arrived at Whakatane, Muriwai at once sought out and occupied the cave, the existence of which had been disclosed to her by the spirit of her ancestor, and which is known even to this day as the “Ana a Muriwai.”

Tradition relates that Kahutia-te-rangi, an ancestor of the Ngati-Porou tribe, was saved from instant death by one of his ancestral *taniwha*, on the occasion that he and 140 of the elder sons of his tribe embarked on board of the Huri-pure-i-ata canoe, and were deliberately wrecked in mid-ocean by his revengeful brother, Rustapu, who is the ancestor of most of the people of the Cook Islands. Fortunately for Kahutia his presence of mind did not forsake him even when struggling in the water, and he invoked the aid of both Paikea and Huru-manu-ariki, who at one time were presumably men, since the Maoris invariably speak of them as ancestors, and as I can say with confidence that they have not as yet adopted the doctrine of evolution, it is evident that they believe that these *taniwha* were once men. Anyhow Paikea came to the assistance of his chief, and landed him safely at Ahuahu, which is popularly supposed to be Mercury Island in the Bay of Plenty, but which was beyond all reasonable doubt the Island of Mangaia in the Cook Group.*

Tarawa, an ancestor of the Ngati-Toki section of the Whakatohea, claimed to have made the journey from Hawaiki to New Zealand swimming, and gained not only a wife, but also much kudos by relating his adventures to the simple aborigines of the Motu forest. I am, however, inclined to believe that his longest swim was from the Tainui canoe to the shore, and the fear he displayed when overtaken by a flood in the Motu valley, during the darkness of the night, induced the belief that the hero was not always truthful. Indeed, the family into which he had married, on the strength of his super-human feat, utterly disbelieved the tale when they found that he was alarmed by a mere mountain flood.

Tura, the ancestor of the tribe of that name, who reside at Patetere, performed the same hazardous journey on a lump of pumice, at least

One of the ancient names of which was A'ua'u — the Rarotongans do not pronounce the “h”—[ED.]

such is the tale told; but I once heard a young man, who had been educated at Te Aute College, suggest that the legend had probably originated in the fact, that the canoe of Tura had been named Te Pungapunga (pumice stone). The suggestion was scouted by all the elderly and therefore influential men of the villiage, and the boy only escaped being called an infidel, because that convenient epithet is reserved—it would seem—for the special use of advanced Christians. The youthful student succeeded in making his peace with his outraged elders, by explaining that he ought not to be held responsible for opinions, which were the natural result of Missionary and Government teaching; and so like Galileo having judiciously recanted, he was forgiven.

By the same simple expedient of pumice floats two adventurous men, named respectively Hoake and Taukata, succeeded in making their way from some unknown island of the Pacific to Whakatane. The tale told by the Ngati-Awa, of the Bay of Plenty, is to the effect that many generations before the arrival of the Arawa migration Hoake and Taukata, either despising the use of a canoe or being unable to obtain the aid of that very useful article, floated over the sea on lumps of pumice which were impelled in the right direction by the power of their *karakia*. The two men landed at the mouth of the Whakatane river, below the *pa* Kapu-te-rangi, which at that time was occupied by the descendants of Toi and the *tangata whenua*. The wanderers made the land in the early morning, and having come direct from the tropical islands of the South Seas they naturally felt the cold of the river valley, and fearing lest they should be frozen, Taukata uttered a *karakia* of great *mana* in order to cause the sun to rise and give them warmth. This invocation was overheard by Te Kura-whakaata (a daughter of Toi),* who had come down from the *pa* in order to obtain water from the spring, and she was the first to welcome the strangers, and led them into the stronghold of her tribe where the women had just commenced to prepare the morning meal by pounding fern root. The noise attending this operation greatly astonished Taukata who asked if it was thunder, and generally behaved in the manner attributed to new chums. The two guests were kindly received by Toi, who ordered food to be placed before them; and accordingly fern root—then and always the staple food of the Maoris—was placed before them, together with Ti (root of the dracena), and Mamaku (pith of the tree fern). This variety of food was new to the Polynesians who hardly knew how to begin to eat, the whole of the food looking so suspiciously like wood. Their embarrassment was so obvious that Toi asked them after a while what food they were in the habit of eating

* Some Native authorities say she was a daughter of Tama-ki-Hikurangi, a descendant of Toi's, which from other things, seems more probable.—[ED.]

in their own land. Hoake, by way of answer, opened his girdle, and taking therefrom some *kao* (dried *kumara*) which he had brought with him from Hawaiki, he placed it before Toi. The wonderful fragrance of this new article of food pleased the chief, who when he had eaten some, asked how he also might obtain a supply of the new vegetable. Taukata replied, "By means of a canoe," and promised to aid Toi in his quest. After remaining a few weeks at Kapu-te-rangi, Taukata went out to search for a suitable tree wherewith to make a canoe, and found a log of stranded *totara* on the sea beach near the mouth of the Whakatane river, and this they soon converted into a canoe and called it Te Aratawhao. In this vessel, representatives of all those tribes who acknowledged Toi as their chief, embarked, viz., of Te Tururu-mauku, Te Ma-rangaranga, Te Raupo-ngaoheohe, Te Tini-o-te-tuoi, Te Tini-o-te-Makahua, and Te Kokomuka-tutara-whare. Everything possible was done to ensure success, and the *karakia* used was of such potency, that the voyage to Hawaiki scarcely lasted more than 24 hours. On their arrival at the last-named place they not only received a supply of seed *kumara*, but they were also instructed in the method of planting and storing the crop, and were moreover warned that if they wished to retain the *kumara* as a permanent article of food in New Zealand, it would be well to appease the gods, by the sacrifice of some human being, and Taukata was suggested as the victim. This advice was carefully noted for future consideration, and Tama-ki-Hikurangi returned with his valuable cargo. The seed obtained was planted on a piece of land immediately under the *pa*, and from that day the plantation has been called Matiri-rau; and when in due season the crop had been gathered and stored in the underground houses provided for the purpose, Taukata was slain as an offering to the gods, and as a natural sequence the *kumara* permanently remained in the land.

The same tradition relates that the Aratawhao escorted back a fleet of the following canoes:—Mata-atua, Takitumu, Nukutere, Te Arawa, Rangi-matoru, Turereao, Tokomaru, Kura-haupo, Tainui, and Tauria; another canoe named Te Awe-kumu being left behind. This is the tale told by certain sections of the Ngati-Awa, to account for the introduction of the *kumara*, which it would seem was not known to the Maoris of New Zealand previous to the events I have now recorded.

That there is probably something in this legend may be inferred from the fact that the Ngati-Porou have their version of the same story, the details of which are even more incredible than the last. According to their version it was the god Kahukuru, and his man friend Rongo-i-amo, who first introduced the *kumara*; the latter carrying it hither in his famous girdle Uetonga. Now this god Kahukuru had *mana* over the rainbow, and therefore it was that

he chose the arch of the bow as the path or bridge whereby he might reach these islands, and not only did he himself arrive safely by this very uncertain path, but he also brought with him his friend Rongo-i-amo, who being a mere human being would under ordinary circumstances have required something more substantial to travel over. But to the gods nothing is impossible, and tradition says that Rongo came by that part of the arch that is called the Whare-umu, and found Toi living in his house Hui-te-rangiora on the island of Hokianga in the Bay of Ohiwa. Here the travellers were hospitably received, and the usual Maori food placed before them, to their great confusion since to them it appeared that they were asked to eat wood. From this point the narrative follows pretty closely that of Ngati-Awa, except that it is said that Horouta was the canoe used by Tama-ki-Hikurangi on this memorable occasion, when he went to Hawaiki to fetch the *kumara*.

The Ngati-Hako of Ohine-muri claim that one of their ancestors came to New Zealand at the very commencement of history, when Te Mana-huri was sent by Tinirau in search of his pet whale that had been carried off by Kae. It is not said whether Te Mana-huri was one of the party that actually ascertained the fate of that animal, but it is probable that he was not, for the ancestor in question and his descendants have ever since that period lived in New Zealand.

The traditional history of the Maori justifies the belief that the earliest Polynesian visitor to these shores was Maui-potiki, otherwise known as Maui-tikitiki, son of Taranga, indeed we may say that he was the actual discoverer of the island, and hence in the figurative language of the Maoris, he is represented as having fished up the land from the bottom of the sea, using for the purpose a hook of great *mana*, made from the jawbone of his ancestress, Muri-ranga-whenua. Certain it is that many of the most ancient tribes, who are spoken of as *tangata whenua* (aborigines), claim descent from this Maui-potiki, and in this respect they are singular, forasmuch that all the later migration, who are known as the Hawaiki people, claim descent from the elder Maui, through Hema, Tawhaki, Wahie-roa, and Rata.

The traditions of the Ngati-Porou, Ngati-Kahungunu, Ngai-Tai, Rongo-Whakaata, Ngati-Awa, and Tuhoe, show that they are all of the Maui-potiki family, but they all admit that their *mana* and *rangatiratanga* (prestige and rank) has been derived from some member of the Hawaiki migrations. It is only their right to the land that has been derived from the Maui-potiki branch of their family. Even at the present day there are one or two *hapus* (sections of tribes) who are almost pure descendants of Maui-potiki through Toi-kai-rakau, and this is specially the case with the Ngati-Ue-pohatu who own the land in the vicinity of Hikurangi mountain, near the East Cape, and who

assert that Maui himself, is buried on the slope of that mountain. These people have no knowledge whatever of the canoe in which their ancestors came to New Zealand, nor do they know the names of those who migrated hither. This ignorance is very strange, for there cannot be a shadow of a doubt, that they, like the Moriori of the Chatham Islands, are of Polynesian descent. It can only be accounted for on the hypothesis that they are of an exceedingly ancient migration. The tradition of the Tuhoe and Ngati-Awa is to the effect that the ancestors of Toi-kai-rakau arrived in the Ara-tau-waiti canoe, that one of them, named Maku, came from Hawaiki, but that another, Tiwakawaka, came from Mataora, a very different place. Very ancient traditions, such as these, are necessarily incomplete, and perhaps un-reliable; but on one thing we may rely and that is that of all the well-known ancestors, Toi would seem to have been the first really domiciled in New Zealand. I have qualified this assertion by using the word "well-known," for the reason that there are other Maori ancestors of ancient date, who are not claimed to be descendants of either Toi or Maui-potiki; such are Rua-kapua-nui, of Nuhaka, and Rua-tipua, of the Upper Whanganui, concerning whom we know but little beyond the fact that their descendants regard them as *tangata whenua*, and do not know the canoe that brought them or their progenitors hither.*

The fact cannot be disguised that we know but little of the Maoris or their history, and we may say, that from the very nature of things, we can never know much more than we now do; but we may assume that the earliest migration from Polynesia landed on these shores not more than 32 generations ago, and this would give eight hundred years for the Maori occupation of New Zealand. It would also seem that during the first two hundred and fifty of these years, visits from all parts of Polynesia were of comparatively common occurrence, for throughout that period of unrest and activity, no less than 50 canoes are mentioned as having touched at these shores, and as their crews have, for the most part, left no descendants among the Maoris, it is a fair conclusion that they did not remain to colonize, but, being merely explorers, passed away to other islands of the Pacific, or perchance returned whence they had started. How little was thought of such a

*NOTE.—The learned men of Mangaia, one of the Cook Group, believe that Toi went from that place to New Zealand, but they are quiet certain that he returned from the latter place in the Oumatini canoe, and *en route* landed at Nuku-te-Varovaro (Rarotonga). That on his return to Ahuahu (Mangaia) Toi was known as Pau-te-anua, and his *marae* as Taumatini. Among other things recorded of this man is that he had a growth of bone on his heels like the spurs of a cock.

We would suggest that Pau-te-anua mentioned in the above note is the same as Pou-te-anuanua, of Rarotonga history, and who was a son of Tangiia. There is a good deal about him in the Rarotonga MSS. in our possession.—[ED.]

voyage in those halcyon days of navigation, may be inferred from the tradition of the journey made by Ngatoro-i-rangi to Hawaiki, in order to avenge the curse of Manaia.

In like manner about ten generations ago, when the chief Pakiko, of Wai-apu, finding that he was likely to be assailed by the whole of the Ngati-Porou, with the view of avenging an injudicious speech made by a woman of his tribe, took to his canoes with the express intention of returning to Hawaiki; it does not appear that they entertained the least doubt as to their ability to reach that haven of rest. From these circumstances I am led to infer that there was perhaps a time, when there were migrations both to and from New Zealand; for in no other way can we account for and reconcile certain of the Maori traditions, wherein well-known Maori ancestors are shown to have resided both at Hawaiki and in New Zealand.

Of all the many interesting questions relating to the early history of New Zealand, by no means the least of them is the much disputed question of prehistoric inhabitants. It will be noticed that so far all the tribes I have mentioned, whether ancient or modern, have been of undoubted Polynesian descent, notwithstanding that they may, like the Moriori, differ greatly from the Maori, and even show signs of Mongol ancestry. There were, however, tribes known to tradition the names of which alone survive, who may have been Polynesians; but if we may judge from the names given to them by the men of Hawaiki, were of a milder type and much less warlike than the true Maori. The following names were probably applied to these people by their enemies, but they fairly denote the character of the people to whom such names were applied.

Te Raupo-ngaoheohe	The undulating bulrush
Te Aruhe-tawiri	The trembling fern root
Nga-rarauhe-mamae	The bracken in pain (or grief)
Te Tau-harakeke	The flax rope (ancient people of Kawhia)
Te Papaka-whereo	The red crab
Te Haere-marire	Travel gently
Te Kareke-hoehoe	The scattering quail
Te Marangaranga	Sprung from the soil
Te Tipapa	The garment of Cordyline leaves
Te Tururu-mauku	Those who crouch beneath the mauku fern
Te Tawa-rauriki	The small leaved tawa tree
Te Rarauhe-tarahunga	The low growing bracken
Te Puru-kupenga	Those who fill the net
Te Ngungu-kauri	Those who fell the kauri trees

The last-named tribe were the earliest occupants of Maraetai, in the Hauraki Gulf, and were enslaved by the Wai-o-Hua, who have themselves passed away as a tribe; at the present day they are represented by the Ngati-tai. We might quote other ancient tribal names, but the foregoing will be sufficient to show what sort of people these must have been to have justified the application of such offensive

names to them. If these people ever had a history not a whisper of it has been handed down to the present day ; not a word is said of their having offered a natural resistance to the aggression of the Maori, except on one occasion near Maketu, where they attacked and defeated Maru-kukere and the Tapuika tribe ; had they shown natural manliness, on any other occasion, the Maoris certainly would not have hidden the fact, for never did one of that race hesitate to admit valor in his enemy. One can hardly suppose that these early migrations from Polynesia could have lost their ancient vigor, except by inter-marriage with some alien and inferior race whom they probably found in occupation of the country* ; for surely two large islands like those of New Zealand were not absolutely desert when Maui-potiki paid his first visit ; such a condition of affairs would seem to be contrary to the economy of Nature. I do not contend that the people whom the Arawa migration found in possession of the country, and whom they called *tangata whenua* were autochthones, for they were even at that early period half-caste Polynesians, but I am of opinion that they were not the proud fierce race whom we know as Maoris ; on one point there need be no dispute, namely, that within two or three generations after the arrival of the Hawaiki immigrants, the latter had seized upon all the power and authority in the land.

It may be contended that even though these tribes may have been destroyed by the Maoris, the latter must be largely descended from them ; and such may be the case in a limited degree. Whenever the half-castes displayed sufficient courage and ability, to justify their adoption into the Polynesian tribe, they were doubtless adopted, but certainly not as equals. Those, however, who had not the force of character, which is absolutely necessary in Maori tribal life, became mere hewers of wood and drawers of water, nor would their Polynesian blood do more than ameliorate their condition ; they doubtless became neither more nor less than servants to their pure-bred relatives, and were subject to all the dangers of a servile condition.

In the early days of Maori history tribes were conquered and enslaved in much the same manner as in modern times, but there was this difference : That in the early contests the country was not over-populated, and therefore there were few, if any, boundary disputes, or of those instances of manslaughter which necessarily attend differences of opinion in connection with lands. For this reason the deadly element of revenge was for the most part wanting in the early contests for supremacy. Tribes were indeed conquered for having uttered a few idle words in depreciation of their neighbours ; but I am of opinion that

* We should prefer putting it this way : whom they had probably inter-married with prior to occupying this country. [E].

very few men were killed on such occasions. The *pa* would be taken either by assault or surprise ; those who resisted would be killed, and some of the most attractive women carried off ; but the remainder of the tribe would be spared, and told to bring occasional presents of food to their masters. In all other respects their lives would move on in much the same manner, except that they would be vassals. They would remain a tribe, but would be under the *mana* of strange chiefs. No startling cruelties would be practiced on them, nor would there be any general massacre of young and old ; unless indeed it were found that they were becoming dangerously strong in numbers. It was, however, precisely this thing that could not well happen to a subject tribe, for should any of their masters during a visit see a very fine girl, she was at once be-spoken as a wife for some member of the dominant tribe, so that the masters were always increasing at the expense of the subject tribe.

There was, however, a still more perilous liability attached to the vassal tribe, and it was this : If two *rangatira* tribes, or even individuals quarrelled, the fact might not justify those tribes or individuals in killing one another ; but it might be held to justify the injured party in killing the dependants of the other side, and in carrying off their women and children. The inevitable retaliation would, in like manner, fall upon the innocent vassals of the other side, and thus it will be seen that the circumstances incidental to slavery among the Maoris, would not take long to reduce the subject tribes to the position they occupied when the European first appeared upon the scene, namely, to a few inoffensive old men and women who were generally to be found in attendance upon the chief of their masters, and who were by no means unhappy in their lot.

When also we consider that it was these conquered tribes who had to find the victims to give eclat to a great feast, to the building of an important house, or the launching of the great war canoes, the wonder is not that so many tribes have disappeared, but that any of the weak ones survive.

In the matter of prehistoric inhabitants, we have not much evidence that can be called reliable, but what there is points to the conclusion that the early Polynesian colonists found an aboriginal population in possession of these islands. In fact that, 'the moa hunters' of Sir Julius von Haast, were not mere creatures of his imagination, but a reality. It is very doubtful if the people of the Arawa migration ever saw a moa, for they have no traditions applying to that bird, excepting always the reference to the *koromiko* (veronica) as the wood that cooked the moa, and the proverb that refers to a moa as a wind eater. These proverbs, if they ever did apply to the extinct bird—which is by no means certain—may well have been adopted from the ancient tribes, who had beyond all doubt both seen and hunted the bird. Of

the early navigator, Ngahue, it is recorded that he left **Hawaiki** in consequence of a quarrel with **Hine-tu-a-honga** and discovered **New Zealand**, and that he visited **Tauranga**, **Te Wairere***, **Taupo**, **Kapiti** and many places in the Middle Island where he found the greenstone, and made two axes, one of which was **Hauhau-te-rangi**, and an ornament called **Kaukau-matua**, and that on his return he met a moa at **Te Wairere** and slew it. Now the fact that **Ngahue** was able to give the names of the places he visited is proof positive that the country was inhabited, even at that remote period; but I cannot say that I think that the reliability of the tale has been improved by its adoption by certain people of **Rarotonga**; their tale follows too closely the lines of the **Maori** tradition, there is none of that variation that might reasonably have been expected, and the tradition does not appear to be generally known even to the learned men of the Island.!

There are Europeans who, although conversant with the history and language of the **Maoris**, are yet firmly of opinion that **New Zealand** was uninhabited up to the date of the last or **Arawa** migration. Why they should adhere to this opinion is not clear, for certainly it should not be deemed a matter for wonderment that there were ancient inhabitants; the marvel is that the fact should ever have been doubted. "It is," says a learned writer, "a matter of history that no country is found deserted by an invading or migrating race; also that no race, however long established, or however indigenous it may deem itself, but will be found to have come from somewhere else if we can only get back far enough to find out." The writer might perhaps have added these words: And there is no race, however long it may have been in occupation of a country, but will be found to have a more or less well-defined tradition of other and more ancient occupants whom they had destroyed or absorbed.

