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Wellington

111

(CONTAINING

THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.)

VOL III. — V



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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.

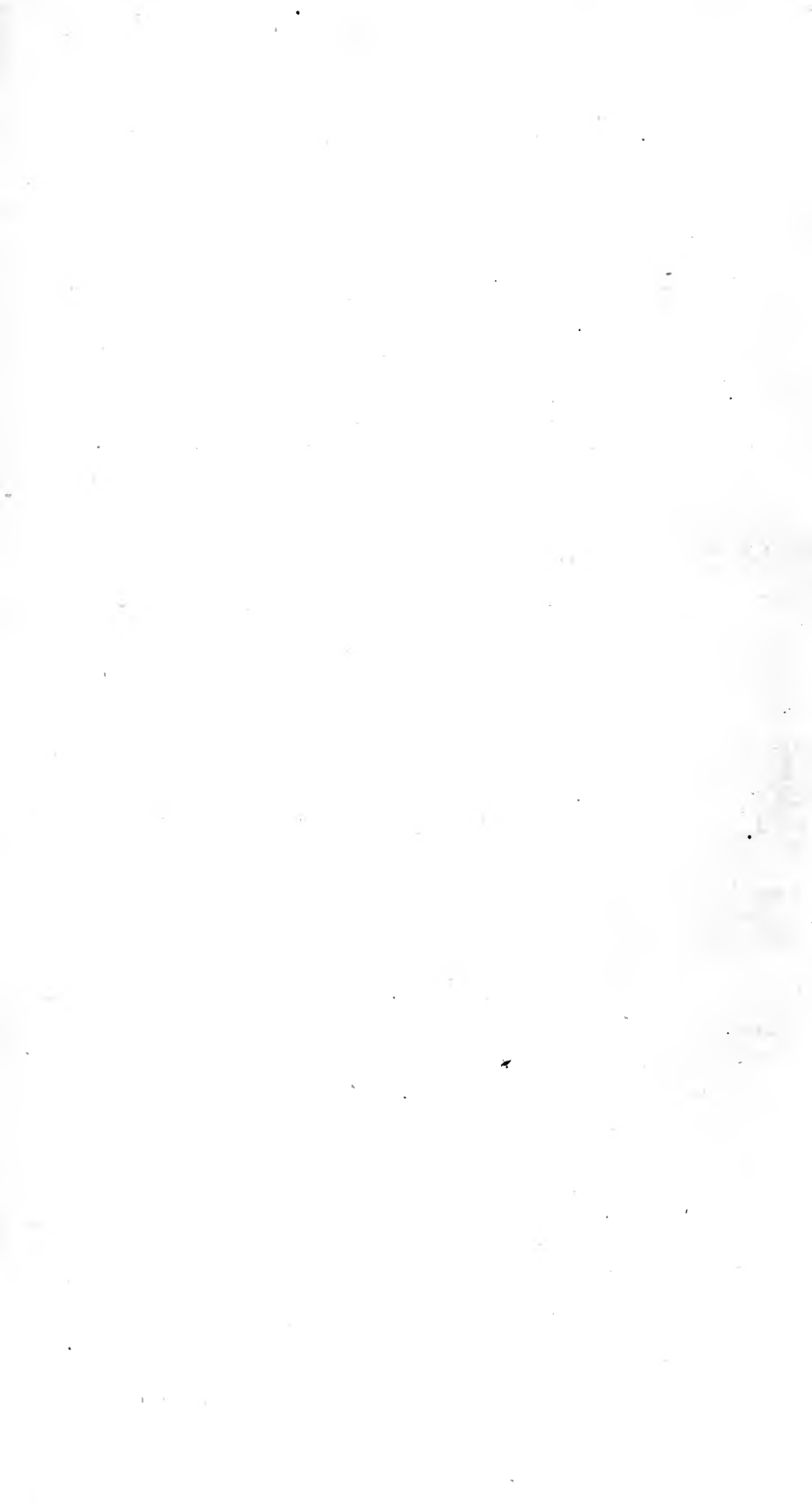
The term "Polynesia" is intended to include Australia, New Zealand, Melanesia, Micronesia, and Malaysia, as well as Polynesia proper.

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.

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 Box 188, Post Office, Wellington, New Zealand.



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(A * before a name signifies an original member or founder.)

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ANNUAL MEETING OF THE SOCIETY.

IN accordance with Rule No. 13, the Annual Meeting of the Society was called for the 30th January, 1894, by circulars sent out three months previously, but it was adjourned to the 5th February, when a number of members met in the Lecture Room of the New Zealand Institute, the Rev. W. Habens in the chair.

After the reading of the Annual Report and Accounts—copies of which are appended—the meeting proceeded to the Election of Office-Bearers for the current year.

Mr. H. G. Seth-Smith, M.A., Chief Judge of the Native Land Court, was re-elected President, and the Rev. W. J. Habens, B.A., who had retired by ballot under Rule 5, was re-elected a member of the Council. Mr. J. C. Martin, Resident Magistrate, Wellington, was also elected a member of the Council in place of Mr. G. H. Davies, who had retired by ballot under the above Rule. Mr. S. Percy Smith was re-elected one of the Secretaries and Treasurers, he having also retired by ballot under the Rule quoted. Mr. A. Barron was re-elected Auditor, and a vote of thanks passed to him for his past services.

The following Corresponding Members were then elected:—Te Kahui Kararehe, Tiwai Paraone, Te Whetu, Rev. Mohi Turei, T. R. Te Mamaru, H. Takaanui Tarakawa, and Te Kumeroa.

It was then moved and carried, "That at the next meeting of the Society Rule No. 16 be amended by reducing the quorum at the Annual Meeting from fifteen to seven."

A resolution was also carried to the effect "That the Government be asked to reserve from sale all historical places such as noted battle-fields, celebrated old *pas*, etc., on Crown Lands, and to permanently reserve them."

The thanks of the Society were rendered to the Governors of the New Zealand Institute and Sir James Hector for the use of the Lecture Room.

REPORT OF THE COUNCIL OF THE POLYNESIAN SOCIETY,

Presented at the Annual Meeting of the Society on the 5th February, 1894, in accordance with Rule No. 73.

In presenting to the Society, its Second Annual Report, the Council congratulates the members on the progress made in the objects for which the Society was established. Our membership has increased in numbers, and additional countries have contributed to place the Society on a broader basis. Commencing in January, 1892, with a roll of 102 ladies and gentlemen, our lists now contain 183 names, whilst eight more candidates were elected at a meeting of the Council held since the year closed. The following table shows the different localities in

which members reside, and for the sake of comparison the same information is added for previous periods, the first being that at which the Society was founded.

Country.	1892.	1893.	1894.
New Zealand	63	105	118
Sandwich Islands	22	23	24
Norfolk Island	1	1	1
New Hebrides	2	3	4
Tonga Islands	1	1	2
Adelaide, South Australia	1	1	1
Sydney, New South Wales	4	4	6
Rarotonga Island	3	4	4
Chatham Island	1	1	1
Tahiti... ..	2	2	2
America	1	1	2
New Guinea	1	1	1
Fiji	—	3	3
Samoa	—	1	3
Manila	—	1	1
England	—	3	5
Melbourne, Victoria	—	—	2
Rotuma Island	—	—	1
New Caledonia	—	—	1
Queensland	—	—	1
	<u>102</u>	<u>155</u>	<u>183</u>

It will thus be seen that the Society has representatives in 20 different countries and islands, many of whom outside New Zealand have contributed to our Transactions during the past year. The Society commenced with three Honorary and two Corresponding Members, and now includes on its rolls, nine Honorary and eight Corresponding Members, besides six new Corresponding Members whose names will be proposed to the Society for election to-night.

Whilst congratulating the Society on the increase of its membership, the Council has to report the loss by death of one of our Honorary Members—Dr. Ed. Shortland, M.A., who died at Portsmouth, July 23, 1893, at the advanced age of 81. Dr. Shortland did not live to receive the notice of his appointment as an Honorary Member of the Society—had he done so we may be sure that we should have had his sympathy in our work which he has proved to be one in which he felt a deep interest and in which he has distinguished himself by his writings. His books will ever remain standards of reference on the subject of the Maori race. We have also to regret the loss of one of our early ordinary members, the Hon. C. N. Spencer, of Honolulu.

During the past year the Council held seven meetings for the purpose of discussing the papers received, the election of new members, directing answers to correspondents, and generally to conduct the business of the Society. Brief statements of the proceedings at each meeting of the Council have been published in the *Journal* from time to time. We have been deprived of the advantage of the presence of the President at our meetings, his absence being due to illness which involved a visit to England for medical advice. During the year, 38 original papers have been received from members most of which have been published in the quarterly *Journal*, whilst others will find a place in ensuing numbers. It is always to be feared in a young Society like ours that the material necessary for keeping a quarterly journal going, might fail. Hitherto the Council has not felt this want, for the supply has been equal to the demand, and so far as can be anticipated there will be no lack of either authors or papers in the future. From the number of papers which we know to be in preparation—some of them of high value in connection with the special subjects which it is the object of this Society to deal with, and which embody the results of many years of study—it would appear that the *Journal* might with profit be enlarged.

The "*Journal of the Polynesian Society*" has been issued during the past year in four quarterly parts, and appeared in the months of March, June, September, and December. Together they form Volume No. II. of the Transactions and Proceedings and contain 282 pages, in addition to which authors have been supplied with extra copies of their own papers in accordance with our Rules. Each issue of the *Journal* consisted of about 300 copies; these have been distributed to members, to Societies with which we exchange publications, and to Public Libraries, etc., etc.

The number of Societies, etc., to which the *Journal* is sent is about sixty. There remain in stock for new members a few copies of all back numbers but No. 2 of Vol. II., which latter is out of print.

A large number of publications have been received from other Societies and from individuals to whom the thanks of the Society are due. The Library is in charge of the Secretaries, and is open for reference to any member of the Society. We are indebted to the President for a valuable gift of the Scriptures and parts of Scriptures, printed in twenty-eight different languages of Polynesia, Melanesia, Malaysia, Micronesia, and Madagascar, which will prove invaluable to students engaged in linguistic studies.

The Society will be glad to learn that the finances are in a satisfactory condition, notwithstanding that we suffer in common with many other Societies from a disinclination on the part of some of the members to pay their dues. From the appended statement of accounts it will be seen that we have a balance in hand of £64 12s. 7d., against which there are liabilities of about £40, leaving a credit of about £24 12s. 7d. to commence the new year with. During the year another gentleman has become a life member, making two in all, and his commutation fee has been paid to capital account as required by Rule No. 24, so that the sum to the credit of that fund now amounts to £25 15s., plus some small amount for interest to date.

As in the previous year, so in that just past, the Council has with great pleasure received the aid of several members of the Native Races, who have contributed original papers to the *Journal*. By the publication of these in the Native languages a considerable interest has been awakened among the Maoris of New Zealand, numbers of whom have expressed their approval of the objects of the Society, and aided us by obtaining information which, without their help, it would have been difficult to secure. The Council is of opinion that the aid of the Native Races in the work we have taken in hand is of great importance, and should be encouraged to the full extent of our power. By their aid it is hoped that one of the prime objects of the Society will be secured—viz., the material for a comprehensive history of the races of the Pacific. However rough and unpolished these contributions (and their translations) may appear, they contain valuable information which the future historian will be able to work up into a form more compatible with our ideas of literary elegance. Had such a Society as ours been initiated fifty years ago, the results must have been of far greater value, but such as our collections are they still have a very great importance, and it should be our endeavour to add to them and, while we may, rescue from oblivion the large mass of information still to be obtained.

In conclusion, the Council feels that the success of the Society so far, the steady increase of members, and general interest taken in our proceedings have fully warranted the establishment of the Society.

S. PERCY SMITH, } *Hon. Secretaries.*
ED. TREGGAR, }





COMPARE

HAGOHAGO	Lungs.	Hawaiian <i>hano</i> , to breathe; to wheeze; Maori <i>whango</i> , hoarse; stertorous; Tahitian <i>fao</i> , a snuffler. See <i>fago</i> and <i>anoao</i> .
HAHA	To obtain; to procure.	<i>Fafa</i> , to feel for, to grope for; Maori <i>haha</i> , to seek for.
Faka-HAHA	To shun, to evade.	Maori <i>haha</i> , to warn off by shouting; Samoan <i>sa</i> , sacred.
HAHANO	Dignity; honour; to glorify.	Hawaiian <i>hanohano</i> , to honour, to exalt; honour, glory; Tahitian <i>hanohano</i> , dreadful, awful.
HAHAIA	A bruise; a contusion.	Hawaiian <i>hai</i> , to break open (syn. with <i>hae</i>).
HAIFA	Virile; manly.	
HAIKO	Dry; to be dry. Lean. Barren.	<i>Hikahaiko</i> , to be dry; to wither.
HAIKOGERAGERA	To dry; to dry up. To wither.	<i>Haiko</i> , to dry; <i>geragera</i> , dry.
HAKAE	Coolness. Phlegmatic.	<i>Hukae</i> , coolness.
Faka-HAKAEKAE	To dissolve.	
HAKAHAKA	Simple; single. Low-down. Lowering. Depression.	Maori <i>hakahaka</i> , short, low in height; Tahitian <i>haahaa</i> , lowness, humility.
Faka-Hakahaka	To let down; to let fall.	
HAKAREKARE	Disgust; disrelish.	Tahitian <i>areare</i> , sickness, nausea; Maori <i>whaka-karekare</i> , to agitate, to shake up.
HAKAUTEGA	Tedious; irksome.	
HAKIRO	A particle; an atom.	
HAKOREA	Weariness; fatigue.	Tahitian <i>haorea</i> , to be hindered; perplexed by company, etc.
Faka-Hakorea	To tire; to fatigue.	
HAKUNAKUNA	To adorn; ornament.	Tongan <i>hakuna</i> , to do in imitation of another.
HAKUO	Pale; to whiten.	
HAMAMA	To yawn. To half-open. Open.	Maori <i>hamama</i> , to be gaping; Tahitian <i>hamama</i> , to yawn, etc.
HAMAUI	A steering paddle; helm.	
HAMI	(<i>Kai-hami</i>), to consume. (<i>Hami i te maki</i> , to consume by sickness). To absorb. Drained; spent.	
Haka-Hami	To drain.	
HAMIROAKE	Extinction.	See <i>hami</i> .
HAMO	To mask; to hide; to cover. (<i>Hamo-haga tagata</i> , burial).	Hawaiian <i>hamo</i> , to besmear, to anoint.
Hahamo	To seclude oneself; to mask; to hide; to cover. A peasant, a countryman.	
HAMO	A basket.	<i>Hamo</i> , to mask, to cover.
HAMOI	A semi-circle; an arch.	
HAMORIHAGA	Pious; religious (See <i>haka-moriga</i>).	Hawaiian <i>molia</i> , to bless or curse; Tahitian <i>moria</i> , a certain religious ceremony; Mangarevan <i>morimori</i> , to consecrate.
HAMOVARAVARA	Thinly-scattered.	Tahitian <i>varavara</i> , scattered; not close together.
HAMUTI	Ordure, dung; a latrine.	} <i>Kamuti</i> , to go to stool; Maori <i>hamuti</i> , excrement, etc.
Hamutiaga	Ordure, dung; a latrine.	
HANA	The sun (<i>putahana</i> sun-stroke). A ray of light.	
HANU	To transport; to carry.	
HANUHE	A caterpillar.	<i>Anuhe</i> , a snail, a slug; Maori <i>anuhe</i> , a caterpillar, etc.
HAOA	Land (as in <i>raufaki haoa</i> , a land wind).	
Faka-HAPA	To damn; to condemn.	Tahitian <i>hapa</i> , error; <i>haa-hapa</i> , to condemn; Maori <i>hapa</i> , crooked, to be passed over in the appointment of anything.

COMPARE

HAPE (vaevae)...	... Club-foot.	Maori <i>hape</i> , crooked; Samoan <i>sape</i> , turned up as the foot; Tongan <i>habe</i> , club-footed, &c., &c.
HAPEGA ...	... Effect. Performance.	
HARI ...	... To dance.	Maori <i>hari</i> , to dance.
HARIVARIVA ...	... To sparkle.	
HAROGAROGA...	... To penetrate; to comprehend; to contain; to discern; to distinguish.	
HARU ...	... To extort; to wrest from. To worm out of. To ravish, to carry off. To usurp; to encroach.	Hawaiian <i>halu</i> , to confiscate property; to be greedy after what is another's. Tongan <i>halu</i> , to seek fish; to card or shred a thing, Tahitian <i>haru</i> , to rob; a robber. Maori <i>haruru</i> , to rumble; Hawaiian <i>halulu</i> , to roar, &c., &c.
HARURU ...	... A sound. Sonorous.	
HATOFA ...	... A share; a portion.	
HAU ...	... Superior; to surpass. A kingdom. To reign, to rule. Government. Peace. (<i>Tagata hau</i> , amiable, lovely.)	Maori <i>hau</i> , superior; Tahitian <i>hau</i> , government; Tongan <i>hau</i> , a conqueror, a reigning prince, &c.
Faka-Hau ...	... Conciliation; to reconcile. To soothe.	
Hauhau...	... To attack.	Maori <i>hau</i> , to chop; Hawaiian <i>hauhau</i> , to smite, &c.
HAUAITU ...	... Stupid.	Maori <i>hauaitu</i> , lean, wasted, listless.
HAUGA ...	... Odour.	Maori <i>hauunga</i> , odour; Samoan <i>sauga</i> , strong-smelling, &c.
HAUGAREPU ...	... Anarchy; lawlessness.	<i>Hau</i> , a kingdom; <i>garepu</i> , to trouble. See <i>hauharu</i> .
HAUHAUTIKA ...	... To make war.	
HAUMI ...	... Vertigo; dizziness.	
HAUNOHO ...	... To stay; to sojourn.	See <i>noho</i> .
HAUROA ...	... Supreme.	See <i>hau</i> .
HAUTAUA ...	... Stupid.	Maori <i>haua</i> , crippled; cowardly. <i>Tautaua</i> , inactive, cowardly.
HAVA (e hava)...	... Eight.	
HAVANE ...	... Tallow; grease.	<i>Havene</i> , marrow.
Faka-HAVARI ...	... To defile; to profane.	Tahitian <i>hava</i> , dirty, defiled; Hawaiian <i>hava</i> , to be defiled; <i>hawali</i> , a slimy, sticky fish. <i>Havane</i> , tallow.
HAVENE ...	... Marrow	Maori <i>he</i> , unjust, a mistake; Tongan <i>he</i> , to err, &c.
HE ...	... A fault. False, untrue. Awry; crooked.	
Faka-He ...	... To reproach; to blame. To deny; to disown; to abjure.	
Hehe ...	... Irregular. Awry; crooked. A cry; to cry out.	
Faka-Hehe ...	... To bend; to warp; to be crazy; mad. To refute; to confute. Perfidious; to deceive; to mislead. Cheat; cheating. A driver.	
HEA ...	...	See <i>tehea</i> .
HEIA ...	... A person; people. (<i>Heia toreu</i> , a giant.)	
Faka-HEIHAOKAI ...	... To capture; to enslave.	Tahitian <i>faa-hei</i> , to catch fish; Hawaiian <i>hei</i> , a net; Maori <i>hao</i> , to catch in a net; <i>kai</i> , food.
HEKA ...	... A road, a path.	
HEKAHEKA ...	... Discoloured.	Maori <i>heka</i> , mouldy; Hawaiian <i>hehea</i> , to imprint with spots; stained, as with red earth.
Faka-HEKE ...	... To miscarry; abortion. To banish. To purge; purgative. To give a passage to.	Maori <i>heke</i> , a migration; to drip; Hawaiian <i>hee</i> , to flow as blood, to slip or slide away; Marquesan <i>heke</i> , to go by the sea coast.
HEKEAO ...	... To pass; to obtain passage.	See <i>heke</i> .
HEKEHEKE ...	... Elephantiasis.	Hawaiian <i>heehee</i> , a boil; a sore emitting matter.
Faka-HEKEMAI ...	... To bring forward.	Maori <i>heke</i> , to migrate; Samoan <i>se'e</i> , to glide along, &c.
Faka-HEMO ...	... To disclose; to reveal.	Tahitian <i>hemo</i> , to break an agreement; Hawaiian <i>hemo</i> , to unloose.

COMPARE

Hehemo	To be divorced.	See <i>hemokia-atu</i> .
HEMOKIA-ATU	To redeem; to free.	See <i>faka-hemo</i> .
HENE (e hene)	Six.	
HENUA	Country.	Maori <i>whenua</i> , country; Tahitian <i>fenua</i> , a country. &c.
HERE	A snare (<i>here-magoi</i> , to lay snares). Ambush. A running-knot. A tie. To lace up.	Maori <i>here</i> , to tie up; <i>tahere</i> , to ensnare; Samoan <i>sele</i> , a snare, &c.
	To love; dear; beloved. To do one good.	Mangarevan <i>ere</i> , to hang up; <i>akereere</i> , dear, best-beloved; Tahitian <i>here</i> , dear, beloved.
Herega (tapona herega)	A knot.	
Faka-Herehere	To save, to lay up. Obliging, kind. To favour; to befriend.	Maori <i>whaka-here</i> , to conciliate with a present; Tongan <i>hele</i> , to dissemble; <i>faka-helehele</i> to take by craft.
Herehia	Loved.	See <i>here</i> .
HEREMAGOI	To lay snares.	
HERERE	A cup; a container.	
HERU	To brush with the hand.	Maori <i>heru</i> , a comb; to comb; Tahitian <i>heru</i> , to scratch as a hen.
HETIKA... ..	A star. (<i>Hetika horo</i> , a shooting star.)	Tahitian <i>fetia</i> , a star; <i>fetu</i> , a star
HETO	An anchor.	Maori <i>whetu</i> , a star.
		Hawaiian <i>hekau</i> , a large strong rope for fastening boats; to tie with a rope; Maori <i>tau</i> , to float at moorings; <i>to</i> , to haul a canoe
HETU	A star.	Maori <i>whetu</i> , a star; Samoan <i>fetu</i> , a star, &c.
HEUHEU	Out of order; disarranged.	Tahitian <i>maheuheu</i> , dishevelled
HEVA	Prattling; singing. To weep; lament; to wail (of infants). Sonorous.	Marquesan <i>heu</i> , hair, wool, &c.
Hevahaga	Condolence; sympathy.	Tahitian <i>heva</i> , mourning for the dead; Tongan <i>hiva</i> , a song, a hymn.
HIA (e hia)	How many?	Maori <i>hia</i> , how many? Samoan <i>fia</i> , how many?
HIAKIIHO	By; near.	<i>Iaki</i> , proximity.
HIARUAKI	A heaving of the stomach.	<i>Ruaki</i> , to vomit. Maori <i>ruaki</i> , to vomit, &c.
Faka-HIEHIE	To admire; admirable.	Maori <i>hihia</i> , desire. Tahitian <i>faa-hiahia</i> , to admire.
HIHI	A ray; a beam.	Maori <i>hihi</i> , a sunbeam, a ray; Tahitian <i>hihi</i> , the rays of the sun.
HIGA	To fall. To succumb. (<i>Higa i te hoge</i> , appetite) To be worn out; to decay. To incline; to slope.	Maori <i>hinga</i> , to fall from an upright position, as a tree; to lean. Tahitian <i>hia</i> , to fall as a tree, &c.
Faka-Higa	To cause to fall. To perish. Deceased: dead; to die. To put to death.	<i>Tuhiga</i> , to kill, to slay.
HIGAHAE	Jealous.	<i>Higa</i> , to succumb; <i>hae</i> , jealous.
HIGAHIGAHANA	Eclipse of the sun.	<i>Higa</i> , to perish; <i>hana</i> , the sun.
HIGAHIGANOA	Sickly.	
HIGAKOMO	Thirst.	<i>Higa</i> , to succumb; <i>komo</i> , water.
HIGO	To superintend; to inspect. To look at; to gaze. To perceive, to see. Ice. Glass; a looking glass.	<i>Mahigo</i> , to examine. Tahitian <i>hio</i> , to look, see, behold; a looking glass. <i>Hiohio</i> , to observe; a spy; a soothsayer. <i>Hiopoa</i> , an inspector. Fijian <i>sikosiko</i> , a spy. See <i>hipa</i> .
Higohigo	A spy; a scout.	
HIHI	Impenetrable (as a wood). Hard: difficult; perplexed; intricate. To embarrass. A chain: a shackle.	Hawaiian <i>hihi</i> , thick, together as grass; Maori <i>whiwhi</i> , to be entangled.
Haka-Hihi	To make difficult.	
Faka-Hihi	To embroil; to confuse.	
Hihia	An impediment.	
Faka-HIHU	To scare away; to startle.	<i>Pohiuhiu</i> , to be in fear of; Maori <i>whiu</i> , to drive, to chastise, to whip; Hawaiian <i>hiu</i> , to seize, to grasp, to throw a stone with violence, to be wild, untamed.

COMPARE

HIHOEHOE	To etiolate; to blanch growing plants.	
HIKAHIKA	Burnished.	Maori <i>hika</i> , to kindle fire by rubbing. Hawaiian <i>hia</i> , to rub sticks for fire; <i>hiahia</i> , to be honoured, noble.
HIKAHAIKO	To be dry. To wither. Bare.	<i>Haiko</i> , to be dry, to wither.
Faka-HIKEKE	To flout; to scoff at.	Maori <i>whaka-hi</i> , to flout, to scoff at. Tongan <i>hihi</i> , to deride. Hawaiian <i>hiehie</i> , to be proud, haughty.
HIKI	To flee; to fly; to avoid. To veer. To fondle; to cocker. To bury. To bound; to bounce.	<i>Pahikihiki</i> , to tack about.
Hikihiki	To fondle; to pet. A swaddling cloth.	Maori <i>hiki</i> , to carry, to nurse. Tahitian <i>hii</i> , to nurse, to dandle. Tongan <i>hiki</i> , to lift, to remove.
HIKIFAGAI	To nourish.	<i>Hiki</i> , to fondle; <i>fagai</i> , to feed.
Faka-HIKOKO	Turbulent.	Tongan <i>hiko</i> , to blow as in a hurricane. Tahitian <i>hio</i> , to blow as a person out of breath.
HINA	Posterity.	Tahitian <i>hina</i> , seed, posterity.
HINAGARO	To wish; to wish for. To will; willingly. To prefer.	Maori <i>hinengaro</i> , the affections, the feelings. Tahitian <i>hinaaro</i> , to love, &c.
Faka-HINAGARO	Seductive; deluding.	
HINAHINA	Indignation.	Hawaiian <i>hina</i> , to offend. To be offended.
HINAINA	Displeasure.	<i>Hinahina</i> , indignation.
HIO	The ground; the floor.	
HIOHIO	To whistle; to hiss at.	Maori <i>whio</i> , to whistle; Tahitian <i>hio</i> , to whistle, &c. See <i>faka-hikohiko</i> .
HIPA	To perceive; to see; to gaze; to look at; to superintend; to inspect. Ice.	Tahitian <i>hipa</i> , self-conceit or admiration; <i>hiopoa</i> , an inspector, a close examination. See <i>higo</i> .
Hipahipa	To explore; a visit; to visit; to prophesy; an augur. Ice.	
Hipahaga	To seem; to appear; an example.	
Hipahia	Visible; to consider.	
HIPATIKA	To gaze at fixedly.	
HIRINAKI	To be apprehensive; to be in fear; to incline; to slope.	<i>Hipa</i> , to look at. Maori <i>whaka-whirinaki</i> , also <i>irinaki</i> , to lean against; to trust; Tahitian <i>hirinat</i> , to lean upon another; Rarotongan <i>irinaki</i> , to lean upon, &c.
HIROHIROURI... ..	Variable; inconstant.	Tahitian <i>hiro</i> , to spin, to twist; Hawaiian <i>hilohilo</i> , to digress. to wander here and there in telling a story.
Faka-HITI	To express; to squeeze out; to utter; to pronounce; to articulate; monthly.	Tahitian <i>hiti</i> , the revolution of time; rise as the heavenly bodies; <i>matahiti</i> , a year; an incantation.
HITIKI	A girdle; to gird; a thong.	<i>Putiki</i> , a girdle; Maori <i>whitiki</i> , a girdle.
HITITIKA	Amazed; a shock; a pang; frightful; fearful; surprise.	Tahitian <i>hiti</i> , a monster or whatever is deformed at birth; Maori <i>whiti</i> , to start in alarm, to be nervous.
Faka-Hititika	To startle; to scare.	
HITO (a hito)	Seven.	Maori <i>whitu</i> , seven; Tahitian <i>hitu</i> , seven; Tagal <i>pito</i> , seven; Cajeli <i>hito</i> , seven, &c.
Faka-HIVAHIVA	To caress; to beguile. To deny.	Samoa <i>siva</i> , a dance-song; Tongan <i>hiva</i> , to sing, a heathen festival; Hawaiian <i>hiwa</i> , dear beloved.
HO	The exclamation Oh!	Hawaiian <i>ho!</i> to cry out in a clamorous manner, &c.
HOA	A companion; a friend.	<i>Makihoa</i> , a favourite; Maori <i>hoa</i> , a friend; Samoa <i>soa</i> , a companion, a friend, &c.

- Faka-HOAHOA** ... A row; a noise. *Huruhoa*, a headache; Hawaiian *hoa*, to strike on the head as in fighting; Tongan *foa*, to fracture; *faka-foa*, to cry or sing in a loud strained voice. See *huruhoa* and *hoka*.
- HOAHOAGAHEKE** ... Inconstant.
HOAHOA-PARAGI ... Armour; defence.
HOAKE ... To despatch; to send off. Maori *hoake*, go on (*ho-ake*) as *ho-mai*, *ho-atu*, &c.
- HOFAHOFA** ... A dog.
HOGAVAI (metua hoga-vai) ... A father-in-law. Maori *hungawai*, a father-in-law or mother-in-law; Hawaiian *huno-wai*, a parent-in-law.
- HOGHE** ... Hunger; famine; dearth; scarcity. See *ehoge*. Maori *onge*, scarce, scarcity; Tongan *hoge*, famine, &c.
HOGI ... To kindle; to set on fire; to embrace; to kiss. *Ogiogi*, to kindle fire by friction. Maori *hongī*, to salute by rubbing noses; Tahitian *hoi*, to smell, to kiss; Hawaiian *honi*, to kiss, to apply a combustible article to the fire. (Compare also the Maori *hika*, sexual connection, and to kindle fire by rubbing wood, with Paumotan *honi*, sexual connection, Hawaiian *honi*, to kiss, and Maori *oni*, the movement of the body in sexual connection.)
- Hohogi** (*hohogi ki te kupakupa*) ... To embrace with the arms.
HOGIHOGI ... Morning. *Ogiogi*, to-morrow; *hogi*, to kindle; Maori *pongipongi*, dawn; Samoan *popogi*, the dim morning light, &c.
HOGOHOHO ... A disagreeable smell, a taste. Tongan *hohogo*, smelling like urine; Hawaiian *honohono*, bad-smelling.
HOHOA ... A portrait. *Hoa*, a companion.
HOKA ... To pierce, transpierce. To prick. Maori *hoka*, to take on the point of a fork. Hawaiian *hoa*, to beat, to drive as cattle. (It is almost certain that this Hawaiian word is *ho-a*; that is *ho* for *hoo* [*hoko*] the causative, and so compares with Maori *a*, to drive, as cattle [*whaka-a*]). See *faka-hoahoa*.
- Hokahoka** ... To goad; to prick. A spear. See *hoka*.
HOKAHOKO ... A weapon; an arm. See *hoka*.
HOKAHOHOKA ... To goad, to prick.
HOKAREKARE ... Drunk. Indigestible. Maori *karekare*, surf. Hawaiian *aleale*, to toss about as restless waves.
HOKE ... A stick to dig with. *Hokahoka*, a spear: *huke*, to dig, a shovel.
HOKIKAKIKA ... Smooth; level. United. Tahitian *iaia* (for *kikakika*), a piece of coral used to rasp an *umete* (bowl).
HOKI ... To return; to come again. Too; also. Maori *hoki*, to return; Samoan *fo'i*, to return, &c., &c. Maori *hoki*, also; Tongan *foki*, also, &c.
- Hokihoki** ... Often: frequent. To insist; to persist.
Faka-Hoki ... To restore; to give back. To turn back. To lead back.
HOKIKA ... Slippery.
HOKIKORE ... Hardy; bold. See *hoki* and *kore*.
HOKO ... To exchange; to barter; to buy or sell. Traffic. Valour. *Tahoko*, revenge, to pay. (Cf. Maori *utu*.) Maori *hoko*, to exchange, to barter. Tahitian *hoo*, to exchange property, to buy or sell, &c., &c.
- HOKOHAKAMAVIRU-VIRU** ... To compensate. See *hoko* and *viru*.

COMPARE

HOKOHOKOKAI	...	A fine; a forfeit.	See <i>hoko</i> .
HOKONAHOGA	...	To indemnify; to make good.	See <i>hoko</i> .
HOKONO	...	Profit; to profit. To be obtained.	See <i>hoko</i> .
HOKORAGA	...	A cove, a creek.	
HOMAINOA	...	The lungs.	
HONEKE	...	Fruitful; prolific. To bear, to bring forth. Thought; understanding.	
HONI	...	To have sexual intercourse. Fornication.	See <i>hongī</i> . Maori <i>oni</i> , the movement of the body in sexual intercourse.
HONIPAKI	...	Sodomy.	See <i>honi</i> .
HOPEGA	...	To result; to follow; last; ulterior; sequel; bound; limit.	Tahitian <i>hope</i> , the tail of a bird; Marquesan <i>hope</i> , the tip, extremity. See <i>hopega</i> and <i>kore</i> .
HOPEGAKORE	...	Unbounded.	
HOPERE	...	Careless.	
HOPERE	...	To desert; to forsake; to renounce; to expel; to banish; to throw; to evacuate; to eject; to exclude; to debar.	<i>Kopere</i> , to quit, to leave; Maori <i>pere</i> , an arrow or dart; Tahitian <i>apere</i> , a darted reed.
HOPEREMU	...	The buttocks of an animal.	Tahitian <i>hoperemu</i> , the lower part of the spine; Maori <i>hope</i> , the loins; <i>remu</i> , the posteriors.
HOPETAKU	...	A hawk.	
HOPIKIPIKI-RIMA	...	Epilepsy.	
HOPOHOPO	...	Asthma; stir; emotion (applied to feelings); perception; conscience.	Maori <i>hopo</i> , afraid; Hawaiian <i>hopo</i> , fear.
HOPOHOPOKORE	...	To venture.	Maori <i>hopo</i> , afraid; <i>kore</i> , not; Hawaiian <i>hopo</i> , to fear.
HOPOI	...	To raise.	Tahitian <i>hopoi</i> and <i>hapoi</i> , to raise, to carry; Maori <i>hapai</i> , to raise; Hawaiian <i>hapai</i> , to lift up, &c.
HOPOIHAGA	...	Pregnancy.	See <i>hopoi</i> .
HOPOIHIA	...	Sending; to send.	See <i>hopoi</i> .
HOPU	...	To bathe; (<i>ua hopu</i>) finished.	Tahitian <i>hopu</i> , to dive, to bathe.
Faka-Hopu	...	To immerse.	
HORA	...	Salted; briny.	Tahitian <i>horahora</i> , acrid or bitter in taste; Hawaiian <i>hola</i> , to poison fish with <i>hola</i> .
Horahora	...	To make sour; sharp-tasted; bitterness; grief; venom.	
HORAHORA	...	To spread out; to stretch out; to unroll; to unwrap.	Maori <i>hora</i> , to spread out; Samoan <i>folā</i> , to spread out, &c.
Hohora	...	Lying down with legs extended. To unfold.	
HORAU	...	A shed.	Maori <i>wharau</i> , a shed, a hut, Tahitian <i>farau</i> , a shed for a canoe, &c.
HORIHORI	...	Ten. <i>E keka horihori</i> , fifty. <i>Horihori mageto</i> , thirteen. <i>Horihori marari</i> , Eleven.	
HORIRIRIRI	...	To shiver.	<i>Makariri</i> , to shiver; Maori <i>makariri</i> , cold; Tahitian <i>horiri</i> , to shiver.
HORO	...	To flee; to fly; to avoid; to run; to gallop; rout; defeat; to pass; to pass by.	Maori <i>horo</i> , quick, speedy; Hawaiian <i>holo</i> , to go fast, &c.
Faka-Horo	...	To drive away.	
Horohoro	...	To run; to gallop; a soul; a spirit.	
HORO	...	To bury.	Maori <i>horo</i> , to crumble down, a landslip; Samoan <i>solō</i> , to slide down as a wall, &c.
HOROGA	...	To offer; to propose.	
HOROMITI	...	To swallow; to devour.	<i>Horopitipiti</i> , to swallow. Maori <i>horomiti</i> , to devour.
HOROMOA	...	Insatiable appetite.	Maori <i>horo</i> , to swallow; <i>kaihoro</i> , to eat greedily; Tongan <i>folo</i> to engorge.
HOROMU	...	Voracious.	See <i>horomua</i> .
HOROMUA	...	Gluttonous; to devour.	See <i>horomoa</i> .
HORONAKINAKI	...	To bound away; to shoot away.	See <i>horo</i> and <i>naki</i> .
HORONAUNAU	...	Greedy.	Maori <i>horo</i> , to swallow. See <i>horomoa</i> .

COMPARE

- HOROPIREHIREHI ... To trot about. See *horo*.
- HOROPITIPITI... ... A gourmand; a greedy eater; to swallow; to let down. See *horomiti*.
- HOROPUPUNI ... To make one's escape. See *horo*, to fly.
- HOROTIKA ... Stunning (of a blow).
- HOTARATARA ... To shudder; to tremble. Tahitian *hotaratarā*, to be afraid, so that the hair stands on end. Tahitian *hota*, a cough, a cold.
- HOTA (higa i te hota) ... To catch cold.
- HOTIKATIKA ... To ferment
- HOTIE ... A piece of wood to which a canoe is tied.
- HOU ... Young. (*Ukihou*, youth.) Maori *hou*, new, fresh; Samoan *fou*, recent. Tahitian *hou*, new, &c., &c.
- Faka-Hou ... To renew. To furrow; to groove.
- HOUKORE ... Anarchy; lawlessness. (Probably for *hau-kore*?)
- Faka-HUA ... Perfidious; to sham, to feign.
- HUAGA ... Lineage. Tahitian *huāa*, family, lineage. Maori *huanga*, a relative; *hua*, to bear fruit, &c.
- HUAGAKAU ... Hernia, rupture. Maori *ngakau*, the bowels. Samoan *ga'au*, the entrails, &c., &c.
- HUAHAERE ... To enquire.
- HUAKAI ... A descendant. See *huaga*.
- HUAKAO ... The frigate bird.
- HUAKI ... To uncover, to expose. Out of order; deranged. Maori *huaki*, to open, to uncover. Samoan *suai*, to dig up, &c., &c. Kirikiri, stony, pebbly; Maori *kiri-kiri*, gravel, &c., &c.
- HUAKIRI ... Gravel. Stony, pebbly. Maori *hue*, a gourd; Tahitian *hue*, a gourd, &c.
- HUE ... A gourd. Tahitian *huehue*, to be in terror or amazement.
- HUEHUE ... Stir, emotion (external). Hawaiian *hue*, to unload a ship.
- Faka-HUEHUE... To carry: to conduct.
- Faka-HUEHUEHIPA ... To defy.
- HUI ... To reject; to repulse.
- HUI-TUPUNA ... Forefathers. Tahitian *hui*, a collective plural, *tupuna*, an ancestor.
- HUGA ... Accident; danger. To sustain damage. Incident. To grieve. A trial, a proof, a test.
- HUGAHUGA ... To crumble (v.a.). A trinket; frippery. A rag, a tatter. Maori *hunga*, a company of persons. *hungahunga*, tow, refuse. Hawaiian *huna*, a particle, a crumb; to be reduced as fine as powder, &c. Maori *hukahuka*, shreds or thrums on a mat; fringe. Maori *huka*, foam; Mangarevan *hukahuka*, very much agitated by strong winds.
- HUGA ... A storm; a tempest.
- HUGARAKAU ... Conquered.
- HUGATOREU ... A tempest, a hurricane. To feel pain or distress. See *huga* and *toreu*.
- HUGONA-RIRE ... Daughter-in-law. See *hunoga* and *morire*.
- HUHA (tapa huha) ... The groin. *Tapahuha*, the groin. Maori *huha*, the thigh; Hawaiian *uha*, the thigh, &c.
- HUHU .. Ebb; ebbing. To draw; to un-sheath. A groove.
- HUKAHUKA ... A bubble of water. Maori *huka*, foam, froth; Hawaiian *hua*, foam.
- HUKAE ... Saliva. Coolness. Phlegmatic. *Hakae*, coolness. Maori *huka*, foam, *hukarere*, snow, &c. See *hukae* and *hukoikoi*.
- HUKAI ... The glair or white of egg.
- Hukaikai ... Glairy, viscous.
- HUKE ... To dig. A shovel; a scraper. *Hoke*, a digging stick; Maori *huke*, to dig up; Hawaiian *hue*, to dig.
- Hukehuke ... To dig; to excavate. To scratch the ground.
- HUKEAKA ... To scrape a root. See *huke* and *aka*.
- HUKERI ... A hole, a den. See *huke*, to dig. *Keri*, a digging stick. *Kukeri*, a hole.

COMPARE

HUKI	Pain in childbirth.	Tahitian <i>hui</i> , to pierce, to lance. Tongan <i>huhukia</i> , a pricking sensation.
Hukihuki	To bore, to perforate. To defy. Prickings; itchings.	<i>Hukihuki</i> , to dig. Maori <i>huki</i> , to pierce, to stick in. <i>Hui</i> , to jerk (as an omen). See <i>hukihuki</i> and <i>reko</i> . See <i>hukaikai</i> .
HUKIHUKI-REKO	Sarcasm.	
HUKOIKOI	Viscous, slimy.	
HUMERIRI	To sink; to fall. To crumble.	
HUNEHUNE	Itch, scab.	
HUNOGA	A son-in-law.	Tahitian <i>hunehune</i> , the itch. See <i>hugonarire</i> . Maori <i>hunaonga</i> , a son-in-law. Tahitian <i>humoa</i> , a child-in-law. Hawaiian <i>hunona</i> , a child-in-law. <i>Kaifa</i> . <i>Morire</i> .
HUNOGA-KAIFA	A son-in-law.	
HUNOGA-MORIRE	A daughter-in-law.	
HUNOGA-TIKA	A son-in-law.	
HUPE	Mucus.	Maori <i>hupe</i> , mucus from the nose. Samoan <i>isupe</i> , mucus from the nose (<i>isu</i>). See <i>Koari-hupehupe</i> .
Hupehupe	Sordid; base; mean. Effeminate.	See <i>Koari-hupehupe</i> .
HURAATIRA	An inhabitant.	Tahitian <i>raatira</i> , an inferior chief. See <i>ragatira</i> .
HURAVIRU	To be well-disposed.	Tahitian <i>hura</i> , to exult. Hawaiian <i>hula</i> , to dance, to sing. See <i>viru</i> .
HURI	To turn. (<i>Huriaroga</i> to turn the back.)	Maori <i>huri</i> , to turn. Samoan <i>fuli</i> , to turn over. Rarotongan <i>uri</i> , to turn over.
HURU	A species; a kind. Disposition; humour.	Tahitian <i>huru</i> , the likeness or resemblance of anything.
Faka-Huru	To sham; to feign; to ape.	See <i>huru</i> , <i>faka-hoahoa</i> , and <i>hoka</i> .
HURUHOA	Headache.	<i>Pahuruhuru</i> , woolly. Maori <i>huru-huru</i> , coarse hair. Samoan <i>fulu</i> , a hair, a feather, &c., &c.
Huruhuru	Hair. <i>Huruhuru napehia</i> , a plait of hair. <i>Huruhuru tupiki</i> , curly hair. <i>Huruhuru koviriviri</i> , frizzy hair. Hairy (of the body). Hair as the tail or mane of animals. Feathers. Height; figure; shape. Colour.	
HURUKE (Huruké)	Dissimilar. Odd; singular. Fantastic.	See <i>huru</i> and <i>ke</i> .
HURUKORE	Colourless.	See <i>huru</i> and <i>kore</i> .
HURURARI	Careless.	
HURUREKO	A mistake.	See <i>huru</i> and <i>reko</i> .
HURURIMU	Spongy.	See <i>huru</i> and <i>rimu</i> .
HURUTAPIRI	A circumstance.	
HUTI	To hoist.	Maori <i>huti</i> , to hoist; Samoan <i>futi</i> , to pluck feathers, hair, &c.
Hutihuti	To deplume; to remove hair from the body.	
I		
I	According to; is; to be.	Maori <i>i</i> , at, by, in (past), with, &c.; Tongan <i>i</i> , in, by, with, &c.
IA (Ko ia)	He, him, her, it. <i>O ia tika</i> , that is why.	Maori <i>ia</i> , he, she, it; Samoan, <i>ia</i> , he, she, &c.
IAKI	Proximity; nearness.	See <i>hiakiiho</i> .
IAKU	Me; to me.	Tahitian <i>iau</i> , me, to me; Hawaiian <i>iau</i> , me, to me.
IGOA	A name.	Maori <i>ingoa</i> , a name; Samoan <i>igoa</i> , a name, &c.
Faka-IGUIGU	A public festival.	
IHO	The essence; the substance.	Maori <i>iho</i> , the heart of a tree, that wherein the strength of a thing consists. Tahitian <i>iho</i> , the nature or essence of a thing, &c. Tahitian <i>iho-ariki</i> , the dignity of a king or chief. Tahitian <i>iho</i> , to descend; Maori <i>iho</i> , downwards,
IHO-ARIKI	Royalty.	
IHOIHO	To descend.	



GENEALOGY OF TE MAMARU FAMILY OF
MOERAKI, NORTHERN OTAGO, N.Z.

S. PERCY SMITH.

THE following table and notes have been compiled from information supplied by our corresponding member, Teone Rena Rawiri Te Mamaru, of Moeraki, who states that they have been abstracted from numerous other tables preserved in writing by his father, Te Mamaru. They have a considerable historical interest as tending to show the length of time the South Island tribes of Waitaha, Te Rapuwai, and Ngati-mamoe have been in this country. Those tribes—as tribes—are extinct, though the people shown in the table are descended from, and claim to represent them—as for instance, from Hotu-mamoe, from whom the tribal name Ngati-mamoe is derived. It will be observed that a claim is made that Raikaihaitu and his companions were the first people to colonise these islands, having arrived here in the canoe *Uruao*—presumably from Hawaiki. There is still a tribe called by his name—the Ngati-Rakai—living at Waitaki and other places in the South Island, and they must certainly be classed as some of the aborigines in contra-distinction to the Maoris, who only arrived some twenty-one or twenty-two generations ago. If the tables are correct we must cease to class Ngati-mamoe as a purely aboriginal tribe, for it is shown that Hotu-mamoe was a son of Uenuku, who, as is well known, lived in Hawaiki, but whose sons migrated to this country, amongst them being the celebrated Paikea, or Kahutia-te-rangi. Through Hotu-mamoe's mother the connection comes in with the original people, descendants of Toi. This latter name—Toi—is well known to the northern Maoris, and also to the Morioris of the Chatham Islands, and the six succeeding generations are generally identical though some genealogies introduce others and leave out some of these here given.

Awa-nui-a-raki, or Awa-nui-a-rangi, is not probably the man of that name who gave his name to the Ngati-awa tribes of the Bay of Plenty and Taranaki, but he possibly may be identical with one of that name who lived in Hawaiki, and whose other name was Kaitangata. According to other tables we possess, Kaitangata lived about thirty-one generations ago, whereas the Awa-nui-a-raki, herein shown, flourished thirty-four generations ago, a difference not too great to destroy the identity.

So far as their utility is concerned, the number of genealogical tables which are published by the Society must be looked on as serving

the purpose of fixing approximate dates of events in the history of the Pacific. It is by their aid we shall presently be able to write a somewhat comprehensive history of the Polynesian race, hence the great utility of having them printed for the sake of students. The question of authenticity here enters as a factor in considering these tables. Few people who have heard them recited doubt their general accuracy, but no doubt some times the names of two or more brothers slip in where one only should be shown in order to continue the proper sequence. In the table under consideration, I think this has probably occurred, and, moreover, the repetition of the same names on different lines, though not in the same order, is perhaps a sign of some confusion. At the same time, it should be remarked that it is not by any means an uncommon thing for one person to be named after another, more particularly in this the case in the earlier generations.

The information supplied by T. R. R. Te Mamaru contains several other tables connected with these shown, but none go very far back—they will be useful to the future historian, who shall search through the archives of the Polynesian Society when compiling a general history of New Zealand.

Te Mamaru commences his communication with the following ancient chant, which is of interest:—

I ahu katoa mai ai ka mate i te po;
ina hoki te waiata o te po:—

Na te po, ko te ao,
Tana ko te ao marama,
Tana ko te ao tu roa,
Tana ko te kore te whiwhia,
Tana ko te kore te rawea,
Tana ko te kore te tamaua,
Tana ko te kore te matua,
Tana ko te maku, ka moe i a
mahara-nui,
Ka puta ki waho, ko te Raki e tu
nei,
Ka putake o tenei hanga te mate.

Ka moe ano a Raki i tenei wahine, i
a Pokoharua-nui-a-te-po, ko ka tini o ka
Tahu, ko ka atua, ko werohia, ko
whakairia, ko Tao-kai-maiki, Tao-iti-a-
pae-kohu, ko Tahu-tu, me te tini o aua
Tahu, me ka Anu. Huia ka Tahu, me
ka Anu, he kai whakamate takata
anake. Na Raki i putake mai te mate.

All evils flow even from eternity;
hence the chant of eternity says:—

From eternity came the universe,
From the universe the bright clear
light,
From the bright clear light the
enduring light,
From the enduring light the void
unattainable,
From the void unattainable the
void intangible,
From the void intangible the void
unstable,
From the void unstable the void
(endowed with) paternity,
From which came moisture, which
combining with limitless thought,
Produced the visible Heavens,

The source of all forms of calamity.

Again the visible Heavens combined
with the great abyss of eternity to pro-
duce the numberless sorceries,* the gods,
Pierced, Suspended, Taokaimaiki, Tao-
iti-a-pae-kohu, the enduring and other
numberless forms of sorcery and the
cold of space. Combined, the sorceries
and the cold void of space are the
destroyers of mankind. From the
Heavens originate all calamities.

NOTE.—The italic *k* throughout this article is the Ngaitahu equivalent of the northern *ng*, as will be seen in the translations where the accepted mode of Maori spelling is adopted.

* Or perhaps Guardians.

- a Rakaihaitu
- Te Rakihouia
- Wearaki
- Te Aweawe
- 5 Te Whatu-ariki
- Te Whatu-karo-karo
- Te Whatu-korongata
- Te Whatu-ariki-kuao
- Tane-auroa
- 10 Titi-tea
- Te Waitakaia
- Autaia
- Takiporutu

- Te Hautumua
- 15 Turaki-potiki

- Aupawha
- Huripopoiarua
- Pekerakitahi
- Waikorire
- 20 Ruatea
- Parakarahu

Rongo-te-whatu

- Te Rahere
- Tuawhitu
- 25 Upoko-hapa
- Te Kura-whai-ana

Pokeka-wera
Turi-huka
Paetara

- 30 Taaku

- Te Wai-matau
- Upokoruru
- l Whatukai f

Maramarua

- 35 Punahikoia

Hikitia-te-rangi

Taka-o-te-rangi

Pitorua

Waipunahau = Tupai

- 40 Ketewahi Whakatikipaus

Makaha = Pukio
Mata-Makaha

hiao
one

pre
ahune
-tuhako
e-kaehe
anu
riki

te

aru
eri
pa
iki

etiko
oro
ehu

wai

anuku
ahi
-te-rahi

wa

a - - = Hinehou

aitahi - - = Rahapehupehu Puake

u-te-huanono = Te Raki

Ngati-whata tribe

Whata

Kete

Ruatuhenua

Puake

= Te Mateharu
hurapa = Kawa



HE WHAKAPAPA TUPUNA NO TAKAROA.

Ka moe a Takaroa i a Papa-tu-a-nuku, ka puta ki waho ko,
 Riwa, ka moe i a Pupu-mai-ki-waho, tana ko,
 Wawau-nui-a-raki, ka moe i a Wawau-nui-a-tahi, tana ko,
 Taka-mai-nui-a-raki, nana a,
 Kiwa.

Ko te Pakeha. Ekari i kiia e te Maori, te Pakeha he "Takata Pora." I moe a Takaroa i a Papa-tu-a-nuku, tana ko Riwa. Ka haere a Takaroa ki ona tipuna ki te mau i te popoki o tana tamaiti ki ona tipuna. Hoki rawa mai, kua moea e Raki-e-tu-nei te wahine a Takaroa. Ka whawhai raua mo to raua wahine, mo Papa, wahi iti kua mate a Raki i a Takaroa. Kua whanau mai a Tane raua ko Paia.

AN ANCESTRAL GENEALOGY FROM TANGAROA.

Tangaroa married Papa-tu-a-nuku, and brought forth
 Riwa, who married Pupu-mai-ki-waho, who had
 Wawau-nui-a-rangi, who married Wawau-nui-a-tahi, who had
 Taka-mai-nui-a-rangi, whoss child was
 Kiwa.

Hence the Pakeha, or white race. But the Maoris call the Pakehas "Tangata Pora," or "ship-men." Tangaroa married Papa-tu-a-nuku, who had Riwa. Tangaroa went to his ancestors to take the *placenta* of his child to them. When he returned he found that his wife had been beguiled by Rangi-nui-e-tu-nei. They fought for the woman, for Papa, and Rangi had a narrow escape of being killed by Tangaroa. Subsequently there were born Tane and Paia.

These few brief sentences are worthy of note, for they embody a belief not shared in generally by the Maoris, and quite possibly point to an older form of the currently accepted account of the origin of all things through Rangi and Papa. Here Tangaroa is the originator of gods and men, as he is in Samoa and Tahiti, whereas the Maori accounts as gathered in the North Island invariably place Rangi and Papa at the beginning of all things, from whom descended Tangaroa and the other greater gods. This may possibly give weight to the statement made further on as to the number of generations this particular tribe has been in the country, and points to the fact that the ancient people of the South Island—Te Rapuwai, Waitahanui, and Ngati-mamoe—were here before the arrival of the well known canoes of the great migration; that they were, in fact, a part of the earlier people who claim Toi as one of their great ancestors. It may well be that these people did not come from the same part of the Pacific as the later migrations of Maoris, and the differences in their dialect points in the same direction. The change of "ng" into "k" and the dropping, or rather indistinct pronounciation, of the "r" amongst the Ngati-Rakaihaitu are peculiarities which distinguish these southern tribes from all others.

THE CAPITAL LETTERS GIVEN HEREIN REFER TO THE GENEALOGICAL TABLE.

A. Rakaihaitu. No Rakaihaitu tenei korero, no te mea koia te takata tuatahi mai ki tenei motu, otira ki te Waipounamu me Aotea-roa. Ko te ikoa o tona waka ko *Uruao*. Tona takata o ruka ko te Rakihouia. Tona iwi ko Kati-waitaha. Nana tenei motu i timata te noho e te takata. Ko te whaka-papa tenei ka timata i te atuataka o te takata. Ko ka takata tenei nana i mau mai te waka o Rakaihaitu. Tona iwi ko Kati-waitaha. Ko te iwi mohio tenei ki te karakia, ki te kukume mai i te whenua—te ikoa o taua karakia ko Aukukume—me era atu mahi. I maurea mai tenei waka i te Tapahaka-a-Taiehu, i te karu moana. Rokohaka mai e kati ana te moana ki te Raki. Ko ka toki nana i tapahi taua tutaki ko Kapa-ki-tua tetahi, ko Tua-uru-te-raki tetahi, ka puta mai ka waka ka nohohia a ruka i enei motu e te takata.

A. Rakaihaitu. This relation is about Rakaihaitu, who was the first man who came to this island, indeed to both the Waipounamu (South Island) and to Aotea-roa (the North Island). The name of his canoe was *Uruao*, and the man on board of her (besides Rakaihaitu) was Rangihouia. The name of his tribe was Ngati-Waitaha. It was by him that this island first became peopled. This genealogy commences when men were gods. It was these men (Rangihouia and others) who brought the canoe of Rakaihaitu here. They were people who had great knowledge of *Karakias* (incantations) to draw out lands*—the name of this Karakia was Aukukume—and other great deeds. This canoe was brought hither from the Tapahanga-a-Taiehu, over the waves of the sea. As they approached they found the sea connected with the sky. The axes which were used in severing them were named Kapa-ki-tua and Tua-uru-rangi: by their means the canoes got through, and this land was settled on by man.†

C. Ko tenei whakapapa-tipuna, me timata mai i a Rauru; i a ia ka puihi, e kiia nei ka *Kingi* o namata, koia a Puihi-a-rauru. Ko ka tangata tapu enei o namata kei roto i ka whare whakairo e noho ana. Ka putake tenei o ka taahu rangatira o te takata. Ko ka iwi ko Kai-tahu, ko Kati-mamoe, ko Kati-waitaha.

C. This genealogy of ancestors commences with Rauru; he possessed the *puihi* (or plumes?), which are said to be the kings of old, hence Puihi-a-rauru. These were the sacred men of old, who lived in the carved houses. They are the origin of the noble lines (of descent) of man. The tribes are: Ngai-tahu, Ngati-mamoe, and Ngati-waitaha.

D. He timataka korero tenei, me timata mai i te auahataka a Tane, i auahatia ai e ia ki te whenua e takoto nei, ko Tiki. No te tuaruataka o ana auahataka ki te whenua, ko Io. Ka whakamoea e Tane a Tiki hei wahine ma Io. Na konei i ririki te ao ki te takata. Kei te haere mai i konei te huka nunui, me ka riri tipuna me ka toa whawhai.

D. This is another commencement of a history, starting with the creation of Tane,‡ when he created Tiki from the earth. His second act of creation from the earth was Io, whom he married to Tiki as a wife for him. Hence were men poured out to the world. From this source are the great peoples, the ancestral wars, and the brave ones in battle.

E. Apparently Tapu was a female, at any rate the two lines given by Te Mamaru from this point downwards are identical, and the assumption is that Hawa-i-te-rangi and Tapu were man and wife—Tapu is a not uncommon name for a woman now. Assuming that this is so the two lines from Rauru are confirmatory of one another, notwithstanding that the author's note C. leaves it somewhat in doubt as to whether Puihi-a-rauru is not a son of Rauru's. The difference of one generation is not more than could be expected.

F. Hotu-mamoe; the author adds opposite his name, "Ko Kati-mamoe tenei." This is Ngati-mamoe, or from this man the ancient tribe of Ngati-mamoe take their name. He flourished just about the period of the arrival of the migratory canoes in the North Island, or twenty-one generations ago.

G. Opposite the name of Uenuku-horea, the writer adds:—"Tika tonu atu Te Aomatiki, kei konei te huarahi o Pakea," the meaning of which is "that Te Aomatiki's line branches off here, as also does that of Pakea." It is well known from

* I take *Kukume mai te whenua* to mean probably a power of drawing out, or producing, or discovering lands; a knowledge of navigation.

† The sea connected with the sky refers, no doubt, to the appearance when at sea out of sight of land.

‡ *Auaha* I take to be derived from the same source as *auahaa* of Tahiti, meaning the female genitals. None of our Maori dictionaries contain the word; it evidently means "to create," "to form."

northern traditions that Uenuku was the father of Paikea or Kahutia-te-rangi, and that both lived in Hawaiki; the latter, however, migrated to New Zealand, and from him are descended several families now living, whose genealogies show him to have lived about twenty-two to twenty-four generations ago, which agree in number with that here given.

H. Though not so stated, the assumption is that Tuhukutira and Te Utuporaki were man and wife, as both are shown on separate lines to be the parents of Hika-oro-roa. Against the latter's name is the note—*Ko te toa patu takata tenei, ko Hika-oro-roa, i mate i tana kotahi ko tahi te kau mano takata: Hika-oro-roa was a great man-slayer; he killed by himself ten thousand men!* We may assume that he was a great warrior, without giving credence to the number of his enemies said to have been slain by him. The author also adds:—*Ko te whaka-takatataka tenei, penei me koe me au: This was the commencement of humanity like you and me; by which he intends to imply that all of the names preceding him were gods—a very common feature in Maori genealogies.*

I. *Ko tenei whakapapa kei te timata mai ano i te po, ano, i haaka ai ka wai maori me ka moana waitai, me ka one, me te takata. Me timata mai i te po i noho ai te ora ki te takata. Po-tahi, Po-rua, Po-toru, tae noa ki te Po-tuakahuru. Ko Wii, ko Waa. I puta mai i konei te nuika o ka toa whawhai me ka matamuataka o te takata. No naianei, he mana te takata rakatira. Ki te kore he mana, kore rawa atu tona rakatira-taka. Ko Kai-tahu, Ko Kati-mamoe, Ko Kati-waitaha.*

I. This genealogy also commences from the *po*, or "dark ages," in which were made the fresh waters, the salt waters of the sea, the lands, and men. It begins with the "dark age," which contained the life of man; first-age, second-age, third-age, up to the tenth-age; then come Wii and Waa. From hence came forth the majority of the brave-in-war, and the beginnings of man. At the present day the chiefs have power; if they have no power, they are not chiefs at all. From hence are Ngai-tahu, Ngati-mamoe, and Ngati-waitaha.

J. From Tahu-potiki to Rakaiwhakaata the names have been taken from Dr. Shortland's "Southern Districts of New Zealand," for the purpose of showing the connection of the Ngai-tahu people with the purely South Island tribes of Ngati-mamoe, Ngati-waitaha, and others. It is well known that Tahupotiki's ancestors came to New Zealand in the Takitumu canoe about twenty-one generations ago, and first settled on the East coast of the North Island. In the times of Rakau-whaka-kura (fourth in descent from Tahupotiki) the migration to the South Island commenced. From his son Tahu, the Ngai-tahu tribe take their name. For particulars of this migration see Judge A. Mackay's "Native Affairs, South Island, Vol. I.," and Rev. J. W. Stacks' "Traditionary History of the South Island," "Transactions New Zealand Institute, Vol. X., p. 57." It will be seen by reference to Dr. Shortland's work quoted, that the number of generations and names agree exactly with those here given, though derived from different sources. Tahupotiki's father is there stated to have been Paikea; if this is intended for the same Paikea, son of Uenuku (see note G.), there is a difference of four generations as to the period they flourished; Dr. Shortland's table would make him to have lived nineteen generations ago. The Rev. J. W. Stack states the same number, both being derived from the same people, though living in different localities. The North Island genealogies are somewhat longer, say twenty-two generations, and as there are the means of testing these from several different sources, they may be considered the most reliable.

K. *Ko Tumaikuku ka moe ia Irakukuru, ka puta ki waho ko Tukake-mauka raua ko te Whatu-kai-papaai, i mate uri kore raua i te parekura i Rauwhata. No muri ka moe a Tumaikuku i a Uemate, ka puta ki waho ko Rokokote, ka moe ia Tahupitopito, tana ko tana kahui Manawa tokotoru—i noho noho anake i a Rakaiwhakaata.*

K. Tumaikuku dwelt with Irakukuru, and there were born to them Tukake-maunga and Te Whatu-kai-papaai, who both died at the battle of Rauwhatu without issue. Subsequently Tumaikuku dwelt with Uemate, who had Rokokote, who dwelt with Tahupitopito, who had a family of three, each named Manawa, who all married Rakaiwhakaata.

L. *Ko tenei wahine—a Te Whatu-ka-ai—ka whakatakata nui rawa nei, penei me koe me au.*

L. With this woman—Te Whatu-ka-ai—people were fully developed as men, like you and me.



No. 2. KO TE PATUNGA O TE KAIWHAKARUAKI.

NA TE WHETU.

HE ngarara ano tenei, ko Te Kaiwhakaruaki te ingoa; e ngari tenei i nui te mahi. Ko te mahi, he kai tangata; ko tana mahi ko nga teretere haere mai ki Takaka, ki Motueka, ka haere mai, ka hua nga tangata o muri kua tae ki nga wahi i haere atu ai; kaore, kua pau i te nanakia nei!

Ka haere atu nga teretere o Wakatu, o Takaka, o Motupipi, ka ahu ki te ra to; ka haere atu, ka tae ki te awa nei, ko te ingoa ko te Parapara kei reira te rua o taua ngarara—Te Kaiwhakaruaki. Ka kite mai te ngarara nei i te kai mana, ka tahi ka whaia ake; kaore tetahi e ora, ahakoa he ope nui, kaore tetehi e puta; ahakoa tekau, pau katoa; ahakoa e rima tekau, kaore tetehi e puta; ahakoa he kotahi rau tangata, ka pau katoa.

Akuanei ka haere mai tetehi ope no Arahura, ka haere mai taua ope kia kite i a Potoru raua ko Te Koheta; ko Te Koheta no tenei motu, no Taranaki, ki a Puketapu. Ka tae te rongo ki Arahura, katahi te ope ka haere mai, ka tae mai ki Matarua. Ka noho te ope, kei runga ko Potoru; katahi ka korerotia te korero mo te ngarara nei, mo Te Kaiwhakaruaki; ka whakarongo mai te toa o Ngaitahu. Ko taua tangata, ko tana patu i tenei ika i te kekeno, ko tona ringaringa tonu, ka ki taua tangata; “Kia kotahi tonu taku kuru, ka mate ia, e hira atu ranei ia i te kekeno e kotahi tonu nei te kuru, ko tena ranei e ora i a au?” Katahi a Potoru ka ki atu;—“Kati ano tau patu; ko taku; taihoa, kia tohea nga tohe a Potoru.” Katahi ka tuaina te pohutukawa hei patu, katahi ka taraia nga tokotoko. Kotahi rau ma whitu o te ope; kotahi rau ma whitu hoki o nga patu o taua rakau. Katahi ka haere te ope, ka tae ki Aorere, ka noho. Kei runga a Potoru;—“E tama ma, te riri! te riri! kia manawa nui! akuanei, whakarongo mai; e tae kia hokowhitu hei matua-iwi, kia hokorima ki tetehi tahapa ki tetehi tahapa o te ara, engari kia ngaro, kia hokorima ki tetehi taha o te ara, kia ngaro, me tuku mai ma te matua-iwi e huaki, hei reira nga tahapa ka huaki, ko tetehi titiro tonu, e haere, e whai te hiku i tetehi, huakina e tetehi, kia mea te hoki o te hiku ki te koko i tera, e hoki, werohia; ka pare ki tetehi ma tetehi e wero.” Ka whakaaetia e te rau-ma-whitu. Ka mutu a Potoru, kei runga ko taua toa patu kekeno:—“Whakaaro mai, e te iwi! kaore aku whiri-

whiri mo tena ngarara, whakarongo mai! maku tonu e tiki ki roto i te wai, hei reira maua riri ai." Katahi ka whakaetia e Potoru:—"Ae." Ko te kupu ia tenei—ana, a Potoru:—"Waiho kia tohea nga tohe a Potoru."

Katahi ka haere te rau-ma-whitu, ka tae ki te awa, ko te ingoa ko Te Parapara. Katahi ka karanga atu a Potoru ki te ope kia noho ki raro; katahi ka kawea e Potoru tetehi tahapa, ka noho tera; katahi ka kawea tetehi tahapa ka noho tera; katahi ka kawea te matua-iwi, ka noho; oti rawa. Katahi taua tangata patu kekeno ka karanga mai:—"Kua oti to mahi?" Ka ki atu a Potoru:—"Kia marama te titiro atu, e ahua kaha tukua mai ki te ope." Katahi te tangata nei ka ki mai, "Maku ia e titiro, otiia, kaore ano he ika kia ora i toku ringa o mua iho, tae noa ki tenei ra." Ka ki atu a Potoru, "Haere! ko te kupu no roto i te upoko o oku tupuna, haere!" Ka ki atu hoki a Potoru ki ana tamariki:—"Haere, hei arahi mai i te ika nei, kaore au i te mohio ki te haere a tera tangata, he kawē ingoa pea nona, otiia ma korua e titiro atu tona mahi ko wai ka hua e ora te uru o tana patu?"

Katahi te tangata ra ka haere, ka tae ki te awa, katahi ka kau atu, ka tae te wai ki nga hope, katahi ka piua te kete kokowai ki te wai, ka heke iho te kokowai ra ka tae ki te rua, katahi te ngarara nei ka puta ki waho ka tirohia atu ki te ngaru o te moana e waha ana mai. Katahi ka hoki whakamuri mai te tangata ra, ka tae te wai ki nga hope, ka tae te wai ki nga turi, katahi te tangata nei ka tahuri ki waho atu ano, ko te ngaru o te moana kua tae ki uta, ko te waha kua hamama tonu mai. Ka tata mai, katahi te tangata nei ka tahuri, e haere mai ana, e haere atu ana, ka tata tonu, katahi ka whiua te meke, tahi tonu atu ki te ibu. Kua titaha te ihu, huri rawa te upoko; roa rawa, katahi ka huri mai, ka whiua atu ano te meke, ka hamama tonu mai te waha. No te whiunga atu i te meke, kihai i pa ki te ihu, ka tika tonu te ringa ki te waha, ka riro te tangata nei ki roto ki te puku o te ngarara ra.

Katahi nga tokorua nei ka karanga:—"Tenei to whare! tenei to whare!" Kua rongo te ngarara nei i te waha o nga tokorua nei, katahi ka ahu mai ka whai te ngarara nei, ka whai i nga tokorua nei, na te mea ano, ka eke ki te matua-iwi. Katahi ka huakina e nga tahapa, ka huri te hiku, katahi ka werohia, ka tu, ka huri ano te hiku, ka huakina e tetehi tahapa, ka werohia, ka tu, katahi ka patua te ngarara nei, ka mate.

Akuanei ko te wahi i parepare ai te hiku, e ono *putu* te teitei o nga parehua i te okenga o te ngarara nei. Katahi ka haehaea te puku o te ika nei. Nui atu te upoko tangata, te taiaha, te pou-whenua, te patu-paraoa, te patu-pounamu, te topuni, te kaitaka, te pureke, te patu-tikoka, te puihihi me nga kahu katoa a te Maori, i roto i tona puku e pukai ana.

E hoa ma, katahi ka ora nga tangata o tera motu, katahi ka whati nga iwi nana i patu taua ngarara. Ka mutu tenei korero.

Ko nga iwi nana i patu tenei ngarara, ko Ngaitara, ko Ngatiapa, ko Ngatitumatakokiri, ko Rangitane, ko Ngaitahu, ko Te Atiawa ki a Te Koheta, ka mutu nga iwi nana i patu a Te Kaiwhakaruaki.

THE SLAYING OF TE KAIWHAKARUAKI.

BY TE WHETU.

TRANSLATED BY ELSDON BEST.

Te Kaiwhakaruaki was the name of a monstrous reptile which lived in the Parapara stream at Collingwood, Tasman's Bay, South Island, New Zealand, in olden times. This *taniwha* was in the habit of devouring men, and waylaid all people travelling to Takaka and Motueka. Their friends would think them safely arrived at their destination, instead of which they were destroyed by the *taniwha*.

The people of Wakatu (Nelson), Takaka and Motupipi when going towards the sunset (*i.e.* westward) would, on their arrival at the river Parapara, be seen by the *taniwha* in his quest of food and on being pursued by him, not one man would escape. If they were a numerous party, none would return, if they were only twenty, none escaped, if they numbered one hundred, not one reappeared, if two hundred, they were all destroyed. After a time a party of people left Arahura (West Coast, South Island) to visit Potoru and Te Koheta. The latter belonged to the North Island, to the Puketapu tribe of Taranaki. News of the fierce monster had been received at Arahura, and so, on their arrival at Matarua the company halted. Then Potoru told them all about the *taniwha*, Te Kaiwhakaruaki. His speech was listened to attentively by a certain warrior of the Ngaitahu, from Arahura. This warrior was a famous seal hunter, who used only his bare hands as weapons. He said:—"One blow of my fist and this reptile dies, I can kill a seal with one blow and why should this reptile escape me." Then Potoru spoke:—"That is your method, as for mine, we will try the plan of Potoru presently." Then the people felled a *pohutukawa** tree and formed weapons of the wood. There were 340 men of the party and 340 weapons were made from the tree. Then the expedition went on until they arrived at Aorere, or Golden Bay. Then the chief Potoru addressed them:—"O people! be stout-hearted in the fight, listen to me, 140 men shall constitute the main body for the attack, 100 shall remain concealed on one side of the track and 100 on the other side. The main body shall attack the monster first, then the ambushed parties on either side, each being careful to avoid the tail of the reptile; as one party retreats from its furious lunges, the other shall advance to the attack." The 340 warriors agreed to this plan. After Potoru had spoken then arose the famed seal killer:—"Consider this, O tribe, I have no anxiety about that *taniwha*. Listen! I will enter the water myself and there give battle to it." The chief Potoru agreed to this and said:—"Then we will try the plan of Potoru."