In **New Zealand** we have tradition of an ancient and probably indigenous people. The **Nga-Puhi** claim that the first tribe to occupy the land of the North Island were the **Kui**, who were left here by **Kupe**, the great navigator; that they were followed by the **Tutu-maiao**, who inter-married with the **Kui**, and finally destroyed them. Lastly came the **Turehu**, who attacked and destroyed the **Tutu-maiao**, and were themselves destroyed by the **Maoris**. We may safely ignore that portion of the tradition which states that the **Kui** were left here by **Kupe**, for that man was by no means the first **Polynesian** to visit these shores; indeed, according to the **Maori** tale, he was

*Query. **Wairere** at **Whakatane**.—**Ed.**

† We differ from **Col. Gudgeon** here. Surely old **Tainarua**, of **Rarotonga**, was an authority, and a "learned man"—more so, we think, than any now living.—**Ed.**

contemporary with the Arawa migration, and therefore of comparatively modern date. The real value of the tradition lies in the fact that it admits the existence of a people in New Zealand who were not Maoris.*

The Southern tribes of this island invariably speak of the Turehu as fairies, or, at any rate, regard them as supernatural beings, and assert that they had red hair. Why they should have given this tribe of strangers red hair it is difficult to say, unless indeed they were a race of men who had red hair, for it is neither a cause of reproach nor matter of astonishment among the Maoris of New Zealand, seeing that the highest type of Maori is often an *Urukehu*, that is, a golden or red haired man. When the great fighting chief of Ngati-Rereahu had to fight the musket-armed Nga-Puhi with wooden spears, it is said that he chose 150 *Urukehu* for that purpose and utterly destroyed his foes. It is therefore clear that it was supposed that the *Urukehu* was superior as a fighting man to all other types, and if this be so, his superiority in all things may be assumed, for all the gifts within the power of God are mere lumber if personal courage be withheld.

The Ngai-Tamatea, of Mangonui, claim that the ancestor, Tamatea, was on the mother's side, descended from one Kare-tehe, a chief of the Turehu, and the Nga-Puhi, of Hokianga, have a tradition to the effect that there was a time when the Maoris were ignorant of the art of catching fish by means of nets, and that they learned the very useful work of net making from the Parau, a tribe of Turehu, who lived in the mountains, but who came nightly to the sea to fish and always disappeared before sunrise. It would seem that the Maoris knew that the Parau were in the habit of visiting the sea coast nightly, but never could discover by what method they caught their fish, until a very fearless man lay in wait and joined them unobserved, he even volunteered to assist in stringing the fish together, and was most industrious, but he purposely omitted to fasten the end of his flax line, so that the fish slipped off one end as fast as they were threaded at the other. The Parau, alarmed at the approach of daylight, urged him to hasten his work, but by various devices he delayed them until the first rays of the sun appeared above the horizon; then the Parau fled in confusion, leaving behind them some of their nets, which were subsequently copied by the Maoris, who

*We submit that the Nga-Puhi traditions referred to do not authorise the belief that these early people were other than Polynesians.—ED.

in this way not only learned to make nets, but even to improve upon those of the Parau.*

Such are the traditions of the North Island on the subject of prehistoric man, and those in the Middle Island follow in the same groove, for we hear of the Kahui Tipua (herd of demons) who were giants and man eaters, fighting with the Rapuwai, and that the latter were exterminated by the ancient tribe of Waitaha. This last tribe are now claimed as an off-shoot from the Wai-taha, of the Arawa migration ; but the claim is absurd, as might easily be shown, for the chiefs, Kuri and Tuahu-riri, who, it is said, left the Bay of Plenty to colonize the Middle Island, are not the ancestors of Waitaha of the South, who had been destroyed before the two chiefs were ever heard of. It seems probable that the tradition to which I have referred, relates to the former existence of a race of men distinct from the Maori, and hence the tales about the Waero or Mohoao (bush people) whom the Maoris believe to have existed almost to the time of the Pakeha.

There is yet another and more important reason for presuming the former existence of an ancient and non-Polynesian people ; and that is the peculiar and highly conventional carving and *moko* (tattooing) of the Maori. It seems beyond a doubt that they did not bring this carving or *moko* with them from beyond the seas, for it is not to be found in any Polynesian or Melanesian Island ; and it is hardly possible that the complicated designs that may be seen, even in the oldest Maori carvings, have been the indigenous growth of a few hundred years. Very many beautiful specimens of carving have been found deeply buried in swamps, where they have probably lain for seven or more generations, but in these we see no sign of the prentice hand. They are generally of the same type as those of the present day though better finished, and of a pattern to be found in New Zealand only, but when or where originated we know not.

There are many things in the Pacific, the history of which we shall never know, though we may feel very certain that the Polynesians were neither the most important people nor the first to colonize the islands of that sea ; nor had they anything to do with those relics of old times to which I refer. Who, asks Mr. Sterndale, erected the

*This tradition of the fishing net being known to the people of Niuē (see J.P.S., Vol. xii., p. 94), it clearly is not indigenous in New Zealand nor to Niuē. It is probably far older than the migration of the Polynesians into the Pacific. In our opinion it is the same with the light haired people, and both traditions are merely localised versions of the first contact of the Polynesians with the light-coloured maritime people, from whom the former learned the art of making fish nets.—ED.

remarkable Cromlech on Tonga-tapu that is unlike all others of which we have record, inasmuch that on the top of the horizontal slab, in a depression evidently made by the hand of man, there is a round ball of stone, probably an emblem of some long forgotten religion? As to this Cromlech, the present theory is that it was made by the first Polynesians who arrived on the island. This tale I simply pass by, the Tongans did not know this 40 years ago—How, then, have they learned the fact since that period? Cromlech's are not built without some sound reason, and if the Tongans built it we shall be glad to hear from them on the subject. We shall want to know the religious significance of this widely-distributed stone emblem, for if the Tongans erected the stones they know why they did so, and the significance to be attached to them. So also the great *marae* or pyramid on the same island; this may have been built by the present inhabitants, for the use of the *marae* is known to all Maori *tohungas*; but of the building of this relic of the past not even the natives have a record, and if their ancestors ever did know, such knowledge has now been lost. This fact is in itself sufficiently remarkable to those who know and can appreciate the astounding memory of uncivilised man, and the careful manner in which the traditional history of the past has been preserved and handed down from father to son, as part and portion of the religious exercises of the Maori people.

By whom also were the remarkable structures of Ualan, Ponape, and other islands of the Western Pacific built?—ruins which in some measure seem to typify the seven circles of Meru, that mount and centre of the Bhuddist universe. Are not these the imperishable records of some most religious and industrious race who have passed utterly out of the memory of man? Much nearer home we have the interesting specimen of Tamil industry, Mohoyded Buks ship's bell and its unknown history; it is one of the many mysteries of the Pacific, and we shall never know how it was brought from India to New Zealand.

MYSTERIOUS RELICS.

BY JOSHUA RUTLAND.

IN various places within the bush, along the shores of the Pelorus Sound, New Zealand, very symmetrical egg-shaped stones, foreign to the locality have been picked up, evidently relics of the ancient inhabitants of whom there are everywhere traces. Two of these stones in my possession, one well polished, the other nearly smooth, weigh respectively 64 and 74 ounces. The use of these stones I have not been able to discover, but the following passage in a letter from Colonel Smythe, who in 1860 was sent by the British Government as Commissioner to Fiji, may throw some light on them:—

“Mr. Waterhouse held a short service in English in Harry’s house. In the afternoon we left Namusi, and ascended the secluded and lovely valley in which it lies. On reaching the sacred place, whence the Rewa god Wairua was said to have drifted, we stopped to examine it more closely, and asked the guides to point out the exact spot. They indicated a hole in a small tree by the side of a stream a few yards from the path. Manoah put his hand into the hole and brought out an oval stone of very regular form, about the size of a swan’s egg; the guides said that was the god. Manoah again put in his hand and brought out some small stones of a similar shape, which they said were the god’s children. We then began to question them about the god, on which they looked very grave, and pressed us to move on. Manoah wanted to throw the stones away, but as the act would only have irritated the natives without doing any good, we desired him to restore them as he had found them.* In addition to these oval stones a number of equally symmetrical but much larger, nearly spherical stones, have been found in the Sounds and in the Pelorus Valley; one of these, 26 inches in circumference which I possess, was discovered in very dense bush on a hill at Four-Fathom Bay, Pelorus Sound. I have heard of another that was found in a hollow tree, and of one concealed in a fork of a large *tawa* tree. Six of these stones which I examined were very much alike in shape and size, and several others described to me must have been very similar. These stones have the appearance of waterworn boulders, but how such a number of boulders so nearly alike were obtained it is difficult to conceive. I have repeatedly questioned both Maoris and Europeans, but have not been able to obtain any satisfactory

* “Six months in Fiji,” by Mrs. Smythe.

explanation of these curious relics. Traces of stone-worship in the Malay Archipelago have been noticed by various writers,

To Mr. H. O. Forbes we are indebted for the following account of the temples and Luli stones of Timor :—

“ It is not very easy to obtain a good idea of the interior arrangements of the *Uma-Luli*, as it is impossible for heretics to get within it or often very near it. Even natives of Timor, who have become nominally *Sirani* (Christian), are prohibited from entering it ; but by sedulously questioning those who knew, I was able to gather that of the two doors (whose direction does not seem to be a matter of importance) one is reserved for the *Dato-Luli* or chief priest, and the other for the persons consulting the fates to enter. By the *Dato's* door no one but himself may enter ; it opens into a portion railed off by ornamented wooden pillars from the larger portion of the building into which the people have entrance. In the smaller part are preserved different articles of veneration—the cranium of a buffalo, a spear, a shield, a chopper, a gun (almost falling to pieces, and of an old, old pattern, my guide told me, “ yet it is more powerful than any other gun however new.”) Besides these there is a bag containing the vestments of the priest, which are a broad band of scarlet cloth for his head, a circular breastplate of gold, worn suspended from the neck, two gold discs, about 15 centimetres in diameter to cover the ears, a broad crown of gold with two long buffalo-like horns of the same material projecting from it, and gold armlets and earrings. Within this enclosure there is besides the most sacred object of all—the *Vatu-Luli* or stone on which the offerings are laid to the invisible deity. Each of these stones they believe to have been given to the people of Timor when the universe was made. In the larger portion of the building there is a fire-place, and vessels and utensils sacred to the use of the *Uma Luli*.” Besides the sacred stone in the *Uma Luli* each residence had what may be termed a household god. “ If a man has an ordinary sickness in his house he does not consult either of the larger *Luli* houses, but offers a fowl or a pig to the *Luli* at a little railed off portion in his own house.”*

Unfortunately Mr. Forbes has given no description of the *Luli* stones ; but from the tradition regarding their origin it seems evident that they are natural, not artificial. After reading Mr. Forbes account of the Timorese idols and Colonel Smythe's description of the Fiji god, the question immediately presents itself, are the mysterious relics brought to light through the destruction of our forests, the fossil remains of an extinct religion ?

*Naturalist's wanderings in the Malay Archipelago, H. O. Forbes,



THE MAKING AND UN-MAKING OF MAN.

(A LEGEND OF FIJI).

BY E. TREGGAR.

THE great god Degei,* who is the impersonation of eternal existence, dwelt in a cave in the sacred valley of Na Kauvadra. As the god appears to men, his form is that of the serpent of wisdom, but the lower part thereof is of stone, the symbol of everlasting duration.

As Degei one day passed along the valley he perceived that the snipe (*kitu*) had built a nest and therein had laid two eggs. Thereupon the god resolved that these eggs should receive divine protection, and, covering them with his influence, he brooded over them until the eggs grew warm with life. Then the shells divided, and forth came a boy and girl, the primal pair whose eyes first saw the great ocean and land, the future home of men. Degei removed the twins from the nest, and placed them in safety from the hot rays of the sun, under the shadow of a gigantic *resi* tree (the "green heart" of India; *Azelia bijuga*). Here the god tenderly watched over them, nourishing them with delicate food day by day, until they were about five years old. Up to this time, however, the children had not seen each other, for the vast trunk of the tree was between them, and they had not known of the existence of other beings than their foster-deity.

But the boy, peeping round the tree, discovered his little mate, and with celestial cleverness prompting him said, "O girl, the great unborn gods (*kalou vu*) have brought us two into existence in order that we may have children who shall people this land." Then Degei put forth his power on the soil of Viti, and the ground produced yams, *ndalo* (*taro*) and bananas for their food; green and pleasant the leaves sprouted, and the roots were pleasant to the taste, as the fruits were delicious on the trees. The gods of the sea brought fish to the growing children, and to them was taught the secret of the woods in which the seed of fire is hidden, to be brought forth by friction. And on

* NOTE. - Pronounced Ndengei.

the burning coals the roots of yam and *ndalo* were cooked, but on the fire the bananas were not laid. Thus, under the shadow of the *vesi* tree grew up our first parents till the years brought them full strength and stature. Then the pair became man and wife, and their descendants peopled the land.

There came a time when this father of men grew very feeble with the weight of years, and his eyes were dark with death, so his soul left his body and went to Mbolutu, that he might dwell for ever with his divine foster-father Degei. While his body was being buried by his sons a god appeared to them and said, "What are you doing?" The men replied, "This is the body of our father who is dead, and we are burying it." Then said the god "He is not dead. The body must not be buried; take it up out of the grave." The sons were obstinate, and answered, "Our father is surely dead; he has been dead for four days, and the corruption causeth the corpse to stink." "Take up the body," said the god; "I tell you that he yet liveth." Then the sons grew angry and repeated their statement that their father had been four days dead. They refused to take the body from the grave. The air shook with thunderings and grew dark with the scowl of the offended deity, who said, "Listen to the words of the gods. The banana when it is green is buried in the earth for four days. Underneath the soil it grows ripe; then it is dug up again and is fit for use as food. As the banana is ripened to something better, so would you have found the body of your father had you listened to the commands of the Heavenly Ones. So also would it have been with your bodies and those of your children; but you have been wicked and deaf to the instruction of the gods. Now there shall be death to all—death for your father and your mother—death for you and for your children—death for man and woman—all shall die, and there shall be no escape nor deliverance. All shall rot, and there shall be the end." So when the first man died, the death of all men was made certain by disobedience to the gods.

Spain in the year 1607. In the year 1606, however, he passed through the Tuamotu or Low Archipelago, on his way to Santa Cruz Island, on which occasion he discovered the New Hebrides, or, at least, the largest island of that group, which he named the Tierra Australia del Espiritu Santo. But, to return to the first quotation, I had a little difficulty in disentangling the jumble that brings in de Queiroz's name with the *isla d'Aamar* and the establishment of a settlement there, because I knew that there was no such name as *isla d'Aamar* in all de Queiroz's nomenclature. I knew also that de Queiroz had never attempted any settlement in that part of the South Pacific Ocean.

The mention of settlement, however, brought back to my mind Boenechea's attempt to colonize Tahiti, nearly two centuries later, in the year 1772 and 1774, and the name which he gave to Tahiti in commemoration of the Viceroy and Governor-General of Peru and Chili flashed across my mind: *isla d'Aamar*, I thought, must be meant for *isla d'Amat*! Thus the statement that "in 1767 Wallis discovered the group again, for the Spanish visits had been ineffective in civilizing or colonizing the islands" is rather amusing, and partakes of the nature of what happens in "Alice in Wonderland," when the Red Queen screams piteously and bandages her finger beforehand because she is going to cut it. But this is the way some people write history, and the "Encyclopædia Britannica," in the six columns of matter devoted to Tahiti, never mentions Boenechea's visit in 1772, although it names many small islands discovered by some (?) Irishman named Boenshea. How has all this confusion come about, and who really did discover Tahiti? I will answer the last question first. Captain Wallis, in 1767, in command of the *Dolphin*, is, undoubtedly, the first European to discover that island, which he named King George Island; so that the honour belongs to England. Now, as to the supposed Spanish discovery in 1606 by de Queiroz. I think I can tell how that mistake came about, although I have not yet come across the arch-culprit who first made the statement, for de Queiroz himself never did, nor do any Spanish or Portuguese authorities, set up a claim for de Queiroz. On the 10th and 11th of February, 1606, de Queiroz discovered an island (to the south-east of Tahiti), which he called *La Sagitaria*. The members of the little Spanish fleet were badly in want of wood and water, especially water; they found no drinkable water on the island, and were obliged to quench their thirst with cocoa-nuts. A passage, in the description of the island, speaks of a shallow, sandy, and narrow channel, between two little woods (*Bosquecillos*) which, at high tide, communicates with the other sea (lagoon) on the other part of the island. For anyone acquainted with atolls, in which the entrance to the interior lagoon is through a

narrow channel, the above description is intelligible enough. But the person who first misinterpreted the Spanish text of Torquemada was evidently ignorant of the Spanish language and of the peculiar conformation of coral islands ; and, for him, the sandy channel between the two woods became a sandy neck of land. Now, this narrow neck of land is the *corpus delicti*, the nail on which all the mistakes were hung, for there happens to be a narrow neck of sand on Tahiti.

A sandy isthmus divides Tahiti in two*, and so it came to pass that the hitherto nameless arch-culprit (I'll find him out some day), jumped at this narrow neck and came to the conclusion that de Queiroz landed in Tahiti. A conclusion which is utterly inadmissible, because de Queiroz's lieutenant Torres, describes La Sagitaria as a flat island, and no fresh water was found there. It was, in fact, an atoll ; whereas Tahiti is a very mountainous island, with a plentiful supply of fresh water which may be seen from a ship at sea, flowing down the sides of the hills. Then the longitudes and latitudes, mentioned in the Spanish texts, do not correspond with Tahiti, whereas they do correspond with atolls to the south-south-east of Tahiti where de Queiroz's Sagitaria must be looked for in the Turmotu (or Paumotu) group.

HORNSBY, N.S.W.

25th Feb., 1903.

* [Mr. Collingridge is himself in error here. The isthmus that joins the main island of Tahiti (Tahiti-nui) to the lesser one (Tahiti-iti) is known as Taravao, and is formed of land about 100 feet above sea level. It is of volcanic formation and generally covered with wood, but partly open land and the soil fairly good but there is no sandy neck.—ED.]



A NEW MAORI DICTIONARY.

OUR members will have noticed incidental reference in the public press to a new Maori Dictionary about to be undertaken. Below, is printed a copy of a circular from the Rev. H. W. Williams, M.A., who has undertaken the very heavy task of compiling the large amount of existing matter, and seeing it through the press. The Dictionary is to be published under the auspices of this Society. The Council, on becoming aware of the large amount of MS. matter in existence, approached the Government, with a view to securing their approval and help, for it is considered an object in which the state may fairly be called on to assist in making this unpublished material available to scholars. The Government appears inclined to meet the request of the Council in a liberal spirit; so we may hope to see the new Dictionary accomplished fact. We draw attention to the matter here with a view to asking the many Maori scholars amongst our members to render all the assistance they can in the direction indicated in Mr. William's circular.

In the fourth edition of "William's Dictionary," and in Tregear's "Maori Comparative Dictionary" there are, roughly speaking, about fourteen thousand words and meanings given. The new matter which has been collected since the publication of those works and which will appear in the new Dictionary, will probably amount to about six thousand additional words and meanings. In addition to the collections mentioned in Mr. William's circular, help has been promised from Messrs. A. Shand, G. H. Davis, Ed. Tregear, and A. H. Turnbull, and we have no doubt other collections will be forthcoming when the object is known. It is probable therefore that the new Dictionary will be an important help to the study of the "Great Polynesian Language," the interest in which is growing from year to year. It may be convenient to summarise here, what has been done and is doing, in connection with the Polynesian language, in rendering it available for scholars.

1. The "Maori-Polynesian Comparative Dictionary," Ed. Tregear, 1 Vol., 675 pages. Lyon & Blair, Wellington, New Zealand, 1891.

2. A "Dictionary of the New Zealand Language," 1 Vol., 323 pages, Right Rev. W. Williams, D.C.L.; 4th Edition by Archdeacon W. L. Williams, B.A. (now Bishop of Waiapu). Upton & Co., Auckland, 1892.
3. A "Maori-English Lexicon," Part 1, Maori-English, 132 pages (to the letter A only), Rev. W. Colenso, F.R.S., and F.L.S., Wellington. Government Printer, 1898.
4. A "Tahitian and English Dictionary" with Grammar, (By the Rev. Davies?), 323 pages. Tahiti, 1851.
5. An "English and Tongan Vocabulary" and Grammar, 1 Vol., 253 pages, Rev. Shirly, W. Baker, M.D., D.M., LL.D., (with which is incorporated the Tongan Vocabulary by Rev. Stephen Rabone), Vavau, 1846, pp. 217. Auckland, 1807.
6. A "Grammar and Dictionary of the Samoan Language" 1 Vol., page 416, Rev. Geo. Pratt; 3rd Edition by Rev. J. E. Newell, The Religious Tract Society, London, 1893.
7. A "Dictionary of the Hawaiian Language" 1 Vol., 559 pages, Lorin Andrews. Thos. G. Thrum, Honolulu, 1865.
8. "Dictionnaire Futunien-Français," 1 Vol., 301 pages, Le. P. Grezel, Paris. Maisonneuve et Cie, 1878.
9. "Dictionnaire Toga Français," 1 Vol., 422 pages, Par les Missionnaires Maristes, Paris. Ch. Chadenat, 1890.
10. A "Dictionary of Mangareva," 1 Vol., 121 pages, Ed. Tregear. Published by the Governors of the New Zealand Institute. Wellington Government Printer, 1899.
11. A "Paumotu Dictionary," 1 Vol., 160 pages, Ed. Tregear. Published by the Polynesian Society, Wellington, 1895.
12. "Phrase-book for the Cook Islands," 1 Vol., 31 pages, Frances Nicholas. Wellington, Government Printer, 1893.
13. "Dictionnaire Latin-Uvea," Par le P. A. C., 1 Vol., 185 pages. Paris, Poussielgue frères, 1886.
14. "Vocabulaire Occanien-Français," (Hawaiian and Marquesan), 1 Vol., 318 pages, L'Abbe Mosblech, Paris. Jules Renouard et Cie, 1843.
15. "A Short . . . Hawaiian Grammar," 1 Vol., 59 pages, Prof. W. D. Alexander, Honolulu, 1891.
16. "Te Akataka Reo Rarotonga." Rarotonga-English Grammar, 1 Vol., 78 pages, Rev. A. Buzacott, Rarotonga 1854.
17. "Dictionnaire Samoan-Français," (of which we have no further particulars).
18. "Vocabulary of the Language of Niuë," 14 pages, Harold Williams, Journal Polynesian Society, Vol. II., pages 17 and 65.
19. "Vocabulary Tongareva Dialect," 4 pages, S. Percy Smith, Transactions New Zealand Institute, Vol. XX., 1889.

20. "Vocabulary Nukuoro Dialect," F. W. Christian, *Journal Polynesian Society*, Vol. VII., page 224.

21. A short vocabulary of the dialect of Stewards' Island (Sikaiana) contained in Cheynes' "A description of the Islands of the Western Pacific," 1852.

22. "The Tonguse Grammar," 48 pages, by Rev. Thomas West. (Published as an Appendix to "Ten Years in South Central Polynesia," London, Jno. Nesbit & Co., 1865.)

To the above may be added the following, which, whilst not strictly dialects of the Polynesian language, are necessary to its study:—

"A Fijian-English Dictionary and Grammar," 1 Vol., 347 pages, Rev. D. Hazlewood; 2nd Edition by Rev. Jas. Calvert, London, 1872.

"Grammar and Vocabulary . . . Motu Language," New Guinea, 1 Vol., 108 pages, Rev. W. G. Lawes, Sydney, 1885.

"A Mota Dictionary," the Rev. R. H. Codrington and Archdeacon J. Palmer, S.P.C.K., 1896.

"Dictionary of the Efate Language," Rev. D. Macdonald.

We may add that a Vocabulary of the Niuë dialect, comprising some 2,500 words, by Ed. Tregear and S. Percy Smith is nearly ready for publication, and that our corresponding member, W. Churchill Esq., late U. S. Consul General at Samoa is also preparing a new Samoan Dictionary. Further, a Marquesan Vocabulary is also in hand, and the materials for a Barotonga Dictionary are accumulating.

Many Vocabularies of the New Guinea dialects will be found in the Annual Reports of the Administrator of the Government of New Guinea.

TE RAU, GISBORNE,

September 10th, 1903.

Dear Sir,

As you are doubtless aware, the late Mr. A. S. Atkinson, of Nelson, collected a large amount of material with the intention of assisting in the production of a new Maori Dictionary based upon the 4th Edition of William's Dictionary. This material has been placed in my hands with the request that it should be used as Mr. Atkinson had intended. Mr. C. E. Nelson, of Whakarewarewa, and Mr. S. Percy Smith, late Surveyor-General, have also kindly placed at my disposal for incorporation in the work the large number of words, meanings, and examples which they have collected. In addition to this, the Cabinet is entrusting to me the MS. prepared by the late Mr. W. Colenso for the Dictionary which the Government at one time proposed to bring out.

Although the bulk of the matter mentioned above has been collected for a number of years it was not available for publication at the time when Mr. E. Tregear produced his *magnum opus*; and in point of fact is not as yet accessible for students of the Maori language.

It is thought that with these materials in hand no time should be lost in preparing the new Edition for the press, and a systematic attempt should be made, while some of the older generation of Maoris still survive, to compile as complete a vocabulary as possible of the Maori language. It is proposed therefore to proceed at once with the work, which will be published under the auspices of the Polynesian Society; and a strenuous effort will be made to have copy ready for the press early in the year 1907.

In order that nothing may be omitted which is now available for use, I shall be glad if you can see your way to assist me in the following ways: (a) by letting me have a list of such words and meanings as you have noted as not occurring in the existing dictionaries; (b) by obtaining information as to the local use of words and their meanings; (c) by furnishing the names and addresses of such persons, European and Maori, as would, in your opinion, be able and willing to co-operate in these ways.

If you have material available under (a) I shall be glad to supply you with as many cards as you may need for entering the words, uniform with those which are being used for the work. If you will also kindly undertake work under (b) you will receive lists from time to time of words upon which more light is wanted, so that you can consult with the most trustworthy Maoris in your neighbourhood. Any help under the heading (c) should, for obvious reasons, be given at once; and to that end I enclose extra copies of this circular, and would ask you to let me know the names of those to whom you have sent them.

I shall be glad to have an answer to this at your earliest convenience, stating in which ways you are willing to assist.

I am,

Yours faithfully,

HERBERT W. WILLIAMS.



NOTES AND QUERIES.

[163] The Fire Walking Ceremony.

Dr. S. P. Langley, Secretary to the Smithsonian Institution, in the Annual Report of that institution for 1902, describes his experiences in Tahiti, where he witnessed the above ceremony, and gives the conclusions he arrives at, which may be briefly stated as follows: That the conductivity in the porous basaltic stones used in the oven (*umu-ti*) is so small, that in walking over the stones the feet do not really get so heated, as appearances would seem to warrant. Of course Dr. Langley gives his reasons at length, but we think the above fairly states his conclusions.

In Vol. XXXV. Transactions of the New Zealand Institute (1902), Mr. Robert Fulton, M.B., C.M., Edin., describes the same ceremony as witnessed by him at Bega, Fiji, on 30th June, 1902, and gives the result of his observations at some length. He arrives at practically the same conclusions as Dr. Langley. For previous references to the *umu-ti*, see this Journal, Vol. II, p. 105, Vol. III, p. 72, Vol. III, p. 58, 188, 269.

[164] Professor A. Agassiz's Expedition to the Pacific.

We have received from the Museum Comparative Zoology, Harvard College, "Reports of the scientific results of the expedition to the Tropical Pacific in charge of Alexander Agassiz," &c., parts 1, 2, 3, and plates 1, 2, 3. This is a work got up in the usual handsome style characteristic of American Scientific Institutions. It deals principally with the study of coral reefs, and is very interesting reading. What we wish to call special attention to is the very large number of excellent photographic illustrations, which are admirable, and very fully illustrate the characters of the coral islands, besides some of the volcanic islands. We regret to see, however, several of the native names of islands misspelled.



TRANSACTIONS AND PROCEEDINGS
POLYNESIAN SOCIETY.

A MEETING of the Council was held at New Plymouth on the 19th August, when correspondence was dealt with, and the following new members elected:—

- 353 Venerable Archdeacon R. H. Coles, D.C.L., New Plymouth.
- 354 William George Malone, New Plymouth.
- 355 Dr. Ernest Walker, New Plymouth.

Books, &c., received since last issue of the JOURNAL:—

- 1500-1 *Bulletin, Museum Comparative Zoology, Harvard College.* Vol. v., No. 8, Vol. xxxix., No. 1.
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- 1508 *Ten copies Popular Maori Songs, Supplement No. 2.* J. McGregor. From the author.
- 1509 *Journal Royal Colonial Institute.* Vol. xxxiv., part 8. July, 1902.
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- 1516 *Na Mata.* July, 1903.
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NOTES ON THE ART OF WAR,
AS CONDUCTED BY THE MAORI OF NEW ZEALAND,
WITH ACCOUNTS OF VARIOUS CUSTOMS, RITES, SUPER-
STITIONS, &c., PERTAINING TO WAR, AS PRACTISED
AND BELIEVED IN BY THE ANCIENT MAORI.

BY ELSDON BEST, OF TUHOE-LAND.

PART VIII.

WOUNDS, &c.

A WOUNDED person is termed *tāotū* or *tuākiri* (*tu-a-kiri*). The former was, I am told, the old term, used before the acquisition of guns (*tao*=a spear: *tu*=to be wounded). *Tu-a-kiri* is a modern term, adopted since the acquisition of firearms.

Natives have been known to recover from very severe wounds, whereas it is stated that half-castes often die of slight wounds. The natives tell me that it took several wounds to bring down a *toa* (a brave man). Te Puehu received six spear wounds at Papakai and then escaped by running. Kai-namu, of Te Arawa, was also wounded in six places at Te Ariki, all being bullet wounds, and yet lived. However, in the lack of information respecting the nature of these wounds, these cases are not of much interest.

Wounds were sometimes cauterised in order to stop the flow of blood. A piece of half dry *pirita* (supple-jack, a forest climbing plant) was ignited and used for the above purpose. Also all such crude attempts at surgery were accompanied by the reciting of *karakia whakamāhū* or invocations (spells) to heal.

Wounded persons were carried on an *amo* or litter, constructed of poles and lashings of flax or forest creepers. In desperate cases a length of *pirita* creeper would be fastened round the leg of the wounded person, and he would then be dragged off the field by such means until a litter could be made—a somewhat rough process for the unhappy man. A force must be in a bad plight indeed when they

leave their wounded behind, for they would assuredly be eaten, and perhaps tortured before death. The latter does not appear to have been a common occurrence, but dreadful things occurred in cases of blood vengeance.

When the northern tribes were raiding Taranaki some of the warriors were wounded. These wounded were burned alive by their own people to save them or even their bones from falling into the hands of the enemy. These raiders were far within the enemy's country at the time, and could not encumber themselves with wounded men.*

I have heard of cases which occurred during their ten years' struggle against the English where, when a native was wounded severely, he would, with a final exertion of his strength, throw his gun back towards his friends, that it might not fall into the hands of the enemy.

In several actions between the Colonial troops and the rebels, after the latter had accepted the fanatical Hauhau religion (so-called), the latter considered themselves perfectly invulnerable to our bullets. Holding their right hand up, they would recite a so-called *karakia* of meaningless gibberish, and expect the bullets of the *pakeha* to be warded off by such means.

When Tuhoe marched to Waikato to fight the British troops a *tohunga* of Rua-tahuna gave them some bottles filled with a decoction of divers barks, roots, etc., which he informed them would render them impervious to *pakeha* bullets if they drank of it before going into battle. The simple warriors tried it at O-rakau, but it did not work properly, and many were killed, including several women.

In the case of broken limbs splints of *manuka* bark were used. These would be supplemented with a charm known as a *hono*, which is said to have the effect of causing the bone to join and heal. The following is one of the numerous charms, termed *whai*, for the healing of wounds :

“ He nonota, he karawa, he au ika
 Ko Tane tutakina te iwi
 Tane tutakina te uaua
 Tane tutakina te kiko
 Tane tutakina te kiri
 Tane tutakina te paraparua
 Tane tutakina te kapiti rangi
 E mahu akuanei, e mahu apopo
 E mahu a takiritanga o te ata.”

* This incident was related to me by Mr. C. E. Nelson.

Here is another :—

“ Te whai one tuatua, one taitaia.
 Ko te piere, ko te ngawha,
 Ko te kapika-pi
 Mahu akuanei, mahu apopo
 Koi tae mai ki to kiri tipu
 Ki to kiri ora, ki to mātāniho
 Kai tai rori i tai pupu
 Tenei te rangi ka ruruku
 Kukutia i ou kiko
 I ou toto, i ou uaua
 E mahu, E ! ”

The name of another ancient and famous charm for healing wounds was *Titikura*. “*Mehemea ka tu i te huata, ka hoāia ki a Titikura, kia ora.*”^{*} This *karakia* is mentioned in the story of Rata in Grey's “*Polynesian Mythology.*”

CREMATION.

When fighting away from their own homes the natives were accustomed to cremate the bodies of their slain, in order that they should not fall into the hands of the enemy. In the event of the body of a chief being thus cremated, the head would first be cut off and preserved and taken to the tribal home. Cremation of the bodies of the dead was a common occurrence, even in times of peace, probably more especially among people dwelling in open or plain country. There was ever the dread of a body being found and eaten by an enemy, or the bones thereof being fashioned into implements.

When Tu-Korehu attacked Tuhoe at Te Tahora, he lost Te Tiroa, a chief of his party. The body was at once destroyed by fire, lest it be devoured by Tuhoe.

When Nga-Puhi and other tribes, under Tu-whare, Te Rauparaha and other chiefs, were marching by the coast from Wellington Harbour to Wai-rarapa, they camped on the beach for some time in order to devour many bodies of the enemy whom they had slain. The effect was an epidemic in the camp, and two hundred of the invaders died of it. The whole of these bodies were destroyed by fire.

PAKIPAKI MAHUNGA.

We have mentioned the preserving of human heads by drying. This is known as *pakipaki mahunga*, and the process is as follows :— An *umu* (steam oven) was prepared, heated, and covered in, save a small hole at the top, through which the steam rose. Over this aperture the head was placed, neck downwards, so that the steam should ascend and have the desired heating and drying effect. When

^{*} If wounded by spear thrust the *titikura ora* (charm) was repeated in order to heal the wound.

severing the head from the body the skin was stripped off as far down as the shoulders, in order to allow for contraction. The brains, etc., were not scooped out; the hot steam alone did the work. In the case of a relative the lips were sewn together so as to cause them to retain a natural position, and if well done the remark "*Me te kuku ka kopi*"—like the closing of a shell—was applied to it. The loose skin was drawn tight and tied underneath to prevent it from wrinkling. Heads of relatives were thus kept for many years, and occasionally exhibited to be mourned over.

The dried heads of enemies, as a rule, had not the lips sewn; therefore they were parted in a ghastly grin. These heads of enemies would at times be taken out and stuck on short stakes (*turuturu*) in the plaza, where jeering remarks and speeches were made at them. If the teeth were white, even, and slightly, the expression "*Me te niho kokota*" was applied to the same, comparing them to a white shell.

Heads of relatives were often carried about for some time after death, and frequently wailed over. Heads of enemies were often placed near the ovens when women were cooking, as an act of degradation to the dead and also the living relatives, as nothing was so contaminating as cooked food.

Ngati-Ngahere, of O-potiki, were tired. They yearned for human flesh. Ngati-Ngahere said: "We will raid the rising sun." They did so, and attacked Ngati-Kahungunu at Te Papuni, where they slew one Mahia. Makawe, chief of the invaders, speared one of his enemies through the body, and held him down with the spear while he reached for the *patu* in his belt to despatch him with. Before he could do so he was himself struck down and severely wounded. His party camped at Te Pa-puni.

Makawe drew near to death. He called upon his people to procure some human flesh as an *o matenga* (food for the death journey) for him. Enough said. His people attacked Ngati-Kahungunu at Puke-taro, slaying several. They returned to their chief, bringing with them the heart of one of their victims as an *o matenga* for Makawe. But Makawe, of the fighting Whakatohea, had already passed beyond the need of food.

The head of Makawe was cured by his people, who carried it in their wanderings to the east, where they fought at Tara-mahiti and elsewhere, afterwards returning to O-potiki.

Having won a battle, the conquerors would at once dry the heads of chiefs of the enemy who had fallen. These would be taken home and used as scarecrows, or kept to be reviled.

When the *kumara* (sweet potato) crop was planted, and the priest repeated the invocations in order to produce a good crop, these dried heads were sometimes taken to the spot and placed on the borders of the cultivation. They had, in some manner, a beneficial effect on the growing crop.

Well tattooed heads of enemies were particularly desired. When Tuhoe marched on Te Arawa prior to the battle of Puke-kai-kāhu, one division advanced under Tangahau *via* Paeroa, where they defeated Ngati-Tahu at Te Kopiha. On arriving at Puke-kai-kāhu they found the main body busy drying the heads of the Arawa chiefs who had fallen in the fight. When Tangahau saw what finely tattooed heads they were he is said to have felt, much abashed, as those secured by his party at Te Kopiha were very poor specimens.

When Ngati-Manawa were defeated by Tuhoe at Te Tapiri in 1865, the latter cut off the heads of Eru and Tamihana, of the former tribe. These heads were dried and taken away by Te Whakatohea, the eyes having previously been scooped out and swallowed by Kereopa, the infamous.

In the skirmish at Oharuna in 1869, Te Arawa cut off the heads of three men of Tuhoe whom they had slain, and stuck them up on a rock in the creek-bed. This is the last instance of decapitation in this district that I know of.

It frequently happened in the wars of old, that prisoners were compelled to carry on their backs to the homes of their conquerors the dried heads and flesh of their own relatives who had been slain.

PEACE-MAKING.

Peace and peace-making is by no means a modern institution with the Maori. It originated in the mist-laden epoch when the sons of Heaven and Earth strove with each other. Rongo-ma-tāne was for peace. Had his appeal been listened to war would have had no place on earth; peace would have prevailed. There is a very ancient myth which describes how Tu-mata-uenga overcame Rongo, and how Rongo went to the *whare patahi*, to Marere-o-tonga and Timu-whakairia, in order to fetch the *wananga*, that peace might prevail. It is an old, old, story, and, I fear, now lost. The following is a fragment of an invocation pertaining thereto :—

“ Te whare patahi-e hui te rongo
E hui te rongo, e puta mai ki waho.”

This myth is also referred to in an old *waiata* or song which was sung at times of peace-making. It was sung by Te Turuki (Te Kooti) during the late unpleasantness in Te Ika-a-Maui (North Island of New Zealand).

"E mahi ana ano a Tu raua ko Rongo
 I ta raua māra, koia Pohutukawa
 Ka patua tenei, koia moenga kura
 Ka patua tetahi, koia moenga toto
 Na raua ano ka he i te riri
 Ka tikina ki raro ra, kia Marere-o-tonga
 Kia Timu-whakairia
 E ora ana te wananga-e
 Mauria mai nei ko te rongo-a-whare
 Ko te rongo-taketake
 Ki mua ki te atua
 Ka whakaoti te riri-e."

Rongo is looked upon as the origin, personification, or tutelary deity of peace. The word *rongo* denotes peace; *hohou rongo* = to make peace.

Haumia, Ioio-whenua, and Pū-tū-hue also made for peace, and upheld the peaceful art of cultivation as against war and strife. These peaceful precepts descended to Te Hapu-oneone and Te Heketanga-rangi. We still observe the fruit thereof in the world. Such is the salvation of man.