Then these people travelled on until they arrived at the Parapara. Potoru then called to his people to stop, and he placed a party on either side of the track and also gave the main body of warriors their right positions. The seal hunter cried:—"Are you ready?" Potoru

* My informant tells me there was only the one *pohutukawa* tree in that district.—ELSDON BEST.

said :—" Be watchful, if the monster appears very strong, leave him to the warriors." The brave hunter replied, " I will be wary, but nothing has escaped my strong arm from former times even unto this day." Then Potoru remarked to him, " Go ! my ancestors speak through me saying, go ! " Potoru also said to some of his people :—" Go, entice this great reptile towards us. I do not know the ways of this man ; it is to win a name for himself perhaps, it is for you two to be wary and watch what he does. Who knows if his blow will be sure ? " Then the warrior went his way and on arriving at the river he waded in waist deep. He then cast a basket of red ochre into the stream which bore it into the cavern of the *taniwha*. This attracted the attention of the monster who came forth, as could be seen by the waves of the sea which bore him along. Then the seal hunter walked backwards until the water was up to his loins and so on until the water was only knee deep. Then he turned round just as the waves reached the shore. The *taniwha* approached the hunter with wide opened mouth. As he approached the warrior advanced until quite close and then struck the brute a blow on the nose. The blow turned its snout on one side and quite twisted his head ; after a time he again faced the warrior, who made another blow at him with his fist, whilst the distended jaws of the *taniwha* sought to devour him. Instead of striking the nose of the *taniwha* his hand entered its open mouth and he was engulfed in the stomach of the monster. Then his two companions shouted to him :—" That is your house you have entered ! " The *taniwha* heard the voices of these men and turned to pursue them. In the pursuit he encountered the main body of the warriors and was also attacked by the ambushed parties on either side. As he dashed his enormous tail to one side the opposite band of warriors would advance and attack it with spears, and as it swept back in the other direction then advanced the other band to the attack. Thus was this monster destroyed.

The hollow formed by this huge reptile in dashing its tail to and fro was a fathom in depth.

Then was the stomach of this great fish cut open, and within it were found great quantities of human remains and many weapons of various kinds, such as *taiahas*, *powhenuas* and others formed of greenstone and whalebone, also dogskin mats, flax mats and every kind of Maori clothing. Oh friends ! then were the people of that land delivered from that dreadful scourge, and the tribes who had destroyed the *taniwha* dispersed to their homes. This tale is ended.

The tribes who assembled to destroy this *taniwha* were: Ngaitara, Ngatiapa, Ngatitumatakokiri, Rangitane, Ngaitahu and Te Atiawa under Te Koheta. These were the tribes who destroyed Te Kaiwhakaruaki.





THE MAORI POLITY IN THE ISLAND OF RAROTONGA.

BY FREDERICK J. MOSS, BRITISH RESIDENT.

ON the 19th of August, 1893, died Mana-Rangi, Chief of the Vaka-tini branch of the Makea family. He was the son of the great chief Te-Pou, whose portrait forms the frontispiece to the Rev. John William's "Missionary Enterprise," and who protected the Tahitian teacher "Papeiha," when he landed under great difficulties in 1823, to open the first Christian Mission in Rarotonga. Mana-Rangi was then a young man, and took an active part in the protection of the teacher. He must, therefore, have been between 85 and 90 when he died. His memory was clear to the last, and I had frequent opportunities of obtaining from him, through a skilled Interpreter, much interesting information as to the past and gaining a more clear idea of the present which has sprung from it. Mana-Rangi was the last intelligent living link connecting the old times with the new, and his death seems a fitting occasion to put on record as complete a sketch of the Maori polity as my imperfect knowledge will permit.

IN 1823, when the Mission was begun, Rarotonga was, as now, divided among three tribes, each with an independent Ariki at its head. Frequent and sanguinary wars, cannibalism, and the most cruel punishments and practices were the prevailing characteristics. The destruction of life and of food was continual. Polygamy was the rule, with much intermarrying of near blood relations. Conjugal fidelity was enforced among the women, but girls before marriage—though not till of full age—were allowed the greatest liberty. Men approaching them before full age were punished with extreme severity and very often with death. Marriage was usually with a view to promote the aggrandisement of the family or tribe and often against the feeling of the parties most concerned. There was no divorce, but the husband might put away his wife for adultery and administer club law to the male offender.

The family—a group of Agnates and adopted children—was then, as now, the unit in the State. The authority of the head of the family over the lands and possessions was absolute and carried with it as absolute a control over the whole of the members. Community of property was the family rule, though a member might cultivate for himself any particular portion and keep the produce for his own use—if he could.

The gradations of rank were definite. Authority was strictly maintained but intercourse between persons of all classes was, and still is, marked by the most perfect freedom. Every one knew and kept his own position, but to outward appearance or to the casual observer, the Ariki in a mixed assembly was scarcely to be distinguished from the humblest of the people. None took permanent service in any capacity and domestic service, in our sense of the term, was unknown.

Land was the great object of ambition. Other forms of property were few. The land carried with it the obligation to support the family and could not be diverted from that object.

The various families were united with kindred families under a Chief of the Ngati which was known by that chief's ancestral name. The Ngatis in their turn were united under the Ariki of the Vaka (or whole tribe). The Vaka (canoe), consisted in fact of the Ariki and his or her "Kiatos," a name derived from the spars which connected the canoe with the outrigger (or Ama). The "Kiatos" thus consisted of all the tribe excepting the Ariki where the tribe was referred to; of all the Ngati excepting the chief, and of all the family excepting the head, when the term was applied to either of them respectively.

The whole tribe or Vaka was known by the name of the Ariki who first led its ancestors to Rarotonga: Mataiapos (or great chiefs), Rangatiras, Komonos, and lastly the Ungas, constituted the tribe. Each of these will be referred to hereafter.

The heathen Church and State were practically one. Sometimes the Ariki himself would be the priest and the awful power of Tapu was acknowledged and felt by all. The Tapu itself often did good service in the absence of positive public law, and was the most formidable weapon which Church and State could wield.

In a community so organised and with property so limited, the rule of the father of the family sufficed for all ordinary needs. Public laws scarcely existed, and the few relating to land and its incidents were well understood. There were no judges and no police. Councils, of greater or less importance and scope, were convened in accordance with the subject to be considered. The person calling the council would be expected to provide a suitable feast. No one presided at the meeting. No records were attempted, and the opposition of any powerful chief would prevent a decision, which could only be, with such opposition, impracticable or lead to trouble.

Contracts were unknown. If land were given or any other event of importance occurred, a feast gave the stamp and due publicity. The installation of an Ariki was marked with great ceremony and certain families officiated, by hereditary right, on such occasions. In the case of a Mataiapo (or great Noble), the funeral feast was followed by another in which the head of the best and largest pig was set aside for the successor. If taken without dispute the succession was thereby publicly made known, and disputes, if any, were generally arranged before hand. This practice is still observed and in nothing is more scrupulous care shown than in the distribution of food among the guests at all feasts in due order of rank and precedence. The pig's head goes invariably to the person of highest rank among them.

In 1827 or 1828 the Rev. Mr. Pitman became resident Missionary in Rarotonga and was visited by the Rev. John Williams from Raiatea. They formed a code of laws, but did not attempt to embody in

Ngati - name of a tribe or a numerous & high family

them any of the Maori usages with reference to land or inheritance. The new code related to persons, and chiefly to moral offences or breaches of the Church law. A Judge was appointed for each division of the Island and trial by Jury decreed, but, so far as I can learn, never carried out. The Judges were assisted by a numerous body of Police, appointed by the Ariki, enrolled in the records of the Church, and consisting only of Church members. This police, irresponsible and under no direct control, incessantly spied upon and harrassed the people. The fines that they could extract from delinquents formed their sole pay and were divided at stated intervals between the Ariki, the Judge, and the Police. As an episode of that time, Mana-Rangi, one of the most respected and staunch supporters of the Church throughout his life, assured me that the revolt of the people of which we read, the repeated burnings of the house of Tupe the Judge, and the determined attempts to revert to heathenism, were only caused by the brutality with which the new laws were enforced by the Judge and police. The most severe public floggings and confinement in wells dug in the ground were common punishments for offences which the new law had created, but which public sentiment had long regarded as no offences at all. Mana-Rangi afterwards took office as Judge, at the request of a new Ariki, for the express purpose of putting an end to this state of things. He held that office with the love and respect of his own people and of the foreign residents till age compelled him to retire. I have referred to this at some length, because it seems to me that this terrible police, with its constant espionage, has done much in Rarotonga and in all the islands to counteract the good which the Missionaries themselves achieved. They kept the place in perpetual hot water and childish strife, and in many obvious ways lowered the tone and demoralised the people. In Avarua there were six sections, and some of these sections numbered as many as 50 police each, while the whole population of the district, men, women, and children, could not at any time during the last 70 years, have exceeded 2000. It is now probably about 750 or 800, and the police, through failure of fines, have happily fallen to three for the whole district.

The circumstances of the island induced the Mission to establish three separate stations—one with each Ariki. This was probably unavoidable, but crystallised the old divisions and they exist still in all their pristine vigour.

The sovereignty of an Ariki was not and is not territorial. It is claimed over all his or her people whether in the district or beyond. Thus, only last year, a crowd of 250 Mangaian's came on a visit from their island (120 miles distant) to the people of Rarotonga. While in Rarotonga the Mangaian Judge, who was one of the visitors, held court and fined Mangaians long resident in Rarotonga, for offences of drinking, concubinage, &c., and took the fines with him for division among the police and judges of Mangaia.

The population of Rarotonga in 1827 must have been at the least 6000. John Williams speaks then of a congregation of 4000 and of schools with 3000 on the rolls. To-day the population of the whole island is probably under 2000. Why they should hold their own under war and cannibalism and fade away under the blessings of peace and civilisation has never been made clear. Some of the reasons alleged would apply equally to the Negro races of the world

who yet increase and flourish. But that some undiscovered cause has sapped the vitality of the Polynesian race is too evident. Rum, in their case, and especially in Rarotonga, most assuredly is not the cause whatever other there may be.

TURNING NOW TO THE PRESENT TIME.

The Constitutional Unit is still the family (the *kopu tangata*), which flourishes in the old vigour, though causes incidental to extended production and trade are quietly sapping its influence, and must lead to ultimate decay. The family system gives a refuge to all, and prevents pauperism, which is an inestimable gain. But this family communism also kills energy and enterprise in a people naturally clever and adventurous, and while it lasts no adequate material progress can be expected.

Within the family—with often two or three generations living closely together or under the same roof—quarrels and jealousies are frequent. But no member wronged by any other member, would think of seeking legal redress, even where the family land has been fraudulently alienated.

Between separate families bitter feuds will arise and be sometimes extended to the *Ngati* and the tribe. Pride of place and power are among the strongest passions but find vent in a corporate instead of an individual form.

The adopted members are numerous in every family and are not distinguished from the rest. They have the same rights and are under the same obligations. The child adopted is sometimes given in charge to a foster-mother as soon as born. At others the child is left with the parent till weaned. In the latter case the adoptive parent has to provide the mother with the best of food and to find all necessaries for the child till taken away. The adoption is marked by the usual feast, all the family and friends being present on the occasion. This system of adoption is so old and constant that mothers part with their babies apparently without a pang, but its tendency must be to weaken very materially all family affection.

The child adopted must belong to kindred families in order to enter at once into the family. If from other tribes or people, he does not become a member till formally admitted and may at any future time be cast out. Children in this position are known as *Tama ūā* (children of the thigh).

If a daughter marry, she enters her husband's family if of the same island. If the husband be of a different island, he may be taken into the wife's family during her life. If she die before him, she may by oral will have declared that he is not to be disturbed in his relationship and her will is religiously respected. The head of the family is known to and recognised by all. The family is designated by his name with the prefix of *Ngati* applied in this case, as in those of larger aggregations.

The first aggregation is under the Chief on whose land the families have been settled. The sub-tribe thus formed takes its name from the Chief, and has almost invariably a common ancestor. The power and influence of the Chief thus depend on the extent of his land and on the number of the families settled upon it.

Lastly comes the Arika, under whom are many Ngatis. The Arika's own landed possessions may or may not be extensive. That depends chiefly on whether the ancestor may have freely divided his conquests among his followers or retained them.

RANK AND POWER.

The Arika is supreme, but largely controlled by the Mataiapos (or Nobles). A new Arika is named by the Arikis of the other tribes from the Arika family of the deceased's tribe. But the confirmation depends on the Mataiapos as the installation rests with them. They regard the Arika as only the first among equals. The Arika of one district may, through land tenure, be a Mataiapo in some other.

The Mataiapos are the most powerful class. Their families have held the land from time immemorial, on conditions of public service well understood. If, for any reason, one be displaced, a successor must immediately be appointed from the members of the family. The title and the tenure of the land are perpetual and cannot be disturbed or interrupted. The heir is the eldest son unless the holder of the title name another son before his death. The will so declared is obeyed or contested according to the circumstances of the eldest son, and has sometimes been the cause of serious quarrel.

Rangatiras hold under the Mataiapos, under the Arika, or other independent land owner. Their services are public and honorable, but rendered at the call of the owner of their land and given to the public in his name.

Komonos are the second sons of Rangatiras, by a second wife—half brothers of the eldest, who is the rightful successor. The Komono is of right one of the family.

Ungas are the lowest. They hold their land by sufferance, and their services are personal and menial. Their origin is obscure. Mana-Rangi held that they were the descendants of the Maori people found by the first colonists, with whom they quarrelled and by whom they were conquered and made slaves. Others believe them descended from discarded Tama ūā and other offending members of families whose lands have been taken from them. The name itself is attributed by some to that of the hermit crab which lives in the shells of other fish. Others attribute it to the practice of giving them the smallest tuber (the Unga) from the tubers of the arrow-root when divided for food. Certain it is that in every division of food at a public feast, the Ungas have their share, however small and poor. As slaves, this would hardly have been the case. They would have been served apart and not with the rest.*

LAND.

Very little rural land has been alienated by lease for a definite term and at a definite rent. That held by foreign residents is almost entirely on the Maori tenure, and carries with it the Maori obligations. The chief of these is being overrun by the numerous relations of the Native wife, who treat the Europeans as quite one of the family and

* Unga is, no doubt, connected in root with the New Zealand word *hunga*, which means "folk," "people."—EDITORS.

it must be admitted are perfectly ready to be treated by him in the same way. But in the townships a peculiar state of things has arisen. To bring the people nearer to Church and School, a considerable area was set apart in each settlement and given in trust to the mission. Any one was entitled to build his house and have a plot of land in the settlement free of charge, to be held by him and his family so long as they remained in occupation. Many built on these terms, and the system lasted for half a century. But about twenty years ago traders began to desire better premises. Pressure was then brought to bear upon the Mission by the great chiefs who had originally given the land in trust. After considerable resistance the pressure was successful. The chiefs resumed possession of such land as remained unoccupied, leased it to traders, drew the rent for themselves and their families, and do so to this day. The leases are for periods extending to thirty years and many are renewable, but few of them are yet registered and their exact condition is unknown.

PRESENT POLITICAL ARRANGEMENTS.

The Council for Rarotonga still largely retains its old characteristics. Lately it has acted under an Elected Chairman and a record is kept of its proceedings, but the Arikis are always present and debate or deliberate consideration of any measure is impracticable. The feast, as a preliminary, has been discarded. This in itself is a great gain.

The chief drawback is that Chairman, Clerk, and others must be appointed as men of rank, and without regard to fitness.

Public opinion has outgrown the early laws so far that the Police found the fines fall off materially. This has led to their gradually quitting office, till the number has fallen to three in Avarua—amply sufficient, as little or no legal crime is ever heard of. In the two other districts, with fewer foreign residents, the growth of public opinion in this respect is slower but none the less sure.

In order to organise a proper Government and Legislature, to pay those intrusted with the administration of justice, and to advance the community generally, a staple revenue is required. In order to raise that fairly, it must be levied somewhat in proportion to the ability to bear the burden, and the Council must be reorganised before this can be effected. I have suggested to the Arikis that they should confine themselves to the right of revision and veto, and leave the Council to be elected by the heads of households without distinction. The Mataiapos insist, however, on a separate representation. This would involve a separate representation for the foreign residents who could not for a moment be placed with the Rikirikis or common people. If the objection of the Mataiapos can be overcome—and I hope that with patience it can be—the Council could be selected by all without distinction, and including the foreign residents, one or two of whom might expect election by the Natives whose confidence they have obtained. A Council so formed would be a very great advance but so far I have not been able to obtain its acceptance. An attempt to properly regulate the election of the Council at Aitutake has also so far failed, owing to the opposition of the Arikis and old chiefs who consider that it is “cutting off their heads” to establish such a system. There are, however, many of the more intelligent and the younger

men who strongly desire the change. The contest will do good in preparing the people better to use the power when obtained.

The Federal Parliament stands out as an example and its influence is being silently felt. Each island sends three representatives, chosen as the people of that island may decide. It meets in a house built for the purpose out of the revenue of the Federation. The meeting is held on a day fixed by law and without being called by any chief in particular. The members are mixed and many of them of the younger and more advanced generation. The proceedings are in perfect order and controlled by the elected Chairman. A record is properly kept, and questions are decided by the majority, so that the meetings are not as of old without practical result. There is an Executive, with Queen Makea as its elected chief. Its operations, in a financial point of view, have been successful, and a revenue—modest enough in amount—has been raised by import duties, sufficient to meet all legitimate demands. The authority of the Government has been shown by the recent extradition of a fugitive charged with a criminal offence from Tahiti, and by payment of the fine levied on the Ariki by whom he was sheltered and protected in Atiu.

The example offered by the Federal Parliament, the extension of trade, the increasing wants of the people, the division of labour and its varied power of earning according to the skill of the workman, are all tending to promote corporate government, to destroy the communism of the family and to substitute a system having greater regard to the individual. Rashly or hastily effected, this great change may destroy what is good in the old system and create evils. The mental capacity of the Maori of Rarotonga and of the islands of the Cook group is undoubted. The vessel they are now completing in Rarotonga—a schooner of about 100 tons—planned and built entirely by themselves, is of itself a sufficient demonstration. If changes are not too suddenly forced upon them, and free play is given to their faculties by the teaching of English—which the London Missionary Society, I am glad to say, have determined on making part of their Mission work without delay—I entertain the strongest hope that the Native people of the Cook Islands, able to read English books and trained to self-government, will exercise an important influence in the future over the multitude of islands to which they already have contributed so many Missionaries and Teachers. The spread of that influence must carry with it the influence of New Zealand with which the Cook Islands are in such close intercourse, and to which they will be so largely indebted for the help they now receive.





MAORI, TANGATA MAORI.

NA HOANI NAHE.

Corresponding Member of the Polynesian Society.

I TE taenga mai nei o te pukapuka nei "Journal"; ka kite ahau i te whakamarama a Tuta Tamati mo "Maori, Tangata Maori." E ki ana a Tuta Tamati, he kupu hou rawa te kupu nei—"Maori," no te takiwa ano i hanga nei nga reta mo te reo Maori e nga Pakeha; heoti ko aua Pakeha nei, he Pakeha ahua kuare ki te reo Maori, ina hoki te whakamarama a Tuta Tamati e mea nei:—

"Na te kore i tino ata tau i nga taringa o nga Pakeha, na ratou nei i timata te hanga i nga reta mo to matou reo; tera ano pea kei te whakahua o o matou kaumatua," He tangata Mamori;—Mori, ranei, Morimori, Momori ranei matou nei.' Kei te hanganga ra i nga reta mo te tangata Mamori, meatia ana, "Tangata Maori," ka makere te "M"; mau ana i nga taringa o aua Pakeha ra, ko enei reta anake M, A, O, R, I; no roto i ta ratou huihuinga i aua reta nei, i oti ai te kupu nei, "Maori," e karangatia nei, Tangata Maori; ko Tangata Mamori ia te tino tuturutanga, mei mau i aua Pakeha nei ta nga kaumatua i whakahua atu ai "Mamori." E mau nei i te wharangi 60-61 o te Journal, No. 1, Vol. 2, March, 1893.

Kua whakahuatia nei e ia nga kupu nei;—"Mamori, Mori, Morimori, Momori;" mo te rakau kore manga, ara kore "kaupekapeka";—(ki te whakahua pea a Ngati-Porou); kaore hoki i enei iwi i Hauraki, i Waikato, i Ngapuhi, era kupu mo te rakau kore peka, peka, kore manga, mangamanga—kaore rawa hoki i enei iwi te kupu "kaupekapeka."

Engari "e rite tahi ana te whakaritenga o tera tu rakau kore peka ki te tangata mahara kore, rawa kore, tikanga kore, wahine pakoko, kaore nei e whanau tamariki." Engari kaore i enei iwi era kupu "Mamori, Mori, Morimori, Momori," mo te tu rakau kore "peka, peka kore manga, mangamanga." Ta enei iwi whakahua mo tera tu rakau, i ahua rere ke ano, engari e ahua rite ana te tangi o te whakahuatanga ko te mea, a rere ke etahi reta, na reira i rere ke ai te ahua o te tangi o te kupu ana ka whakahuatia.

Kaore hoki i enei iwi te "i" a Ngatiporou e mau i roto i nga kupu nei "Mamori, Mori, Morimori, Momori;"—ko ta enei iwi he "e," kei te wahi mo te "i," a Ngatiporou. E penei ana hoki te whakahua a enei iwi mo taua tu rakau nei, ara:—"He rakau Mamore, Momore me te kupu Hahore." Kia peneitia koa te whakahua a enei iwi:—"More, Moremore" ranei. Otira ko te kupu "Mori" a Ngatiporou i tino kore rawa atu i enei iwi; me te kupu "Hahore"

hoki pea a enei iwi i kore rawa atu ia Ngatiporou ; kaore nei i tuhia e Tuta ki roto i tana whakamaramatanga.

Engari e whakahuatia ana ano e enei iwi te kupu "Morimori;" ara ia mo te Pane, Upoko, Mahunga, Matenga o te tangata ana ka whawhakia, ka mirimiria, ka hokomirimiria ranei e te tangata ke ehara nei i te tangata nona ake te pane, &c. Ara, i puta mai tenei whakahuatanga i tenei kupu Morimori i runga i te "tapu o te pane," &c., o te tangata Maori. Mehemea hoki he taurekareka te tangata nona te pane i whawhakia nei, ara i Morimoria nei, penei, ekore e rangona tenei kupu Morimori e whakahuatia ana e enei iwi. Engari me he rangatira te tangata nona te pane i Morimoria nei, katahi ka rangona tenei kupu Morimori e whakahuatia ana, mo te Morimoringa hoki o te "pane tapu o te rangatira" nei. Ka tauatia hoki, ka murua nga taonga, whenua, aha atu ranei, a te tangata nana i Morimori, &c., te pane tapu o te rangatira nei. Engari me he taurekareka te tangata nana i Morimori te "pane tapu" nei, ka whaia, ka hopukia : ki te mau, ka patua, mate rawa, wehe rawa atu. Heoti, e kore rawa hoki e ahatia mehemea no taua taurekareka nei te pane i morimoria nei, ara i whawhakia nei. E whakaatu ake ana i te take e whakahuatia ai tenei kupu Morimori e enei iwi, mo te pane anake o te tangata, e kore e whakahuatia mo te rakau kore manga, ara te rakau kore pekapeka.

E whakahua ana ano ia enei iwi i te kupu Moremore. Otira kaore he kupu penei i roto i te whakamarama a Tuta Tamati ; ko taua kupu Moremore nei ki enei iwi mo te pane, &c., o te tangata ana ka tapahia, ka tapatapahia, ka poroa, ka poroporoa, ka kotia, ka kotikotia, nga huruhuru, makawe, uru, mahunga o te pane, &c., o te tangata.

Tera atu ano ia tetehi atu ingoa o nga makawe, &c., o te pane, o te tangata—o nga makawe ia o te pane o te tangata i mate parekura, i mau herehere ranei; ka kiia o raua nei makawe, "He Hau;" hoatu ai e te tangata nana te tupapaku, te herehere ranei, o raua makawe ki te Tua-ahu ("altar," pea?) te karakiatanga a te tohunga ki nga atua, kia toa tonu ai taua tangata ra ki te patu tupapaku, ki te hopu herehere ranei mana, ko te karakia mo nga makawe o te tangata patunga o te tangata—mau herehere ranei. E kiia ana, he Whāngai hau ka kiia hoki era tu makawe, he Hau.

Heoti i tuhia ai ki konei enei tiui kupu maha kahore nei he tino tikanga, hei tirohanga iho ma te *kaunihera*. Otira he aha-koa; hei whakamarama ake mo tenei *kechi* tino-nui-whakaharahara, mo "Maori," kua whakarereketia nei hoki e etehi tonu o te iwi no ratou nei tonu te ingoa nei a "Maori," kua kiia nei hoki, "he ingoa tino hou," no te mahinga nei ano i nga reta mo te reo Maori i oti ai. Na reira e tika ana kia "amenea katootia" mai nga kupu maha hei whakaatu, kia marama tahi mai ai hoki i etehi te timatanga mai o "Maori," no konei ranei, no ko ke ranei, no ko noa atu ranei. Tenei kupu nūi ano hoki a "tangata Maori" kua ngaro nei. Kua kiia nei hoki i makere i roto i nga ringaringa o nga Pakeha te reta—"M"—o te kupu "Mamori" o te rakau mamori a Ngatiporou i oti ai a "Maori." Ara to ratou kupu "Mamori" mo te rakau kore peka, &c., hei whakaringa mo tenei "iwi mamori," kaore nei i rite ki nga pakeha te whai taonga, pu, paura hoki, &c. Na reira i kiia ai e nga kaumatua o Ngatiporou :—"He iwi mamori matou nei," he pera me te rakau mamori, kore kaupekapeka. Na reira i pataia ake ai a ara he tika koia ranei na Ngatiporou ma i timata te whakahua i te kupu nei "Maori?"

kia tika ai no a ratou kupu e wha nei a "Maori." Ara, no "Mamori, Mori, Morimori, Momori." I timataria koia ranei ki a Ngatiporou te mahinga a nga Pakeha i nga reta mo "Maori?" Mehemea hoki ro nga kupu e wha i runga nei a "Maori" penei hoki pea ka whakahuatia e enei iwi ko "Maore," kia rite ai ki ta ratou nei whakahua-tanga i te kupu "Mamore."

E kiia nei hoki i kore ai te iwi i heke mai nei i Hawaiki e hua ingoa mo ratou, i whakaaro tonu ko ratou anake ano nga tangata o te ao nei, ko te take tena i kore ai taua heke nei e hua ingoa mo ratou. E tika ai kia whakina ki konei nga korero "Neherā" a enei iwi, hei whakaatu ake, me kore e marama mai i te *kaunihera* te takenga mai o "Maori," ki ta enei iwi whakahaere i nga korero "Nehera" a nga kaumatua o enei takiwa. Ara, nga kupu, nga take katoa, ahatanga atu ranei, me whakaputa katoa ano, hei whakawhanautanga mai mo "Maori, tangata Maori, kai Maori, waitai, wai Maori."

Koia ranei, na nga Pakeha i hanga i nga reta mo te reo Maori nei i timata te whakahua nga kupu nei, "kai Maori, waitai, wai Maori, rakau Maori, ehara nei i te kauri?" E mea ana ahau, kahore. Tena iana whakarongo mai. I rokohanga mai ano e te heke nei he iwi ano i te whenua nei e noho ana, ko Ngati-kura, ko Ngati-korakorako, me Ngati-turehu nga hapu o te iwi nei o Patupaiarehe. Nga rangatira o enei iwi, ko Tahurangi, ko Whanawhana, ko Nukupori, ko Tuku, ko Ripiroaitu, ko Taputeuru, ko te Rangipouri. Nga kainga nohoanga o nga iwi nei, ko nga tihī keokeonga o nga maunga teitei. A, ko nga maunga nohoanga o enei iwi i Hauraki nei, ko Moehau Maunga, ko Motutere, ko Maumaupaki, ko Whakairi, ko Kaitarakihi, ko te Koronga, ko Horehore, ko Whakaperu, ko te Aroha-a-uta, ko te Aroha-a-tai, ko Pirongia hoki kei Waikato. Kaore e kitea nga pa, nga kainga, me nga whare hoki o enei iwi, ekore ano hoki e kitea tuturutia atu e te kanohi tangata Maori nei, ara kia kitea atu te ahua. Engari he wa ano ka kitea, e kore ia e tino mohiotia atu ko taua iwi nei, engari e kitea atu ana he tangata ena na. Hua noa atu ai ko o ratou hoa o era kainga atu ano o ratou. Kei te taenga atu ra o enei ki nga kainga o era o ratou hoa, kei reira ka mohiotia, kaore tera hunga tangata Maori nei i tae mai ki te takiwa i tutaki nei he tangata ki tenei hunga tangata Maori nei. No reira i tino mohiotia ai, ko nga iwi atua nei ko Patupaiarehe, &c.—e hara i te tangata Maori. No reira mai rano ka takoto wehe mai enei ingoa iwi e rua, a Patupaiarehe, &c., me tangata Maori. E tutaki ana ano te iwi nei ki te tangata Maori i roto i te ngaherehere, e rangona atu ana e korerorero haere ana, e whakaō haere ana, e kore ia e tino tutaki kia tu atu kia tu mai, kia titiro atu kia titiro mai, heoti anake ano ko te rangona atu anake e korerorero haere ana, e whakao haere ana, te kitea atu, te aha!

I etahi takiwa ano hoki kei nga po ka rangona e hoehoe ana i o ratou nei waka, he mea ano, he waka tana. Whati noa nga iwi tangata Maori nei i te wehi—hua noa hoki, he ope taua na etahi iwi tangata Maori ke atu. E rangona atu ana ano nga hoe a taua iwi nei e paku ana ki te niao o te waka, me te kakare ano o te wai o te moana i a ratou hoe; e rangona atu ana ano e tuki ana i o ratou waka me te mea nei ano he tangata Maori tonu nei e tuki ana, e hoehoe ana ranei.

Kei te taenga ra o nga whati o nga tangata Maori nei ki nga maunga, whakarongorongō iho ai ki te huakanga te patunga a te ope taua i rangona nei e tuki hoe ana i te po, kei te korenga e rangona iho te wahi i huakina, i patua hoki e taua ope taua nei; kei reira ka ma-

haratia ake, "E—ko nga iwi atua nei, ko Patupaiarehe, Turehu, Korakorako." No reira enei patai:—"He aha? Kowai ma ranei nga iwi i rangona nei e tukihoe ana i te moana nei i nga po, e kororero nei, e kārangaranga nei i te ngaherehere?" E peneitia ai he whakautu ake:—"E hara i te tangata Maori, he atua, he Patupaiarehe, Turehu, Korakorako."

E marama ai te titiro mai a au a aku, a tena, a tena, ara, he kupu tawhito tonu ano a "Maori" no mua noa atu i te Pakeha nei:—e tika ai te tuhinga ki konei i nga korero mo Patupaiarehe, Turehu, Korakorako, "Hei kanara whakamarama mo tenei *keehi* mo Maori." Ahakoa he korero pakiwaitara (story or fable), nga korero mo Patupaiarehe ara ia ki a tatou nei, he tino korero tawhito ia na nga iwi Maori katoa o nga motu nei, kaore o ratou tauhou ki nga korero mo Patupaiarehe. He korero ngahau na ratou, e matapoporetia ana, e whakarongohia tonutia ana, me to ratou tino whakapono ano hoki ki nga korero penei. E marama ai ta tatou matakitaki iho, i puta mai i roto i enei korero pakiwaitara te whakahuatanga: "iwi atua, iwi tangata Maori ano hoki":—Ara i nga whakahuatanga peneitanga na: "Ehara i te tangata Maori, he atua," &c. "Ehara hoki i te atua, he tangata Maori nei ano."

Ka marama ai hoki i roto i enei whakahuatanga kupu, te takenga mai o "Maori," kua ngaro nei i etahi tonu o te iwi Maori; koia nei hoki i whakina ake ai nga kupu me nga korero tawhito a "Nehera"; e korerotia-a-ngututia nei e ratou e te iwi Maori, tuku iho tuku iho, ki nga whakatipuranga o muri mai—me te ngaro haere atu etahi wahi o aua korero tawhito nei.

Engari ekore e kiia ake no Hawaiki mai ra ano tenei kupu "Maori." Mehemea tera kei Hawaiki e whakahuatia ana tetahi kupu e rite ana ki a "Maori," kia penei kau koa te ahua rite me nga kupu e rua a nga Maori ratou ko nga Hawaiki e mea nei aua kupu ra, "Tangata," "Kanaka," ki a Ngaitahu hoki o te Waipounamu tata nei, he "Takata," penei ka ki ake ahau no Hawaiki mai ano a "Maori."* Heoti, ma tatou katoa e ki ake i naianei: No mua atu ano i te Pakeha nei a "Maori"; no te taenga mai ra ano o nga heke nei ki enei motu i timata ai te whakahua i tenei kupu. E tino marama ana nga whakamarama me nga kupu katoa kua tuhia ki runga nei; apiti atu ki enei e mau ake i raro nei, hei whakapumau i te tawhitotanga o "Maori," me te tawhitotanga hoki o te timatanga mai o te whakahua, no mua atu ano i te Pakeha nei; no mua atu ano hoki i te mahinga i nga reta mo te reo Maori nei.

Ka tuhia ki raro nei etahi waiata tawhito hei tautoko mo taku whakahe i te whakamarama a Tuta Tamati i a "Maori, tangata Maori." Ara, kei te whakahuatia a "Maori" e nga kupu o te waiata whaiaipo a Whanawhana raua ko te Rangipouri, nga rangatira o nga iwi atua nei, o Patupaiarehe, Turehu, Korakorako. I hiahia ano a Patupaiarehe nei ki a Tawhaitu, he wahine tangata Maori nei ano. Na Ruarangi, tupuna o te Ruarangi hapu o te iwi Ngatihaua, te iwi o Wiremu Tamehana Tarapipipi te Waharoa, kua mate ra. Kei te whakahuatia ano hoki a "Maori" e nga kupu o te waiata, he tangi na tetahi kaumatua o mua mo tona maara kumara i kainga e nga kiore, i eke mai nei i runga i a Tainui.

* Kahore i te ngaro tenei Kupu "Maori" nei, i nga motu o te "Moana nui a Kiwa"; e mau nei ano i Tahiti, i Rarotonga, i Hawaii, me era atu Motu. Ko nga tangata o Rarotonga pea nga mea kua tino mau rawa ki tenei kupu "Maori" hei ingoa mo ratou. He "tangata Maori" tonu ra ratou, e ai ta ratou.—NA NGĀ ETIĀ.

WAIATA WHAIĀIPO.

Kaore te raro nei te pehi whakarunga,
 I torona e au te tau o Tirangi,
 Whakatata rawa mai ka muri muri aroha,
 Kei Pirongia ra ko te iwi tauwehe,
 E wahi rua ana ko Tuku ko Nukupori,
 Ko Tapu-te-uru ra. ko Ripiroaitu.
 Ka tango mai he wahine tuku tahi tonu mai,
 Naku i tu atu kia urutomokia,
 Te whare o Ruarangi ki a Tawhaitu,
 Te whakapakia ki te kiri Maori.
 Ka pukohua mai te puke ki Puawe,
 He ripa tau arai ki te makau i te ao.

WAIATA MO TE MARA KUMARA.

TENEI ka noho, ka hihiri ngakau o tangata
 E takoto mai nei.
 Ki kona te raurau, tupu noa mai ai,
 Ka piki ake au ki runga ki te Kiritai,
 Nga manu e wheko i raro Rangiahua,
 Homai ano koe kia hurihia iho,
 E tapu ana au, e ihi ana i a Rongo-tapu-hirahira,
 Ki kona E Tane panikarariri whanaunga he ngahere,
 E kore pea e whakama ra e te ngutu poto,
 E pokaia ana mai e te tamaiti niho koi.
 Nana i nohoia te ihu o Tainui,
 Te waka o Hoturoa, nana i homai ko te kai ki te ao Maori
 He aha te atua korero i mana mai ai,
 Me huri kau ake ki muri ki to tua,
 Matahi noa ana ko era mahihi anake
 Takoto ana mai ta Rangi, ta whakarere i te rohia,
 Heoi te hirihiri e ngau ki Hauturu, e ngau ki te Whara,
 Ki nga puke ahua pohewa e takahia ki reira,
 E ngoto ranei o niho ki reira,
 Tenei te kai ka riro te pae ki Hawaiki.
 Ki te tupuranga mai o te kai, he Kiore.

HE TANGI TAWHITO.

(Tetehi wahi anake).

TAKAROKARO noa ana
 Te whetu Maori o runga;
 Ka momoe nga uruahu o Rehua i te rangi.

HE TANGI NA ROTORUA.

(Tetehi wahi anake).

TIROHIA iho E Hine ma ki te parera e tere atu na,
 E hara tena he manu Maori,
 Me titiro mai ki te huruhuru whakairoiro mai no tawhiti.

HE WAIATA NA NAMATA.

(Tetehi wahi anake).

TUKU mariri mai,
 Nga makau Maori.

HE KARAKIA NO RAROTONGA.

He mea tawhito noa atu.

(Tetehi wahi anake).

TUPU ake ia uki e toa
 E Maori no taua puruki;
 No taua te arutoa,
 No tupuranga taua.

TRANSLATION.

MAORI, AND TANGATA MAORI.

BY HOANI NAHE.

Corresponding Member of the Polynesian Society.

ON the receipt of a number of the "Journal," I observed the explanation of the words "Maori and Tangata Maori," according to Tuta Tamati.*

Tuta Tamati states that the word Maori is quite recent, dating from the time when the orthography of the language was arranged by the Pakehas,† but surely those Pakehas must have been ignorant of the Maori language? Tuta Tamati thus explains:—

"It was because the ears of the Pakehas did not catch the correct sound of the word when they arranged the letters for our language. Probably our old men said 'We are Mamori, Mori, Morimori, or Momori men,' and when they came to write the word they left out the 'm' in Mamori, and wrote it 'Maori,' leaving only the letters m a o r i and by their junction forming the word Maori, and from it Tangata Maori, whereas Tangata Mamori is the correct rendering, if those Pakehas had understood what these old men said."

He has applied the words "Mamori, Mori, Morimori, Momori," to a tree without branches (Kaupekepeka according to Ngatiporou), but those words are not found in the dialect of the people of Hauraki, Waikato, or Ngapuhi as used for a tree without branches, nor is the word Kaupekepeka known to them. Also, "the same meaning as applied to a branchless tree is used for a thoughtless man, a poverty-stricken man, a hapless man, or a barren woman." Those words Mamori, &c., are not in use amongst these people for a branchless tree, but they use a different word, though the sound is somewhat the same, but differing in some of its letters.

These people do not use the "i" found in the Ngatiporou Mamori, &c., but replace it with "e." For instance we hear the words Mamore, Momore, and the word Hahore, besides More and Moremore, but the word Mori of Ngatiporou is quite unknown, as much so probably as the word Hahore is unknown to Ngatiporou, which is not mentioned by Tuta Tamati in his explanation.

On the other hand, these people do use the word Morimori, but apply it only to the head of a man, when it is taken hold of, touched, or rubbed by any one other than the owner. That is to say, it is connected with the "sacredness of the head" of the Maori. If it were a slave whose head was touched, the word Morimori would not be heard in the sense in which these people use it. But if it were that of a chief, then Morimori would be used to describe the action of touching "the sacred head of the chief," and he who did so (if a chief) would be the subject of a *taua*, or hostile demonstration; his goods would be plundered, and his land or other property taken in payment for the desecration of the sacred head. If, however, it was a slave who touched

* See "Journal," Vol. II., page 60.

† It is necessary, perhaps, to explain for foreign readers—outside New Zealand—that Pakeha is the name ordinarily used for an European. In a future number the author will give his explanation of the origin of this word Pakeha.—EDITORS.

the sacred head of a chief, he would be pursued and caught, and when caught he would be killed. On the other hand, if the head touched were that of a slave, nothing would be done to the person touching it. This is the explanation of the use of the word *Morimori* by these people, it is only applied to the act of touching the head, not to a branchless tree or other object.

These people use the word *Moremore* in another sense, which has not been quoted by Tuta Tamati, but always in reference to the head of a man; as when the head is cut off, or the hair of the head is cut (always a sacred ceremony). There is another name for the hair of the head of a man, who has been killed in battle, or taken prisoner—the hair of such is called “*Hau*,” and in that case is taken by him who killed or took the man prisoner to the “*Tua-ahu*,” or altar, and is there offered with appropriate invocations to the god by the priest, to ensure bravery or ability to take prisoners in future on behalf of him who killed the man. This ceremony is called “*Whangai hau*,” and the hair itself “*Hau*.”

These words have been written—though, perhaps, they have not much in them—for the consideration of the Council; but nevertheless they are intended to elucidate the very important case of the word “*Maori*,” the origin of which has been distorted by some of the very people who bear the name “*Maori*,” and who hold that it is “quite a recent name,” dating from the arrangement of the orthography of the *Maori* language. Hence it is appropriate that several arguments should be adduced in explanation so that others may be quite clear as to the origin of “*Maori*,” whether it is of the present time, or some other time, or of very remote times. There is also the expression “*Tangata Maori*,” “the *Maori* race,” the origin of which appears to be lost also. It has been said above that the letter “*m*” was dropped out of the word “*Mamori*” of *Ngatiporou* in forming the word “*Maori*” by the *Pakehas*, that is, their word for a branchless tree, &c., and that the same word was used to describe the state of poverty of the people in respect of property, guns, powder, &c. Hence it seems pertinent to ask: Is it then true that with *Ngatiporou* commenced the use of this word *Maori*? Is it derived from their four words as already quoted? Did the *Pakehas* commence the arrangement of the letters used in “*Maori*” with *Ngatiporou*? Had the word been derived from those four words, the result would have been “*Maore*,” in order to conform to our pronunciation of “*Mamore*,” and not “*Maori*,” as it is.

It has also been said that the people who migrated here from *Hawaiki* had no occasion for a descriptive name for themselves, because they believed they were the only race in the world. It will be appropriate to adduce here some of the ancient history of this people, whereby perchance the Council may be enlightened as to the origin of “*Maori*” according to the relations of the wise men of old. The words, origins, or whatever else bears on it, will be stated to assist at the birth of “*Maori, Tangata Maori, Kai Maori, Waitai, Wai Maori*,” &c.

Can it be said that the *Pakehas*, who arranged the letters for the *Maori* language, originated also the words “*Kai Maori, Waitai, Wai Maori, Rakau Maori*—not a *kauri*?” I say emphatically, No! Now listen. When the migration arrived here they found people living in the land—*Ngati-kura, Ngati-korakorako, and Ngati-turehu*, all *hapus* or sub-tribes of the people called *Patupaearehe*. The chiefs of this

people were named Tahurangi, Whanawhana, Nukupori, Tuku, Ripiroaitu, Tapu-te-uru, and Te Rangi-pouri. The dwelling places of these people were on the sharp peaks of the high mountains—those in the district of Hauraki (Thames) are Moehau mountain (Cape Colville), Motutere (Castle Hill, Coromandel), Maumaupaki, Whakairi, Kaitarakihī, Te Koronga, Horehore, Whakaperu, Te Aroha-a-uta, Te Aroha-a-tai, and lastly Pirongia, at Waikato. The pas, villages, and houses of this people are not visible, nor actually to be seen by mortal (Tangata Maori) eyes—that is, their actual forms. But sometimes some forms are seen, though not actually known to be these people, so that it is said “those are men.” Those who thus perceive these forms imagine them to be their friends from some other village, but on arrival at those villages they then become aware that their friends have not been in the place where the forms were met with. Hence it is known for certain that those seen are the *atua*, or spirit-like people, the Patupaearehe, &c., and not Tangata Maori, or people of the Maori race. From these circumstances have arisen the distinction of these two names of Patupaearehe and Tangata Maori. Sometimes this people is met with by the Maori people in the forests, and they are heard conversing and calling out, as they pass along, but at the same time they never meet face to face, or so that they mutually see one another, but the voices are heard in conversation or shouting, but the people are never actually seen.

On some occasions also, during the night, they are heard paddling their canoes, sometimes even war canoes, and when this occurs the Maori people have fled from fear, thinking that it was a war-party of some other Maori people. Even the striking of the paddles against the sides of the canoes, and the swish of the waters of the sea by the paddles, are heard, and the cry of the fugleman, exactly like the Tangata Maori when paddling their own canoes.

When the people who have thus fled reach the mountains, and from there listen for the sound of the assault of the people who had been heard urging their canoes on in the night, and hear no sound arising from the place of supposed assault, then comes the reflection:—“O, it is the *atua*, spirit-like-people, the Patupaearehe, or Turehu, or Korakorako.” At such times are heard these questions: “What is it?” “Who are the people who were heard urging forward their canoes on the sea during the night?” or, “Who were heard conversing and shouting in the forest?” The answer would be as follows: “They were not Tangata Maori, they were *atuas*, Patupaearehe, Turehu, or Korakorako.”

In order that we may clearly see that the word Maori is of ancient date, long before the time of the Pakehas, it is quite pertinent that these remarks on Patupaearehe, &c., should be written “as a light to enlighten this case of Maori.” Notwithstanding that the stories of Patupaearehe are mere fables, that is they are so to us, they were veritable histories of old to the Maoris of these islands; none of them are strangers to the relations concerning Patupaearehe. They were most interesting and diverting stories, highly treasured and constantly repeated, and at the same time absolutely believed in. It is quite clear from our consideration of these facts that out of these fables arose the expressions: “Spirit-people or Fairies, and Tangata Maori or native people”; that is, in such expressions as the following: “They are not Tangata Maori, but Spirits (*atua*),” &c. “They are not Spirits but ordinary Tangata Maori.”

It is also quite clear, from these forms of expression, what is the origin of "Maori," which is lost to some of the Maori people themselves; hence these ancient words and stories of old have been quoted, stories which have been repeated by word of mouth by the Maori people, and handed down to these later generations, though losing much in the process.

I should not like to say, however, that this word "Maori" dates from Hawaiki. If in Hawaiki* any word is repeated which is like "Maori," as much so, for instance, as the two similar words the Maoris and Hawaiians have in common, "Tangata"† and "Kanaka," then, in that case, I should say "Maori" is from Hawaiki.‡ However, we can now say, that the word Maori is certainly older than the arrival of the Pakehas, and dates from the arrival of the migration at these islands. All that has been said above in explanation is quite clear in determining the antiquity of "Maori," and the remoteness of its use, especially when to it is added what will be found below—that it dates from before the time of the Pakeha, and was long anterior to the formation of the letters for the Maori language.

In support of my refutation of the explanation of Tuta Tamati, there will be found written below some ancient songs, in which the word "Maori" is repeated. It will be found in the love-song of Whanawhana and Rangipouri, chiefs of the *iwi atua*, or Fairies, the Patupaearehes, Turehus, or Korakorakos. The chief of the Patupaearehe ardently desired Tawhaitu, who was a woman of the "Tangata Maori," or Maori race, who was the wife of Ruarangi, ancestor of the Ruarangi *hapu* or sub-tribe of the Ngati-haua tribe, the people of Wiremu Tamehana Tarapipipi te Waharoa (the so-called king-maker), now dead.

The word "Maori" is also mentioned in the lament of a certain old man of old, for his Kumara cultivation, which had been eaten by rats, imported here in the Tainui canoe.

In addition to the two songs given by Hoani Nahe, we quote from "Nga Moteatea," a few instances in which the word Maori occurs, and also one quotation from "Myths and Songs of the Pacific," said to be of very ancient date, in which it will also be found.—EDITORS.

* As the Maori Hawaiki is still—to the minds of many—an unknown locality, it should be read here as standing for the Islands of the Pacific.—EDITORS.

† With the Ngaitahu tribe, of the South Island, the word is "Takata."—H.N.

‡ The word Maori is not unknown in the islands of the "great sea of Kiwa"—the Pacific ocean—it is known in Tahiti, Rarotonga, Hawaii, and other islands. Perhaps the people of Rarotonga have used this word Maori as applied to themselves more than others; they are "Tangata Maori," according to themselves.—EDITORS.





VARIETIES OF BREADFRUIT, NEW HEBRIDES.

BY REV. C. MURRAY, M.A.

A LIST of varieties of breadfruit as gleaned from the Natives in and around the Native village of Rauon, situated near Rodd's anchorage, on the north-west of Ambrim, New Hebrides, and submitted for the *Journal* in the hope that an article so universal as breadfruit may elicit linguistic affinities among the peoples of other islands.

Breadfruit—general term—*Beta*.

Breadfruit tree=Lib'ta, for Liye or Li-beta. Liye=tree, and is prefixed to the name of every tree. Ex. *Libolva*=the Hibiscus. *Li mri*=ironwood tree. *Li ol*=cocoanut tree.

VARIETIES (GENERIC TERM, BÉTA):

Bet(a') árbol.	Betá lolau.	45 Béta tabo.
Bet' ándum.	Béta lowon barbar.	Béta tabanga.
Béta basivir.	25 Béta loliasau.	Béta tyintyin.
Béta bwehe.	Béta kolvaro.	Béta taluwo.
5 Béta bwise.	Betá-mnang.	Béta titye.
Béta betáiyē.	Betá myir.	50 Bet(a') úbwe.
Betá dyu.	Béta meriul.	Bet(a') úbweterenu.
Betá fáne.	30 Béta mir.	Béta wonwon.
Béta for.	Béta misisir.	Béta worara.
10 Béta fira.	Béta man.	Béta wahin.
Béta fanhor.	Béta meraul.	55 Béta wobúlva.
Béta ngáfon.	Bet(a') óregal.	Béta woltóbo.
Betá hivil.	35 Béta nteiya.	Béta womririr.
Béta kēbir.	Beta robōrēri.	Béta wārūkon.
15 Béta karo.	Béta riring.	Béta we.
Béta kiki.	Béta sum.	60 Béta wómlálau.
Béta kēbir talonru.	Béta sibwhel.	Béta wómsu.
Betá kēbir tebanwíkye.	40 Béta siluiam.	Béta wilshi.
Béta larur.	Beta sibōbōr.	Béta yemyir.
20 Béta lidīng.	Béta satye.	Béta yal.
Béta lolo.	Béta sum kon.	65 Béta yemir.
Béta lorawawa.	Betá tye.	

In the above lists the vowels have the continental sound, but the consonants are assimilated to English pronunciation.—C. M.



NOTES ON T. TARAKAWA'S PAPER.

“THE COMING OF TE ARAWA AND TAINUI CANOES.”

BY HARE HONGI.

[As the translator of Tarakawa's paper, I feel greatly indebted to Hare Hongi for his criticism of the translation, and for the additional light he throws on points which were to me obscure. The information he now supplies is of considerable value, and of a nature which none but those who had been initiated into the sacred lore of the Maori of old could supply. Such knowledge was sacred in its character, and to a great extent is so to the present day.—S. PERCY SMITH.]

TE WAHA O TE PARATA.

Page 233, Note 3. It has been customary to treat of this in a very restricted sense,* viz. : in its relation solely to the voyage of the *Arawa* and the experience of that particular party of voyagers. I should like to claim for it a far wider application, and as time passes on and information is accumulated its true meaning will no doubt be established. From what I gathered from the old people it is a fixed point in the ocean. It can scarcely be denied that, traditionally, it is well known to the descendants of the voyagers, who arrived here in some dozen or more of the best known canoes. It may also be urged that there must of necessity be two distinct voyages to treat of. First, the great voyage from their original home to the Islands of the Pacific; and next the voyage from those several Islands to Aotearōa, here. For some years a conviction has rested upon my mind that between these two voyages tradition has become partly mixed—at any rate I have been taught to regard Te Waha o Te Parata as a huge whirlpool, similar to the mythical maelstrom off the Coast of Norway, and a thing to be dreaded and avoided as the fabled Charybdis of Sicily, or the Scylla of Italy, which proved fatal to part of the fleet of Ulysses.

That it was so well known to our daring navigators is interesting; how much more so would it be could we fix upon the particular whirlpool which they have designated Te Waha o Te Parata. Was it a whirlpool which had its existence in the Pacific? or rather was it one

* Mr. Colenso is perhaps the only one who has given to the world any full account of Te Waha o Te Parata in his paper on “Ancient tide lore.” Published by R. C. Harding, Napier, 1889.

in some other ocean which they crossed in the voyage from their original home?*

HAU.

Page 236, Note 5. At the foot of page 223 the structure of the sentence is incorrect, and must be regarded as a modernised version, for a *Tohunga* of Ngatoro-i-rangi's standing would not make use of the words "Maua ko taku Hau." The next sentence is more correct. "E kore taku Hau e riro i to karakia." The word *Hau* signifies prestige, fame, renown; one renowned for skill or wisdom; bravery in war, or both. *O rongo mai, Hau ana ki tawhiti* ("The recital of your great deeds has established your fame far and wide"). I would translate the sentence *E kore taku Hau e riro i to karakia* (My fame is not to be crushed, eclipsed, or discomfited, by means of your paltry (?) karakia). Although if the word fame is substituted for *spirit* the translation would do equally as well, but the word *Hau* must not for a moment be confounded with *spirit*, the nearest equivalent in Maori being the word *Mana*. There is a famous *toki*, or axe, traditionally known as *Hau-Hau-Tu*. *Ko te Toki tena i kotikotia ai nga uaua o Te Rangi-nui-e-tu-nei, ka wehe atu raua ko Papa; e pipiri ana hoki raua i mua* (That was the axe by which the sinews of the great Heavens above were severed, and the Heavens separated from Papa—the earth—they adhered closely formerly).

HOAINA.

Page 224, 8th line from top. *Katahi ka hoaina e ia ki te kupu karakia*. I want to draw your attention here to the word *hoaina*—it is of very peculiar significance, and as the practice to which it refers has long since ceased it will shortly become obsolete. In your translation, page 237, and your note 1 same page, you have failed to give to it its true value.

The word *hoaina* is indicative of an act which would only be successfully performed by a *Tohunga*, whose skill was of the very highest and purest order. It shows mind triumphant over matter. Can you picture the *Tohunga* standing with a piece of the very hardest stone in one hand and a slender *otaota*, or wand, in the other; with bent head he recites his *karakia*, and as he ends it he gives the stone the merest tap with the *otaota*, and the efficacy of the *karakia* is at once manifested by the stone dividing and falling asunder in two pieces.

Some of the miracles set out in both Testaments, including that of the blasting of the fig tree, are described by the impious as mere fables, but *Mate mai te rakau, pumaoa roto; mate mai te kowhatu hoaina ka pakaru*. With the *Tohunga* knowledge and belief was power. A tree was smitten and it instantly withered while a stone was riven asunder without the application of a powerful physical shock.

Returning to page 224, lines 7 and 8 should read *Katahi ka hoaina e ia taua kowhatu kiripaka, ka taka ke, na, wiri ana te haerenga ki raro ki te whenua*.

TE MATAU A MAUI.

Page 237, Note 2. There are no remains of Maui's Fishhook. A glance at the map of the North Island shews the hook—a *pawa* one—

* One of our members is of opinion that the original Waha-o-te-Parata is situated at the Straits of Oman in the Persian Gulf. We should be very glad if he would give his reasons fully for this opinion.—EDITORS.

entire. It extends from the Mahia Peninsula to Cape Kidnappers, where it terminates, and the line of the hook is shown by the coast line. Maui's Fishhook is quite perfect.*

MANA.

Page 226. Referring to the death of Tama-te-Kapua, the words *Kei raru koe i taku mana*, are bad in form. Neither Te Morenga, Ngakuku, or Pāpāhia—acknowledged *Tohungas*—ever gave me to understand that a dead person possessed any such thing as *Mana*, although I frequently attended with them the decease of eminent chiefs of our people. They taught me that if anything wrong occurred in the setting out, or burial of an important personage, it was a matter for the gods themselves to deal with, whose peculiar business it was to watch over the *tupapaku* (or dead body) and note exactly what was being done. If the *Tohunga* assisted by Tama-te-Kapua himself had instructed his son Tuhoro in their sacred teachings, and if he was worthy, the moment the breath left Tama-te-Kapua's body, whatever *Mana* he had possessed would rest upon this son, and for any subsequent mistakes his chastisement would be inflicted entirely by the gods, who were very zealous that their forms and ceremonies should be scrupulously observed and performed. Therefore, I repeat that the words *kei raru koe i taku mana* (after death) are not to be accepted as the utterance of a great man, for his dead body would not possess a particle of *mana*. It was, of course, highly *tapu*, and any infringement upon its sanctity would be punished by the gods; this both Tama-te-Kapua and Tuhoro would very well know.

I feel much concerned about these things, for if it is allowed to go forth that such utterances are *tika*, that a man has *Mana* after his death and that a man has *Mana ki te whenua*, which has been wrongly said of late, then it is a corruption and perversion of the word more serious in its effect than the jangle of a discordant musical note, which is bad enough.

KURA, WHATU-KURA.

Page 222. I have nothing to add to my former notes on the *Kura-tawhiti*,† therefore I shall pass right on to Notes 3 and 4, page 234. The wisdom of the Maori together with the various modes, ceremonies and forms of *Karakia*, were taught and established in their ancient home, and in remembrance of both, when coming away the wise men—*Tohungas*—selected specimens of some precious stones of a ruddy colour and of very hard and imperishable nature, which they, with much ceremony, dedicated to the service of the gods and brought away with them in their wanderings from Island to Island. These were called *Whatu Kura*. When it is borne in mind that these represented their ancient home and most valued teachings, it is scarcely necessary to point out that the farther away they journeyed from the homes of their forefathers, the more highly they prized and indeed revered the associations which surrounded their beloved *Whatu-Kura*. It was thought that the best means they could put these to, would be as mediums for communication with the gods.

* True, but the remains of the *mata*, or point of the hook, are to be seen at Cape Kidnappers in the scattered rocks and reefs; it is that which is referred to in the translation of Tarakawa's paper.—S. P. S.

† See "Journal of the Polynesian Society," Vol. II., page 123.

For weal or woe, as Tarakawa has broken the ice in this matter, in response to your wish I will shed a little light thereupon. We will suppose that a canoe touches at some Island and it is decided that the party remain there. The *Tohunga's* first care is the welfare of his people or party, and his first act is to establish a link which at once (notwithstanding time or distance) binds them to the home and teachings of their forefathers. This he does by means of the *Whatu-Kura*. The *Whatu-Kura* are small, seeing that one an inch in diameter would be considered large. The *Tohunga* first procures a new or local stone of no special density, and as to size the one which I saw was about five inches in diameter. He bores a hole through it and fashions it perfectly hollow, smooths it outside, *whakairo*, or carves, some old design upon it, and it is ready for use—this is called a *Nohoanga Whatu-Kura*, the receptacle for the *Whatu-Kura*, and as it belongs to the new country it further represents a union of the new and the old. While the *Tohunga* has been preparing this he has probably given instructions for the fashioning of a stone or wooden pillar, *Pou Whakapakoko*, which is usually large and suitably set out in various designs and figures. When all is ready a spot is chosen and the *karakia*, or invocations, are begun while a hole is being opened for the reception of these things, the people meanwhile strictly fasting,—the men never approaching the women—and all of the *Tohungas* in that vicinity being assembled to take part in the great ceremony appertaining to this covenant, for there is their Holy of Holies, where they renew their vows to be true to the teachings of the gods of their forefathers for ever. At a given point the pillar is set upright in the earth, one or more of the *Whatu-Kura* are placed in the *Nohoanga Whatu-Kura*, and carefully deposited at the base of the pillar; the whole is then covered in and the ceremonies end. Not an individual, whether friend or foe to our party, would dare to desecrate that sacred spot, for it is all in all to each one—none but the great high priest ever after approaches it, and he does so only for the purpose of holding communion with the gods, and asking their co-operation on behalf of his people. He is now recognised as the *Ahurewa*, *Amo-Kapua*, or *Pouwhenua* of his people—there can be none greater than he. *Kei a ia tonu te tangata me te whenua, kei a ia anake te ritenga o nga mea katoa nga mea whai tikanga nei ia, e kore ana ringaringa e whawha ki te kai, ki te wai ranei, e rangi he tangata ke ano hei whangai i a ia.* He is supreme over all men, as well as over the land, with him rests the guidance in all matters of importance. His hands may not touch food or drink, but some one else must feed him.

Page 251. *Te Pae o Kahukura* is well known; it refers to *Kahukura's* throne. *Kai-tangata* came to grief on a *Pae* which his wife had set up.

You are quite right about the *Mauri*, it is the "seat of life" a living and breathing soul, in a wider sense such as the *Whatu-Kura*, it of course represents the river of life, *Te ora o te tangata, me te whenua.*





A SONG OF ANIWA.

(New Hebrides.)

BY MAROI SORE.

(Written by Natshia. Notes and Translation by Rev. W. Gray,
of Weasisi, Tanna, New Hebrides.)

CHORUS AND MUSIC.

(1)

Niotean¹ ta fanua. (A²)vau noko³-fano
Tiavagerapu ana, ni-viri avau
Ia⁴takoi, nimei-fasao mou-pakia-
Mai⁵ ia⁶vau, mou-furusia (a)vau iangoro.

—————. I was going
Aimlessly only, scared was I
At thee, come to talk, and you slap
on me, and turn round for me the song.

* a e are supplied to make sufficient notes.

(2)

Niou-tukua-mai⁵ kaijarua⁷
Feitamana⁸ manoko-keria fasao
Ta fanua ⁹Niwa ta-fura mango
Iai, niko-pena mounu iai.

Tell me what belongs to you both,
Son-and-father, and dig up the story of
The land of Aniwa (about) the going of the shark
There, (and how) is prepared the bait for him.

(3)

Niou-tukua-mai meraku¹⁰-oria
 Ipekua ta nero¹⁰-rako ra i Niwa.
 Tasi¹¹ anopongi raku-oviana¹² ta no-
 Fafa,¹³ ke¹⁴-novo akoi keu¹⁴-rangona.

Tell me to pay back
 With what the leaving that (the shark) on Aniwa.
 One of these days will pay back thee his
 Word: Sit down thou and hear.

(4)

Furafura¹⁵ acowa ta forounga,
 Manoko-fakutina, sa-masike,
 Mou-tukeifo tara, ni-senga¹⁶
 Acowa ia uta.

Hasten ye (in) the sailing,
 And arrange the cargo, and stand
 And lower the sail, like to see not
 Ye the cargo.¹⁷

(5)

Tucuake ta vaka noko-tere maroto²¹
 Ci¹⁸ teriari eko¹⁹-sore su, ma
 Nokoi-taia iacowa.
 Kauleinginia²² Tamkiamu.²³

Let off the canoe while she runs and weathers
 To the other side (of the point) which (the sea) is big very
 Would be beating on you.
 The evil work of the Aneityumese!

(6)

(A²⁴) koi noko-novo ro-pena nea tagata
 Ita-tukuaji erakoi, akoi
 Noko-novo noko-citia ruomata,²⁵
 (A) korna ia fafa o ika.²⁶

Thou while sitting, will do a thing a person
 For the saying of death against thee, thou
 While sitting may look (with) your own two eyes,
 Ye both, at the mouth of the fish.

(7)

Mero-marino ro-tu-mai Saparapu,²⁷
 Mero-faji²⁸ Rutokerua.²⁹
 Ramo³⁰ Napapo,³¹ ro-takace(a) ta vaka
 Saro³²-avake wai Iteana.

And will be calm when blows down upon the West winds,
 And breaks (on) Rutokerua.
 Expressly made for Napapo, will sail out of sight the canoe,
 (And) will be beached will it not³² at Iteana.³³

(8)

Ko³⁴-fijiake ro-lomace
 Iasoa³⁵ noko-ikeria tamrai³⁶
 Iai, se-riake(a) ta gutu³²
 Wai Isukiamu³⁷ nimei-naulacia Napapo.

(The sea) will rise to flood
 Iasoa, while digging up the village
 There, will wash over the cliff
 At Isukiamu, (he) did come to pay Napapo.

GENERAL NOTES.

1. This song was written out unaided by Natshia, a native of Aniwa, when a teacher with me on Tanna about the end of 1888 or beginning of 1889. The music was taken down by me as he repeatedly sang the chorus. The verses were made by Natshia, but only the 4th will fit the music. The last verse is very defective in metre. Natives have no difficulty in a matter of this kind. If the measure is too short they leave out the notes not required, if too long they as easily supply notes. The seven letters in the chorus are about as many as one can sing without drawing breath, hence there is a rest for this purpose here.

2. Nearly all the Pronominal Verbal Preformatives are corrupted by Futunese forms; *nimei, ou, eraku, ke, keu, ero*, are forms that do not occur in Aniwan speech now. This indicates that the song is either an old one, composed before the language diverged so much as at present, or that the song is by a Futuna man who used his own Preformatives with the Aniwan words. I have no hesitation in adopting the latter alternative. We have in all other cases found that songs do not survive the personal knowledge and interest in the individuals celebrated therein. A native, we know, readily uses the Preformatives of his own dialect with the stem root words of another dialect. I have found these corruptions and foreign words in all native songs I have examined.

3. I confess that I cannot well make out the drift of this song. Natshia wrote over it, "Nontafito ta ngoro Iniwa," the beginning of the song on Aniwa. One person seems to speak from verse 1 to the middle of verse 3; then I take it the hero of the song—the man and his son—verse 2, speaks. Verses 4 and 5 describe the storm he was in. Verse 6 is the reception he got on Aniwa, perhaps when the shark was let go there. Verse 7 describes the voyage back to Futuna. Verse 8 is obscure. What was Napapo paid for? If for sending the shark to Aniwa, was the gift a blessing or a curse?

4. Only obvious errors in spelling made by Natshia have been corrected here.

5. Note the number of Pronominal Verbal Preformatives used to give shades of meaning to the verb. These are sometimes doubled. They are—

Single.	Double and Triple.
ko	ero
ke	eraku
no	keu
ni	ou
ro	noko
sa	raku
se	nimei
	niou
	niko
	nero
	saro

SPECIAL NOTES.

1. An expression at the beginning of a song and cannot be translated. Cf. our "Sing a song a sixpence" and others.
2. Not written by Natshia, but is the usual form.
3. The Preformatives are separated by - from main word.
4. *I* before *a* is nearly equal to *y* in *you*.
5. A directive particle used after a verb for the first person.
6. Usual form is *iatavau*.
- 7.
8. A term used for father and son.
9. The name of this Island is often pronounced and written by the natives without the first *a*.
10. *E* and *u* are probably corruptions from Futuna. The Aniwan form should be *marakoria*, and *ta nirorako*.
11. The man interrogated now speaks.
12. *Oviana* for *ovia ana*.
13. Shifted to a new line for the music. *Ta*, art., *no* his, *fafa* mouth, word.
14. Corruption for *ka* or *ko*.
15. The reduplication has the force of meaning, *be active*. This begins a description of a voyage.

16. A difficult phrase. It seems to mean that they would be afraid of the state of the cargo.
17. This is the only verse that will fit the music.
18. C = g in gate.
19. Art. = which.
21. Will fit either line.
22. A Futunese word. A term for all evil deeds is *kauleinginia*.
23. The Aniwan and Futunese name for Aneityum is Kiamu. They are here blamed for the rough sea.
24. Written by Natshia without the *a*.
25. Pronoun after the numeral.
26. The shark that would bite them. In verse 6 some one addresses the man and his son.
27. A west wind would be calm on the east side of Aniwa and bad for Napapo's place on Futuna.
28. Sea breaking.
29. Name of two rocks on Aniwa. The people know how the sea is by the place where the sea is breaking.
30. The translation is difficult, the meaning is, *expressly for*.
31. A person on Futuna.
32. The force of *saro*.
33. A landing on Futuna.
34. This is the usual form for ending a song, to say, "The sea rises," etc. Each place has its own peculiar phrase referring to some local object.
35. Napapo's village on Futuna.
36. = *ta amrai*.
37. Name of the top of the cliff.

VOCABULARY.

- AVAU, I.
 Ana, only.
 Akoi, thou.
 Acowa (acaua), ye.
 Awake, pull up.
 Anopogi, days.
 Akorua, you two.
- CITIA, see; look.
 Ci, towards; at.
- ERAKOI, that against thee.
 E, = pro. which (verse 5).
 Eko, art. and preformative.
- FAJI, to break with a noise.
 Fijiake, rise.
 Fafa, mouth; word.
 Feitamana, son and father.
 Fasao, word; story.
 Fanua, land.
 Fura, run away.
 Forounga, row.
 Fakutina, arrange cargo.
 Furafura, be active.
 Fano, go.
 Furusia, turn round.
- GUTU, top of cliff.
- IATAKOI, at; for thee.
 Iavau, for me.
 Ia, at; with; by; in.
 Iai, there; for it.
 I, on; at.
 Iacowa, on you.
- Ika, fish.
 Iteana, a Futuna passage.
 Iasoa, a Futuna village.
 Ikeria, dig up.
 Isukiamu, a place on Futuna.
 Ita, at the.
 Ipekua, how.
- Ko, pro. verb. preformative.
 Kauleinginia, evil conduct (Futunese).
 Kaijarua, what belongs to you two.
 Keria, dig up.
 Ke, keu, pro. verb. preformatives.
- LOMACE, to flood.
- M—, and.
 Mou, conj. and pro. verb. preformative.
 Mai, directive particle after verb for 1st pers.
 Manoko, conj. and pro. verb. prefor.
 Mango, shark.
 Mounu, bait.
 Meraku, conj. and pro. verb. prefor.
 Marike, rise and stand.
 Maroto, inside; between.
 Ma, and.
 Mero, conj. and pro. verb. prefor.
 Mata, eye.
- NIMEI, pro. verb. prefor.
 Naulacia, buy.
 Noko, pro. verb. prefor.
 Napapo, Futuna prop. name.
 Nofa, sit down; dwell.
 Nea, thing.

Niou, pro. verb. prefor.

Niwa, Aniwa.

Niko, pro. verb. prefor.

Nero, pro. verb. prefor.

Nopongi, day.

No, pro. his.

Ni, pro. verb. prefor.

Niotean, see Note 1.

Ngoro, song.

ORLA, to reward; pay back.

O, of; belonging to.

PAKIA, slap.

Pena, prepare.

RUOMATA, two-thy-eye.

Ro, pro. verb. prefor.

Rutokerua, name of two rocks.

Ramo, see Note 31.

Riake (a), wash over.

Ra, pro., that.

Raku, pro. verb. prefor.

Rangona, hear.

SA, pro. verb. prefor.

Senga, be ashamed of; afraid of.

Sore, great.

Su, very.

Saparapu, west wind.

Saro, pro. verb. prefor.

Se, pro. verb. prefor.

Tu, stand.

Tukace(a), sail out of sight.

Ta, art. sing.

Tamrai, village (see note 36).

Tucuake, pull to one side.

Tere, run.

Teriari, beyond.

Taia, beat more than one.

Tam-Kiamu, people of Aneityum.

Tagata, man; person.

Tukuaji, say to beat one.

Tukua, tell; speak; say.

Tasi, one.

Tukeifo, lower.

Tara, sail.

Tiavagerapu, aimless.

UTA, baggage; belongings; cargo.

VIRI, scare.

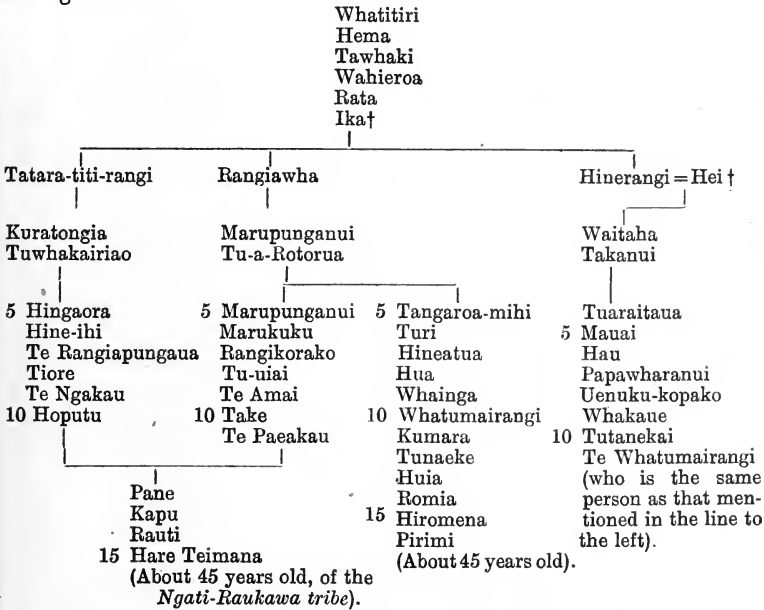
Vaka, canoe.