The terms *rongo-taketake* and *tatau-pounamu* are applied to a firmly bound, permanent peace-making. A weak or temporary peace-making, soon broken, is known as a *rongo-whatiwhati*. The former is quite an important ceremony, and is arranged by the leading men of both sides. A party of fifty or one hundred men would visit an enemy's country in order to make peace, and would be received with every evidence of fierce hostility, after the manner of the Maori. Then many speeches are made, threats are hurled at the visitors. After a while these actions and words of defiance calm down, and the two sides will probably hold a *tangi* and lament those who have been slain. Then a chief will arise and welcome the visitors: "Welcome! welcome in the light of day. Welcome, my brothers! Here let us turn to the peaceful ways of our ancestors. Let us walk in the light, beneath the shining sun of this day, etc., etc." Then the *kawa* for peace-making are recited—

"Uia ra! Uia ra! Uia ra!
 Rongo mai takawhiu ana mai
 Te rongo o te pakanga nei
 Te pakanga i a Tu, te pakanga i a Rongo
 Hoki whiwhia, hoki rawea
 Tena takapau ka hora
 Ko te takapau o te pakanga
 Tu mai te toki
 Haumi e . . .!"

Then one of the visiting chiefs rises:—"Tau patu, me pa ki tua, me pa ki waho." Let your weapons be turned in other directions. My brothers! The sun shines once more:—

“ Kei te tuhi i runga, kei te tuhi i raro
 Kei te rapa i runga, kei te rongō i raro
 Kei, te anewa i raro, kei te patu i raro
 Kei te ora mata pupuni
 Kei a Tu, kei a Rongo
 Kei a taurira mai te awaha
 Tu mai te toki
 Haumi . . E ! ”

Another chief rises :—“ Welcome ! Welcome in the light of day.”

“ Huia, huia te manu i uta ra
 Huia te manu i tai ra
 Te manu i te katoa
 Te homai nei, te hoake
 Ki te tuanuku, ki te tuarangi
 Kia whangaia koe ki te hau no Tu
 No waho, no Mataora
 No te pupuketanga mai
 I te po-uriuri, i te po tangotango
 I a Rua te pupu, i a Rua te heihei
 Tutara kauika
 Mao ki uta, mao ki tai
 Tu mai te toki
 Haumi . . E ! ”

A chief of the *tangata whenua* (people of the place) rises :—
 “ Welcome ! My brothers, let us respect the good counsel of our
 ancestors. We enter the light, etc.

“ He aea te hau e pa nei
 He kari maranga hake
 He pipi haerenga
 Haere koe i runga, haere au i raro
 Mou tai tu, moku tai kapua rangi
 I te tai tuarua, i te tai tuatoru
 Te Tai o Ruatapu
 Tu mai te toki
 Haumi . . E ! ”

Then the final *karakia* is repeated :—

“ Taumaha te kahukura uta
 Te kahukura tai
 Te ruhi ma tau ea
 Te kotore ma tau ea
 Te ruhi mai Rarotonga
 Te awa tere mai Tauera
 Te awa tere mai Rarotonga
 Te hau mihi aroha no Ue
 No waho, no Rakei-a-tu te oriori
 Ka taka mai te aio
 He rongō ka mau, he rongō ka ea
 He rongō ka whiti te ra
 Ka rongō taketake.”

Heoi!—Peace is firmly bound between the two tribes, and *rongo*
aio (placid peace) prevails in the land.

The *rongo-a-whare* seems to be when the leading chief enters the fort and meeting-house of the enemy, and peace is established by both sides discussing the matter and making the arrangements.

The following is sometimes recited by the *tangata whenua* :—

“He aha te manu ki uta?
He koekoea.
He aha te manu ki tai?
He pakapakaia
Whaia ano e toku tini, e toku mano
Ki te korero whanowhano.

When Te Whiua, a chief of Ngati-Awa, crossed the land boundaries of Te Arawa in order to make peace with that tribe, the following was the *karakia* recited :—

“Tua atu taku tira ki uta
Ki tai, ki te tonga nei
Kaore, ka ora mai au i te pakanga nei
Kia huakina atu e au te kohu ki uta
Ki tai, ki te tonga nei
Ka waiho ra matou nei
Hei pou whare ki Whare-rangi ra (a hill at Te Roto-iti)
Koe riu ka tuwhera, koc waka ka pakaru
Ka ruruku atu au i te waka nei
Homai, e tai ma, te pu
Homai, e tama ma, te iho (? ihu)
Kia mau ai te kiato
Hau nui, hau roa,
E pupuru mai te pakanga nei
Koe manu tukutuku, koe manu hokahoka
Ko taku mauu hau turuki . . e.”

Tatau-pounamu is a singular expression. The word *tatau* means a door; *pounamu* (greenstone) is used here because it was the most valued of materials to the ancient Maori. We use the term “golden” in a similar sense. The chief who was conducting the peace negotiations would, after he and his party had been welcomed, rise and say—“*Karanga! Karanga! Tenei te haere nei*, etc. *Ta tatau tatau-pounamu ko ma mauu*,” etc. He would generally name some well-known hill or mountain as a *tatau-pounamu*.

After the war between Tuhoe and Ngati-Tuwharetoa, the *tatau-pounamu* was “erected” at Opepe, which “erecting” is, of course, purely a figurative expression, as much so as is the “jade door” which closes on war and strife.

When peace was made between Tuhoe and Ngati-Awa, after their long feud, Hatua of Awa said to Te Ika-poto of Tuhoe: “Observe the clump of bush which stands at Ohui, and which has been so reduced by fires. No fire in the future shall be kindled there. That is our

• “Welcome us. Here we come. Our *tatau pounamu* is such a mountain.”

tatau-pounamu. It shall be as a sanctuary, that even women and children may roam there and no harm shall come to them." This again was merely a figurative expression. "The *tatau-pounamu* was raised at Ohui, where it still stands. It has not fallen, even unto this day," which simply means that the peace has never been broken.

Puke-kahu, near Galatea, was the *tatau-pounamu* when peace was cemented between Tuhoe and Te Arawa after the fights that we have referred to.

When Tuhoe and the tribes of Waikare-moana and the coast, tired of their long and bloody war, they resolved to make peace. Hipara said: "I will give my daughter Hine-ki-runga, in wife to Tuhoe, as an ending of the war." Nga-rangi-mataeo said: "Let us have a *tatau-pounamu*, that peace may never be broken." Then (the hill) Kuha-tarewa was set up as a wife, and (the hill) Tuhi-o-Kahu as a husband. By the union of these two hills the *tatau-pounamu* was raised and war ceased—ceased—nor has it since arisen.

"*Kei whati nga rakau o te tatau-pounamu i muri nei, kei pohihe koutou ki nyo aru korero a o koutou tupuna.*"*

There is another expression that is often met with in Maori history, and which may be given a little attention.

In times long passed away, trouble arose between the ancestors of Tuhoe and the Tauranga tribe. The former raided that district in order to avenge the death of Mana-i-te-rangi. Four battles were fought and the woman's death avenged. Then peace was made. The word was "*Kei pikitia te pikitanga i Arohena*"—lest the ascent of Arohena (a hill) be trodden. This was equivalent to saying do not violate the peace now made. Nor was it transgressed until the time of Māro and Te Umu-ariki, who both fell on the field of Orua-matua.

When Tapoto was leaving Rua-toki, after much fighting against Tuhoe, he said: "*Hai konei ra, te whanau e! I muri i a au kei pikitia te pikitanga i Wahipapa.*" Farewell O people! Take heed, lest the ascent of Wahi-papa be trodden, after I have gone." But the turbulent bushmen of Maunga-pohatu would have none of it. Tai-turakina called out: "*Mau ano, ma tama-ngarengare e ki iho kia kaua e huereu.*"—"Is it for you, the base-born, to say that it shall not be trodden?" When spring returned Tuhoe marched on the rising sun, and attacked Tapoto at Whakaari pa, where the majority of the Tuhoe force remained. But few survivors returned.

* "Have a care, lest the support of the *tatau-pounamu* be broken in after days, lest you forget the precepts of your ancestors."

HE WAIATA HOHOU RONGO. Na Te Turuki (Te Kooti).—A SOME
OF PEACEMAKING.

“Tera te haata ka rere te whakairi
Na runga ana mai o Tarakeha raia
Kai tua te kawau he tangata puku riri
Tenei te haere nei he maunga rongo
Akuanei au ka takahi i te one
Noho ana hoki au i Marae-nui ra . . e
Hai hapai kupu mahau, E Te Tatana!
Tu noa hoki au i te akau raia . . e
Nou tou pono, E Nga-moki !”

THE *Umu Hiki*.

The singular rite known as *umu hiki* was performed in order to cause a people, whose presence as neighbours was not desirable, to rise and migrate to other lands. It was a most useful institution in war time—that is, if you possessed a priest of sufficient power to give proper effect to the spells uttered. In connection with the above are employed the two terms *ue* and *hiki*. *Ue*, or *ueue*, means to move, as a verb—to impel, to incite, to shake. *Hiki* has a similar meaning; it means to adjourn, transplant, start. “*Mehemeu ka patua taku whanaunga e tetahi iwi nui, ka uea e au taua iwi kia haere; he hiki tona tikanaga.*” If a relative of mine be slain by a numerous people, I impel that tribe to migrate (by means of incantations). It means to move them away. Here we see the probable origin of the custom. Were the offending tribe less numerous they might be destroyed in battle. Being a numerous people, however, it is wiser to call on the dread powers of the priest, that he may *hiki* those people and cause them to flee to foreign parts. The spell laid on the people causes them to become uneasy, nervous, and with little faith in their own power to withstand an attack. Mentioning this rite in narrative, a native will say—“*Ka uea te pou o te whare*”—*i.e.*, the post (upright of a house) of the house was shaken—to loosen it that it may be easily removed. Not that such a post was really loosened; the expression is one of many singular idioms to be met with in the Maori tongue. The enemy were “loosened” in their hold on the district by means of the *umu hiki* rite. The *ue* described below throws some light on the use of the term “post of the house.”

The term *umu* means an oven—*i.e.*, the steam oven of the Maori, being a hole dug in the ground. But the word is also used to denote various religious and sacred rites of the old-time Maori, as *umu parapara* and *umu ponqiponqi*. The word *ahi* (fire) is used in a similar manner. The origin of these two terms, as applied to rites and their attendant charms, spells, or invocations, I am convinced lies in the general introduction of fire into ancient Maori rites. The term *hika*—to generate fire—is also used in a like manner. But more of this anon.

Two extraordinary actions in connection with the *umu hiki* have been explained to me by natives. One is that when a priest performed the *umu hiki* he dug a large hole in the earthen floor of his house and crawled down into that hole head first and recited his spells in that eccentric position, quite naked, with the exception of a girdle around his waist.

The other item appears in the following extract from the history of Maruiwi, a section of the ancient people of New Zealand, whose ancestor Awa, a son of Toi, migrated to Heretaunga and was the origin of Te Tini-o-Awa of that district.

In the time of the chief Maruiwi the tribe of that name left Heretaunga and migrated to Te Waimana district, near Whakatane. After some time they became involved in trouble with their neighbours. It was in this wise: The time arrived for the *tapu* to be taken off the *kumara* cultivations of Maruiwi. The priest prepared to perform that important rite. A human sacrifice was needed in order to give *mana* (prestige, power) to the ceremony. A visiting youth of the Whakatohea tribe was utilised for the purpose. Now there were two priests of the youth's tribe there who had come to assist in the ceremony of taking the *tapu* off the crops. A portion of the flesh of the youth was given to them to eat with their meal. When these two found that the youth Waeroa of their tribe was missing, they knew that it was he who had been slain as a sacrifice. They lost no time in acting. They took the basket of food and carried it to the latrine, where, grasping the uprights, they recited the incantation termed a *hiki*:

“ Hiki nuku, hiki rangi,
Hiki papa, hiki taua
Whakamoe te ruahine.”

They then recited the spell or *karakia* known as *uene*:

“ Ue nuku . . e, ue rangi . . e
Ue tahitahi, ue papa
Uea ai te pu, uea ai te more
Uea ai te aka, uea ai te tahetahe,
Hopu ringa, hopu mau
Kia mau i to tikitiki.”

Then, taking up the basket of food, the elder held it over the latrine and, opening the bottom of the basket, let the contents fall therein.

Not long after that Maruiwi girded up their loins and fled the district, intending to return to their old homes at Heretaunga.

It fell upon a certain fine day that Paumapuku and Maiopa, of Nga-Maihi tribe, went forth across the fair lands of Kawerau in order to slay a neighbour, as a human sacrifice for the ceremony of taking the *tapu* off a new house. They were, however, seen and pursued by

a party of people of those parts, and forced to fly. Maiopa was caught and slain, but his brother reached their home at Maui-wareware. As soon as he reached the opposite bank of the river he shouted out "*Te whakaariki . . . e . . . e ! Te whakaariki !*"—a cry raised when a hostile force is seen advancing. Pau swam the river and joined his friends. The people collected in the large house, while Tamatea-pakoko (he who slew Tangiharuru, of the Pu-ta^rwa) climbed on to the ridge-pole of the house, where he recited the following :—

"Uea! Uea!
 I te pou tuarongo o te whare nei
 Kia tutangatanga
 Pera hoki ra he kapua whakairi naku
 Ki runga o Tamatea
 Ka tai (? tahi), ka moe tahua, ka mau
 Whakaarahia uru ao
 Ka mahuta te tapatu karakia
 E Puhi E ! Kai tai ! Kai tai !
 Kai te whakarua koia . . . e."

Meanwhile the enemy had surrounded the house. But as the reciter concluded his *karakia* Nga-Maihi poured forth and routed them.

The other form of the *ue* of which we spoke was performed on the occasion of a feast. When the guests arrived they would find a new house built for the occasion, and the people of the village drawn up outside it. The visitors entered the house and ranged themselves along the walls. Their priest, who accompanied them, would climb on to the ridge in the house and there recite the *ue*. As he reached the final word each man of the house seized the upright nearest him and tried to shake or loosen same. If anything carried away, that was an evil omen for the tribe who built the house. They will *hiki*. Not that they will move away in the body, but their minds and thoughts will *hiki*—i.e., become unsettled, and they will take no further pride and interest in that feast.

THE *Pu Whawhai* OR FIGHTING *Pa* (FORT).

The term *pa* means a fortified place. A *pa maioro* is a place defended by earthworks and palisades. A *pa turatunata* is one where palisades only are used. The earthworks or embankments are known as *maioro* usually, but the word *manioro* is employed by some of the peoples of the Whanga-nui district. In late times the term *pa* has been erroneously employed to denote an unfortified village, which should be styled a *kainga*.

If available the natives preferred to build their *pa* on hills, where they might escarp the slopes thereof, and thus render them exceedingly steep, and erect a strong palisading on the top of the scarp. A series of defences of this style would give the hill a terraced

appearance, as often the ground between the top of an escarpment and the foot of the next one would be levelled for the purpose of building houses thereon. Many such terraced hills are seen throughout the country, many of them appearing most symmetrical and picturesque, such as the Rakei-hopukia *pa* at Te Teko. The top of a hill or even spurs of hills were utilised in the olden times when the only known missile weapons were stones and the throwing spear. Of course the weak point of these hill forts was the want of water, which has caused the fall of many such which could not be taken by assault. Water might, to a certain extent, be stored in troughs and gourds, but an invading force would sometimes draw its lines round a fort and camp there through all the changing months, until the weakened garrison capitulated or broke out in desperation to force their way through the investing lines.

These notes on the old native forts are very incomplete, inasmuch as Tuhoe were not a *pa* building people, trusting rather to the rough nature of the country which they inhabit. As old Tamaikoha once said to me: "The swift rivers and narrow cañons were my defences. The huge boulders and rock cliffs were my palisades."

As I take it, the complete *pa maiorō* or earthwork fort had three steep scarped faces and four rows of palisades, each defence having its distinctive name. The innermost palisading was erected on the top of the highest escarpment in a hill fort, another stood on the top of each succeeding one, and the outermost or lowest on the earthwork formed by the material thrown out from the escarping and the ditch or moat often made at the base of the lowest defence cut out of the solid. It may be observed that the term *maiorō*, like the word moat, seems to apply equally to earthwork banks for defence or the dry moats which were usually formed between them.

In the case of a fort (*pa*) constructed on level ground, such were, if possible, built on a river bank, where such bank would be formed into one or more defences, and moreover a supply of water would be available. On the land side high embankments of earth were formed by excavating two parallel moats, or ditches, for the length of the face of the fort. Between these moats the earth would be formed and packed until a high wall, from ten to twenty feet in height from the base—*i.e.*, the bottom of the ditch—was formed. Some of these defences were yet higher, especially in terraced hill forts. The outer palisading or *tuwatawata* was erected outside the outer ditch described above. Sometimes but one wall was thus formed, but often two or more such earthworks were so constructed, usually in parallel lines on level ground, but following the natural advantages of the ground in the case of a hill *pa*. On level ground the defences were often close together, and consisting of at least one heavy earthwork, two ditches,

and two rows of palisading. We are speaking of pre-gun days, be it understood. Inside these defences were the dwelling-houses, food stores, cooking sheds, etc., of the occupants of the fort. Where the nature of the ground admitted of it, the houses were neatly arranged, each with its small plot of ground or yard fenced off and lanes or roads running between such fences throughout the fort. When members of different sub-tribes occupied the same *pa*, they appear to have had each their portion of the fort fenced off or protected by a row of palisades, and sometimes of earthworks—presumably a precaution in the event of inter-*hapu* quarrels. They would also serve to baffle and delay an enemy who had gained an entrance to the fort, and provide the occupants with supplementary lines of defence. A good illustration of a fort so divided with lines of palisades is the Umu-rakau *pa* of Ngati-Pukeko at Te Whaiti, where the sub-divisional lines of palisades may still be traced, while the O-te-nuku *pa* at Rua-toki is a good specimen of a fort so divided by means of earthwork walls and moats.

Many of these native forts were immensely strong and could scarcely be taken, save by surprise, when the occupants were off their guard or by means of a long investment until the defenders were reduced by hunger and thirst.

Take the case of a hill fort. A single line of defence might well consist of a steep scarp twenty feet in height, on the top of which would be a timber palisado defence constructed of heavy timbers set deep in the earth and bound together by means of rickers or saplings, used as lateral rails, and to which the palisades were lashed with tough forest creepers (*aka-tea*). Spaces were left between the uprights through which long spears could be thrust at any enemy who attempted to climb up the defences.

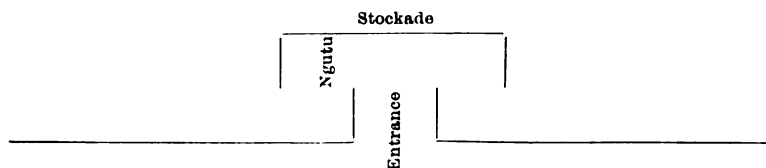
The height of the palisading would be from ten to fifteen feet. Add this to a steep scarp of fifteen or twenty feet, and it may readily be seen that, in the days of the *rakau maori* or native weapons, it was no slight task to overcome such defences.

The palisades of a fort are termed *tucatawata* or *wāwā*. The innermost stockade of a complete *pa* of four lines of defence, was termed the *pārākiri* or *kiri-tangata* or *kotikoti*. The next is the main defence, known as the *katua*. The next is the *wīta*, while the fourth or outermost is termed the *pekerangi* or *teki* or *kereteki*, or *tata*, or *aparua*.

The space immediately outside a row of palisades was termed the *kiritai* or *paekiri*. It applied to the outer stockade only.

The moat or fosse was termed *awamate*. The ditch inside a palisade was called the *whakaawarua*.