WAI, at; place of.



who was also known under the name of Te Kehu-o-te-rangi, and if this is the case, then the names of both Whaoa and Taikehu may be struck out of the list of those who came in the Arawa canoe.*

In my former paper I gave a very imperfect genealogy from Ika, which might perhaps have been left out with advantage. I am now however in a position to give a genealogy which is interesting for two reasons: firstly, because it shows that ancestor to have come from a different stock to that of the Tuamataua, or Te Heketanga-rangi portion of the Arawa crew; and secondly, because it appears to settle the question as to whether Marupunganui was, or was not, one of the immigrants.



The question of the descendants of Hatupatu can also be settled so far as his daughter Tuparewhaitaita is concerned, for that woman married Tawhaki, grandson of Tama-te-kapua, and was the mother of Uenuku, whose son was Rangitihī, the great ancestor of all the Arawa tribes.

So far, I have left only three of my original list of the Arawa immigrants unaccounted for, but I must now add a number of names sent to me by Hamuera Pango shortly before his death. They are as follows:—

- | | | |
|----------|---------------------|-------------|
| 1 Taunga | 5 Ruarangi | 9 Penu |
| 2 Uruika | 6 Rongopuruao | 10 Paeko |
| 3 Uea | 7 Te Kuri-niho-popo | 11 Hopo |
| 4 Pou | 8 Tarawhata | 12 Kawatutu |

To this list I must also add the name of Mapara, a brother of Tama-te-kapua. Of many of these men nothing appears to be known

* We would call attention to mention of Taikehu in Sir George Grey's Arawa tradition, (Polynesian Mythology, p. 90, New Edition). It is possible that Taikehu is confounded with the Taikehu of the Tainui canoe, since the Tainui man is said to have named the shoal Te-ranga-a-taikehu in Katikati harbour. See *Shortland's Traditions and Superstitions of the New Zealanders*, p. 7.—EDITORS

† Came over in the Arawa Canoe.

beyond the mere tradition of their names, though it is possible that their descendants may be traced among tribes other than those known under the general name of the Arawa. I suggest this as possible, inasmuch as we now know that the ancient Uri-o-pou and Huarere tribes were from the Arawa migration, and it is quite likely that the Wai-o-hua* and Ngaiwi may in part have had the same origin.

Taunga and Mapara belong to the Tuamatua family of the Arawa canoe, of whom I submit a genealogy, and Mapara was the ancestor of Poutukeka, progenitor of the Uri-o-pou tribe, who of old occupied the western shores of the Hauraki Gulf, and were driven thence some six generations ago by the warrior Korohura (who was himself descended from Mapara), and were forced to take refuge among the lower Waikato tribes, their chief *Kainga*, or residence, being at Maketu, near Papakura, twenty-five miles south of Auckland. The following is the genealogy of the Tuamatua, or Te Heketanga-rangi family:—

				Houmai-i-rangi Maturangi Tumamao Mawake Uruika Rangitapu Taonga Tuamatua	
Rakauri	Tia†	Hei†	Oro†	Taunga†	Houmai-i-tawhiti
	Ngatoro-i-rangi† (who was high priest of the Arawa canoe)			Hei†	Mapara †
				Rongomatau	Whakatere
				Te Kakau	Hine-wairangi
				Hotu	Hine-mapuhia
				5 Purua	5 Te Ikaraeroa
				Pohu	Kuranoke
				Te Kapokai	Poutukeka
				Parekotuku	Whaturoto
				Tu-tetawha	Hua
				10 Makino	10 Hua-o-kaiwaka
				Pukukaitaua	Whaora-ki-te-rangi
				Te Ra	Toiawaka
				Tokoaitua	Kaiwhakapae
				Taingarau	Te Whiringa
				15 Te Ariki	15 Tokohia
				Takanewa	Te Mahia
				Te Mapu	Te Haupa
				_____	Te Rauroha
				<i>Ngati-Maru tribe</i>	<i>Wi-te-oka</i>
				<i>of the Thames.</i>	20 <i>Tukua te Rauroha</i>

Ngati-Paoa tribe of the Thames.

There are Maoris who deny that Hua was a child of Whaturoto, and who contend that the latter married Hua-o-kaiwaka, and it seems to me that such was the case, for the line of descent from Tama-te-Kapua to middle aged men of the present day seldom exceeds eighteen generations and that of Mapara should not be longer.

I submit also a genealogy of the ancestor Tura, whose descendants are known as Ngati-Tura, and who have for generations lived among

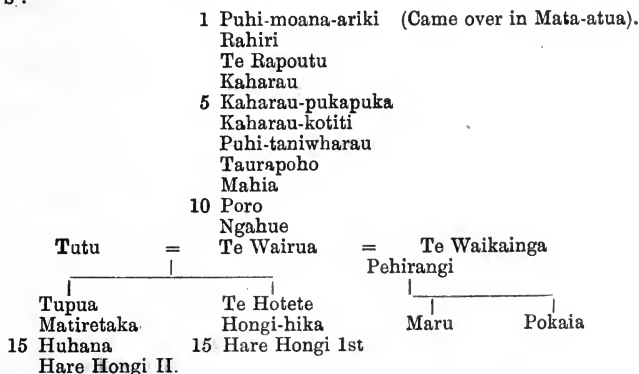
* It will be shown in a paper to be published in the next number of the *Journal* that the Wai-o-hua tribe were in existence when the Mata-atua canoe arrived.—EDITORS.

† Came over in the Arawa canoe.

the Arawa in a state of painful dependence. According to Arawa tradition Tura had no canoe, but floated hither on a lump of pumice stone aided of course by a powerful *Karakia*. This tradition probably means no more than this—that Tura came to New Zealand before the Arawa, and the name of his canoe not having been handed down by tradition, the imaginative Arawa have ascribed to him the miraculous powers usual in such cases. In any case it seems possible that the Tura in question is the man so celebrated among the Polynesians as one of their ancient sea kings, and who was contemporary with the equally famous Paoa, Whiro, and Kupe. It may, I think, also be assumed that this Tura is not identical with the South Island ancestor of that name, who was the father of that Ira from whom the Wellington Ngati-Ira claim descent, inasmuch as not more than sixteen generations have passed since the time of that Tura. Moreover it is noticeable, that in the genealogy of the man in question, several of his descendants have the prefix of

Rakei, or Rakai, to their names, and this so far as my experience goes, is distinctive of the descendants of Toi-Kairakau. The name is used, or rather was anciently used, to denote a female head dress among the ancestors of the Ngati-Porou and other East Coast tribes, and denotes descent from Maui-Potiki. In much the same way the prefix Pare shows descent from the Ngaiwi group of tribes, and Hine, a pure Polynesian descent.

To those who came in Mata-atua canoe I must add the name of Puhi-moana-ariki, whom the Ngati-awa of Whakatane claim to have come in that canoe with Toroa, Muriwai, Te Moungaroa,* and many other well known ancestors. Puhi, it is said, lived in the historical Pa, Kapu-o-te-Rangi, at Whakatane, once the stronghold of Toi-Kairakau, and while there indulged in some rough bandinage with Toroa, whose replies raised certain apprehensions in Puhi's mind as to his safety in the immediate future. To set these doubts at rest, Puhi and his followers took the Mata-atua canoe, and migrated northwards, eventually settling in the Bay of Islands. The genealogy is as follows:—



* The Ngati-awa admit the truth of Te Kahui's statement that Te Moungaroa came in Mata-atua. See *Journal*, Vol. II., p. 186. (Further reference to this will be found in the next No. of the *Journal*.—EDITORS.)

In my former paper on Maori migrations, I neglected to mention that the Whakatohea tribe of Opotiki is for the most part descended from those who came in the Mata-atua canoe—viz., from Muriwai, a sister of Toroa—but they are a very mixed tribe indeed, and have many other ancestors, such as Tutamure, who is said to have been a great-grandson of Tamatea-Tinakuroa. Tarawa is another ancestor claimed by these people, as is also Ranginui-a-te-kohu—the latter being one of the ancient people of the land. Concerning Tarawa I know nothing beyond the following genealogy:—

Ranginui-a-te-kohu	=	Muriwai*	Tarawa
Ngapoupereta		Repanga	Tama-komutumutu
		Ruamatararangi	Te Atahaira
		Ruamatanui	Te Atawairua
5		Ruamataiti	Te Ata-o-te-rangi
		Ruataurau	Te Atakorehe
		Ruaputaki	Rongomai-uruaō
		Ruakaweka	Pakakura
		Ruatakiua	Rangikapakapa
10		Ruakapua	Kahopu
		Paparua	Hau-o-te-rangi
		Hukimaiwa	Ruamoko
		Rangipuraho	Pakira
		Waihape	Hineruku
15		Urukapia	Taukuru
		Rahui	Mihi Terina
		Ninita	17 Tauha Nikora
		Tauha	
		Nikora	
20		Tauha Nikora	

Te Waka-tohea tribe.

Te Waka-tohea tribe.

I submit a connected genealogy of the main lines of descent of the Ngati-awa tribes of the Bay of Plenty, from which it will be seen that Whaene, grandfather of Tutamure, is shown to be descended from Tamatea-Tinakuroa, and not from Tamatea-pokai-whenua, as is generally held to be the case.

From this genealogy it will be seen that Tukoke married Irapeke, and their son Awatope II. married the two daughters of Moepuia and Maruka the latter of whom was of the Waitaha-turauta tribe.

			Tamatea-Tinakuroa
			Whaene Toroa *
			Taka Ruaihonga
			Hourangi Tahinga-a-te-Ra
			Uiraroa = Awa-nui-a-rangi
			5 Rongotangiawa
			Irapeke
			Rakeiuekaha
			Moepuia = Maruka
			Rongomaituki
			Tuhirangi = Awatope
			Te Rahikoia
			Rangiwhakaputaia
			10 Tukona
			Tuwewenia
			Mahanga
			Kuhitu
			Te Iri
			15 Karotaha
			Te Uru
			Puehu Marama
			Awatope =
			Rongomaituki
			Irawharo
			Hikakino
			10 Te Rangihouhiri
			Toauatini
			Nuku
			Paiaka
			Te Hemahema
			15 Putarera
			Te Hamaiwaho
			Apanui
			Te Ua-a-te-rangi
			Te Hurinui

(Ngati-awa tribe of Bay of Plenty)

* Came over in Mata-atua.

At page 229 of the first volume of the *Journal of the Polynesian Society* I have mentioned Turi, his brother Kewa, and the three sons of the first-named, as the only person known to the Maoris as the crew of the Aotea. I am now in a position to give a further list of those who migrated hither in that canoe, and am indebted to S. Percy Smith, Esq., for the information.*

1 Tuao	6 Takou	11 Hine-waitai f.
2 Haupipi	7 Tamatera	12 Taneroroa f.
3 Tapou	8 Tama-ki-te-ra	15 Kuramahunga f.
4 Houtaipou	9 Tuanui-o-te-ra	14 Taneneroro f.
5 Rangipoutaka	10 Rongorongo f.	

The Ngati-Hako tribes of the Upper Piako also claim descent from the crew of Aotea through Rongomatane, whom they assert came in that migration and became one of the many ancestors of that interesting tribe.

To the crew of Kurahoupo, who it seems came hither in the Mata-atua canoe, may be added the names of Te Moungaroa, Turu, Akuramatapu, and Tukapua.

* The information was procured from the Patea people by the Rev. T. G. Hammond.—EDITORS.





NOTES AND QUERIES.

49. In reference to the use of the Maori word *Kura*, for "knowledge," mentioned at page 191, Vol. II. of this Journal; I may mention that *ērūrūrū* in the Kwamera dialect of Tanna, New Hebrides, is "to know"—the same as *ahrūn* in my district. I think *ērūrūrū* is "to know," without being taught.—W. GRAY, WEASISI, TANNA, NEW HEBRIDES.

50. Mr. F. W. Christian forwards to the Society a photograph of some ancient Samoan Combs, of beautiful workmanship; these combs were highly valued and handed down as heirlooms. We hope to reproduce pictures of them later on. Mr. Christian remarks:—"The design of these combs recalls the emblems of Cybele and Ashtaroth worship, the turret and horned, or crescent moon, one of those surprising witnesses which show unmistakable traces of Semitic or Cushite influence brought by the Polynesians from their ancient home in Asia."

51. We have received from the Rev. D. Macdonald of Efate, New Hebrides, a copy of his "The Asiatic origin of the Oceanic Languages; Etymological Dictionary of the Language of Efate, New Hebrides," published by Melville, Mullen and Slade, 262, and 264, Collins Street, Melbourne, 1894. The work contains 212 pages of very interesting matter. We propose to refer to it at greater length at a future time.—EDITORS.

52. Some time ago I saw in a newspaper that a mound had been opened in the South Island and found to contain a lot of charred bones, presumably human. The writer of the paragraph goes on to say that should the bones prove to be human, it would seem to show that the Maori of old practised cremation. I may say that there need be no question about it, I know of at least two occasions where it has been practised near Whanganui in quite recent times—in fact one of my Survey lines on the Rakautaua Block ran close to the spot where a woman was cremated.—R. E. M. CAMPBELL.

53. The following is the best illustration I have met with, showing the difficulty of giving the true meaning of Maori place names, unless one becomes acquainted with the circumstances of the naming of the spot. There is a small tongue of land, or clear spur, called Te Matau, which extends into the bush between the Autaha Swamp and the Waikawa River, near the present village of Manukau, on the Manawatu Railway line. This spur, which has been long occupied by Ngati-raukawa, is the exact shape of a Maori *matau*, or fish hook, and therefore the meaning of the name seemed clear. However, Rangataua, an old man of the Ngati-wehiwehi *hapu*, gave me some years ago the real meaning or origin of the name as follows:—

"Many years ago, when I was but a young man, we were living at the place now called Te Matau. One day when I and others were away at Huritini at the sea beach, fishing, there came a war party of the Ngati-kahungunu over the Tararua Range by the old war trail which we call Kaihinu. This party killed many of our people and took two women prisoners. Some of the survivors fled to the Pakakutu pa at Otaki and some to the Ngati-tukorehu tribe at Ohau. Then a party started in search of our enemies who were overtaken on Te Hanawera Range where they had halted and killed one of our women, whose heart they cut out. Here the Ngati-kahungunu were defeated by our people and three of their chiefs, Te Matau, Ngawaka and Te Kiakia, were killed by us. This was how that place received the name of Te Matau, on account of that chief being killed by us."

Wi Hape, a Ngati-awa migrant states:—"Ngauranga, near Wellington, was so named by the Ngati-ira on account of its being a favourable landing place for canoes—*Nga uranga o nga waka ki uta—koia Ngauranga.*" The landing place of the canoes, hence Nga-uranga. ELSDON BEST.

JOURNAL OF THE POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS OF THE SOCIETY.

No. 1. — MARCH, 1894. — Vol. III.

PROCEEDINGS OF THE SOCIETY.

A meeting of the Council was held in Wellington, January 27th, 1894.

Letters were read from—1, Rev. J. Lymburn and G. M. Thompson resigning membership; 2, E. Jackson, forwarding a copy of Mr. J. McGregor's work on *Maori Songs*; 3, F. Shortland, with thanks for the appointment of his father Dr. E. Shortland, as Honorary Member; 4, Dr. Codrington, with thanks for appointment as Honorary Member; 5, Royal Society of New South Wales, *re* exchanges.

The following new members were elected: 184, E. Bamford, Auckland, N.Z.; 185, W. Nicholls, Paeroa, Auckland, N.Z.; 186, T. W. Kirk, F.L.S., F.B.M.S., Wellington, N.Z.; 187, Rev. T. W. Watt-Legatt, Malekula, New Hebrides; 189, J. Baillie, Wellington, N.Z.; 189, W. M. Clark, Wellington, N.Z.; 190, J. Edge Partington, Eltham, England; 191, A. Wilson, Whangarei, N.Z.

Papers received:—*Dictionary of the Paumotu Language, Part I*, Ed. Tregear; *Names of Varieties of Bread Fruits*, New Hebrides, Rev. C. Murray, M.A.; *Te Haerenga mai o Mata-atua*, T. Tarakawa; *Te Ngarara-hua-rau* (another version) Te Aro; *A Song of Aniwa*, New Hebrides, Rev. W. Gray.

Books received:—129, *Geographical Journal*, Vol. II., No. 4; 130, *Bulletin de la Société de Géographie*, Paris; 131, *Na Mata*, November, 1893; 132 to 139, eight Nos. *Transactions of the Literary and Historical Society of Quebec*; 140, *Comptes Rendus*, Société de Géographie de Paris, No. 14; 141, *Bulletin*, do., do.; 143, *Geographical Journal*, Vol. II. No. 5; 144, *Revue Mensuelle de l'école d'anthropologie*, de Paris; 145, *Na Mata*, December 1893; 146, *Calendar*, University of Tokio; 147, *Journal*, Royal Society of New South Wales, Vol. XXVI.; 148, *Journal of the Royal Colonial Institute*, Vol. XXV., Part 1; 149, *Geographical Journal*, Vol. II, No. 6; 150, *Comptes Rendus*, Société de Géographie de Paris; 151, *American Antiquary*, Vol. XV., No. 6; 152, *Na Mata*, January, 1894; 154, *Comptes Rendus*, de la Société de Géographie de Paris; 155, *The Scriptures in the Rotumah language*, H. S. Leefe.

In accordance with Rule No. 5, a ballot took place to decide which members of the Council should retire, which resulted in Messrs. Habens and Davis retiring; and in accordance with the same rule, S. Percy Smith was balloted out as Secretary.

A meeting of the Council was held in Wellington on the 21st March, 1894.

Letters were read from—F. J. Moss *re* his *Rarotonga Concordance*; A. Marques *re* his paper in last *Journal*; Rev. D. Macdonald, of Efaté, New Hebrides, forwarding copy of his Dictionary; from Messrs. N. J. Tone, Rev. R. B. Connis, F. E. Nairn, and J. T. Meeson *re* membership, and from Prof. Andrews resigning his membership.

The following new members were elected:—192, F. E. Nairn, Nelson, N.Z.; 193, Hon. J. Carroll, Wellington, N.Z.; 194, Rev. R. Blundell Comins, Norfolk Island; 195, H. J. Lambert, Eketahuna, N.Z.; 196, J. T. Meeson, Fendalton, Canterbury, N.Z.

Papers received: *Maori Migrations*, W. E. Gudgeon; *Tangata Maori*, Part II, Haoni Nahe; *Story of an Escaped Slave*, R. E. M. Campbell; *Four Aniwan Songs*, Rev. W. Gray; *Paumotu Dictionary*, Part II., E. Tregear; *The Taro*, Rev. T. G. Hammond; *Notes on T. Tarakawa's Paper*, Hare Hongi; *Hinepopo*, E. W. Pakauwera; *Note on the Anchor of Tokomaru*, J. Skinner; *Vilavilairovo*, F. Arthur Jackson.

Books received:—156, *Bergens Museums Aazbog*; 157, *Journal and Text*, Buddhist Text Society, Calcutta, Vol. I. part 3; 158, *Journal Royal Colonial Institute*, Vol. XXV., No. 2; 159, *Bimancesh-Hollandisch*, vocabulary from the Batavian Society of Arts; 160, *Notulen van de Algemeene*, Diel XXXI.; 161, *Tijdschrift voor Indische, Taal, land-en Vocken*, Diel XXXVIII.; 162, *Javaansche Raadsels in proza*, Diel XLVII; 163, *The American Antequary*, Vol. XV., No. 4, do. do. No. 5, do. do., Vol. XVI., No. 6; 166, *Comptes Rendus*, Société de Géographie de Paris, January, 1894; 167, do. do., December, 1893; 168, *Journal Royal Asiatic Society of Bengal*, Vol. LXII., Part 1; 169, *Journal Royal Colonial Institute*, Vol. XXV., Part 3, 170, *Revue Mensuelle d'ecole d'anthropologie de Paris*, January, 1894; 174, *Evolution in the Ornamental Arts of Savage Life*; 175, *Pagan-Christian overlap in the North*; 176, *The meaning of Ornament*; 177, *Polynesian Ornament, a Mythograph*, the four last from Dr. Colley, March; 178, *Dictionary of the Efate Language*, Rev. D. Macdonald.

Those members who have not paid their subscriptions for the year ending 31st December, 1894, are reminded that they are overdue.



COMPARE

Faka-Iho	To cause to descend. A ghost, a spirit (<i>manes</i>).	Tahitian <i>ihoiho</i> , the spirits of the dead.
IHU	The nose; the snout.	Maori <i>ihu</i> , the nose; Marquesan <i>ihu</i> , the nose, &c.
IHUIHU	An encumbrance; a hindrance; to be repugnant.	Tahitian <i>ihu</i> , to be lost, not knowing the way among bushes; smothering, choked.
IHMUA AVAKA	The bow of a canoe.	See <i>ihu</i> , <i>mua</i> , and <i>vaka</i> .
IHUTEGA	To dash one against another.	See <i>ihu</i> and <i>tega</i> .
Haka-Ihutega	To shock; to dash against.	
IHUVAKA	The bow of a canoe.	See <i>ihu</i> and <i>vaka</i> .
Faka-II	Leaven.	Maori <i>i</i> , to ferment; Hawaiian <i>ii</i> , mouldy, fusty, &c.
IKA	Fish; a fish.	Maori <i>ika</i> , a fish; Mangaian <i>ika</i> , a fish, &c.
IKA	To make fire by friction of wood (<i>e ika ki te neki</i>).	Maori <i>hika</i> , to make fire by friction; Samoan <i>si'a</i> , to obtain fire by friction of wood, &c.
IKE (e ike)	A mallet for beating out native cloth; a shield to defend oneself; a defence.	Maori <i>ike</i> , to strike with a hammer; Tongan <i>ike</i> , a cloth mallet, &c. See <i>eike</i> .
Ikeke	Gracious; pleasant.	Maori <i>ikeike</i> , high, lofty; Hawaiian <i>ieie</i> , to be ennobled, dignified, pompous, vainglorious, dressed in wreaths, decorated with leaves.
Ikeke	To adorn.	
Faka-Ikeike	Arrogant; to carry one's head high; to impose on one.	
IKO	The.	Tahitian <i>io</i> , there, in that place; Maori <i>ko</i> , yonder, &c.
IKONA	The.	Maori <i>kona</i> , that place. See <i>iko</i> .
IKU	To rub; rubbing. A file; to file. Steel.	
Ikuiku	To rasp; to grate.	
IMUA (i mua)	Of old.	See <i>mua</i> .
INAINA	To be in a fury; to rage.	Maori <i>inaina</i> , to bask, to warm oneself. Hawaiian <i>inaina</i> , anger. Moriori <i>inaina</i> , to scorch. Tahitian <i>mainaina</i> , to feel anger.
Faka-Inaina	To provoke; to incense; to vex; to disdain, disdainful.	
INANAHI	Yesterday.	Maori <i>inanahi</i> , yesterday. Tahitian <i>ananahi</i> , yesterday.
INANAHIATU	The day before yesterday.	
Faka-INEINE	To prepare; to fit.	Tahitian <i>ineine</i> , to be ready.
Faka-IPOIPOHAGA	Marriage.	Maori <i>ipo</i> , pertaining to love; Tahitian <i>faa-ipoipo</i> , to marry.
IRA	A skin disease.	Maori <i>ira</i> , a freckle, a mark on the skin. Tahitian <i>ira</i> , a mole or mark on the skin.
IRI	To be put up; to lodge.	Maori <i>iri</i> , to hang, to be suspended. Tahitian <i>iri</i> , to lodge or stick up.
IRINAKI	To lean on.	Maori <i>whaka-whirinaki</i> , to lean against. Hawaiian <i>hilinei</i> , to lean upon. See <i>hirinaki</i> .
Faka-IRO	To signal; a signal. To aim at a mark. To conquer. To domineer.	Samoan, <i>fa'a-ilo</i> , to show, to make known. Tongan <i>ilo</i> , to know.
Faka-IRO-KAVAKE	To menstruate; menses.	
ITE (eite)	Two. (<i>Eiteite</i> , two and two. <i>Teite</i> , second. <i>Gaiteite</i> , a pair. <i>Kaeite</i> , double. <i>E ite takau ma rauhura</i> , fifty).	
Faka-ITEITE	To exhort.	Maori <i>kite</i> , to see, perceive. Tahitian <i>ite</i> , to know; <i>faa-ite</i> , to teach.
Faka-ITI	Reduction.	Maori <i>iti</i> , small; <i>whaka-iti</i> , to abase. Samoan <i>fa'a-itiiti</i> , to make smaller.
Faka-ITIMAI	To bring; to put or draw near.	See <i>faka-iti</i> and <i>mai</i> .
ITOITO	Resolute. In health.	<i>Kaito</i> , intrepid, brave. Tahitian <i>ito</i> , watchful, active.
Faka-Itoito	To stimulate; to encourage. To restore, to revive. To strengthen, to fortify. To continue.	

K

COMPARE

KAAMA	Live coals; mbers.	See <i>kama</i> , to kindle.
KAHITE	Double.	See <i>ite</i> .
KAERO	The tail. A stalk.	Maori <i>waero</i> , the tail of an animal; Tahitian <i>aero</i> , the tail of a quadruped.
KAGA	To insult; lewd; libertinage.	Maori <i>kanga</i> , to curse; Tahitian <i>aa</i> , an insult, jeer; Mangaian <i>kanga</i> , to be mischievous; Hawaiian <i>anaana</i> , to practice sorcery on one by means of a curse, &c.
KAHAKI	To lift; to raise.	Maori <i>kahaki</i> , to carry off by force; the strap by which a load is fastened to the back; Tahitian <i>afai</i> , to carry bring or take a thing, a carrier.
KAHEA	When?	Tahitian <i>ahoa</i> , when? Maori <i>ahoa</i> , when? &c.
KAHEGAHEGA	A hut; a shed. A camp; to encamp. A hearth; a hearthstone.	<i>Kaihegahega</i> , a house, a hedge; Maori <i>henga</i> , food for a working party.
KAHINA	Moonlight.	Hawaiian <i>mahina</i> , the moon; Samoan <i>maina</i> , to shine as fire; <i>masina</i> , moon, &c.
KAHORAHORA... ..	The surface; area.	See <i>Horahora</i> .
KAHU	A garment; cloth; <i>E kahu</i> , to dress oneself.	Maori <i>kahu</i> , a garment; Tahitian <i>ahu</i> , a garment, &c.
Faka-Kahu	To clothe. Also FA-KAHU.	See <i>kahu</i> and <i>koa</i> .
KAHUKOA	A boaster.	Samoan <i>fune</i> , the core of a bread-fruit; Tahitian <i>hune</i> , the core of a bread-fruit; Maori <i>hune</i> , down of bulrush (from pollen of which bread was made).
KAHUNE	To get in harvest; to reap.	
KAI	A mussel (shell-fish).	
Faka-KAI (Faka-kai-tariga)	An earring.	Maori <i>whaka-kai</i> , an ear ornament. Tahitian <i>faa-ai</i> , an ornament for the ear.
KAI	To eat; food, victuals. To wager.	Maori <i>kai</i> , food, to eat. Tongan <i>kai</i> , food, &c., &c.
Kaihaga	A repast.	
Kaikai	To chew, to masticate.	
Kakai	To gnaw, nibble.	<i>Katikati</i> , to chew.
KAIARO... ..	Healed. To enslave; a captive.	
KAIEA	The border of a garment.	
KAIFA	A husband. A married man.	
KAIGA	A place, region, country. The earth; soil. A feast. <i>Kaiga-tupuna</i> , a heritage.	<i>Motuaga-kaiga</i> , to set landmarks. Maori <i>kainga</i> , a place of abode. Tahitian <i>aia</i> , a place of abode, &c.
KAIHEGAHEGA	A house. A hedge.	See <i>Kahegahega</i> , a house.
KAIHORA	Smoke; reek. Gall; bile. Hatred.	
KAIKAIA	A league, a plot.	Maori <i>kaia</i> , to steal. See <i>kai</i> , to eat, and <i>kaituru</i> , to conspire.
KAIKO	A ford.	
KAINOKANOKA	A parasite.	
KAITAGATA	A cannibal.	
KAITARAHU	A debtor; one under obligation.	See <i>tarahu</i> ,
KAITO	Intrepid; brave; valiant. Robust.	<i>Itoito</i> , resolute. Maori <i>kaitoa</i> , a brave man. Tahitian <i>aito</i> , a warrior.
Kaitoito	To encourage; to stimulate.	
KAITOA	Be it so! Well and good!	Maori <i>kaitoa</i> ! "It is good!" Tahitian <i>aitoa</i> ! "Served him right!" &c.
KAITURA	Bravery; manhood.	Tahitian <i>turatura</i> , honoured, exalted.
KAITURU	To conspire.	(<i>Cf. turuhaga</i> , to help one another. <i>Tauturu</i> , to assist, <i>aturu</i> , to aid.)
KAIU	A child at the breast.	See <i>kai</i> and <i>u</i> .

COMPARE

KAKAI	A fable; a story, a tale. <i>Fakatika</i> <i>kakai</i> , to tell fables.	
KAKANO	Prolix; tedious. Flat. A board; a plank. Spacious.	Maori <i>kakano</i> , the grain of wood.
Haka-Kakano	To prolong; to lengthen.	
Faka-Kakano	To stretch, to widen.	
KAKARARU	A cockroach.	Maori <i>kekereru</i> , the black wood-bug. Samoan <i>alatu</i> , a cockroach.
KAKARIURI	A pilot-fish.	
KAKE	To climb up. To run aground. (<i>Kake te rima</i> , to raise in the arms.)	Maori <i>kake</i> , to ascend, to climb over; Mangaian <i>kake</i> , to climb, to ascend, &c.
KAKAIA	Sparkling.	Maori <i>kaka</i> , red-hot; Futuna <i>kaka</i> , brilliant.
KAKAKARAU	An impediment.	
KAKANO-PARAURAU	Ample; largeness.	See <i>kakano</i> and <i>paraurau</i> .
KAKARAGI	To guide; a guide.	Tahitian <i>arai</i> , to interpose, to mediate.
KAKAU	A handle.	Maori <i>kakau</i> , the handle of a tool; Tahitian <i>aaui</i> ,
KAKI	The neck.	Maori <i>kaki</i> , the neck; Marquesan <i>kaki</i> , the neck, &c.
KAKORE-TARARI	No-one; not any.	See <i>kore</i> and <i>rari</i> .
KAMA	A torch; to flame, to blaze; to kindle, to fire.	<i>Rama</i> , a torch; <i>makakama</i> , phosphorescent; <i>kaama</i> , live coals, embers; Maori <i>ka</i> , to kindle; Fiji <i>kama</i> , burnt; Tahitian <i>ama</i> , burning well.
Haka-Kama	To put fire to.	
Faka-Kama	To light.	
KAMA	Stupid; a stupid person.	<i>Kamakura</i> , a fool; Samoan <i>ama</i> , to be ignorant.
KAMAHATU	Ingenious.	<i>Kama</i> , stupid; Tahitian <i>amahatu</i> , clever.
KAMAKURA	A fool; a stupid person; inexpert; incapable.	<i>Kama</i> , stupid.
KAMARA	Half; a piece; a particle.	<i>Maramara</i> , a particle; Maori <i>maramara</i> , a portion; a small piece.
KAMEKE	Calculation; to compute; a number.	<i>Kamo</i> , to count.
KAMI	To drink; drinking.	
Kamikami	Fish-gills. To drive off fowls. To smack one's lips. To hear.	Tahitian <i>amiami</i> , to move the lips quickly as one out of breath; to pant as fish taken out of water. Maori <i>kame</i> , to eat.
KAMITIKA	The season about September.	
KAMO	To glance at. To ogle. To shine; to glitter. Lighting.	<i>Kamo</i> , to examine; <i>kama</i> , to blaze. Tahitian <i>amo</i> , to wink; Hawaiian <i>amo</i> , to twinkle as a star, &c.
Kamokamo	To blink; to wink.	
KAMOKE	To examine; to verify. Enumeration; to count.	<i>Kamo</i> , to glance at; <i>kameke</i> , a number; to compute.
KAMUIMUI	To adhere; adhesion.	Tahitian <i>amui</i> , to collect, to add together; Maori <i>mui</i> , to swarm round.
KAMUTI	To go to stool.	<i>Hamutiaga</i> , excrement; Maori <i>hamuti</i> , human excrement, &c.
KAMONO	To replace.	See <i>mono</i> .
KAMUKA	To read	
KANAENAE	A collar, a necklet. To preoccupy the mind.	<i>Moekanaenae</i> , sleepless. Maori <i>Kanaenae</i> , bewildered. Tahitian <i>anae</i> , to be anxious, &c.
KANAKANA	Bright, sparkling; radiant; beaming, luminous. Splendid. Brilliant; showy. (<i>Niho Kanakana</i> , enamel of teeth.)	<i>Kanapa</i> , lightning; Tahitian <i>ana-ana</i> , bright or shining.
KANAPA	Lightning. To shine brightly.	
Kanapanapa	To sparkle; to glitter; to shine. Brilliant; showy.	<i>Kana</i> , radiant. Maori <i>kanapa</i> , bright, shining. Hawaiian <i>ana-anapu</i> , to flash as lightning. <i>Koniga</i> , live coals, embers.
KANIGA	Fire. Live coals; embers.	
KANEKA	Profit; means of subsistence.	
KAKANO	Spawn.	Maori <i>kakano</i> , a seed, a pip, Hawaiian <i>anoano</i> , semen, &c.

KANONI-PIRITE	...	A twin.		
KAOHU ...	...	To collect; to gather. To get in harvest.		<i>Faka-ohu</i> , to accumulate. Maori <i>ohu</i> , a party of volunteer workers. Tahitian <i>ohu</i> , a bundle of food.
Faka-Kaohu	...	To raise up.		
Kaohuohu	...	To unite: united.		
KAOKAO	...	The flank, the side. Lateral.		Maori <i>kaokao</i> , the ribs. Marquesan <i>kaokao</i> , the flank.
KAUPI ...	...	To lift.		
KAOTI ...	...	Enough; sufficient.		<i>Oti</i> , enough. Maori <i>oti</i> , finished, ended. Tongan <i>ogi</i> , ended, &c.
KAPAKAPA	...	A moiety; half. A portion, a particle. A lot. Breaking, fracture; fraction. More; larger.		Maori <i>kapa</i> , a rank, a row. Hawaiian <i>apa</i> , a roll, a bundle. Tongan <i>kaba</i> , the corners and edges of anything.
KAPENU	...	A pasty, a pie.		Maori <i>penupenu</i> , mashed.
KAPI ...	...	Full; replete.		Maori <i>kapi</i> , to be filled up. Tahitian <i>api</i> , to be full.
KAPITI ...	...	To seal up.		
KAPITIPITI	...	To unite; united. To collect; to gather.		Maori <i>kapiti</i> , to be close together. Tahitian <i>apiti</i> , a couple, &c.
KAPITI-MAI	...	To meet face to face.		
KAPIKAPI	...	An oyster.		Tahitian <i>api</i> , the bivalve shells of shell-fish.
KAPOGAFATI	...	Wise; skilful; able. To comprehend; to contain.		
KAPOI ...	...	To carry away.		<i>Poi-ki-ruga</i> , to raise,
KAPOKA	...	To hollow; to groove.		Maori <i>poka</i> , a hole; to bore.
KAPOKAPO	...	To throb; to pulsate. To drive off fowls.		Maori <i>kapokapo</i> , to twinkle, to coruscate. Hawaiian <i>apoapo</i> , to throb.
KAPORAPORA	...	A mat; matting.		Maori <i>porapora</i> , a kind of mat. Samoan <i>pola</i> , the mat-wall of a house.
KAPUKAPU	...	Palm of hand.		Maori <i>kapu</i> , the palm of the hand. Tahitian <i>abu</i> , the hollow of a shell.
KARA ...	...	Flint.		Maori <i>kara</i> , basalt. Tahitian <i>ara</i> , a kind of hard, black stone.
KARARI	...	Like; equal.		<i>Rari</i> , one.
KARARI	...	To seal, to ratify; to make sure. To meet; to fall in with.		See <i>rari</i> , to meet, to mix.
Kararirari	...	Glue: to adhere.		
Kararirari	...	To assemble together.		
KARAKARA	...	Proud; haughty.		<i>Matakarakara</i> , haughty.
KARAKARA	...	To awaken		See <i>ara</i> , to awake.
Faka-Karakara...	...	Attention.		Maori <i>kara</i> , to call; Tahitian <i>ara</i> , to importune the gods.
KARAINI	...	A bait; a decoy. Allurement.		
KARAGA-PURUGA	...	A mother-in-law.		
KARAPOGA	...	The throat, gullet.		Tahitian <i>arapoa</i> , gluttony.
KARAPOGAPUK	...	Scrofulous. A wen; goitre.		See <i>karapoga</i> and <i>tangapuku</i> .
KAREHO	...	Tittle-tattle. An indecent dance. Deceit; fraud.		
KARENA	...	A paste made of coral.		
KARERE	...	To delegate; to assign.		Maori <i>karere</i> , a messenger; Tahitian <i>arere</i> , a messenger, &c.
KARIRE	...	To burn wood.		
KARIOI ...	...	Unmarried; a bachelor. Obscene; sensual; immodest. A rake, a debauchee. Softness; slackness.		Tahitian <i>arioi</i> , a band of lewd profligates belonging to a certain society; Mangarevan <i>karioi</i> , lust, lewdness.
KARAUHAGA	...	To unite.		Maori <i>karau</i> , a dredge, a trap of loops; Mangarevan <i>karou</i> , a clasp.
KAREKA	...	As to. For.		
KARU ...	...	Wrinkled.		
KARUKARUKA	...	Wrinkled.		Hawaiian <i>alu</i> , to ruff up, as a mat; Tahitian <i>aru</i> , wrinkled.
KARIVARIVA	...	To shine; To glitter. Lustre; glossy.		
KARO ...	...	A quarrel. War. To plead, to argue. To chide.		Maori <i>karo</i> , to ward off a blow; Tahitian <i>aro</i> , to urge on to fight. Tongan <i>kalo</i> , to avoid danger, &c.

COMPARE

Kakaro ... ..	...	Dissension; a dispute; to dispute. A fight; a combat. To grunt, to growl.	
Karohaga ... ..	...	Censure. A battle.	
KAROHAREE ... ..	...	To fight, to combat.	See <i>karo</i> .
KAROKARO-POKE ... ..	...	Paste; dough.	
KARORUA ... ..	...	dull.	Hawaiian <i>alolua</i> , two-sided, double-faced; Tahitian <i>arorua</i> , a second in a combat.
KARUKE ... ..	...	To give up. Yielding.	See <i>haka-nuke</i> and <i>karukea</i> .
Faka-Karukaru ... ..	...	To loosen a cord.	<i>Karukea</i> , to slacken.
KARUKEHIA ... ..	...	To unload.	See <i>karukea</i> , <i>karuke</i> , and <i>haka-ruke</i> .
KARUKARUNGUTU ... ..	...	A tentacle.	
KARUREGA-HANA ... ..	...	West.	
KARURI ... ..	...	(<i>Nohi Karuri</i>) to look aside. The left hand. <i>Karuri-te-hana</i> , afternoon.	Hawaiian <i>aluli</i> , to turn the head on one side. Tahitian <i>aruri</i> , left hand side.
KARURU ... ..	...	A dwelling place. A division, a ledge, a screen, a rampart, a bulwark, a house, a habitation. To preserve; to protect. A sail; a veil.	<i>Kururu</i> , to shut up, to confine; Maori <i>ruru</i> , sheltered. Tahitian <i>ruru</i> , to congregate, &c.
KARAEA ... ..	...	Clay.	Tahitian <i>araea</i> , red earth. Maori <i>karamea</i> , red-ochre.
KARAMEA ... ..	...	Clay.	Tahitian <i>araea</i> , red earth. Maori <i>karamea</i> , red-ochre.
KARE ... ..	...	A wave.	Maori <i>kare</i> , a ripple; Mangaian <i>kare</i> , a billow, &c.
KARERE ... ..	...	A herald.	
KARIGA... ..	...	The frigate-bird.	
KARIRI ... ..	...	To force; to compel.	Maori <i>kari</i> , to rush along violently; <i>kakari</i> , to fight; Samoan <i>alei</i> , to drive, to chase.
KARU (Karu nohi) ... ..	...	The pupil of the eye.	Maori <i>karu</i> , the eye; Hawaiian <i>alu</i> , the muscles of the eye.
KARUKARU ... ..	...	The gums of the teeth. Unbent; slackened. Newly-born. An old man.	
KARUKEA ... ..	...	To relax; to slacken.	See <i>karukaru</i> .
KATA ... ..	...	To laugh; to smile.	<i>Katatiere</i> , gay, merry; Maori <i>kata</i> , to laugh; Tongan <i>kata</i> , to laugh, &c.
Faka-Kata ... ..	...	To jeer; to scoff.	
Katakata ... ..	...	A joke; to joke; waggishness; risible; ridicule.	
KATATIERS ... ..	...	Gay, merry.	See <i>kata</i> .
KATAHI now (Katahi nei)	...	Actual.	Maori <i>katahi</i> , now; Hawaiian <i>akahi</i> , just now.
KATEGA ... ..	...	Entire; whole.	See <i>katoga</i> .
KATI ... ..	...	
KATIKATI ... ..	...	To chew; to masticate.	<i>Kai</i> , to eat; Maori <i>kakati</i> , to eat into; Tahitian <i>ati</i> , to bite, &c.
Kakati ... ..	...	To bite. (<i>Kakati niho</i> , to clench the teeth)	
KATIGA ... ..	...	Food; victuals. A feast. (<i>Katigaharu</i> , prey)	
KATIGA-TOREU ... ..	...	A feast.	See <i>kati</i> and <i>toreu</i> .
KATO ... ..	...	Plenty; abundance.	Maori <i>kato</i> , flowing; Tongan <i>kakato</i> , complete, perfect.
KATOGA ... ..	...	Equally; uniformly; public; unanimous; too; also.	Samoan 'atoa, all complete; Tongan <i>katoa</i> , the whole, the mass; <i>katoga</i> , a feast, a banquet.
KATOMO ... ..	...	Entry.	<i>Tomo</i> , to enter; Maori <i>tomo</i> , to enter; Tahitian <i>tomo</i> , to enter.
KATOPITI ... ..	...	To suppurate.	<i>Topitipiti</i> , drop by drop.
KATU ... ..	...	To scale; to climb over; to ascend; to mount. An amulet. To be well arranged.	Tahitian <i>atuatu</i> , well-furnished; in good order; Samoan <i>atu</i> , a row or line of things.
Haka-Katu ... ..	...	To cause to ascend.	Hawaiian <i>akuaku</i> , up and down as an uneven road.
Katuga ... ..	...	A ladder; a step; a shelf.	See <i>katu</i> .
Katukatu ... ..	...	To set in order.	
KATUKE ... ..	...	To handle.	See <i>tuketuke</i> .

COMPARE

KATURI... ..	Wax in the ear.	Maori <i>taturi</i> , wax in the ear; Tahitian <i>taturi</i> , wax in the ear.
KATUPIKI	To climb.	See <i>katu</i> and <i>piki</i> .
KAU	(or <i>torai kau</i>) to swim.	Maori <i>kau</i> , to swim. Marquesan <i>kau</i> , to swim, &c.
KAUA	To enclose, to fence in. Shut; shut in. A frame, a surrounding.	Tongan <i>kaua</i> , a boundary fence: Hawaiian <i>aua</i> , to withhold, to forbid; Maori <i>kaua</i> , not; do not.
KAUAE	A palisade. A bar, a barrier.	Maori <i>kauae</i> , the jaw. Samoan <i>auvae</i> , the chin, &c.
KAUATI	The jaw.	<i>Kauati</i> , to kindle fire by friction. Maori <i>kauati</i> , a stick for fire rubbing. Mangarevan <i>kounati</i> , a stick on which one rubs for fire.
KAUFAU-I-TE UTUA ...	To satisfy a demand.	<i>Faka-utua</i> to punish. Maori <i>kauwhau</i> , to admonish: <i>utu</i> , payment.
KAUHUME	A wife.	Fijian <i>kaususu</i> , a female that has just been confined of a child. Tongan <i>kaumea</i> , a companion, chum.
KAUHUNE	Many; several.	Tahitian <i>auhune</i> , harvest or season of plenty.
KAUKOA	Violent. Vivacious.	See <i>koa</i> .
KAUKUME	A season of plenty. (<i>Paroro</i> , season of dearth.)	
KAURI	Iron.	Samoan <i>auli</i> , a clothes-iron. Tahitian <i>auri</i> , iron.
KAURIPOPO	Rust.	Hawaiian <i>popo</i> , the rust of metals. See <i>kauri</i> .
KAUUNU	February.	
KAVA	Sharp, acid. Bitterness; grief. Unpleasant to the taste.	Maori <i>kava</i> , bitter, sour. Rarotongan <i>kava</i> , sour, sharp, &c.
Kavakava	Sour; acid; to make sour. Harsh. (<i>Tagata kavakava</i> , a harsh man.)	
KAVAKE	Intoxicating liquor.	
KAVAKE	The moon. (<i>Kavake roa</i> , a long period.)	Tahitian <i>avae</i> , the moon.
KAVAUVAU	To disapprove.	<i>Kovau</i> , to reproach. Samoan <i>avau</i> to bawl. Tahitian <i>avau</i> , scolding: reproof.
KAVE	Parents; relationship. A nephew.	<i>Paave</i> , a strap, a brace. Mangarevan <i>aveave</i> , remote ancestral relations; <i>kave</i> , tentacles of the octopus.
KAVEKAVE-MAKEI ...	The end of a cord.	Tahitian <i>ave</i> , the end of a rope. Maori <i>kawe</i> , the strap of a burden.
KAVIVI	To turn up; to tuck up.	
KAVEIGA	To compass.	
KE	Different.	Maori <i>ke</i> , different, strange. Marquesan <i>ke</i> , different, &c.
Faka-Ke	An angle; a nook, a corner.	
KEGA	A ladder.	<i>Keka</i> , a path; <i>kekaturu</i> , a bridge.
KEGAPARU	A fish bone.	<i>Paru</i> , a fish; <i>kegatupua</i> , a skeleton.
KEGOKEGO	Ordure; dung; to stink. <i>pus</i> purulent.	Maori <i>kenokeno</i> , to stink.
Haka-Kegokego ...	To putrify. <i>Piraukego</i> , a bad smell.	
KEGATUPUA	A skeleton.	<i>Kega</i> , a ladder, <i>tupua</i> , a corpse.
KEHU	Flaxen-haired; blond.	Tahitian <i>ehu</i> , sandy-coloured, of the hair; Samoan <i>'efei</i> , reddish-brown.
KEIA	Rapine, plunder; a theft, a robber.	Maori <i>kaia</i> , to steal; Tahitian <i>eia</i> , to steal, &c.
KEHENG	The shoulder.	<i>Kewega</i> , the shoulder.
KEIGA	A bone (<i>pukeiga</i> , an ossuary); <i>keiga tuavaero</i> , the spine.	<i>Kegaparu</i> , a fish-bone, (<i>paru</i> , fish).
KEINAGA	A dweller in a distant district.	<i>Matakeinaga</i> , a village. Tongan <i>kaiga</i> , a relative; Samoan <i>aiga</i> , a family.
KEKA	A road; a path; a foot-track.	Tahitian <i>ea</i> , a road or pathway.
KEKA	(<i>E keka</i>) fine. <i>E keka horihori</i> , fifty. <i>Takikeka</i> , one-fifth. <i>E keka penu</i> , 1,000.	

COMPARE

KEKA-TAKAU	(<i>E keka takau</i>) twenty.	
KEKATURU	A bridge; a deck.	<i>Keka</i> , a pathway; <i>туру</i> , a pillar.
KEKA-HAKA-METUA	A spine of a fish's fin.	
KEKE	To grind; to gnash. (<i>Keke-i-te-niho</i>) to grind the teeth.	<i>Tukeke</i> , to grunt, to growl; Maori <i>keke</i> , to creak; Mangarevan <i>keke</i> , to grind the teeth, &c.
KEKE	The armpit.	Maori <i>keke</i> , the armpit: Rarotongan <i>keke</i> , the armpit, &c.
Faka-KEKEKINA	To grind the teeth.	<i>Keke</i> , to grind the teeth: <i>kina</i> , to whet.
KEKERAU	A wing; a pinion.	<i>Pepererau</i> , the fin of a fish. Maori <i>parirau</i> , a wing.
Faka-KEKEVA	To alienate.	<i>Ke</i> , different. See <i>makevakeva</i> .
KEMOKEMO	(<i>Tau kemokemo</i> , a long while.	
Faka-KEMOKEMO	To adjourn; to delay; to defer.	Hawaiian <i>emo</i> , to be long, to delay; Samoan 'emo, to take a nap.
KEOKEO	A point; pointed. The summit of a mountain.	Maori <i>keo</i> , the peak of a hill. See <i>tekoteko</i> .
Faka-Keokeo	To extol.	
KERE	Cloth.	Hawaiian <i>ele-uli</i> , a kind of <i>kapa</i> (native cloth); Tahitian <i>erevae</i> , a kind of basket.
KEREKERE	Black; dark; sombre.	Maori <i>kerekere</i> , intensely dark; Raro- tongan <i>kere</i> , black, &c.
Faka-Kerekere	To blacken.	
KERERAU	A bunch, as of grapes; a stalk. A row of plants.	
KERETOGI	A trinket. Frivoliety.	
KERI	A digging stick.	<i>Kukeri</i> , a hole; Maori <i>keri</i> , to dig; Samoan 'eli, to dig, &c.
KERIKERI	Mother of pearl. The liver. The pericardium. A scraper. A switch, a rod.	
KERO	A sack; a bag; a pouch; a calabash.	
KEROKERO	Constipation. Stable.	<i>Mokerokero</i> , strong desire.
KEROTOGINI	A basket.	
KETA	Bent; strained; stiff; solid.	Tahitian <i>etaeta</i> , hard, strong, firm; Hawaiian <i>eka</i> , costiveness.
Haka-Keta	To harden; to make firm.	
Faka-Keta	Fixed; to fix. To subdue; to assure.	
Faka-Ketaketa	Stiff; rigid; to stiffen; to strain; to consolidate; to bend; to strengthen. To be obstinate; stubborn perverse.	
Ketaketa	Rigid; severe; strict. Hard; <i>pe- penu ketaketa</i> , hard-headed. Rough; sharp. A fathom, 6 feet.	
KETEKETE	To click the tongue.	<i>Keke</i> , to grind the teeth. Maori <i>ngete ngete</i> , to click the tongue; Tongan <i>ketekete</i> , to chirrup.
KETU	Fugitive; to flee; to escape; to get loose. To pass. An extended fog.	Maori <i>ketu</i> , to begin to ebb.
KETUKETU	To dig; to excavate.	Maori <i>ketu</i> , to turn up with the snout; Hawaiian <i>eku</i> , to root as a pig, &c.
Faka-KEUKEU	Notched; jagged.	
KEUVEGA	The shoulder.	<i>Kehenga</i> , the shoulder.
KEVEKEVE	Dirty; dirt; filth.	
KI	To. In.	Maori <i>ki</i> , to. Tongan <i>ki</i> , to, towards, etc.
KI	Full; replete.	Maori <i>ki</i> , full. Rarotongan <i>ki</i> , filled, &c.
Faka-Ki... ..	To heap up. To fill; to fill up. To glut.	
KIA	Whilst. To. In order that. So that. That. Which. Whom. When.	Maori <i>kia</i> , when, until. Tongan <i>kia</i> , to, towards, in, at, &c.
KIAKIA-TUTUHI	Sweetish.	
KIATO	To pierce and cross for joining.	Maori <i>kiato</i> , the thwart of a canoe. Hawaiian <i>iako</i> , the arched sticks joining the outrigger to the canoe, etc.

COMPARE

KIHAE	To put into portions or pieces.	<i>Kihoe</i> , to lacerate. Maori <i>hae</i> , to tear, to lacerate. Hawaiian <i>hae</i> , to tear to pieces. Samoan <i>sae</i> , to tear off the bark or skin, &c.
KIHOE	To lacerate; to tear; to rend.	See <i>kihae</i> .
KIHOE-PAHUREHURE	To flay; to skin.	<i>Kihoe</i> , to tear; <i>pahure</i> , to be skinned.
KIKAKIKA	(<i>Kikakika i te repo</i>) to clean off dirt.	Tahitian <i>iaia</i> , a piece of coral used to rasp a bowl.
KIKIPA	Fern, bracken.	
KIMI	To seek; to look for. To obtain, to procure.	Maori <i>kimi</i> , to seek. Marquesan <i>imi</i> , to seek, &c.
KIMIHAERE	To enquire.	See <i>kimi</i> and <i>haere</i> .
Faka-KINA	To sharpen, to put an edge to. Whetted.	Maori <i>kina</i> , the sea-porcupine. Hawaiian <i>ina</i> , the sea-egg. Tahitian <i>ina</i> , sharp, keen.
KINIKINI	Odour; savour. Succulent. Delicious. Delight.	Maori <i>kinikini</i> , to pinch off. Tahitian <i>iniini</i> , fragments of food. Hawaiian <i>ini</i> , to pinch; to carry off; a strong desire, to wish for.
KIOKIO	To chirp, to peep as young birds. To bawl, to squall.	Rarotongan <i>kio</i> , to chirp. Hawaiian <i>ioio</i> , to peep as a chicken.
KIORE	A rat.	Maori <i>kiori</i> , a rat. Samoan <i>'iole</i> , a rat, &c.
KIRI	(<i>Goregore kiri</i>) the bark, the rind. (<i>Kiri purao</i> bark of <i>hibiscus</i> .)	Maori <i>kiri</i> , the bark, the skin. Tongan <i>kili</i> , the skin, &c.
KIRIKIRI	Stony, pebbly. Gravel. Clotted.	<i>Huakiri</i> , gravel. Maori <i>kirikiri</i> , gravel, &c.
KIRIMARAIA	A mat; matting.	Tahitian <i>marai</i> , a negro; a kind of dark native cloth: <i>iri</i> , the skin.
KIRIMIHI	A board, a plank. Flat.	
KIRITI	To take away, to remove. A spasm. To uncover, to expose. To deduct. To retrench; to curtail. To lower. To extract. To draw out. <i>Kiriti te paka</i> , to shell as peas.	Tahitian <i>iriti</i> , to have spasms, or be convulsed. Samoan <i>'eliti</i> , to be pained from walking over sharp stones.
KIRITOGITOGI	To toss about.	Samoan <i>togi</i> , to throw. Maori <i>kiri</i> , the skin.
KIRO	To be worn out. Used up. Decay. Execrable, very bad. Malice. Miserable.	Hawaiian <i>ilo</i> , a maggot, a worm. Tahitian <i>iro</i> , a maggot, &c.
Faka-Kiro	To swallow. To truncate, to mutilate. Prejudice; to impair; to deteriorate. Slander. To decry. Deformed.	
Haka-Kiro	To disfigure. To use up.	
Kirokiro... ..	To be uncomfortable. Vile. To deform; to spoil.	
Faka-Kirokiro	To alter.	
KITE	To know; to perceive. Speech. Direction. Wise, Cautious. Skill.	<i>Matakite</i> , to be on one's guard. Maori <i>kite</i> , to see; to know. Mangarevan <i>kite</i> , to perceive, &c.
Faka-Kite	To show. To announce; announcement. To proclaim. To bear witness. To make known. An omen; a presage.	
Faka-KITEKITE	To make avowal. To expose oneself. To be liable.	
KITEHAGA	To feel; to smell; to be sensible of.	
Faka-Kitehaga	Argument. To promulgate. Information.	
KITEGA	That which is known. To find.	
KITEKA	To open, as flowers. <i>Kiteka kifai</i> , to expand.	See <i>kitega</i> .
KITEKORE	To ignore.	
KITEMOEMOE	To know imperfectly.	<i>Kite</i> , to know; <i>moe</i> , to sleep.
KITENOA	Sensible of. To awaken.	See <i>kite</i> and <i>noa</i> .
KIU	A great number.	Tahitian <i>iu</i> , a million; Hawaiian <i>iuu</i> , afar off or high up.
KIUKIU	Innumerable. An indefinitely great number.	
KO	In; at.	



KO TE RERENGA MAI O MATA-ATUA, ME
KURAHAUPO ME ERA ATU WAKA, I HAWAIKI.

NA TAKAANUI TARAKAWA.

Ka uia mai koe e nga whenua,
Ki te kauwhau whakapapa,
Mau e ki atu, wareware;
Ko au he tamariki
Wareware tonu au.
Tena ano ra te rangona ake nei,
Tainui, Te Arawa, Mata-atua, Kurahaupo, Tokomaru,
Nga waka tena o tupuna
I hoea mai ai te moana nui
E takoto nei.

He waiata mo Te Tahuri. Na Peou (teteahi wahi anake.)

I U ki te rawhiti o tenei motu nga waka i tae mai ki konei, ki Aotearoa, no te mea ko nga *raina* i tenei motu ki Hawaiki, ki Rarotonga, ki Tahiti, ki Amerika, kei Whangara teteahi, kei East Cape teteahi, kei Tikirau teteahi, kei Whangaparaoa hoki teteahi. Ko nga korero marama hoki kei te tai rawhiti nei ano, me te wehewehenga o nga waka; ko te nuinga i tika ma tenei tai ahu atu ai ki raro. E rua nga waka i tika ma te tai hauauru, ko Takitumu ko Aotea.

Ko nga waka enei kei roto i te *kaute* o te waiata a Peou;*—Tainui, Te Arawa, Mata-atua, Kurahaupo, Tokomaru—e rima nga waka e mohiotia nuitia ana. Erangi ko Takitumu, ko Aotea, e mohiotia ana ano hoki enei waka. Ko Mata-atua, ko Kurahaupo, ko Tokomaru, kotahi to ratou wa i whakaritea ai e nga rangatira hei rerenga mai mo ratou. Ko Takitumu, ko Aotea, kua rere mai ena waka. Te take i roa ai a Mata-atua, i pakaru a Kurahaupo—ko te tangata nona tenei waka ko Te Moungaroa, raua ko Turu. Ka mea

* Ko Peou, no te tai whakarunga, ki Patea, ki Whanganui hoki. Tena kei runga e mau ana etehi o nga kupu o taua waiata nei, tera ano te roanga kei te pukapuka o Kawana Kerei e huaina ana ko "Nga Moteatea," p. 231.

mai tetehi o nga rangatira o runga i a Tokomaru—a Niwaniwa—kia haere atu ratou ma runga i tera waka. Ka karanga atu a Taneatua raua ko Akuramatapu, ko Puhī, ko Nuiho, me ma runga i a Mata-atua, koinēi hoki nga rangatira o runga o Mata-atua. Katahi ka whakaetia, ka eke mai ki runga i a Mata-atua.

Ka rere mai i te moana nui, a, ka u nga waka e toru ki Whangara, ka rere tonu ko Aotea i waho. Ka tu te tuahu kei Whangara, ka ki atu a Te Moungaroa ko ana karakia e wāhi; ka ki atu a Taneatua ko ana karakia ranei e wāhi; ka mea mai a Nuiho, “Kowai te mea o korua e noho iho ki konei?” Ka mea atu a Te Moungaroa, ko ia. Ka mea nga tangata katoa, “A, ko au karakia ki tenei tuahu.”

Heoi ano, ka rere mai nga waka e rua—a Mata-atua raua ko Tokomaru; ka mahue tera i a Mata-atua he tere hoki nona. Ao rawa mai te ra, i te takiwa o Whakaari, ka kite mai i Moutohora motu, ka poupu mai ki Moutohora, pa tonu mai ki te wahapu o Whakatane. Ko te kei o te waka anake i whakakukutia ki uta, ka haere nga tangata ka piki atu ki Kapu ki te titiro i te pai o te whenua.

Ka ki a Hikaroa, “Mo apopo ano tatou ka ata tiro-tiro i te whenua nei.” Ka mea a Puhī, “Ae.” Ka moe, ka hi te ata, titiro rawa iho, e pakipakia ana a Mata-atua e te ngaru; ka karanga te mokopuna a Hikaroa—a Wairaka—“Ka pakaru te waka!” Haere tonu nga tane ki te matakitaki i te whenua kaore i noho ki te kupu a te kotiro ra; ka karanga ano a Wairaka, “E! kia whakatane ake au i ahau!” ki te waka ra i taitaia ake ra e te ngaru. Kua pa te whakama ki nga tangata katoa tae noa ki tona tupuna ki a Hikaroa, mo te kupu a Wairaka ra. Ka mea a Puhī, “Me rere tonu, kaore e uru ki roto i te awa nei te waka;” ka whakaae katoa. Ka mea a Wairaka ki a Toroa, “Ki te rere tatou, katahi au ka mate i te koohi.” Ka mea atu a Toroa ki tona papa ki a Hikaroa, “Ka mate to mokopuna, me noho tatou.” Ka whakaae a Hikaroa, a, ka noho ia me ana tamariki me ana mokopuna.

Ko nga tangata katoa o runga o Mata-atua i te rerenga mai ka te kau ma waru, ara:—

Ko Hikaroa,	Ko Nuake,	Ko Ruaihonga,	Ko Waituhi,
Ko Taneatua,	Ko Weka,	Ko Wakapoi,	Ko Muriwai (w.),
Ko Puhī,	Ko Rahiri,	Ko Akuramatapu	Ko Kakipikitua (w.),
Ko Nuiho,	Ko Toroa,	Ko Tukapua,	Ko Wairaka (w.),
	Ko Te Moungaroa,		Ko Turu.

I noho atu enei tangata i runga i Whangara i te rerenga mai o Mata-atua—a Te Moungaroa, a Turu. Ko nga mea i tae mai ki raro nei, te kau ma ono; ko nga mea i noho iho ki Whakatane nei, e whitu; nga mea i haere, e iwa—i riro i a ratou te waka. Ko nga mea i noho iho ki Whakatane ko Hikaroa, ko Toroa, ko Whakapoi, ko Rua-ihonga, ko Muriwai, ko Wairaka, ko Kakipikitua.

Ka rere a Mata-atua, i muri ka mahara a Hikaroa ki te kupu a tona mokopuna—a Wairaka—i mea ra; “E! kia whakatane ake au i ahau!” ki te waka i taitaia ra e te ngaru, ka tapa ko Whakatane te whenua katoa—na Te-awa-a-te-atua i rohe atu tena ingoa ki te taha ki raro, na Ohiwa i rohe mai i runga, ka maro i roto i te awa, a, na nga maunga i uta i rohe iho a roto. I reira ano hoki ka mahara te koroua ra ki tetahi o nga kupu a tona mokopuna, ki tenei nei; “Ki te rere tatou katahi au ka mate i te koohi.” Koia te rae nei a Koohi i waho atu o Whakatane. Ko tenei kupu—a koohi—ki a Ngati-awa, he ruaki; ka nini te mahunga ka ruaki, a ki a Ngati-awa he koohi.

I a ratou i u atu ra ka piki katoa katoa ki runga ki te hiwi, ka haere ko te tuahine o Toroa—a Muriwai—ki te kawē i te maawe* o to ratou waka. Ko nga tane kore rawa i mahara, i muri rawa a Muriwai ka peke ki uta ka kapohia iho i te maawe i te kei. Tika tonu te haere ki tetehi ana e tuwhera ana mai, ka waiho i runga o te kuwaha o te ana.

I a ia e waiho ana i taua maawe, kua tae tonu atu te tohu ki te whaea i tawahi atu ano, i Hawaiki—ki a Wairakewa; kua penei tona whakaaro—e kore e tika ma Muriwai e taka taua mea, erangi ma tona ariki ma Toroa katahi ka tika. Puta tonu mai te kuia ra i roto i tona whare, he manuka tonu te rakau i kitea tuatahitia e tona kanohi; muruhia tonutia e te katau, tae tonu mai ki te one ki te tapa o te wai o te moana. Whakatakotoria tonutia mai ko te take ki mua ko nga rau ki muri, ka haere mai, a, tae tonu mai ki Whakatane. I te ata ka kitea iho e ona mokopuna, ka pa te karanga; “E Kui e! piki ake e!” Haere tonu atu te kuia ra, ka tae ki tetehi toropuke kei te taha rawhiti o Te Wairere † ka poua te manuka ra. Katahi te kuia ra ka karakia i nga mahi a ana tupuna, mutu noa. Katahi ka hoki ki te ana o tona tamahine, o Muriwai; ka mea atu, “He aha te take i riro ai mau e whakaero to koutou waka?” Ka mea atu a Muriwai, “Ko nga tane i whakakuku kau i te kei o te waka, kua haere ki runga ki te maunga nei titiro ai i te pai o te whenua nei, kahore i mahara ki taua mea.” Ka mea atu te kuia, “Ae, na kona au i haere mai ai, mei mohio mai ahau na to ariki, na Toroa i taka, na tetehi atu ranei, kaore au e haere mai.” Na! koia “te manuka i Whakatane;” i kite atu au e tu ana mai i mua; e ki ana na nga hoia Pakeha i tapahi taua mauri, taua manuka nei. ‡

Heoi, ka tuturu te noho a nga uri o Toroa i Whakatane. Ko Rua-ihonga, i ahu whakarunga me tona whaea me Muriwai. Ko Whakapoi me Wairaka i noho tonu i Whakatane. I taua wa ka tae mai tetehi iwi, i ahu mai i raro no Te Wai-o-hua, i ahu mai i te takiwa o Manukau. Ka u ki Whakatane, ka noho ki a Toroa taua iwi; ka kite, ka rongo hoki, he wahine puhu a Wairaka, ka tu te haka a taua iwi, ka puta te pai o tetehi tangata o ratou. Ka hoki mai a Wairaka ki to ratou whare ko ona matua, ka ki atu ki tona papa—ki a Toroa; “E Koro! ka haere au ki te whare o te manuhiri ra.” Ka haere te wahine nei a Wairaka; i te kuwaha ka noho atu, ka whakatatare atu ki roto, ka kite atu i te tangata pai ra ki te haka. Ka mohio tonu koira te moenga o taua turuhi ra, ka hoki mai a Wairaka ki te roro o to ratou whare ko ona matua. Ka karanga mai a Toroa “E Hine! tomo mai ra.” Ka mea

* Ko tena mea, a te maawe, ko te ara o Mata-atua i rere mai ai i Hawaiki, he pera ano me ta Ngatoro-i-rangi i whakairia ra ki te kohatu ki Mochau, ko te mana o te ara o te waka i riro mai ai i Hawaiki.—T. T.

† Te Wairere, ko te wairere e heke iho i te pari, i te taone tonu o Whakatane.

‡ Tera te kitea te ingoa o taua manuka i tetehi waiata tangi no mua i taia ki roto ki te pukapuka o Kawana Kerei e huaina ana ko “Nga Moteatea,” kei te rarangi 26. Nei ano aua kupu:—

I te manuka i Whakatane,
Ko te ara tena,
O te tupuna, o Wairakewa,
I kau mai ai, i tawhiti-e-i.
(Titehi wahi anake.)

Ko taua rakau, he iti noa iho i taku kitenga, papaku noa iho; e rangi na te tipuatanga i tu roa ai i te ao, ki taku mohio.—T. T.

atu te kotiro ra, "He kaka no te whare ra, hei waho tonu nei au, taihoa e tomo atu." A, ka whakaaro te kotiro nei—a Wairaka, kua mate te ahi o te whare haka ra, kua moe te pahi ra, katahi ka haere atu ka kite atu kua mate te ahi, ka tomo tonu atu, ka haere tonu atu ka noho ki te wahi i kite atu ra ia i te nohoanga o te turuhi ra. Ko te tangata ra e takoto ana i te wahi i kite atu ra ia, a, ka mohio tonu ia koira ko te turuhi pai ra, katahi ka rakuhia te kanohi hei tohu mona mo te ata, a ka mohio te kotiro ra kua mau rawa tona tohu ki te tangata ra, ka hoki ki to ratou whare ko ona matua. Ka moe, ka ao te ra, ka maoa te kai, takoto tonu a Wairaka. Ka karanga mai a Toroa i waho, i raro o te pihanga, "E Hine! maranga, puta mai ki te kai." E toru nga karangatanga a Toroa, ka karanga mai te kotiro, "E Koro! tikina taku tane, katahi au ka kai." Ka karanga mai te koeke ra, "Kaore au e mohio ko tewhea to tane o te manuhiri ra, haere ranei koe ki te tiki, he whakatamariki aha tau i ahau?" Ka mea mai te kotiro ra, "Ka mohio koe, kua rakuhia e au te kanohi—haere!" Ka maranga te koeke ra—a Toroa—ka haere; rokohanga atu e kai ana. Ka tiro-tiro a Toroa, kua kite i taua turuhi i waenganui tonu o te manuhiri. Ka karanga atu a Toroa, "Whakatika mai." Ka karanga noa ake tenei, "Ahau?" Ka karanga noa ake tetehi, "Ko au?" Ka mea iho a Toroa, "Ara ko tera." Kua karanga te katoa, "Ko Mai!" Katahi ka whakatika a Mai,—ara, ko te roanga o tona ingoa ko Mai-ure-nui—ka haere raua ko Toroa, me te kino ano te ngakau o Toroa ki te tangata nei, he kino te hanga katoa ona, me te ahua he kino katoa.

Ko taua tangata nei—a Mai—i te tuarongo ke o te whare tona moenga, no te kitenga mai i a Wairaka e titiro tonu ana ki te tangata pai ra, peke atu ana ia ki reira whakatete ai, a, uru ana ko ia ki te moenga. Pohehe noa ra a Wairaka ko te tangata pai tera nana i rakuhia, kaore ko te tangata kino nei. Ko te wahine ra, i muri i tona papa ka tomo ki te whare, ka hora i nga whariki, i nga kakahu hoki. Ka tae atu ki te whare ka noho a Toroa i waho, i raro o te pihanga, ka tomo te tangata ra ki te whare, na Toroa ano i mea atu, "Tomo tonu atu ki te whare." Ka noho ki te kopaiti, ka titiro mai te kotiro i tona takotoranga, ka maranga ki runga, ka noho tu, ka whakaputa tonu i tona whakatauki, "A, me aha koa e au i te po, i raru ai Wairaka." E mau nei tenei whakatauki no reira tae noa mai ki naiane, kei roto hoki i nga waiata a te Maori, ara:—

"E pa e te hau, wero tonu ki te kiri,
Te ata kitea atu, te whetu o te rangi,
Ka manginoa au, e ai te ao rere,
Na wai te po Wairaka i raru ai
Ko wai ka tohu iho."

He waiata, no namata (teteahi wahi anake).

Ka moe a Wairaka i te tangata kino nei ka puta ki waho ta raua tamaiti ko Tamatea-ki-te-huatahi. Ka whanau, ka haere atu te tangata kino nei—a Mai—a, tahuri atu ana ki te moana, mate atu.

Na! ka whakamaramatia e ahau: E rua nga waka o tenei iwi o Ngati-awa, ko Te Aratawhao tetehi, ko Mata-atua tetehi. E toru, e wha nga iwi nona enei waka, ko Ngati-awa, ko Te Urewera, ko Ngai-te-rangi, ko Te Whanau-a-apanui.

muri ka mahia taua waka, ka rurukutia, ka karakiatia e nga tohunga, e Te Hoka-o-te-rangi. Ko Tu-kai-te-uru te atua nana taua waka i ruruku, a, oti ana, a, rere mai ana raua ko Horouta. Erangi i whakarerea taua ingoa; i kiia me tapa te waka nei ko Te Rangi-matoru, kei whiti mai ki tawahi nei, ka rongo nga tangata nona te waka nei ka tikina mai. A, ka whakaaetia kia tapa a Kurahaupo ki tenei ingoa ki a Te Rangi-matoru. Te rerenga mai i u ki Ohiwa taua waka—ko Horouta i rere tonu whaka te rawhiti. Erangi e tuturu ana tenei mohiotanga i ahau me te kaha ano o taku rongo i u tinana tonu mai ano a Kurahaupo ki tenei motu. Erangi he korero ake ano tenei i enei korero hoki, he waka wehe ano tenei waka a Te Rangi-matoru, ko Te Rangi-hokaia te tangata o runga. Noku tonu tenei waka, no Nga-ariki, no Te Hoka-o-te-rangi—ko toku whakapapa tenei i a Te Hoka-o-te-rangi :—

- Ko Ruatapu,
- Ko Te Hoka-o-te-rangi,
- Ko Motatau = Hinekaewa,
- Ko Te Atua-rere-tahi,
- 5 Ko Te Uhiuhinga-o-te-rangi
- Ko Rakaia,
- Ko Ihungaru,
- Ko Tete,
- Ko Parera,
- 10 Ko Whakapoi,
- Ko Hikitia,
- Ko Maharangi,
- Ko Te umu-whakapuru = Whakahinga
- Ko Te Rangitahia,
- 15 Ko Te Amonga,
- Ko Te Hinetapu,
- Ko Turanga-i-te-whatu,
- Ko Rauru,
- Ko Tarakawa
- 20 Ko Takaanui Tarakawa,
- Ko Hipera Rauru.