The entrance to a fort was termed the *waharoa* or *kuwaha*. The entrance was usually at one of the sides of the fort, but the Okarea *pa* near Te Whaiti had at one extremity a line of palisades running close to and nearly parallel with a perpendicular rock cliff. Where it approached to within a few feet of the cliff, there the entrance was made. Thus anyone entering the *waharoa* would necessarily pass along a narrow space before the main defences of the fort were reached. Another plan was to erect a covering stockade just within and opposite the *waharoa* or entrance, and which stockade had wings flanking either side of the entrance. Thus a person passing through the entrance could not proceed straight ahead, on account of the covering defence, but would have to turn to right or left, in fact to make a right-about turn, in order to get round the covering wings and enter the fort. This passage is termed the *ahuriri* or *ngutu*. The name *waha-tieke* is also applied to the entrance.



The *tahitahi* of a *pa* is the slope down from the outer defences the *glacis*. The moats were crossed on a couple of poles laid across and which were taken up when the entrance was closed.

As observed the stockades were composed of posts or piles of timber set in the ground in an upright position, and along which were lashed rails (*huahua*). As an additional means of strengthening the stockade, there were erected at intervals much larger and heavier posts, firmly set in the ground. They were often two feet in thickness. These large posts appear to have been known by the generic term *himu*. If, as often was the case, the tops were carved into figures of human form, or into a large round or oval knob, they were known as *tukuwara*. When left perfectly plain, and in the rough, the term *toto kau* was applied to them, as an adjective; as a plain canoe, with no carved work about it, is termed a *waka toto kau*; or a plain house, a *whare toto kau*.

On either side of the *waharoa* or entrance, often towered such huge pillars, their tops carved into monstrous, half-human figures, of hideous aspect, with protruding tongues and gleaming eyes of *paua** shell. Or the entrance might be surmounted with a huge figure, through the base of which the entrance led. The Rev. W. Colenso has placed on record the singular effect produced at Waikare-moana

* *Haliotis*, the *abalone* of the Californian coast.

by cutting the eye-holes right through such figures in the defences of a *pa*. In ascending the steep shore of the lake to gain the fort, the sky seen through these spaces had a singular effect.

If possible, timber of a durable nature was used for these stockades, *totara*, *puriri*, and heart of *kowhai* were thus often used. In the construction of the Waerenga-a-Hika *pa* at Turanga, many huge posts of *puriri* were used, the whole trunk being set up without being split or reduced in size. In after years, the peace of Rongo having settled upon the district, I utilised many of these timbers as straining posts for wire fences, and in squaring them into form, cut through many bullets which had just penetrated the thin covering of sap wood, a token of the stirring sixties, when Fraser and the Forest Rangers sent over a hundred *Hauhau* down to Hades at that place.

These native forts were sometimes termed *kohanga*, a word meaning a nest. For these strong redoubts were the nests which protected the people, in which they were reared to manhood, for the service of Tu ; or to womanhood, to follow the arts presided over by Rongo and Hine-te-iwaiwa.

In building a fort, the old time Maori displayed that wonderful patience, continuity and diligence which was such a prominent trait in his character, but which his descendants have lost. He had no hardware store handy, whereat to purchase tools. Every implement used must be made by himself, from wood, or stone, or bone, and with the use of most sorry tools. The felling of a tree involved him in many days of strenuous labour, the carrying of firewood with which to keep a fire constantly burning at the base of the desired tree, the chipping off of the charred surface with stone axes, a weary task. In like manner the working of earth, especially of stiff clays, was most tedious. In building a fort he loosened the soil by means of a pointed stick, called a *waurau*, it was lifted on rough wooden spades termed *rapa maire* (being made of the hard *maire* wood) and put in baskets in which it was carried to the top of the embankment and there padded into solidity. When forming ditches, in suitable soil and situations, a bank would be formed or left across the upper end, so as to collect and hold rain water. When a good quantity was gathered it would be let out, and materially assist the work, in sweeping out the loosened earth below.

The spaces between the walls or defences of a *pa* were termed *tuku*. In a hill fort a *tuku* may be quite a wide terrace ; where houses are built ; those of the leading chiefs will probably be found facing the *marae* or plaza. The highest part of a *pa*, and innermost, is termed the *tiki* (summit or citadel). When attacked the principal chief will probably take up his stand on the *tiki*, where he can command the fray. If

driven from the outer defences the defenders fall back on the second line, and so on, and finally enter the defences of the *tiki* or citadel, where the most desperate fighting would take place, under the immediate command of the head chief. Many stubborn defences of this last defence are on record, where the garrison, turning in savage desperation on the investing enemy, have changed the fortune of the day at the last gate and expelled the attackers. When the Arawa league attacked the Taumata-o-Te-Riu *pa* at Rua-tahuna, they took the first *tuku*, but the sullen bushmen of Tuhoe held grimly on to the next defence and forced the attacking party to withdraw. I have heard old-timers say that if the outer defences of a fort fell and there was no influential chief to rally the fighters on the *tiki*, then that *pa* was lost.

To lash the rails of a *pa* in an incorrect manner was deemed an evil omen (*aitua*), a sign of coming misfortune.

When a new *pa* was built and finished, a rite was performed in order to take the *tapu* off it, similar to the one performed at the opening of a new house. *Kumara* (sweet potatoes) and a piece of the *aka* or bush creeper used to lash the palisades with were roasted and offered to the gods.*

Within these forts were erected lofty platforms, called *puhara*,† on a level with the top of the palisades. On these was often stationed the watchman (*kai-mataara*), who would amuse himself during the lone night-watch by chanting watch songs (*whakaaraara pa*), which would notify any lurking enemy that the garrison were on the alert. These platforms were also utilised as fighting stages, on which warriors were stationed during an assault, and from which they cast down stones upon an attacking force, and lunged at them with long thrusting spears (*huata roroa*).

On this platform also was suspended from two uprights the *pahu*, or wooden gong, formed by hollowing out a piece of sound and clear *matai* wood. This suspended gong, or drum, was struck with a mallet or beetle of the same timber. The watchman would, ever and anon, strike it, and thus both friend and foe would know that he was on the alert.

* A very old custom obtained formerly in building a new *pa*, similar to that used in launching a new canoe, when the vessel was dragged over the bodies of slaves. In the case of a *pa* slaves were often buried in a sitting posture, embracing the base of the main posts of the *tu-watawata*. Not many years since six skeletons were discovered in such position at the base of the posts of a large *pa* near O-potiki.— Ed.

† The watch-tower of a fort was termed *ahurewa* by the N-Raukawa tribe.

We give below a few of the old watch songs of the Maori:—

HE WHAKAARAARA PA.

“Ko-ko-koia, E tu . . E!
 Ko-ko-koia, E ara . . E!
 Ko-koia e nga tangata
 Ka whakatahuri rawa te riri
 Ki tua ki Moeangiangi
 Ka anga mai ai te riri . . e
 E te riri!”

A WATCH SONG.

“Tirohia atu nei Kopu
 Kia morunga, kia moraro
 Kia whakatakataka
 Ko te manu nui na Rua-kapana
 Ka tutu te hiahia
 Ka roki te tai o Whatiwhati
 Ka rere whakaaitu ki te Po
 Takahia te puna te wai koriri
 E rapa te niho o te kuri . . au!
 Ka hei tau.” (hei = ahei)

WAIATA WHAKAARA.—(Watch song)

“Koia!
 Hoki mai ki to urunga
 Ki to moenga
 Ki te paepae tapu o Tane
 Hoki mai te manu ora
 Ki te maunga
 Koia!”

A WHAKAARAARA PA.

“Kia hiwa ra . . e!
 Tenei tuku kia hiwa ra
 Tera tuku kei apurua koe ki te toto
 Whakapuru tonu!
 Whakapuru tonu!
 Whakapuru tonu!
 Te tai ki Heriheri
 Ka tangi tikapa te tai ki Moku
 Kaore iara e kimi ana
 E rapa ana i nga kokonga
 E ka ao mai te ra
 Ki tua e ia.”

The word *koko* means to chaunt a watch song. It is apparently allied to *ko*, to sing as birds in the early morning. Towers termed *taumaihi* were also erected in a fort. Probably these were formed of earth. Such towers were sometimes constructed by an attacking force in order to enable them to command the interior of a fort.



FIGHTING STAGE, CHATHAM ISLANDS. 1839

In attacking these forts, the assailants often separated into two parties, and delivered their attacks from different quarters. When a fort was attacked by a *taua a toto* or blood vengeance party, it was usual for the occupants of the fort to remain within their defences, as they would know that such a party fights with desperate valour. Otherwise it was a common thing for the defenders of a *pa* to sally forth and fight outside.

When about to attack a *pa*, it was an ancient custom to send forth a man, under cover of night, to obtain a piece of the *aka* used to lash the palisades with, or a some other portion of the defences. This was taken to the *tohunga* or priest of the attacking force, who utilised it as a *māwe*, which has already been explained. But methods of attack and defence of these native forts will probably be best explained by means of illustrations taken from actual war, historical incidents in fact.

When Waikato attacked Te Ruaki *pa* on the west coast, they tried direct assault, but were repelled by the garrison. They therefore closely invested the fort, and erected around it a strong stockade, so as to prevent the garrison from breaking out, and then for three months they sat down before that doomed *pa*, until it fell. Many were slain and many more carried off into slavery.

At this time the Taranaki and Nga-Ruahine tribes were living in two forts known as Wai-mate and Orangi-tuapeka, where the Waikato warriors proceeded to attack them. They were repulsed with the loss of five men killed, whose heads were cut off by the delighted garrison and stuck on the tops of the palisades of the fort as a cheering spectacle for their friends.

The main body of Waikato afterwards attacked Wai-mate *pa*, but leaving a party in ambush near the other fort. For they argued that the garrison of the latter would go to assist their friends at Wai-mate, and leave their own *pa* with few defenders, when it might be taken by the party aforementioned. The garrison did so leave their fort, but took the precaution of making the women and boys therein assume the rough cloaks or capes usually worn by men, and so show themselves to any enemy who might be lurking about. The ambushed party, believing the fort to be strongly held, refrained from attacking it.*

Fire was often employed as a destructive agent in the attack on a fort.

Nga-Maihi were living in their *pa* at Puketapu, when they sent a party to obtain fern-root at Titina-roa, where grew in abundance the *mātā* variety of that root, much used as food in former times. The

* See "History and Traditions of the Maoris," by J. W. Gudgeon.

Ngai-Tama-oki sub-tribe (also of Ngati-Awa) objected to this as a trespass on their rights, and forthwith attacked Nga-Maihi, but were defeated by the latter. The news of the fight reached the valley hamlets. It came to the home of Whakapa, of Te Pahipoto, as he was engaged making himself a new *taiaha*. He said: "Had I been there I would have slain Te Amo-pou with the tongue end of my *taiaha* and Te Hahae with the blade, and then have brought their hearts home as food for my child." So saying, Whakapa called on his fighting men and marched on Puketapu (at Te Teko). They were seen by Nga-Maihi, who marched out of the fort to meet the enemy. Whakapa then advanced from his men, who were in column formation (*matua*), and Te Au-whiowhio left the Nga-Maihi column. The two met in the open space between the two forces, and there engaged in single combat (*tau mataki tahi*). Whakapa struck rapidly at Te Au with his *taiaha*, but the latter warded off the blow with his *hoeroa* and then, with guard and point, thrust the thin blade of his weapon through the ribs of his adversary before the latter could recover himself. So fell Whakapa of Te Pahipoto.

Various other branches of the Ngati-Awa tribe now rose and combined to attack Puketapu fort, which is some three or four hundred yards in length, and is situated near the Rangi-taiki river. The whole of the hill has been most strongly defended by three huge *maioro* and other smaller ones, not to speak of stockades.

However, finding the *pa* too strong to take by direct assault, as many other weary men of arms have found, before and since, the avengers of honour be-draggled elected to burn a passage through the colossal stockades. They succeeded in kindling a fire near the seaward end of the *pa*. But the gods who live for ever were against them. They thought the dense smoke would drive the defenders from that portion of the stockade and enable them to rush through the smoke and attack the garrison inside the defences. Not so. They had reckoned without their host, that is to say, without the chief and priest of the fort, Te Hahae of famed deeds, he who stood calm and unhurt upon the red hot stones of the fierce *umu-taro*, when he sent Ngai-Te-Rangi down to Hades by means of his dread powers.

For Te Hahae, the seer and magician, at once proceeded to call upon the child of Raka-maomao, that is to say, the south wind, which came rushing at his call and defeated the scheme of the attacking force by blowing the flame and smoke off the stockade. A fire was next kindled on the inland side of the stockade so as to obtain the services of that south wind. But Te Hahae rose to the occasion by calling upon and raising the Paeroa or sea wind, and the smoke and flames fell off to the westward.

The war party then kindled a fire on the east face of the *pa*, and Te Hahae foiled them—on the west face, and he raised the wind which comes across the realm of Awa from the shining east. The fern and brush around the fort had now been all used as fuel. And still the *pa* fell not.

And so the fight went on, day after day, until the garrison came to suffer severely from thirst. Then Nuku bethought him of sending his son Tikitu through the investing lines in order to obtain water. For he was of noble blood, was that stripling, and of chief's standing in many *hapu* (divisions) of Ngati-Awa, hence the investing enemy, who were also of Ngati-Awa would not slay him. And Tikitu went, provided by the cunning Nuku with a bundle of gourds (*rururu tãhã*) or calabashes, as water vessels. Tikitu passed out of the fort and entered the enemies lines. On being asked his errand, he said: "I go to obtain water." "For whom?" "For Nuku," he replied. Enough said. He was allowed to proceed, to procure water and return with it, unmolested, to the fort. For Nuku, albeit an enemy for the time being, was closely related to the besiegers, and an influential chief of Ngati-Awa.

This went on for three days, Tikitu passing through the close drawn lines each day with his bunch of calabashes and returning with them full of water to the besieged. On the third day it struck the party that the water gourds were somewhat numerous to contain water for one man. They therefore stopped the youth and did proceed, with malice aforethought, to pierce the aforesaid gourds with their sharp pointed *tokotoko* spears, thus allowing the water to escape. One alone they left intact, as a supply for Nuku.

Attacks on the *pa* still continued but met with no success. Finding that their efforts were unavailing, the investing force called out to Te Hahae to deliver up to them the person of Te Au-whiowhio, he who had slain Whakapa. That unhappy individual was therefore handed over to the enemy who at once killed, cooked, and ate him. This man was given up to ensure peace, but the attacking force disregarded their promise and renewed the attack in order to slay Te Hahae, so as to thoroughly square the account, and again the attack failed.

Then the chief Rangi-ka-wehea took compassion on the luckless Nga-Maihi within the fort and cast about for a plan whereby they might escape from the fort and find safety elsewhere. He therefore induced his force to collect at one end of the *pa* and there perform a *haka* or dance. This was done at Muri-rotu. The besieged, grasping their opportunity, left the fort by the other end, so as not to be seen by the enemy. As they passed O-tu-te-reinga, the chief Rangi-ka-wehea appeared and bid them farewell, saying: "*E' Koro ma!*"

Haere ki tua na whakahehe atu ai. He kura kainja e rokohia." (Farewell, O, Sirs! Go afar off that you may escape misfortune. A peaceful home shall be found). And then Nga-Maihi went forward on their way, and settled at Tauranga. None remained save a few whom Rangi-ka-wehea retained as beaters of *aute*, they being skilful in the manufacture of cloth from that bark. So ended that siege of Puketapu, though many another Homeric combat was yet to take place beneath those frowning ramparts in the classic land of Awa, in the years that lay before.

Long years after, when Te Rau-paraha raided the South Island, he took the Kaiapohia *pa* by means of burning the stockade thereof, the priests of either side endeavouring each to raise a wind favourable to their side, a dead calm prevailing; the besieged bethought them of firing the piles of brush which had been placed near the stockade, that it might be consumed before a wind arose. But as the fire burned up the wind arose and blew dead on to the stockade which was soon breached, and then came a slaughter grim and great, and a long train of captives was sent up to the north.

Again—The bushmen of Tuhoe rose in arms, under Te Rangi-aniwaniwa and other chiefs, and marched on the Oputara *pa* at Whirinaki, in order to square accounts with the Pu Taewa for the slaying of one Pare-uia. The war party camped at the clump of bush at Tauaroa, and discussed the attack. Te Whatae proposed to attack that night. The Rangi-aniwaniwa said: "Am I a low born person that I should attack an enemy under cover of darkness. No! We will deliver our attack when the broad daylight flashes down from Mount Tawhiauau." Now Te Whatae noticed that in the fort the houses were thatched with *toetoe* leaves. He took his *pauku* cloak and placed it in the spring near the bush, so as to render it impervious to spear thrusts. Then he lashed together by their ends two long *huata* spears and fixed a torch to the end thereof. Then he generated fire, donned his *pauku*, kindled the torch and approached the stockade of the fort, amid a shower of missiles, darts and stones. Long spears were thrust between the palisades and lunged at him, but he succeeded in firing the houses within the *pa* which soon became untenable on account of heat and smoke. Then trouble came unto the Pu Taewa. When the sun rose next morning, it shone not upon Oputara, but upon a long line of bushmen ascending the range, each loaded with a swag of human flesh, as provisions for the journey which lay before them. For the bloodstained cloak of Pare-uia had been found at Oputara where it had been brought by Ngati-Mahanga. And the chiefs of Tuhoe said: "Men of Tarentum! It will take not a little blood to wash this gown,"—or words to that effect.

Suppose a party are about to go forth in order to attack the fort of an enemy. The priest wishes to weaken the garrison so that the fall of the fort may be assured. He therefore proceeds to construct a small replica of that fort. That miniature fort is then "entered" or assaulted by the priest—*i.e.*, he repeats a spell of magic in order to weaken the enemy and cause the fall of their *pa*. This replica of the doomed fort is termed a *pa whakawairua*.

One of the most singular methods of defence was that employed by Tuhoe when the news came that Ngati-Awa were going to send an expedition up the Whakatane Gorge in order to attack them at Rua-tahuna. Tuhoe collected in the fort known as Māna-tē-pa, near Tatahoata. This fort is situated on the edge of a terrace with a precipitous cliff on one side and the level terrace on the other. Across the terrace, through a white pine bush, ran the trail from the lower country by which the enemy would advance on the *pa*. Now at this time Tuhoe had obtained European axes, by barter from the coast tribes. They therefore evolved the brilliant idea of felling the bush on either side of the trail and allowing it to dry. Then when the enemy advanced to attack the fort, the bush should be fired in their rear, thus cutting off their retreat. However this wondrous scheme never was executed, although the bush was felled; for the invaders came no further up the valley than Huka-nui. While they were camped at that place, their chief, our old friend Tikitu, he who was water carrier at Puketapu, but now a renowned warrior, their chief was seated in camp engaged in scraping his *taiaha*, when one of his party cried: "O Tikitu! a man is descending the hill." Looking up he saw Piki, a Tuhoe chief, descending the Rua-tahuna trail towards them. As Piki approached him Tikitu placed the bended forefinger of his hand beside his (own) nose. His party saw the *sign* and knew that it meant that Piki was to be spared and not slain. Tikitu said to Piki: "Farewell! remain here. As for me, I return from here, and close the door after me"—meaning thereby that he would not return to fight Tuhoe. And that remark remained as a *tatu pounamu* for this district.

(To be continued.)



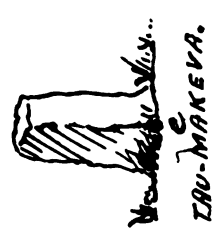
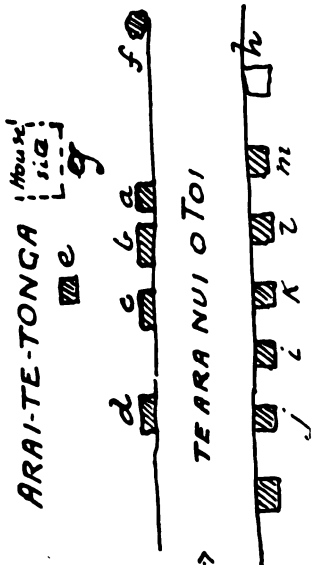
ARAI-TE-TONGA, THE ANCIENT *MARAE* AT RAROTONGA.

BY S. PERCY SMITH.

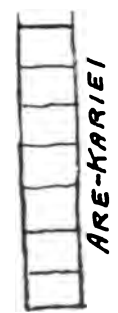
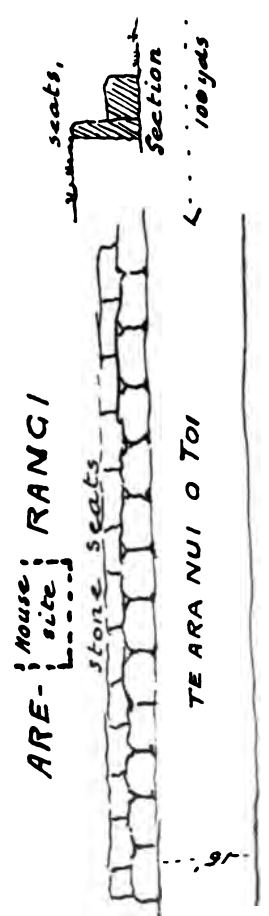
IN 1897, accompanied by Mr. Hy. Nicholas and Te Ariki-Taraare, I visited the famous *marae* of Arai-te-tonga, situated about two miles east of the village of Avarua, island of Rarotonga. The following brief account of this *marae* may prove of interest, because a few years more and it will have disappeared from mortal ken owing to neglect and the overwhelming growth of tropical vegetation.

First, as to the Ara-nui-o-Toi, shown on sketch accompanying this, the ancient road which encircles the island of Rarotonga on which the *Marae* is, and along which in former days were situated the principal villages of the island. The "great road of Toi" is the meaning of its name, but who Toi was there is some doubt; none of the natives I consulted could tell me anything of this man, beyond this, that he lived in the "very long ago," before the times of Tangiia, who flourished *circa* 1250. It may be that this is the same Toi-te-huatahi who the Maoris of New Zealand say lived in Hawaiki some generations before the great migration to New Zealand *circa* 1350, but it is uncertain. This ancient road follows generally the foot of the hills, cutting across the mouths of the valleys, and leaving the level flat that encircles Rarotonga outside or seaward of it. It is about 22 or 23 miles in length, and for about two-thirds of its length is paved with flat volcanic or coral stones. Its width is about 15 to 20 feet. In several places, at the sites of the old villages (or *oire*) are to be seen the stone seats where the local gossips used to sit and learn the news of the passers by. These are better preserved at Arai-te-tonga than in other places, and are of the form shown in sketch.

Arai-te-tonga was the principal *marae* of Rarotonga, where the ruling chiefs of the Makea family often dwelt, and where the sacrifices to the gods were made, and the Takurua, or annual feast at the presentation of the first-fruits, was held, accompanied by many ceremonies and much rejoicing. It is probable that, like the other *maraes* of the Cook group, it was at one time enclosed with a stone wall but there is no sign of it left.



SKETCH
of the
MARA E AT
ARRAI-TE-TONGA
Rarotonga



- a. Makia's seat
- b. Takai's "
- c. Poliki-taua's "
- d. Maringi-toto.
- e. Tau-makeva.
- f. Itu tree
- g. Are-rananga
- h. Onu offerings
- i. Pa-ariki's seat
- j. Kairukui's and others' seats
- k. Au, Maturua's seats
- l. Tino-manai's seat
- m. Yaka-a-tini's "

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ariki is to bear in future is given him by Te Ariki-taraare. At this time also is delivered over to the *ariki* the supremacy over the lands, the right to all turtles and sharks caught, &c. After this the Ngati-Tangiia clan take the *ariki* to another *marae*, named Pukura-nui, where the slain in battle are first offered before being finally taken to Vaerotā, a *marae* just on the north-west point of the entrance to Nga-tangiia harbour, and opposite the islet Motu-tapu. *Mimiti*, or skulls (? of the slain), are deposited at Vaerotā.*

It is absolutely necessary that the member of the Makea family who is appointed *ariki* shall own a portion of land, however small, at Arai-te-tonga. The younger branches of the Makea family are named Anau-toa, Tumū-toa, Tutara and Kao. In case the right of anyone to be *ariki* is disputed, it is said of him, "*E' kirikiri teateu no Arai-te-tonga*," the translation of which is, "a white pebble from Arai-te-tonga," but no doubt it has some historical meaning not disclosed in the words themselves.

At 'f' on the sketch is a large *utu* (or *Barringtonia Butonica* Forst) said to have been growing there in the time of Tangiia (circa 1250).

The spot marked 'h' on sketch is where the offerings to the *ariki* were made, *i.e.*, of the special matters which pertained to him as of right, such as the *onu* (the turtle), the *ravatea* (the shark), the *urua* and *punupunu* (certain fish), &c. These are still the right of the present *ariki*, Makea-Takau.

Letter 'i' on sketch marks the seat appropriated to Pa-*ariki*, the head of the Ngati-Tangiia clan, whilst 'j' is that of the Kainuku, 'k' of the Au and Maturua, 'l' of Tino-mana, 'm' of Vaka-a-tini families and others.

Te Au-o-tonga *marae* is said to have been built originally by Tangiia, who was driven from Tahiti, and settled in Rarotonga circa 1250, but it has always been the particular *marae* of the Makea family, who obtained it, and the supreme power in the island, during the troublous times just after Tangiia had settled down. In order to obtain the assistance of Makea-Karika (a chief who came from Samoa to Rarotonga with his people not long after Tangiia) against Tu-tapu-aru-roa, Tangiia agreed to hand over the supremacy to Makea, and it has remained in that family down to the present time, the present representative being the worthy old lady Makea-Takau, who is twentieth in descent from Makea-Karika.

* A gale early in 1897 disclosed over 100 skulls at this spot.



SOME PAUMOTU CHANTS.

[When in Eastern Polynesia in 1897, a fellow voyager, a Paumotu woman, allowed me to copy the following chants from an old book she had. The chants had been written down by her father, Tapanga, a native of Anaa Island* in the "forties"; but his writing was very bad: in some cases I may unintentionally have miscopied his words. The chants have no particular interest, perhaps, unless as specimens of Paumotu *karakias*, excepting that part which recites the "log book" of their migrations. But I think it well to preserve this matter in print, because probably there is none other of a similar nature in existence. As to the translation, our fellow member, Mr. J. L. Young, persuaded a Tahitian gentleman, Mr. Charles Garbutt, who understood the Paumotu dialect to undertake it. This he has done by aid of some old Paumotu people living in Tahiti. It will be obvious to Maori scholars that the dialect is closely allied to Maori, and indeed contains a great many identical phrases to be found in Maori *karakias*. For this latter reason I have presumed to alter the translations in some parts where the Maori meaning seemed to be more in accord with the general scope of the chants than Mr. Garbutt's rendering.]

The chants are those sung at the birth of a high chief. In the usual cryptic manner of these compositions, they go back to the beginning of all things, and then trace the origin of the new born to the gods and thence through the ancestors of the migrations. As denoting the ancient connection with the Maori branch of the race, the first god mentioned is Tane (and his wife Hina), thus showing how very old it is. Tangaroa has no important place in these chants, for he is a more modern god, at any rate to many branches of the race.—S. PERCY SMITH.]

No. 1.

- 1 Manava te tere i a Tane,
Manava te tere i a Hina,
No te manava-tumu, manava-tumu,
Manava-tumu nui.
- 5 Manava-tumu, manava-tumu, manava-tumu iti.
Manava-tumu, manava-tumu, manava-tumu piri,
Manava-tumu, manava-tumu, manava-tumu mau.
Manava turuturu, manava turuturu, manava turuturu.
Manava hirinaki, manava hirinaki, manava hirinaki.

* Tapanga was apparently a man of some consideration belonging to one of the chief families of Anaa. Eight generations prior to himself he had a common ancestor with the Pomare family of Tahiti.

- 10 Kei haea mai e koe tena pungaverevere
 Ka heke i te manava a Rua-kaua.
 Ka pu fanuanua faki te rangi matere ua
 Maeva te ariki, maeva te uho,
 Te ariki, ko Rongo.

Manava mahiri, manava mahiri, manava mahiri

- 15 Manava manatu, manava manatu, manava manatu,
 Manava ko fakapuku, manava ko fakapuku, manava ko fakapuku,
 Manava ko fakaheo, manava ko fakaheo, manava ko fakaheo,
 Manava ko fakahihi, manava ko fakahihi, manava ko fakahihi,
 Manava ko fakahunga, manava ko fakahunga, manava ko fakahunga.
 20 Manava ko fakaveu, manava ko fakaveu, manava ko fakaveu.
 Kia tapata tu vau ki a koe, Koropanga,
 Kia fa inumia atu ki Manahoa
 Ko Tangaroa kia tina, kia mana,
 Kia maeva te ariki, maeva te uho
 25 Fanuanua faki te rangi matere ua.
 Maeva te ariki, maeva te uho,
 Te ariki ko Rongo.

E ui i Manuka, e tere matahoa Tane.

Te mataheui atu nei au ki a koe,

- 30 Kitekite ki teie reko.
 Ko te tumu. ko te reko kite ai teie reko
 Ko te piri o teie reko, ko te mana o teie reko,
 Ko te aki o teie reko, ko te rava o teie reko,
 Ko te tangata i hanu i teie reko
 35 Te vahine i hanu i teie reko,
 Te tamaiti i hanu i teie reko,
 I metua ai nei, i rauraha ai nei, i hohora ai nei,
 Tokohie maua e haere atu nei
 Ko to huru, ko to veu, ko to ate, ko to veua,
 40 Ka unu atu, ka unu mai, ka unu kaki, ka hakapahu.
 Ka pu e ariki fanuanua faki te rangi matere ua
 Maeva te ariki, maeva te uho
 Te ariki ko Rongo.

Ka heui, ka heui, ka heui i te tumu- e.

- 45 E tumu nui, e metua te tumu,
 E kimi au, e kimi au, e kimi au.
 Ki aku iho ki a Piritake ma Kauata vahine
 Hirihiri muna kaufau,
 E noho ana i roto i te tahua

- 50 Kia haea iho ki to mata,
 Ko to konake ki te ata miramira (muramura in *m*)
 Ko tau tumu ma tau vananga,
 Ma tau tarau, ma tau korero,
 Ma te oi, fanau ai tau tamaiti o te tumu,
 55 Tumu-nui, tumu-iti, tumu-piri, tumu-mau,
 Ko te tumu i rui ai Atea,
 Ko te tumu i rui ai Fakahotu,
 Ko te tumu i rui ai ko Rongo,
 Te ara ki te po,
 60 No te atua,
 Te ara ki te ao no te tangata,
 Ka unu atu, ka unu mai, ka unu kaki, ka haka-pahu
 Ka pu e ariki ko Rongo.

- E ui i te tumu, e ui i te tumu,
 65 Ui atu vau ki raro i a te tumu—e—
 E ui i te tumu, e ui i te tumu,
 Ui atu vau ko tumu-nui, ko tei runga,
 Ko tumu iti, ko tei raro,
 70 Ko te tupuranga ia o Vaitu-ma-tangata—e—
 E ui i te tumu, ui atu vau
 Ko turuturu, ko tumu kia, ko tei runga,
 Ko tumu nana, ko tei raro,
 Ko te tupuranga ia o Vaitu-ma-tangata—e—
 E ui i te tumu, ui atu vau,
 75 Ko turuturu ko tei runga
 Ko hirinaki ko tei raro,
 Ko te tupuranga ia o Vaitu-ma-tangata—e—
 E ui i te tumu, ui atu vau,
 Ko mahiri ko tei runga
 80 Ko manatu ko tei raro
 Ko te tupuranga ia o Vaitu-ma-tangata—e—
 E ui i te tumu, ui atu vau,
 Ko fakapuku ko tei runga,
 Ko fakaheo ko tei raro
 85 Ko te tupuranga ia o Vaitu-ma-tangata—e—
 E ui i te tumu, e ui atu vau,
 Ko fakahihi ko tei runga,
 Ko fakapeka ko tei raro,
 Ko te tupuranga ia o Vaitu-ma-tangata—e—
 90 E ui i te tumu, e ui atu vau,
 Ko fakahunga ko tei runga,
 Ko fakaveu ko tei raro,

- Ko te tupuranga ia o Vaitu-ma-tangata—e—
 E ui te tumu, ui atu vau,
 95 Ko ihoiho ko tei runga,
 Ko ngakongako ko te raro,
 Ko te tupuranga ia o Vaitu-ma-tangata—e—
 E ui i te tumu, ui atu vau,
 Ko tuturi ko tei runga
 100 Ko pepeke ko tei raro,
 Ko te tupuranga ia o Vaitu-ma-tangata—e—
 E ui i te tumu, ui atu vau,
 Ko te hau ko tei runga
 Ko putake ko tei raro
 105 Ko te tupuranga ia o Vaitu-ma-tangata—e—
 E ui i te tumu, ui atu vau,
 Ko papakia ko tei runga,
 Ko tumu-moe-hania ko tei raro
 Ko te tupuranga ia o Vaitu-ma-tangata.
 110 E ui i te tumu, ki tapata tu Koropanga,
 Kia fainumia atu ki Manahoa,
 Ko Tangaroa kia tina, kia mana,
 Kia maeva te ariki, maeva te ariki,
 Ka pu fanuanua faki-te-rangi matere ua,
 115 Maeva te ariki, maeva te uho,
 Te ariki ko Rongo.
- E ui i te tumu, e ui i te tumu,
 Ui atu vau ki raro ia te tumu-e,
 E ui i te tumu,
 120 Koi tokotahi, koi tokorua, koi tokotoru,
 Koi tokoha, koi tokorima, koi tokoono,
 Koi tokohitu, koi tokovau, koi tokoiva,
 Koi tokotini, koi tokotapu,
 E tupai avai ra te uho i te ariki nei ko Rongo,
 125 E tupai avai ra te uho i te ariki nei ko Tupuna,
 E tupai avai ra te uho i te ariki nei ko Metua.
 E tupai avai ra te uho i te ariki nei ko Tama.
 E tupai avai ra te uho i te ariki nei ko Karoha.
 E tupai avai ra te uho i te ariki nei ko Punua.
 130 E tupai avai ra te uho i te ariki nei ko Hokinga.
 E tupai avai ra te uho i te ariki nei ko Tuhanga.
 E tupai avai ra te uho i te ariki nei ko Haerenga.
 E tupai avai ra te uho i te ariki nei ko Nohohanga.
 E tupai avai ra te uho i te ariki nei ko Oihanga.
 135 E tupai avai ra te uho i te ariki nei ko Tuturihanga.

- E tupai avai ra te uho i te ariki nei ko Vihanga
 E tupai avai ra te uho i te ariki nei ko Kaufauranga.
 E tupai avai ra te uho i te ariki nei ko Hiringa.
 E tupai avai ra te uho i te ariki nei ko Toparanga.
 140 E tupai avai ra te uho i te ariki nei ko Fakatukirohanga.
 E tupai avai ra te uho i te ariki nei ko Fakamoimoihanga.
 E tupai avai ra te uho i te ariki nei ko Fakatangataranga.
 E tupai avai ra te uho i te ariki nei ko Fakamamahanga.
 E tupai avai ra te uho i te ariki nei ko Fakaououhanga,
 Ka unu atu, ka unu mai, ka unu kaki, ka hakapahu,
 145 Ka pu e ariki ko Rongo.

 No. 2.

- Manava tumu-nui manava tumu-nui, manava tumu-nui,
 Tumu-iti torohaha, tumu tumu mate kofai,
 Ko Tumu-henua e tumu ki te papa, mahora ki te one
 Fanau ko Tumu-nui e tane,
 150 Fanau ko Tumu-iti e vahine,
 A pu a raua tama,
 Tena tei vaho Tangaroa-manahune,
 Ko Te Pou-o-te-rangi, ko Te Piri-o-te-rangi,
 Ko Te Taha-o-te-rangi, ko Te Hakamakore-o-te-rangi,
 155 Ka pu e ariki, fanau ki Hiti—ko Hiti-nui,
 Koi nunuku mai te henua,
 Koi neneke mai te henua,
 Ko Hiti-taravai te henua,
 Ka he tumu, ka he ori,
 160 Ka taua te henua i a Papa-henua,
 E taua, e taua, e tupu ai te tana—e.
 E fakatupuranga taua.

 Tupu ake te henua, Havaiki,
 Tupu ake te ariki Rongonui,
 165 Tara korero ana i tana korero
 E hora ana i tana vananga,
 Fakapupu ana i tana hoariki,
 E huti ana i tana kurariki,
 Hutia fakamau ki te vae
 170 No te fakariki ra Rongonui ariki nei,
 Ka pu e ariki fanau.

 Tupu ake te henua ko Vavau,
 Tupu ake te ariki, Toiane,
 Tara korero ana i tana korero,

- 175 E hora ana i tana vananga,
 Fakapupu ana i tana hoariki
 E huti ana i tana kurariki
 Hutia, fakamau ki te vae
 No te fakaariki ra, Toiane ariki nei,
 180 Ka pu e ariki fanau.

- Tupu ake te henua Hiti-nui
 Tupu ake te ariki Tangaroa-manahune
 Tara korero ana i tana korero
 E hora ana i tana vananga
 185 Fakapupu ana i tana hoariki,
 E huti ana i tana kurariki,
 Hutia fakamau ki te vae
 No te fakaariki ra, Tangaroa-manahune ariki nei,
 Ka pu e ariki fanau.

- 190 Tupu ake te henua Tongahau
 Tupu ake te ariki Itupava,
 Tara korero ana i tana korero.
 E hora ana i tana vananga
 Fakapupu ana i tana hoariki
 195 E huti ana i tana kurariki,
 Hutia fakamau ki te vae
 No te fakaariki ra. Itupava ariki nei,
 Ka pu e ariki fanau.

- Tupu ake te henua Pahangahanga
 200 Tupu ake te ariki Horomoariki
 Ka pu e ariki fanau.

- Tupu ake te henua ko Tahiti
 Tupu ake te ariki Maru-Tangaroa
 Tetahi ariki Te Mangi-o-rongo.
 205 Tetahi ariki fakatupuranga taua.
 Tupu ake te henua Meketika.
 Tupu ake te ariki Tuhiva.
 Tetahi ariki Tara-tu-vahu
 Tetahi ariki fakatupuranga taua.
 Tupu ake te henua Makatea
 Tupu ake te ariki Taruia
 Tetahi ariki Puna-ama te hao rau r.
 Tetahi ariki fakatupuranga taua.
 Tupu ake te henua Rangarou.

- 215 Tupu ake te ariki Tamatoa-ariki
 Tetahi ariki Itupava,
 Tetahi ariki fakatupuranga taua.
 Tupu ake te henua Ngarutua
 Tupu ake te ariki Tahua,
- 220 Teteahi ariki Torohia,
 Kaukura :—Maroturia ma Rongonui te ariki.
 Apataki :—Pukava ma Tahuka-tuarau te ariki.
 Niau :—Pui-huki-kangakanga ma Riritua te ariki.
 Toau :—Rahua-tuku-tahi ma Te-mate-ki-Havaiki te ariki.
- 225 Fakarava :—Makino ma Maoke-taharoa, te ariki.
 Faite : Rahui ma Hekava, te ariki.
 Anaa :—Tuamea ma Mahanga-tuaira te ariki.