Ko te take tenei o tenei ingoa o Nga-ariki, ko Te Hoka-o-te-rangi, erangi i komokomo mai ki nga uri o Toroa me nga uri o Tama-te-kapua.

Ka hoki taku korero mo nga kura ra; kaore he kura i tetehi atu waka, i a Te Arawa anake nga kura. He tika, he tohu rangatira tera taonga me ka whiwhi o reira tangata i te kura. Na! na Tama-te-kapua anake i mau mai te kura ki tenei motu. He karakia ano i runga i a Te Arawa, i a Ngatoro-i-rangi—Na, i whakahokia ake a Te Arawa i te Waha-o-te-Parata! Kati tena; kahore he tohu o tenei waka o Mata-atua i mahue iho ki Whakatane—heoi anake ko te ingoa me te mana i tau ki nga uri o Toroa. Ko tenei waka ko Horouta i tau te ingoa ki a Ngatiporou; ko Takitumu i tau te ingoa ki a Ngati-kahungunu; ko Tokomaru i tau te ingoa ki a Rongo-whakaata, ki a Te-aitanga-a-mahaki me Ngati-porou ano. Ko Kurahaupo, i te tai rawhiti ano te ingoatanga—haunga a Tainui, a Te Arawa, me Mata-atua me Aotea, me Te Aratawhao. Ka mutu aku waka i mohio ai ahau, ana ko Te Rangimatoru hoki, huihui, ka te kau nga waka. Tera atu ano etehi, erangi kihai i penei te nunui o nga ingoa; ka mutu nga tino waka ingoa nui i tenei motu i Aotearoa.

THE COMING OF MATA-ATUA, KURAHAUPO, AND
OTHER CANOES FROM HAWAIKI TO NEW ZEALAND.

BY TARAANUI TARAKAWA. TRANSLATED BY S. PERCY SMITH.

Should thou be asked in other lands,
To relate thy family history,
Thou shall reply, "Ignorant am I,
And but a child,
And like a child, forgetful."

Has it not been heard by all?
That Tainui, Te Arawa, Mata-atua,
Kurahaupo and Tokomaru,
Were the great canoes of thy ancestors,
That paddled hitherward over the ocean,
That lies before us.

(Part of the lament for Te Tahuri, by Peou.)

THE canoes that came to this country of Aotearoa (New Zealand) landed first on the East Coast, because the direct lines to Hawaiki, Rarotonga, Tahiti, and America are at Whangara, East Cape, Tikirau (Cape Runaway) and at Whangaparaoa near the latter. The clearest accounts of these canoes are to be found on the East Coast, and it is the place where they separated, the greatest number passing by this Coast (Bay of Plenty) on their way North, only two canoes proceeding by the West Coast—Takitumu and Aotea.

The following are the canoes enumerated in the song of Peou : *—Tainui, Te Arawa, Mata-atua, Kurahaupo, Tokomaru—five canoes which are more particularly well known. Besides these, Takitumu and Aotea are also well known. It was arranged by the chiefs that Mata-atua, Kurahaupo, and Tokomaru should sail from Hawaiki at the same time, Takitumu and Aotea having sailed previously. The reason that Mata-atua was delayed was in consequence of the wreck of Kurahaupo, whose owners were Te Moungaroa and Turu. One of the chiefs on board Tokomaru named Niwaniwa, wished them and their people to proceed by his canoe, but Tane-atua, Akuramatapu, Puihi, and Nuiho insisted on their coming on board Mata-atua, which was finally agreed to, so they came in Mata-atua. The preceding were the principal chiefs of Mata-atua.

So the three canoes sailed hitherward over the great ocean and made the land at Whangara—about fourteen miles north of Poverty Bay—whilst Aotea sailed on outside.† After the altar had been duly set up at Whangara, Te Moungaroa demanded that his *karakias* (invocations) should be offered up there, but his claim was disputed by Taneatua who claimed that his should rather be used; Nuiho

* Peou, was a chief of Whanganui; his lament for Te Tahuri—part of which is given above—will be found in full at page 231 of Sir George Grey's "Nga Moteatea."

† The narrative conflicts here with the first statement that Aotea had sailed previously from Hawaiki, and the Maori historians of Aotea whose ancestors came in her, would not I think admit that that canoe went so far south on the East Coast as Whangara.

then asked: "Which of you two intends to remain here?" Te Moungaroa replied that he intended to do so. Then all agreed and said, "In that case, thy *karakias* must be offered at this altar."

After the above events the two canoes—Mata-atua and Tokomaru—sailed northwards; the latter was left behind by Mata-atua, which was the swiftest sailer, and when day dawned she was near Whakaari, or White Island, in the Bay of Plenty, and they could see before them Moutohora Island, towards which they directed their course and finally landed at the mouth of the Whakatane River on the main land. Here the stern of the canoe only was beached, whilst the men set off to climb up to Kapu to look at the appearance of the land. Hikaroa said to them, "Let us leave it until to-morrow to explore the land," to which Puhī consented. They slept there, and when morning broke they looked down and saw the waves breaking over Mata-atua. The granddaughter of Hikaroa, named Wairaka, called out: "The canoe will be broken!" but the men all went away to look at the country, and did not attend to what the girl had said; so Wairaka then exclaimed, "Ah! then let me act the part of a man!" in reference to the danger of the canoe over which the waves were dashing. At this all the men felt ashamed, even her grandfather Hikaroa. Puhī then said, "Let us sail on to some other place, for the canoe cannot enter the river," to which they all consented. Wairaka then said to her father Toroa, "If we proceed on the voyage I shall die of sickness." So Toroa spoke to his father Hikaroa and said, "Thy granddaughter will die, let us remain here." Hikaroa then consented to this, and so he and his children and his grandchildren remained there at Whakatane.

The people who were on board Mata-atua on the voyage from Hawaii were eighteen in all, as follows:—

Hikaroa,	Nuake,	Ruaihonga,	Waituhi,
Taneatua,	Weka,	Whakapoi,	Muriwai (f),
Puhī,	Rahiri,	Akurama-tapu,	Kaki-piki-tua (f),
Nuiho,	Toroa,	Tukapua,	Wairaka (f),
Te Moungaroa, and Turu.			

The following remained at Whangara on the arrival of Mata-atua:—Te Moungaroa and Turu. Those who came north were sixteen in number, and those who remained at Whakatane were seven; those who went on, nine; and these latter took the canoe with them. The names of those who remained at Whakatane were:—Hikaroa, Toroa, Whakapoi, Rua-ihonga, Muriwai, Wairaka, and Kaki-piki-tua.

Subsequent to the sailing of Mata-atua, Hikaroa remembered the words of his granddaughter Wairaka, when she said, "Ah! then let me act the part of a man!" in reference to the canoe over which the waves were dashing, and in remembrance of it named the country "Whakatane"*—a district which is bounded on the north by Te-awa-te-atua, on the south by Ohiwa, and then by that river to the mountains which bound it on the inland side. At the same time the old man recollected the other saying of his granddaughter, *i.e.*, this, "If we proceed on the voyage I shall die of sickness (*koohi*)." Hence the name of the projecting rocky point just to the east of Whakatane River, called "Koohi." This word *koohi*, with Ngati-awa, means "sick"; when the head aches with sickness, Ngati-awa says it is *koohi*.

* Whakatane remains to this day the name of the district and river; it means "man-like," "masculine," or to "act like a man." A different version of this story will be found at page 50, Vol. II., of this *Journal*.

Soon after the landing, and when all had gone up to the ridge to spy out the land, the sister of Toroa, Muriwai by name, proceeded to the canoe to bring ashore the *maawe** of their vessel. None of the men had remembered this, but when Muriwai jumped ashore after them, she caught up the *maawe* from the stern of the canoe, and proceeded straight to a certain cave which opened towards her, and there left it over the entrance.

Now, as Muriwai was in the act of depositing the *maawe*, an admonition of the fact reached her mother Wairakewa, who had been left behind in Hawaiki. Her thoughts at once took this form:— "It will not be right that Muriwai should conduct this affair, if it were her elder brother Toroa, then it would be correct." The old lady at once went forth from her house, and the first thing that struck her eye was a *manuka* tree; she seized it, and with her right hand stripped off branches and leaves and then with it went down to the sea-shore. Here she placed the butt end first, the branches behind, and mounting on it, came straight away to Whakatane. In the morning she was seen by her grandchildren at Whakatane who called out the welcome; "O! old lady, ascend!" But the old lady proceeded on her way to a certain hillock situated to the east of Te Wairere,† and there planted her *manuka* tree, at the same time uttering the *karakias* of her ancestors, appropriate to the occasion. This done she returned to the cave of her daughter Muriwai, and said to her; "What was the reason you assumed the functions connected with your canoe?" Muriwai said to her; "The men of our party merely beached the stern of the canoe, and immediately went off to the mountains to look out the good places of the land, and forgot all about performing the proper ceremonies." The old lady replied: "Yes, that was why I came; if I had been sure that your elder brother Toroa, or some other qualified person had acted, I should not have come." Behold, hence is "the *manuka* at Whakatane"; I saw it standing there formerly myself; it is said that the Pakeha soldiers cut down that *mauri*,‡ that *manuka*, during the war. (A reference to this *manuka* will be found in an old *waiata* or song in Sir G. Grey's collection called "Nga Moteatea," p. 26, of which the following is an extract:—

"The *manuka* at Whakatane,
The means by which,
Thy ancestor Wairakewa,
Swam hither from afar.")

* The author says in answer to my enquiries as to the meaning of *maawe*, "It was the *ara* of Mata-atua by which she came from Hawaiki and was similar to that left by Ngatoro-i-rangi on the rock at Moehau; the power, or prestige of the *ara* of the canoe which was brought from Hawaiki." (See *Journal*, vol. II., p. 234, note 4). Judge Gudgeon at my request asked some of the old people of Hauraki what the *ara* was; the reply is, "It was one of the divining rods of stone or wood, which were the *niu* by which the presence of an enemy was detected," a meaning which does not seem to apply in these cases. Tamahau of Wairarapa, however, tells me he thinks it is identical with what his tribe calls a *kaha*, which was a piece of sea-weed stem, which had been carefully dried after preparation in a native oven or *umu*, and over which the Tohunga or Priest had said the appropriate *karakias*. No canoe ever went on a voyage without taking this *kaha* with it carefully deposited in the bows, and on return it was as carefully replaced on the *tuahu* or altar where it was kept. The *kaha* was very *tapu*, and no woman allowed to touch it. The use was as a talisman, to ward off evil.

† Te Wairere, the little waterfall which falls over the cliffs behind the present township of Whakatane.

‡ *Mauri*, see vol. II. of this *Journal*, page 235.

The descendants of Toroa dwelt permanently at Whakatane. Rua-ihonga and his aunt Muriwai went to the east and settled down there. (Hence, in part, the Waka-tohea tribe.*) Whakapoi and Wairaka remained permanently at Whakatane. In those days there arrived a strange people called Te Wai-o-hua† who came from the north, from the district of Manukau. On their arrival at Whakatane they stayed with Toroa as his guests. They learned that Wairaka, Toroa's daughter, was a virgin, and in the evening arranged a *haka*, or dance, during which one amongst them particularly distinguished himself. After looking on for some time, Wairaka returned to the dwelling of her parents and said to her father Toroa, "O, Sir! I am going to visit the house of the strangers." So Wairaka went; at the doorway of the house she sat down and gazed within, where she saw the man who excelled in dancing, and soon divined his sleeping place. She then returned to the porch of her parents' house, where Toroa said to her, "O, daughter! come inside." The girl replied:—"The house is too warm; I will remain outside, and enter presently." After some time she concluded that the fire had gone out in the house of the guests and that they were asleep, so she returned thither and found that her surmise was correct; she entered the house and made for the place where she had seen the young fellow she had noticed. A man was lying there in the place where she had seen him, and she at once concluded it was the same young fellow, so she scratched his face that she might know him in the morning, and feeling sure that her mark would be effectual, returned to her parents' house. They slept; the day dawned; the food was cooked. Wairaka still slept. Toroa, who was outside underneath the window, called out, "O, daughter! arise, come forth to eat." After thrice calling, the girl replied, "O, Sir! fetch hither my lover, then will I eat." The old man said, "I do not know which of the strangers is thy lover; go thyself and fetch him; why do you make a child of me?" The girl replied, "You will know him; I have scratched his face—go!" So the old man—Toroa—arose and went; arrived at the guest-house he found them at breakfast. Toroa looked about, and finally saw the man he was in search of in the midst of the others. He called out, "Arise and come." Then this one said, "Here I am." Another said, "Is it I?" Toroa said, "It is that one there." Then all called out, "It is Mai!" "It is Mai!" So Mai arose (his proper name was Mai-ure-nui), and he and Toroa went away together, whilst the latter all the time felt in his heart disgusted at the man, who was both ill-shaped and very ugly.

The sleeping place of that man Mai was at the back part of the guest-house, from whence he detected the glances of Wairaka towards the handsome young fellow, so presently he moved over to the other's place and strove with him for it and finally secured it for himself. Wairaka was consequently deceived, and thought it was the handsome young fellow that she scratched, whereas it was the ugly one.

* This tribal name should be spelt Wakatohea not Whakatohea I think. The origin of the name is derived from the strife between Toroa, Rahiri and Muriwai, in reference to Mata-atua, as to whether that canoe should remain at Whakatane, or go north as described in the text. So Hoani Pururu of Ngati-awa of Whakatane says. The meaning of the word is "the canoe striven for." For Muriwai's descendants see *Journal*, vol. III., p. 50.

† See a reference to the Wai-o-hua tribe, *Journal*, Vol. III., page 48. These are the people who built the great *pas* around the City of Auckland.

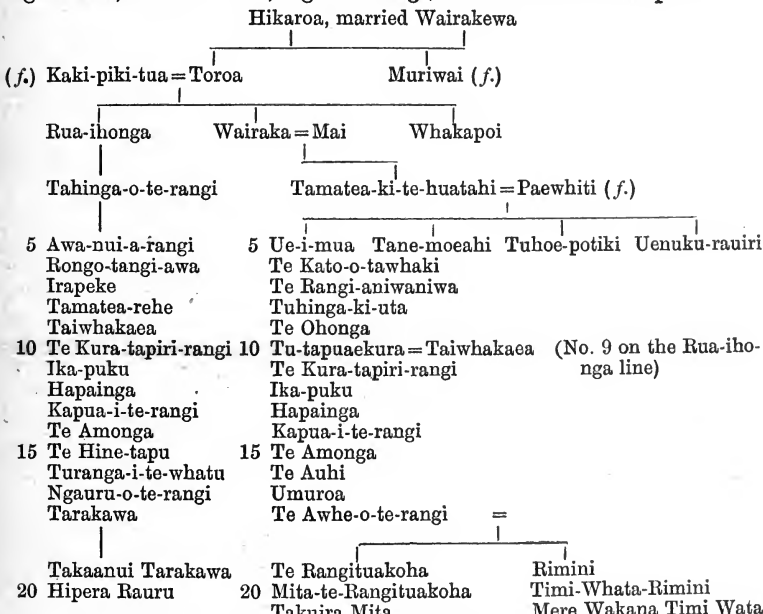
The young woman, after her father had gone to fetch her lover, entered her house and spread out the mats and the best clothing. When Toroa returned he remained outside beneath the window, whilst the man (Mai) entered the house, Toroa having said "Go right into the house." He stood at the corner within the house where the girl could see him from where she was lying. She arose, she stood erect, and uttered her (horrified) exclamation:—"O, what have I done in the darkness, which has brought confusion on Wairaka!" This saying of her's has existed from that time to the present, and it is often quoted in Maori songs, for instance:—

Strike O thou wind, pierce through the skin,
Barely can I see the stars of the Heavens;
Bewildered am I, like the drifting clouds,
Like the darkness by which Wairaka was deceived.
Who could imagine it?

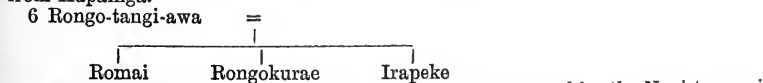
(Part of a very old chant.)

So Wairaka married the ugly man, Mai, and there was born to them a son named Tamatea-ki-te-huatahi. Soon after the birth of the son the ugly man, Mai, left, and was capsized at sea and drowned.

Now! I will explain: There are two canoes of these people of Ngati-awa, the Ara-tawhao is one, Mata-atua is the other. There are three, or even four tribes which claim these canoes, that is, Ngati-awa, Te Ure-wera, Ngai-te-rangi, and Te Whanau-a-apanui.



This is also the genealogical line of Te Whanau-a-apanui tribe, who descend from Hapainga.



From Romai descended Te Rangi-hou-whiri,* and from him the Ngai-te-rangi tribe. The chief on board the Ara-tawhao canoe was Toi-kai-rakau; from him are descended the tribes of Ngati-awa, Ngai-te-rangi, and Te Whanau-a-apanui.

* For some account of Te Rangi-hou-whiri, see *Journal*, vol. II., p. 242.

The canoe Mata-atua was taken away to the north by Rahiri, by Puhī, by Nuiho, by Nuake, by Weka, by Tane-atua, by Akuramatapu, by Tukapua, and others, and she was wrecked there. Nevertheless the name, and the prestige of the canoe were left behind at Whakatane with the Ngati-awa and the Ngai-te-rangi tribes. The name of the men, with the prestige of the men, even to the prestige of the canoe itself remains fixed at Whakatane. The canoe itself alone was taken away to the north. "Mata-atua is the canoe, Toroa is the man," is a proverbial saying well known on all this coast. The European Missionaries of old knew of the landing place of Mata-atua in the north in the county of the Ngapuhi tribes.

Rahiri, Akuramatapu, and Tukapua subsequently returned from the north by way of the West Coast and Rahiri settled down at Kawhia; his descendants are known to me. His friends proceeded along the coast in search of those who came here in the Aotea canoe, and to see if perchance they could find Te Moungaroa and Turu, who had been left at Whangara by the Mata-atua when she sailed for Whakatane.

Now this canoe—Kurahaupo—was left behind at Hawaiki when Mata-atua left for this country; she was wrecked, and consequently was abandoned by Te Moungaroa, Turu, and Tukapua. After the sailing of Mata-atua, Tokomaru, and Takitumu,* she was repaired; the parts were drawn and sewn together, whilst the *Tohungas* recited their *karakias*, one of the *Tohungas* being Te Hoka-o-te-rangi. It was by the aid of the god, Tu-kai-te-uru, that she was restored. When she was completed, she sailed hither together with the Horouta canoe. But the former name was abandoned; it was agreed that she should be renamed Te Rangi-matoru, lest on her crossing over to this side those who originally owned her should claim her. And so consent was given to rename Kurahaupo by the name of Te Rangi-matoru. On their arrival here they landed at Ohiwa, whilst Horouta continued her voyage towards the east (along the coast). My knowledge of this matter is certain; equally so is the persistence of what I have heard as to Kurahaupo having actually come itself to this island. Likewise the other story should be mentioned, that Te Rangi-matoru was a distinct canoe, Te Rangi-hokaia being the chief on board. The latter is my own canoe (in which my ancestors came)—it is the canoe of the Nga-ariki tribe, the canoe of Te Hoka-o-te-rangi. This is my genealogical descent from him:—

- Ruatapu
- Te Hoka-o-te-rangi
- Motatau = Hine-kaewa (f.)
- Te Atua-rere-tahi
- 5 Te Whiwhinga-o-te-rangi
- Rakaia
- Ihungaru
- Tete
- Parera
- 10 Whakapoi
- Hikitia
- Maharangi
- Te Umu-whakapuru = Whakahinga
- Te Rangitahia

* This should be Aotea, we think.—EDITORS.

- 15 Te Amonga
 Te Hine-tapu
 Turanga-i-te-whatu
 Rauru
 Tarakawa
 20 Takaanui Tarakawa
 Hepera Rauru

The origin of the name Nga-ariki is derived from Te Hoka-o-te-rangi, but there have been inter-marriages with the descendants of Toroa and Tama-te-kapua.

My narrative will now return to the *kuras**; there were no *kuras* in any other canoe but the Arawa. It is correct that it was a sign of chieftainship when any man of those days became possessed of the *kura*. Behold! it was Tama-te-kapua alone who brought a *kura* to this island. There was also a knowledge of the *karakias* brought over in the Arawa. Did not Ngatoro-i-rangi return the Arawa from the Waha-o-te-Parata (by aid of his *karakias*)? But enough of that; there was no "sign" (or emblem) left by the canoe Mata-atua at Whakatane; nothing but her name, and prestige (or fame) which rests on and remains with the offspring of Toroa. The name of the canoe Horouta rests on the Ngati-porou tribe, that of Takitumu rests on the Ngati-kahungunu tribe, that of Tokomaru with the Rongo-whaka-ata tribe, also with Te-aitanga-a-mahaki, and with Ngati-porou. Kurahaupo has also its name on the East Coast—not to mention the canoes, Tainui, Te Arawa, Mata-atua, Aotea, and Te Ara-tawhao. These are all the canoes I know of—including also Te Ringa-matoru—together there are ten of them. There are others besides, but their fame is not so great; the above are all the celebrated canoes of this island of Aotearoa.†

* See vol. II., p. 234, note 3, for description of the *kura*.

† Our author whilst enumerating most of the celebrated canoes, has left out Mamari, Matahourua, Mahuhu and Riukakara which are certainly claimed by the descendants of those who came in them to be as celebrated as those he has given.
 —EDITORS.





A FIJIAN LEGEND OF THE ORIGIN OF THE "VILAVILAIREVO," OR "FIRE CEREMONY."

BY F. ARTHUR JACKSON, OF JACKSON DALE, FIJI.

A long time before the paper entitled "*Te Umu-Ti*, a Raiatean Ceremony," by Miss Teuira Henry of Honolulu, was published in *The Journal of the Polynesian Society*,* I had been told by Fijians that a similar power of walking unharmed through Native *Lovus* (or ovens), when the stones therein were at white heat, was possessed by one Matagali (tribe), on the Island of Bega (pronounced Bengah). At first I discredited what the Natives told me, and continued to be an unbeliever, until I was told by the Hon. James Blyth, Native Commissioner, that, what I put down as only a Native fable, was quite true. I then heard that, in order to set the truth of the story at rest, His Excellency the Governor of Fiji—Sir John Bates Thurston, K.C.M.G., had the "Fire Ceremony" performed by command before the Vice-Regal Party, and about five hundred Native spectators. Having reason to believe that Miss Teuira Henry's statements were taken in certain quarters, "*cum grano salis*," I was anxious that they should receive corroboration from a High Official, so I wrote to His Excellency Sir John Thurston suggesting that he should write a short account of the "Fire Ceremony," he had been an eye witness of, for publication in *The Journal of the Polynesian Society*. His Excellency replied that he had already written on the matter for a forthcoming work, and that he did not wish to touch the subject again, but Sir John was kind enough to give me a vivid description of the ceremony he witnessed, and send me a photo., taken by himself at the moment the men were entering the *Lovu* (oven), and suggested that I should take "Na Mata" for my text, and myself write to the *Polynesian Journal*. I replied that, although I had been twenty-five years in Fiji, I would not trust my own translation of "Na Mata" for the purpose of publication. I am indebted to the kindness and courtesy of His Excellency for the following translations from "Na Mata," a newspaper published in the Fijian language. Sir John Thurston also informed me that the bodies of the Natives who walked through the fire were examined by the Chief Medical Officer of the Colony, The Hon. Bolton Glanvill Corney, M.L.C., but he could arrive at no conclusion at all as to how the feat was performed.

* See Vol. II. p. 105.

Amongst the Europeans in the Governor's party were His Excellency and Lady Thurston, The Hon. Bolton Glanvill, and Mrs. Corney, Mr. Basil Home Thomson, Mr. J. W. Lindt, F.R.G.S., (author of *Picturesque Fiji*), and others. The party all took "shots" with the camera, but Mr. Lindt's proved the most successful. Lady Thurston threw a cambric handkerchief on the shoulder of the chief of the Fire Walkers as he was entering the *Lovu*, and it would have been burnt up, had not Mr. Thompson adroitly plucked it back with a long stick. The handkerchief was terribly scorched, although it only rested on the man's shoulder for a few seconds. The ladies present divided the handkerchief, or what was left of it, as a memento. None of those present could in any way account for the wonderful power these Sawau men possessed of being able to walk unharmed through a regular fiery furnace. They were as much astonished and non-plussed as the Biblical King was when witnessing another "Fire Ceremony," performed by the three young Jews we all wot of. The translation of "the Legend" describing how the Sawau people inherited their extraordinary power, and translation of the scene of the ceremony, as sent to me by the Governor, are as follows:—

TRANSLATION FROM "NA MATA" OF 30TH NOVEMBER,
1885.

AT NAMOLIWAI.

A FIJIAN LEGEND FOR THE CHIEFS OF FIJI.

THIS meeting of story-telling took place at Na Vakaisese in the Sawau district, at Bega, in the large *Bure** called Nakauema. They first made enquiries as to whether all had brought their offering to present to the story-teller of the coming evening. The story-teller called for each man to name his *Nambu*, i.e., his present to the story-teller. (Each man in naming his *Nambu* would cap the others). One person named Tui N'Kualita† was called upon and he said he would bring an eel he saw in its hole at Na Moliwai, and that he would go and get it the next day. Dredre, the leading story-teller agreed, and began to tell his story and continued on till midnight, and early next morning they each went to get their *Nambu* to be given to the story-teller. Tui N'Kualita went to Na Moliwai where he had seen the eel's hole and commenced to dig down for it. He put his arm down for it but could not reach it, he however worked hard at it, and again tried and pulled out some bark, this he threw away and tried again, this time he got hold of a piece of *Iapa*, i.e., Native cloth.

* *Bure* means "a sleeping house for men"; in the old days Fijians never slept with their wives in their own private houses; the young married men and bachelors all slept together in a *Bure*, where they passed the evenings singing songs (smoking *Sulukas*, i.e., cigarettes) and drinking *Kava* (called in Fiji *Yaqona*); one large house called *Bure ni Sa* was the visitors' *Bure*. The old men had a *Bure* to themselves. The large *Bures* were used as above, for meetings, for story-telling. Women never went to the *Bures*. They were men's clubs.—F. A. J.

† Tui Na Galita is the proper name, "N'Kualita and NaKaulita" is a misprint in the translation sent to me by His Excellency Sir John Thurston.—F. A. J.

Both these had evidently been used on a child. Tui N'Kualita exclaimed at this, "Good gracious this must be the Cave of Children, but anyhow, it is all right, let it be a child or even a god or a new kind of man, I'll take it to be my *Nambu*." He then dug away with all his might to make a big opening, and again putting his arm in, touched a man's hand; a little further and he touched his head and his throat. Then he caught him firmly by the arm and dragged him up. Then the man clapped his hands* in front of Tui N'Kualita and said "O Tui N'Kualita, my chief, spare my life, and I will be your god of war, for I too am a chief with villages under me. My name is Tui Namoliwai." Tui N'Kualita replied "I come from a tribe known as Naivilankata. We had a great fight and I alone slew the enemy. Benga is but a small island and I require no assistance." He again prayed "Let me be your god of *tiga*."† "I play that game and beat all comers" said Tui NaKaulita. "Let me be your god of property?" "No, the *Tapu*, i.e., Native cloth I receive from Kadavu suffices." "Then let me be your god of cruising?" "I am a landsman, and the Vunidrau tree suffices for what I require, and I hate sailing. There is a large stone in my part of the town which is called the canoe of the people of Sawau." He begged again, "Let me be your god of women and you shall have all the women in Bega." Tui NaKaulita replied, "One woman is sufficient for me, for I am not a big chief." "Come you must be my *Nambu* to the story-teller at the great *Bure* at Nakauema." Then Tui Namoliwai said, "Be gracious and allow me to speak," he said, "Speak on, Tui Namoliwai." If you happen to have a large quantity of *masawe* at Sawau, let us be cooked in it together, and after four days we will be taken out." The next morning they went, and prepared a great oven to be cooked in, and when it was ready Tui Namoliwai went into it first, and then called out to Tui NaKaulita to follow him. Tui NaKaulita said, "Perhaps you are deceiving me and I shall die." He said, "No, am I to give you death in exchange for life, come down." He did so and he trod on the fire and hot stones and they were quite cool to him. Then he said, "Tui Namoliwai your life is spared, but let us not be burned four days in it, but let us always get into the oven like this, for who would care for my family if I stayed so long in the oven." Then Tui Namoliwai promised and said, "Your descendants shall go all over Fiji and to Toga (Tonga), and our promises shall be ever with them, and they shall tread on fire and go into the ovens." When the people at Navolo were cooking a large oven of *masawe* then Tui NaKaulita went into it, and all who saw him were astonished at what they saw. (End of legend).

* To *Cobo*, i.e., clap the hands, is a salute and mark of homage to a chief. On approaching the house of a chief the common people *Tama*! (a sort of shout, different in the different provinces), as a mark of respect. There is one *Tama* for men, another used by women. On passing a chief on the road, both men and women *Tama*. When a chief passes through a town the occupants of every house *Tama* as the chief passes their house. On presenting a lighted *Saluka* (cigarette) to a chief, the man or woman comes up to the chief with the back bent, presents the *Saluka* (cigarette), and retires backwards a short distance, then sits down and *Cobo*'s, i.e., claps his or her hands. This is done also whenever the chief condescends to shake hands (European fashion), with a commoner. The most profound respect and homage is always given and shown towards a chief by every Fijian.—F. A. J.

† *Tiga*, pronounced Ting-gah, is a highly popular game of skill.—F. A. J.

TRANSLATION FROM "NA MATA" OF 30TH NOVEMBER, 1885.

JUMPING INTO THE OVEN.

At the conclusion of the Provincial Council, the Roko and other chiefs present proceeded to Waisomo where the ceremony of *Vilavilairevo* was to be performed. A great many persons had been at work the previous day making preparations, digging the large oven and cutting firewood. This oven was 12 to 18 feet square. We noticed that the small firewood was put in first and the larger on the top. In removing the live coals they used stones, sticks, and *Via* leaves. The heat at the side of this oven was intense, as we felt it although some 12 feet away. When the coals had been removed, Ionacani, the Native Stipendary Magistrate from Rewa, walked in and commenced walking about on the hot stones; two or three shortly afterwards followed him in. They walked slowly and did not remove hurriedly their feet from the stones. When they came out we examined them, and found that their feet were not burnt, neither was their skin, nor the hair on their legs. They did not anoint themselves or make any other preparations. When the people saw this they shouted and would have leaped in and been killed in the oven had not Ionacani prevented them. There were present about five hundred persons. After a short time twenty people from Sawau came, and went into the oven, they walked to the other side, then returned and stood in the middle; they had leaves on their legs but these did not catch fire. Shortly afterwards the leaves of the *Wi* and *Dawa* trees were thrown in and caused a dense smoke to arise, so dense was it, that the people in it could not be seen, and it was a matter of surprise that they were not suffocated. We looked at one another and said, this then is really true.





THE MORIORI PEOPLE OF THE CHATHAM ISLANDS: THEIR TRADITIONS AND HISTORY.

BY ALEXANDER SHAND, OF CHATHAM ISLANDS.*

We have great pleasure in issuing to the Society an invaluable series of papers by Mr. Shand, knowing that in doing so we open up to the students of ethnology, philology and folk-lore some hitherto unbroken ground. For thirty years Mr. Shand has been living among the Morioris, and gathering the material he now presents to us; he holds the unique position of being the only scholar in the world acquainted with the language and traditions of this race, now almost extinct.—EDITORS.

CHAPTER I. INTRODUCTION.

[NOTE.—In the following articles, little attempt has been made to give the peculiar pronunciation of the Moriori people; it has been thought better to defer doing so until the Vocabulary is published hereafter. It frequently happens that the last letter in a word (always a vowel) is hardly pronounced at all, thus making it appear that the word ends in a consonant.]

THE following brief description of the Moriori people, their habits and customs, has been written as a preface to their traditions, in the hope that it may prove of interest and assistance in studying their beliefs and history, which follow. It does not pretend to be a scientific description, but rather a popular one, from which may be gathered some idea of what the people are like; and at the same time, it is hoped it will allow of a comparison, however rough, with their relatives of other branches of the Polynesian Race.

From their traditionary account of themselves, there is little doubt that the Morioris form a branch of the same race of Polynesians who colonised New Zealand; † the race, that is, who were found in New

* It may be necessary to explain to readers outside New Zealand, that the Chatham Islands are situated in the South Pacific, in Latitude 44° South and Longitude 176° West, and are distant from Wellington, New Zealand, 480 miles in a south-east direction. With the exception of the south end of New Zealand, this group of islands is the most southerly of all the islands inhabited by the Polynesian race. The group contains about 360 square miles of surface, nine-tenths of which is included in the main island, called by the Morioris, Rekohua, and by the Maoris, Wharekauri.—EDITORS.

† Whether the migration of the Morioris was prior to or synchronous with that of the historical canoes of the Maoris about 22 generations ago can scarcely be decided definitely, although, by accepting the genealogies of the two races as of equal value, the migration of the Morioris was prior to that of the Maoris.



Portrait of a Moriori.

TE KARAKA NGA MUNANGA PAWA.

*Copied from a Photo. published in "Out in the Open,"
by T. H. Potts, F.L.S.*



Zealand on the arrival of the historical canoes bringing the Maoris—properly so-called—from Hawaiki, about 22 generations ago. From this it will be understood that they are very similar to the Maoris in their physical aspect, as well as in their language, customs, and many other particulars, as will be seen by their traditions which follow. It is sad to say, that the people may be spoken of in the past tense, for there are only about twenty-five of them alive at the present time.*

PHYSICAL CHARACTERISTICS.

In complexion, the Morioris bear a strong resemblance to the Maoris; in the aggregate they are, if anything, a shade darker; their features also strongly resemble the Maoris, but have, perhaps, more of a Jewish cast than even that people, their noses often being strongly hooked. Their eyes are of a dark-brown colour, sometimes black, but never light-coloured. The expression varies much, but generally it is dull, with an absence of vivacity, though in many cases they are full of fun. Their eyelashes are black, as also are their eyebrows, which are straight, like the Maoris—never oblique. The hair is black and coarse, and either straight and lanky (*mahora*), or slightly curled (*uru māwe*). In a few instances the hair was of a reddish tint (*uru kehu*), in which also they resembled the Maoris, who gave the same name to that description of hair. Both men and women wore the hair long, reaching to the neck, as the Maoris sometimes did. The men wore a top-knot (*hou*), in which the hair was gathered together in a bunch on top of the head and bound with a string. This top-knot was adorned with an *āwanga*, an ornament in the shape of a small kite. This was formed of a groundwork of prepared flax (*muka*), on which were neatly bound in rows the light, red-coloured feathers of the parroquet (*Kākāriki*), and which, tapering off to a tail, was bound on to the *hou* in front above the forehead. The *āwanga* was also called a *kura*. Plumes, called *piki-toroa* (made of albatross feathers), were also worn on the head, stuck in front of the *hou*. The flat part of the scallop shell (*Pure*) was bored and worn pendant from the neck, with sometimes also a choice piece of flint, used as a knife. This latter was notched to form a handle, and was suspended from the neck, with a *muka* string tied to the handle. Sharks' teeth, and sometimes a piece of *Tūhua*, or obsidian, were worn in the same manner. Their principal neck pendant, however, was a sperm whale's tooth, reduced by grinding, and with a hole bored through it, called by them, *rei* (*Maori aurei*). These teeth were obtained in old times, when sperm whales were numerous and often became stranded on the shore. They were divided out among the owners of the land and their relatives. They also wore necklaces formed of strings of small *Pauas*, or *Haliotis* shells, or part of the skin of the albatross, with the downy feather attached, in which they placed scented herbs. This was called a *hei*. The Morioris, as far as can be ascertained, did not bore the ear, or wear any ear-ornaments. Strange to say, they did not tatoo the skin in any manner, which is remarkable, seeing that all other branches of the race used this form of ornament in some form or other.

* At page 161, Vol. I. of the "Journal of the Polynesian Society," an estimate is given of the number of Morioris alive at the date of the Maori conquest of the island in 1835. There were at that time about 2000 of them.

The teeth of the Morioris were brilliantly white, like the Maoris'; but in many of the skulls they are seen to be very much worn down, probably through eating the tough shell fish called *Pāūa*, or *Haliotis*.

The stature of the Moriori was, on the whole, somewhat under that of the Maori; but many men were well built, active, and strong, whilst at the same time there were many amongst them of a diminutive stature.

There appear to have been two tolerably distinct types—the straight-haired fairer people, and the curly-haired darker people, more approaching the Melanesian type.* Like the Maoris, their hands were well-shaped, especially amongst the women. The feet were large, and the soles hard and horny from never wearing any covering, and the heels sometimes in old people much and deeply cracked. The skin of their legs was mottled and scaly—probably due to the habit of toasting them before the fire whilst squatting on their heels; hence the name of *Kiri-whakapapa* given them by the Maoris.

The ordinary mode of sitting appeared to be the same as with the Maoris (unless adopted from them), *i.e.*, with the knees doubled up and the body resting on the heels.

MORAL CHARACTERISTICS.

The Morioris do not appear to have had the same amount of energy or vivacity as the Maoris, nor were they an aggressive or war-like people, although somewhat quarrelsome among themselves, caused chiefly by curses (*kanga*) of one section or tribe against another, which generally originated in the infidelity of the wives. To obtain revenge for this, they organised expeditions (*ka rangā i tauū*, Maori *tauā*) against their adversaries, in which they went through and recited incantations for the success of their party, just as if in actual warfare. All fighting, however, had been forbidden, and had ceased since the days of their ancestor Nunuku,† shortly after their arrival in the island about 27 generations ago, since which time they have been restricted to the use of the *tupurari* (quarter-staff) only. It was ordered by Nunuku that man-slaying and man-eating should cease for ever—“*Ko ro patu, ko ro hei tangatā me tapu toake*”—and that in all quarrels the first abrasion of the skin, or blow on the head or other part causing any blood to flow, was to be considered sufficient, and the fight—so-called—was to cease. The person sustaining injury in such cases called out, “*Ka pakarū tanganei ūpokō*”—“My head is broken;” but, although the quarrel ceased for the time, it did not prevent the injured party endeavouring at a later period to get satisfaction for his “broken head.” Nevertheless, apart from such disturbing incidents, their general life was a very peaceable one.

MARRIAGE.

Marriages took place amongst them—as far as can be ascertained—at much the same relative age as with the Maoris, the women arriving at the age of puberty at from 13 to 16 years. Large families are said to have been common, prior to the arrival of the Whites and

* Those who are interested in craniology will find descriptions of some Moriori skulls in *Crania Ethnica*, the great work of A. de Quatrefages and E. Hamy, and a description of a Moriori skeleton in the *Transactions of the New Zealand Institute*, Vol. V., p. 304.—EDITORS.

† Co-existent with the first immigrants in the Rangimata canoe.

Maoris; but, on the advent of the latter, all increase ceased, which was in all probability due to change of habits and to the fact of their becoming enslaved. Some of the Maoris said of the Morioris, "It was not the number we killed which reduced them, but after taking them as slaves, we frequently found them of a morning dead in their houses. It was the infringement* of their own *tapu* which killed them. They were a very *tapu* people." With both sexes, fidelity after marriage frequently sat lightly on them; perhaps more so than with the Maoris, because there was not the same dread of active retaliation. Marriages generally were arranged by the relatives, and a feast made to celebrate the occasion.

VILLAGES AND HOUSES.

The people generally lived together in small communities, in huts thatched with Toetoe (*Arundo conspicua*) and rushes. For the sake of warmth, the houses were frequently lined with the bark of the Akeake tree (*Olearia traversii*), the heart wood of which is very durable and the most valuable found on the islands. Their huts were oblong and A-shaped, without walls, and the better class were carved and ornamented to a certain extent. Cooking was carried on in huts distinct from the sleeping-houses, and these were *tapu* to the men. The meals were taken separately by the two sexes, as with all Polynesians, and were limited to two a day for the adults. The morning meal took place from about 8 to 10 a.m., and the afternoon or evening meal from 5 p.m. till later on, varying according to the time of year. In years of plenty they had at times, in summer, three meals; but in years of scarcity, in winter time, only one meal a day. The villages or residences, (*whare*), were built in sheltered nooks, either on the borders of or in the forest, in suitable places—as a rule, never far from the sea, whence they drew their principal food supply. Their villages were never fortified, nor was the *pa* of the Maori known—they had no occasion for fortifications, having no wars—a state of affairs unique, perhaps, amongst the Polynesian race. They kept seagulls (*Karoro*), Terns (*Tara*), and Parroquets (*Kakariki*) as pets.

SOCIAL RELATIONS.

The people met in assemblies occasionally to discuss tribal affairs, or other matters of interest; but the speakers were not so demonstrative as the Maori, nor did they *taki* or run up and down whilst delivering an oration, as the Maori does. Anything of importance, affecting the tribe or individual, was published, in many cases, by composing and singing a song in reference to it. *Kariki*, or incantations, were used to ward off evil or witchcraft, or in case of a stranger visiting a new place, or one at which he had not been for a long time. First, *T'hokomaurahiri*, the "making the welcome firm," was recited; after this came the "*Ta-hunua**"—"slaying the land;" to wit, all the evil properties, witchcraft especially, which might attack the stranger newly arrived; then *Ka hara nunui* was recited, signifying the removal of offences, where possibly some old quarrel existed and was now for the first time set aside by the meeting together of the people. Then followed *Ka pā-nui-a-Marama*—"The

* Being compelled by the Maoris to do things which desecrated their *tapu*.

* *Hunua* = Maori, *whenua*.

great obstructions of Marama ;" this was recited, and considered applicable more especially in the case where a man had lost all or some of his relatives since last meeting his friends, or in case of inability to meet and conjointly mourn over their losses till then. Last came *Ka Rongo-o-Tamatea*,* or a *Hou-rongo*, a renewal or joining of friendship. After the recital of this, they then saluted by rubbing noses (*hongī*), as with the Maori, and wailed over their losses. The *Rongo-a-Tamatea*, when recited by chiefs on meeting long-parted relatives, was frequently accompanied by a recitation of their genealogy, apparently to indicate their common ancestry, and prevent it being forgotten. The *Hou-rongo* was used to friends and relatives; but there was another form called *Hou-rongo-no-Tu* used to their enemies, which was recited on meeting by the person who had lost a relative, after which they saluted one another and departed.

OCCUPATIONS AND ALIMENT.

Of work such as that done by the Maoris in clearing land, planting kumara, taro, &c., they had none. Their traditions assert that the kumara was brought to the island by Kahu,† but did not grow, the climate being too cold. The men, nevertheless, were constantly occupied obtaining food, consisting chiefly of fish, which they caught either at sea in their canoes,‡ with a circular net lowered by a line to the bottom, or with a scoop net having a long handle, used in suitable places on the rocks at low water and when the tide was flowing. In consequence of using these nets (*Kupenga*), the old bone fish-hook fell into disuse at a remote period of their history; the *Kupenga* proved to be much more efficacious.§ Eels (*Tuna*) in enormous quantities were found in Te Whanga and other lagoons, and in the streams, also formed a considerable part of their diet. These were killed in the shoal waters with a wooden sword, but were also caught with eel-baskets (*Punga*) in deep water and creeks. Other fresh-water fish, such as Takariwha, Rawea, Inanga, and Porure were also used as food. Of shell-fish they had an abundant supply, in the shape of the Pipi, found on the long sand beaches, with Paua (*Haliotis*) and other shell-fish on the rocks. For variety they had Fernroot (*Eruhē*) and Karaka nuts (of which latter, in good seasons, they preserved very large quantities); together with birds of the forest, such as the wood pigeon (*Pare* or *Parea*), *Koko* (Maori, Tui), *Komako* (Maori, Makomako), *Mehonui*, a species of the New Zealand Kakapo (*Stringops habroptilis*), larger than a goose, and the *Mehoriki*, a bird about the size of a small hen. Both the latter are extinct; they were wingless birds. There were also several varieties of the duck (*Perer'*), which were snared in pools or ponds, or driven ashore in the moulting season (*Perer' mounu*). They were driven from the lagoons into the rushes and coarse growth of the "clears," or open land, where large

* *Ka Rongo-o-Tamatea* (Tamatea's peace, or friendship making), generally pronounced *Ka Rongo-o-Tamatē(ā)*.

† Kahu occupied the same relative position to the Morioris as Kupe did to the Maoris.

‡ Raft-canoes: Perhaps this term may be accepted as more explanatory of the kind of canoe used. Those accustomed to Maori canoes might otherwise be misled regarding their form.

§ The *Matau*, fish-hook, was made of whalebone, and had no barb (*Nākū*), which was compensated for, no doubt, by its peculiar shape.

numbers were caught. They also had the *Pākura* (*Porphyrio melanotis*). The *Mehonui* was usually captured on its sleeping place or nest, where several—six or eight—might be found huddled together, as the Morioris declare, like pigs in a bed. Having by observation, found its sleeping place on the “clears,” the Morioris made long tracks leading up to it, carefully removing any sticks or obstructions which might alarm the bird by cracking, and then, by making a stealthy rush, they pounced on and secured all in the nest or sleeping place. This bird had a powerful strident call, which could be heard at great distances. Its neck was said to be about as long as a man’s arm. The *Mehonui* was peculiar in this, that if any one approached it in front it did not see him, and, approached thus quietly, was caught by the neck and strangled. It kept its head continually on the ground looking for food, chiefly fernroot, which it burrowed for and dug out with its powerful bill, making, it is said, a rooting like a pig; any one, however, coming from the side or behind was quickly detected, and the bird made off. Its colour was a reddish brown, something like the New Zealand Kaka. The *Mehoriki* was a very tame bird, but was only caught at certain seasons, being strictly preserved at others. The eggs were never eaten if in the least degree turned—children were always reproved for so doing. The birds were caught by preparing large traps with wide wings to them, between which they were quickly driven.* The flesh was said to be very delicate, and much relished by sick persons. The *Mehoriki* was a very watchful bird; no stranger could approach without it uttering its warning cry. In colour it was light straw coloured, and spotted like the New Zealand bittern, but not so dull a grey as the latter. The eggs were spotted, and about the size of a medium or small hen’s egg.

Native Rats, called *Kiore*, were common to the island; but it is believed they were not eaten by the Morioris, in which they differ from nearly all other Polynesians. The Native Rat was exterminated by the Norwegian Rat introduced from a wrecked whaleship. The young of many sea birds before they were able to fly were used as food, such as *Kuaka* (plover), young gulls (*Ngoiro*), shags (*Kuau*) and their eggs, *Hōpo* (the albatross), *Hakoakoa* (mutton bird), *Taikō* (a smaller-sized mutton bird of a slatey blue colour), *Tītī* (a still smaller size), *Kupoupou* (divers), *Reoreo*, *Harua*, and other aquatic birds, all of which deposited their eggs and bred in the peaty soil of the main island before the introduction of pigs, dogs, and cats. The albatross, however, must be excluded, for they build on the outlying islets, to which places expeditions were made at the season just before the young birds were capable of flight. The young were potted (*huahua*) for use; after cooking in the oven (*umu*), the birds were buried in the soil (carefully covered over to preserve them for future use) for some time, in the same manner as the Rongomoana, or black-fish, and other kinds of whale, which—excepting the sperm, black, and right whales—were eaten. Another important item of diet was the seal, which in former times frequented the coasts in great numbers; but they served an equally important use to the Moriori, inasmuch as most of their clothing during the later generations, if not from the first arrival of the Rangimata canoe, was composed of seal skins. When the first

* These birds lived in and preferred the undergrowth of the bush, which afforded them concealment.

Heke—immigrants—enquired of the Autochthones, said to have been found here, "What is that you wear?" the reply was, "*Puhina*—seal skins—which cannot be borne for their warmth; but your garments (*weruweru*) are *mataānu*—very cold."

The procuring of the young *Hopo* (Maori, *Toroa*) was a work of great danger and difficulty, with the peculiar style of raft-canoe they used, great skill being required to manage them on account of their deep hold in the water, which also made propulsion very heavy, although they were far less liable to capsize than a Maori canoe. In judging of the proper state of tide and current to avoid being carried away to sea, when crossing over to the outlying reefs and islands, great judgment was required. By taking advantage of the proper state of the wind and tide, they were enabled to make voyages which the appearance of the canoes would seem to forbid. "The nights of the moon" (the moon's age) was their chief guide in all these expeditions. Beginning with the first night of the moon, when she appears as a thin slender crescent (*Oterē*,* 1st night, *Tirea* in Maori,) from this onwards to *Omutu* or *Owhiro*—nothingness; each night conveying to them a certain idea in relation to the tides, especially *Ka Tai Tamate(ā)*—spring tides—when it was very dangerous to venture forth to sea. *Ko te hinapouri*—nights when the moon did not appear till late—were the favourite ones, both in sea night fishing as well as on the rocks, and in eel-fishing. All fish dislike the strong moonlight.

Beyond the fernroot, they had very few vegetable foods—only roots of the *Toetoe*, used as a medicine for sick persons; rushes (*Wi*), the heart of the *Nikau* palm (*ritō*), and the root *Kakaha*, called by the Maoris, *Kowharawhara* (*Astelia banksii*). As already mentioned, the kernels of the *Karaka* tree (*Corynocarpus levigata*) in good seasons formed a very considerable addition to their food, and *Karakii*—invocations—were used to induce a prolific crop. The kernels, when gathered, were cooked in a native oven (*umu*), then put into baskets and stamped with the foot in water, to get rid of the outside pulp; after which they were steeped in water for not less than three weeks, to remove the poisonous elements, just as the Maoris do; after which they were quite safe to eat.

The *Karaka* tree, which is identical with the *Karaka* of New Zealand and the *Kermadec* Islands, grows nowhere else in the world. It is found growing plentifully not far from the sea-shore on the main island and in *Pitt* Island, wherever the soil is at all suitable; but not on the higher parts of the southern portion of the main island, which is too peaty for it. It is one of the largest trees in the group, and is, as in New Zealand, a very handsome tree. The *Morioris* say that *Maruroa* and *Kauanga* brought the *Karaka* berry from *Hawaiki* in the *Rangimata* canoe, and planted it all over the island, the places where it was set being named.

The *Morioris* procured fire in the same manner as all other *Polynesians*, by the friction of a pointed stick—*Ure*—the rubber (Maori, *Kaureure*) on a piece of wood of slightly softer material. By the quick and vigorous use of the rubber, a slight groove was formed in the *Kāhūnākī*, which rapidly widened by vigorous chafing (*hokowawe*—*whakawawe*, in Maori), to hasten the kindling of the fire—and formed

* This *O* is apparently a prefix to the word. Moon not seen.

a light dust which was pushed together by the working, and caught fire with the heat engendered. The operation was called *Hika-ahi* or *ehi*—raising fire. Experience soon showed the most suitable kinds of wood to use; and the women, who were adepts at raising fire, treasured with great care their *Ure* and *Kahunaki*, which were kept in a dry place for use when required. *Inihina*—*Hinahina* or *Mahoe*, in *Maori*—was considered the best wood for the rubber; but *Karamu*, *Karaka*, *Ake*, *Rautini*, and *Kokopere* (*Maori*, *Kawakawa*) were used as the *Kahunaki*, or grooved piece of wood. When the people were living on the outlying islets engaged in bird-catching, where no wood is available, they used a kind of peat called *Pungaingai* as fuel, as well as seal bones, which burnt well owing to the oil in them.

CLOTHING.

Originally, *i.e.*, from the date of their arrival at the group, the people used mats for clothing, the general name of which was *Weruweru*. These were made of scraped flax (*muka*), and were fine in texture and warm; but, owing to the number of seals to be found there, this kind of clothing was abandoned and sealskin universally adopted, so that the art of making the mats became lost. The skins were used fur inwards. After the arrival of the English sealers in the early years of this century, a ruthless destruction of the seals—young and old—took place, by which they were all killed or driven away, thus depriving the Morioris of their clothing supply.* They then attempted to recover the art of mat-working, but at this juncture the *Maoris* arrived and taught them their own art. They also made use of a fine kind of net, *Kupenga*, as a substitute, manufactured from *muka*; and also plaited a rough kind of mat, called *Tukou*, from broad strips of flax leaves, which on shrinking formed a very indifferent protection from the cold. It is believed that the loss of their warm sealskin clothing, together with the rough treatment they received from their *Maori* conquerors, had not a little to do with the rapid decrease of the people which had set in prior to 1835—the date of the *Maori* conquest of the group—but which increased with rapid strides subsequent to that date.

A kind of belt, called a *Takei*, made of *muka*, was worn, together with the *Marowhara* or war girdle, which was put on when going to a fight (so-called), when also certain *Karakiis*, to be described hereafter, were repeated. The *Marowhara* was made of scraped flax—not scutched, like *muka*—and was about five yards in length, worn criss-crossed over the shoulders and round the waist, with the ends ultimately brought through the *Takei*, or girdle, to allow of one end hanging in front and the other at the back, and coming down nearly to the knees. These were supposed to be worn by people of rank.

As a rule, however, the people went half naked, and when engaged fishing on the rocks or elsewhere—not at sea—were quite so. They were excellent divers, and frequently dived to a depth of five or six fathoms after *Koura*, or Crayfish, bringing up one in each hand and sometimes a third pressed against the chest.

* The rule with the Morioris in regard to the seals was to kill only the old ones (the males), and to remove the carcasses from the rocks, otherwise the seals would not return.

ARMS, TOOLS AND UTENSILS.

The Morioris were a very peaceable people, and therefore had little use for arms; as a matter of fact, during many generations they only possessed one offensive weapon—the *Tūpūrārī*, a pole about eight or ten feet long, and made either of heart of Akeake or Houhou, which they used somewhat as a quarter staff, but apparently with no particular amount of skill, although some of them were alleged to be very expert in warding-off blows. From their account, it was used solely to strike downwards with, and not to thrust—more to hit a blow with than anything else. Very awkward blows must have been received at times, but, as before stated, the first injury sustained ended the fight, for by their laws killing was prohibited, nor, apparently, was it ever attempted. Other weapons were known to them traditionally however; such as the *Tao*, or spear, ten or twelve feet long, made of drift Totara wood, of which there were quantities on the island. It is also alleged by the old men that Totara wood was brought with them from Hawaiki.* These spears, after going out of use as offensive weapons, were placed aside on the *Tūāhū*—sacred burial places—on rests, and there allowed to remain until some *Tohinga tamiriki*,† or baptism of children occurred, when they were brought forth, but duly returned after the ceremony. They also had short spears called *Kaukau*. There were also certain stone weapons—the *Okewa*, a curved, flat stone club, or weapon, of which some specimens are still in existence; the *Pohatu taharua*, a stone weapon shaped like the Maori *Mere*, and made of basalt or schist, but chiefly of the latter stone. Some years back, there were many of these latter scattered about everywhere. There was also a *Patu paraoa*, made of sperm whale-bone, of the same shape, but with a notch and round hole on the back edge, precisely like those of the Maoris, all of which weapons were thrown aside and neglected. The *Toki*, or stone axe, was also used in old time as a weapon of offence; but the use ceased, like that of the other weapons enumerated, and it was relegated to its own more especial purpose—to cut timber with. The people made use of the ordinary *Toki*—stone axe—shaped like those of all the other branches of the Polynesian races; these were generally made of basalt or other hard or volcanic stone, of which many varieties are found in the islands. They also used smaller varieties of the *Toki*, called *Panehe*, for fine work, besides *Titi*—wedges—for splitting, and *Whao*—chisels—for making holes.‡ Like the Maoris, they had *Putē*, or *Putea*—fancy baskets—to keep their choice ornaments in; as also a box with a lid like the carved boxes of the Maori, the name for which they appeared to have forgotten, but it is alluded to in a *hokehakahaka*, or *haka tamiriki*—children's song, or, in Maori, *haka*—as a *Kawa Muruwhenua*. *Kete*, baskets for general purposes; *Rourou*, small baskets for food; and *Konā*, small, round, rough baskets, were used for much the same purposes. They also possessed fishing-nets (*Kupenga*) of various kinds; seines (*Kupenga-hao-ika*), made of ordinary flax; *Kupenga-kowhiti* (shrimp nets), made of *muka* twine; *Kupenga-titoko*, a scoop net with

* No Totara grows on the island, although the name, with those of many other trees peculiar to New Zealand, are preserved.

† A ceremony performed over children somewhat akin to baptism.

‡ For illustrations of Moriori *tokis*, see *Journal of the Polynesian Society*, Vol. I., p. 80.

a long pole for fishing on rocks in the surf, made of common flax ; and lastly, a deep-sea circular *Kupenga*, the same shape as the *Kupenga-titoko*, suspended by four cords, equally divided, on a *Pirita*, or rim of supplejack (*Rhipogonum scandens*). These cords converged, and were tied to one long line, by which the net was lowered and hauled up. The bait was fastened firmly in a *tokere mounu*, a small meshed bag in the bottom of the pendant *Kupenga*, and held in its position near the bottom ; it was hauled up quickly when required. The Morioris do not appear to recollect any distinctive name for this class of net ; it was made chiefly of *muka* twine, but sometimes of ordinary flax, and was exceedingly effective, catching sometimes 15 or 20 fish at a time. Captain Cook makes mention of seeing natives fishing, in Queen Charlotte's Sound, with a net evidently of this character ; and it is said the Ngapuhi Natives were acquainted with it, although, apparently, not known to the Maoris generally.*

The Calabash, so useful to other branches of the race, did not grow on the island ; the Morioris were, therefore, reduced to carrying water in a *Puwai*, or horn-shaped utensil made of green flax leaves, such as the Maoris use for temporary purposes ; they do not mention ever using any other by way of substitute.

CANOE.

In the matter of canoes, the Morioris differed essentially from all other branches of the race ; in fact, they possessed none, properly so-called, but used a kind of built-up craft, very clumsy, especially for pulling, but otherwise very safe, so long as the fastenings were sound. In heavy weather, they were not liable to fill and capsize like a Maori canoe, being really, from their construction, more rafts than canoes. Their sea-going ancestors from far Hawaiki would have scorned the use of such a vessel, and certainly could not have undertaken a distant voyage in one—the material of which they were composed would not have held out. On the other hand, considerable ingenuity was shown in utilising such unpromising material as they were possessed of. The absence of canoes arose from the fact that the islands possess no timber of a sufficient size and quality to make canoes from. The flooring of their rafts was made of *Korari*—the flower-stalks of *Phormium tenax*—with kelp placed in the crate-like frame beneath, to render the vessel buoyant. The kelp was of the large broad-leaved kind, and was inflated with air ; it was taken out on landing, dried, and re-inflated as before. Notwithstanding the flimsy character of these vessels, the people were accustomed to cross from Chatham Island to Pitt Island, a rough sea strait of twelve miles in width, and to undertake far more dangerous voyages to the small off-lying islands, some of which are 15 to 20 miles away from the main island, although closer to Pitt Island. It very often happened however, that these raft-canoes and their crews were caught in a storm and were carried out to sea, there to perish. They were large enough to carry 60 to 70 people, and were propelled by paddles (*Hiwa*), which, contrary to the method of all other Polynesians, were used by the crews sitting with their backs to the bows, as with Europeans, and by making use of a support, or thole-pin, against which the paddle worked. They carried fire with them for warmth, which

* The Ngati-whatua tribe, of Kaipara, used a similar net 35 years ago.—
EDITORS.

was placed on stones and earth on the floor of the raft-canoe. Their raft-canoes never had sails; the larger and sea-going ones were called *Waka-Pahii*, or *Pēpē*.

The following brief account of the Moriori canoes, written by the author in 1870, is abstracted from Vol. IV. of the *Transactions of the New Zealand Institute*, page 354:—

“The Morioris had four kinds of canoes, but each much of the same kind or shape. One was called a *Waka-puhara*, or *Waka-korari*, and was made like the model now deposited in the Colonial Museum, Wellington. It had two keels, and a carved stern-post called *Koua*; the two pieces of wood projecting from the stern were called *Puremu*; these were also carved. This kind of canoe was generally from 30 to 35 feet long, 4 to 5 feet deep, and of the same width.

“The *Waka-rimu* was another kind similar to the first, but had no *Korari* about it, but had kelp placed in the body of the canoe. The *Waka-pahii* was of the same build as the model in the Colonial Museum, and was used in excursions to the islands, &c. The size of a large one was—the keels each 30 feet long; the *Koua*, 12 feet; the *Puremu*, 10 feet: a total length of about 50 feet; the breadth was 8 feet, and the depth 5 feet. The keels were made of Matipou wood, the *Koua* and *Puremu* of Akeake, the rest of such timber as the island affords. The kelp used to make it buoyant was of the *Rimurāpā*, or broad, flat, bull kelp. The fourth kind of canoe was like the New Zealand *Mokiki* (or raft made of Raupo leaves tied in bundles), but formed of *Korari* (flax) and *Rarauhe* (fern) stalks. It was quite low, and had wooden images of men placed on it, from twelve to twenty-four in number, each with a paddle tied to its hands. With a fair wind, the canoe was started off to sea as a messenger to the god Rongotakuiti, who, in response, sent ashore shoals of seals and black fish. It was called a *Waka-ra*.”

AMUSEMENTS.

For amusements, the people had high-jumping, called *Poi* and *Hiti*; skipping with a rope; cats' cradles (*Whāi*), &c., but no musical instrument, although they knew traditionally of the *Koauau*, or flute of the Maoris, the use of which, however, was neglected. They had also *Kapa*, a kind of dance, somewhat similar to a Maori *Haka*, in which the people were arranged in two parallel rows one behind the other, the front row swaying from side to side, from the hip joints upwards, in an awkward sidelong manner, and it was accompanied by a song. During the performance, the back row changed places with the front row. It is somewhat difficult to accurately describe such a dance in all its minutiae, having only been witnessed once or twice; but the impression left on me was that, generally speaking, it was tame, and lacked the energy and “go” of a Maori *Haka*; possibly this arose from the quiet habits of the Moriori. It is quite possible, however, had it been represented by younger people, and those accustomed to it, much more energy might have been imparted to the performance. In the long winter nights they varied the monotony by reciting *Ko Matangiao*,* and all their legends, by way of keeping up the know-

* *Ko Matangiao* was the name given to all the legends and stories of Hawaiki, in contradistinction to *Hokorongō-tiring'*—hearing of the ears, which referred to events occurring after the canoes left and came to the islands (Chathams). Although I cannot understand wherefore, Tapu asserts that this is *Ko Komatangiao*. It appears contrary to all reason that such should be the case, nor can I find reason to place *Ko* otherwise than as printed in the text.

ledge of their history and traditions, as well as for amusement, but this was generally done in houses set apart for the purpose; when once commenced, the songs and chants were frequently kept up till day-break, so no one could sleep. Unlike their Maori brethren, who had supplies of kumara and taro as their main staple of food, the Morioris had to procure their's almost daily, and their time was well filled up, on the whole, in fishing in all its branches, snaring and killing birds, digging fernroot, cutting firewood, &c. They chipped the bark round the trees intended for firewood, leaving them to die. A very favourite kind of firewood was a long log—dry, but brittle—broken in half, and ignited at the ends, which were worked together until consumed; this saved cutting—a great undertaking with stone axes!

Sometimes a neighbour thievishly inclined would steal some of the trees thus prepared, in which case the owner, indignant at his loss, would level witchcraft against him in the shape of *Te horo no Waihoru**, a *Karakii*, or incantation, especially intended for firewood stealers, and which was supposed to be very effective.

TRIBAL DIVISIONS.

The Morioris were divided into tribes, like many branches of the Polynesians. The word *Ngati*, which precedes the tribal cognomen in New Zealand and Rarotonga was not known in that form to the Morioris, but the other form, *Ati* (Maori), *Etchi* (Moriori)† appears recognisable in the names of some of their tribes, sections of which came in the canoes from Hawaiki to the Chatham Islands, *ew*: *Teh Eti-ao*‡, *Teh Ei-tara*§. *Teh Eti-ao* appears also to assume another form, thus:—*T' Etchi-ao*, *Tehi Eti-kohē*. The other names of tribes were *Whetēina*, *Hārua*, *Makao*—divided into *Makao-a-uhā* and *Makao-a-tō*||—*Matangā*, *Poutama*, and *Rauru*.

RANK.

In each tribe there was a chief who was the eldest born of the principal family, who was called the *Ariki*. Sometimes the *Ariki* was the *Tohunga*, or priest, as well, but not always; all chiefs, indeed all old men of any rank were exceedingly *tapu*; no one ever presumed to pass behind a priest or elder, but always in front. If any one did so inadvertently, the individual whose back was thus desecrated would call out, "My back! My back!" This offence was called *Pikitua*¶. There

* From *Horo wahii*, dry firewood trees..

† Moriori *Etchi* = *Eti* = Maori *Ati*.

‡ *Ao* or *aw*' (*ā*) evidently = *awa*, *manao* or *manaw*' (*ā*) = heart.

§ *Ei*; this appears to be the other form in combination of *Ngati* = *Ngai*, this in Maori would be *Ngai-tara*—thus *Ngai-terangi* (Maori).

|| *Uhā*, female; *to* (*ā*), male. It does not appear why female should take precedence. There is something akin to this in the Rivers *Waiau-uha* and *Waiau-toa* in New Zealand.

¶ This custom of not passing behind a *Tohunga*, or any sacred person of rank was also common to the Maoris—to do so would have been a grievous insult to any *tapu* person. All this was changed by a Maori *Tohunga* leading his tribe to battle when he placed all his *tapu* with the power of his god in his front, so that the army following might not be injured by the power of the god residing in him—until he ordered the army to close; he then prevented any injurious effects that might otherwise have arisen by going in front of him in this case. This appears to explain the meaning of *Pikitua* and *Pikiaro* as held by the Maoris.

are two small rocks at Okahu on the north coast of Chatham Island, where the canoe Rangihoua was wrecked, as tradition asserts, called *Pikitua* and *Pikiaro*, who were members of her crew. These rocks were also called Kiore and Tumoana, and it seems probable that these were the real names, and that *Pikitua* and *Pikiaro* were really *atuas*. The persons so named may have come in Rangihoua, but the names are known to their Maori brethren as mythical personages belonging to Hawaiki.—*Vide* Sir G. Grey's "Nga Moteatea." It is not improbable, from the signification of the names, and from the fact that they were known to both races, that the custom referred to was an old one common to both before their migration from Hawaiki, but retained only by the Morioris. They appear to have been recognised as *Atuas*, or mythological personages, by all.

The Ariki took precedence of all, and no one would dare to meddle with their functions. The Tohungas, or priests, were the most able men of the tribe, and their functions were similar to those of the Maori Tohungas in everything, excepting this, that, as the Morioris did not fight, the Tohungas, of course, did not lead their people in war—a thing that very frequently occurred in New Zealand. There were no other distinctions of rank beyond those mentioned. The common people were called *Raurā*. Slavery was unknown—a natural consequence of there being no wars. There do not appear to have been any Arikis among the women, who exercised the same commanding influence, or took an active part in any matters concerning their tribe, as some of the Maori women of rank did.

RIGHTS OF PROPERTY.

Each tribe owned its own section of country, and, as they did not cultivate, such rights resolved themselves into the exclusive privileges to all game, whether birds or fish, found within their bounds, and also to all stranded matter, such as whales, &c. Where whales or other large fish were stranded, it was the duty of the Tohunga to perform the prescribed rights necessary on such occasions, before any of the people were allowed to desecrate the beach on which the fish were either stranded or in the act of stranding. Any one coming by chance, and seeing such an occurrence, went away at once and informed the Tohunga of the district, lest his presence should prevent the fish from stranding. It was considered of the first importance that appropriate invocations and offerings should be made to Pou and Tangaroa, the head of the first fish stranded* being placed on the *Tuāhu*, sacred to them, to induce a future recurrence of the like good fortune. The stranding of a "school" of Rongomoana—black fish—and all small whales, grampus, &c., was always attributed to the power of the spirit of some one who had died recently, and especially to that of a Rangatira, or Chief. It was not in the power of any common person to send Rongomoana ashore in large numbers; hence when the Tohunga proceeded to view the fish, he ascertained whose spirit or ghost it was that sent them, and thereon recited his incantation, standing by the head of the first fish. He would first mention certain *Pu*—stems—of people, and, while doing so, with the finger extract the eye of the fish. Should this happen at the mention of any

* From the position of the fish, if there were many, if not by observation, the Tohunga assumed to know which was the first fish stranded.

particular line of ancestry, he at once assumed that he had formed the clue to the sender of the fish. One Tohunga who practised this declared that it was the force of the incantation which extracted the eye, and that it came out without any exertion on his part, but that no one else could perform the same feat. He did not know of any knack in the matter, but thought it was caused by the incantation. The necessary incantations over, all could then come down to the beach, and, after the division, join in cutting up the fish. In this operation people from miles around assisted, such a stranding being considered a great event. There were also certain restricted individual rights to places where birds, fish, &c., were procured, which were transmitted to posterity, but not nearly to so great an extent as amongst the Maoris.

RELIGION, WITCHCRAFT, &C.

Like all other branches of the Polynesian race, they possessed the *tapu* in all its forms and terrors, which apparently differed not from the same institution elsewhere. The first fish caught were always kept and thrown on the *Tuāhu*, as an offering (*whakahēre*) to Pou; and so with eels—their heads were cut off and thrown before a *Tuwahatu*,* in some places represented by a stone, but ordinarily by a lump of pumice very rudely shaped to represent a man's head, and which was sacred to Tangaroa and Pou, of whom these rude carvings were symbolical. Fish thus thrown before the *Tuwahatu* or the *Tuahu* were left to rot there. It may also be added that people going to fish were *tapu*, and might not eat abroad, but must bring the food home, where a *Taumaha*—thanksgiving—was first offered, then they might eat. If the food was fish, Pauas, and fernroot it might be eaten outside; but if birds, Porure, and Patiki were included, it must be *taumahatia* and eaten inside the house.

Of gods, they had many; numbers were shark gods, but what were the peculiar offices of several of them does not appear clear, and would be difficult to state. The following is a complete list, so far as is known:—

Tu was the god of war; his name was generally so abbreviated, but in some *Karakii* or invocations he received other appellations, such as Tu-matariri—angry face; Tu-matawahi—dreadful face (Maori, Tu-mata-wehi); and so on.

Tane was god of the forest.

Tangaroa, a god of fish.

Pou, a god of fish.

Rongo appears to have been partly the representative god of Rongo-moana, or Blackfish, and not god of cultivation, as with the Maoris; possibly because the Rongo-moana was an article of food.

Heauoro and Maru are referred to in connection with war, and this may be assumed to be their principle function, though Maru was supplicated in healing wounds, severe cuts, or broken bones. Thus Whakatau asks his god Maru, at Te Uru-o-Manono, to open a passage for him.

Tami-ta-ra, the Sun god. It appears doubtful if this may not be Tama-te-ra, and not Tama-whiti-te-ra, as stated by some people.

* One of the best existing specimens of these is deposited in the Museum in Wellington.

Tamarau-ariki, a shark god.
 Tu, a shark god.
 Rangi-hiki-waho, a shark god.
 Rongo-mai-taurira, the god of lightning, of eels, and "Will of the Wisp."
 Tauna.
 Rangi-mana.
 Rakei-ora.
 Tamaroro.
 Eho.
 Rekautu.
 Tumei-o-rangi.
 Tamahiwa.
 Rakeipa.
 Ouenuku.
 Nini-a-rangi.
 Tahunua.
 Wairuarangi.
 Tu-i-Hawaiki.
 Rongomai-awaiti.
 Rangimehoe.
 It is said there were many more besides these.

Certain of these gods were represented at various places by carved images. There were five or six of them at Ouenga, on the S.E. coast of the island; amongst them were included Maru and Rongomai. They are said to be hidden in an inaccessible cliff at Tupouranga, and are believed to be made of Totara. It was customary to bind the image of Maru with a plaited rope made of *Pīngao* (*Desmoschænus spiralis*), and certain individuals claimed the right to operate on particular parts of the body, each in his turn working downwards from the head, those binding round the head considering themselves the chief people in this office, whatever it implied. This performance was like some in Central Polynesia, where the emblems of the gods were bound round in sinnet. These representatives of divinities were usually kept in caves, or on the burial places (*Tuāhu*), but were generally concealed, for fear of their being stolen. Incantations were offered to these images, but how far they proceeded in their invocations appears uncertain. Although possessed of much sanctity, and much dreaded, they were evidently only emblematical of the gods after whom they were named, and were not idols in the true meaning of the word.

Makutu, or witchcraft, was practised and believed in as much as by any other branch of the Polynesians. The causes originating it were various, such as theft, *e.g.*, stealing food; firewood; having intercourse with their neighbours' wives; jealousy and curses; for any of which witchcraft was practised, but with the strange effect that the spirit of the person bewitched returned from the Shades, and in its turn killed the bewitcher—a circumstance which nevertheless did not appear to deter them from the practice of the art.

With reference to the subjoined collection of Moriori traditions and legends, the first attempt to gather them was made in 1868 and 1869. They were then written both in Maori and Moriori, as the Morioris spoke Maori generally at that time, although the old people could speak their own language, and gave all the incantations in that tongue.

The collection has been increased since then from time to time, as occasion offered, but great difficulty has been experienced in the translation of many words now either archaic or obsolete, which the Morioris repeated with fidelity as handed down to them, but appeared quite unable to give the meaning of in Maori, whatever sense the words may have conveyed to their own minds. Many of the translations *then* given were quite incorrect. It is proposed to treat each subject as far as possible in its sequence, and exhaustively, so far as the material—which is somewhat fragmentary—will permit. Commencing with the “beginning,” the existence of Rangi and Pāpā—heaven and earth—who dwelt in darkness, until separated by Rangitokona—heaven-separated, or propped up—not Tu-matauenga, as with the Maoris. Tu-matauenga appears on the scene some considerable time after the creation of man, or, perhaps, more correctly, of the Whanau-o-te-rangi—the heaven-born—of one of which he was the great grandchild.

The creation of man—Tu, standing erect—the forming of him under the similitude of a tree, by heaping up earth out of Pāpā—earth, foundation—follows. Subsequently the “gathering in,” the placing of the spirit in the body thus formed, causing life, with the accompanying incantations, comes next.

After the story of the creation of man and the “heaven-born,” the story of Maui and Mauhika* is set forth—Maui’s going to Mauhika to get fire; his tying the sun, and killing, by witchcraft, his wife Rohe, who was the sun’s sister, and for her beauty was likened to his rays. Her spirit returned, however, from the Shades and killed Maui; hence death, witchcraft, and all the evils men are subject to, came into the world.† Contrary to the Maori tradition of Maui (wherein Maui-tikitiki-o-Taranga, the youngest of the family, was the actor), it was the eldest Maui—Maui-mua—according to the Morioris, who tied the sun. Among other doings of Maui, was the trick he played on the people of Tangarō Monipū.‡ These people were supposed to be represented by the vermin and insects which, on a still night, startled by a passer-by, are heard to rustle and fall down from the trees. Maui discovered them to be people.

The Moriori genealogy, if possible, will be dealt with next, as it was considered by them to be of the first importance, and that everything was subordinate to it. Comparing the Moriori genealogies with those of the Maoris, it seems strange that such a difference should exist in the number of generations from the time of leaving Hawaiki. Practically, Maori genealogy begins with New Zealand. Excluding the parent left in Hawaiki, the so-called generations prior to him or her are periods of “nothingness,” and the like. No attempt is made (or recorded) to bridge the long period antecedent to their coming from Hawaiki. This the Moriori genealogy attempts to do, starting

* Mauhika, in Maori traditions.

† The Maori story of Maui’s death is quite different.

‡ Also known as Motipū. It does not appear clear what this name means; possibly it comes from *Tipū(a)*, weird-like, elfish.

with the children of Rangi and Papa, "the heaven-born," and thence descending in succession until the departure of their canoes from Hawaiki.*

Their incantations, and all information collected in respect of birth, marriage and death—many of the rites of which are closely allied to those of the Maori—will be given. Both races laced up the bodies of their dead chiefs, or people of rank, in coffins hollowed out like a small canoe, with a corresponding piece as a lid, along the edges of which holes were made to permit of lacing up. These were called Pāpā by the Maoris, and Hakānā by the Morioris. One of these Moriori Hakānā, made of Totara, may be seen in the Wellington Museum.

To the arrival of their canoes in the island, and its discovery by them, may be added its first *discovery* by Lieut. Broughton, and the Moriori version of the same.†

The incantations for war are very numerous, and show a great likeness in general character to those of the Maori; and there are a considerable number of legends called *Ko Matangi-ao*—wind of light, or dawn of existence—treating of matters which happened in Hawaiki. Some relate to feuds, which were said to be the causes of their leaving Hawaiki; such is the story of Manai,‡ recording the infidelity of his wife, and the making of spears, which closely resembles in many respects the Maori story. The burning of *Ta Uru-o-Monono* § also resembles, in general features, the Maori account of the same incidents, together with the wail of Pukura || for her son. The last battle among themselves, prior to the leaving of the Rangihoua and Rangimata canoes, does not appear to be known to the Maoris, nor the names of those taking part in these scenes. From the time when these canoes left began the series of stories called *Hokorōngō tiring'*—hearing of the ears—in contradistinction to the former, "dawn of existence." There are also several other subjects, which need not be particularised, but will be treated of in connexion with the incantations referring to the same.

The description and translation of the traditions, incantations, &c., will adhere as closely as possible to the idioms and structure of the Moriori language; by so doing, it is believed they will be of more value to those who wish to compare the language minutely with that of the Maori.

* We cannot agree with Mr. Shand in this. Whilst it may be true of many genealogies, it certainly is not so for others. We have in our possession several which go back for a great many generations prior to the *heke* from Hawaiki.
—EDITORS.

† Lieut. Broughton's visit is alluded to as, "*Ko tere i tapatahi a kura*," or the 'wonderful advent.'

‡ Manai in Maori.

§ *Te Uru-o-Manono* in the Maori story.
Maori, Apakura.





FOUR ANIWAN SONGS.

BY THE REV. W. GRAY, OF WEASISI, TANNA, NEW HEBRIDES.

INTRODUCTION.

A NIWA (New Hebrides) is the spelling adopted by missionaries. The natives themselves spell it Niwa or Niua—the last form being undoubtedly the most correct. The people are divided into two parties, the Yefotuma and the Surama. The Yefotuma occupy the south side of the island, and the Surama the north side. There is a corresponding dialectic difference. Natshia, the teacher who wrote out these songs for me some years ago, belongs to the Yefotuma. Nalausi, the teacher who now acts as my pundit, belongs to the Surama, and is a much younger man than Natshia, consequently knows much less of ancient heathenism. Natshia wrote these songs for me years ago, when I knew nothing of the Aniwan language. When I took these songs in hand now, I had to get the aid of Nalausi. Natshia wrote them out in the following order,—D, C, A, B. By the advice of Nalausi I arranged the songs as in the text, being under the impression that C formed a part of A and B. This I find is not the case. A, B, and D are fishing songs. D is a Tanna song in Aniwan garb. C may be called a war song. It is to be noted that a knowledge of the practices of the people and the history of each song are necessary to fully understand the allusions they contain.

TRANSLATION.

- | | |
|--|-----------------------------------|
| A. GORO SACI WARUKAGA³. | A. SONG OF SAGI WARUKANGA. |
| 1 Fisherman : Ta po o ! | 1 Fisherman : The bait ! |
| <i>Chorus :</i> Hoo ra. | <i>Chorus :</i> Hurrah ! |
| 2 F. Kuale², Kuale e ! | 2 F. Kuale, Kuale e ! |
| <i>Ch. Hi a waleiko⁴</i> | <i>Ch. Holloa there Waleiko !</i> |
| <i>Ho Kuale, Kuale e !</i> | <i>Ho Kuale, Kuale e !</i> |
| <i>Hi a waleiko !</i> | <i>Holloa there Waleiko !</i> |
| 3 F. Kuale, Kuale e ! | 3 F. Kuale, Kuale e ! |
| <i>Ch. Erafia, ne peceni⁵ !</i> | <i>Ch. Good ; the whole hog !</i> |
| <i>Kuale, Kuale e !</i> | <i>Kuale, Kuale e !</i> |
| <i>Hi a waleiko⁶ !</i> | <i>Holloa there, Waleiko !</i> |

- | | |
|--|---|
| <p>4 F. Kuale, Kuale e !
 <i>Ch.</i> Ansa⁷ ne serea !
 Kuale, Kuale e !
 Hi a Waleiko !</p> | <p>4 F. Kuale, Kuale e
 <i>Ch.</i> Bad ; the thing that bites !
 Kuale, Kuale e !
 Holloa there, Waleiko !</p> |
| <p>5 F. Kuale, Kuale e !
 <i>Ch.</i> Roavage kamore⁸.
 Kuale, Kuale e !
 Hi a waleiko !</p> | <p>5 F. Kuale, Kuale e !
 <i>Ch.</i> Give (the bait) ; he took (it)
 off !
 Kuale, Kuale e !
 Holloa there, Waleiko !</p> |
| <p>6 F. Kuale, Kuale e !
 <i>Ch.</i> Raufecina kasafe !
 Kuale, Kuale e !
 Hi a waleiko !</p> | <p>6 F. Kuale, Kuale e !
 <i>Ch.</i> You must be hooked hard !
 Kuale, Kuale e !
 Holloa there, Waleiko !</p> |

B⁹.

1 Cici¹⁰ sa tama rokoriko¹⁶ !
 Hi a waleiko,
 Ho o waleiko,
 Hi a waleiko !

2 Cici¹⁰ mapo¹⁷ i mafori !
 Hi a waleiko,
 Ho o waleiko,
 Hi a waleiko !

3 Cici¹⁰ ma tshau tama¹⁸ !
 Hi a waleiko,
 Ho o waleiko,
 Hi a waleiko !

4 Furusen¹¹ fanau¹⁹ ta roro !
 Hi a waleiko,
 Ho o waleiko,
 Hi a waleiko !

5 Niautshitshi¹¹ ta farau-papa¹² !
 Hi a waleiko,
 Ho o waleiko,
 Hi a waleiko !

C¹³.

1 Meilaka iravau¹⁴
 Eitafeipa¹⁵ tapu,
 Ma fano iei ta koro.
 Keinirowokoia²⁰ aniu,
 Niutori akuru
 Tucumai ikoua.

2 Pe²¹ afasao refu²²,
 Nokoamoamo(ae),
 Tagata keipe,
 Rovetea²³ cioua.
 Vetea²⁴ ipekua
 Nikoice ia ragutu ?

B.

1 (Thou art) a gigisa, child of the early
 dawn !
 Holloa there, Waleiko,
 Ho there, Waleiko,
 Holloa there, Waleiko !

2 (Thou art) a gigi, when it nights upon
 his wanderings !
 Holloa there, Waleiko,
 Ho there, Waleiko,
 Holloa there, Waleiko !

3 (Thou art) the gigi and thy child !
 Holloa there, Waleiko,
 Ho there, Waleiko,
 Holloa there, Waleiko !

4 (Thou art) a silver-eye who breeds
 under the shelter of the banian !
 Holloa there, Waleiko,
 Ho there, Waleiko,
 Halloa there, Waleiko !

5 He-has-beaten-his-tail on the side of
 the canoe !
 Holloa there, Waleiko,
 Ho there, Waleiko,
 Holloa there, Waleiko !

C.

1 I am shutting myself in
 With the sacred gate,
 And go inside the encircling-fence ;
 Husk coconuts,
 Pluck break-fruit,
 That I may speak the result to you.

2 That the report was false,
 And went on spreading,
 A person intended that
 He would let it loose upon you ;
 Let loose, how could it thus
 Sit upon the lip ?

- 3 Tucua²⁶ fasao
Rofakaturia
I mau, rofariki
Lago vaka, ta safu
Tao, nikorava,
I Futuna.
- 4 Fatshia²⁶ agaruna²⁷
Tuseketshia²⁸ nokolifa
Iki muri, keipe
Rofatshi Ataraua³⁰.
Ta tai marino
Nokoiseria rau nea.
- 5 Nokofatshi ta garu
Iotoua merofatshi
Motatou i ma tupun³¹
O toua, ta peau³²
Ta manatea ta garu
Kaogegaea³³.
- 3 To give the command
That would close it
To the, lay down level
The small sticks for the canoe; take
away
The spear; it is enough
At Futuna.
- 4 Roll over do the breakers,
The heaped up wall of sea,
Comes after, that it may
Break on Atarau.
The sea is calm
While it washes over the grass.
- 5 While it rolls over does the breaker
Upon your land, that it may break
For us three, against the ancestor
Of us both. The wave
(Passes) out on the ocean, the breaker
Apes the hatred of a wilful wife.

D. ANIWAN TURTLE SONG.

Aku³⁴, aku, aku;
Pavega³⁴ efaku—
Riaba, he o o
Rēpēn³⁵ mamaran³⁵, he o o.

ANIWAN TURTLE SONG.

Turtle, turtle, turtle;
The shark has caused
To be feet, ho ho;
It is night and it days, ho ho.

NOTES ON ANIWAN SONGS.

1. Sung by the man who catches the fish. The others with him in the canoe follow in chorus. Cf Song of Kualii in *Journal of the Polynesian Society*, Vol. II., p. 160, *pu* in line 14.

2. Kualii, *Journal of the Polynesian Society*, Vol. II., p. 160. The *e* may be musical.

3. Warukaga is the name of this fish on land. It is as big as a shark, and blackish. Tiabēn here on Tanna.

4. Waleiko is the name given to the fish in the sea, and till he is brought ashore.

5. When the fish is a large one this verse is used, so that the people in the other canoes can know and render help. When the fish is a small one verse 4 is used, and the other canoes need not render help. See 7.

6. Waleiko = Kuale.

7. Nalauai writes *esa*. See 5. No explanation is given as to the origin of the expression. *Ne peceni*, means, being smooth all over, that is, not cut. Hence *ne serea* is the opposite—the thing cut, that is, a part. So a small fish.

8. *re* I cannot explain.

9. This is evidently a song for the Warukaga when in the canoe.

10. Nalauai supplies *Waleiko*, and takes *cicisa* as a verb. This, I think, is a mistake. *Cicisa* (the smaller) and *cici* are varieties of the titmouse, who chirp about or before daylight. I have retained these words. I think the intention is to compare the captive fish to the tiny, helpless tit.

11. Nalauai supplies nothing here. The *furuseu* is a larger bird than the *cici*, seeks its food at early morning, but not till it is light, and also in the evening when fine after sunset. It is a great fruit eater, has a yellowish plumage and white ring round the eye. It is like the "silver-eye" of Australia, hence I have used this word.

12. The sign of death, hence the song ends.

13. See introduction. This song describes how the Muse is won.

14. A contraction I cannot explain. The whole of the words in this verse are spoken by the poet, who is asked to compose a song for a man who is nearly beaten in war. So I think.

15. The poet shuts himself off that he may come under the spell of the Muse. Hence the "sacred gate."

16. There is some doubt as to the form of this word. Is it *tama rokoriko*, as in the text, or *ta markoriko* as written by Nalausi—the word used by Yefotuma? The *Surama* use *maramrama*.

17. *Mapo*. "And night falls." A difficult line to translate.

18. *Tshau tama*. Not a modern form; perhaps Futunese.

19. *Fanau* is used of lower animals, *farère* of a woman. It is suggested that the *cici* is the offspring of Warukaga.

20. Directions by the poet. The things named, and others, like the scented croton, are put in a sealed basket and given to the poet, with a message as to the nature of the song. The message may be from one individual or more.

21. *Pe* is usually citative, but often hard to translate. Here it refers to the message given to the poet.

22. "A false report." The *casus belli*.

23. "Untied." Of an evil report let loose.

24. The poet reproaches the scandal-mongers.

25. Key-note of another message, or a part of the one given. The meaning of the whole verse is obscure; probably refers to making an end of war. Whether the Island of Futuna is meant or a landing on Aniwa, is uncertain.

26. Verses 4 and 5 are descriptive of war and peace. It is not certain if the two persons referred to are friends or foes.

27. Sea breaking just outside a reef.

28. Boys and youths play floating on the breakers on a board.

29. Name of a rock on Aniwa.

30. Not certain as to the meaning.

31. A wave that threatens to engulf a canoe, but passes through skilful steering.

32. Hatred of a woman who dislikes her husband. Perhaps *casus belli*.

33. *Yaku* and *pavega*, Tanna words, Kwamera dialect, for turtle and shark. It is suspected that *riaba* is also a Kwamera word.

34. Both Kwamera words.

VOCABULARY.

amoamoae, *v.*, spread as a report.
 Ataraua, *n.*, name of a rock on Aniwa.
 cicisa, *n.*, small titmouse.
 cici, *n.*, titmouse.
 eitafeipa, *n.*, gate, *prob.* poet-form.
 fecina, *v.*, be hooked.
 fo, *v.*, bow, stoop.
 furuseu, *n.*, a titmouse, "silver-eye."
 fanau, *v.*, breed, of lower animals.
 faraupapa, *n.*, side of the canoe.
 fakaturia, *v.*, blame the wrong person.
 fariki, or firikia, *v.*, lay something to level the path.
 fariki lago, *v.*, lay stick to draw a canoe over.
 fatshia, *v.*, roll over and break as a billow.
 fakariaba, *v.*, make feet; Aniwanised Tanna word.
 garu, and garuna, *n.*, breaker.
 gegaea, *n.*, the hatred of a woman who dislikes her husband.
 hoora, see Warukaga, line 2.
 ho, see Warukaga, line 2.
 hia, *interj.*, holla there!
 ioi, or iki, *comp. prep.*, at towards.
 ikoua, or icaua, for iakoua, etc., *per. pro.*, to you.
 imau, *per. pro.*, against thee.
 iotoua, *poss. pro.*, at your home.
 Kuale, see Warukaga.

kasafe, *adv.*? tightly.
 koro, *n.*, enclosure.
 koia, *v.*, husk a coconut.
 kuru, *n.*, bread-fruit.
 keipe, *v.*, would say that.
 koice, *v.*, perch as a bird; used of talk one hears; gossip sits on the lip.
 laka, *n.*, a style, gateway.
 mai, *directive part*; after verbs for 2nd person.
 muri, *v.*, follow after, last.
 marino, *adj.*, calm, peaceful.
 mero (fetshia), and might (roll over).
 manatea, *n.*, and *adj.*, open sky, or sea.
 motatou, *prep.*, and *poss. pro.*, 1st person, trial, for us three.
 nokofori, *v.*, go round.
 ne, *n.*, thing; often *na*.
 niautshitshi, *v.*, said to be poet-form of tshitshi, tap with the side of a stick.
 nirowokoia, *v.*, poet-form of koia, wh. see.
 niu, *n.*, coconut.
 niutori, *v.*, poet-form of tori(a), pluck as fruit.
 (noko)lifa, *n.*, a billow just before it breaks: *noko* is *prov. verb*.
 otatou, or otato, *poss. pro.*, 1st person, trial, belonging to us three.
 otoua, or otaowa, *poss. pro.*, 1st person, belonging to us both.

po, *n.*, night.
 peoeni, *adj.*, complete.
 pe, *v.*, saying that; used before a quotation.
 peau, *n.*, wave.
 refia, rifia, and rafia, *adj.*, good.
 refu, *adj.*, false.
 ragutu, *n.*, the lips.
 rava, *v.*, enough, that will do.
 rau, *n.*, leaf.
 raunea, *n.*, all kinds of small plants.
 sa, *adj.*, bad.
 sore, *adj.*, great, large.
 sisi, *adj.*, small, little.
 serca, *v.*, cut, write.
 safu, *v.*, hand out.
 seria, *v.*, flood, wash over.
 ta poo, see Warukaga.

tama rokoriko, *n.*, early dawn.
 taoa, *n.*, banian.
 ta roro, *n.*, shade or shelter of the banian.
 tshitshi, *v.*, tap sidewise with the end of a stick.
 tapu, *adj.*, sacred.
 tori, *v.*, pluck as fruit.
 tuoua, *v.*, speak.
 tuocuai, *v.*, speak to thee or you.
 tuoukage, *v.*, speak to him.
 tao, *n.*, spear.
 tureketshia, *v.*, heap up as water.
 tupun, *n.*, ancestor.
 vetea, *v.*, untie, loose.
 warukaga, *n.*, a large fish, perhaps a shark. See the song.
 waleiko, *n.*, sea name of the warukaga.





KO HINEPOPO.

NA E. W. PAKAUWERA.

KO Te Hiki-paroa, ko te tuakana tera ; ko Manini-pounamu, ko te teina tera. I noho i a Manini-pounamu te wahine nei, a Hinepopo. Ka moe a Manini raua ko tana wahine—ko to raua nohoanga, i konei, i tenei motu. I tetehi ra ka warea te wahine e te moe, a, ao rawa ake, kua riro te tane, kua mahue iho te wahine. Katahi ka rere te tane ki runga ki te waka a, ka u atu ki Rangitoto. I riro katoa te iwi o te kainga i te tane raka. Katahi te wahine ra ka ara ake, ka mea ki te whai atu i muri i tana tane. I muri, ka karakia te wahine ra i a ia. Ka mutu te karakia, ka whakatata i a ia ki te taha o te waitai. Katahi ka wehea e ia te taha mo te taniwha, he maro ; ka wehea hoki e ia te taha mo te hapuku. Katahi ka timata te wahine ra ki te kau, a, roa noa ka u rawa atu ki Toka Kotuku i te puaha o te awa e tika ki Picton. Ka tae ki reira, ka unuhia tetehi o nga maro, katahi ka whakakiiia ki te taha o te wahi hapuku. Katahi ka kau atu ano, ka tae ki Papanui-a-Putā (in Pelorus Sound). Katahi ka unuhia tetehi o nga maro, ka whakakiiia ki te taha o te taniwha. Ko tetehi o nga maro kei te wahi hapuku. Katahi ka kau, ka u atu ki Rangitoto. Te unga atu ki uta, kei te whare tonu o tona matua. Katahi ka tangi te wahine ra. Ka whakarongo te matua ki te wahine e tangi ra kei te hopua* o te whare e tangi ana. Katahi ia ka karanga ake ; “Ko wai koe.” Kahore i ki mai te wahine ra. Ka ui atu ano te matua ; “Ko wai koe.” Katahi ka hamumu iho te waha ; “Ko au tenei, ko te wahine i whakarerea atu i tera motu.” Katahi ka mohio te matua : “E, ko taku tamahine !” Katahi raua ko te matua ka taki (tangi) marire. Ka mutu te tangi ka ui atu te tamahine : “Kaore ranei he ope i tae mai ki konei ?” Ka ki mai te matua : “Kua tae mai.” Ka ui atu ano te matua ; “Nawai koe i kawē mai ?” Ka ki mai te wahine, a Hinepopo : “I kau mai au i te moana.” Ka mea atu te matua : “Kotahi rau o nga tangata i tae mai ; tokorua hoki nga rangatira.” Ka ui mai te wahine ; “Ko wai ma nga rangatira ?” Ka ki atu ; “Ko Hiki-paroa raua ko Manini-pounamu.”

Ka karanga atu te wahine ki tetehi o nga tangata kia haere ki te mea atu ki te iwi me haere ki te hi hapuku. Ka ki mai nga tangata ; “Ae, me haere tatou.” Katahi te rau tangata ka haere, ka haere ake

* Hopua = whakamahau.

hoki te wahine. Ka ki atu te wahine ki tona matua; "Tetehi waka hoki mo taua." Ka whakaae te matua. I te ata ka manu nga waka ki te wai. Ka haere a Hine-popo raua ko tona matua; kotahi to raua waka. Ka haere hoki a Manini-pounamu raua ko Te Hiki-paroa ki runga ki to raua nei waka; e wha nga waka o ratou. Ka hoe ratou ki waho ki te moana, ka u atu ki te Papanui-a-Putā. Ka tae ki reira ki te taha o te kowhātu, ka wehea te taha hapuku ki a raua ko te matua, ka wehea te taha taniwha ki nga tangata tokorua, ki a Hiki-paroa raua ko Manini-pounamu.

Katahi ka puta tetehi hau nui, ka kawhakina nga waka nei ki te moana tere haere ai, ka aia haeretia e te hau nunui. Ka hoki te waka a Hine-popo raua ko tona matua, ka hoki ki Rangitoto. Ka mate te rau tangata i te moana nui nei, a, kotahi te waka i kawhakina ra e te hau i pae atu ki Hawaiki; tokorua nga tangata i ora, ko Te Hiki-paroa raua ko tona teina; i pae ano ki uta. Ko te nuinga o nga tangata i paremo ki te moana.

Te paenga atu ki uta ka roko atu tetehi ruahine i roto i te ana e noho ana, he ruaki tonu ana mahi. Katahi ka ki atu nga tokorua ra; "He aha kei a koe?" Ka whakahokia atu e te ruahine ra; "Ko maua ko tenei iwi kua pau katoa i te taniwha, te kai. Ka korero ano taua ruahine ra ka mea: "E kore pea e mate taua ika i a korua?" Ka ki mai a Te Hiki-paroa: "Ka mate i a maua pea?" Ka mea te ruahine; "E kore e mate, e hao ana i ana pakikau (peke)!" Ka ki a Te Hiki-paroa ka mate raua i te kai. Ka tahu a Hiki-paroa i te ahi, ka ka te ahi, ka ruaki te ruahine ra, ka mate hoki i te paoa, kahore tera iwi e mohio ki tena mea te ahi, ka karanga atu kia tinea ta raua ahi, kei te ruaki ia. Ka maoa te kai ka purua e nga tangata ra he kai ki te waha o te ruahine. Ka kai taua ruahine ra, a katahi ia ka ruaki, ka ki mai, kaore ratou e kai i te kai maoa. Na! kahore he taka kai a tera iwi, he kai mata anake, mehemea ka maoa te kai ka ruaki tonu te tangata.

Ka ki mai taua ruahine: "Ko taua taniwha, e kai nei i a matou e kore e mate i a korua." Ka ki mai a Te Hiki-paroa, ka mate i a raua ko tona teina. Ka ki te ruahine: "Mehemea ka mate i a korua, ka hoatu i taku tamahine ma korua." Ka rere ta te tuakana: "Maku te wahine." Ka ki atu te ruahine: "Me haere korua, me oma, kia kite au i te mea tere o korua." Katahi ka whakariterite nga tangata tokorua, a Te Hiki-paroa raua ko Manini-pounamu ki te oma. Katahi ka oma, a ka puta a Manini. Titiro atu te ruahine ra ka karanga: "Hoki mai." Ka hoki mai raua. Ka mea atu te ruahine ra: "Kotahi te mea tere o korua, ko te teina." Ka ki atu ano: "To teina e tuku kia haere hei kai ma te taniwha." Ka korero hoki ki a raua kia haka (hanga) he whare ma raua. Ka ki atu te ruahine ki a Manini-pounamu: "Kia oti ta korua whare, me haere koe; kia tae ki te hiwi whakamutunga mai hei kona ka karanga ra koe. Ka kite iho koe e hao ana te ika, ka kite koe, a, hei kona karanga ai koe. Engari, kia tere to haere kei mau koe." Ka tae atu a Manini ki te hiwi whakamutunga i kiia ra, ka karanga atu ia, kahore i rongo te taniwha. Ka karanga ano, "E-e-a!" katahi ka rongo taua ika. No te hurihanga mai o tetehi o nga peke, katahi ka rere a Manini-pounamu, ka karanga ano, "E-e-a!" Katahi ka mohio te taniwha ra he tangata. Katahi ka hoki tera peke, ka hao i te tangata ra kia mate. No te tihaonga o tera pakikau ka rere te tangata ra, ka tae ki te hiwi tuatoru, tihaoa ana e te ika, tae ana ki te wha, kua tapoko te tangata

ra ki roto ki te rua i mahia ai e raua ko te tuakana. Katahi ka rurutia e te ika. Katahi ka torona tetehi peke, ka tutakina mai, ka torona tetehi, ka tutaki te rua, ka tapahia te peke e te tangata ra ka motu. Ka motu tenei peke ka whawhao ko tetehi, ka motu, ka mate taua ika. Katahi ka kotia taua ika; kei roto e takoto ana te wahine me te tamaiti kei runga i tona tuara, me nga tane me nga wahine, kei roto i te puku o taua wairangi e pukei ana. Ka mate te ika ra.

Katahi ka karanga te wahine ki nga tokorua kia haere ki te kainga. Ka tae ki reira katahi ka whiua nga tangata. Ka korerotia e taua ruahine ra. "Ko te ika ra, kua mate." Katahi ka koa taua iwi ra, mo te mea kua mate te ika nana ratou i kai.

Ka huihui nga tangata ki te kai. Ka ka te ahi a nga tokorua ra, no te kanga o te ahi, katahi ka ruaki ratou katoa. Ka mutu te ruaki, katahi te ruahine ka karanga atu ki nga tangata; "E tu te haka, kia kore e ngaro taku kotiro." Ka tu nga tangata ki te haka. He kura, ara, he pohoi whero kei nga taranga. Kei te tautohetohe nga tangata tokorua nei, a Te Hiki-paroa raua ko Manini-pounamu. Ka ki atu te tuakana mana te wahine, ka ki mai te teina "Kao" mana ke. Ka ki atu te ruahine: "Ma te teina te wahine, nana hoki i tiki te ika i arahi mai." Katahi ka rere taua wahine ra o waho o te kapa e haka ra. Ka rere te tuakana ki te wahine, engari ka mau te wahine i te teina. Ka moe taua wahine i te teina, ka wehea to raua whare, ka noho ke atu te tuakana.

No te haputanga o te wahine, ka tae ki te rua o nga marama e hapu ana, ka whakataka ka haere atu nga wahine, e rua tekau. Ka roko atu taua wahine i roto i te whare e noho ana. I haere atu nga wahine ki reira ki te pokai i te puku o tera e hapu ra. Kua riro te tane ki te maona. Katahi ka karanga atu te wahine ra: "Me haere koutou, me hoki, kei te ngaro taku tane, kei te maona, engari kia tae mai ia me hoki mai koutou." Heoi, ka tae mai te tane, ka korerotia atu e te wahine; "Kua tae mai nga wahine e rua tekau ki konei." Katahi ka ui atu te tane ra; "I haere mai ki te aha?" Ka mea mai te wahine; "I haere mai ki te pokai i taku puku, kia puta taku tamaiti ki waho." Katahi ka ki atu te tane; "Kauaka ra e pokaia." Ka haere ano taua tangata, a Manini-pounamu ki te moana. I muri i a ia ka haere mai ano nga wahine, ka tae mai ki te whare. Katahi ka ki atu te wahine ra; "Kahore e pai kia pokaia taku tamaiti, kei te riri taku tane." Katahi ka ki atu nga wahine ra; "Ka mate ra koe!" Na, ka moe te wahine ki roto i te whare, e moe ana ia ka pokaia tona puku e nga wahine, ka puta te tamaiti, a, ka mate ra ko te whaea. Te hokinga mai o te tane kua mate ke tana wahine. Ka mea te tangata kia patupatua taua iwi mo te kohuru i tona wahine. Ka tangi te tangata ra ki tona wahine. Ka mutu tenei korero.

THE STORY OF HINE-POPO.

BY E. W. PAKAUWERA, OF THE NGATI-KUIA TRIBE,
PELORUS SOUND, N.Z.

TRANSLATED BY S. PERCY SMITH.

THE Hiki-paroa was the elder brother, Manini-pouamu the younger. Manini-pouamu was married to a woman named Hine-popo; Manini-pouamu and his wife lived together on this island (the North Island). On one occasion the wife over-slept herself, and when she awoke, her husband had gone, leaving the wife behind. The husband sailed away in his canoe, and landed at Rangitoto, D'Urville Island, on the south side of Cook's Straits. All the people of the village were taken away by the husband. After the wife had arisen, she determined to follow after her husband, so she proceeded to recite incantations over herself, which ended, she drew near to the sea-side. She then recited an incantation called a *Maro*, calling on the Taniwhas, or sea monsters for help, and did the same for the Hapuku, or Codfish.* The woman then started to swim, and after a long time she landed at Toka-Kotuku, at the mouth of Queen Charlotte Sound. Arrived there, she drew forth one of the *Maros* and repeated it in the place of the Hapuku. She then swam on, and reached the Papanui-a-Putu, just outside Pelorous Sound. Here she drew forth another of the *Maros* and repeated it for the Taniwhas, the other having been used at the place of the Hapuku. She swam on again and reached Rangitoto. The place where she landed was precisely at the house of her father; here she commenced to cry, whilst the father listened as she sobbed aloud in the porch of the house. He called out, "Who are you?" The woman said nothing. The father again said "Who are you?"; she then replied, "It is I, the woman who was abandoned on the other Island." The father then knew who it was, and said, "O! it is my daughter!" So the parent and the daughter cried over one another, and when they had finished the daughter asked, "Has not a party of people arrived here?" The father replied, "They have arrived," and asked, "Who brought you here?" The daughter replied, "I swam here over the sea!" The father then said, "There are one hundred men who came with two chiefs." Said the daughter, "Who are the chiefs?" to which the parent replied, "Te Hiki-paroa and Manini-pouamu."

The woman (Hine-popo) then requested one of the men to tell the people to go and catch Hapuku, to which they all replied, "Yes, we will all go," and proceeded to make their preparations whilst the

* The exact meaning of this expression is not conveyed by the translation; the incantation addressed to the Taniwha or Sea Monsters, was to invoke their aid in raising the storm referred to later on, and that addressed to the Hapuku, or Codfish, to secure a plentiful supply on the fishing expedition in which Hine-popo took part shortly after. She raised the storm in order to be revenged on her husband and his brother for their abandonment of her.

woman did the same on her part. She said to her father, "Let us have a canoe to ourselves," to which he consented. In the morning, all the canoes were launched, Hine-popo and her father being in their own canoe, Manini-pounamu and Te Hiki-paroa also went in theirs; there were four of them in all. They paddled away out to sea, and came to Papanui-a-Puta, and on their arrival at the side of the reef, the incantation for the Hapuku was portioned off to the woman and her father, whilst that portion for the Taniwha was separated for the two men Hiki-paroa, and Manini-pounamu.

All at once there arose a great storm, which driving the canoes before it caused them to be carried out to sea by the force of the wind, but the canoe of Hine-popo and her father succeeded in reaching Rangitoto, whilst the hundred men in the other canoes were drowned, one canoe only of those driven off was stranded at Hawaiki, viz:—that which contained Te Hiki-paroa and his younger brother, the other people were all drowned.*

At the place where the two brothers were stranded, they found an old woman dwelling in a cave, who was constantly vomiting. Said the two to her, "What is the matter with you?" The old woman replied, "All the people of this place have been consumed—eaten up—by a Taniwha," She added, "You two will not be able possibly to kill that monster." Te Hiki-paroa replied, "We can kill it probably." The old woman said, "You will not be able to kill it—it will enclose you with its wings!" Te Hiki-paroa then said they were starving, and proceeded to light a fire, and when it had burnt up, the old woman began to vomit, being overpowered by the smoke, for that people was unacquainted with fire. She called out to them to put out their fire as it made her sick. When the food was cooked they filled the old woman's mouth with some of it, but when she tasted it she again vomited, and said they never ate cooked food. Behold! that people never cook food, but eat it raw; if they touch cooked food it immediately makes them sick.

After a time, the old woman said, "That Taniwha will never be killed by you two;" but Te Hiki-paroa replied that he and his younger brother could accomplish it. Said the old woman, "If you are able to kill it, I will give you my daughter." "The woman shall be mine," immediately replied the elder brother. The old woman then said, "Both of you shall run a race, that I may see which is the fleetest." So the two men, Te Hiki-paroa and Manini-pounamu, prepared to run, and in the race which followed, Manini-pounamu won. When the old woman saw this she called out, "Come back!" and when they had returned, she said, "One of you is faster than the other—the younger brother." She added, "Your younger brother shall go as a lure for the Taniwha." The old woman then told them to build a house for themselves, and said to Manini-pounamu, "When you have furnished your house, do you go; when you arrive at the last ridge of hills, there call out; if you see the Taniwha in the act of surrounding† then shout out, but be very quick

* The story does not tell us how long it took for the canoe to drift to Hawaiki, a place supposed to be somewhere in the far Pacific, but we must suppose Hine-popo's incantations to have been sufficiently potent to overcome both time and space.

† We have no English word equivalent to *hao*, it usually means, to enclose a space with a net, as with a siene, in catching fish.

in returning lest you be caught." When Manini-pounamu reached the last ridge which he had been told of, he shouted out, but the Taniwha did not hear. He shouted again, "E, E, A!" then the monster heard. As he swung round one of his wings, Manini-pounamu ran forward, calling out "E, E, A!" The Taniwha then knew it was a man; with the other wing he attempted to enclose the man within it to kill him. When he swung round the first wing, the man fled, and at the third ridge, the Taniwha swung round the other wing. Arrived at the fourth ridge, the man entered the pit which had been made by the brothers, then the monster caused the earth to shake, and advanced one of its claws, and closed up one side; he then advanced another and closed up the other side of the pit. The man then severed one claw, but the monster inserted the other, which was also cut off, and the monster was killed. The monster was then cut up; inside him were seen women with their children on their backs,* and men, and women, all heaped together. So the monster died.

After this the old woman invited the two brothers to the village, and on their arrival all the people assembled, whilst the old woman addressed them, saying: "The monster has been killed!" So all the people were greatly rejoiced on account of the death of the monster which had consumed their relatives and friends.

Everyone then assembled to partake of food, whilst the two brothers lit their fire, which on burning up, caused the whole of the people to be sick. When they had recovered from this, the old woman said to the people, "Perform the dance, so that my daughter's accomplishments may not be lost to view." So they all commenced the dance, wearing balls of red feathers as ornaments in their ears. The two men, Te Hiki-paroa and Manini-pounamu, both contended for the young lady; the elder declared she should be his, the younger refusing, saying he would have her. Then spoke the old woman, "The younger brother shall have the girl, it was he who enticed the monster to his death." So the girl left the ranks of dancers, whilst the elder brother advanced to seize her, but she was secured by the younger brother. Then she was married to the younger brother, and they occupied a separate house, whilst the elder brother dwelt in a different place.

After a time, when the woman had been *enceiente* for two months, a party of twenty women went to visit her; they found the woman sitting in her house. The purpose for which they went was to rip open the woman. Her husband at that time was out at sea. The woman said to them, "You must go back, for my husband is not at home; he is out at sea, but when he comes home you can return." So when the husband came back the woman informed him that twenty women had been to visit her. Said he, "What did they come for?" The woman replied, "They came to cut me open so that my child might be born." Then said the husband, "You must not let them do so." After a time the man, Manini-pounamu, again went to the sea, and after he had gone the women again arrived at the house. The wife said to them, "My husband would not consent to my child being cut out, he was very angry." To this the women replied, "But you will die!" Then the woman fell asleep in her

* As the Maori women usually carry their children.

house, and whilst she slept the women cut her open and saved the child, but the mother died. When the husband returned he found his wife dead, and he was anxious to kill all those people on account of the murder of his wife. Then he lamented and wept over his wife. This story ends here.

The above is a fair specimen of what the Maoris call "he korero tara," a tale. It presents some features in common with the history of Tura and Whiro, the former of whom, met on one of his voyages with a people who ate their food raw, were choked by smoke, and gave birth to their children in the manner above described. The story is old, for they have much the same amongst the Motu people of New Guinea. The author, is an old man about 75 years old—quite one of a previous generation; one belonging to the old times. He knew this story by rote, as it was taught to him by his grandfather, Pakauwera, when he was a child, and was very particular in dictating it to Mr. Best to ensure that it was correctly rendered. To hear the old man repeat this story with the accustomed gesticulations, the expressive features, and appropriate modulation of voice, is very different to reading it in a meagre translation, in which it loses the greater part of its force.





THE TARO (*COLOCASIA ANTIQUORUM*).

BY THE REV. T. G. HAMMOND.

In Note 37, page 192, Vol. II. of the *Journal*, information is asked as to the introduction of the *Taro* into New Zealand; in response thereto, I have gleaned from various members of the Ngarauru and Ngatiruanui tribes the following traditions concerning it:—

A GREAT ancestor of the above tribes named Maru, in one of his voyages from Hawaiki, touched at an island called Te Wairu-angangana, and there became aware of the *Taro* as an article of food. On his return to Hawaiki, Maru took with him some of the broad leaves of the *Taro*, which, together with his description of the food, so excited the people that they fitted out an expedition to find again the island, Te Wairu-angangana, and to secure roots of the plant for cultivation. The expedition consisted of two canoes, well manned, and named respectively "Pahitonoa" and "Hakirere."* The former canoe was commanded by Rauru, and the latter by Maihi. On the outward voyage, Pahitonoa was wrecked, Rauru and the survivors being rescued by the crew of Hakirere. Going on her way, Hakirere arrived safely at Te Wairu-angangana, and application was made to the inhabitants of the island for roots of the *Taro*, which were presented to them by two women, who gave them directions as to the cultivation of the plant, and the requisite behaviour on their return journey with such valuable food on board. Following these directions, Maihi was enabled to return safely to Hawaiki, and accordingly introduced the *Taro* to that land.

The credit of bringing the *Taro* to New Zealand is claimed for Ruauri, the commander of the Mataatua migration.† Rangatiras, or chiefs of the Ngarauru and Ngatiruanui tribes, claim descent from both the Mataatua and Aotea canoes, and these men pride themselves in having descended from ancestors who brought both the *Kumara* and the *Taro*. The enclosed chant is often recited at important gatherings of the tribes, as commemorating the deeds of their great ancestors in Hawaiki, in the discovery and introduction of the *Taro*.

It is important here to remember that the Mataatua and Kurahaupo migrations are one and the same. The canoe Kurahaupo

*There was a canoe named Hakirere which formed part of the fleet that attacked the Afi-hapai tribe at the burning of Te Uru-o-manono in far Hawaiki.—EDITORS.

† See this Vol., page 59, for incidents of the arrival of Mata-atua canoe in this country. Rua-uri is not there mentioned as one of her crew.—EDITORS.

never reached New Zealand, but was wrecked at Whenua Kura,* an island adjacent to Hawaiki, and so called from the red feather obtained there. Kurahaupo having been destroyed, the survivors took refuge on board the Mataatua canoe, but still regarded themselves as belonging to Kurahaupo. Not regarding the above distinction has led some writers into serious mistakes in writing on Maori subjects.

In a genealogy in my possession, twenty names take us back from the present to Turi, the commander of Aotea canoe, and the names of seven others take us to Rauru; so if this be the Rauru who assisted in the introduction of the *Taro* to Hawaiki, we may conclude that the *Taro* was a comparatively new food to the ancestors of the Maori people in Hawaiki.

No doubt more information can be obtained respecting the origin of the *Taro*, but, as far as it goes, the forgoing is the commonly received tradition all along the West Coast of the North Island of New Zealand.

[THE following *waiata* has reference to the *Taro* (under the name of Tutahi-ki-runga) and to the fact of its having been brought to Hawaiki in the canoe Hakirere, and there planted in the cultivation called Te Papa-i-Kuratau. The song is a lament for a dead chief. We hope to give a translation in the next number of the *Journal*.—EDITORS.]

WAIATA MO TE TARO.

E pa ki te hau e pupuhi mai nei,	E hara i a au te pitopito na,
Hei roto nei ahau noho piko atu ai,	Na Tupopoto ⁶ i tauruatia ko te pito mo
Ki te whare taka mate	waho,
E Koro! ki a koe;	Ko te mea mo roto i tihaoa koe
Whakawai mai ra e te ika o te moana,	Ko Manganui, te kupenga
Whakakaitoa mai e te manu o te motu.	I pahure ki reira te Kura-i-tuhi ⁷
Ko Hakirere te waka i utaina ai	Te Kura-i-hana. ⁸
Te Tutahi-ki-runga. ¹	Tikina atu ai te hou ai kopa
Te Whakatauere ² ki runga	Tangohia mai he whakaahuru ake,
Kia ngaki atu koe i Te Papa-i-Kuratau, ³	Me takoto ake ki te mate purua,
Te mara tena i waruhia ki te kao,	Ka uhia ki a au.
Horahia ki te whata	Hare pa e Koro! hare ra te kai,
Ki runga i Te-Rangi-wharona, ⁴	Kia iri atu koe
I kitea ki reira, koia te kaia nei.	I runga te aukume o Parinui ⁹ ,
E kore hoki ahau e puta atu ki waho,	Koe Rongo-titi ¹⁰ i waiho ake ai
E whakaronga au ki te tapa au kai	Kia hikaia kautia-e-
A te nui Ati-hine ⁵ i runga ou kumara,	

1. The name by which the *Taro* is known—poetically. 2. The sweet food below. 3. Name of a cultivation in Hawaiki. 4. Name of a place in Hawaiki. 5. Ngati-hine, a tribe living near Patea. 6. A renowned Tohunga of old. 7. & 8. Said to be names of choice fish. 9. A place in Hawaiki (from whence the Kumara was obtained.—EDITORS.). 10. A man's name.

* Can this be Enea-kura, a little island forming part of the Cook Group—situated not far from Rarotonga? Dr. Wyatt Gill refers to Enea-kura as “the land of red feathers.”—EDITORS.





NARRATIVE OF THE BATTLE OF OMIHI,

AS RELATED BY EMA TURUMEKE TO HER DAUGHTER, MRS. C. J.
HARDEN, AND TRANSLATED BY THE LATTER.

THE narrator of the following episode of the tribal wars of the Maoris, is an old woman still living, named Ema Turumeke, who at the time of the incidents referred to in this history, was about 14 or 15 years of age. Born at Kaitangata near Kaiapoi, between the latter place and Rakahuri, on the Ashley River, she, when quite a child, migrated with her parents to Omihi, near Amuri Bluff, south of Kaikoura, and lived with a tribe of people called the Kurukau-puke-puke.

During her stay there, a North Island Native named Te Keke-rengu,* belonging to the Ngati-ira tribe, arrived there, having fled from his own people for some transgression. There he found refuge, but with disastrous results to his protectors, as the sequel shows.

Some time after his arrival, towards the close of a certain day, a body of men were espied rapidly approaching the *Kainga*. The demeanour of these men was such as to admit of no doubt as to their hostile intentions. They had landed from their canoes at Waiharakeke, close by, and proved to be the Ngati-toa and their allies, headed by the redoubtable Te Rauparaha. Rapidly arming themselves, the Kurukau-puke-puke advanced to meet them, and a short and sanguinary encounter took place, in which the Ngati-toa were the victors, losing on their own side, however, one of their chiefs named Huka (of the Ngati-ira tribe, father of Te Kekerengu). Some of Te Rauparaha's men carried firearms, obtained from intercourse with the white men, who were in the habit of visiting Kapiti for trade, and for whaling. Many prisoners were taken by the victors, among them being the chief Rerewaka, whose boastful speech, "I will tear out his entrails with barracouta teeth," on a former occasion, led to Te Rauparaha's raids on the South Island. Te Rauparaha made slaves of those captured, our friend, Ema Turumeke, and her mother (who was carrying an infant at the time) being among the number. The prisoners were taken to Makura, near Omihi, where they were regaled with potatoes, fish and kumura. Others of the slaves were

* Te Kekerengu was a son of Te Whanake, or Huka, a chief of Ngati-ira, the tribe which formerly owned Port Nicholson. The reason of his leaving the North Island is explained in this *Journal*, Vol. I., p. 91.—EDITORS.

not so fortunate, as they were killed and eaten instead. The victors sat a considerable distance from their slaves when eating, deeming it beneath their dignity to dine with them.

Early one morning, a day or two after the fight, Ema's mother was set free—the wife of her captor climbing on the roof of a whare, and commanding none to detain her, as she had released her. Ema's mother was thus allowed to depart, taking the infant with her. At mid-day on the same day Ema made her escape, fortunately eluding those who pursued her by escaping into the bush. During Ema's short detention, Te Rauparaha dispatched six of the Ngati-toa warriors belonging to Kapiti Island to Kaiapoi, for the purpose of reconnoitring, evidently intending to attack that stronghold when a favourable opportunity presented itself. This expedition was under the command of Te Pehi. The Kaiapoi people, however, were on the alert, and, surprising the scouts, killed Te Pehi and some others, the rest escaping back to Makura, where Te Rauparaha was awaiting the report of their observations.* Enraged at the loss of his men, and the failure of their mission, Te Rauparaha caused some of the slaves to be slain.

But to return to Ema. After making her escape, she ran through the bush for a long time till she came to a potato garden. Thinking she was now safe from further pursuit, she climbed the fence, but, being alarmed by hearing the cracking of some twigs, she quickly hid herself in the hollow of a friendly Tarata tree which grew near. Trembling with terror, she saw from her retreat the figures of three men passing. One was some distance ahead, and was armed with a *Taiaha* (or club); following him was one with a *Patiti* (or tomahawk), the last man carrying a musket.

They looked about, and so close were they, that Ema could hear them talking and speculating as to the whereabouts of some of the escaped slaves. Presently, one of the men caught sight of Ema's footmarks, and called to the others, "Here are the tracks of one of the slaves" Ema trembled from head to foot, and scarce dared to breathe; but, to her great relief, they moved away, failing to find where she was secreted. It was a long time, however, before she could summon sufficient courage to leave the tree that had proved such a haven of refuge for her. When she emerged from her hiding-place, she ran yet further into the bush, but eventually turned back to the sea-shore. Being afraid of discovery, she retreated again to the bush. Four times did she retrace her steps, each time to be again, by some mysterious influence, attracted to the cliffs. Boldly scrambling her way down, she gained a crevice, out of which grew three Totara trees. Here, to her great joy, she found her mother and infant, alive and unharmed. The two, taking the infant with them, went into the bush, where they rested that night.

During the night, her mother told her that her *atua* had warned her not to stir from the spot where they were camped, as the cannibals would pass that way on the following afternoon. This, strange to say, proved to be the case, as about the time expected, she drew her daughter's attention to four men who were passing about 200 yards

* The story of Te Pehi's death is not quite correctly given by Ema Turumeke; a full account will be found in "Kaiapohia, the Story of a Siege," by the Rev. J. W. Stack, p. 39. This event occurred in 1829.—EDRRORS.

off. They watched and saw them sit down and cry, calling to any slaves that were within hearing to come to them, as they also had escaped. It was a ruse on their part, but the women, being warned by the *atua*, did not respond to their call. Thus they escaped the trap set for them. The men soon rose and departed, and the women set out for Kaihika. On their way thither, they fell in with a woman named Pukoro, who was crying for the loss of her son who had been shot in the fight. They sat down for a *tangi* and remained with her that night.

Next morning they all set out for Kaihika, where they found the young fellow lying. He had been shot through both thighs, and was unable to move. He presented a dreadful sight, as the maggots were crawling through his wounds. Death, however, soon put an end to his sufferings, after which Pukoro returned to Makura. Ema and her mother continued their wanderings, till they were startled at hearing someone commanding them to keep on the crest of the hill they were crossing. Seeing it was the enemy, they ran off down the hill, and came across some of their people lying almost dead with hunger and fatigue. They gave them some roots, and bade them fly quickly as the enemy were on their track. They all ran into the bush, but Ema, who was carrying the baby on her back, could not keep pace with the others.

Darkness coming on, she lost sight of the others, and sitting down she cried bitterly. Presently she saw a woman approaching carrying a torch. This proved to be her mother returning to look for her children. Resting till morning, they started before sunrise, arriving at Waiiau-uwha River, and turning off there they came down to the beach at Tauhinukorokio, and journeyed till they reached Waimata. There they stopped that night, and next morning started for Oamaru near Omihi, where we must leave them for the present.

In the meantime, the Kaiapoï natives had assembled to chase the scouts, and attack Te Rauparaha at Makura. On their approach, the Ngati-toa and their allies drew off in their canoes, taking the slaves with them. They landed at Waikuku, north of Kaikoura, and from thence went to Takahaka. Landing here they captured some slaves that had escaped from Makura, and also slew some of the Kaikoura natives, among them being the chief Waha-Aruhe (fern-root mouth). After this Te Rauparaha returned to the North Island.

At Oamaru, Ema and her mother found others of their people, but during the first night of their stay there, they were alarmed by loud reports like the sound of guns, which the people ascribed to the *atua* of the slain. Next morning, their fears being allayed, they all decided to settle there. Here Ema found her father, who had also escaped the massacre.





NOTES AND QUERIES.

54. In the Hawaiian Annual for 1894, Mrs. Emma Metcalf Nakuina, Commissioner of Private Ways and Water Rights, District of Kona, Oahu, Hawaiian Islands, publishes an interesting paper on "Ancient Hawaiian Water Rights, and some of the customs pertaining to them." This paper is well worth perusing, especially as it shows that irrigation was carried on in Hawaii nei to a considerable extent and under well recognised laws. The excellent publication in which the paper appears—"The Hawaiian Annual and Almanac for 1894"—is well worth perusal, and contains in a small space a large amount of information about the Hawaiian Islands. It is compiled and published by Thos. G. Thrum, of Honolulu. —EDITORS.

55. Most readers of works relating to Rarotonga, and especially those conversant with the Maori history of New Zealand, will have seen references to the *Ara nui o Toi*, the great (or main) road of Toi, which encircles the Island. We asked Te-aia Te Pou if he could explain the origin of this name, which contains that of Toi, a well known pre-*heke* ancestor of the Maoris, from whom several families trace their descent. He replies:—

E tangata maata a Toi, e toa aia, i aere mai aia i mua atu i te tere o Karika raua ko Tangiia. I aere mai aia mei Iva, koia te tere o Iva, okoitu ratou i taua tere ra, ko Toi te rangatira. E nana i vai te mata ara e pini uake te enua ko Rarotonga, noo tina mou aia i te ara, e moe katoa aia ki te ara-nui. Koia taua ingoa e vai nei, "ko te ara nui o Toi."

Toi was a great man, a warrior who came before the "tere" or migration of Karika and Tangiia. He came from Iva, hence the migration from Iva. There were seventy of them in all. It was he who made the road around the land of Rarotonga, he lived and slept on the road, and it is called therefrom the "*Ara nui o Toi*" to this day.

Te-aia adds that he will search amongst his old father's papers for the name of Toi's canoe. The land called Iva is believed to be Nukuhiva in the Marquesas group. We think it not at all improbable that this Toi was the Toi-te-huatahi of Maori tradition, who flourished in Hawaiki at the time of the Maori migration to New Zealand, but who did not emigrate with the Maoris.—EDITORS.

56. Mr. Marques requests us to make the following corrections in his paper on "The Population of the Hawaiian Islands," Vol. II., p. 253:—

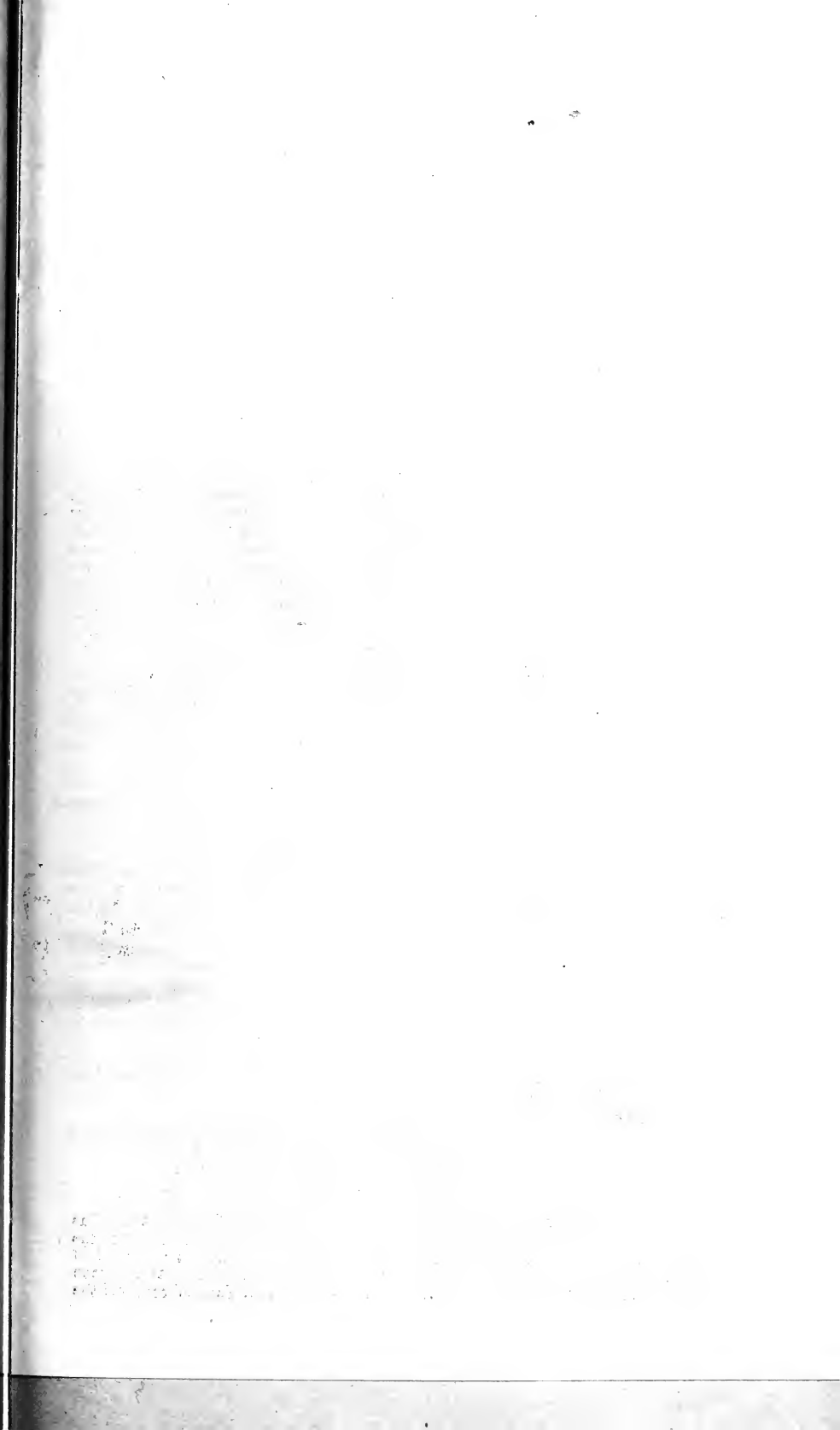
Page 259, line 54, instead of 1893 read 1896.

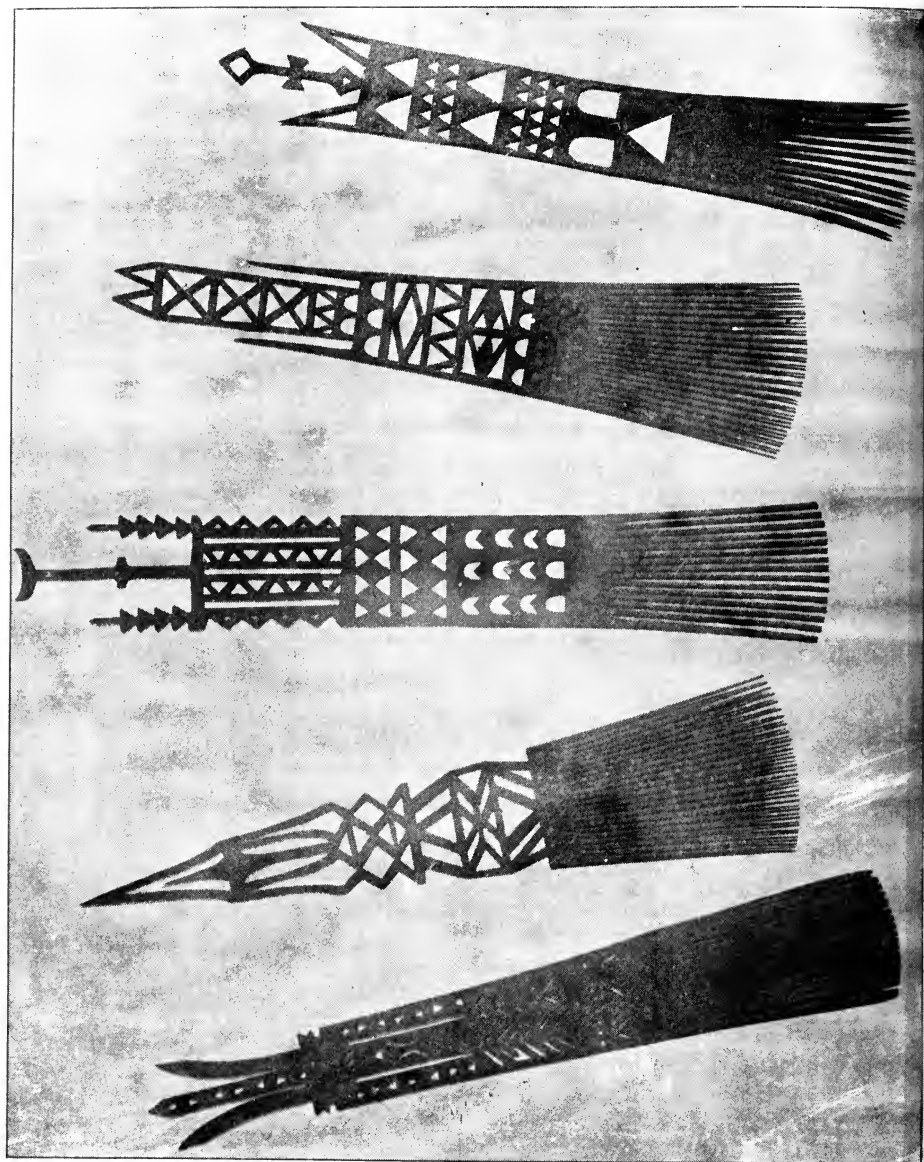
„ 270, in the table, eleventh column, line 10 and 11, instead of 1802 read 265; instead of total 13,593 read 12,133.

Thirteenth column, line 13, instead of 984 read 942.

„ 264, line 8 in note, read Russian instead of Prussian.—EDITORS.

57. Mr. R. E. M. Campbell sends the following:—Hetaraka Tautahi says, "The canoes of our ancestors were not like any that you have seen. The tips of the *tohunga* tongues were the canoes in which their followers came, *i.e.*, by aid of *Karakias* (incantations). This is the reason they had such numerous armies soon after the landing of the Maoris. In the same way was it that Tapukai removed the





Ancient Combs from Samoa.

land called Raumano from Patea, of which it formed a part, to the other side of Cook's Straits, where it now is. None but the *tohungas* know this, the common people are ignorant and would not understand if you asked them about it. When Turi landed at Aotea he found this island quite uninhabited, and so did Atuaranganuku who landed about the same time at Motukawa near Nukumaru, Waitotara district. The Urewera people claim that their ancestor Toi was the first to come to this land, and an argument took place about it at a great meeting, but they were completely silenced by Potangaroa of the Ngati-Kahungunu tribe.

Toi came from this side (West coast) from Aotea, or at least in the Aotea canoe. All the old *pas* on the East coast that they claim for their ancestors of the *Tangata whenua* (aboriginals) were made by Toi and his people. Toi sprang from Rauru." We think Hetaraka will have great difficulty in proving his position with regard to Toi, the genealogical descent from whom by numbers of lines, proves him to have lived long before Aotea canoe arrived in New Zealand.—EDITORS.

58. The Rev. Stephen D. Peet, Ph. D., the editor of the *American Antiquarian and Oriental Journal*, published at Chicago, Ill. U.S.A., desires correspondence with gentlemen, members of the Polynesian Society, on the idols, symbols, myths, and monuments of Polynesia, with the thought that evidences may yet be found which shall lead to the solution of the problem as to how "America was peopled." Resemblances have already been traced, but other facts are sought for as links to a broken chain. We can strongly commend this publication to our members as containing very interesting matter connected with the objects of this Society.—EDITORS.

59. A considerable demand has arisen for the early numbers of the *Journal*, comprised in Vols. I. and II. Members, or others, having any of these numbers to spare, and who will notify the Secretaries quoting the numbers, and price, will be placed in communication with members desirous of acquiring back numbers.—EDITORS.

60. According to promise, we reproduce in this number of the *Journal*, a picture of "Ancient Samoan Combs," sent to us by Mr. F. W. Christian. See Note 50, Vol. III., p. 52.—EDITORS.

WITH much regret we have to record the death of our Corresponding Member, Hoani Nahe, of the Thames, Auckland, which took place on the 18th of May, 1894. Hoani Nahe was a well known chief of the Ngati-maru tribe residing in the Thames Valley. He was a very learned man, well up in the Native history, manners and customs of his race, and has written several articles on those subjects, amongst others the History of the Tainui Canoe, the Migration of Maru-tuahu and History of Paoa, published in Mr. John White's "Ancient History of the Maori." He also contributed to this Journal the article on "Maori, Tangata Maori," showing the true origin of the word "Maori." His style of composition was excellent, and easily rendered into English. Hoani Nahe was educated at St. John's College, Auckland, and was at one time a Member of the House of Representatives and Native Adviser to the Cabinet, in which capacity he rendered good service to the State. This Society loses in Hoani Nahe a very valuable member, who has shown his sympathy and appreciation of its objects on several occasions, and has contributed a large amount of valuable information, as yet unpublished. He was much respected both by Europeans and Maoris, and leaves many friends to regret his loss.—EDITORS.

JOURNAL OF THE POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS OF THE SOCIETY.

No. 2.—JUNE, 1894.—Vol. III.

PROCEEDINGS OF THE SOCIETY.

A meeting of the Council was held in Wellington on May the 5th, 1894.

The following new members were elected:—197, Charles A. Ewen, Christchurch, N.Z.; 198, John B. Lee, Waima, Hokianga, N.Z.; 199, S. Swanwick, Sr., Picton, N. Z.

Papers received:—*The Morioris, their history and traditions*, Part I., A. Shand; do., Part II., *The Story of Manaii*; do., Part III., *The Story of Ko Ruū rauū ko Ta Uru*; *The Story of Maui*, E. W. Pakauwera; Addenda to *Te haerenga mai o Te Arawa*, T. Tarakawa; *Aniwan Folk Lore, Ta Tiji*, Rev. W. Gray.

Books received:—179, *Transactions and Proceedings of the Japan Society*. 180, Photograph of *Ancient Samoan Combs*, F. W. Christian. 181 to 184, *Comptes Rendus*, de la Société de Géographie de Paris, No. 12 and 13, 1893. 185, *The Geographical Journal*, No. 3, Vol. III. 186, *Revue Mensuelle*, L'école d' Anthropologie de Paris. 187 to 189, *Na Mata*, February, March, April, 1894. 190, *Outline Grammar of Singpho*, by J. A. Needham. 191, *Short account of the Kacheka-Naga tribes*, C. A. Soppit. 192, *Short account of the Kuki Lushi tribes*, by C. A. Soppit; the last three from S. E. Peel, Esqr. 193, *Journal of the Royal Colonial Institute*, Vol. XXV. p. 4. 194, *Bulletin de la Société Neuchateloise de Géographie*. 195, *Transactions of the Canadian Institute*, Vol. III., pt. 2, Vol. 5. 196, Rev. W. Yates' *Account of New Zealand in 1835*, from J. T. Meeson. 197 to 202, *Bulletin de la Société d' Anthropologie de Paris*, June to November, 1893. 203, *Memoires*, do. do. 204, *Bulletin de la Sociedad Geografica de Madrid*, Vol. XXXIV. 205, *Revue Mensuelle de la Ecole d' Anthropologie de Paris*, March, 1894. 206, *Geographical Journal*, Vol. III., No. 4. 207, *Journal*, of the Royal Colonial Institute, Vol. XXV., pt. V. 208, *Address of Prof. Burden Sanderson to the Anthropological section*, British Association, 1893. 209, *Address of Dr. R. Monro*, do. do. 210, *Notulen van de Algemeene en Bestuursvergaderingen*. 211, *Tidjchrift voor Indische, Taal, Land-en Volkenkunde*, Deel XXXVII.

A meeting of the Council was held in Wellington, 16th June, 1894.

The following new members were elected:—200, W. A. Aldred, Christchurch, N.Z.; 201, T. M. Chambers, Tauroa, Havelock North, N.Z.; 202, Rev. Francis D. Pritt, Diocesan Registry, Brisbane; 203, R. Carrick, Riversdale, Otago, N.Z.; 204, H. S. Valentine, Riversdale, Otago, N.Z.

Papers received:—*Maori nomenclature*, T. Rutland; *The Morioris, their history and traditions*, Part IV., A. Shand; *Ancient Alphabets of the Asiatic Archipelago*, E. Best; *Cremation amongst the Maoris*, R. E. M. Campbell; *Varieties of the Native Kumara*, Archd. W. L. Williams.

Books received:—212, *Tabel van oud-en Nieuw-Indische Alphabeten*. 213, Translation of *The Ancient Civilisation of the Philippines*, by Martinez Vigil, Bishop of Oviedo. 214, Translation of *The Customs of the Tagalas*, according to the Father Placencia, by T. H. Pardo de Tavera (M.S.S.). 215, *Contrabucion para el estudio de los Antiguos Alfabetos Filipinas*, by T. H. Pardo de Tavera (M.S.S.). All the above from Mr. Elsdon Best. 216, *Bulletin de la Société de Géographie*, Vol. XIV., 3. 217, *The American Antiquary*, Vol. XVI., 2. 218, *Journal and Text*, Buddhist Text Society. 219, *Comptes Rendus*, de la Société de Géographie de Paris, 6, 1894. 220, *Revue Mensuelle*, Ecole d' Anthropologie de Paris, Vol. IV., April, 1894. 221, *Geographical Journal*, Vol. III., 5. 222, 223, *Na Mata*, May and June, 1894. 225, *Journal and Proceedings of the Royal Society of New South Wales*, Vol. XXVII.

COMPARE

KOA	Moved; affected; contented; pleased.	<i>Kaukoa</i> , vivacious; Maori <i>koa</i> , glad, joyful; Marquesan <i>koakoa</i> , joy, &c.
Koakoa	Playfulness; joy; gladness.	
Faka-Koa	To belch.	
Faka-Koakoa	To be pleased; to praise; to applaud.	
KOAPA	A wall; a palisade.	<i>Haga-koapa</i> , to mass as troops; <i>pa</i> a rampart; <i>apa</i> , a place divided off.
KOAPU	A nest. A knot round the feet for climbing.	
KOARI	To languish. To fade; to tarnish.	
KOARI-HUPEHUPE	To grow weak.	See <i>koari</i> and <i>hupehupe</i> .
KOATA	A mesh; a stitch; a plant; a twig.	Marquesan <i>koata</i> , a cleft, a crevice.
KOFA	To deliberate; deliberation.	
KOFAGA	Angular.	<i>Faga</i> , to bend over.
KOFAI	The indigo plant.	
KOFAO	To descant upon; to discourse.	
KOFATI	To break (as a jug).	See <i>fati</i> .
KOFATIFATI	Rheumatism.	Tongian <i>ofati</i> , rheumatism.
KOHERE	Split; cloven. Fissure. Division. To vanish, to disappear.	Tongan <i>hele</i> , a knife, <i>helea</i> , to cut off; Samoan <i>sele</i> , to cut as the hair, &c.
KOHI	To glean. A bamboo.	Maori <i>kohi</i> , to gather; Hawaiian <i>ohi</i> , to gather up.
	<i>Kohi</i> , diarrhoea. (<i>Kohi Koroteka</i>) dysentery.	Tahitian <i>ohi</i> , dysentery.
KOHINAHINA	Grey; greyish.	Maori <i>hina</i> , grey hair; Hawaiian <i>hina</i> , hoary; Tahitian <i>ohina</i> , grey.
KOHINEHINE	A leaper; a tumbler.	
KOHUMU	To murmur. To slander.	See <i>Komumu</i> , to whisper.
KOI	So much.	
KOI	To choose.	
Koikoi	To choose.	
KOI	On the point of; almost.	Maori <i>koikoi</i> , sharp as a thorn; Mangarevan <i>koi</i> , pointed.
Koikoi	Earnestly. Agility, agile. Prompt; lively; quick. Diligent; precipitancy. Hot, fiery; arduour. (<i>Mea koikoi</i> , easily.)	Maori <i>koi</i> , sharp; Rarotongan <i>koi</i> , sharp, quick, speedy.
Faka-Koikoi	To hasten; to urge; to look sharp.	
KOIA (e koia)	Yes. Assent. True.	Maori <i>koia</i> , certainly, truly; Hawaiian <i>oia</i> , yes, verity, &c.
KOIA (ko ia)	He, him; her, she.	Tahitian <i>oia</i> , he, she; Maori (<i>ko</i>) <i>ia</i> , he, she, it.
KOIAMOA	To carry on the hip.	
KOIKOIMAU	Sudden, unexpected.	See <i>koi</i> , lively, quick.
KOIKU	To efface; to expunge.	Tahitian <i>iu</i> , a rasp, a file; to file. Samoan <i>i'u</i> , to finish, to fulfil.
KOIVI	Theme; matter; subject. (<i>Huru-huru koivi</i> , hair, as the mane or tail of animals.)	Maori <i>koivi</i> , the skeleton; Hawaiian <i>oivi</i> , the substantial part of a thing; Marquesan <i>koivi</i> , the body.
KOKA	Fern; bracken.	
KOKE	To raise the hand; to move, to stir.	Maori <i>koke</i> , to move forward.
KOKE	A sword.	Hawaiian <i>oe</i> , to prick; Samoan 'o'e, a knife; Tahitian <i>oe</i> , a sword.
KOKEKAKEKA	A basket.	
KOKI (koki haere)	To hop on one leg.	Hawaiian <i>oi</i> , to limp; Maori <i>koki</i> , limping, &c.
KOKIHE... ..	A germ; a bud.	
Faka-KOKOKINA	To gargle.	
KOKOPI	To shut, to shut up.	Maori <i>kokopi</i> , to double together. Mangarevan <i>kopi</i> , to shut tight.
KOKOTO	To grimace.	
Faka-KOMAKOMA	To cramp; to straiten.	
KOMAGA	A crayfish (or <i>komaaga</i>).	
KOMARE	An arm; a weapon.	
KOMAVATA	Space.	<i>Komore</i> , a spear.
KOMEA	Such a one.	Hawaiian <i>haka</i> , having many open spaces; Tahitian <i>fatafata</i> , open, not filled up.
KOMENEMENE	To roll; to bruise; to strike.	<i>Mea</i> , a thing, an object. Tahitian <i>omene</i> , to roll up or coil a rope. See <i>menemene</i> .