- Fanaua i raro nei, ko Tumu-henua i Henua-mea,
 Te vahine Ivitua-ivitau, Tumu-nui, Tumu-tango,
- 230 Tapauta, Tapatai, ko Vivi, ko Vava,
 Te vahine matau, e tui matau
 E rangi te vahine toro-nuku, toro-rangi,
 Te vahine Kai-kai-rangi
 Ko Roaka te vahine, ko Turukia te vahine,
- 235 Mokouri te vahine, Mokotea te vahine
 Te Uamata-iti te vahine, Ruarangi-piri-take te vahine,
 Ko te mau, ko te piri,
 Te vahine fanau ai Marumaru-atua
 Ko te tupu, ko te hoe, ko te rito, ko te kao,
- 240 Mahora nuku ra o Atea
 Mahora rangi o Fakahotu,
 Piripiri ki te aroaro, moe ki te papa-nui i a Raharaha o Atea nei ra
 Ma take ki reira ko Atea nei ra,
 Maranga ki reira ko Atea nei ra,
- 245 Noho ki reira ko Atea nei ra,
 Hume maro ki reira ko Atea nei ra
 Taka ki reira ko Atea nei ra,
 Fakapapa ki reira ko Atea nei ra,
 Turi ki reira ko Atea nei ra,
- 250 Tohi tu Rongo ma Tutavake
 Ka fararei ki Tu-manu-kura
 Ki te ata ahiahi e moe ana ko Turuturu
 Ki ataata fakatangana.
 Ko Uanuku kirapeka e tutohi,
- 255 E ka nuku e tutohi e karaki
 Mavae te po, mavae te ao
 Tei Matukituki mahoahoa na Papa ia—o—

- Na Papa-i-raharaha na Kuhi,
 E tere ki vao o te rangi
 260 Na tangata nei ra—e—
 No raro nei maua, no Papa-tukia,
 No Papa-reva no Papa-monc-taki—
 Mono-taki te uho i a Tane—
 Tane-tutira, te ata noho kapua,
 265 Mariu o te rangi, taua tohi-kava,
 Ka pu fanuanua fakiterangi matere ua,
 Maeva te ariki, maeva te uho
 Te ariki ko Rongo.
- Taku ariki e, ka nanao ra vau ki aku vananga,
 270 I aku korero, i a Tumu-nui, i a Tumu-iti
 Tumu-kerekere, Tangaroa tavahi, Tumutumu ma te kofai,
 Ko Papa-tukia, ko Papa-henua, Papa-ronaki
 Tenitenia te Papa, tupu i te Papa.
 Mahora i te one; e one varevare,
 275 Ko Tane hutinga mauku,
 Vaerenga tahua, horahanga one, turanga rakau,
 Ka hura i te pu-vananga—
 Mua-vananga, roto-vananga, muri-vananga, ihu-vananga,
 Tarakapu i te heuenga korero,
 280 Karakara kahaki au i taku vananga.
 E tapu taku vananga nei.
- Te one uri hoki tei Hawaiki,
 Te one manga tei Vavau-nui,
 Te one kere tei Tonga-hake,
 285 Te one vare hoki tei Orofena
 Te one uri hoki tei Tahiti,
 Te puke hoki tei Punakau.

[The same formula is applied to the following places, mostly Paumotu Islands, and ancient *maracs*. See translation.]

	Rangiroa		Tahanea
	Hitianga		Motu-tunga
290	Ahuroa		Tuanaki
	Niutahi	300	Hitiroa
	Farekura		Katiu
	Tainoka		Pouheva
	Turamoe		Maoha (or Mavake)
295	Kotukurere		Araputa (or Faraputa)
	Nganaia	305	Puhingarua

	Faturona		Maramarama-i-atea
	Apaapa-te-rangi		Fareaka
	Ngarutua		Tama-te-faufere
	Apataki		Ngoiokao
310	Kaukura	320	Makemo
	Niau		Taenga
	Toau		Nihiru
	Fakarava		Raroia
	Faite		Pukamaru
315	Farepia	325	Fangatau

- Riuriu te hono mai Hivau,
 Tangi ake te poko, te moana mai Hiva,
 Vinivini te tangi o te kura
 Kotokoto te tangi o te Kenehu,
 330 Riroriro te tangi o te atua
 Noho ake ra vau ki runga i te pia
 Teitei te kau-ariki-roa, ei turuturu no te rangi,
 Rau-kuru, Rau-tara, ko huia, ko katoa
 Ko Runa, ko Pea, ko Hikiepo, ko Rangaepa,
 335 Ko Fakatutua, ko Fakamamae.
 Ovaria ona tangata ia i ari ai te pito o Rongo-po,
 Ariki te po, e ao ariki te ao,
 Ko te turanga ia o te kohiti vakevake,
 E fai i te fai, e fai Punakau tei te fakariki
 340 Tei a Hau-te-ruru, ia Hau-te-kapakapa,
 Tanga ka maeva atu e Rongo ;
 Fanau Tangaroa-manabune, fanau ki Hiti,
 Ka raka ki Hiti, pipiri ki Hiti, ka momoe ki Hiti,
 Fakaipo ki Hiti, i mana ki Hiti,
 345 Ka tohua ki Hiti, ka hapu ki Hiti,
 Oioi ki Hiti, turanga ki Hiti,
 Ka huki ki Hiti, fakatuna ki Hiti,
 Fakamamae ki Hiti, fanau ki Hiti,
 Ka purero ki Hiti, kohiki ki Hiti,
 350 Punganui ki Hiti, ka veveu ki Hiti,
 Huruhuru ki Hiti, hopemanga ki Hiti,
 Maranga ki Hiti, ka rere ki Hiti,
 Ka huri ki Hiti, ka onga ki Hiti,
 Ka tau ki Hiti, tiaia ki Hiti,
 355 Tangohia ki Hiti, ka roaka ki Hiti,
 Hutia ki Hiti, fakapapa ki Hiti,
 Fakatura ki Hiti, fakamana ki Hiti,
 Fakamaeva ki Hiti, taraukara ki Hiti.
 Tei te fakariki te ora.

- 360 Koi Tahiti-nui, koi Punakau,
 Koi a Rongo-metua, koi a Hau-te-ruru,
 Koi a Hau-te-kapakapa.
 Tonga te matangi,
 Tutape ariki tai morehua punua
- 365 Tei te fakariki te ora,
 Koi Tapuae-manu, koi Tangahape,
 Koi Maroro-ariki te matiti o te rangi,
 Te Kahakura o Atea e Keha ravaru te ariki
 E kura te ariki Maeva-rangi
- 370 Te ua topitipiti, te ua topatapata,
 E tu te ahurangi te kura tuao punua,
 Koi Kakukura-roa, koi Farekura koi a Maro-turia,
 Te fare mahi roa, te puna kai ariki,
 Tahuka tuarau te pehu tuariki,
- 375 Koi te fakariki te ora.
 Koi Nganaia, koi Farepia, ko Te Nuku-tae-roto,
 Koi te Vai tomeamea mahanga.
 Tu ai ra moemoe a Taheta,
 E tu fakamaukura, ka pu koe
- 380 Ki te heiao ma te uira
 E pu to kofa ei faukura
 O vaua te ao punua, tika i te vananga,
 Hara i te korero tika, i te korero hara i te vananga,
 Vananga ka tika, ka tika vananga,
- 385 Ka hara, ka hara, ka huro vananga i moana,
 Teie tei roto i te papa, ko Ru-roa, ko Ru-poto,
 Ko Ru-farara, ko Ru-tuanohu
 Ko Ngaohe, ko Pingao, ko Tope, ko Pepe,
 Ko Titi-matai-ao, ko Hane-nui, ko Taneiti
- 90 Ko Tane-paku, ko Tane-te-hibiri, ko Tane-te-rarama.
 Ko Tane-toto-iho, nana e fakatanga taua rangi i runga nei,
 Na te reira e pepehi i taua rangi i runga nei,
 Teie na pofaki, Te Fatu-kura-tane,
 Tetahi ko Fatitiri-takataka,
- 5 Tetahi ko Pingao, tei haro i te rangi i runga nei.

(To be continued.)

PAUMOTU CHANTS.

 [TRANSLATION.]

No. 1.

- 1 Welcome is the expedition of Tāne,
 Gratifying is the coming of Hina ;
 From the original source,
 From the great origin of all ;
- 5 Springing from a small cause, a little cause,
 A narrow source, a secret source ;
 A true origin, a real (or permanent) source (or origin) ;
 A supporting origin ; a holding up origin,
 A sustaining origin to lean upon.
- 10 Tear apart that veil (rend not that spider's web),
 And let pass the project of Rua-kana,
 Appears the rainbow, filling the sky and dispersing the rain.
 Long live* the King, long live his companions,
 The King Rongo.
- 15 A laborious thought ; a laborious thought ;
 A profitable thought ; a beneficial plan ;
 An expanding thought, an extending idea ;
 An idea worthy of admiration.
 A ray making, dazzling thought†
- 20 An assembling thought, a collective thought,
 A shape-giving, form-making thought.
 I appeal to you Koropanga, ||
 To give drink to Manahoa‡
 And let Tangaroa be firm, be powerful.
- 25 Let the King and his companions live,
 And be happy and powerful.
 The rainbow fills the sky, the rain disperses.
 Long live the King, long live his companions,
 The King Rongo.

* *Maeva*, to shout, to cheer.

† *Fakahihi* ? to gush forth, spring forth.

|| Koropanga, a female attendant whose duty was to give the *kava* drink.

‡ Manahoa, an evil spirit.

- 30 Ask Manuka * if Tane came from afar
 With anxiety in his face,
 To hear this news, this speech ;
 The origin and importance of this news,
 Its wonder and power,
 35 Its meaning, its extent,
 The man who gleaned this news,
 The woman who gathered this news,
 The child who brought it,
 A parent † perhaps who circulated and spread it !
 40 How many are we now approaching, yourselves,
 Your forms, your shadows and their reflections ‡
 The discussion is over ; beat the drum
 To announce the King, the rainbow fills the sky, the rain disperses.
 Long live the King, long live
 45 The King Rongo.

- Seek, seek, search for the cause. §
 A great origin, a parent is the origin.
 I will search, I will look, I will seek it
 With my friend § Piritake and Kauata-vahine
 50 Invoking a secret prayer to the gods,
 Who abide on the platform,
 Who pass before my sight, ¶
 Like the shadows of a tinted cloud.
 By my source, by my recitals,
 By my invocation. by my speech,
 55 By the agitating power was born my child, from the stem,
 A great stem, a small, a wonderful, an induring stem.
 Of the cause (seed) spread by Atea ;
 Of the seed spread by Fakahotu **
 Of the seed spread by Rongo.
 60 The way to darkness (Hades) is of the gods,
 The way to the light is with man.
 Let then discussion cease. Beat the drum.
 Hail, King Rongo.

* *I Manuka*, at Manuka, i.e. the Manu'a island of Samoa, famous as the first of that group to be settled.

† *I metua ai*, ? who fathered it, i.e., who originated it.

‡ Seeing the subject of this chant, this line might read, "Thy hair, thy young shoots, thy heart, thy bones."

Tumu, cause, origin, original source (in this case of man), stem.

§ *Iho*, ? spirit, a god, an ancestral spirit invoked.

¶ That flashes before the eyes.

** Fakahotu, Atea's wife.

- Enquire the cause, enquire the origin,
 65 I ask the cause beneath the origin.
 Enquire the cause, enquire the origin ;
 I ask of the great cause that is above.
 That below is the growth of Vaitu-ma-tangata.
- Enquire the cause, I ask of the cause,
 70 The hidden cause. Above is the real cause,
 And below is the growth of Vaitu-ma-tangata.
- Enquire the cause, I ask ;
 The sustaining power, it is above,
 And below is the urging force of growth of Vaitu-na-tangata.
- 75 Enquire the cause, I ask.
 The supporting power, it is above,
 The resting is beneath the growth of Vaitu-ma-tangata.
- Enquire the cause, I ask :
 Excitation is above
 80 And thought is below.
 Such is the growth of Vaitu-ma-tangata.
- Enquire the cause, I ask :
 The inflation is above,
 The appreciation is below ;
 85 The growth of Vaitu-ma-tangata.
- Enquire the cause, I ask ;
 The shining ray* is from above,
 The mischief making† is from below :
 Such is the growth of Vaitu-ma-tangata.
- 90 Enquire the cause, I ask ;
 The assembling of the parts is above,
 The shape making is beneath :
 Such is the growth of Vaitu-ma-tangata.
- Seek for the cause, I ask,
 95 The ghosts‡ of the dead are above,
 The remembrance is below :
 Such is the source of Vaitu-ma-tangata.
- Seek for the cause, I ask,
 The kneeling is above,
 100 The bending of the arms is below :
 Such is the source of Vaitu-ma-tangata.

* *Fakahihi*, the springing up, the growth.

† *Fakapeka*, the branching,

‡ *Ihoiho*, ancestral spirits.

- Seek for the cause, I ask,
 The wind * is above,
 Its origin (the root) is below :
- 105 Such is the source of Vaitu-ma-tangata.
 Seek for the cause, I ask,
 The flattening out is above,
 The sleep-covered foundation is below :
 Such is the source of Vaitu-ma-tangata.
- 110 Seek for the cause, call on Koropanga,
 To give drink to Manahoa, and power to Tangaroa ;
 That the King may be happy and powerful.
 Long live the King.
 The rainbow appears, filling the sky and dispersing the rain,
- 115 Long live the King, long live his companions,
 The King Rongo.

- Seek for the cause, seek for the cause,
 I ask for the cause beneath the origin,
 Enquire the cause,
- 120 Once, twice, thrice,
 Four-times, five-times, six-times,
 Seven-times, eight-times, nine-times,
 Ten-times, eleven-times.†

[At the celebration of the birth of the child of King Rongo, his adherents, apparently nineteen in number, each gave him a name to commemorate the event.† As each commenced his address or speech, he stamped his foot to call the King's attention to his homage.]

- Thus stamps the foot of the friend of the King Rongo, Grandfather.
- 125 Thus stamps the foot of the friend of the King Rongo—Tupuna.
 Thus stamps the foot of the friend of the King Rongo, Metua—Parent.

* *Hau*, also means spirit.

† Lines 120 to 123 --Mr. Garbutt says these numbers are not from Anaa island, but are mixed up from the other Paumotu islands. The Anaa numerals at the present day are:—*Orari, aite, angiti, aope, akaka, ahene, ahito, ahava, anipa, horihori*. At the same time, they are the numerals common all over Polynesia, Anaa being peculiar in this respect

‡ Mr. Garbutt adds, " This refers to a Paumotu custom, in which, when the subjects of a king went to congratulate him on the birth of a child, or other important event, they assembled at the court, or *mahora*, and before commencing their speeches, the one about to commence, stamped with his foot, to indicate that he asked permission to speak. As soon as he had caught the king's eye, he knelt, and with the preamble of "*maera te ariki*," commenced his speech of homage. Having concluded, he arose and gave place to the next, &c."

- Thus stamps the foot of the friend of the King Rongo, Tama—
Child.
- Thus stamps the foot of the friend of the King Rongo, Karoha—
Love.
- Thus stamps the foot of the friend of the King Rongo, Punua—
Family.
- 130 Thus stamps the foot of the friend of the King Rongo, Hokinga—
Returning.
- Thus stamps the foot of the friend of the King Rongo, Tuhanga—
Standing.
- Thus stamps the foot of the friend of the King Rongo, Haerenga
—Walking.
- Thus stamps the foot of the friend of the King Rongo, Nohohanga
—Sitting.
- Thus stamps the foot of the friend of the King Rongo, Oihanga
—Turning round.
- 135 Thus stamps the foot of the friend of the King Rongo, Tuturi-
hanga—Kneeling.
- Thus stamps the foot of the friend of the King Rongo, Vihanga—
Afraid.
- Thus stamps the foot of the friend of the King Rongo, Kaufau-
ranga—Teaching.
- Thus stamps the foot of the friend of the King Rongo, Hiringa—
Speaking.
- Thus stamps the foot of the friend of the King Rongo, Toparanga—
Falling.
- 140 Thus stamps the foot of the friend of the King Rongo, Fakatukiro-
hanga—Made famous.
- Thus stamps the foot of the friend of the King Rongo, Fakamoi-
moihanga—Becoming old.
- Thus stamps the foot of the friend of the King Rongo, Faka-
tangataranga—Reaching manhood.
- Thus stamps the foot of the friend of the King Rongo, Faka-
mamahanga—?
- Thus stamps the foot of the friend of the King Rongo, Fakaouou-
hanga—?
- Cease discussing. Beat the drum.
- 145 Hail to King Rongo.

No. 2.

A well-founded origin, an important origin.

Like a small tree shooting out its roots, and becoming

Widespread like the Kofai. *

Tumu-henua was the original foundation, spread with sand (or earth).

A male was born, named Tumu-nui ;

150 A female was born, named Tumu-iti ;

They gave birth to Tangaroa-Manahune,

Te Pou-o-te-Rangi, Te Piri-o-te-Rangi,

Te Taha-o-te-Rangi, Te Hakamakore-o-te-Rangi.

155 Came forth a king's born at Hiti, Hiti-nui !

The land comes gliding along,

The land comes creeping along,

Hiti-taravai is the land.

It is formed, it moves.

160 The people of the land quarrelled with Papa-henua,

War was proclaimed,

War was originated.

Then grew up the land Havaiki,

With its King Rongonui.

165 He proclaimed his decisions,

And gave forth his priestly power.

He sounded the King's war-cry,

And plucking the sacred red feathers,

Fastened them to his ankle (or foot),

170 For the appointing of Rongonui king.

Hail to the King brought forth.

Then appeared the land Vavau,

With its King, Toiane,

He proclaimed his decisions,

175 And spread out his priestly powers.

He sounded the King's war-cry,

And plucking the sacred red feathers,

Fastened them to his ankle,

For the appointing of Toiane king.

180 Hail to the new born King.

Then appeared the land Hiti-nui.

With its King, Tangaroa-manahune.

He proclaimed his laws,

And uttered his priestly wisdom.

* Kofai, a large tree with red and yellow flowers.

185 He sounded the King's war-cry,
 And plucking the sacred feathers,
 Fastened them to his ankle,
 For the appointing of Tangaroa-manahune, King.
 Hail to the new born King.

190 Then appeared the land Tongahau,
 And the King Itupava.
 He uttered his proclamations,
 And showed his priestly powers.
 He sounded the King's war-cry,

195 And plucking the sacred feathers,
 Fastened them to his ankle,
 For the appointing of Itupava, King.
 Hail to the new born King.

Then appeared the land Pahangahanga,
 200 With the King, Horomoariki.
 Hail to the new born King.

Then appeared the land Tahiti,
 With the King Mari-tangaroa,
 And another King Mangi-o-Rongo,
 205 A king who stirred up war.
 Then appeared the land Meketika,
 With the King Tuhiva,
 And King Tara-tu-vahu,
 And another king who stirred up war.

210 Then appeared the land Makatea,
 With the King, Taruia,
 And King Puna-ama-te-hao-rangi,
 And another king who stirred up war.
 Then appeared the land Rangiroa,

215 With the King Tamatoa-ariki,
 And King Itupava,
 And another king who stirred up war.
 Then appeared the land Ngarutua,
 With the King Tahua,

220 And King Torohia,
 And another king who stirred up war.
 Then appeared the land Kaukura,
 With the King Maroturua,
 And King Rangonui,
 Then appeared the land Apataki,
 With the King Pukava,
 And King Tahuka-Tuarau,

Then appeared the land Niau,
 With the King Pui-huki-kangakanga,
 And King Riritua,
 Then appeared the land Toau,
 With the King Rohua-tuku-tahi,
 And King Te-mate-ki-Havaiki,
 225 Then appeared the land Fakarava,
 With the King Makino
 And King Maoke-taharoa,
 Then appeared the land Faite,
 With the King Rahui,
 And King Hekaoa,
 Then appeared the land Anaa,
 With the King Tuamea
 And King Mahanga-Tuaira.

Then were born below,* Tumuhenua and Henua-mea,
 The women Ivitua-ivitau, Tumunui, Tumutango,
 230 Tapauta, Tapatai, Vivi, Vava,
 The fish hook women, fish hook makers,
 Rangi, the woman who stretches out space and sky,
 The woman Kaikai-Rangi,
 The women Roaka, Turukia,
 235 Mokouri, Mokotea,
 Te Uamata-iti, Ruarangi-piri-take,
 The permanence and the secreting,
 The woman who gave birth to Marumaruatua.
 The growth, the projection, the budding and the ripening.
 240 As the wide spread earth of Atea ;
 As the clear, open spreading sky of Fakahotu,
 Adhering face to face, asleep, on the great flat surface! of Atea.
 Rooted there, is Atea ;
 Raised up there, is Atea ;
 245 Dwelling there, is Atea ;
 Girdled with the *maro* cloth, is Atea ;
 Isolated; there, is Atea ;
 Waiting there, is Atea ;
 Kneeling there is Atea.