COMPARE

KOMERI	A marsh.	
KOMIRI	To wipe.	<i>Kumiri</i> , to expunge; Maori <i>komiri</i> , to rub with the fingers; Tahitian <i>omiri</i> , to fondle.
KOMITIMITI	To whistle to hiss at.	Tahitian <i>miti</i> , to smack the lips; Tongan <i>miji</i> , to chirp, &c.
KOMO	Water. Juice; sap. Drinking; to drink.	<i>Akomo</i> , a shower; Tongan <i>komo</i> , to suck; Hawaiian <i>omo</i> , to suck; <i>omomo</i> , to put the end of a thing into the mouth to wet it (Maori <i>komo</i> , to thrust in).
Faka-Komo	To give drink to.	
Komohaga	A draught, a potion.	
KOMOGAREPU... ..	To be deposited (as water).	See <i>komo</i> and <i>garepu</i> .
KOMOHI	A fountain; a spring.	<i>Komo</i> , water.
KOMORE	A spear, a dart; to dart.	<i>Komare</i> , a weapon.
KOMOTAHE	A river.	<i>Komo</i> , water: Tahitian <i>tahe</i> , to run as liquid.
KOMOTOAU	Salt water.	<i>Komo</i> , water; <i>toau</i> , salt.
KOMOTOGAROGARO	Salt water used as sauce.	<i>Komo</i> , water.
KOMOTU	To break.	Maori <i>motu</i> , severed; Samoan <i>motu</i> , to be broken off, &c.
Komotumotu	To put into small pieces or portions.	
KOMUA	Precedent, premier; antecedent.	See <i>mua</i> .
KOMUMU	To whisper.	<i>Mumuhu</i> to break growling, as the sea. <i>Kohumu</i> to murmur.
KOMURI	The rear; back part. Behind (in time).	See <i>muri</i> .
KONA	Bile, gall. Sharp.	Tongan <i>kona</i> , bitterness; Samoan <i>'ona</i> , bitter, poisonous, &c.
KONAE	Empty; to empty. Incision. To tear away entrails.	
KONAIHAGA-HANA	East	
KONAKONA	Odour, savour. Narrow; strait. A moustache.	Hawaiian <i>onaona</i> , a pleasant odour. Tahitian <i>onaona</i> , whiskers.
KONAO	A stone, a rock.	
KONAU-PAPAKI	Slate-coloured.	
KONEI (i konei)	Here. (<i>I konei koe</i> , farewell!)	Maori <i>konei</i> , this place, time, &c. Tahitian <i>onei</i> , at this place. (Maori <i>hei konei</i> , farewell!)
KONEKANEKA	A rumour. To injure; injurious. Stunned, giddy.	
KONIFA... ..	In disorder. To put over and under.	
KONIGA	Live coals; embers. A fire-brand. Soot.	<i>Kaniga</i> fire.
KONO	To fade, to tarnish.	
KONOHI	To commit suicide.	Tahitian <i>onohi</i> , suicide. Samoan <i>'onosi</i> , to strain, as in parturition. Tongan <i>konokonohia</i> , the working and leaking of a vessel overfreighted: <i>konohi</i> , to strain.
KONOKONO	Succulent. Delicious. Exquisite.	Hawaiian <i>ono</i> , to be sweet, to relish as food. Samoan <i>ono</i> , to be becoming, appropriate, &c.
KOPA		
Kokopa	To be on the flank. Rolling as a ship. To incline, to slope.	Maori <i>kopa</i> , bent. Tahitian <i>opa</i> , leaning on one side.
KOPAHI... ..	Scrofula. (<i>Kapahi gagau</i>) a hatchet.	Tahitian <i>opahi</i> , an axe. Hawaiian <i>pahi</i> , a knife. Maori <i>tapahi</i> , to chop.
KOPANI... ..	To seal; to ratify; to obstruct; to terminate; to bound; to end; a plug. (<i>Kopani te vaha</i> , to shut the mouth.)	<i>Kopanipiro</i> , to confine. Maori <i>kopani</i> , to shut; <i>pahi</i> , to block up. Tahitian <i>opani</i> , to shut a door, &c.
Kopanipani	To conceal; to hide oneself. A hiding place.	
KOPANIPIRO	To confine, to shut up.	<i>Kopuni</i> , to obstruct; <i>piro</i> , to hold, stop.
KOPANI-TURI	The knee pan; <i>patella</i> .	<i>Kopani</i> , a plug; <i>turi</i> , the knee.
KOPAREPARE	To protect, safeguard.	Maori <i>kopare</i> , to shade the eyes; <i>pare</i> , to ward off. Hawaiian <i>pale</i> , to parry.

KOPATEPATE ...	...	Spotted.	Tahitian <i>opatapata</i> , spotted. See <i>patapata</i>
KOPE ...	...	A string; a filament.	Maori <i>kope</i> , to bind in flax leaves; Hawaiian <i>ope</i> , to tie up in a bundle.
KOPEKA ...	...	Transverse; crossed. (<i>Noho kopeka</i> , to sit crossed legged.) To chain. A cross. <i>Fetika kopeka</i> , Southern Cross.	Hawaiian <i>opea</i> , a cross as sticks crossed; Mangarevan <i>kopeka</i> , to cross the arms; Maori <i>peka</i> , a branch; <i>ripeka</i> , a cross.
Kopekapeka ...	...	The sail-yard. Horns; <i>antenne</i> .	See <i>Kopeka</i> .
KOPEKAPEKE ...	...	To entwine.	<i>Hopere</i> , to throw, to eject. Maori <i>Kopere</i> , a sling; <i>pere</i> , an arrow.
KOPERE ...	...	To quit, to leave.	Hawaiian <i>pele</i> , a volcano; a stone flung from a volcano.
KOPIE ...	...	A Native oven.	See <i>kopithe</i> .
KOPIHE ...	...	A Native oven.	<i>Kopie</i> .
KOPIRI ...	...	To yield in battle; defeated. Snug; quiet; still. A coward.	Maori <i>kopiri</i> , lame, crippled; Marquesan <i>kopii</i> , feeble, a coward.
Kopirihaga ...	...	Retreat; defeat.	Maori <i>kopiripiri</i> , crowded close together.
KOPIRIPIRI ...	...	To form into ear, as corn.	
KOPIRIPIRI-HAERE ...	...	To roam; to ramble.	
KOPITI ...	...	To turn the back.	
KOPITIKE ...	...	To disunite; to turn away; to disengage.	Tahitian <i>piti</i> , two; <i>è</i> , different.
KOPU ...	...	The belly; paunch. A tribe; a race; a breed.	Maori <i>kopu</i> , the belly, the womb; Barotongon <i>kopu</i> , the belly, the a tribe.
KOPUA ...	...	To premeditate.	<i>Opua</i> , to determine.
KOPURU ...	...	A meteor.	Tahitian <i>opurei</i> , a meteor.
KOPUTAHUGA ...	...	A wise person.	See <i>kopu</i> and <i>tahuga</i> .
KORAHU ...	...	A ham; a haunch.	See <i>rahiga</i> and <i>rairai</i> .
KORAHU-VAEVAE ...	...	The calf of the leg	See <i>rairai</i> and <i>vaevae</i> .
KORANIHI ...	...	A sea-shrimp; a prawn.	
KORAPARAPA ...	...	Square, squared.	Tahitian <i>orapa</i> , any square thing. Hawaiian <i>lapalapa</i> , timber hewn square.
KORARI ...	...	Unique; one; to be alone.	See <i>rari</i> , one.
KORARI - TAKAU - MA - HORIHORI ...	...	Thirteen.	
KORARIVEU ...	...	Uniform, even.	See <i>rari</i> and <i>veu</i> .
KORE ...	...	No; without; negative; privitive.	<i>akore</i> , not. Maori <i>kore</i> , not; Hawaiian <i>ole</i> , non-existent, &c.
Faka-Kore ...	...	To exclude; to debar; to be destroyed; to come to nothing; to annihilate; to turn out; to abrogate.	
KOREGAREGA ...	...	To dazzle. (<i>Nohi-Koregarega</i> , to look askew.)	
Faka-KOREKEREKE ...	...	Reduction.	
KOREREKA ...	...	Small.	
Haka-Korereka ...	...	To mitigate; to soften	See <i>reka</i> , delight.
Faka-Korereka ...	...	To exterminate; to weaken; to lessen; to cramp; to straiten.	
KOREKORERIKA ...	...	Small; slender.	
KORERO ...	...	To interpret. Eloquent.	Maori <i>korero</i> , to say, to tell; Hawaiian <i>olelo</i> , speech; to speak, &c.
KOREROA ...	...	No one; not any; not at all.	See <i>kore</i> .
Faka-KOREVEKE ...	...	To pardon.	See <i>veke</i> , delinquency.
KORIORIO ...	...	To wither, to dry up; to deflower; to ravish; to fade; to tarnish.	Tahitian <i>oriorio</i> , to fade, to wither.
KOROKORO ...	...	Nearly ripe.	
KORONENE ...	...	To make bigger; to swell out.	<i>Koropupu</i> , puffed up.
Faka-KOROMAKI ...	...	Patience; to tolerate; to suffer.	Maori <i>koromaki</i> , suppressed, as feelings.
KOROPUPU ...	...	Puffed up; a blister on the hands or feet; to swell up.	Maori <i>koropupu</i> , to bubble up, to boil. Tongan <i>kolokolo</i> , to bubble, to boil.
KORORA ...	...	A mussel (shell-fish.)	Tahitian <i>orora</i> , a small shell-fish.
KORORI ...	...	To hatch eggs.	
KORORO ...	...	To maltreat.	Hawaiian <i>lolo</i> , helpless; palsied. A hog sacrificed on finishing a canoe.
KORORUPO ...	...	Hades; the nether world.	<i>Po</i> , night.
KOROTEKA ...	...	Diarrhœa.	

COMPARE

KOROU ...	...	Enchantment. To bewitch.	
KOROUA ...	...	An old man.	<i>Korua</i> , decrepit; Maori <i>Koroua</i> , an old man; Marquesan <i>Kooua</i> , old man.
KOROVIMI ...	...	To etiolate, to blanch as plants.	
KORU ...	...	To lace, to lace up. A tie.	
KORUA ...	...	Ye two.	Maori <i>korua</i> , ye two; Rarotongan <i>korua</i> , ye two.
KORUA ...	...	Decrepit.	See <i>koroua</i> .
KORURE ...	...	Fire.	
KOTA ...	...	A boil; a sore; an abscess; a bubo; an ulcer; a pustule.	Samoan <i>ota</i> , raw; Tahitian <i>ota</i> , raw.
KOTARE ...	...	To disembowel.	See <i>Kotore</i> .
KOTAU ...	...	Sap wood; alburnum; pith.	
KOTAU (rima kotau) ...	...	The right hand.	Rarotongan <i>katau</i> , on the right hand; Tahitian <i>atau</i> , the right hand side; Maori <i>matau</i> right hand.
KOTEKOTEKO ...	...	Pompous, ostentatious.	<i>Tekoteko</i> , pride, haughtiness.
KOTI ...	...	To gush out; to spout. Urine; to urinate.	<i>Pakoti</i> , to clip; scissors. Maori <i>koti</i> , to cut; Hawaiian <i>oki</i> , to cut off, &c., &c.
Faka-Koti ...	...	To cause to gush out.	
Kokoti ...	...	To throw down; to beat down; to cut off; to amputate; to mutilate. To dress in line. To saw.	
Kotikoti ...	...	To chop; to cut into small pieces; to cut off; to amputate; to carve; sculpture.	
Kokotihaga ...	...	A blow; a stroke.	
Kotiga ...	...	A frontier; border.	
KOTIKA ...	...	A cape; a headland.	Tahitian <i>otia</i> , a landmark, boundary.
KOTIOTIO ...	...	Prattling; singing.	<i>Kiokio</i> , to chirp.
KOTIMU ...	...	To withdraw.	Maori <i>timu</i> , ebbing; Tahitian <i>timu-timu</i> , obscured by distance.
KOTIRETIRE ...	...	To go back; to go backward.	
KOTOHE ...	...	Behind. (<i>Haere kotohe</i> , going in rear). To withdraw; to go back.	Maori <i>kotore</i> , behind; incision; <i>tohe</i> , the anus. Hawaiian <i>okole</i> , the posteriors; the anus.
Kotohetohe ...	...	Obliquely; to go back; to go backwards.	
KOTOI ...	...	The handle of a spear.	
KOTOKE ...	...	To excuse oneself.	
KOTOKOTO ...	...	The cry of a lizard.	Maori <i>kotokoto</i> , to squeak; Manga-revan <i>kotokoto</i> , the noise of the lips in sucking, &c.
KOTORE ...	...	Incision.	<i>Kotohe</i> , behind; Maori <i>kotore</i> , the anus; Tahitian <i>otore</i> , to embowel.
KOTORENIHO ...	...	To show the teeth.	<i>Niho</i> , a tooth.
KOTUKI ...	...	Toram; to beat. To wash. Washings.	See <i>tuki</i> .
KOUATI ...	...	To kindle fire by friction.	See <i>kauati</i> .
KOUFA ...	...	Female (of animals.)	Maori <i>uwaha</i> , female (of animals); Tahitian <i>ufa</i> , females (of animals.)
KOUMA ...	...	The bosom; the chest; the stomach.	<i>U</i> , the breast; Maori <i>kouma</i> , a breastplate; Tahitian <i>ouma</i> , the breast.
KOUNU ...	...	To kick against; to resist.	
KOUTOU ...	...	Ye (all).	Maori <i>koutou</i> , ye; Samoan 'outou, ye, &c.
KOVAI ...	...	What?	Tongan <i>kohai</i> , who? Marquesan <i>oai</i> , who? &c.
KOVARAVARA ...	...	Clear, bright, shining.	<i>Varavara</i> , clear, to brighten; Samoan <i>valavala</i> , wide apart; Tahitian <i>varavara</i> , thin, scattered.
KOVARIVARI ...	...	To wither, to dry up.	See <i>Kavauvau</i> .
KOVAU ...	...	To reproach.	Marquesan <i>kovi</i> , a leper; bad.
KOVI ...	...	Gangrene; mortified.	Tongan <i>kovi</i> , bad; evil. See <i>vi</i> .
KOVIRI ...	...	Savage; dishonest; coarse; thick. Lightning.	
KOIVIRIVIRI ...	...	(<i>Huruuru koviriviri</i>) hair black and frizzily; contortion; twisting.	Tahitian <i>ofiri</i> , changing; Maori <i>kowhiri</i> , to whirl round; Hawaiian <i>wili</i> , to twist to wind; to go astray morally. <i>Hili</i> , to twist to spin.

COMPARE

KUFAIFAI	To open, as a flower.	
KUIRU	An eel.	Maori <i>koiro</i> , the conger eel.
Faka-KUIKUI	To make thinner.	Maori <i>kui</i> , short of food, stunted, dwarfed.
KUKANA	To strain; to strive. Violence.	
KUKEKE	Mortality. To run aground.	
KUKERI	A mortise; hollow; a hole; a pit; a ditch; a cavity in a rock; an orifice.	<i>Keri</i> , a digging-stick; <i>hukeri</i> , a hole. See <i>keri</i> .
KUKERI-IHU	The nostril.	See <i>kukeri</i> and <i>ihu</i> .
KUKERI-KOMO... ..	A well; a water-hole.	<i>Kukeri</i> , a pit; <i>komo</i> , water.
KUKERI-NOHI	The eye-socket.	See <i>keri</i> and <i>nohi</i> .
KUKERI-TOGOTOGO	A whirlpool; an abyss.	<i>Kukeri</i> , a pit; <i>t.gotogo</i> , profound.
KUKERI-TUPAPAKU	A grave.	<i>Kukeri</i> , a pit; <i>tupapaku</i> , a corpse.
KUKU	A mussel (shell-fish).	Maori <i>kuku</i> , a mussel; Tongna <i>kuku</i> , a shell-fish.
KUKUKINA-IHU	The cartilage of nose.	
KUKUMI	To force; to offer violence to; to strangle.	Hawaiian <i>umiumi</i> , to choke, strangle; Marquesan <i>kukumi</i> , to assassinate.
KUMARA	The sweet potato.	Maori <i>kumara</i> , the sweet potato; Tongan <i>kumala</i> , the sweet potato.
KUME	To haul, to pull; to beg, to implore. A fast; to abstain from food. (<i>Fakakume i te kai</i> , temperance.)	Maori <i>kume</i> , to drag; Hawaiian <i>ume</i> , to lengthen.
Haka-Kume	To protract; to prolong time.	
KUMEKUMEAERE	To pull one another about.	See <i>kume</i> and <i>haere</i> .
KUME-MAI	To attract, to draw.	
KUMETE	A dish, a trough.	Maori <i>kumete</i> , a wooden bowl or dish; Mangarevan <i>umete</i> , a box, a chest.
KUMIKUMI	Beard, whiskers.	Maori <i>kumikumi</i> , the beard under the chin; Hawaiian <i>umiumi</i> , the beard.
KUMIRI... ..	To efface; to expunge. To rub. (<i>Kumiri ki te naue</i> , to rub with fat.) To fondle; to caress with the hand; to coax. To dye; to stain.	See <i>komiri</i> .
Kumirimiri	To pinch, to press.	
KUMU	A theft; a robber. To usurp; to encroach.	
KUNA	Elegance. Satisfied; satisfaction. Kind.	Samoaan <i>una</i> , a plate of tortoise shell; Hawaiian <i>una</i> , the shell of the turtle or tortoise; Tahitian <i>unauna</i> , an ornament, a decoration.
Kunakuna	To adorn. Magnificent; elegant; pretty.	
Haka-Kunakuna	To beautify.	
KUNAKUNA	Own; very own. The same.	
KUNAUNAU	Carelessness.	Tahitian <i>unaunau</i> , heedless (with a negative before it).
KUNEKE	An empty coco-nut.	
KUNEKI	A barrel, a large vessel.	
KUNOKA	To die, to stain.	
KUNUATU	To change out of place.	
KUOKUO	White; clean. <i>Toau kuokuo</i> , shallow water.	
Faka-Kuokuo	To whiten; to wash.	
KUPAKUPA	The cheek.	
KUPEGA	A string; a filament.	Maori <i>kupenga</i> , a net; Mangarevan <i>kupega</i> , a filament, a thread; Hawaiian <i>upena</i> , a net; a cobweb.
KURA	A tuft or plume.	Maori <i>kura</i> , a bunch of red feathers; red. Mangarevan <i>kura</i> , red, yellow. A red bird of whose feathers the King's mantle is made, &c.
Kurakura	Violet coloured. Red.	
KURA-FAKATIKA	A tuft, plume.	See <i>kura</i> and <i>faka-tika</i> .
Faka-Kurakura	To redden.	
KURA-ORA	Salutations! Farewell!	
KURAU	Empty; to empty.	

			COMPARE
KURI	A dog.	Maori <i>kuri</i> , a dog; Samoan <i>uli</i> , a dog, &c.	
KURU	Breadfruit.	Samoan <i>'ulu</i> , the breadfruit tree and its fruit; Hawaiian <i>ulu</i> , breadfruit.	
KURUMAGE	To turn upside down.		
KUTIKUTI	Decent; becoming.	Maori <i>kuti</i> , to draw together, as the legs.	
Kukuti	Stubble.	Tongan <i>uji</i> , to bite; bitten. Maori <i>kutikuti</i> , scissors.	

M

MA	With; together with.	Mangaian <i>ma</i> , and; together with; Maori <i>ma</i> , and; and others.
MAEGA	The stalk; the tail.	Samoan <i>maea</i> , a rope; Tongan <i>maea</i> , a rope.
MAEHAKE	To abate; to slacken.	See <i>mahaki</i> .
MAEHARO	To astonish; to amaze; to wonder at.	See <i>maharo</i> .
MAEHOI	A spirit; a ghost.	See <i>mahoi</i> .
MAEUA	Homage; service.	
MAFEA	How?	See <i>nafea</i> .
MAGA	A branch; a division.	Maori <i>manga</i> , a branch of a tree or of a river. Tongan <i>maga</i> , forked.
Magamaga	To usurp; to encroach. An arguer; a reasoner. To seize; to master.	
MAGAMATAMUA	A lower branch.	See <i>maga</i> and <i>mua</i> .
MAGAROGARO	Salted; briny.	Samoan <i>magalogalo</i> , somewhat fresh (as water), not salt; Tahitian <i>maaro</i> , fresh (as water), not brackish.
MAGEO	To itch. To season.	Maori <i>mangeo</i> , to itch; Samoan <i>mageo</i> , the prickly heat; to itch.
MAGO	A shark.	Maori <i>mango</i> , a shark; Hawaiian <i>mano</i> , a shark, &c.
MAGU	To make to boil.	Hawaiian <i>manu</i> , making a humming noise.
Haka-MAHA	To soothe.	Hawaiian <i>maha</i> , to rest, easily, quietly; Marquesan <i>mahamaha</i> , to cease.
MAHAKE	Softly; gently. <i>Haere mahaki</i> , to go softly. Embarrassing; hindering.	Also <i>maihaki</i> . <i>Maehaki</i> , to slacken. Maori <i>mahaki</i> , meek, quiet.
Haka-Mahanahana	To console.	<i>Pumahanahana</i> , lukewarm. See <i>haka-makariri</i> and <i>hana</i> . Maori <i>whaka-mahana</i> , to warm; Samoan <i>fa'a-mafanafana</i> , to encourage.
MAHARA	Reason; to reason. To begin.	Maori <i>mahara</i> , thought, memory, to think upon; Rarotongan <i>maara</i> , to consider. See <i>mehara</i> .
Maharahara	Perception. Conscience. Uncertainty.	
MAHARO	A wonder, a marvel. Remarkable. To wonder at. To admire. (<i>Ta-gata maharo</i> , an admirer.) To esteem; to value.	Also <i>maeharo</i> . Maori <i>maharo</i> , to wonder; Hawaiian <i>mahalo</i> , to wonder at, &c.
Maharohaga	Admiration.	
Haka-MAHATU	Grateful; thankful.	
MAHEMO	Abortion.	<i>Faka-hemo</i> , to reveal, disclose; <i>he-hemo</i> , to be divorced; Maori <i>pahemo</i> , to pass by, to miss; Tahitian <i>mahemo</i> , to slip off, as the handle of a tool.
MAHERE	To occur.	Tahitian <i>mahere</i> , to become.
MAHERO	To spill; to shed. To decant: to pour from one vessel to another.	
MAHIGO	To examine.	See <i>higo</i> , to inspect.
Mahigohigo	To observe.	
MAHOI	A spirit; the soul. <i>Mahoi kite</i> , keen intelligence.	Also <i>maehoi</i> . Tahitian <i>mahoi</i> , the essence or soul of a god.

COMPARE

MAHORO	To incline; to bend towards. Mis- carriage, abortion. Order; rules. To flow away; to run off.	<i>Papahoro</i> , to slip. Maori <i>horo</i> , to fall in fragments, to crumble down; a landslide. Hawaiian <i>holo</i> , a running, a moving.
Faka-Mahoro	To bring on abortion.	
Haka-Mahoro	To flow; to glide along. To cause to flow away.	
MAHU	Steam. To deliver (as a woman a child).	Hawaiian <i>mahu</i> , steam.
Haka-MAHU	To endure, to bear.	
MAHUE	Sudden passion.	
MAHUEHUE	To shudder, to tremble.	<i>Faka-ueue</i> , excited.
MAHUGA	A mountain.	Maori <i>maunga</i> , a mountain; Manga- ian <i>maunga</i> , a mountain.
MAI	From, since.	Maori <i>mai</i> , hither; Tongan <i>mai</i> , to, towards, &c.
MAIAIA	Disgusted.	
MAIHAKI	Slowly; gently; softly; leisurely.	See <i>mahaki</i> .
MAIKAO	A claw.	<i>Mitikao</i> , a claw; Hawaiian <i>maiao</i> , a toe- or finger-nail; a hoof; a claw. Rarotongan <i>maikao</i> , a finger.
MAIKAU	A claw.	
MAIKI	To choose.	
MAIKUKU	A hoof; the shoe of an animal.	<i>Maikau</i> , a claw; Maori <i>maikuku</i> , a claw or hoof; Samoan <i>mai'u'u</i> , the finger-nail.
MAIMOA	A plaything; a toy.	Maori <i>maimoa</i> , a pet; Tongan <i>maimoa</i> , a plaything, to trifle.
MAINEINE	To tickle; to please.	Tahitian <i>maineine</i> , ticklish; Tongan <i>maeneene</i> , to be ticklish.
Haka-MAIRUIRU	To disguise; disguised.	
MAITAKIRAGA	Goodness.	Tahitian <i>maimai</i> , goodness; Tongan <i>maimaki</i> , the beloved wife of a polygamist.
MAITE	A valley.	
MAKA	A sling; to throw with a sling.	Hawaiian <i>maa</i> , a sling; Rarotongan <i>maka</i> , to sling.
Haka-MAKA	To glut.	
MAKAKAMA	Phosphorescent.	See <i>kama</i> , to kindle.
MAKAMAKAUA	Doubtful.	
MAKARIRI	Cold, coldish; fever; to shake; to shiver; inconsolable.	<i>Horiririri</i> , to shiver; Maori <i>makariri</i> , cold; Hawaiian <i>maalili</i> , cooled.
Haka-Makariri	To cool; to chill; to console.	<i>Haka-mahanahana</i> (i.e., to warm) is also "to console."
MAKARO	A boy; a son. <i>Makaro-fagai</i> , a son by adoption.	
MAKAUKAU	To foretell.	
MAKE	Us; we. <i>Make ka haere</i> , let us go.	
MAKE	A needle.	
MAKEI	To patch; to piece. A sail; to sail. A thread.	
MAKENUKENU	Dishevelled.	Tahitian <i>maenuenu</i> , disordered, dis- hevelled; Tongan <i>makenukenu</i> , the sand or earth as disturbed by one walking about.
MAKETU	The sea-urchin. (<i>Echinus</i> .)	<i>Make</i> , a needle.
MAKEVA	A teaser; tormentor.	Samoan <i>ma'eva</i> , to walk about; Ha- waiian <i>maeva</i> , to be blown here and there as the spray; to mock; to revile; <i>maewaeva</i> , a reproach; scorning.
Makevakeva	To move; movement; to be agitated.	
Haka-Makevakeva	To cause to shake; to jog; to wag.	
Makevehaga	Mockery.	
MAKEVAKEVA-NOA	Movable.	
MAKI	To perish; to decline. To belch. Sore. (<i>Vaha maki</i> , a sore mouth.) Illness.	Maori <i>maki</i> , a sick person. Manga- rean <i>maki</i> , sick, ill, &c.
MAKIHOA	A favourite.	See <i>hoa</i> .
MAKI-PIREI	Contagious.	<i>Maki</i> , illness.
MAKI-TEKAKAI	Chancre (a disease.)	<i>Maki</i> , a sore; <i>Kakai</i> , to gnaw.
MAKI-VERAVERA	Inflammation.	<i>Maki</i> , illness; <i>haka-veravera</i> , to beat.
MAKOE	Desire; to desire. To intend.	

COMPARE

MAKONA	To satisfy; to satiate. To be full. An athlete. A champion.	Maori <i>makona</i> , to be satisfied; Samoan <i>ma'ona</i> , to have the appetite satisfied.
MAKOI	A man.	
MAKU	To satisfy. To satiate. Glutted. To gorge.	Samoan <i>mau</i> , abundance; Tahitian <i>mau</i> , to retain; Hawaiian <i>mau</i> , to soak up, as a sponge.
MAKUAHINE	Mother. Aunt.	Hawaiian <i>Makuahine</i> , mother; Maori <i>matua-wahine</i> , mother, &c.
MAKUI	Father. <i>Makui fagai</i> , an adopted father. <i>Makui kave</i> , uncle. <i>Makui</i> <i>kore</i> , an orphan.	Marquesan <i>makui</i> , a term of tender- ness addressed to women; Maori <i>hakui</i> , mother; old woman.
MAKURU	Abortive fruit.	Samoan <i>ma'ulu</i> , to drop as dew or rain; Tongan <i>makulu</i> , to be over- loaded; to drop as rain.
MAMA	To ooze; to leak.	Maori <i>mama</i> , to ooze, to leak; Mar- garevan <i>mama</i> , to leak, as a canoe.
MAMAO... ..	Inhabited. Far; far off. Long.	Maori <i>mamao</i> , distant; Mangaian <i>mamao</i> , distant.
Faka-Mamao	To remove; to put away.	See <i>mamao</i> and <i>roa</i> .
MAMAOROA	A desert; a barren place.	
MANA	To be able. Can; may.	Maori <i>mana</i> , authority, power; Mar- quesan <i>mana</i> , power, dominion, &c.
Faka-MANA	To honour.	
Haka-Mana	To sanction.	
MANAKO	Idea; notion. Sense. To reflect; to think. Opinion.	Hawaiian <i>manao</i> , to think of; Raro- tongan <i>manako</i> , to think, &c.
Haka-Manako	To begin; to remember.	
Manakonako	A taste; a smack of. To meditate. Unquiet; to shift; evasion. Sus- picion.	
Manakohaga	Memory.	
MANAKO-ARA	Vigilant.	See <i>manako</i> and <i>ara</i> .
MANAKONOA	To imagine; to fancy.	See <i>manako</i> and <i>noa</i> .
MANAKO-PAGO	To feel distress.	See <i>Manako</i> , and <i>pago</i> , to feel pain.
MANAKORARI	Duplicity.	See <i>Manako</i> .
MANAKOTAHU	Gentle in character; pleasing.	See <i>Manako</i> .
MANANIA	Female (of animals). A girl, a lass; a daughter.	
Manania-Fagai	An adopted daughter.	
MANAVA	The interior. To welcome. Affected; touched; mentally moved.	Maori <i>manawa</i> , the belly, the heart; Hawaiian <i>man-wa</i> , feeling; sym- pathy.
Manavanava	To meditate.	
MANEMANEA	A finger. <i>Manemanea roa</i> , the middle finger; <i>manemanea kare- reka</i> , the little finger; <i>manemanea</i> <i>poto</i> , the ring finger; <i>rima poga</i> , the thumb.	Hawaiian <i>manea</i> , a hoof, nail, or claw; the ball of a man's foot. <i>Manea o ka moku</i> , to toes or divi- sions of an island.
MANEMANEA-VAEVAE	A toe.	See <i>manemanea</i> and <i>vaevae</i> .
MANIHINIHI	Beside oneself; demented.	Maori <i>manihi</i> , to make steep; Tahiti- an <i>manihi</i> , to slip in climbing a smooth tree; <i>manihinihi</i> , uneasi- ness of mind.
Haka-MANINA	To equalize.	Tahitian <i>manina</i> , smooth, level.
MANOHINOHI	To endeavour to gain. To explore. A visitor.	<i>Nohi</i> , the eye, the aspect.
MANOMANO	Innumerable.	Maori <i>mano</i> , a thousand; a great number. Tongan <i>mano</i> , ten thousand, &c.
MANU	A bird; birds. The season of sum- mer.	Maori <i>manu</i> , a bird; Samoan <i>manu</i> , a bird, &c.
Manumanu	An insect. Inconvenient. Unfor- tunate. A beast; a brute.	Tahitian <i>manumanu</i> , worms, insects, &c.
Mamanu	A thing; an object. A subject.	
MANUANU	Detestable.	<i>Manuanua-kiro</i> , odious. Tahitian <i>manuanu</i> , loathsome. Maori <i>anu- anu</i> , offensive.
Haka-Manuanu	To hate; to detest.	
MANUANUA-KIRO	Odious; hateful.	See <i>Manuanu</i> and <i>Kiro</i> .
MANUKARE	Stomach-ache.	
MANUKARE	Odious.	



THE MORIORI PEOPLE OF THE CHATHAM ISLANDS: THEIR TRADITIONS AND HISTORY.

BY ALEXANDER SHAND, OF CHATHAM ISLANDS.

KO MATANGIAO.

CHAPTER II. RANGI AND PAPA. (TRANSLATION.)

IN the beginning dwelt Rangi and Papa, or Heaven and Earth. Darkness existed. Rangi adhered over Papa. Man did not exist. A person arose, a spirit who had no origin, whose name was Rangitokona.* He went to Rangi and Papa and told them to separate; they would not consent; whereupon Rangitokona separated Rangi and Papa; he pushed up Rangi with pillars, ten in number, joined one under the other, until they reached the Fixed-place-of-heaven. After the separation of Heaven from Earth, Heaven lamented for Earth, his tears being the dew and rain which descend upon her.

This was the incantation used:—

“Rangitokona prop up the heaven, Rangitokona prop up the morning. The pillar stands in the baldness of heaven, in the bare part of heaven¹. * * The pillar stands, the pillar—the pillar stands, the pillar of heaven.”

Then for the first time there was light, and the world existed. That ended, Rangitokona heaped up earth in Papa and made man—Tu.

This was the incantation used:—

“STEM, OR BODY HEAPED UP.”

1. “Stem heaped up, heaped, heaped up; stem gathered together, gathered, gathered together; heap it in the stem of the tree, heap it in the foundation of the tree, heap it in the fibrous roots of the tree, heap it in the butt of the tree, heap it in the root of the tree; heap it, it grows; heap it, it lives; the heaven lives, e! Stem heaped up, stem heaped up; let the heaven stand which lives.

2. Heap it in the flower of the tree, heap it in the leaf of the tree, heap it in the swaying of the tree, heap it in the waving² of the tree, heap it in the pattern of the tree, heap it in the finishing of the tree; heap it, it grows; heap it, it lives; the heaven lives, e! Stem heaped up, stem heaped up, let the heaven stand which lives³.”

This was the forming of the body of Tu; then the spirit was gathered in.

* The heaven-propper, or supporter.

¹ Of this part none of the Morioris can give the meaning. The words *memea* and *kahi* are ancient words which the reciter of this could not explain. The Maori meanings assigned do not apply or fit in with the sense in this case.

² Or, extending branches.

³ This appears to represent man formed.

"THE GATHERING IN."

1. "The spirit of man was gathered into the world of existence (or possession) to the world of light—see, placed in the body the flying bird (the spirit)—whirl (or breathe)!¹

2. Sneeze living spirit to the world of existence, to the world of light. See, placed in the body the flying bird (or spirit). Live! live! spirit of Tu; live!"²

Then man lived and the progeny of Tu grew—Rongo, Tane, Tangaroa, Rongomai, Kahukura, Tiki, Uru, Ngangana, Io, Iorangi, Waiorangi, Tahu, Moko, Maroro, Wakehau, Tiki, Toi, Rauru, Wha-tonga, Ruanuku*, Motu-ariki, Te Ao-marama, Tumare, Ranganuku, Matariki, Wari, and Ro† Taurira.

These are the descendants of Rangitokona who were the "heaven born," or children of heaven.

With Ro Taurira, the children of heaven and earth separate to the world of existence. Te Ao-marama (World of Light) came forth, whose son was Rongomaiwhenua‡. Then from this time the race of men grew until the time of Marupuku and Rongopapa, the name of whose race was Te Hamata. This was the people who dwelt in the island before the arrival of the canoes Rangimata and others. These people were "Hiti," or ancient ones and giants§. Their bones lay at Te Awapatiki, but were swept to sea by the breaking-out of the Lagoon (Whanga.)

"KO RO TAUIRA."

The children of Ro Taurira (The Pattern), last of the "heaven born," were Tahiri-mangatē, who took to wife Rangimaomaō (Mackerel Sky), to whom were born all the winds. The East Wind was the first born child (as light proceeds therefrom); the West Wind was the last born. Their other children were the months Wairehu (January) to Tchuhe-a-Takarore (December), whose work was counting and disputing about their turns, *i.e.*, when their season was to commence.||

It was Wairehu (January) who prevented Rehua (Heat) lest he should turn and devour men (*i.e.*, lest all things be destroyed by the heat of the summer sun.) Mihi-torekao (March) and Rongo (July) were incited by Tahiri to fight against man (alluding to the rough weather in these months) hence the rain, snow, and winds.

Tu-matauenga was a son of the West Wind.¶ It was he who placed strength in fish, birds, and trees to injure man.

MAUI.

There were five Maui, all children of Tahiri-mangatē—Maui-mua, Maui-roto, Maui-taha, Maui-potiki, and Maui-tikitiki-o-te-rangi.

It was Maui-mua who tied the sun to cause it to go more slowly and so lengthen the days; because, formerly the days were too short.

* Ruanuku to Ro Taurira said to be women.

† In Maori, *te*.

‡ This was the ancestor who first occupied the Chathams. This name in Moriori is figurative also for land, as Rongomaitere is for ocean.

§ Or men of great stature; their thigh-bones when compared with those of others were of great length, showing they were huge men.

|| The Moriori year commenced in June when the stars, Puanga and his gathering, and Matariki are seen again in the east in the early morning.

¶ Frequently a boisterous rough wind.

¹ Bubbling of the breath like a whirling current.

² This is the *Tihe*, or sneezing, recited by a mother on the birth of her child when it first sneezes, to gather in the spirit. In the case of sick persons, prostrate or apparently dying, when they sneeze this *Tihe* is recited.

He, with his younger brothers, arranged that they should lay a snare at the pit of the sun, at Hitinga-ta-ra (rising of the sun); they laid the snare at night and finished it, and when the sun's head appeared, Maui and his younger brothers pulled it. The noose slipped over his chest, but held when it reached his loins; then for the first time he (the sun) went slowly.

This was the incantation:—

“Maui bind the sun shining on earth (or, standing on earth). Maui bind the sun shining in heaven. Maui bind the sun shining hither. There, shine thou hither in the space (or division) of heaven.”

These were the wives of Tami-hit-ta-ra*—Hina-ata, morning, Hina-aoetea, noon, and Hina-ahiahi, evening.

The rope with which the sun was tied was Tchi-ata-o-Heia, which is represented by the long horizontal streaks of cloud seen at morning dawn.

The sun and the moon also disputed; the moon said, let the sun be for the night. The sun would not agree lest the waters should be burnt up and all the world, so they agreed the sun should shine in the day and the moon at night.

MAUHIKA.

After this, Maui went to fetch fire from Mauhika†; he asked Mauhika to give him fire, upon which Mauhika plucked off one of his fingers and gave it as fire for Maui, seeing which Maui put it out; he went again to Mauhika, and another of his fingers was given. He continued this until the small finger only remained; then Mauhika perceived he was being tricked by Maui, and his anger arose. Then he threw his small finger up into the trees, on to the Inihinā (Maori, Hinahina, or Mahoe), Karamu, Karaka, Ake, Rautini and Kokopere (Maori, Kawa kawa). All these burnt, but the Mataira (Maori, Matipou) would not burn.‡ For this reason all these trees which burnt were used as a *Kahumaki* (the piece of wood rubbed into a hollow, holding the abraded wood, which ultimately takes fire by use of the rubber *ure*). He also threw his fire into stone, *i.e.*, flint, so that fire rises from flint. Then Maui was chased by Mauhika's fire; the seas and hills were burnt up, and Maui was burnt by the fire. Maui's wail went up to the roaring thunder, to Hangaia-te-marama, to the great rain, to the long rain, to the drizzling rain. The rain was sent and Maui was saved.

This was Maui's cry:—“I cried to above (or Heaven), to the great rain above, to the long rain above, to the small rain above, to the pattering rain above, there is the ‘Face-which-shines-on-earth’ (Matawhitinuku§). There is the ‘Face-which-shines-on-heaven’ (Matawhitirangi); there are the storms, the storms, cause them to fall (or pour in torrents), pour them down, heal! Maui give forth thy cry—Pour them down; heal! Maui destroy, *ooti*!|| the face of Mauhika.”

* In Maori—Tama-whiti-te-ra.

† It does not appear quite certain, according to the Morioris, whether Mauhika was male or female—the weight of evidence appears to indicate his being a male.

‡ This is explanatory of the trees from which fire can be raised by friction.

§ It does not appear quite clear who this personage is. The sun scarcely would be invoked as cold and rain was desired. Probably the Supreme power of heaven is intended.

|| *Ooti*, an expression of anger, pain, or displeasure.

Hence arose *Whai-wera*, or incantations to heal a burn, and *Parā-wera* with the same meaning (but more literally, burnt or scalded skin) which were used for people burnt by fire, to destroy the effect of *Mauhika's* fire.

WHAI-WERA CALLED TONGA.

"Break *Mauhika's tooth*.¹ Double up *Mauhika's* tooth. Break in pieces *Mauhika's* tooth. Oh sacred rain-storm! *Tongo*,² great *Tongo*! *Tongo* the sacred! *Tongo*, long *Tongo*! *Tongo* the sacred! *Tongo*, *Tongo* of storms! *Tongo*, *Tongo* of snow! *Tongo*, *Tongo* of the hail! *Tongo* the sacred! Like the first spirit, the internal spirit, the spirit given, the given of heaven. Extirpate! destroy the face of *Mauhika*! Oh sacred storm! Oh sacred *Tongo*! (or *Tongē*)."

Indicating that the burn was healing, green leaves being applied while the charm was being recited.

WHAI-WERA CALLED PARAWERA.

In great *Aotea*, in great *Aropawa*,⁴ see the men burnt by fire. Set fire to heaven, it is consumed, set fire to heaven, heal the heavens. *Tohii* (to perform a ceremony) with the firesticks, the embers, and the coals. Rise water (or break forth as steam) of the burn, your sacred spirit. Like the first spirit, the internal spirit, the spirit given of heaven. Ye two destroy the face of *Mauhika-Tu-i-Hhi-waiki*.

ANOTHER PARAWERA.

1. "I cried to above (or heaven), to the snow above, to the rain above; there is the 'Face-which-shines-on-earth,' there is the 'Face-which-shines-on-heaven,' there are the storms, the storms, pour them down. Make whole! Make whole!⁵ Destroy! destroy the face of *Mauhika*!

2. I cried above, to the snow⁶ above, to the frosts above. There is the 'Face-which-shines-on-earth,' there is the 'Face-which-shines-on-heaven,' there are the storms, the storms; pour them down! Make whole! Make whole! Destroy! destroy the face (or power) of *Mauhika*!

3. I cried to the hail above, to the driving snow above, etc.

4. I cried to the small rain above, to the pattering rain above, etc."

After the recitation of the *Parāwera*, should the heat still continue the *Maumi* was used.

E MAUMI.

"Make whole! Make whole! heal! (but) destroy! destroy the face (or power) of *Mauhika*! Drive down frost! Drive down hail!"

There are other verses of the same import, but varying as in the *Parāwera*, rain, snow, etc.

The following is another *Whai-wera* from another section of the *Moriors*.

WHAI-WERA.

"*Tohii* (perform a ceremony) with the firesticks, with the firebrands, with the coals, with the *parimurimu* (slippery seaweed), with the hollow scars. Heal! put out the fire! Heal, cause to disappear! Like the first spirit, the internal spirit, the spirit aside, the highest spirit of heaven. Thou who wast caused to disappear, face of *Mauhika*. Oh sacred *Tonga* (or *Tongē*)."

¹ *i.e.*—The sting of *Mauhika's* fire.

² *Tongo*, same as *Tonga*, S. or S.E. wind, as the cold wind invocated to cool and heal the burn.

³ *Tongo* is here, before *ha*, changed to *Tonge*, apparently for euphony.

⁴ *Aotea* or *Aotea-roa*, is the Maori name of the North Island of New Zealand. *Aropawa*, is the name of the large island at the north end of the Middle Island of New Zealand, and the name is frequently applied to the whole of the Middle Island by the North Island Maoris. The Moriort knowledge of these names is significant.—EDITORS.

⁵ *Tutu mauwhia mau* there appears to be an uncertainty about this rendering, although as far as ascertained it is correct.

⁶ *Tchukatohuka*.

The meaning of this is that this *whai-wera*, which is levelled against all things causing heat, using with it the seaweed apparently to allay the heat of the burn, the fire or heat is put out, Mauhika's power is destroyed. The reference to the spirit indicates the healing of the flesh and return of health, assisted by the cold wind Tonga.

It may be useful to note that this formula, *pera hoki ra*, is a very ancient one common to both Maori and Moriori.

The following is another short account in the Moriori dialect from another part of the Chathams, concerning Maui's tying the sun.

The sun travelled too hurriedly, far back in the time of Maui, and Maui considered what should be done to the sun that it might go steadily, that the days of the year might become long. Maui thought he would use a stratagem and tie the sun, in order that it should travel slowly. Then Maui laid a snare *kōkōpārā** with a line, and dragged the line to the "rising of the sun." When he rose up the next morning and the sun appeared, Maui jerked his line and caught him. This was the incantation used:—

"Tie thou the sun shining on earth. Tie thou the sun shining in heaven. There remain thou in the space of heaven. There remain prostrate, under restraint."

This is another version:—

"Be thou tied, the sun shining on earth. Be thou tied, the sun shining in heaven. Be thou tied firm. Tied thou wert by Maui, by the stem of Te Ure. There remain thou in the space of heaven."

After this Rōhē—Maui's wife—spoke disparagingly of him concerning his ugly face. Maui said he would give his face to Rohe, and Rohe should give him hers. They spoke thus, and Maui bewitched and killed Rohe. After this her spirit returned and she killed Maui.

This was the origin of death affecting men, which causes death to strike everyone in this world; from this arose the witchcrafts which cause men to die. The spirit of the dead man returns and kills him who caused his death.

This was the origin of death and witchcraft having power over man, hence Rohe was appointed to seize the spirits of the dead in the Shades. She also is Mistress of the night. Rohe is the source of all evil and murder, and induces people to do evil.

This is the incantation which killed Rohe, called "The Girding up of the garments of Rohe when she went to the night (Shades)." Another name also is "The Blackness of Tana-matahu"—*Ko ro panga aTana-matahu*.

This Tana-matahu, or Tane-matahu, represents the ceremony of marriage, and this phrase was among the Morioris one of odium applied to women who had committed adultery or done anything offensive. Pangā=pango black.

Ko te Hitiki—THE GIRDING.

"T'is Rohe, t'is Rohe who dies¹ through the cavity of my crown. T'is Rohe, t'is Rohe who dies through the cavity of my bald head. T'is Rohe, t'is Rohe who dies through the cavity of my bare head. T'is Rohe above, t'is Rohe beneath, t'is Rohe who girds up her garment. Thy face which looks at me is bounded² (ceases, dies)."

* A loop to draw up tight in the middle of a rope, by pulling on the two bights.

¹ *Takiti*, this word appears to be the same as a *hemohemo* is in Maori, and the rendering in the text to be the nearest that can be given. *Takiki na(a)*, *ta manaw' t'chi ri purunga-ihu*, the heart beats or pulsates on the nose-tips—the person is nearly dead.

² This appears to be a play upon the name *rohe*, meaning to bound.

This ends Minarapa Tamahiwaki's narrative of Rangi and Papa (exclusive of genealogy) down to Maui and Rohe.

The following is supplementary to the story of Maui and Rohe and was written in Moriori by another person.

Maui's food was eaten by Rohe. Maui found that a part of his food had been consumed by Rohe; then Maui used incantations with Parakau* and Inihina.† That was the soul of Maui's food.

They changed their faces because Rohe was likened to the rays of the sun, whose sister she was. The attraction of Rohe seized Maui, therefore Maui changed faces with her that he might have Rohe's beauty transferred to him, and that Rohe should have his evil face, hence the death of Rohe.

This is Maui's witchcraft for Rohe:—

KO RO KEI—THE EATING.

"*E Rohe ta kei Maui tona.* Let Maui's teeth show white to the darkness. It is thrown (as a sacrifice) to the storm. Give me the food, give me the food, give me the food t'is one, give me the food t'is two, three, four, five, six, one hundred—t'is a *rea* (highest number in counting), t'is nothingness. Give me my food, t'is innumerable. Recite the *tohi* of the *Kura* beyond this food. Let the casting off be to the place of Tongo (= S. or S.E.—region of cold) your desire, your sweetness. Let Maui's teeth glisten to the darkness, thrown to the storm. Give me the food."

This spell of witchcraft is very obscure and highly enigmatical, the first sentence owing to the word *tona* conveys no known meaning. Although Rohe is aimed at, it would almost appear from the sense that Maui was to be the sufferer. The intent appears to be to kill Rohe, casting her out to the darkness and tempest. To arrive at the exact meaning would require the aid of one of the very old Tohungas to explain the allusions.

KO RO MATA-NIHO O MAUI—REMNANT OF EATING.

"Whose is this tooth? t'is mine! t'is thine! It belongs to swollen jaw, to twisted jaw, to loose jaw, *ooi*! You belong to crooked jaw."

This spell is used to kill anyone stealing the remnants of food of another person.

This is another deed of Maui's, his tricks played against the people of Tangaro-Motipua; that people could not be discovered, they were always startled by man and fled into the forest—the rustle only being heard. Therefore he built his house called Whareatea.

RO WHAREATEA.

Maui built his house called Whareatea as a house for himself and his people. When it was finished and night came, he and his people went into the house, and the people of Tangaro-Motipua came into the house of Maui and people. They were not seen by them when it was dark. The way in which their forms might be seen, was in the red dawn of the morning, when the people rose and went to their homes. This they did from time to time, and it struck Maui—this gathering is indeed men. Maui then went and plugged up the gaps in his house and commenced his incantation:—

1. "Extend, extend, extend in the foremost end (of the house) of Whareatea. Extend in the inner end of Whareatea. Extend in the back end in Whareatea,

* A tree not found at the Chatham Islands.

† Same as Maori Mahoe, chiefly used in incantations, as the most sacred timber—and the chief one used for fire raising.

that it may extend. Open it wide. Cause weariness Oh wind! with their turning. Turn elder person They flee naked. They are caught. It is light. What is this Komako which sings? It is a dreaming Komako.

2. Extend, extend, extend in the foremost post in Whareatea. Extend in the inner post in Whareatea. Extend in the back post in Whareatea that it may extend. Open it wide. Cause weariness Oh wind! with their turning. Turn elder person They flee naked. They are caught (discovered) It is light. What is this Komako which sings? It is a dreaming Komako.

3. Extend, extend, extend in the first ridge pole, etc.
4. " " rafter.
5. " " batten of the first post.
6. " " batten of the back post.
7. " " junction of thatch on top of ridge.
8. " " inner ridge.
9. " " post near ridge.
10. " " "
11. " " "
12. " " first corner.
13. " " "
14. " " first ceremony.
15. " " first incantation.

16. Extend, extend, extend in the first *closing* (finishing of thatch) in Whareatea. Extend in the inner closing in Whareatea. Extend in the back closing in Whareatea, that it may extend. Open it wide. What is the Komako which sings? It is a dreaming Komako. Extend. You are caught. Shining of the setting of the sun. Open the door of the night. It is opened. They are caught. It is light. It is broad day." This ended, the assembly of Tangaro-Motipua fled outside in all directions quite naked, both men and women, and sped away into the forest. This ends.

The following is a very fragmentary account relative to Tiki given by one of the old men named Hori Nga Maia, being all that he could remember of the story with the incantation, which appears to be another version, or part of one, referring to the creation of the world, held by another section of the Morioris, although Hori stated that Minarapa's version was correct. It certainly does not agree with Minarapa's genealogy (to which all the old men assented as correct) in that Rangitokona was said to be "a spirit without any origin," whereas in this case Tiki is the child of Rangi and Papa and begat Rangitokona, who according to Minarapa's account separated Rangi from Papa. By this account, short as it is, Tiki was the creator of the universe.

Hori further stated that Tiki presided over certain rites peculiar to women, but of which he could afford no definite information, women only being the custodians of the rites referred to, none of whom then living appeared able to throw any light on the matter. Again, as by the account given hereunder, Hori's origin of Tiki as the offspring of Rangi and Papa conflicts with the *Karakii* (or invocation)—the older and more reliable portion—inasmuch as in that he "heaps up" or creates, or forms the universe. In connection with this it may be useful to compare the Maori traditions regarding Tiki.*

Na Rangi raua ko Papa a Tiki; ka moe a Tiki i a Te Ahunga-rangi ka puta ko Rangitokona.

He karakia tenei mo te ahunga o te rangi me te papa.

Tiki was the offspring of Rangi and Papa: Tiki slept with Te Ahunga-rangi—heavens-heaped-together, and Rangitokona came forth.

This is an incantation for the heaping together of heaven and earth.

* Touching this I hope to be able to get some more information, but do not feel justified at present in instituting comparisons on uncertain ground.

“Ko Tiki, e ko Tiki i ahua te rangi, ko Tiki, e ko Tiki i ahua te papa, ko Tiki, e ko Tiki i ahua te ao, ko Tiki, e ko Tiki i ahua te kore, ko Tiki e ko Tiki ro (Maori, ra), ko Tiki, e ko Tiki to-e. Tiki, Tiki nuku, Tiki, Tiki rangi, Tiki, Tiki hau.”

“’Tis Tiki, yes ’tis Tiki who heaped together (or created) the heaven. ’Tis Tiki, yes ’tis Tiki, who heaped together the earth. ’Tis Tiki, yes ’tis Tiki, who heaped together the world. ’Tis Tiki, yes ’tis Tiki who heaped together the void. ’Tis Tiki, yes Tiki indeed. ’Tis Tiki, yes ’tis Tiki to-e (a sentence prolongation). Tiki, Tiki of earth. Tiki, Tiki of heaven. Tiki, Tiki of the wind.”

Na Mu raua ko Wheke te pupu-toto i hari, maka ana ki roto i te puta rakau, heoi, tipu ana taua pupu-toto hei tangata.

Mu and Wheke took a clot of blood and placed it in a hollow tree, where it developed into man. (The particulars of this are said to be peculiar to women, or known only by them.)

In connection with Tiki, there are a number of ceremonies in which the women made figures of birds, twenty or more, neatly carved out of Akeake wood, which they placed in parallel rows, and at one end of which they set up an image of Rongomai-tuatanga*; between the rows were placed the remains of former ceremonies, in heaps. These ceremonies were performed at intervals, sometimes one, two, and three years, but more generally each year, and their performance extended over three or four days, named successively Ta ra o tch ehei (day of the evening), Ta ra o ro pāpā (day of the foundation), Ta ra o tā whaīnga (the day of the following† . . .), and Tā ra o tā whakarōrō (the protracted day).

During these ceremonies the Tohunga or priest did not eat, but the others did so freely.

It does not appear quite certain from the information given by Hori what was the full import of these ceremonies.

KO MATANGIAO.

RANGI RAUA KO PAPA.

[NOTE.—In the following, the Moriori language is indicated by inverted commas, the Maori language is shown without any such marks.]

I te timatanga ka noho ko “Rangi” raua ko “Papa,” e pouri noa ana; ko “Rangi” kei runga ake i a “Papa” e piri ana, kahore ano i tupu he tangata; ka puta ake tetahi tangata, he wairua, kahore ona putake, ko “Rangitōkona” te ingoa, haere atu ana ia ki a “Rangi” raua ko “Papa,” ka ki atu kia wehea raua, kahore raua i pai. Ka kite a “Rangitōkona,” wehea ana e ia a “Rangi” raua ko “Papa,” tokona ana e ia te rangi ki runga ki te pou—ngahuru aua pou, he mea tuhonohono ake i raro tae noa ki te tumautanga o te rangi. No te wehenga o “Rangi” i a “Papa,” ka tangi, a “Rangi” ki a “Papa,” koia ona roimata, ko te tomairangi me te ua e heke iho ana ki runga i a ia.

* This Rongomai was used by the Karewa people, but another Rongomai by those of other parts of the island.

† Not certain of this meaning.

Ko te karakia tenei :—

“Ko Rangitokona tokona i tche rangi, ko Rangitokona, tokona i tche ātā, ka tu te pou ki ru pakira o tā rangi, ki ru pehore o tā rangi; ka tu te mēmēa-a-nuku, ka tu te mēmēa-a-rangi, ka tu te kahī-a-nuku, ka tu te kahī-a-rangi, ka tu te pou, te pou, ka tu te pou, te pourangi, e.”

Kua wareware etehi whiti o tenei karakia—heoi nga mea i riro mai. Heoi, katahi ka marama, ka whai ao. Ka mutu, katahi ka apoa e “Rangitokona” ki roto i a “Papa” ka hanga i te tangata, ko “Tu.”

Ko te karakia tenei :—

“KO TCH APONGA”—“KO TUMI EUWHA.” (Maori—Ko tumu ahua.)

1. “Tumi euwaha, e eu euwaha; tumi āpō e apoapoā. E euwaha i te tumu o tā rakau, euwaha i te take o ta rakau, euwaha i te aka o ta rakau, euwaha i te more o ta rakau, euwaha i te pakiaka o ta rakau. E euwaha ka tipu, e euwaha ka ora, ka ora ko ta rangi, e. Tumi euwaha—tumi euwaha e tu (or tchu) ta rangi ka ora.”

2. “E euwaha i ru (te) pua o ta rakau, euwaha i ta rau o ta rakau, euwaha i te maewa (Maori, mawetanga) o ta rakau, euwaha i te makoha o ta rakau, euwaha i te tauria o ta rakau, euwaha i te whakaoti o ta rakau; e euwaha ka tipu, e euwaha ka ora, ka ora ko ta rangi, e. Tumi euwaha, tumi euwaha e tu ta rangi ka ora.”

Heoi tenei te aponga i te tinana o “Tu,” ka awhea ko te Mauri. Ko te awhengā tenei.

“KO TCH AWHENGĀ.”

1. “I awhea mauri o rangata, ki ta whai ao,¹ ki te Ao-marama te houia te manu ka rere, ripō.

2. Tihē mauri ora ki ta whai ao,¹ ki tē Ao-marama te houia te manu ka rere ripō ta mauri no Tu, ripō.”

Ko te Tihē tenei e whakahuaina ana e te whaea i runga i te whanautanga tonutanga o tana tamaiti, ina tihē taua tamaiti—he awhengā mai i te mauri. Kei te tangata mate, e oke ana ranei, e tu-a paremo ranei, kei te tihetanga ka hapainga ko te “Tihē” nei.

Katahi ka ora te tangata, ka tipu te uri o “Tu”—“ko Rongo, ko Tāne, ko Tangaroa, ko Rongomai, ko Kahukura, ko Tiki, ko Uru, ko Ngangana, ko Io, ko Iorangi, ko Waiorangi, ko Tāhu, ko Mōko, ko Mārōrō, ko Wākehau, ko Tiki, ko Toi, ko Rauru, ko Whātōnga, ko Ruanuku, ko Motuariki, ko Te Ao-marama, ko Tumare, ko Ranganuku, ko Mātāriki, ko Wāri, ko Ro (te) Tauria.” E kiia ana ko “Ruanuku” tae noa ki a “Ro Tauria” he wahine anake.

Ko nga uri enei o “Rangitokona,” to ratou ingoa ko te “Whanau-o-te-rangi.”

Kei a “Ro Tauria” ka wehe te “Whanau-o-te-rangi” me te whenua ki te whai ao, ka puta a “Te Ao-marama,” tana ko “Rongo-maiwhenua,”* ka tipu i konei te iwi tangata tae noa ki a “Marupuku” raua ko “Rongopapa,” tona huanga o tana iwi ko “Te Hāmātā.”† Koia te iwi e noho ana i Wharekauri—“Rēkohū,” i te taenga mai o nga waka, o “Rangimata” ma. He “Hiti”‡ aua tangata, i takoto nga iwi ki “Te Awapatiki,” kua riro ki te moana i nga pakarutanga o te awa.

Ko nga tamariki o “Te Tauria” ko “Tahiri-Mangatē,§ ka moe i a “Rangimaomao,” ka puta o raua tamariki ko nga hau katoa; ko te “Marangai” te matamua (“kaumua”); ko te “Raki” te potiki

* Ko te tipuna tenei nana i noho a Rēkohū (Wharekauri).

† Ko ro kau te Hamata (the people of the Hamata).

‡ He “Hiti,” he inamata ki te Maori.

§ Tawhiri-matea ki te Maori.

1 Sometimes pronounced *au*.

(“Potiki-hamarere.”) Era atu tamariki a raua ko nga marama ko “Wairehu” tae noa ki a “Tehuhe-a-takarore,” ta ratou mahi he tatau i a ratou, he tautohe.

Na “Wairehu” i arai atu a “Rehua,” kei tahuri mai kei kai i te tangata. Ko “Mihi-torekao” raua ko “Rongo” i akona e “Tahiri” kia riri mai ki te tangata, koia te ua me te huka, me te hau.

Ko “Tu-matauenga” he tamaiti ia na te “Raki” nana i whakanoho te kaha ki nga ika, ki nga manu, ki nga rakau, kia tahuri mai ki te tangata.

“MAUI.”

E rima nga “Maui,” he uri anake ratou na “Tahiri-Mangatē”—ko “Maui-mua, ko Maui-roto, ko Maui-taha, ko Maui-potiki, ko Maui-tikitiki-o-te-rangi.”

Na “Maui-mua” i here te ra kia ata haere ai, kia roa ai te rangi; natemea i mua atu he poto rawa nga rangi. Ka takoto tana korero ko ana teina kia tikina kia koromahangatia ki te rua o te ra, ki “Hitinga-ta-ra”; hanga te mahanga i te po ka oti, no te putanga ake o te upoko o te ra ka hiwia e “Maui” ratou ko nga teina, ka pakuku, i pakuku ake i te uma, tae ki te hope ka mau, katahi ka ata haere.

Ko te Karakia tenei:—

“Maui herea ko ta ra Tu-nuku. Maui herea ko ta ra Tu-rangi. Maui herea ko ta ra tu mai. Kuna ko koe tu mai ai wehenga rangi.”

Ko nga wahine enei a “Tami-hit-ta-ra*”—Ko “Hina-ata” to te ata, ko “Hina-aotea” to te awatea, ko “Hina-ahiahi” to te po. Ko te taura i herea ai te ra, ko “tch ata o Heia” koia nga pokeao hipae roroa e kitea ake ana me ka haehae te ata.

“MAUHKA.”

Muri iho ka haere atu a “Maui” ki te tiki ahi mana i a “Māuhikā,” ka tonoa atu e ia he ahi i a “Mauhika,” ka kite a “Mauhika,” kowhakina mai ana tetehi o ona toi, homai ana hei ahi ma “Maui,” ka kite a “Maui,” tineia ana ka mate; ka tikina ano he ahi ki a “Mauhika,” ka homai ano tetehi o ona toi, whena tonu tae noa ki te toi iti o te ringa; ka matau a “Mauhika” kei te tinihangatia ia e “Maui,” ka puta te riri a “Mauhika,” katahi ka whiua e ia tona toi iti ki runga i te rakau, ki runga i te “Inihinā,”† i te “Karamu,” i te “Karakā,” i te “Ake,” i te “Rautini,” i te “Kokopere” (Kawakawa) ka ka anake aua rakau ra, tena ko te “Mātāra” (Matipou) kahore i ka, koia ka waiho enei rakau hei “Kahunaki” (Maori, Kahunati) hika ahi, ara:—aua rakau katoa i ka ra. Ka maka hoki tana ahi ki roto i te kowhatu, i te Matā, koia ka ka te ahi i te Matā. Heoi ka whaia a “Maui” e te ahi a “Mauhika,” wera nga moana, wera nga maunga, ka mate a “Maui” i te ahi, ka tangi te karanga a “Maui” ki a “Whaitiri-tangatanga,” ki a “Hangaia-te-marama,” ki a ua nui, ki a ua roa, ki a ua torikiriki kia tukuna mai he ua; ka tukuna mai te ua ka ora a “Maui.”

Ko te tangi tenei a “Maui”:—

“Tangi au ki runga, ki a ua nui i runga, ki a ua roa i runga, ki a ua torikiriki i runga, ki a ua topanapana i runga, ti (Maori, kei) reira Mata-whiti-nuku, ti reira

* Tama Whiti-te-ra ki te Maori.

† Ko te “ure” tenei o te “Kahunaki”—ko te taue mana e ka ai te ahi.

Mata-whiti-rangi, ti reira *i* (*i*=nga) apū, (or pokerekere) apū, i apū whakautehoro tehutuhu mauwhia Maui whakatangihia. Tehutuhu mauwhia Maui whakarehua, whakarehua, ooti te mata o Mauhika."

No konei nga "Whai-wera" me nga "Parāwera"* mo te tangata wera i te ahi kia mate te ahi a "Mauhika."

"WHAI-WERA" KO "TONGA."

"Whati tē niho o Mauhika, parua i te niho o Mauhika, whatiwhati te niho o Maubika, whatiwhati te niho o Maubika e punge ha. Tōngō ki tōngō nui tōnge ha. Tongo ki tongo roa tonge hā. Tongo ki tongo i apu. Tongo ki tongo huka. Tongo ki tongo Whaitiri tonge ha. Pera hoki ra te mauri mua, te mauri roto, te mauri tukutuku, te tukutuku a te rangi kia kokohia, whakarehua te mata o Mauhika, e punge, e tonge ha."

"E WHAI-WERA" KO "PARAWERA."

"I Aotea nui, i Aropawa nui, tenei ka tangata ka pou i tch ehi, e tchutchuhia te rongi (rangi) ka pau e. Tehutchuhia te rongi whakamau rongi. Tohii ki ri momotu ki ru ngarehu ki ru ngaunga. Hihii wai parawera to ihi mauri. Pera hoki ra te mauri mua, te mauri roto, te mauri tukutuku a te rongi. Korua whakarehua te mata o Mauhika Tu-i-Hawaiki."

HE "PARAWERA" ANO TENEI, KO "PARAWERA."

1. "Tangi au ki runga, ki a huka i runga, ki a ua i runga, ti reira Matawhititenuku, ti reira Matawhitirangi, ti reira e punge, e punge whakautehoro. Tutu mauwhia mau, tutu mauwhia mau whakarehua, whakarehua te mata o Mauhika.

2. Tangi au ki runga ki a tchuka tchuka i runga, ki a tongehaupapa i runga, ti reira Matawhiti-nuku, ti reira Matawhitirangi, ti reira e punge e punge whakautehoro, tutu mauwhia mau, tutu mauwhia mau, whakarehua, whakarehua te mata o Mauhika.

3. Tangi au ki runga ki a whaitāra i runga, ki a hukarere i runga, etc.

4. Tangi au ki runga ki a ua torikiriki i runga, ki a ua topanapana, etc."

Ka kaha tonu te wera i muri iho i te whaingā o te "Parawera," ka karakiatia ko te "Maumi."

"E MAUMI."

1. "Maumia, maumia, mau whakarehua, whakarehua te mata o Mauhika ka aki tongehaupapa, ka aki whaitāra."

Tera ano etehi whiti o te maumi nei he tataui nga ua me nga huka.

He "Whai-wera" ano tenei ta tetehi iwi o Wharekauri.

"Tohii ki ri momotu, ki ri ngāunga, ki ri ngarēhū, ki ri parimurimu, ki ri panakonako, mau tinea mo whakarehua. Pera hoki ra te mauri mua, te mauri roto, te mauri taha, te mauri tikitiki o ta rangi, ko koe i whakarehua mata o Mauhika, e tonge ha."

Tenei ano tetehi korero poto o tetehi wahi o Wharekauri, he reo Moriori, mo te herenga a "Maui" i te ra.

"Okohikohi te here o ta ra i mū i a Maui mai ai, a, k' hokoaro Maui mā ahā ra tā rā k' hēre marii ai, ke ro ai tā rā o tau tahi; me aomeheki e Maui me hēre tā rā noromē k' hēre marii ai. Kanei a Maui kokopāra i tā ra ki tchi aho, ka to atu tchi aho ki Hitingā-tā-ra, no ro mahitangā ake apo i tche ātā, ka puta ta ra, takiri mai enei ko Maui i tona aho, na ka mau."

Ko "ro Karikii" tenei:—

"Here e kō ta rā tchu-nuku, here e kō ta rā tchu-rangi. Kuna koe tchu mai ai ki koenga rangi. Tuturi, panake ki hokotina."

He wahi ano o Wharekauri nana tenei:—

"Herea koe e ta ra tchu-nuku, herea koe e ta ra tchu-rangi, tu here mau. Herehere koe e Maui ki tchumu i ta ure. Kuna koe tu mai ai koenga rangi. Tuturi, panake ki hokotina."

* Ko "Parāwera" te tangata nona te "Whai-wera," na "Parāwera" te whai i meatia e "Maui" i ora ai ia.

Muri iho ka puta te kupu whakakino o te wahine a "Maui" ko "Rohe" ki aia mo te kino o tona kanohi, ka ki atu a "Maui" kia hoatu tana kanohi mo "Rohe" ko ta "Rohe" ma "Maui," pera noa ka makututia e "Maui," ka mate a "Rohe," no muri iho ka hoki mai tona wairua, ka mate i a ia a "Maui."

Ko te matenga tenei i mate ai te tangata, i pa ai te mate ki nga tangata katoa i te ao—no reira mai ano hoki nga makutu i mate ai te tangata, ka hoki mai te wairua o te tangata mate ka patu i te tangata nana ia i mate ai. Ko te putake tonu tenei o te mate, me te makutu i mana ai ki te tangata; koia i waiho ai a "Rohe" hei kapo i nga wairua o te hunga mate ki te Reinga, ko ia hoki te Ariki o te po. Ko "Rohe" te putake o nga kino katoa, o te kohuru me te whakawai tangata ki te he.

Ko te karakia tenei a "Maui" i mate ai a "Rohe." Ko te "Hitiki" tenei o te kakahu a "Rohe" i haere ai ki te po.*

"Ko Rohe, ko Rohe tākiki te rua o taku tihi, ko Rohe, ko Rohe tākiki te rua o taku pakira, ko Rohe, ko Rohe tākiki te rua o taku pēhore, ko Rohe ki runga, ko Rohe ki raro, ko Rohe hitikia te kakahu nona, to mata tchiro mai ka Rohe."

Ko te mutunga tenei o te taha ki a Minarapa Tamahiwaki o te korero o "Rangi" raua ko "Papa," tae noa ki a "Maui" raua ko Rohe.

He kupu apiti ano hoki tenei mo "Maui" raua ko "Rohe" na tetei atu tangata; i tuhia ki te reo Moriori.

"E kei na Maui keinga ana e Rohe, potehi etu e Maui ka pau i tche hunū o tana kei i a Rohe, ka hure, e pure ei ko Maui ki ri Parakau, Inihinā, na ko ro mauru tena o ro kei a Maui."

"Ko t' hokoririhitanga i o raūū i ahūū, na ra me hokotau a Rohe ki ta ihi o tā ra, to tchuahne hoki tena. Ka rere mai te moto o Rohe ki a Maui koi hokoririhitii ai e Maui ke riro mai ei to porotū o Rohe ki a Maui, ko tch ahūū kino o Maui ke riro atu ki a Rohe, koi e mate ei a Rohe."

He makutu tenei na "Maui" mo "Rohe":—

"KO RO KEI."

"E Rohe ta kei Maui tona, tete te niho o Maui ki ri po ko titiri i awa, homai ta kei, homai ta kei, homai ta kei ka tahi, homai ta kei ka rū, ka toru, ka wha, ka rima, ka ono, ka rau, ka rea, ka kore. Homai tau kei ka kore, homai tau kei ka tini maraurau, tohia te kura ra tua ta kei nei. Tu te marere ki wahi Tongo, to mina, to reka. Tete te niho o Maui ki ri po ko titiri awa homai ta kei."

"KO RO MATA-NIHO O MAUI."¹

"No wai te niho nei, noku, nou, no kaue puku, no kaue hapa, no kaue tangatanga, ooi no kaue roria ra koe."

He mahi ano tenei na "Maui," ko tona raweke i te iwi o "Tangaro-Motipua," he mea e kore e kitea taua iwi, he oho tonu i te tangata, ka horo ki roto i te rakau, ko te ngaeh kau e rangona ana, no reira ka hanga tana whare ko "Whareatea."

"RO WHAREATEA."

"Ka hanga a Maui i tona whare, tā ingō ko Whareatea, e whare eneti no ratau ko tona kiato, a ka oti, ka po, khia roro ratau ko tona kiato ko roto whare a, k' hara mai tā kiato o Tangaro-Motipua ko roto i t' whare o Maui ma, tchiei kite e ratau ina ka po, koi ra e kite e ratau ki tohū i tch ata kurakura, khia ara tchia kiato khia roro ki to

* Tetei ingoa "Ko ro panga a tana-Matahu" (heingoa tenei mo te wahine kino, puremu, aha).

¹ Toenga kainga a Maui, ki te Maori.

ratau kaing' pena nō, pena nō, a, ka to mai ki a Maui tangat', ka'e te kiato nei. E whanē a Maui purupuru i ka pihangā o tona whare, na tchutanga ko Maui i tona karikii":—

1. "Tōro-o, tōro-o, tōro-o i te tchurongo mua i Whareatea; tōro-o i te tchurongo roto i Whareatea; tōro-o i te tchurongo muri i Whareatea kia toro-o Hiwaiki atea, ruhi, ruhi matangi tana ai huru me; e huri tangata matua te oro kapea, te nanu watea kape Hiawaiki, horomanga atea mau ka ao. Komakē aha ta Komako e tangi na? Komako moe hewa.

2. Toro-o, toro-o, toro-o i te pou mua i Whareatea, toro-o i te pou roto i Whareatea, toro-o i te pou muri i Whareatea kia toro-o. Hiwaiki atea ruhi ruhi matangi tana ai huru me; e huru tangat' matu, te oro kapea te nanu watea kape Hhiawaiki, horomanga atea mau ka ao. Komakē¹ aha ta Komako e tangi na? Komako moe hewa.

3. Toro-o, toro-o, toro-o i Tauhu mua, etc.

4. " " " i te oko mua, etc.

5. " " " i te kaeho pou mua, etc.

6. " " " i te kaeho pou muri, etc.

7. " " " i te whaka upoko mua, etc.

8. " " " i te ngaro tabuhu roto mua, etc.

9. " " " i te araiti mua, etc.

10. " " " i te tihongi mua, etc.

11. " " " i te peke mua, etc.

12. " " " i te poti mua, etc.

13. " " " i ta ihu mua, etc.

14. " " " i te tuahu mua, etc.

15. " " " i te pure mua, etc.

16. Toro-o, toro-o, toro-o i te whakakati mua i Whareatea, toro-o i te whakakati roto i Whareatea, toro-o i te whakakati ra muri i Whareatea, kia toro-o Hiwaiki atea, ruhi, ruhi matangi tana ai huru me, e huru tangata matua, te oro kapea te nanu watea, kape Hiawaiki, horomanga atea mau ka ao, Komake aha ta Komako e tangi? Komako moe hewa toro-o. 'Ike ene koe Toke eneti koe, hitinga tā rā, tohanga ta ra. Hikui na tau o ro po; ka hiwikina, mau ka ao, ka aote."

"Nunei ka mutu khia rere mai i kora te hunga a Tangaro-Motipua kū waho, ka kiri tohanga enak! o ka tane, o ka wahine hoki, khia ma ko roto rakau. Ka mutu."

1 e changed for euphony.





CREMATION AMONGST THE MAORIS.

BY R. E. M. CAMPBELL.

RATANA NGAHINA, a descendant of Mitia, the woman whose remains were cremated at Orangiteiki, in the Rakautawa Block, as mentioned in a former number of the *Journal*,* informs me that the practise of cremation was very common among many of the tribes of this island, while others hid the remains of their relations in the tops of lofty trees, or in caves and holes in the rocks; the object in all cases being their effectual concealment from the enemies of the tribe. His account is as follows:—When a member of the tribe died, a place was selected in some secluded spot, and a large quantity of fuel having been prepared during the day, a fire was lighted as soon as night fell, so that the smoke should not be seen, and when well under way the corpse was placed on it. All kinds of fat, including that of the Porpoise when procurable, was added to increase the heat. The greatest care was taken to secure a perfect incineration of the body, and that every bit of the wood, even, should be completely consumed. When all was reduced to ashes, the priests, who alone took part in the ceremony, gathered them up carefully and took them away and buried them in a pit, previously prepared, which was then filled up with earth to the level of the ground, and a large fire lit over it. In this case, however, the fire was allowed to die out of itself, the unburnt ends of the wood being left, so that any enemy seeing the place would not suppose that the fire had been anything more than usual. Ratana's opinion is, that the mounds discovered by Mr. Rutland in Pelorus Valley were the cemeteries of a numerous tribe, the only thing different being the heaping up of the earth into mounds over the place of cremation. I think, however, that the different state of society then prevailing would be sufficient to account for it; for if we consider, and I think we are warranted in doing so, that in those remote times the people led peaceful lives, and had no fear of enemies desecrating the graves of their dead, and consequently no reason to hide their remains, we can understand why the mounds were formed. As, however, war became more and more prevalent, and life more and more precarious, it is easy to understand the altered views of the people as to the disposal of their dead, and their anxiety to prevent their enemies obtaining their bones to make into flutes and fishhooks. I have described the mounds, opened by Mr. Rutland, to several old Natives, and they all agree that they are burial places. The circumstance mentioned by Ratana that Porpoise,

* See Note No. 52, Vol. III., p. 52.

when procurable, as well as other fats were used to intensify the heat of the fires during cremation, might account for the fatty matter contained in the earth taken from the bottom of the mounds opened by Mr. Rutland, and might also account for the remains of bones, "presumably fish bones." The absence of stones would preclude the belief that the mounds were ovens for baking the Porpoise or other fish, nor is it credible that they would drag a heavy body, such as a Porpoise, up a steep hill merely for the purpose of cooking it. On the contrary, I think they would dispose of it in a much more summary manner. The practice of cremating the dead appears to me to open up another question, viz.: How much of the blood of the present native inhabitants of New Zealand is derived from the people who lived here before the arrival of the historical Canoes, and how much from the conquering canoe-men? At present, almost every Maori in New Zealand, except the Urewera tribe, claim to have none but the bluest of blue blood, and quite deny any "Tangata Whenua" admixture; but then we know that all England, so to speak, is descended from William the Conqueror—at least, so they claim. I think, that probably most of the Maoris have more or less of the blood of those who came in the Canoes, but that by far the greater portion is derived from those who preceded the arrival of the Canoes by many generations. It appears probable that the practice of cremation was derived from the more ancient inhabitants, and retained with modifications to suit the altered state of society. Owing to the labour attending the process, it is most likely that it was confined to people of rank, and that the lower orders were buried in the ordinary way in the earth or sand-hills, as is still the habit of the West Coast natives.

The following quotation from Major Gudgeon's "Nga Tangata Maori," published in Vol. II. of the "Monthly Review" at page 474, bears on the question of cremation. Referring to a statement of Fornander's, he says:—

"That learned author is, however, wrong in supposing that cremation was not practised by the Polynesians; for on the Waimate plains, close to the site of the old Taheke Pa, and on the opposite side of the creek, two large pits may be seen, concerning which, I was informed by an old Maori friend, that they were very sacred, inasmuch that in those places it had been their custom to burn the dead of the Pa, for the good and sufficient reason that they had no place on the tribal land wherein they could safely deposit the bones of their relations. The same custom prevailed among the Ngati-apa of Rangitikei, and for the same reason."

Again, we find in Sir W. L. Buller's address to the Native Land Court in the Rangatira case, the following having reference to the same subject:—

"I will refer to another point in the way of explanation. The Counsel on the other side laboured hard to show that no bones of the Ngati-apa ancestors had been dug up in any of the alleged places of sepulture. But he might have saved himself the trouble if he had only known, that in ancient times, the Ngati-apa practised cremation. The custom of this tribe, as is generally well known, was to hang the dead in trees for a considerable time, and then to burn the bones to prevent desecration by their enemies."—EDITORS.



THE BIRTH OF NEW LANDS,
AFTER THE CREATION OF HAVAI'I (RAIATEA).

From the MSS. of the REV. J. M. ORSMOND, written in 1817 from the
lips of ARAMOUA and VARA, Raiatean Scholars.

Miss Teuira Henry of Honolulu sends us the following ancient chant in the Tahitian or Raiatean dialect. It is very interesting as showing the extent of the geographical knowledge of the Raiatean people before they had any intercourse with Europeans. It is a specimen of the rich treasures of Polynesian folk-lore that Miss Henry has inherited from her grandfather, the Rev. J. M. Orsmond, and to which she herself has added. We understand that this valuable collection, together with Miss Henry's translations and notes, are nearly ready for publication.

Taken in connection with Tupaea's chart, the chant is a valuable contribution to the geographical knowledge of the Tahitian branch of the Polynesian race.—
EDITORS.

(Tahiti had already been taken to its place.)

Ia tupu a te fenua mai Havai'i atu !
O Mariua te fetu, o Aeuere te Arii i
Havai'i, fanau-raa fenua.

Let more land grow from Havai'i!
Spica is the star, and Aeuere is the
king of Havai'i, the birthplace of lands.

Mauri i te poipoi a ee i te au marere
i hiti tovau.

The morning Apparition rides upon
the flying vapour, that rises from the
chilly moisture.

Ia tari a oe ! Tari a rutu mai i hea ?
E rutu mai i te Moana-Urifa i hiti tooa !

Bear thou on ! Bear on and strike
where ? Strike upon the Sea-of-rank-
odour in the borders of the west !

Areare te tai, o Vavau, matahiapo i te
nuu ai rua ; e o Tupai, na motu o te
Arii ra.

The sea casts up Vavau (Borabora),
the first-born, with the fleet that con-
sumes both ways, and Tupai, islets of
the King.

A rutu a ! Areare te tai, o Maurua
(Maupiti), areare a, o Maupihaa, o
Putai, e o Papa-iti (Motuiti).

Strike on ! The sea casts up Maupiti,
again it casts up Maupihaa, Scilly
Island and Bellinghausen (Motuiti).

Ia tari a oe ! Tari a rutu mai i hea ?
A rutu mai i hitia ! Areare te tai, o
Huahine nuu piri fatu, i te Moana o
Marama.

Bear thou on ! Bear on and strike
where ? Strike east ! The sea casts up
Huahine of the fleet that adheres to the
Master, in the sea of Marama.¹

¹ The Sea of Marama is known traditionally to the Maoris of New Zealand,
see *Journal*, vol. II., p. 35.—EDITORS.

Ia tari a oe, e rutu mai i toa! Areare te tai, o Maiao iti manu, i te Moana o Marama.

Ia tari a oe! Tari a rutu mai i hea? Te fetu o Mariua a rere i toa, a rutu mai i toerau i hitia!

Areare te tai, o Nuu-roa,¹ i te aru e huti i te Tai o Vaua, oia o Paumotu.

Ia tari a oe! Tari a rutu mai i hea? O te au a marere i hiti atu o Vaua, a rutu i reira!

Areare te tai, o Pupua, rutu ae i toerau roa! Areare te tai, o Nuuhiwa roa i te are e huti i te tai o Vavea!

Tari a oe i toerau i toa! Rutu i hea? E rutu ia vavea! Areare te tai, o Hotupapa o te vavea!

Tari a rutu a oe i te vavea! Areare mai o Tai-nuna i o atu i Hotu-papa.

Areare te tai o Rutu-ninamu, o Mahu-rai te fenua, areare a, o Outu-taata-mahu-rei.

Areare te tai o Nuu-marea, o Fata-pumai ra.

Areare te tai o Manunu, o Te-vero-ia fenua.

Tari a oe! Tari a rutu mai i hea? I toerau!

Areare te tai, o Matai-rea, te fenua o te pahu rutu roa.

O Taputapuatea te marae hoho roa.

E rutu mai i hea? I toerau! Areare te tai, o Arapa iho; e o Raparapa iho. Tei tai atu o Tai-Rio-aitu.

Tari a oe. E au tia i hea? E au tia i te taha o te ra, e au tia i te Uru-meremere. O atea te manu a tae oe. Tupu o ura, e tupu i rei o te moua a tae oe, moti mai ai te moana i o atu e!

Bear thou on and strike north! The sea casts up little Maiao of the birds in the sea of Marama.

Bear thou on! Bear on and strike where? The star Spica flies south, strike north-east!

The sea casts up Long-fleet in the rising waves of the Shaven-sea—*i.e.*, the Shoal-of-Atolls. (Paumotu).

Bear thou on! Bear on and strike where? The vapour flies to the outer border of the Shaven-sea, strike there?

The sea casts up Honden Island, strike far north! The sea casts up the distant Fleet-of-clans (Marquesas) of the waves that rise up into towering billows!

Bear thou on to the north-west! Strike where? Strike the towering wave! The sea casts up Surging-rock of the towering wave.

Bear thou on still and strike the high waves! There is cast up the Mixed-up-shoal beyond Surging-rock.

The sea of the Sooty Tern casts up the Island Cleared-by-the-heat-of-Heaven. There is cast up again the People's Headland.

The sea of the Parrot-fish casts up Clustering-pile.

There comes up in the Sea-of-cramps, Fish-producing-storm Island.

Bear thou on! Bear on and strike where? Strike north.

The sea casts up Breeze-of-Plenty, land of the long beating drum.

Taputapuatea is the temple with the long porch.

Strike where? Strike north! The sea casts up Basket Island, alone and Angular Island alone. Just over the sea stands Aldebaran (weeping for god Rio).

Bear thou on! And swim where? Swim toward the declining sun, swim toward Orion. Distance will end at thine approach. Redness will grow, it will grow on the figurehead of the mountain at thine approach, as the sea ends over there!

¹ Nuu-roa, is known traditionally to the Maoris as Nukuroa; it is also an ancient name for New Zealand.—EDITORS.

A huti te vera hiehie, tupu o ura,
tupu i rei, moti mai ai te moana ʔo
atu e!

Oia o Aihi, fenua o te matau nui,
fenua e a noa mai te vera hiehie, fenua
hutiahia mai na te matapoopoo o vavea
mai te Tumu mai! O atu Oahu ia.

Angry flames shoot forth, redness
grows, it grows upon the figurehead, as
the sea ends over there.

That is Aihi,¹ land of the great fish-
hook, land where the raging fire ever
kindles, land drawn up through the un-
dulation of the towering waves from the
Foundation! Beyond is Oahu.

The above coincides with what Judge Fornander says in his book, vol. II., p. 9, in regard to islands referred to in old Hawaiian folk lore, that must formerly have connected the northern and southern groups.

Aihi is probably the origin of *Vaihi*,¹ which is the Tahitian name for the Hawaiian Islands.

Paumotu is also called *Tua-motu*, which means Sea-of-atolls, or Many-atolls. All the names of the seas above mentioned are quite forgotten, and *tai*, or *moana*, simply, are now spoken of instead. Commencing with *Hotu-papa*, none of the islands and shoals or seas mentioned now exist between the Marquesas and the Hawaiian groups.

God Rio was the Bonito fisherman's god in Tahiti and the Leeward Islands. *Ninamu* now means green,² and *pa'opa'o* sooty.

Before the birth of new lands, Tahitian folk lore states that Tahiti and Moorea (or Aimeo) were one tract of land, which formed part of *Tahaa-nui* (or *Opuru*), and was connected with *Havai'i* (*Raiatea*), but it broke away from its place and floated off to the east, where Moorea became detached, and then Tahiti was called *Tahiti-nui*, and Moorea was named *Tahiti-iti*, the name Tahiti signifying transplanted or placed on the border.

Following this is the modern Tahitian of the above, which may prove interesting to the philologist:—

Ia tupu a te fenua mai Havai'i atu!

O Meriu te fetia, o Aeuere te Arii i Havai'i, te fanau-raa fenua.

A ee te Tuputupua o te poipoi i te au e marere i te hiti tochaunui.

A faatere a oe! E faatere, e rutu mai i hea? E rutu mai i te Moana-hauriuri i te hiti o te tooa-o-te-ra. A toareare te tai, o Vavau (Porapora), matahiapo, i te nuu ai piti, e o Tupai, na motu o te Arii ra.

A rutu a! A toareare te tai, o Maupiti, a toareare a, o Maupihaa, o Putai (Manua'e), e o Papa-iti (Motu-iti).

A faatere a oe! E faatere e rutu mai i hea? E rutu mai i te hitia-o-te-ra! A toareare te tai, o Huahine nuu piri fatu, i te moana o Marama.

A faatere a oe, a rutu mai i te apatoa! A toareare te tai, o Maiao iti manu, i te moana o Marama.

A faatere a oe! E faatere e rutu mai i hea? Ua rere te fetia, o Meriu, i te apatoa, a rutu mai i te apatoerau i te hitia-o-te-ra! A toareare te tai, o Nuuroa i te are e huti i te tai o Vaua, oia o Paumotu (te Tua Motu).

A faatere a oe! E faatere e rutu mai i hea? Ua marere te au i te hiti i rapae atu i Vaua, a rutu i reira! A toareare te tai, o Pupua (Pukapuka). A rutu ae i te apatoerau roa! A toareare te tai, o Nuuhiva roa i te are o te tai e faateitei mai.

¹ *Waihi*, and *Owaihi* are places known traditionally to the Maoris. The latter name is mentioned in an invocation used in drawing the Canoe *Tainui* from the forest at *Tawhiti-nui*, just before it sailed for New Zealand. For reference to *Tawhiti-nui*, or *Tahiti nui*, see Miss Henry's fifth note above. We would suggest, with every deference to Miss Henry's great knowledge of the Tahitian dialect, whether the expression in the twenty-first verse, *E au tia i te taha o te ra*, is not better translated by the Maori meaning of the word *taha*; it would then read not "towards the declining sun," but "towards the side where the sun is," in other words, towards the North, the direction of *Vaihi*, or Sandwich Islands.—EDITORS.

² This word *Ninamu*, probably gives a clue to the origin of the Maori word *Pounamu* for the green jade. Mr. F. W. Christian writes from Tahiti suggesting the same thing. The *Pou*, in *Pounamu*, must mean a weapon or club, for we find the same in *Pou-whenua*, *Pou-tangata*, *Pou-hani*, *Pou-rakau*, all names for weapons. Hence the translation of *Pounamu* would be "green weapon," a very appropriate name for the beautiful green jade.—EDITORS.

A faatere a oe i te apatoerau i te tooa-o-te-ra! E rutu i hea? E rutu i nia i te are teitei! A toareare te tai o Hotupapa o te are teitei!

A faatere a oe e rutu i te are teitei! A toareare mai, o Tai-anoinoi i pihai atu i Hotu-papa.

Toareare mai ra te tai, o Putu-pa'opa'o, o Ma-ahu-rai te fenua; toareare a, o Outu-taata-o-te-pari.

A toareare te tai o Nuu-marea (Nuu-pahoro), e o Fatapu mai ra.

A toareare te tai o Manunu, o Te-vero-ia te fenua.

A faatere a oe! Faatere e rutu mai i hea? Ite apatoerau! A toareare te tai, o Matai-rea te fenua o te pahu rutu roa. O Taputapuatea te marae hoho roa.

E rutu mai i hea? I te apatoerau! A toareare te tai, o Arapa iho, o Orapapapa iho. Tei tai atu o Tai-Rio-atua.

A faatere a oe! E au tia i hea? E au tia i te taharaa o te mahana, e au tia i te Uru-meremere. E topa mai te atea ia tae atu oe ra. E tupu te uraura, e tupu i nia i te puuraa moua ia tae oe ra, moti mai ai te moana i o atu e! E pee te auahi riri i nia, e tupu te uraura, e tupu i te puuraa moua, moti mai ai te moana i o atu e!

Oia o Aihi (Vaihi), fenua o te matau rahi, te fenua e a noa mai te auahi riri, te fenua i hutihia mai na te hapoopoora a o te are teitei mai te Tumu mai! I pihai atu, o Oahu ia.

The drum, called the *pahu*, was wood hollowed out, with the hide of some animal placed tightly over each end, and the sound resounded very far when it was beaten. But the modern drum, introduced by foreigners, is called a *tariparau*.





THE CAPTIVES' ESCAPE.

BY R. E. M. CAMPBELL.

SOME thirty odd years ago I was surveying north of Auckland. My men were Natives belonging to the Ngatiwhakaue and Ngatipukeko, of the Bay of Plenty tribes of the Arawa. Like almost all Maoris, they were capital hands at yarning, and on wet days and of an evening, round the camp-fire, often gave me accounts of old wars and encounters with enemies, natural and supernatural. I regret to say that I have forgotten almost all of the wonderful stories they told me of Taniwhas, spirits, &c.; but one narrative regarding the escape from captivity of one of their people so impressed itself on my mind, that I have never forgotten it; and as some of the incidents are illustrative of the genuine Maori character, I send it to you in case you might think it suitable for an odd corner of the *Journal*. I may add that I have heard the same account from other sources since then, and I think there can be no doubt of its truth. At any rate, omitting a good deal of irrelevant details, I give it as it was given to me. For want of a better title, I will call it

“THE CAPTIVES' ESCAPE.”

TOLD BY TAKURUA TO TANGIHARURU.

“A good many years ago, an ancestor of mine was taken prisoner by a party of Ngapuhi during one of their raids in the Bay of Plenty, and was carried away by them on their return north, where they kept him as a slave at one of their inland settlements. He soon noticed that it was their custom to visit the sea-coast each summer to fish, leaving none but a few of the old people and some slaves to look after the *Kainga* in their absence. This suggested to him the idea of making his escape while the able-bodied men were away; but, considering the difficulty of the undertaking and the long time it would require, he began to look round among his fellow-slaves for a suitable companion in his flight. Finally his choice fell on a young man who, with his wife, had been captured and taken away from a place not very far from his own part of the country. At length, all things being ready, they selected a favourable night, and, without bidding farewell to their masters, started off on their expedition, taking with them such axes and other implements as they thought would prove of use to them on their journey. Of course, they had to use the greatest caution, and their progress was very slow indeed, each step in advance

being carefully considered before being taken. Sometimes, finding danger ahead, they had to retreat and wait until it was past. During all this time they lived on such food as they could procure in the bush, making an occasional raid on isolated plantations, whose owners had left them while they were attending to their other cultivations. After they had started on their escape, the woman gave birth to a son, and by the time they reached inland and abreast of Whangarei the boy had grown up so far as to be able to speak quite plainly; so you see how very slow indeed their advance was. Now, it was their custom, when in camp, to have two *whares*—the man with his wife and child slept in one, and the old man, my ancestor, in the other. One day the father had caught a *pukeko*, and in the evening was eating it in his own *whare*, throwing the all-too-cleanly-picked bones to the boy, who thereupon began to cry, for which his father gave him a smack. The boy then began to reproach his father, saying, "You are a bad man, and I will tell our friend what you said—that you meant to kill and eat him." Now, the old man was lying awake in his own shanty, and heard what the boy said. It was a revelation to him, and you may be sure there was no sleep for him that night. The next day the two men went into the bush to search for food, and the old man kept a sharp look-out on his companion, considering all the time in his mind what he was to do. He again kept awake all night, and on the following day both men went again into the forest. Having fallen a large *Mamaku*, they began to dress down the sides to get at the heart to eat, as it lay on the ground, one at one end and the other at the other end, but on opposite sides of the tree. Working in this way, they gradually approached each other, until they were on opposite sides of the tree, and only separated by the thickness of the tree itself. Then the old man, who had been working steadily along, brought his axe down, not on the side of the tree as usual, but on his companion's head, thereby solving the problem which had been perplexing him ever since he heard the boy's remark about killing him. He then cut him up, and, making the body up into a *kauenga*, or load, carried it into the camp. When the woman saw him return alone, she asked, "Where is your companion?" "There!" replied the old man, throwing down his load at her feet. Then she began to *tangi*; but the old man soon cut it short, and ordered her to prepare a *hangi*, or oven, and cook some for supper. She did so, and, when it was cooked and ready for eating, the old man made her eat some herself; and then, having taken her for a wife for himself, they continued to live as before, working their way, little by little, towards the South.

Some little while afterwards the woman went out to gather *Mauku*, or *Ti* tops, leaving the old man and the boy in camp. On her return, missing the boy, she asked the old man where he was. "There he is," he replied, pointing to the boy lying dead at the foot of a large tree. "He would persist in climbing up the tree, although I warned him not to do so, lest he should fall and hurt himself; and sure enough, he fell and struck the back of his head on a root of the tree, and it has killed him." After allowing the mother some time to lament for her son, he remarked that it could not be helped now, and that no amount of crying would bring the child to life again, and, as he could not afford to waste so much good meat, she must get ready a *hangi* and cook a good supply for his supper. In this case, being a

considerate and kind-hearted old gentleman, he did not oblige the mother to eat a part of her son. Neither did he tell her that he had himself killed the boy, and placed the body so that his death might appear entirely accidental, thus leaving her to extract whatever consolation she could from the reflection that, after all, the boy's death was the work of the Atua, and nobody to blame. So now, we have only the old man and the woman left, who gradually worked their way on until they came to the Waikoukou, a stream which falls into the Waitemata, and on which Mr. Blake (father of Capt. R. Blake) afterwards erected a sawmill. The crossing of the stream was where it ran over some smooth, sloping, and very slippery stones. As the woman, carrying her load, was crossing the stream, her foot slipped, and she fell and broke her leg. "Here's a pretty go," said the old man; "here's this woman of mine gone and broke her leg at the worst possible time. It's impossible to remain at such a dangerous place as this until she recovers; and as for carrying her, I can't. All I can do is to make the best of a bad job by converting her into food, and so make some use of her." He did so, and afterwards, with the greatest difficulty, and in the face of constant danger of detection, made his way past where Auckland is now, until one evening, finding himself near a *Kainga* on the Tamaki River, and being quite worn out and almost reckless from want of food and constant exposure, he determined to throw himself on the hospitality of the people of the *Kainga*, so walked (or, rather, tottered) up to the place. Now, the evening meal was over, and the elders of the inhabitants were, for the most part, sitting in front of their houses exchanging friendly gossip. Of course, they saw the stranger approaching, and at once knew him for a run-away; but not a word of welcome, or even ordinary salutation, was vouchsafed him. The half-muttered remark, "To tatou kai" (our food), was all that was said. At length, one old chief bid him enter his house. He did so, and threw himself at full length on the floor, glad to rest his weary limbs. Soon, by direction of his host, some food was placed before him, to which he proceeded to do justice, after his late privations. He was allowed to eat in silence for some time, until his host, perceiving, perhaps, that his efforts were slackening, encouraged him to persevere by saying, "That is right; eat well, till you are satisfied (*makona*), for it is your last meal on earth." "Is that so?" inquired our old friend. "It is so. The wood to heat your oven in the morning is now being prepared; but do you lie down and sleep, and rest yourself, for when the sun rises you will be killed and cooked." So saying, he pointed out a place near the end of the house farthest from the door, where the stranger was to sleep.

In the meantime, the whole of the inhabitants had looked in to see what manner of man their "breakfast," that was to be, was; and, having satisfied their curiosity, withdrew to their respective houses, leaving only the ordinary occupants of the house to look after the stranger. Soon the people in the house disposed themselves to sleep, first placing two young men to act as sentinels, one on either side of the door on the inside. Meantime, our old man, while feigning sleep, was praying with might and main, using his most powerful *Karakia*, that a deep and sound sleep might fall upon all the inhabitants of the place, and especially on those in the house where he was, so that he might be able to escape. From time to

time, as he prayed, he partly raised his eyelids to see whether his *Karakia* were taking effects. He saw that, although all the other occupants were sound asleep, the two sentinels still managed to keep awake, though their heads began to nod. Encouraged by this, he redoubled his efforts, and, to his great joy, just as the first faint peep of day began to break, he had the satisfaction of perceiving that both his guards were sound asleep. Slowly and noiselessly he rose and slid back the door and passed out, and, without waiting to close it again, made off to the river, which he proceeded to swim across, trusting to escape through the *Manuka* scrub which covered all the land on the opposite side. All this time he was keeping up his prayers.

Now, the strengthening daylight entering the house through the open door had the effect of rousing some one or more of the inmates, whose first thought, after rubbing the sleep well out of their eyes, was of their intended breakfast; but, behold! the breakfast had had the unutterable meanness to take himself off. Their cries soon roused all the others, and, in less time almost than it takes in the telling, the whole settlement was in a state of commotion. Soon, catching sight of their late prisoner making his way up from the river on the other side, some of the swiftest runners started in pursuit of him, praying as they ran that he might fall and injure himself, or be seized with faintness and unable to run—anything, indeed, to enable them to catch him. In vain, however, they prayed; for as he ran, he, on his part, also prayed that his pursuers might strike their toes against the stones and stumps, and be hindered from following him, and, his *Karakia* being more powerful than those of the youths who were after him, prevailed over theirs. So he escaped.

The Pakeha may say, perhaps, that he outran his pursuers because he was more "fit," owing to the training he had undergone during his long travail in the wilderness; but the Maori knows better. It was because he was a *Tohunga what mana* (a priest of great power), and his Atua more powerful than the Atuas of his enemies.

And now, clear away from that most pressing danger, and having arrived at a comparatively easy and safe country to travel through, he arrived not very long after at a settlement on the shore of the Roto-iti Lake. Hiding himself in some scrub, he waited to try and find out who were in the Pa. In a short time some children passed close by him, and he gathered from their talk that the occupants of the place belonged to a tribe with which he himself was connected. Soon he made himself known to them, and was welcomed as one returned from the dead. The fame of his escape soon spread abroad, and all men looked upon him as a hero, and respected him accordingly. After this he lived for many years, loved and honoured by his people, among whom he died at a ripe old age, greatly regretted and finally bewailed in a manner becoming so great a *Toa* (or brave).





NAMES OF KUMARA (*Ipomœa batatas*)
CULTIVATED IN NEW ZEALAND BEFORE THE ARRIVAL
OF EUROPEANS.

BY ARCHDEACON W. L. WILLIAMS, B.A.

- | | |
|----------------|---|
| 1. Anutipoki. | 13. Papahaoa. |
| 2. Huiupoko. | 14. Para-karaka, or Makutu. |
| 3. Kawakawa. | 15. Paretaua. |
| 4. Kerikaraka. | 16. Patea. |
| 5. Kōkōrangī. | 17. Pokere-kāhu. |
| 6. Koreherehe. | 18. Puatahoe (said to produce flowers). |
| 7. Makakauere, | 19. Punuiarata. |
| Makakauri, } | 20. Tanehurangi. |
| Matakauri, } | 21. Taratamata. |
| 8. Matawaiwai. | 22. Taurāpunga. |
| 9. Moii. | 23. Toroamahoe. |
| 10. Monehu. | 24. Waiha. |
| 11. Ngakankuri | Waniwani, same as No. 2. |
| 12. Paea. | 25. Wini. |

THE above names have been obtained in the East Cape district. It is probable that this list does not represent twenty-five really distinct varieties, though there is no doubt that the varieties were numerous. Most of them have been lost, owing to the introduction of the larger and more prolific kinds; but some few are still to be found in cultivation. Among these are numbers 7, 14, 17 and 23, and probably a few others. The tradition in this district is that the different varieties of *kumara* were fetched from Hawaiki in the canoe Horouta under the direction of Kahukura, and that with them were brought the *taro*, the *hue* or calabash gourd, and the *whikaho* or yam. The *whikaho* has disappeared altogether from this district. It would be interesting to know whether or not it is still to be found anywhere in the northern part of New Zealand.

[We do not think the yam is to be found in the north part of New Zealand, but it is somewhat remarkable that the winter potato, which only grows there, is called by the Maoris *uwahi*, the Polynesians' name for the yam. There are several of the old Maoris in this country who persist in saying that they had a potato before the arrival of the Europeans.—EDITORS.]



THE POLYNESIAN SOJOURN IN FIJI.

By S. PERCY SMITH.

OUR Honorary Member, Horatio Hale, F.R.S.C., first drew the attention of scholars to the lengthened stay the Polynesian race made in the Fiji Group in the course of its progressive migrations from Malaysia* to the Islands of the Pacific. He was followed by several authors, amongst others Fornander, De Quatrefages, Lesson, etc., none of whom, however, threw much further light on the subject, although supporting Hale's theory. The main factors relied on by Hale were the striking differences in physical aspect between the Fijians and their brethren, the Melanesians of the western islands, showing incontestably a cross between the former and a superior race, such as the Polynesians; the large number of purely Polynesian words incorporated in the Fijian language; similarity in many of their customs; the evident Polynesian origin of many of the place-names in the Fijian Group, especially those of the eastern part, and some other features these two races have in common, but which the Melanesians have not.

Direct traditional records of this sojourn of the Polynesians in Fiji were not at that time (1839-40) procurable, but such have come to light since. Having quite recently come across a passage in an old Maori chant which bears directly on this question, it has been deemed advisable to record it.

The first and most important traditional evidence we have is contained in a paper written by Te-aia (our corresponding member at Rarotonga), and translated by Mr. H. Nicholls, of that island, published in Vol. I. of this *Journal*, page 25. It must be remembered that Te-aia, in that paper, was reciting the genealogical history of the Makea Karika family of Rarotonga, and therefore the migrations there mentioned are merely incidental to the main object in view. After reciting 43 generations of chiefs from the earliest-known member of the family, he comes to Taito-rangi-ngunguru and his son, Taito-rangi-ngangana—names I shall have to refer to later on. At the 48th generation, in the times of Tu-tarangi, the following statement is made:—"At this period they arrived at Iti; Fiji is the name at the present time. Tu-tarangi was the chief who originated the war

* Malaysia is here used as a convenient one, indicative of the route the Polynesians followed on their way to the Pacific. It must not be taken as implying any connection between that people and the Malays.

against that country. He conquered Iti-nui, Iti-rai, Iti-takai-kere, Iti-a-naunau, Tonga, etc." The author then gives 22 more generations down to Iro, whose son was Tai-te-ariki, and in the latter's time Rarotonga was occupied by him, by Karika, by Tangiia, and others from Samoa and Tahiti. It would thus appear that a period of about 23 generations was occupied by these people in their stay at Fiji and Samoa before they moved on to Rarotonga, though, no doubt—as the Tahitian traditions seem to show—other families of Polynesians had migrated to Raiatea, Tahiti and other islands prior to this.

From Tu-tarangi to the present day is about 24 to 26 generations. Though but brief, the statement quoted above is conclusive evidence of what the older generations of Rarotongan historians believed as to the migrations of their ancestors. The particular names given to the four islands of the Fiji Group mentioned in the tradition cannot now be recognised, any more than can the Tahitian names for the same islands. These were: Hiti-poto, Hiti-tutu-atu, Hiti-tutu-nei, Hiti-tutu-reva and Hiti-tai-tere, and probably, also, Te-amaru-hiti and Te atu-hiti. These names are taken from Tupaea's chart, which he drew for Captain Cook and Mr. Forster in 1767, and which is such a splendid illustration of the extensive knowledge the Polynesians had of the Pacific before the Europeans appeared on the scene. Cook's barbarous spelling has, however, been modernised in the above names.

The reason why these names cannot be identified now, is no doubt the same that prevents us recognising numbers of islands and lands mentioned in the traditions of all branches of the Polynesians, viz., that these are the *old* names of those islands, which have since been changed, of which abundant evidence might be adduced. In many cases, these old names are only known now to the emigrants, and are lost to those who remained behind.

It is significant, however, that the two first-mentioned names of the Fiji Islands, given by Te-aia—Iti-nui and Iti-rai—both mean Great-Fiji, whilst the modern Fijian names of the two principal islands—Viti-levu and Vanua-levu—mean Great-Fiji and Great-land.

The name Fiji is written Viti in official documents, and is sometimes spelt Fiti; and, as will easily be seen, it is identical with Rarotongan Iti, Tahitian Hiti, and Maori Whiti, the latter being nearest to the name Viti; indeed, the Maoris would pronounce Viti and Fiti as Whiti, having no V or F in their language. There can be little doubt that this name Whiti was one of those ancient names for the homes of the Polynesians brought with them in their wanderings from Malaysia or beyond. The East Coast Maoris give in one brief sentence a history of their migrations, as follows: "From Ta-whiti-nui to Ta-whiti-roa, to Ta-whiti-pa-mamao, to Hono-i-wairua, and thence to New Zealand." In this respect, the name Whiti is, in a manner, an equivalent to Hawaiki, Avaiki, Hawaii, Havai'i Savai'i, etc. I do not say that Ta-whiti here actually refers to Fiji, though it may be alluded to in one of the names. Tawhiti, I am persuaded, is the Maori name for Tahiti, more especially when it is used in their ancient chants in the form of Tawhiti-nui, Tawhiti-nui-a-Rua. It can be proved, from many examples drawn from all the Polynesian dialects, that Ta is a mere prefix of a causitive nature.

The reference which I have recently come across is this: In a collection of 99 tribal chants written out by our corresponding

member, Karipa Te Whetu, and given to the Society, are many of considerable antiquity and great interest. In a *tangi*, or lament, composed by Te Mamanga, of the Ngati-maru tribe of inland Waitara, nine generations ago, occur the following lines:—

“Ka ngaro koutou ki Whiti-a-naunau,
Ki Whiti-a-korekore,
Ki nga taua i mate ai a Tupua raua ko Tahito.”

“You are lost (or gone) to Whiti-a-naunau,
To Whiti-a-korekore
In the wars where Tupua and Tahito were killed.”

It will be remembered that Iti-a-naunau is one of the Fiji islands mentioned in Te-Aia's narrative quoted previously, and the name is identical with the Maori Whiti-a-naunau, which seems to me to prove a knowledge of the Fiji Group by the Maoris, quite independently of other things. Whether Whiti-a-korekore is also a name for one of the islands of that group I cannot say, but it may be so; or, on the other hand, it may be a poetical mode of giving force to what the bard had in his mind in describing the loss of his friends, whose spirits had gone back to distant Whiti-a-naunau (all spirits after death went to the west). Whiti-a-korekore may be translated “Whiti-of—oblivion,” descriptive of death. The next line seems to me to refer to the wars at the period of the conquest of Fiji; and here we find mentioned the name of a chief Tahito (meaning ancient), which is the name of the great-grandfather of Tu-tarangi, the conqueror of Fiji, according to Te-Aia's story. Furthermore, this name Tahito (or Kahiko, which is identical), is given by Fornander as Wakea's father, who lived about 56 generations ago, according to Hawaiian traditions. According to Te-Aia's story, he lived about 52 generations ago. In the Kumu-honua genealogy given by Fornander, we find the names of both those mentioned in the *tangi* above as Ka Wa Kahiko, and his son Ka Wa Kupua (Tupua, in Maori); but, according to that genealogy, they lived 33 and 34 generations prior to Wakea, and unless that genealogical table is much inflated, as so often happens, the individuals are scarcely the same. Moreover, the translation of these two latter names (in the Maori language Te Wa Tahito, or Tawhito, and Te Wa Tupua), is “the ancient period,” and “the period of demons,” or demi-gods. In this, the Kumu-honua (Maori, Tumu-whenua, the “original land”) is similar to many of the most ancient Maori genealogies, in which are incorporated names—said to be ancestors—but which are, in reality, periods, or ages, since the creation.

The name Whiti constantly occurs in Maori poems as the name of some distant land, and very frequently in conjunction with Tonga, which seems to connect them both with the Fiji and Tonga groups. In some ancient chants, which we know were brought by the Maoris with them when they came to New Zealand about 22 generations ago, we find the expression “Tuturu-o-Whiti” (sometimes, “Tuturu-o-Hiti.”). Now, this expression is known also to the Hawaiians under the variation “Kukulu-o-Kahiki” (see Fornander, and Dr. N. B. Emerson's “Ancient Voyages of the Hawaiians”), and is referred to by those authors as an expression for the whole of the groups of islands from Tahiti to Samoa, with which the Hawaiians were acquainted, long, long ago. The word *tuturu* in Maori means real, permanent, original, true; consequently, the expression may be

translated, "The original or true Fiji." We also find it under a different form in the following "saying," or boast, of Ariari-te-rangi, a chief of Rotorua, who lived eight generations ago: "Kotahi tonu te tangata ki Te Mau-o-Whiti, ko Whakatau anake; Kotahi tonu te tangata ki Aotea-roa, ko Ariari-te-rangi." "There is but one great chief in Te-Mau-o-Whiti—Whakatau*—and one great chief in New Zealand—Ariari-te-rangi."† In this expression we have a distinct statement that Te-Mau-o-Whiti is a country where Whakatau lived, and if we go back to the old genealogical tables we shall find that Whakatau flourished 31 generations ago, or just in the midst of the period indicated by Te-Aia's narrative as that of the Polynesian sojourn in Fiji. The word *mau* means fixed, permanent, and is consequently akin to *tuturu*. No doubt the two expressions are identical, and mean the "original Whiti," or Fiji—original to the Maoris in the sense that all beyond that, their history is lost in the *po*, or darkness, or oblivion; or, in other words, where the sun goes down—to the West, from whence they came to Fiji. The argument might be continued, but enough has been said to show the very strong probability, if not certainty, that the Maori has retained in his ancient chants a knowledge of Fiji.

Very frequently in Maori poetry, laments, etc., the departed one is alluded to by some allegorical name, which often connects it with some famed ancestor, or with countries which the Maoris formerly inhabited. Many illustrations of this might be given, but the following quotation from an ancient chant in Te Whetu's collection, where the departed one is referred to as "The Pillar of Fiji," meaning a scion of the great ones who lived in Fiji, will suffice:—

Ko Pou-o-Whiti i maua e Whiro,
E Tai-te-ariki, ko Taiparaeroa,
Ka hinga te tuahine, i tu i te peka,

Thou Pillar of Fiji, taken by Whiro
And Tai-te-ariki to Taiparaeroa,
Where fell the sister, stricken by the
branch
On the field of battle,
And Marama-nui-o-Hotu, the Many-of-
Uetahi,

I te turanga parekura,
Marama-nui-o-Hotu, te Tini-o-Uetahi,

A heap of slain, cast up to the heavens.

He pukaitanga taua, pua ki te rangi.

In this fragment, when carefully read, we may again see a confirmation of Polynesian history, the direct knowledge of which is now lost to the Maori people, as follows:—

On a previous page the names of two of those mentioned in this chant are referred to—Iro, which is the Maori Whiro, and Tai-te-ariki, who, according to Rarotonga history, was the son of Iro. At pages 26 and 41 of Vol. II. of this *Journal*, it is shown that Whiro was an ancestor of the Raiateans, the Rarotongans and the Maoris, and that his brother Hua was probably an ancestor of the Hawaiians, both of whom flourished about 24 generations ago. The Maoris trace descent from Whiro, but not, so far as I know, from Tai-te-ariki, who, as is shown at page 26, Vol. I., remained in Rarotonga, and from whom descended (in part) the Ngati-tangiia tribe of that island. In this chant, we have the fact stated that Whiro and Tai-te-ariki were certainly contemporaries, though the relationship is not men-

* Whakatau was the chief who took the Uru-o-Manono, a fortress or town situated on a different island to that on which he lived. The inference is strongly in favour of this being the island fortress of Manono at Samoa.

† See this *Journal*, Vol. II., p. 204, where, however, Te-Mau-o-Whiti is wrongly spelt.

tioned. It goes far to prove the reliability of Polynesian traditions as retained by different branches, even though they have been separated for 23 to 24 generations. Again, the name Marama-nui-o-Hotu is mentioned evidently as contemporaneous with Whiro.

Now, according to the Raiatean genealogy given at page 26, Vol. II. of this *Journal*, it is shown that Hiro (Maori, Whiro) had a son named Marama-toa-i-fenua-ura—Marama the brave one at Fenua-ura.* Whether this is the same person as Marama-nui-o-Hotu, of Maori tradition, is not clear; but one Maori tradition relates the fact that Whiro had a son of that name, from whom, however, no descent is traced, so far as I know. Again, we find the same name, Marama-nui-o-otu (the Rarotongans do not pronounce the H) as the name of a woman who flourished at the time of the occupation of Rarotonga, in Whiro's time. She was an ancestress of Te-Aia.

In the quotation from the old chant given above, Whiro is no doubt referred to in his second character as "Patron or God of Thieves"—an office to which he was apparently elevated after his death. In Maori laments, Whiro is often referred to as having stolen away the loved one of the mourner.

It is further suggested that the Tupua referred to in Te Mamanga's lament is an expression intended for the Fijians themselves. The word means anything uncanny, a demon, a demi-god—anything outside the experience of the Maori. Hence Europeans and all their works were formerly often called Tupuas, and it is just such a name as they would apply to a strange race such as the Fijians. See an illustration of this in the case of Tama-o-hoi, mentioned in the original at page 223, and in the translation, page 236, of Vol. II. of this *Journal*.

The following is Te Mamanga's lament; the translation is but a sorry rendering of the original, but it illustrates the peculiarly abrupt change of ideas, the constant reference to the old history of the people, and the allegorical nature of their poetry in general:—

TE TANGI A TE MAMANGA.

Tenei au te hihiri nei, te keu nei,
Ki te whare taka mate
O to kuia, o Apakura-e-i.

E moe E Tama! i te whare o te ika;
Ki' tomo atu koe ki roto Punga-tatara,
Ko te whare o Uru, Ngangana,
I tikina atu ai nga whakauru mate.

Ka pine he uira, ka hoka i te rangi;
Ko te tohu o te tau, ka hoki mai ki a au-e-i.

* Whether this is Enuu-kura (present name, Manuae) of the Hervey Group, or not, is uncertain; but it will be remembered that Iro (Whiro) was at Mauke, one of the Hervey Group, where Tangita met him on his way to Rarotonga, and what more likely than that he had his son Marama with him, and from some feat performed at Eruu-kura received this sobriquet? Fenua-ura and Enuu-kura are identical.—See this *Journal*, Vol. I., page 25. Dr. Wyatt Gill, writing to me *apropos* of the note, page 106 of this volume, says: "I regard the name Enuu-kura as standing for the Atolls, from which, in the olden time, the Natives were accustomed to get their red-parrot feathers for the adornment of their gods. They made long and perilous voyages to these islets. In some instances the Atolls were very far away." Dr. Gill is here referring to the people of Rarotonga.

Mau e kimi atu, he tapuæ Rakou,
 Ko te tapuæ o Monoa,
 'Ia whiti ai e te kahui Tara,
 Ka rewā a Tarai-whenua-kura-e-i.

Kohea to ara i haere ai koe ?
 Ko te ara o Waitu-e-i.

E tu E Pa ! i te kei o te waka,
 Nau te tatari, te hau-whenua tangi roa ;
 Ka pa te kihau ki te ra tukupu,
 Ka rewā o tohu ki te hiwi ki Raukawa-e-i.

E iri E Hine ? i runga te rangi aoao-nunui ;
 Ko te waka tena o Tiki-te-pou-rangi,
 Ka ma ki te ao-e.

Ka tau te punga, ka tau ki raro,
 Hiwia mai kia rewā ai-e-i
 He punga whakarewaina i te punga i Hawaiki.

E tau ana te pai o te moana-e-i.
 Ku' rongo noa koe, i tu ki ro' te moana,
 He tu kopiri-e-i.
 Ka u ki uta, he tapuæ hikitia, he tapuæ heuea.

Ka ngaro koutou ki Whiti-a-naunau,
 Ki Whiti-a-korekore,
 Ki nga taua i mate ai a Tupua raua ko Tawhito e-i.

Tuiri ki runga ra, ka ngaehē kei raro,
 He ao tama-wahine, he ao o Whaitiri.

Kaua taku ipo e haria pukutia,
 Haria, ka whakawai iho,
 Ko te mokopuna tena a Hautaepo,
 A Rua-putahanga-e-i.
 Ka maea ki roto te Ramanui,
 Whare hanga a Porou, i takina mai ai ;
 Nona te waha tapu, no Kaihamu, E Tama !—e-i,

Kariro ra-e, nga tama toa o Tu-te-ngana-hau
 Mau e hume atu te maro o Whakatau,
 To waha ra ki te riri-e-i.

THE MAMANGA'S LAMENT. (TRANSLATION).

Here am I, ever thinking, restlessly turning
 In the death-stricken house
 Of thy great ancestress Apakura.

Sleep on, Oh Son! in the dwelling of the fish ;
 5 Thou shalt enter the Punga-tatara (prickly net),
 The house of Uru and Ngangana,
 From whence were brought all consuming evils.

The lightning flashes, it darts across the sky,
 'Tis the only token of the loved one, that will ever return to me.

10 Thou shall search out midst the plover's footsteps,
 The footsteps of Monoa,
 And be carried aloft by the flock of white terns,
 That arose in flight at Tarai-whenua-kura.

Which was the way by which thou went ?
 15 'Twas by the road of Waitu, of accidental death.

Stand up, Oh Sir! in the stern of the canoe ;
 Thou didst not wait for the long sounding land breeze ;
 The sudden squall struck the lowered sail,
 And thy tokens were seen on the waves of Rankawa.

- 20 Attach thyself, Oh Lady! to the cloud-covered heavens,
 'Tis the canoe of Tiki-te-pou-rangi,
 That whitens to the day.

The anchor has touched, has touched below,
 Haul it up that thou mayest flee,

- 25 'Tis an anchor brought hither, from that at Hawaiki.

In smoothness rests the sea,
 Thou hast heard, it stood within the sea,
 Stood in coldness.

When landed, it was a striding footstep, a brushing footstep.

- 30 Alas! you are all gone to Whiti-a-naunau,
 To Whiti-a-korekore,
 To the wars where Tupua and Tawhito were slain.

Thou tremblest above there, a rustle is heard below,
 'Tis the prayer of the daughters, a prayer of Whaitiri.

- 35 Let not my loved one be secretly taken,
 Taken by beguilement,
 For he is a descendant of Hautaepo
 And of Rua-puta-hanga—
 Nor like those gathered into Te Ramanui,

- 40 The house of Porou's, deep-laid scheme,
 Defeated by Kaihamu's sacred, powerful spell.

Alas! are gone, the brave ones of Tu-te-nganahau,
 Thou alone shall bind on the girdle of Whakatau,

- 44 And give the battle-cry in war.

Without knowing the circumstances and something of the history of the tribe, it is nearly always impossible to make a Maori poem tell its own story. Where the bard refers to the "death-stricken" house of Apakura, he does not mean to imply that he was actually in that ancient dwelling, but likens himself to Apakura, whose mourning for her son Tu-whakararo has become a type for all mourners, frequently alluded to in Maori laments; so much so, that a lament is called an Apakura. This lady lived in Hawaiki about 32 generations ago. In line four the bard refers to the "dwelling-place of the fish," where his loved ones were, they having been drowned. In the sixth line occur the names of Uru and Ngangana, ancestors of both the Maoris and Hawaiians (in Hawaii, they are known as Ulu* and Nana), and who after death were deified by the Maoris. They are here referred to as the authors of evils—of what nature tradition is silent. They flourished between 38 and 40 generations ago. In the eighth and ninth lines is a reference to the belief that the thunder pealed and lightning flashed at the death of a great chief. The tenth to the fourteenth line refer to a well-known Maori tradition of the Wharekura, or sacred ancient temple, where the tribes met, and where Monoa, after having been sent for as a teacher, was treacherously set on, but escaped by the aid of a flock of white terns, who hid him, and through whose aid he finally escaped. This is known as the flight at Tarai-whenua-kura. In lines sixteen to nineteen the bard refers to the sudden squall which

* Uru is one of the great ancestors of the Tahitians and Raiateans.—See this *Journal*, Vol. II., page 26.

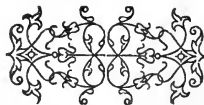
drowned his friends, and left the wreck of their canoe to be "seen on the waves" of Cook's Straits. The next five lines are difficult to understand, but the anchor appears to be emblematical for the lost ones as the descendants of those who came from Hawaiki, and who were, therefore, worthy of a better death.

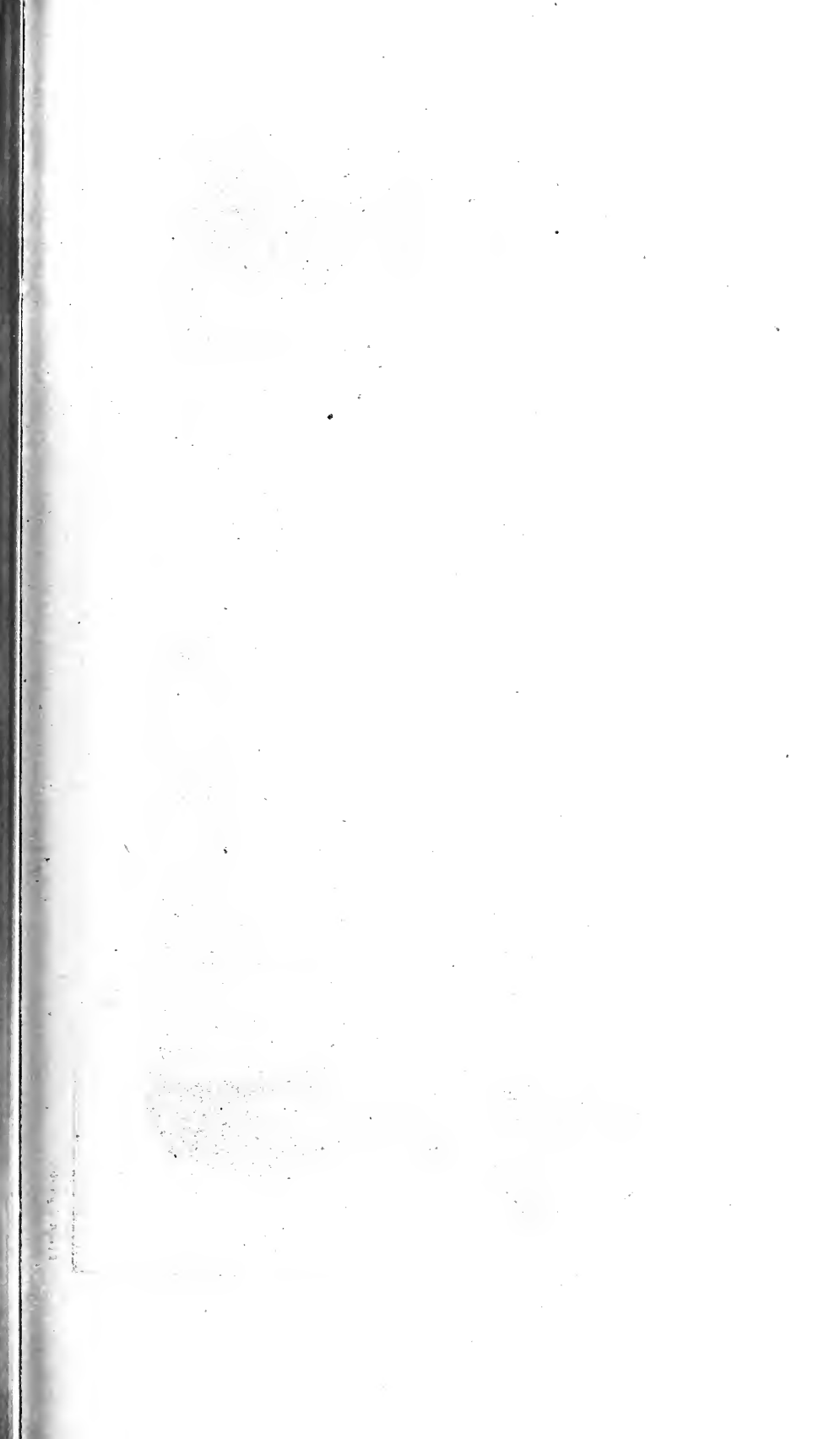
Lines thirty to thirty-three have already been explained. *Ao-tama-wahine* is a woman's or girl's *Karakia*, or prayer, and *Whaitiri* is claimed by these people as an ancestress. She lived in far Hawaiki, and was the mother-in-law of the famed Tawhaki, who ascended to heaven.

In lines thirty-five to forty-one the bard bewails the loss of his friends, through causes which he did not consider such noble descendants of Hautaepo and Rua-puta-hanga should be subject to. To die in war was the desired end. Hautaepo was one of the ancestors who came from Hawaiki in the Aotea canoe. Rua-puta-hanga was a lady of the Ngati-ruanui tribe, who married a chief of Kawhia, but, through quarrels with her husband, she left him and her children and returned to her tribe, where she married Porou. Before her death, she told her people that if ever her sons, whom she had left at Kawhia, came to visit them, they would know of the fact by her head falling from the stage on which her body would lie after death. This occurred; but Porou and his tribe, forgetting this, collected their forces to murder the visitors. Kaihamu, who was the chief of the visitors, and a powerful sorcerer, finding himself and followers confined in a house, and their enemies surrounding it, sought for the means of preparing an altar, or *tuaahu*, wherewith to aid him in his *Karakias*, or incantations. Not finding the means in the house, he used his hollowed hand for the purpose,* and then thrust forth the "incantation" through the window. Such was his power—*waha tapu* (literally, sacred or powerful mouth)—that his enemies were blasted, and Kaihamu and his people escaped.

Tu-te-ngana-hau is the god of war, and Whakatau is the hero who avenged Apakura's wrongs at the burning of the Uru-o-Manono, already referred to on a previous page. The last two lines express the Maori belief that the life in heaven is similar to that of this every-day world, the *Ao-marama*, or World of Light.

* This sort of *tuaahu* was named Ahurangi.







From a photo.

SOME STONE FIGURES FOUND ON NECKER ISLAND, MAY 27TH, 1894.



STONE IDOLS FROM NECKER ISLAND.

[The Hawaiian Government on the 27th May, 1894, took possession of Necker Island, the little spot proposed as one of the Stations on the contemplated telegraphic cable line from Vancouver to Australia. The island is situated about 450 miles W.N.W. from Honolulu. The interesting thing connected with it is the discovery of some stone idols, showing that the island was inhabited at some time, and, judging from the workmanship, by people not belonging to the Polynesian race. The large ears on the idols remind us of those on the stone figures from Easter Island. It is to be hoped that the Hawaiian Government, in the interests of Science, will have a thorough exploration of the island made.

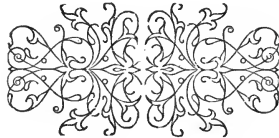
Through the kindness of Professor W. D. Alexander, of Honolulu, we are able to publish a picture from a photograph of some of the idols, and also to print an extract from the "Commercial Advertiser," of Honolulu, giving a brief account of the island.—EDITORS.]

“THE trip was not a sensational one, although full of interest for those on board. The island was found to be a barren lava rock about 260 feet high. Evidences of human habitation were discovered, idols and stone walls, resembling monuments, abounding. Several of these idols were brought back by Captain King and Captain Freeman, and were exhibited last evening to an admiring audience. Birds, fish and turtles were thick, and, although the voyagers stayed only a few hours, they found time to catch a few fish, and Captain Freeman shot a large seal, the skin of which he brought back with him.

“Captain Freeman’s log is substantially as follows :—‘ Left Honolulu at 5.10 p.m. May 25, bound to Necker Island, in lat. 23 degrees, 35 minutes and 18 seconds North, long. 164° 34’ west. Made the island of Kauai at 1 a.m., bearing W.N.W. Took our departure from a point of land in lat. 22 degrees, 10 minutes North, long. 159 degrees, 45 minutes West, bearing east by south, and continued on the same course until noon, when we found our position by sights. At 7 p.m. we passed Bird Island to the north-east distant three miles, and hauled the ship up for Necker Island. Sighted the island at 9 a.m. At 11 a.m. arrived at the island and dropped anchor in 18 fathoms of water. We lowered a boat and proceeded to land at once with His Excellency Captain J. A. King, Captain Freeman, C. B. Norton, and nine sailors, leaving the vessel in charge of the second officer. After considerable difficulty the party was safely landed. A hard climb up a rugged cliff 260 feet high was successfully accomplished, when His Excellency Captain King hoisted the Hawaiian flag, read the proclamation, and took possession of the island in the name of the Hawaiian Government.

“The island is a large lava rock, and was formerly inhabited, as there are square walls about 3 feet high, 4 feet wide, and from 30 to 40 feet long; on the top of which are large flat stones standing on end and about 2 feet apart. It was first thought that some shipwrecked crew had made a landing here. After a search, however, nothing could be found to indicate that such was the case. Captain Freeman found several old images and idols in a good state of preservation, except for the injuries received by exposure to the weather. A number of these idols were brought back by us as curios. One great curiosity that we found looked like a piece of stone, but, on close inspection, it was thought to be petrified flesh. It was found on a stone altar, and must have been an offering to one of the ancient gods. Birds and fish abounded.

“After a stay of about four hours on the island, we left at 5.30 p.m. for home, steering E. by S., arriving at Honolulu on Tuesday evening.”





THE CONTEST BETWEEN FIRE AND WATER.

BY HARE HONGI.

The following short account of the contest between fire and water, and the partial destruction of the Earth by the former, as handed down from father to son for ages, will prove of interest, and show that the Maoris of New Zealand brought with them, in their wanderings across the broad Pacific, some of the Old-world stories common to Europe and Asia.

TRANSLATION.

THE descendants of Tarangata were the parents of Fire. He conceived the idea that he was destined to become the conqueror of the World. He protruded his tongue to lick up Water, thinking he could consume it all. Then came forth the great Wave, to do battle with him. The one shot forth his tongue, the other did the same on his part. Aha! The name of the battle was *Kaukau-a-wai*. Then Water invoked all the winds, every one of them; they came forth; then, indeed, was the power of Water exhibited. Aha! This was the defeat of Fire; it flew; it retreated; it was conquered by Water. Before all was over, however, everything on earth had been melted by the heat. After the conquest by Water, the few remains of Fire flew into the rocks, and also into the trees, especially into the *Kaikomako* tree. Behold the mountains—such as *Ruapehu* and others—which ever burn, ever rage.

Toitipu and *Manatu* were the men who discovered the hiding-place of the fire within the trees—that is, the remnants which escaped there after the conquest by the water. So they sought for means by which fire could be obtained for the use of man, and experimented with wood, one holding the board (or piece held flat on the ground), whilst the other rubbed a stick on the surface. After a long time, forth burst the smoke; hence the saying, “By energetic rubbing with the hand, the son of *Upoko-roa** shall appear.”

After this, the two made a snare; great was the thickness of the ropes thereof! Was it not to catch *Matuku*? *Matuku* was an exceedingly evil being—indeed, he was a very *Taniwha*—who lived in a cave. They found a tree suited to their purpose, over which they

* Or, Long-head; it refers to the smoke which precedes the flame. This describes the Polynesian method of fire producing, called *hika-ahi*, or fire generating.

cast a rope, which caught in a fork; then they hauled on the rope till the tree bent down, and to it they fastened the snare, and thus completed their work. They then ascended a hillock—a ridge which stood near there—and lit a fire. No sooner did Matuku see the smoke of the fire than he rushed out of his cave, and, seeing the two men, immediately drew towards them, when he suddenly encountered the snare. His head was soon within it, and he commenced to struggle whilst the two men looked on. Before long, he trod right on the spring, when suddenly up sprung the tree, tightening the rope. Then Matuku struggled! struggled in vain! What could he do, with the rope choking his throat? He lashed his tail; the moisture came forth from his belly.* It is in the tail of that kind of beast—such as Matuku—the strength lies; for, if it be cast up on to a tree, it cannot be loosened, but the body will be drawn up after it; such was Matuku.

“As I hope to escape perdition, Whakatauroa is the basket wherein rests the Pillar of the Earth. Its strap is Rangiwahaokoia.”

The above saying is applied to the World. Its meaning is: If the basket had not been placed as a support for the Pillar, the Earth would have moved to and fro over the surface of the waters, and would have sunk therein; there would have been no resting-place for the being called man, or anything else, or for anything which lives. When the overwhelming earthquake comes, the Pillar is there; however great the quaking, the Pillar is firm. By means of the strap, the basket is able to carry the Pillar; were it not for that, the end would not be attained. There are, however, other uses of the strap, as well.

TE PAKANGA O TE AHI RAUA KO TE WAI.

Ko ta Tarangata aitanga te matua o tena mea, o te Ahi. Ka puta tana whakaaro kia waiho ia hei Tangata nui mo te ao. Katahi ka haere tona arero ki te miti i te wai, e hua hoki e pau i a ia te wai. Te haerenga mai o te ngaru, ka tu i kona ta raua pakanga ki a raua. Whatero mai te arero o tetehi, haere mai hoki te arero o tetehi, a-na-na! Ko Kaukau-a-wai te ingoa o taua pakanga. Ka karakiatia e te wai nga hau—poto katoa. Tana putanga mai! Katahi ka homai nga mahi o te wai, a-ha-ha! Ka mate i konei te ahi. Na! ka rere atu te ahi, ka whati—kua mate hoki i te wai. Erangi, mea rawa ake, kua rewa nga mea katoa o te ao nei i te ahi. No te matenga nei i te wai, katahi ka rere atu nga toenga o te ahi ki roto ki te kowhatu, ki te rakau hoki—he Kai-komako nei te rakau. A, titiro hoki ki nga maunga nei, ki a Ruapehu ma, e ka tonu nei a roto, e ka tonu nei.

Ko Toitipu raua ko Mānatu nga tangata i kitea ai te nohonga o te ahi ki roto ki te rakau—ara, te morehu i rere nei ki roto ki te rakau i te patunga a te wai. Na! ka kimi raua i te tikanga mo te kapura, na, whakamatau atu ai raua ki te rakau, kotahi ki te papa, kotahi ki te hika atu, a-a-a-a, ka puta te auahi, koia te ki nei, “Me oioi ki te ringa, ka puta te tama o Upoko-roa.”

Hanga ana e raua he tari—mahanga nei. A, te matatoru o te taura! Te take hoki, mo Matuku. He tangata kino rawa a Matuku, otira, he Taniwha tonu nei, e noho ana i roto i te rua. Ka kite raua

* The urine of such a beast is very hurtful, if it touches a man's flesh—exceedingly so.

i te rakau e tu ana, whiua ai te taura; na, kua mau ki te tuhonotanga o taua rakau, kumea iho ai e raua. Na, ka kaha te piko o taua rakau, ka turia te mahanga, ka oti. Na, ka haere raua, ka piki ake ki tetehi pukepuke, ara, ki tetehi hiwi e tutata mai ana i reira. Ka mahia ta rana alii. Na! kua kite a Matuku i te au o te ahi ra; ko te putanga rawatanga mai tena o Matuku ki waho o tana rua, kite tonu ake i a raua, haere tonu atu ki a raua whakatata haere ai. Rokohanga iho ko te mahanga rawa. A, kua uru atu te upoko ki roto, ka timata te oke o Matuku; matakītaki atu ai taua hunga, a, kua takahi pu ki runga ki te papa o te mahanga, na, ko te rereunga tena o te rakau ra ki runga, whakamaro ai i te taura. Ka oke ra pea i kona a Matuku? Oke noa! Hei aha i te taura e nanati ra i te korokoro. Ka whiuhoki te hiore, ka rere te mimi i te puku (he mea kino taua mimi, ka pa ana ki te tangata—kino rawa). Ko te hiore hoki te kaha o taua tu iwi i a Matuku nei, inahoki, ka whiu ake te hiore ki runga, ka mau ki te rakau, e kore nei e maunu mai, erangi, haere tonu ake te tinana ki runga, i te kawenga ake e te hiore ra. He pena a Matuku.

“Hei kai i au, me ko Whakatauroa, te kete i takoto ai te Pou-o-te-Whenua; tona kawē, ko te Rangi-whaka-okoa,” Mo te ao nei tena ki; tona ritenga: Mei kore e hoatu te kete na hei turanga mo te pou, kua haereere noa iho te whenua i runga ake i nga wai, a, ko te hoki iho ano ki raro, a, kua kore he nohonga mo tenei hanga, mo te tangata, mo te aba, mo nga mea katoa e ora nei. Puta rawa mai te Ru-huri-whenua, kua noho te pou ra; tana whakangaueuetanga, e u ake ana te pou. Na, ma te kawē hoki ka tika ai te wahanga o te kete i taua pou. Mei kore tena, kua kore ano e pono te mea; otira, tena atu ano etehi ahua o te kawē na.

The following is a fragment of an old chant which illustrates and preserves the foregoing story:—

Tikina atu, utuhia mai ki te wai,
Ki te Toa i hemo ai nga hangarau,

A te tangata raua ko te Atua.
Ko tena toa ano tena,
Ko te aitanga a Tarangata
I haere mai i miti i te wai.
E hua e pau i a ia.
Whakatakotoria iho te tahua,
Ka rere te oranga ki roto ki te kowhatu,
Ki te rakau, piri ai.
Ka noho Toitipu raua ko Manatu
Ka rapu mehe-keihea te ora mo te
tangata,
Me oioi ki te ringa,
Ka puta te Tama-upokoroa,

Ka waiho hei karanga i a Matuku-
Takotako,
I haere mai ai a, rokohanga mai,

Herehere tu te mahanga e tau-tiaki ana.

I ma-tuatia i reira te tata ki Whitu

Te tata ki Tonga.

Bring forth, dipping to the water itself,
To the conqueror who overcame the
devices

Alike of man and god.
Even that was also a conqueror (the fire)
Namely, the offspring of Tarangata,
Which came and licked up the water,
Thinking to consume the whole.
Prone lay the remains,
Fast flew the remnants within the rock,
And to the trees in hiding.
Thereafter Toitipu, and also Manatu,
Sought whence aid could be given man.

Energetic action of the hand
Shall produce the son, Upokoroa (the
smoke),

And used as a lure for Matuku-Tako-
tako,
Who coming forth all suddenly encour-
tered

The cords and skilful snare which wait-
ing lay.

The broad highway there, which ap-
proaches Whitu *

Which approaches Tonga.

* This name Whitu, should, we think, be Whiti; it is well known that the letters *u* and *t* constantly change in all Polynesian dialects.—EDITORS.

Ko ta etahi kaumatua ki, he atua ano a Tarangata. Ki ta etahi ko Taranga, nana nei a Maui. I taea hoki e Maui nga mea katoa te mahi, te Ra, te Marama, te Moana, te Tua-whenua, te Ahi, te Wai, te aha, te aha. Na Hine-nui-te-po, i whakakopa, ka mate.

According to some of the very old men, Tarangata was a god. Some say he was Taranga, whose son was Maui. Maui overcame everything; the sun, the moon, the sea, the land, the fire, the water, everything. It was Hine-nui-te-po who caused his death.

Mr. J. H. Davies supplies us with the following proverb, which seems to be derived from the foregoing story:—

“Me here ki te here o Matuku-tangotango,^o
E kore nei e taea te wewete.

“Fastened with Matuku-tangotango’s noose
Irremovable, and impossible to loose.”

—EDITORS.





THE "HALE O KEAWE," AT HONAUNAU, HAWAII.

BY PROFESSOR W. D. ALEXANDER.

THE "Hale o Keawe," or "House of Keawe," was a kind of mausoleum for the departed kings and princes of Hawaii. It was situated on a rocky point, south of Honaunau Bay, three or four miles south of Kealakekua, adjoining the famous City of Refuge or Puuhonua on the north. It was said to have been built by Kanuha, a son of Keawe II., King of Hawaii, probably before the year 1700 A.D., for the safe keeping of the deified bones of his father and those of his descendants. So great was its sanctity that it remained undisturbed for nearly ten years after the abolition of idolatry, and the general destruction of idol temples in 1819.

MR. ELLIS' ACCOUNT.

It was described by Rev. Wm. Ellis, who visited it in July, 1823, and made a careful drawing of it, of which an engraving is published in his narrative of his tour around Hawaii. It was a compact building, measuring 24ft. by 16ft., constructed of the most durable timber; and thatched with *ti* leaves. It was surrounded with a paling of cocoa-nut logs, leaving a paved area in the front and at each end about 24ft. wide. A number of hideous wooden images were placed at intervals on the fence all around, and at the south-east end of the enclosure twelve of them were ranged in a semi-circle in grim array, "as if perpetual guardians of the mighty dead reposing in the adjoining tomb." They stood on pedestals from three to ten feet in height, the chief deity being in the centre. A large pile of decaying offerings lay before each of the images. Mr. Ellis and his companions were refused admittance within the house, and were told that it was *kapu loa*. On peeping in they saw a row of images, some of wood elaborately carved, and others of wicker-work covered with red feathers, with gaping mouths lined with sharks' teeth, and mother-of-pearl eyes. Under their powerful protection lay numerous bundles of human bones (*unhipili*), tied up with sennit made of cocoa-nut fibre, and decorated with red feathers, together with rich shawls and other valuable articles.

As we learn from a memorandum made by Mr. Chamberlain, "At the setting of every post and the placing of every rafter, and at the thatching of every "wa" (or intervening space), a human sacrifice had been offered." Human sacrifices had also been offered for each chief whose remains were deposited there, at each stage of the process of consecration, viz., at the removal of the flesh, at the putting up of the bones, at the putting on of the tapa, at the winding on of the sennit, etc.

VISIT OF THE "BLONDE."

Two years later, in July, 1825, Lord Byron and the other officers of the British frigate *Blonde* (which had brought back the remains of Liholiho and his Queen from England), visited the place, accompanied by Kuakini, *alias* Governor Adams, and Naihe. The artist, Mr. Dampier, made a drawing of the sanctuary, an engraving from which was published in the report of the voyage. This picture and their description of the place agree very closely with those made by Mr. Ellis. By the order of Kaahumanu and Kalanimoku, the officers of the *Blonde* were allowed to remove nearly all of the idols and some of the other relics deposited in the "House of Keawe," and they are probably now in England.

INTERMENT OF THE BONES AT KAAWALOA.