* *Raro*, also meaning west.

! *Papa-raharaha*, the out spread earth of Papa.

; *Tala*, prepared, adorned, appears more suitable to the context.

- 250 They were seven,* Rongo and his people with Tutavake,
 Who met Tu-manu-kura,
 Under the evening cloud, where Turuturu lay sleeping.
 Fearing to get separated,
 Uanuku† perplexed, stepped aside,
 255 Turned back, stepped aside and waited.
 Then opened out the night, opened out the day,
 And the Papa (earth) was broken up, with loud noises.
 By Papa-i-raharaha,‡ and Kuhi,
 Came forth from the heavens,
 260 All mankind.
 We two are from below, from Papa-tukia,||
 From Papa-reva§ and Papa-mono-taki,§
 Monotaki the bosom friend of Tane—
 Tane-tutira, the shadowy cloud dweller—
 265 Mariu-o-te-rangi, the lord of the sky,
 Hail to the rainbow, which fills the sky and disperses the rain.
 Long live the King long live his companions,
 Rongo, the King.
- My King, draw forth from my mind,
 270 My address about Tumu-nui, about Tumu-iti,
 Tumu-kerekere, Tangaroa-tavake, Tumutumu-ma-te Kofai,
 And Papa-tukia, Papa-henua, Papa-ronaki.
 Exalted be the Papa and may it increase.
 Spread out with earth, marshy earth.
- 275 'Tis Tane that causes vegetation to grow,
 The clearing of the platform, the levelling of the sand, and
 The setting up of posts.
 Tane discloses the sources of history.
 Speakers from in front, speakers from the centre,
 Speakers from behind, speakers at random ;
 Mix up the separate speeches,
 280 I will take out my oration,
 And it shall be sacred.

Dark is the soil (or sand) of Havaiki ; ¶
 Clean is the soil (or sand) of Vavau-nui ;
 Black is the soil (or sand) of Tonga-hake ;

* *Tohitu*, remained, untouched.

† Possibly the Maori Uenuku, the rainbow.

‡ The wide-spread earth. ¶ Another name for the earth.

§ Probably also names for the earth,

¶ According to a native pundit of Anaa (says Mr. Garbutt), *Hawaiki-tei-runga* is Tahiti, and *Hawaiki-tei-raro* is Raiatea island. He adds, that according to their ancient legends, Tahiti was a shark fished up by Maui, and was called by them "Te paru no Maui," or Maui's fish,

- 285 Clayey is the soil (or sand) of Orofena ;
 Dark is the soil of Tahiti ;
 There is high land at Punakau.

(The same words are used to the following *maraes* and islands) :—

- Rangiroa an island of the Paumotu group ;
 Hitianga, a marae on the island of Rairoa ;
 290 Ahuroa, a marae on the island of Tahanea ;
 Niutahi, a marae on the island of Motutunga ;
 Farekura, a marae on the island of Anaa, district of Otepihi.
 Tainoka, a marae on the island of Anaa, district of Temarie ;
 Turamoe, a marae on the island of Anaa, district of Putuahara ;
 295 Kotukurere, a marae on the island of Fakarava ;
 Tahanea, an island of the Paumotu group ;
 Nganaia, a name for the island of Anaa ;
 Motutunga, an island of the Paumotu group ;
 Tuanaki, an island of the Paumotu group ;
 300 Hitiroa, a marae on the island of Tuanaki ;
 Katiu, an island of the Paumotu group ;
 Pouheva, a marae on the island of Katiu ;
 Maoake-taaroa, a marae on the island of Makemo ;
 Faraputa, a marae on the island of Nibiru ;
 305 Puhingarū, a marae on the island of Raroia ;
 Faturona, a marae on the island of Takume ;
 Apaapa-te-rangi, a marae on the island of Fangatau ;
 Ngarutua, the name of one of the Paumotu islands, Arutua.
 Apataki, the name of one of the Paumotu islands ;
 310 Kaukura, the name of one of the Paumotu islands ;
 Niau, one of the Paumotu islands ;
 Toau, one of the Paumotu islands ;
 Fakarava, one of the Paumotu islands ;
 Faite, one of the Paumotu islands ;
 315 Farepia, a marae on the island of Anaa, district of Tuuhora ;
 Maramarama-i-Atea, a marae on the island of Anaa, district of
 Putuahara
 Fareaka, a marae on the island of Motutunga ;
 Tama-te-faufere, a marae on the island of Raraka ;
 Ngoiokao, a marae at the island of Raraka ;
 320 Makemo, one of the Paumotu islands ;
 Taenga, one of the Paumotu islands ;
 Nibiru, one of the Paumotu islands ;
 Raroia, one of the Paumotu Islands.
 Pukamaru, a marae of the island of Roroia ;
 325 Fangatau, one of the Paumotu islands. *

* Mr. Garbutt says, "It is related that nearly all the *maraes* above, were named after the first person sacrificed thereat."

- Whirling around is the relish (after kava) from Hivau.
 Resounds the trumpet from the sea of Hiva.*
 Shrill is the voice of the *kura*,†
 Mournful† is the cry of the *kenahu* ;
- 330 Evanescent is the voice of the god.
 I will stay on the top of my high resting place ;
 Of the giant kings, that hold up the sky.
 Rau-kuru, Rau-tara, relations all with
 Runa, Pea, Hikiapo, Rangaepa,
- 335 Fakatutua and Fakamamae,
 Who are the men appointed to pinch off the navel of Rongo-po.
 King of the night, king of the day,
 That is the place of the cloth to cover his nakedness,
 And work his incantations at the *marae* of Punakau,
 Where the royal offering must be made.
- 340 By Hau-te-ruru (the wind shaker),
 And Hau-te-kapakapa (the wind trembler),
 They will do honour to Rongo.
 Tangaroa-Manahune is born ; born at Hiti,
 Weary at Hiti, close together at Hiti, sleepy at Hiti,
 Cherished at Hiti, acquired power at Hiti,
- 345 Conceived at Hiti, pregnant at Hiti,
 Quickened at Hiti, stood up at Hiti,
 Birth throes at Hiti, made slippery at Hiti,
 In pain at Hiti, born at Hiti,
 Delivered at Hiti, swaddled at Hiti,
- 350 Became hardened at Hiti, soiled at Hiti,
 Hair grew at Hiti,
 Stood up at Hiti, ran at Hiti,
 Turned round at Hiti, angered at Hiti,
 Rested at Hiti, stumbled at Hiti,
- 355 Carried at Hiti, taken care of at Hiti,
 Brought up at Hiti, kept in order at Hiti,
 Respected at Hiti, acquired power at Hiti,
 Honoured at Hiti, adorned at Hiti.
 With the king maker is life.
- 360 At Tahiti the great, at Punakau,
 With Rongo-metua, with Hau-te-ruru,
 With Hau-te-kapakapa.
 A Tonga, the wind.
 Tutape, the King, the shriek of the wind from Punua.
- 365 With the king-maker is life.

* Probably Nuku-hiva island, called Iva by the Rarotongans.

† *Winiwini* and *kotokoto*, expressive of deep grief in Maori and Rarotongan.
Kura is a bird of red plumage and *kenahu*, a large bird of prey.

- At Tapuae-manu, at Tonga-hape,
 With Maroro-ariki, the thunder of the sky,
 The red mantle of Atea, Keha-ravaru the King.
 Red is the King Maeva-ariki.
- 370 The rain sprinkles, the rain spatters.
 Put on the sky garment, the red of Punua.
 At Kaukura-roa, at Farekura,* at Maro-turia.
 The house, long in building; the ariki consuming spring.†
 Numerous are the belongings of the King.
- 375 With the king-maker is life.
- At Anaa, at Farepia,‡ is Te Nuku-tae-roto,||
 At Te Vai-tomeamea.§
 Mahanga-Tuaira-moemoe-a-Taheta.¶
 Keep firm in your position, proclaim yourself,
- 380 With the crown of morn, and the lightning.
 Assert your power ?
 . . . the reign of Punua, the orator arose.
 A just speech will do harm, if the orator speaks badly;
 A just orator will make a correct speech.
- 385 If it is wrong, it is wrong
 These are in the earth, Ru-roa, Ru-poto,
 Ru-farara, Ru-tuanohu,
 Ngaohē, Pingao, Tope, Pepe,
 Titi-matai-ao, Hane-nui, Tane-iti,
- 390 Tane-Paku, Tane-te-hipiri, Tane-te-rarama,
 Tane-toto-iho, he that thrust the sky above.
 It was he who held up the sky above,
 Here are the gatherers, Te-fatu-kura-tane,
 And Fatitiri-takataka,
- 395 And Pingao, these seized and held sky above.

(To be continued.)

* Kaukura-roa is the island of Kaukura, and Farekura is a *marae* at Anaa.—C. G.

† Te Puna-kai-ariki, is the name of a swift current, rushing through a small passage in the reef at Fakarava, near Tumanu.—C. G.

‡ Farepia, a *marae* at Anaa.—C. G.

§ *Te Nuku-tae-roto*, reflection of the lagoon in the sky, of a bluish tint, from the deep water; seen only over the lagoons of Anaa, Kaukura and Matahiva.—C. G.

¶ A reddish reflection from the shallow water of the lagoon at Anaa.—C. G.

¶ A king of Anaa.

A MAORI CEREMONIAL COMB (*HERU*).

By S. PERCY SMITH.

THE accompanying picture shows the largest of three combs which are now in a private collection at New Plymouth, and which came originally from Parihaka, near Cape Egmont. They are quite unique within my experience, for though combs of a size approximately 6 inches by 2 or 3 inches were not uncommon fifty years ago, these are of far larger size, that shown in the picture being of the following dimensions:—Across the top, 8·5 inches; across the

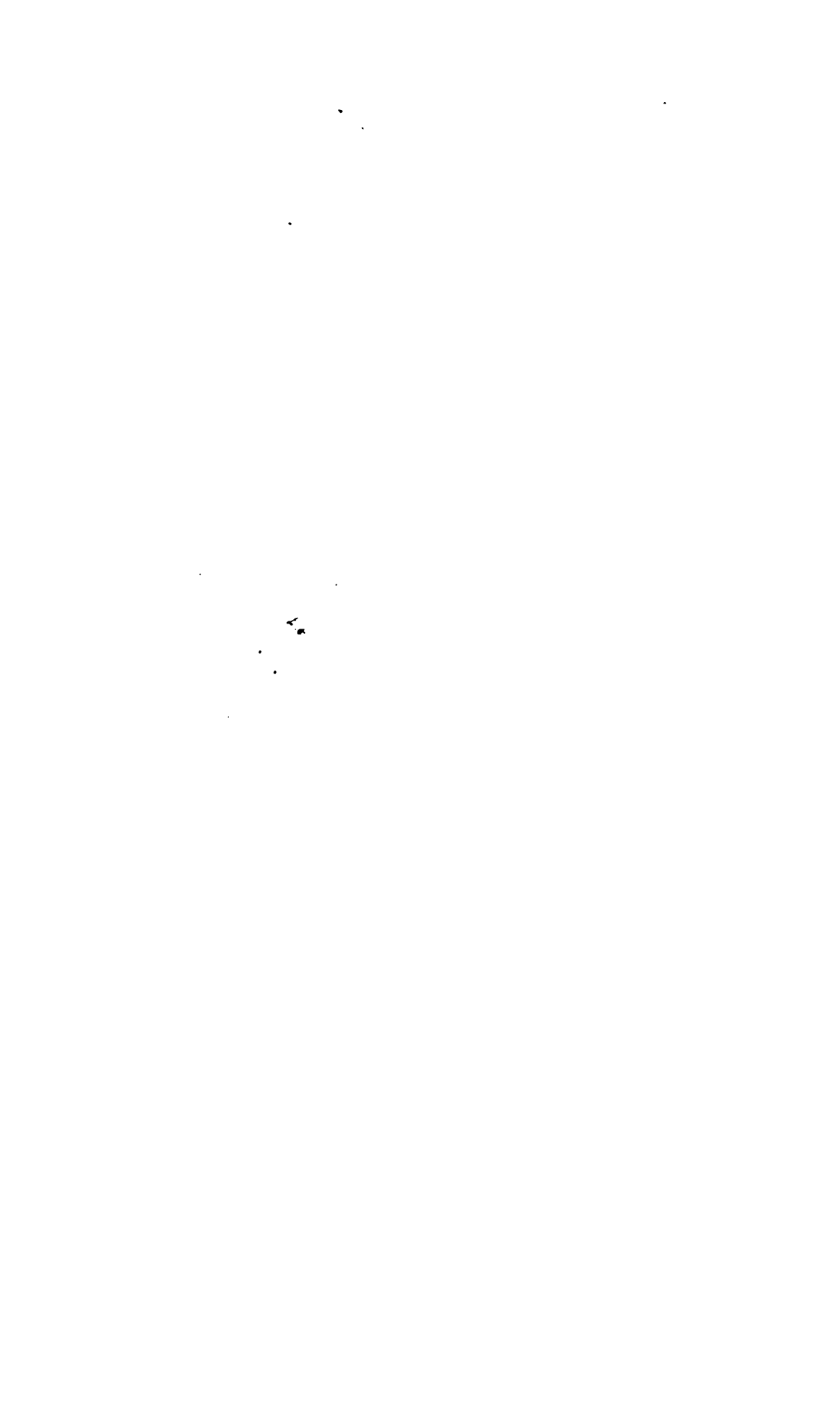


bottom, 6·5 inches; height along the sides, 9 inches; and in thickness, 0·6 inches. It is evidently fairly old work, made of a dark wood, possibly Puka-tea, and the carvings very good and in the true old Maori patterns. It is carved in the same manner both back and front, and has had on each face four inlaid mother-of-pearl (*paua*-shell) eyes only one of which is now existing—see the lower eye on the left.

The edges are also fully carved. The teeth of the comb are made of the same dark wood and are very close. They are sometimes made of the inner black “strings” or fibres of the *mamaku* tree fern, which on drying become very hard and look like blackened wire.

Such combs (*heru*) were formerly worn stuck in the top-knot of hair universal amongst the men in former days—for the men wore their hair long, the women generally short. They were often made of whalebone, and inlaid with mother-of-pearl, in which case the teeth formed part of the solid body, whilst in those wooden ones I have seen the teeth were attached—as in the picture—by fine close lashings of spun *aho* (or *muka* cord).

Students of Maori history will remember that it was the unauthorised use of such a comb by Rua-tapu, Uenuku's younger son, which led to the incident known as “*Te huri-pure-i-ata*,” where many elder sons of chiefly families were drowned. This was in far Hawaiki, *circa* 1200.





NOTES AND QUERIES.

[165] The Karaka Tree.

I have just seen an article in the current number of "Botany" by Hemsley on the *Corynocarpus*, describing two new species (differing very slightly in the florets), one from New Caledonia and one from the New Hebrides. He points out the interest that attaches to this from the traditional point of view, and suggests that the genus may yet be found in other islands.—A. HAMILTON.

[It is a pity we have not the native names of these new species of *karaka*. In Niue island there is a large tree called *kalaka*, that in habit and appearance is just like the New Zealand *karaka*, but it is a different species.—EDDOR.]

[166] The Kotaha, or sling-spear.

Dr. A. C. Haddon, in his interesting book, "Head Hunters," referring to the Delena people, South-East New Guinea (p. 200), has the following:—"What interested me most was a child's throwing spear. It consists of a short thin reed, in one end of which is inserted the mid-rib of a palm-leaflet to represent the blade or point: but the real interest consists in the fact that it is thrown by means of a short piece of string, one end of which is knotted and then passed twice round the shaft, the other end is passed twice round the index finger. The reed is held between the thumb and other fingers, with the index extended; when the spear is cast the string remains in the hand. . . . This child's toy may yet prove to be a link in the chain of evidence of race migration."

[If, as so many things seem to indicate, the South-East New Guinea people have been subject to Polynesian influences, we may probably see in the method of spear-throwing described by Dr. Haddon another link in the evidence, and a connection with the Maori *kotaha*.—EDDOR.]

[167] Mysterious Stones.

In reference to Mr. Rutland's paper on the above subject, smooth polished stones are frequently found on the sites of old settlements. In some cases they may have been regarded as *atuas*, as in New Guinea and other places (charm stones). More probably they were, if small, pet stones; if large and in any quantity, they almost certainly were net weights, being fastened in little flax bags by a lashing to the foot of a flax net. In some places heaps of these carefully selected round or oblong smooth stones may be seen lying where a net has rotted away. Strangely enough, on the preceding page (*J.P.S.*, vol. xii., p. 179) mention is made of a smooth round bit of stone on top of the cromlech of Tonga, "probably an emblem of some long-forgotten religion." It almost recalls the crystal divining ball of the Druids.—A. HAMILTON.

[From what we have heard of the hollow in the horizontal stone on the trilithon at Haamonga, Tonga, it is of considerable size—say, 12–15 inches wide—and appears to us to have a possible connection with similar hollows and spherical stones found on the cromlechs in the Marianne Islands (see de Rienzi's work.—EDDOR.)



TRANSACTIONS AND PROCEEDINGS
POLYNESIAN SOCIETY.

A MEETING of the Council was held at New Plymouth on the 23rd December, 1903, when the following new member was elected :—

356 George Fowlds, M.H.R., Auckland, New Zealand.

The following papers were received :—

255 "Wallis, the discoverer of Tahiti." Miss Teaira Henry.

256 Wars between North and South, N.Z." Part VIII. S. Percy Smith.

Eight members of the Society were struck off the roll, for non-payment of subscriptions.

The Annual Meeting was fixed for the 26th January, 1904.

List of books, exchanges, &c., received.

1523-28 *La Géographie*. November, 1902 to April 1903.

1529-32 *The Geographical Journal*. July to October, 1903.

1533-34 *Fauna Hawaiensis*. Vol. iii, part 2-3.

1535-36 *Journal, Asiatic Society, Bengal*. Titles, indexes.

1537-40 *Journal, Asiatic Society, Bengal*. Nos. 402, 406, 407, 408.

1541 Smithsonian Institution, *Tsimshian Texts*.

1542 *Tibetan-English Dictionary, &c.*

1543 *Pipichararoua*. 67.

1544-47 *Bulletins et Mémoires de la Société d'Anthropologie de Paris*. Nos. 3, 4, 5, 6, 1902.

1548 *Archivio per l'Anthropologia*. Italian Society of Anthropology. Vols. xxiii, 1, 1903.

1549 *Memoirs, Australian Museum*. No. iv, part 6.

1550 *Records, Australian Museum*. Vol. iv, part 8.

1551 *Annales de la Faculté des Sciences, de Marseille*. Tome xiii.

1552 *Dagh-Register*. Casteel Batavia. 1644-1645.

1553 *Notulen van de Algemeene*. Bataviasch Genootchaps. Deel xli, No. 1.

1554-5 *Tijdschrift voor Indische, Taal-, Land-, en Volkenkunde*. Deel xli, No. 4-5.

1556 *Bijdaagen tot de Taal-, Land-, en Volkenkunde*. S'Gravenhage, 1903.

1557-60 *Revue de l'Ecole d'Anthropologie de Paris*. July, August, September, October, 1903.

1561 *History of One Tree Hill*, Auckland. By M. H. Wynyard.

1562 *Transactions, Literary and Historical Society*, Quebec. No. 34.

1563 *Queensland Geographical Journal*. Vol. xviii.

1564 *Old Manawatu*. T. I. Buick, J.P.

1564 *Transactions, Geographical Society of the Pacific*. Vol. ii, series 2.

1566 *Journal and Proceedings, Royal Society*, New South Wales. Vol. xxxvi.

1567-69 *Na Mata*. August, September, November, 1903.

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