As is recorded in Mrs. Judd's book, she visited the "Hale o Keawe" in 1829, in company with Naihe and Kapiolani. It was still "surrounded by its enclosure of hideous wooden idols, and no woman had ever been allowed to enter its consecrated precincts. Our heroic Kapiolani led the way, and we entered the enclosure." The bones of departed chiefs were arranged around the room, but the idols were gone. Fragments of offerings were strewed about. Kapiolani was much affected and shed tears, but her husband was stern and silent. A few months later, Kaahumanu visited Kapiolani, and resolved to put an end to the superstitions connected with the place. By their orders the venerated deified bones were removed, deposited in two large coffins, and interred in a secret cave at Kaawaloa, where they remained for nearly thirty years. Mr. Chamberlain made a list of the names of twenty-three chiefs, whose bones were then removed, and stated that five or six more were brought over from the sacred "House of Liloa" in Waipio. The house and fence were entirely demolished, and the sacred *Kauila* rafters were used in building a Government House on the site now occupied by Hackfeld & Co.'s building, which was therefore called "Ka hale kauila."

REMOVAL OF THE BONES TO HONOLULU.

In January, 1858, Kamehameha IV., accompanied by a numerous retinue, made a tour of the windward islands in the British sloop-of-war, *Vixen*, Captain Meacham, arriving at Kaawaloa, January 24th, 1858. On the following night the venerable *kahu*, or guardian of the secret burial cave, was ordered to remove the stones that concealed the entrance. The coffins were then brought out by torch-light, and carried on board of the man-of-war, which brought them to Honolulu, where they were consigned to Governor Kekuanoa. The *Vixen*, with the royal party on board, arrived in Honolulu, February 12th, and Captain Meacham died on the 17th, after an illness of only three days. It was universally believed by the Natives that his death was

caused by the displeasure of the *akuas*, or departed spirits, whose mortal remains had been disturbed. After the completion of the present Mausoleum in Nuuanu, on the night of October 30th, 1865, the coffins of the former royal personages of Hawaii nei, including those brought from Kaawaloa, were removed to it in an imposing torch-light procession. It is to be hoped that their repose will not be disturbed again. "Requiescant in pace!"

Names of the chiefs whose bones were removed from the "Hale o Keawe":—

In one coffin.

Keohokuma
Okua
Umi-oopa
Keawe-luaole
Keawe-a ka peleaumoku
Kuaialii
Kaaloa
Loncakolii
Kaleioku
Kalaimamahu
Kaoleioku

In the other coffin.

Keawe
Kumukoa
Lonoikahaupu
Hukihe
Kekoamano
Keawe-akanuha
Niula
Kowainiulani
Lonoamoana
Lonothonuakini
Ahaula
Okanaoaikaiwilewa





ANIWAN FOLK-LORE.

BY THE REV. W. GRAY, WEASISI, TANNA, NEW HEBRIDES.

I. TA JIJI, THE WHITE PETREL.

THESE folk-lore stories are called *Ta Kai*. They are told, chiefly by old people, to children, in the evenings. As far as I yet know every *ta kai* contains snatches of song that are often sung without the whole story itself being told. This *ta kai* about the Jiji was written by Natshia, and is a good sample of pure modern Aniwan speech. The Jiji I take to be a kind of petrel, helplessly blind by day. Those on Tanna are almost black. This one appears to have been white. The notes give all the explanation needed.

TA JIJI, THE PETREL.

Ta manu, neigo ta jiji, ninofu Yalimiau¹ neiamoa², tentama³; aia nokoiamoa nokosara kai maraua. Iapo aia reiamoa aika, romai, aia kotu kotapa :—

Raitiniao!
Raitiniao!
Nimeto Yalimiau⁵;
Nimeto Yalimiau;
Yakulamaie⁶.
Yakulakula⁷;
Yakulakula.

Tentama kafekea, meivage¹⁵ aika; aia neikina, maciraua niroro ki fare maromoe. Ia nopogi ma nopogi⁸. Atagata koragona acirea⁹ aciraua; acirea kororo macitia, acirea⁹ aciraua. Taha¹⁰ nopogi acirea kororo, tasi kofano mokage, aia ¹¹neitokoia ta tama-sisi¹², ma neivage kia¹³ tasi, ma iavage kia tasi foci; ma acirea nitokoia mafura maroro ki ¹⁴tamrai Isia. Ma tagatotshi, atakau ma fafine, ma nokotokoia, acirea aia, nokomata acirea nokotucuakea, pe, "Awe! erefisa! eke-gosa!" Kaia 'nana ko'mai matu matapa :—

Raitiniao!
Nimeto Yalimiau.
Yakulamaie.
Yakulakula.
Yakulakula.

Aia neitepé, Yakulakula, Yakulakula. 'Nana ni'mai melaua itata acirea, pe keitokoia aia; kaia acirea nokovaro nokotshi aia, ma aia nijere¹⁶ ma ni'mna iai ta tagata, ma nitokoia ma nirere. Iotshi tera.

[TRANSLATION.]

The bird, name the Jiji, dwelt at Yalimiau. It begot its child; it was always taking and searching for food for themselves both. At night it would take a fish and come, it would stand and call: "Raitiniaio, Raitiniaio; tumble down here to Yalimiau, tumble down here to Yalimiau; (say) Yakula to me." (It would answer), "Yakulakula, Yakulakula." Its child came out and took the fish; it ate it, and they two went into the house and lay. (They did this) day by day. People heard, they the two; they went and saw, they the two. Another day they went, one went first, he took up the little one, and would give it to one, that he should give (it) to one other; and they took (it) up, and fled and went to the village Isia. And all the people, males and females, (were there), and were taking up, they it, were admiring having resolved what to do, thus, O my, it is good; how white it is! But its mother came and stood and called: "Raitiniaio; tumble down here to Yalimiau; (say) Yakula to me. Yakulakula! Yakulakula!" It should have said, "Yakulakula, Yakulakula." Its mother came at once near them in order to take up it; but they were shouting and hitting it, and it rushed and made of it a man, and took it up and flew away. The whole of that.¹⁷

NOTES.

1. Yalimiau. A rocky point on Aniwa, difficult of access.
2. A common general term for *beget*.
3. Prefix. Poss. pro. with the art.—*t*.
4. Note of the petrel. The word should be drawled. Perhaps the name of the young bird. There are no white petrels on Aniwa now.
5. This bird generally makes its nest and abode in holes in the ground a good distance from the sea.
6. *maie*, directive verbal part for 1st per. See "Macdonald's South Sea Languages," p. 196.
7. The answer of the young bird.
8. A sentence without a verb.
9. Nom. just before the object—men heard, they the two.
10. Lit., what; used thus means *another*.
11. *ne*, empathic.
12. There is only one young petrel at a time. The nest was difficult of access in this case, and the nestling was passed from one person to another.
13. *a* may belong to *tasi*.
14. *t*, the art. and first vowel of the word *coalesce*.
15. *Avage* usually means *give to him*; but here the form of the sentence would seem to require that *meiavage* should be translated, *and he* (the nestling) *took*.
16. *j* is almost *t*.
17. A usual finish.

VOCABULARY.

<p><i>avage</i>, <i>v.</i>, give him; perhaps, take. <i>amai</i>, <i>v.</i>, give me; <i>niumai</i>, <i>maku</i>, I give thee. <i>aia</i>, <i>per. pro.</i>, 3 s., he, she, it. <i>aika</i>, or <i>eika</i>, <i>n.</i>, fish. <i>aciraua</i>, <i>per. pro.</i>, 3 du., they two. <i>acirea</i>, <i>per. pro.</i>, 3 pl., they. <i>acitia</i>, <i>v.</i>, see. <i>akea</i>, <i>direct. part.</i>, for 3rd per., suff. to some verbs, <i>adv.</i>, already. <i>amo</i>, or <i>amoa</i>, <i>v.</i>, take, beget.</p>	<p><i>amrai</i>, <i>n.</i>, the public place of the village; village. <i>atakau</i>, pl. of <i>takau</i>, males, men, warriors. <i>awe</i>, <i>interj.</i>, O my! alas! The meaning depends on the tone. <i>ekegosa</i>, <i>adj.</i>, very white. <i>erefisa</i>, <i>adj.</i>, very good; <i>e</i>, art.; <i>refisa</i>, good; <i>sa</i>, <i>adv.</i> <i>feke</i>, or <i>fekea</i>, <i>v.</i>, come out, sing. <i>fafine</i>, <i>n.</i>, pl. of fine, females, women.</p>
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foci, *adv.*, again, also.
 iapo, at night.
 Isia, *n.*, a village.
 itata, *adv.*, near.
 iai, with or of it. Usually *adv.*
 jiji, *n.*, the petrel.
 jere, or tere, *v.*, rush away, flee.
 kai, *n.*, food.
 kaia, *conj.*, but.
 ki, kia, ci, *prep.*, towards, to.
 kina, or keina, *v.*, eat food.
 makiraua = ma aciraua.
 maraua, *prep.* or *pro.*, for them both.
 mata, *v.*, spectate, with *noko*, admire.
 meto, or meito, *v.*, fall down.
 'mna, *v.*, make.
 moe, *v.*, lie down.
 mokage, *v.*, go in front; *adv.*, first.
 manu, *n.*, bird.
 'mana, *n.*, its mother.
 neigo, neigoa, *n.*, name.
 neitape, *v.*, in order that it would
 answer.
 nofo, *v.*, sit, dwell.
 otshi, *adj.*, all, takes *adjectival art. i.*

pe, *irreg. v.*, think, say, that, in order
 that.
 raitiniaio, a sound imitative of the
 petrel's note.
 rere, *v.*, fly.
 roro, *v.*, pl. of *fano*, go.
 sara, *v.*, search for.
 taha, *int. pro.*, what; on another.
 tapa, *v.*, call, summon.
 tagatotshi, = tagata, otshi, every one.
 tamasise, *n.*, little one, child.
 tentama, *n.*, his child.
 tera, *dem. pro.*, that; *te, art.*; *ra, dem.*
pro.
 tokoia, *v.*, take up on the hands, nurse.
 tshi, or ji, *v.*, strike, beat, etc.
 tucuakea, *v.*, resolved.
 varo, *v.*, shout.
 Yalimiau, *n.*, name of a rocky point on
 Aniwa. More usual spelling would
 be *Ialimiau*.
 yakulakula, a sound imitative of the
 young petrel gulping down a fish.
 Might be spelt *iakulakula*.





TE PATUNGA O MOKONUĪ.

NA TE ARO.

TE korero o Te Ngarara-huarau, tetei o ona ingoa he MokonuĪ, i mate ki Wairarapa, engari te ingoa tuturu o te wahi i mate ai taua whakahouhou nei, ko Tupurupuru. Ko te wahi ia i timata mai ai taua taniwha, ko Marokotia. Ka hoha pea i te nohoanga i reira, ka tae te mahara ki a ia, tera ano te wahi tangata hei kai mana. Katahi ia ka haere mai i te Moana-nui-a-Kiwa. He nui nga matamata i haere mai ai taua taniwha, me nga whanga, he nui. Kapea katoatia atu e ia ki muri i te nui o tana hiahia kia tae mai ia ki te wahi i noho ai tona tuahine. Te ingoa o tona tuahine ko Parikawhiti. Te wahi i peka ai taua taitahae nei ko Waimarama. I tana waihotanga atu i tana rua, noho tonu iho nga unahi hei tuatara mo taua rua i noho ai ia. He roa tona wahi i haere mai ai i te moana ka tae mai ki te ngutuawa o Pahaua. Kua mohio ia, koia nei te aronga ki tona tuahine. Ka peka ia na roto i Pahaua awa, ka haere i roto o Pahaua. Ka tae ki te ngutuawa o Wainuioru ka haere i roto i tera awa. He nui nga pikonga me ia ano ka tae ki te ngutu awa o Marumarū, ka haere i roto. Ka tae ki te Mauri-oho, kua mohio ia kua tata ki tona tuahine. Ka hupeke ake i roto i te awa, noho rawa iho i runga i te puke. Puku tonu atu ki reira, tapaa tonutia atu te ingoa o taua wahi ko Hautua-puku-rau-o-Ngarara-hua-rau. I muringa mai o tona nohoanga i reira, ka mahara kia haere ia ki roto i te awa. Ka haere ki reira noho ai. Akuanei ko te wahi tonu e haeretia ai e te tangata, ko te huanui tonu tera e haere ai nga kaumatua o mua. Akuanei ka whakangaeretia a roto i te motu. Ka mahara nga tangata ko te ahua ano o mua, kaore, he taitahae kei to ratou huanui. Katahi ka haere mai tetei ope no Pahaua, e haere ana ko Marumarū. Akuanei ka tae ki reira ki te wahi i noho ai te taitahae ra. Pau katoa tena ope, kore he morehu i puta kuri atu, mate katoa. Akuanei ka mahara mai nga morehu i toe atu, kua tae ki o Marumarū. Akuanei ka pirangi hoki o uta tangata ki te haereere ki te kai mataitai. Katahi ka haere, akuanei kotahi ra no te huanui ka tae ano ki reira. Ka pau ano i te taitahae ra ki reira. Penei tonu tana mahi, he nui nga tangata i mate i a ia. Akuanei ka haere ano tetei ope, e haere ana ano ko tatahi. Akuanei ka tata ki taua wahi, akuanei kotahi te tangata i taka muri, kua rongu i te haruru, kua tae te mohio ki a ia, kua kite hoki ia, ka oma, ka hoki.

Tae atu ki te kainga ka korero atu, "Heoi ano taku nuinga, kua pau katoa i te taniwha!" Katahi ano ka mohiotia koinei e huna nei i a ngaitaua. Ka maharahara te iwi ra ki te take e mate ai taua ngarara i a ratou. Ka kiia ano e tona rangatira kia haua katoatia te ngaherehere, ara, te taha o te huanui, engari kua e meatia kia hinga rawa nga rakau, engari kia rite ki te paanga toki kotahi, ka hinga. Ka whakaaetia tera kupu. Katahi ka haere nga morehu ki te mahi i te ngahere. Ka mutu ta ratou mahi. Te ingoa o te iwi nana i mahi, ko Ngaitara. Ka karakiatia te kuri kia haere ki te rua o te ngarara, ki reira pahupahu atu ai. Ka maranga te taniwha, ka haere ki te whai i te kuri ra. Akuanei ka tae ki te wahi i haua ra nga rakau. Akuanei ko te kaha hoki o te oma, ka pa ki aua rakau, ka hinga. No te hinganga, ka kaha rawa atu te kori. Ka hingahinga katoa nga rakau, ka mate te taniwha i a Ngaitara. Te ingoa o te wahi i mate ai taua Ngarara-hua-rau, ko Tupurupuru. Ko Marumaru, ko Herewaka, ko enei pari kei te taha ki te tonga. Ko Herewaka kei te taha ki te raki, ko Marumaru kei waenganui o Tupurupuru o Kourarau. E puta ana taua awa ki Taueru,* e puta ana a Taueru ki Ruamahanga, e puta ana a Ruamahanga ki Wairarapa. Ko te wahi e puta ai enei awa ki te moana ko Okorewa. He nui te tuna ki reira. I puni aua awa, otira kua kotahi tonu hoki te ingoa, ko Okorewa. Ma te taniwha ano hoki e tutaki. Ka tutaki ai te ngutu wai, ka nui atu hoki te ika nei, te tuna.

Ko te whakamutunga tenei o enei korero.

THE SLAYING OF MOKONU.

BY TE ARO.

TRANSLATED BY ELSDON BEST.

THE story of Te Ngararahuarau, whose other name was Mokonu, who died at Wairarapa, the particular name of the place at which that unpleasant creature died being Tupurupuru. The place where that *taniwha* first appeared was Marokotia. Possibly becoming weary of staying there, the thought came to him—there is a place where men dwell, who may become food for me. So he came by way of the Great Ocean of Kiwa. There were many points and bays which that *taniwha* passed. All those places were left behind by him on account of the greatness of his desire to reach the place where his sister lived. The name of his sister was Parikawhiti. The place where that oppressive creature turned off was Waimarama. When he deserted his cave his scales remained in it, which became *tuataras* (large lizards) for that cave in which he had lived. The place from which he came by the ocean was distant from the mouth of the Pahaua River. He knew that this was the direction in which his sister lived. He turned aside by way of the Pahaua River and went up that stream. On arriving at the mouth of the Wainuioru River he went into that

* Tauweru in original MS.

stream. He made many turnings and reached the mouth of the Marumaru and went into that stream. On arriving at Mauri-oho he knew that he was near to his sister. He leaped from the river and remained on the top of the hill. There he remained secretly, and that place is ever called Hautua-pukurau-o-Ngarara-huarau. After staying in that place he thought he would return to the river. So he went there and remained. After a time, that place being traversed by people, being the road by which the men of old travelled, they felt the forest tremble. These people thought matters were as of old; not so, a *taniwha* occupied their road. Then a company of people came from Pahaua, travelling to Marumaru. Soon they arrived there, at the place inhabited by the *taniwha*. That company was all destroyed; not a survivor got away; they were all killed. Those left behind thought they had reached Marumaru. After a time the inland people wished to go to the coast to obtain food. So they went, and got within a day's march of the coast, but were there destroyed by the oppressive monster. So he continued, and many men were killed by him. Then another company of people started, travelling to the coast. On coming near the place one man fell behind. He heard a rumbling sound and then he knew all. He also saw (the *taniwha*) and fled back. On arriving at the village he said: "This is all (remaining) of my party, all have been consumed by the *taniwha*." Then it was known what had been destroying them. The people then thought of a plan by which that reptile might be killed by them. The order was given by their chief to cut the forest trees by the side of the track, not to do it so that the trees should fall, but so that one (more) blow of an axe would fell them. This was agreed to. Then these survivors went to work at the forest and finished that work. The name of the tribe who did that work was Ngaitara. Incantations were performed over a dog, to be sent to the cave of the reptile, and there to bark at it. Then arose the *taniwha*, and pursued the dog. Soon arriving at the place where the trees had been cut, he struck against the trees which caused them to fall. On their falling he wriggled with great strength, but all the trees fell, and the *taniwha* was killed by Ngaitara. The name of the place where that Ngarara-huarau was killed is Tupurupuru.* Marumaru and Herewaka—these cliffs are on the southern side. Herewaka is to the north, Marumaru is between Tupurupuru and Kourarau. That stream flows into the Taueru; the Taueru flows into the Ruamahanga; the Ruamahanga flows into the Wairarapa (Lake). The place where these waters flow into the ocean is Okorewa. There is an abundance of eels there. Those streams are sometimes stopped up, but they have but one name, Okorewa. It is really by the *taniwha* they are stopped up. When the mouth is closed there are many fish, eels.

This is the end of this tale.

* A heap of rocks at Tupurupuru is pointed out as being the bones of Mokonui. See "Colenso, Trans. N.Z. Inst."





WHAKAMARAMATANGA O TE PEPA O "TE HOENGA MAI O TE ARAWA RAUA KO TAINUI I HAWAIKI."

NA TAKAANUI TARAKAWA.

KI aku hoa *mema honore* o to tatou *Kaunihera*. E tino whakawhetai atu ana ahau ki a koutou, mo to koutou kaha rawa ki te rapu i nga maramatanga o taku *pepa* tuatahi i taia ki te *Journal*, Vol. II., wharangi 220. A, e whakawhetai atu ana hoki ahau ki te rangatira *honore* o Ngapuhi e mau nei ana kupu i nga wharangi 88-40, o te Vol. III. o te *Journal*, he mea tuhituhi i te reo *Ingarihi*, ara, "Notes on T. Tarakawa's paper," by Hare Hongi. E mau nei i runga i te whakamaramatanga o ia take-kupu, o ia take-kupu.

E aku hoa *honore*, e tika ana to koutou whairapu i tona maramatanga, a, kua kite iho nei ahau i ta koutou kupu i te reo *Ingarihi* e penei ana; "i mutu atu ano i mua i nga tupuna, i a ratou atu ano te maramatanga o o ratou mahi." A, he ahakoa, mei kore e hanga iho ki a koutou kupu e whakamau nei ki to koutou reo, i taku ngakau nui iho ki to koutou tino kaha rawa ki te whai i ona ritenga.

TE WAHA-O-TE-PARATA.

Te kupu tuatahi, kua whakaae a Hare Hongi ki te wahi i mohio ai ia, a, kua kite iho hoki ahau i te kupu a tetehi Pakeha, e mea ana ia mo runga i te kupu tuatahi, ko te Waha-o-te-Parata; e mohio ana ia ki te ahua o te Waha-o-te-Parata,* ae, e tika ana tana, e hara i te rongo, i kite tonu. Na ko to tatou, he rongo; e penei ana te rongo: Ka pari te tai, ka hoki atu te wai i roto, ka tumu te tai; ka momi,—ka maro te ia, ka heke ki roto. A, hapai tonu ake hoki a Ngatoro' i tona Karakia unu ake i a Te Arawa:—

Unuhia!
Unuhia!
Ko te pou mua,
Ko te pou roto,
O te whare o te Rongo-mai-Whiti,
Ko te pou te wharaunga,
He atu rangi mamao,
Hekeheke iho i runga i o ara
Ko te kikiwhara te ara o Ngatoro'
I whano ai,
Heke ki te pouriuri,
Ki te potangotango.
Tutaki te rongo ki a Uenuku,
Ka hinga ki te Parata,
Ngahua i runga niho popo.
Whano! Eke! Eke!
Panuku!
Hui e!
Taiki e!

* Tirohia te kupu apiti nei e mau i te wharangi 88 i te Vol. III

HAU.

Na Ngatoro-i rangi taua kupu ki a Tama-o-hoi; i mutu atu i aua tu tohunga ra era ahua. Otira me korero ake e au etehi ahua o taua kupu. Ko te Hau o te tangata he mea riro i te karakia makutu, e rangi kia kite tonu atu i te tangata ka tangohia mai tona hau. Ka riro mai, ka mate ia. Teteahi, kei mua e haere ana, ka kitea te takahanga o nga waewae, ka tangohia te hau, ka riro. Teteahi, ki te pangia teteahi tangata e te mate, ka pania te wai o te waha o te tupa-paku ki te rau rakau, ka kawea e te tohunga ki te tuaahu. Mehemea he mea makutu taua tangata, ka riro mai taua tangata nana i makutu tera e takoto ra, ka riro mai tona wairua. He ngarongaro te putanga mai, maro tonu ki roto i te rua torino i te taha o te puke. Ko te rakau a te tohunga he karamuramu hei a i te ngarongaro ra ki roto i te torino; e noho noa mai ra te tinana, kaore i te mohio.

He ngaro-tara, taua ngaro, e tangi haere ana i roto i te whare. Mehemea ka ata titiro ki tona ahua, he mea whero, he mea nui; kaore ia e tau ki runga i nga mea kino. Ki te rere mai ia ka tapoko mai ki te whare, ka rongo tonu ake e tangi haere ana, "Kopio te whare, kopio ia." A, ka ngenge ia ka pumau ki te takiwa noa iho, e rangi e kakapa ana paihau. Ki etehi iwi, rereke te ingoa. Na, mo Te Rua-torino. Ka haere te tohunga ki te tuaahu,—he Ahupuke te ingoa—kei te taha o te wai; ka makere nga kaka, ka whitikitia ki te harakeke. Na ka tu i te taha o te tuaahu, katahi ka ahu te oneone hei tangata, hanga rawa te upoko, te puku, nga ringa, nga waewae, mea rawa te ihu, te waha. Ka oti, ka werohia te puta ki te taha o te tuaahu, me te kohatu ki te ringa, ka huaina te puta ra he torino, hei rerenga mo te wairua ki roto—ara, mo te ngaro kua korerotia ake ra. Katahi ka karakia i tona *paihana* whakamate tangata. Me te karakia, me te patu i tona tangata i ahu ra i te whenua hei tangata, me te whakahua i te ingoa o taua tangata e patua ra e te tohunga ra. A, kahore e roa kua rongo atu ia i te haruru haere mai; tika tonu ki roto ki te Rua-torino, ka akina iho te kohatu, oti iho ki roto, e kore e hoki ake. Mehemea he tangata mana-nui, e kore e uru ki roto te wairua, ara—taua ngaro. Koinei tona ingoa, he Torino, he rua no te wairua e makututia ana.

Na, ka korero ake au i teteahi tangata no te Whanau-a-Apanui, ko te Wheuki teteahi, ko Mokai-tuatini teteahi. I hoki mai a Te Wheuki i te ngahere i te mahi, kua mate rawa i te kai, ka kite i nga tamariki a Mokai-tuatini e kai ana i a raua kai i te taha o te ara; ka tu, ka ki atu "Homai etehi o a korua kai maku." Ka mea atu nga tamariki ra, "Ekore koe e mea kai mau?" Ka mea atu te koroua ra, "He tapu nei hoki au!" Ka haere a Te Wheuki ka rehua* mai e te waewae, mate tonu i taua *haora* tata ano aua tamariki. Kua tae te pawera ki a Mokai-tuatini, ka haere ki te kimi i ana tamariki, kitea rawatia ake kua tino hemo teteahi, e mau ana ano te manawa o teteahi. Ka pataia e Mokai-tuatini "Kaore he tangata i kite korua i konei, he Koroua?" Ka mutu te manawa ka tino hemo. Ka mauria ki te kainga, kore rawa i tukua te iwi kia kite, a kia tangi ranei, a, kore rawa i kai. Tera hoki te tangata nana te *paihana*, kei te mahi i a ia kei taea e te mana a tenei, a Mokai-tuatini. I te ahiahi ka haere a Mokai-tuatini ki tona tua-

* Ko te oneone, na te waewae i tikape mai, haere tonu mai tona makutu i roto i nga oneone i whiua mai ra. He kupu karakia; te ingoa o tera makutu, he Mata-kai-huna-ki-te-putahi-nui-o-Rehua; koia tenei ingoa a Rehua.

ahu—he tohunga tetehi, he tohunga tetehi—ka mahi a Mokai-tuatini kia riro mai te hau o Te Wheuki i tona karakia. Kore rawa i riro mai. E wha nga po i tu ai ki te awhe i te hau o Te Wheuki kia riro mai i tona karakia *paihana*, kaore i riro mai. Katahi ka mea atu ki tona hoa wahine, “Na te tutata o maua i kore ai e riro mai tona hau i taku awhe makutu; me haere taua ki Turanga, kia tawhiti ai.” Ka tanumia ana tamariki; ka mahia ano i te tanumanga; kore rawa i ngawhere te hau me te wairua o Te Wheuki. A, ka haere atu a Mokai-tuatini raua ko tona wahine i Tunapahore, ka tae ki Turanga. Kaore i pau nga ra o te marama kua wareware noa iho i te ngakau o pokanoa ki te mahi kino ki era tamariki, a, ka tae atu te ngaro, ka noho i runga i te takaka rarauhe a Mokai-tuatini; he komutu taha i te ringa mau, arahi kau ana ki roto. E wha rawa nga ngaro i tomo ai ki roto; kopania iho. Kaore i tae ki te toru marama, mate katoa a Te Wheuki, me tona wahine, me te tamahine, me te tamatane. Ko te ingoa o tenei “he awhe i te hau.” No te rironga mai, nui ke ake i te kotahi ra, ka kiia tenei makutu “he rua haeroa.” He mea riro te hau o te tangata i a ratou mahi, i a nga tohunga.

Tetehi, ka whakatika te tangata e hiahiaitia ana e etehi tohunga kia makututia, tera pea he paenga-whenua, a, he aha ranei te take, ka kite atu i te whakatikanga, ka haere atu te tohunga ka tangohia te hau o tona nohoanga, ka tino riro, ka mahia tonutia i te mahanatanga o taua hau. Ka kiia tera e te tohunga ra, “he kapukapu tutata” i te hau. E kore e roa—i taua ahiahi tonu ra—takoto ana te tangata ra i tangohia tona hau.

Na, i to maua haerenga ko toku matua ki te pa o Ngaitai, ka noho maua; na tetehi wahine toku matua i karanga mai—hei whaea kia ia, no Te Arawa, i moe i te tane o taua iwi. Ka hoki maua, ka tangohia te hau o tona nohoanga, no to maua putanga ki waho o te pa kua kite ia i tona tangata, o tona mana, kua peke kei tetehi taha o maua, kei tetehi taha—ara, te atua e arahi ana i nga mea kino kei pa ki a maua.* Ka ki mai ki ahau, “He aha ra kei a taua, e mahi nei to taua atua?” No te taenga ki to maua kainga ka pa ki a ia, kore rawa i rikirika. Katahi ka haere mai tetehi Wahu ko Tio Aperahama te ingoa,—he Wahu tuatahi ki tenei motu—kua kite tonu mai kua karanga mai i waho ki nga tangata e taupuru ana, “He makutu, ko tona hau i tangohia e tetehi tangata!” Ka kiia atu “Ae, i haere mai i te pa o te iwi ra.” A, ora ana, kihai i riro i a pokanoa. Ma te take tika ka pono tera mahi ki runga ki te tangata. Kati tenei mo te tikanga o tena kupu—“hau.”

HOA, HOAINA.

Ko tenei, i mutu atu ano i a Ngatoro-i-rangi, i a Hatu-patu te tino mana nui, me te kaha o taua mea. Erangi mea iti nei i mau mai i a Unuahu. Taku i rongo ai kaore au i kite. Ka tae mai ano te whakapono, ka mate a Unuahu tetehi o nga tohunga o Te Arawa.

Kua rongo koutou—aku hoa Pakeha—i te whainga a Kurangaituku i a Hatu-patu. Na, hoaina ana e ia tetehi kohatu kei te ara i Waipa, ki Roto-Kakahi, kua kite katoa nga Pakeha. Pakaru ake taua kohatu, ka tomo ia ki roto. Kite tonu atu a Kurangaituku i te ngaromanga

* He atua whakaatu i te mate, i te ora, o te ope haere ki te riri, na, ka whakaatu ki nga tangata nohoanga ona, na tera i whakaokioki atu te kaha o taua mea, ara o te makutu mona, e mohio ana ano au ki te ingoa o taua atua, ko au tona nohoanga i naianei, a, imua ano, i te oranga o taku matua.

ki roto ki taua kohatu ra. Ka tae atu te Tupua ra, tino mohio tonu ia kei roto, kaore hoki he rerenga mona i te marakerake. I raraku ana ringaringa i te kohatu ra, e mau nei ano i naianei, e mau nei auo te rakahanga i te kohatu.

I hoaina e Unuahū tetehi rakau i Mokoia, he rakau mata, a, maroke katoa. Otira ka nui taku rongo i nga iwi nei, he mohio katoa nga tohunga ki te hoa i te patu-paraoa e ka whai tangata i mua, ka tukua atu te patu i runga atu i te kupu hoa, titi atu ki te tangata. Tetehi, ka hoaina e ia ki te tapuae a, ka mau i a ia taua tangata e whaia ra e ia.

He maha nga ahua ; he hoa ke mo te kohatu, mo te rakau, he hoa ke mo te patu, he hoa ke mo te tapuae. Kotahi te riri i rokohanga ahau ki roto ki te iwi, e whati ana, ka rongo atu au e hoa ana i tana tapuae hei kahaki i a ia. Ko nga kupu tenei i mau atu i au :—

Hoaina atu taku tapuae
 Ko huaki nuku, ko huaki rangi
 He kiwi, he weka
 Reia te ao
 Ka rarapa he uira
 Tuia, Tuia
 Tuia uta, tuia tai
 Tane poia, Tane mama,
 I nga nukuhau, nukutere,
 Tere ki mua.

Mehemea he whai tangata ka kiia e ia "Tere ki te tangata," a, ka mau. Ka mutu mo tenei, "Hoaina."

(Tera atu te roanga).

EXPLANATION OF SOME MATTERS REFERRED TO IN
 THE PAPER, "THE COMING OF TE ARAWA AND
 TAINUI CANOES FROM HAWAIKI TO NEW ZEALAND.*

BY TAKAANUI TARAKAWA.

TRANSLATED BY S. PERCY SMITH.

TO my friends, the honored members of our Council. I am much indebted to you all, for the diligence displayed in searching out the meaning of certain matters contained in my first paper published in the *Journal*, Vol. II., page 220, etc. I am also obliged to the honored chief of Ngapuhi, whose criticisms are to be seen at pages 38 to 40 of Vol. III. of the *Journal*, which are written in the English language; that is, "Notes on T. Tarakawa's paper," by Hare Hongi, in which the observations are given under different headings.

My honored friends, it is very proper that these matters should be enquired into. I observed what was said in the English language, to

* See *Journal*, Vol. II., p. 231.

the effect "that the comprehension of these things ceased with the ancestors of old." However, the endeavour will be made to comply with what has been said in your language, being actuated thereto by my strong desire to assist the diligence with which you are searching out the meanings of these things.

TE WAHA-O-TE-PARATA.

Firstly, Hare Hongi agrees about this, so far as his knowledge goes; and I have noticed the observations of a certain Pakeha (European) with respect to this first heading of Te Waha-o-te-Parata; he is acquainted with the appearance of Te Waha-o-te-Parata.* No doubt he is right; he has not only heard of it, but seen it. As for us, we have only heard of it; and this is what we have heard: When the tide flows, and the water returns from within, the tide is full; when it is sucked in, the tide is falling; it is returning inside.†

The following is the *Karakia* used by Ngatoro-i-rangi to withdraw the Arawa (from Te Waha-o-te-Parata). (See the original in the Maori language; some parts are too archaic in form to admit of translation without help from learned members of the Maori race).

Hau.

It was Ngatoro-i-rangi who used this word to Tama-o-hoi;‡ with the *tohungas* of that character similar powers ceased. I will, however describe some other meanings of that word. The *hau* (or medium,§) of a man will succumb to a *Karakia makutu*, or bewitching incantation; but it is necessary that the person to be operated on shall be seen. If the *hau* is taken, the person will die. Sometimes, in the case of one who has gone on before, his footsteps will be seen; his *hau* can be taken therefrom, and he will succumb. Again, if anyone is stricken with some malady, the spittle of the mouth of the invalid is spread on a leaf and taken by the *tohunga* to the *tuaahu*, or altar.|| If the invalid has been bewitched, the man who bewitched him will be brought there (by the power of the *Karakia*), that is, his spirit will. It is a certain fly which appears and goes straight into the *Rua-torino* by the side of the heap (or figure). The wand used by the *tohunga* to drive the fly into the *Rua-torino* is made of *Karamuramu* wood (*Coprosma robusta*); all the time the victim knows nothing of it. The fly (*ngaro-tara, Tabanus impar?*) is that which buzzes about in the houses. If its appearance is carefully scanned, it will be seen to be reddish (? metallic hued); it is of considerable size; it never lights on foul matter. When it enters a house its buzz will be heard thus:

* See Note, p. 88, Vol. III.

† The writer here refers to the belief that when the monster, Parata, exhales his breath, the tide rises; when he inhales it, the tide falls.

‡ Vol. II., p. 213.

§ I cannot find a better word than "medium" in this connection; but it must not be confounded with the modern use of that word as applied to the channel of communication between men and "spirits," in "spiritualistic seances." The *hau* is really, in this case, some portion of the person to be bewitched, or something that he has touched, something into which a portion of his personalty has presumably passed.—S. P. S.

|| The *tuaahu* is translated by "altar," for want of a better word. It is in reality any place made sacred, where the incantations are recited, and usually consists merely of a few sticks stuck in the ground with their tops tied together with flax. There are various kinds, some of which are described later on.—S. P. S.

“*Kopio te whare, kopio ia;*” when it is tired it remains stationary in the air, whilst its wings constantly vibrate. Some tribes give it a different name. In reference to the *Rua-torino*, the *tohunga* proceeds to the *tuaahu*—named, in this case, an Ahupuke—at the side of the water, where he throws off all his clothes, and girds himself with a band of green flax. Standing by the side of the *tuaahu*, he moulds in the earth the form of a man; he makes a head, a body, arms, legs, and fashions the nose and mouth. On its completion, he sticks a spear into the hole by the side of the altar, holding a stone in his hand. The hole is termed a *Rua-torino*, and it is for the spirit to fly into, that is, for the fly which has been mentioned. He then utters his man-killing incantation. As he does so, he strikes the figure of the man which he has formed, and repeats the name of the figure (which is that of the person he desires to kill). It will not be long before he hears the buzzing of the fly as it approaches; it flies straight into the *Rua-torino*, when he dashes down the stone, so that it (the fly) disappears for ever—it will never return (and with it is supposed to die the person bewitched.—S.P.S.). Should it be a man of great *mana* (i.e., superior power of witchcraft, in this case), the spirit—that is, the fly—will not enter the hole. This is the meaning of this name *torino*; it is a hole for the spirit of those bewitched.

I will now relate something about two men of Te Whanau-Apanui tribe named Te Wheuki, and Mokai-tuatini. Te Wheuki was returning from his work at the forest, and was famished with hunger; he saw the children of Mokai-tuatini who were eating some food by the side of the path; he stopped and said to them, “Give me some of your food for me to eat.” The children replied, “Can’t you prepare some for yourself?” The old man said, “Am I not tapu?”* So Te Wheuki went on, and as he left, spurned † the dust off his foot on to the children; they died that very same hour. In the meantime Mokai-tuatini had become apprehensive ‡ about his children, and went to look for them, when he found one quite dead, the breath still held in the other. Mokai-tuatini asked him, “Was there no man that you two saw, an old man?” and (as he said it) the breath ceased, and the child died. He then carried the children home, but would not let any of his tribe see them, or lament over them, nor would he touch food himself. In the meantime the man whose poison (sic) had done the mischief was operating on himself (by incantations) lest he should be overcome by the spells of Mokai-tuatini. In the evening Mokai-tuatini went to his *tuaahu* (or altar)—both of them were *Tohungas* or priests—and set to work to charm the *hau* of Te Wheuki by his *Karakias*, but it was of no use. Four nights he tried to gather in the *hau* of Te Wheuki by means of his poisonous (sic) *Karakias*, but without avail. Perceiving this, he said to his wife, “It must be due to our propinquity that his *hau* will not succumb to my ‘gathering in’ *Karakia*; we had better remove from this place to Turanga, and try the effect of distance.” So he buried his children, and again renewed

* A *tapu* person, of course could not cook food for himself—it was against all laws of the Maori or indeed of any other Polynesian.—S. P. S.

† *Rehua*, the dust off the foot was spurned off, and with it the *makutu* or bewitchment. It is a word used in *Karakias*; the name of that species of witchcraft is, Te-mata-kai-huna-ki-te-putahi-nui-o-Rehua, hence the word *Rehua*.—T. T.

‡ *Pawera*, an admonition or presentiment of evil, a flush, a cold sweat.—S. P. S.

his efforts at the burial, but there was no budging either in the *hau* or the spirit of Te Wheuki. Then Mokai-tuatini and his wife left Tunapahore and went to Turanga. The days of the month had not elapsed before the heart of "meddlesome" had completely forgotten his evil deed towards those children, and then the *ngaro*, or fly arrived, and lighted on the fernstalk of Mokai-tuatini, who held a calabash with a lid in his left hand, so he easily guided the fly into it. Altogether there were four flies that entered, and then down went the lid. Three months did not elapse before Te Wheuki, his wife, his daughter, and his son were all dead. The name of this proceeding is, "a gathering in of the *hau*." On receiving the fly, if more than a day elapses, this kind of witchcraft is called a *rua haeroa*, or "long-cut pit." Any one's *hau* could be taken by such methods of the Tohungas of old.

Another method is: If any person arises from his seat, whom it is desired by a Tohunga shall be bewitched—it may be on account of disputes over boundaries of cultivations, or other cause—if his getting up is seen, the Tohunga proceeds to the place and takes the *hau* of the place he was sitting on, and when taken, the work is performed whilst the *hau* is still warm. This is called by the Tohungas, a *kapukapu-tutata*, or "snatching whilst fresh" of the *hau*. It is never long—the same evening—that victim whose *hau* has been taken is stretched out in death.

Now, when my father and I visited the *pa* of the Ngaitai tribe—having been invited by a certain woman of Te Arawa tribe, who was a female relative of my father's, married to one of that tribe—and when the time for departure came, my father's *hau* was taken from where he had been sitting. On going forth from the *pa*, he saw his "man," first on one side then on the other, that is, the god, who warded off evils lest they should affect us.* My father said to me, "What can be the matter with us, that our god is at work?" When we arrived at our home he was suddenly stricken, there was no doubt about it. Then came a certain Wahu (or Sandwich Islander †) named Joe Abraham—one of the first Wahus to visit this country—so soon as he saw my father, he called out to the people who were sitting gloomily outside the house, "It is witchcraft, his *hau* has been taken by some one!" To which the reply was, "Yes, he has just returned from the *pa* of those people there." However, he recovered; he did not succumb to "meddlesome." It requires a just cause to ensure success with that kind of work. Enough has been said on the subject of this word *hau*.

HCA, HOAINA.

With respect to this, the great power and efficacy of the *hoa*, or power to charm, ‡ ceased in the times of Ngatoro-i-rangi and Hatupatu.

* It is a god which discloses danger or safety to parties going to war, he discloses them to those people in whom he dwells. It is such an one that moderated the strength of the sorcery applied to my father. I am aware of the name of that particular god, and I am his dwelling-place now, that is, in the lifetime of my father.—T.T.

† Sandwich Islanders, and generally all Polynesians, are called Wahu by the Maoris. The name is derived from, or is a mispronunciation of Oahu, one of the Sandwich Islands.—S.P.S.

‡ *Hoa*, passive *Hoaina*, aptly described by Hare Hongi as the "power of mind over matter." By its aid, a flying bird is said to have been killed in its flight, a dry leaf made green, and many other wonderful feats performed. Various forms of *Karakia* or incantations were used for this purpose. To charm, is the best English equivalent I can find.—S.P.S.

It was retained to a much smaller degree by the *Tohunga* Unuahu. My knowledge of it is hear-say, I never saw it; when the Gospel arrived, Unuahu, one of the great *Tohungas* of the Arawa tribe, died.*

You have all heard, my European friends, of Kurangaituku's chase of Hatupatu, when the latter charmed a certain rock by the side of the path which leads from Waipa near Rotorua to Rotokakahi, all Europeans have seen it. The rock split open and Hatupatu entered. Kurangaituku saw the disappearance into the rock, and when that demon (*tupua*) arrived there, she well knew Hatupatu was within it, for there was no other possible escape for him in the open clear ground there. She scratched the rock with her hands, in her endeavours to get at him, and the marks are to be seen to this day. (It was by the power of his *hou*, or charms, that Hatupatu caused the rock to open.)

Unuahu once charmed a tree at Mokoia Island, Rotorua; it was a living tree, but it died at once. I have frequently heard, however, from various tribes, that all *Tohungas* understood how to charm a weapon, such as a whale-bone-club, when in pursuit of a man in old times; the weapon was thrown with the words of the charm, and never failed to strike the man. In other cases, the *Tohunga* would charm the footsteps of the man, and he would then be certain to catch him.

There are many different kinds, one for a stone, one for wood, a different one for a weapon, another for the footsteps. In one fight I happened to be, we were in full flight, when I heard one of ours charming his own footsteps in order that he might escape. These are the words of the charm which have been retained by me:—

Charmed be my footsteps
 To charge the earth, to charge the heavens,
 'Tis a kiwi, 'tis a weka.
 Flee like the light,
 Flash like the lighting.
 Pierce, pierce,
 Pierce inland, pierce the seashore,
 Tane, tossed up, Tane be light,
 Tane uplifted,
 By the winds, by flight,
 Fly in front.

If a man was being chased it would be said, "Fly to the man" (in the last line), and he would be caught. This finishes about this word *hoaina*.

(To be continued.)

* Unuahu, a noted *Tohunga* or Priest who flourished during the first half of this century at Rotorua.—S.P.S.





NOTES AND QUERIES.

61. Our fellow member, the Rev. D. Macdonald, of Efate, New Hebrides, in a very interesting article on the Efate people, published in the Reports of the Australasian Association for the Advancement of Science, Vol. IV., p. 731, mentions the fact that the Polynesian hero, Maui-tiki-tiki, is known to that people; indeed, he and his grandson Tamakaia were the first men. But what is more interesting is the fact that the Efate people also have the Polynesian story of Tawhaki and Karihi (under the names of Maka-tafaki and Karisibum), who were the children of a heavenly mother, and (as in the Maori story) ascended to heaven after her. It is known that there are settlements of Eastern Polynesians on Efate. It would be a most important thing to ascertain whether these purely Polynesian legends have been derived from the Polynesians settled there, or are they part of the heritage of the Melanesian inhabitants of the island? We hope Mr. Macdonald will take up this line of enquiry; its importance is very great, more so, perhaps, than is generally known. We should much like to know if Tawhaki's wife Hapai, or his grandmother Whaitiri, are also known to the people of Efate?—EDITORS.

62. Anyone who may wish to become possessed of a set of Photographs of the Easter Island tablets, eleven in number, will be put in communication with the owner on applying to the Secretaries.—EDITORS.

63. In the "Notes and Queries"* of the June number of the *Journal* of the Polynesian Society, Mr. R. E. M. Campbell, quoting Hetaraka Tautahi, says:—

1. When Turi landed at Aotea he found this land quite uninhabited;
2. The Urewera claim that their ancestor Toi was the first man who came to this land, but that this claim was completely silenced by Potangaroa of Ngati-kahungunu;
3. That Toi came to this land in the Aotea Canoe.

Now, Hetaraka is a *tohunga* of note among his people, the Ngarauru; but he is clearly wrong when he makes the above three assertions.

The Upper Whanganui claim that Ruatipua was their ancestor, so far as all claims to land are concerned, and that he was probably of a date preceding that of Turi by some three or four generations. Now, this branch of the Whanganui tribes freely admit that Ruatipua was of the "Tangata Whenua," or original people, and never claim that he came in any canoe; therefore, it cannot be true that Turi found this island uninhabited.

As to the second assertion, the Urewera were not strictly correct in saying that Toi was the first man to colonize this island, for there is every reason to believe that his ancestor, Maui Potiki, lived in the neighbourhood of the East Coast, and that in the days of Toi men were already numerous, not only in the Bay of Plenty, but also between Poverty Bay and northwards.

There can, however, be no doubt on this point, that Toi is the most ancient of all the known Maori ancestors, and that the Ngati-mahanga, of Maraehara, near the East Cape, and the descendants of Ruawaipu, count unbroken descent from him for 30 generations.

As to the third statement, that Toi came in Aotea Canoe, it is well known that when the migration of the six canoes arrived in New Zealand, the crew of Mataatua found the Uri-o-Toi living in the *pa*, Kapu-a-te-rangi; and this migration, in all probability, was previous to the arrival of Aotea.

* See Note No. 57, Vol. III., p. 110.

It is not stated what argument Potangaroa used to upset the claim of the Urewera; but, whatever it may have been, it is at least certain that they were upsetting their own ancestor, for if the Ngati-kahungunu are not Uri-o-Toi, they are nothing.—W. E. GUDGEON.

64. In the vicinity of the Awatere River near East Cape, there are several names of places said to have been given by the ancestor Paikea on his arrival from Hawaiki. One of these is Te Kawakawa-mai-Tawhiti, a very sacred place indeed; another is Whakarara-nui-mai-Tawhiti, about a mile east of Awatere, on the coast. Close by this last place is Te-one-a-meko-mai-Tawhiti, named, it is said, because Paikea found black sand there resembling that at his home at Hawaiki. Lastly, there is a Pohutakawa tree called Oteko-mai-Tawhiti, which has this peculiarity, that it is the first to bloom of all the Pohutakawa trees on coast.—W. E. GUDGEON. (There is a variety of the Pohutakawa, *Metrosideros*, grows in Tahiti.—EDITORS.)

65. Can any of our members supply information as to the Native names for the Python of the East Indies in any of the old languages. The description of the *matuku*, in the paper in this number of the *Journal*, entitled "The Contest between Fire and Water," seems to point to the *matuku*, as a huge snake, or is it an *orang utan*?—EDITORS.

66. In reference to the name Tawhito, which occurs in the paper on "The Polynesian Sojourn in Fiji" in this number of the *Journal*, the following extract from "Dibble's History of the Sandwich Islands" is interesting. Compare also the reference to Mata-whiti-rangi, in the "Moriories," also published in this number.—EDITORS.

There is a very ancient tradition, dated back in the reign of Owaia, the second in genealogy of the Hawaiian chiefs, which may be introduced here, as it seems to bear some trace of a knowledge formerly existing, but since lost, of a superintending power above. The tradition is of a head having been seen in the heavens, which looked out of a cloud and made the following enquiry: "Who among the kings of the earth has behaved well?" The men here below replied: "Kahiko, one of the kings of this lower world was a most worthy personage, a wise man, a priest, and an astrologer, promoting the prosperity of his land, and the best interests of his people." The head again inquired: "What earthly king has been notoriously vicious?" Men responded: "His name is Owaia, an impious man, devoid of skill in divination or in war, indifferent to the prosperity of the realms and happiness of his subjects. His every thought is absorbed in sensual pleasure, and the gratification of his avarice. He exalts himself by trampling on his subjects, whose felicity he of course fails to consult—in a word, he pays no regard to the counsels and example of his excellent father." Then said the voice: "It is no wonder truly that the kingdom is driven to ruin, when he who holds the reins is a champion in crime." Upon this the head disappeared.

We quote the above curious coincidence in tradition, calling attention to the fact that Kahiko (or Tawhito—"the Ancient One") is mentioned in New Zealand legend.

67. We have received a copy of "Sketches of Ancient Maori Life and History," by J. A. Wilson, lately a Judge of the Native Land Court, in which Mr. Wilson gives the result of many years' study of the history of the Maoris and the tribes living here before them, which people he calls Maui-Maoris. We would advise our members to secure a copy of this pamphlet, which is to be obtained from Messrs. Champtaloup & Cooper, Queen Street, Auckland. Mr. Wilson is a strong advocate of the theory that this country was inhabited long before the advent of the "historical canoes" from Hawaiki.—EDITORS.

68. Can our members in Samoa say if the name Wawau-atea is known to any of the learned men of Samoa, as the name of an island or place in that group? Was Manu'a ever known by this name? In an ancient Maori Chant I have recently come across, this name occurs in conjunction with those of Tutuila, Upolu, and Olosenga—which seems from the context to show that Wawau-atea was in the same group. Was Vavao, of the Tonga Group, ever known by that name?—S. PERCY SMITH.

We regret to record the death of another of our members, in the person of Hone Mohi Tawhai, chief of the Mahurehure hapu of Ngapuhi, who died on the 31st July, 1894, after a protracted illness. He is a great loss to the Society, for he was a strong believer in its work, and had undertaken to write a history of Hongi's wars for us, when overtaken by the illness which finally carried him off. Hone was at one time a Member of the House of Representatives, and was always known for his upright character and persistent advocacy of all that tended to the advance of his people. He was one of the most learned men left in the North of New Zealand.—EDITORS.

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CONTAINING
THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

No. 3. — SEPTEMBER, 1894. — Vol. III.

PROCEEDINGS OF THE SOCIETY.

A meeting of the Council was held in Wellington on the 11th August, 1894.

The following new Members were elected :—205, Martin Chapman, Wellington.
206, John Tinline, Nelson.

Papers received :—*Ke Hale o Keawe*, Professor W. D. Alexander. *The Birth of New Lands*, Miss Teuira Henry.

Books received :—226, 227, 228, *Bulletin de la Société d'anthropologie*, de Paris, November and December, 1893, January, 1894. 229, *Memoires*, of the same, Vol. III., No. 6. 230, 231, *Comptes rendus, de la Société de Géographie*, Nos. 7, 8, 9, 10, 1893. 232, *Journal of the R. G. Society*, Vol. III., No. 6. 234, 235, *Revue Mensuelle de l'école d'anthropologie*, de Paris, May and June, 1894. 236, *Mittheilungen der Anthropologischen Gesellschaft in Wien*, Vol. XXIV.-2. 237, *Journal of the Royal Colonial Institute*, June, 1894. 238, *On the Morong, a relic of pre-marriage communism*, by S. E. Peel. 239, *Fading Histories*, by the same. 240, *Journal, Asiatic Society of Bengal*, Vol. LXII., part 1. 241, 242, 243, *Annales de les Facultés des Sciences de Marseilles*, Vol. I., II., III. 244, *Theses*, of the same, 1892.

COMPARE

MANUMINU	Lassitude.	
MANUPATU	A scorpion.	<i>Manumanu</i> , an insect; <i>patu</i> , to kill.
MAOAKE	The east wind.	Tahitian <i>maoae</i> , the N.E. trade wind.
MAOHI	Indigenous.	See <i>Maori</i> .
MAORI	Indigenous; precise; exact; sure; safe; perfect.	Hawaiian <i>maoli</i> , indigenous; native. Mangarevan <i>maori</i> , native.
MAORO-TAKAKE	Far off; distant.	<i>Mamao</i> , distant; <i>takake</i> , to separate.
MAOTA	A society; a party; in a crowd; a flock; a war-party.	
MAOTIRA	Except; excepting.	<i>Maori otira</i> , but; but indeed.
MAPUNAPUNA... ..	To boil; to simmer.	Maori <i>mapunapuna</i> , bubbling up; <i>puna</i> , a spring. Hawaiian <i>mapuna</i> , boiling up.
MAPE	A chestnut.	Tahitian <i>mapé</i> , the chestnut.
MAPEMAPE	Vigilant.	Maori <i>napenape</i> , quick; speedy. Tahitian <i>napenape</i> , vigilant.
MARAE	A temple.	Mangaian <i>naeae</i> , a sacred enclosure. Mangarevan <i>marae</i> , sacrifice.
MARAGA	Easy to be handled; tractable.	Hawaiian <i>malana</i> , to be pulled up easily; loose, as a root. Tahitian <i>maraa</i> , manageable.
MARAKERAKE	Afflicted; disconsolate.	Maori <i>marakerake</i> , bald; bare. Marquesan <i>maekeake</i> , a desert place.
MARAKO	Brightness (of a flame). Lucid. To grub up.	Hawaiian <i>malaolao</i> , twilight. Tahitian <i>maraoao</i> , break of day. Mangarevan <i>rako</i> , to bleach. Maori <i>marikoriko</i> , to glimmer.
Marakorako	Light (not dark). Light. Splendour.	
MARAKOROA	Easily seen.	See <i>marako</i> and <i>roa</i> .
MARAMARA	A portion; a fragment.	<i>Kamara</i> , a piece, particle.
Haka-Maramara	To divide into fragments or portions.	Maori <i>maramara</i> , a chip; a splinter. Tongan <i>malamala</i> , chips of wood.
MARAMARA-HURU-HURU	To curl one's hair.	See <i>maramara</i> and <i>huruhuru</i> .
Maramarama	Remains; <i>debris</i> . Intelligent.	
MARAMARAREKO	A proverb.	See <i>maramara</i> and <i>reko</i> .
MARARA	A flying fish.	Maori <i>maroro</i> , the flying fish. Samoan <i>malolo</i> , <i>ibid</i> . Tahitian <i>marara</i> , <i>ibid</i> .
MARARI... ..	To grub up.	
MARAU	To say, to speak. Speech. To efface, to expunge.	<i>Rauti</i> , to harangue; <i>parau</i> , to speak; <i>Maro</i> , to discuss. Tongan <i>malau</i> , noisy, uproarious; <i>balau</i> , a babler. Tahitian <i>parau</i> , to speak.
MARE	A cold (catarrh).	Maori <i>mare</i> , a cough. Samoan <i>male</i> , a chief's cough, &c.
MAREAREA	Yellowish.	Samoan <i>lega</i> , turmeric; the yolk of egg. Hawaiian <i>lena</i> , a yellow colouring matter.
MAREI	To lace up. A tie. A snare. A trap.	Tahitian <i>marei</i> , a snare.
Haka-Marei	To ensnare.	
MARERERE	To pass on, as legend.	Hawaiian <i>malele</i> , to distribute, as food. Mangarevan <i>marere</i> , to fall, little by little.
MAREVA	Naked.	
MARIGI	To suppurate.	Samoan <i>maligi</i> , to pour out tears. Maori <i>maringi</i> , to be spilled.
MARIHINI	A guest. A host, landlord.	Hawaiian <i>malihini</i> , a stranger; Marquesan <i>manihii</i> , a stranger; Maori <i>manuhiri</i> , a visitor.
MARIMO	To undulate; to wave.	<i>Marino</i> , a calm sea; <i>ripo</i> , to wave.
MARINO	A calm sea.	Maori <i>marino</i> , calm. Hawaiian <i>malino</i> , calm.
Haka-Marino	To calm; to allay.	
Marinorino	Lustre. Glossy.	
MARIRI	To gallop; to run.	Samoan <i>malili</i> , to drop, as fruits.
Faka-MARIRO	Superstition.	
MARITE... ..	To sink; to fall.	
MARO	The head.	Samoan <i>malo</i> , the government. Tongan <i>malo</i> , a winner at games.
MARO	Sharp; hard; rough. Stubborn; perverse; an arguer; a reasoner. To discuss; to debate.	See <i>Marau</i> . Maori <i>maro</i> , hard, stubborn. Mangaian <i>maro</i> , dry, hard.

COMPARE

Marohaga	...	...	To dispute.	
MAROMA	...	...	A ravine.	
MAROREKO	...	...	To dispute.	See <i>maro</i> and <i>reko</i> .
Haka-MARU	...	...	To shadow. To modify; to relieve; to ease. To temper; to allay. To soften; to grow milder.	Maori <i>maru</i> , shaded, sheltered; <i>whaka-maru</i> , calm. Samoan <i>malu</i> , a shade, &c. See <i>meru</i> .
MARUHI	...	...	To recover one's senses.	Hawaiian <i>maluhi</i> , dull, drowsy; Tahitian <i>ruhi</i> , sleepy; Maori <i>ruhi</i> , weak, exhausted.
MATA	...	...	The air, the appearance of a person.	<i>Matakarakara</i> , haughty. Maori <i>mata</i> , the face; Mangarevan <i>mata</i> , personal appearance.
MATAGI	...	...	The air, atmosphere. A breeze. <i>Matagi viru</i> , a fair wind.	Maori <i>matangi</i> , the wind; Tongan <i>matagi</i> , the wind, &c.
MATAGI-TAVARE	...	...	A squall, a gust.	See <i>matagi</i> . Rarotongan <i>tavare</i> , to deceive; Maori <i>taware</i> to dupe.
MATAHIAPO	...	...	The first-born.	Hawaiian <i>makahiapo</i> , the first-born child; Tahitian <i>matahiapo</i> , the first-born child.
MATA-KARAKARA	...	...	Haughty.	See <i>mata</i> and <i>karakara</i> .
MATAKATAKA	...	...	Doleful.	
MATAKE	...	...	Unknown.	See <i>mata</i> and <i>ke</i> .
MATAKEINAGA	...	...	A district; a village.	See <i>Keinaga</i> .
MATAKI	...	...	Confusion; confused. Shame; shame-faced. To redden.	Maori <i>mataki</i> , to inspect; Hawaiian <i>makai</i> to look at closely, to spy out; Tongan <i>mataki</i> , a spy, a traitor.
Faka-Mataki	...	...	To make ashamed.	
Matakitaki	...	...	A visit; to visit. To frequent.	See <i>mataki</i> and <i>haere</i> .
MATAKIMATAKI-HAERE	...	...	To travel over; to survey.	Maori <i>matakite</i> , one who predicts; Rarotongan <i>matakite</i> , watchful.
MATAKITE	...	...	To be on one's guard.	See <i>mata</i> and <i>kite</i> .
MATAKU	...	...	Anguish; a pang. To fear, to dread. Fright. To strike chill; cold.	Maori <i>mataku</i> , to fear; Samoan <i>mata'u</i> , to be afraid, &c.
Matakutaku	...	...	Formidable, redoubtable, dangerous. Umbrageous.	
Haka-Matakutaku	...	...	To dissuade. To frighten, to alarm.	
Faka-Matakutaku	...	...	To frighten.	
MATAKUTAKUKORE	...	...	Fearless.	See <i>mataku</i> and <i>kore</i> .
MATAMATA	...	...	Adolescent.	Samoan <i>matamata</i> , with large meshes (said of a net).
MATAMATAEA	...	...	Hilarity; to amuse.	
Faka-Matamataea	...	...	To amuse oneself.	
MATAMATAMATAEA	...	...	To cheer up.	
Haka-MATAMATAMATA	...	...	To amuse, to recreate.	
MATAPO	...	...	Blind.	Maori <i>matapo</i> , blind; Marquesan <i>matapo</i> , blind. See <i>mata</i> and <i>po</i> .
Haka-MATARATARA	...	...	To loosen; to slacken.	Maori <i>matara</i> , untied, untwisted; Samoan <i>matula</i> , to be untied.
MATARO	...	...	Customary; vulgar; common.	Tahitian <i>mataro</i> , to be used or accustomed to a thing.
MATAU	...	...	Customary; to use oneself to a thing.	Maori <i>matou</i> , to know, to understand; Mangarevan <i>matou</i> , skilled in.
Haka-Matau	...	...	To use; to accustom.	
MATAU	...	...	A fish-hook.	Maori <i>matou</i> , a fish-hook; Hawaiian <i>makau</i> , a fish-hook.
MATE	...	...	Dead; to die.	Maori <i>mate</i> , dead, death; Samoan <i>mate</i> , dead, &c., &c.
Haka-Mate	...	...	To put to death.	
MATIE	...	...	Couch-grass.	Tahitian <i>matie</i> , the name of a matted grass; Maori <i>matihetihe</i> , a sea-side plant resembling coarse wheat.
MATIRO	...	...	To lend; to give; to beg; to solicit. To fawn upon; adulation; to flatter.	Maori <i>matiro</i> , to beg for food; Hawaiian <i>makilo</i> , to beg.
MATIROHE	...	...	Not bearing fruit (said of the coconut palm).	See <i>matiro</i> , to give, and <i>he</i> , false.
MATOHATOHA	...	...	Honest; loyal.	Tongan <i>matofa</i> , marked out, beaten as a path.
MATOU	...	...	We; us.	Maori <i>matou</i> , we; Marquesan <i>matou</i> , we.

COMPARE

Haka-MATUATUA	...	To be vain; conceited; proud; puffed up.	Maori <i>matuatua</i> , important, large; Hawaiian <i>makua</i> , a benefactor, to honour.
MATUPUTUPU	...	Sweet; agreeable; pleasant.	
MAU	...	Solid; stable.	Maori <i>mau</i> , fixed, lasting; Hawaiian <i>mau</i> , to endure, &c.
Haka-Mau	...	Thread. To join. To assure.	
Faka-Mau	...	To sustain.	
MAUKU	...	A rush (juncus).	Hawaiian <i>mauu</i> , green herbs, rushes, &c.; Samoan <i>ma'u'u</i> , grass, weeds, &c.
MAURAGA-KORE	...	Without foundation.	See <i>mau</i> and <i>kore</i> .
MAURAU	...	A glimmer; to glimmer.	Maori <i>ura</i> , to glow, as dawn; Hawaiian <i>ula</i> , red, &c. See <i>kurakura</i> .
MAURI	...	The soul; the mind.	Maori <i>mauri</i> , the heart, life; Samoan <i>mauli</i> , the heart.
Haka-MAURUURU	...	Obliging; kind.	Maori <i>mauru</i> , emollient; Maori <i>mauru</i> , to abate; Tahitian <i>mauruuru</i> , pleasing.
MAUTENI	...	A gourd; a pumpkin.	
MAVAE	...	Split; cloven.	Samoan <i>mavae</i> , split, cleft; Tongan <i>mavae</i> , to separate. See <i>vaeva</i> .
Haka-MAVIKU	...	To burn oneself with a hot stone.	<i>Viku</i> , combustion.
ME	...	From, since, with.	Maori <i>me</i> , with; Marquesan <i>me</i> , with.
MEA	...	A thing; an object.	Maori <i>mea</i> , a thing; to do. Tongan <i>mea</i> , things in general.
MEA-KOIKOI	...	Easily.	See <i>mea</i> and <i>koiko</i> .
MEAMAU	...	Sure; safe.	See <i>mea</i> and <i>mau</i> .
MEHARA	...	Idea; notion; humour; disposition; sense. To remember.	See <i>mahara</i> , reason; to reason.
Haka-Mehara	...	To call to memory. Imagination.	
MEHARAKORE	...	Casual; fortuitous.	See <i>mahara</i> and <i>kore</i> .
MEHETUE	...	To sneeze.	
MEIKA	...	A banana. <i>Turei meika</i> , a banana tree.	Hawaiian <i>maia</i> , the banana. Tahitian <i>meia</i> , the banana.
MEMU	...	Blunt, dull.	Hawaiian <i>meumeu</i> , to be blunt. Tahitian <i>memu</i> , blunt, as a tool.
MENEMENE	...	Round.	<i>Komenemene</i> , to roll. Hawaiian <i>menemene</i> , to curl up. Tahitian <i>mene</i> , round.
Haka-MENEME	...	(<i>Rakau haka-meneme</i>) timber rounded off.	See <i>menemene</i> .
Haka-MERE	...	To depreciate.	Tongan <i>mele</i> , a defect, a blemish; <i>faka-mele</i> , to injure. Samoan <i>mele</i> , to reject.
MERU	...	To soften; to grow tender.	Hawaiian <i>melu</i> , soft as fish long caught. Samoan <i>malu</i> , soft.
METUA-HOGAVAI	...	A father-in-law.	Tahitian <i>metua-hovai</i> , a father-in-law. Maori <i>matua</i> , a parent; <i>hungawai</i> , a father-in-law. Rarotongan <i>metua</i> , a parent. See <i>hogavai</i> .
MIA-TAKAU	...	(<i>E mia takau</i>) twenty.	
MIGOMIGO	...	Wrinkled.	Maori <i>mingo</i> , curly. Marquesan <i>mikomiko</i> , a wrinkle. Mangarevan <i>migomigo</i> , wrinkled. See <i>haka-miomio</i> .
Faka-Migomigo	...	Leaven.	
MIHA	...	(<i>E miha</i>) five.	
MIHARA	...	To regret; to rue; to repent.	<i>Mihi</i> , to regret.
MIHI	...	To regret.	Maori <i>mihi</i> , to sigh for. Hawaiian <i>mihi</i> , to feel regret.
MIKAU	...	Hoof; the shoe of an animal. A nail; a talon.	<i>Mitikau</i> , a nail, claw, hoof; <i>maikao</i> , a nail, claw, hoof. Maori <i>mikau</i> , the finger nails or toe nails.
MIKI	...	To shrink.	Samoan <i>migi</i> , curly; <i>mitimigi</i> , dry coco-nut husks, so called because they curl up.
MIKIMIKI	...	An adversary.	Tahitian <i>mimii</i> , to grudge; displeasure.
MIKOE	...	An abscess.	

COMPARE

MIKU	To mend ; to repair.	
MIMI	Urine; to urinate.	Maori <i>mimi</i> , to urinate. Samoan <i>mimi</i> , to urinate, &c.
MINAMINA	Urgent; pressing.	Maori <i>minamina</i> , to long for. Hawaiian <i>minamina</i> , precious, much desired.
Haka-MIOMIO	To form plaits or folds.	Tahitian <i>mimio</i> , wrinkled as cloth. See <i>migomigo</i> .
MIRI	To gum. The herb "sweet basil."	<i>Piripiri</i> , resin. Maori <i>mirimiri</i> , to smear.
MIRO	To rope.	Maori <i>miro</i> , to spin; to twist; a thread. Hawaiian <i>miro</i> , to twist into a rope.
MIRO	Rosewood.	Marquesan <i>miro</i> , rosewood. Samoan <i>miro</i> , the name of a tree (<i>Thespesia populnea</i> .)
MITIKAO	A hoof; the shoe of an animal.	<i>Maikao</i> and <i>maikau</i> , a claw.
MITIKAU	A hoof; the shoe of an animal.	See <i>mikau</i> .
MITIMITI	To lap; to lick up.	Maori <i>miti</i> , to lick. Hawaiian <i>miki</i> , to lick.
MITO	Cautious; discreet; prudence. To keep in shore. To keep out of the way. To challenge.	
Haka-Mito	To go before; to precede.	
MOA	The domestic fowl (<i>gallus</i>)	Samoan <i>moa</i> , the domestic fowl. Tongan <i>moa</i> , the domestic fowl, &c.
MOANA-TAKEREKE	Blue.	Maori and Tongan <i>moana</i> , the ocean. Samoan <i>moana</i> , deep blue.
MOE	To sleep.	<i>Kitemoemoe</i> , to know imperfectly. Maori <i>moe</i> , to sleep. Hawaiian <i>moe</i> , to sleep, &c.
Moehega	A bed.	
MOEHOKI	A board; a plank.	See <i>moe</i> .
MOEKANAENAE	Sleepless.	See <i>moe</i> and <i>kanaenae</i> .
MOHE	To envy.	
MOHIMOHU	To dazzle.	Tahitian <i>mohimohi</i> , to be dazzled.
MOHINE	A wife.	<i>Vahine</i> , a wife. Maori <i>hine</i> , a girl; <i>tamahine</i> , a daughter. Tahitian <i>mahine</i> , a daughter.
Faka-MOIMOI	To deface; to disfigure.	
MOKA	Defence.	
MOKAMOKA	(<i>Veo mokamoka</i>) Copper.	
MOKAMOKA-PIRU	Gold.	
MOKE	Covetous; greedy.	Marquesan <i>momoke</i> , savage, fierce. Maori <i>mokeke</i> , shrewd, cunning.
MOKE-HINAGARO	Angry; passion.	See <i>moke</i> and <i>hinagaro</i> .
MOKEMOKENOA	Covetous; greedy.	See <i>mokerokero</i> .
MOKEROKERO	Lively desire.	Tahitian <i>moeorou</i> , having strong desire.
MOKO	A lizard.	Maori <i>moko</i> , a lizard. Hawaiian <i>moo</i> , a lizard, &c.
MOKOAHIA	A crevice; a chink.	
MOKOKI... ..	Wood. <i>Mokoki ketaketa</i> , hard wood.	
MOKOPUNA	Grandson.	Maori <i>mokopuna</i> , a grandchild. Manganian <i>mokopuna</i> , a grandson, &c.
MOKU	A herb; herbage; grass.	See <i>Mauku</i> .
MOMO	A particle; an atom.	Hawaiian <i>mo</i> , to break. Tongan <i>momo</i> , broken up; crumbled. Maori <i>momohanga</i> , a remnant.
Haka-Momo	To divide into portions.	
MOMOAO	A slight breeze.	
Momoka	Economy. <i>Tagata momoka</i> , a steward; a housekeeper.	
Haka-MOMOKA	To betroth.	Hawaiian <i>momoa</i> , to act as the friend of one. Tahitian <i>momoa</i> , to espouse; to make sacred; <i>mo'a</i> , sacred.
Faka-Momoka	To keep, to preserve.	
MOMONA	Odour; savour.	Maori <i>momona</i> , fat; rich. Marquesan <i>momona</i> , delicious; good to taste.

COMPARE

- Haka-MOMOUKA ... A jewel; a trinket.
 MONO To substitute; to supply the place of. To succeed; follow. Representative.
- MONO A calabash.
- MONOGI Perfume; perfumed oil.
- MOORA A duck.
 MORAI A plug; to stop up.
 MORE Breath; wind.
- MOREAREA Isolated.
- MOREMORE Smooth, level. Without hair on the body. Polished. Sincere.
- MORI Oil (for burning).
- Haka-MORIGA Religious.
- MORIPAPUA A candle.
 MORIRE A woman. A wife. Female (of man).
 MORIRE To bleed. To let blood.
 MOTAUTAU An ambush; a snare. To ambuscade.
 MOTE A branch, a twig.
 MOTIKAHAGA An attack.
 MOTO The fist. A blow.
- MOTORO To prostitute. Adultery. Immodest; indecent.
- MOTU An island.
- Motuga A boundary; demarcation. *Tagata motuga*, an inhabitant of the borders.
- MOTUAGA-KAIGA To set landmarks
 MOJRU... .. Lenitive; emollient.
 MUA (*Ki mua*) Before; in front. *O mua*, elder, senior. *Na mua*, at first.
- MUAYAKA The fore-part of a canoe; the prow.
 MUHIMUHI Dumb; to murmur.
 MUHUMUHU A confused noise.
- MUKI To prophesy; to augur. To perform incantations.
 MUKI-KA Witchcraft.
 MUKI-MUTAMUTA A magician.
 MUKO The heart of a coco-nut tree.
- MUKOKOHATA A slip; a cutting of a plant.
 MUKOKORO A cold; catarrh.
 MUMUHU To break growling, as the sea.
 MUMUTAKINA Humming; buzzing.
 MUNA A cutaneous disorder.
- Kamono*, to replace. Tongan *mono-mono*, to mend: to patch. Tahitian *mono*, to substitute or fill up vacancies. Maori *mono*, to plug up.
 Tongan *mono*, to fill; Tahitian *mono*, to stop from running, as a liquid.
 Tahitian *monoi*, sweet scented oil. Samoan *manogi*, odoriferous. Tongan *manogi*, odoriferous. Tahitian *mooró*, the wild duck.
- Tahitian *morehu*, the name of a wind.
 Maori *morearea*, lonely, dreary. Tongan *molega*, the place or cause of being lost.
Tamoremore, level. Maori *moremore*, to make bald or bare; Samoan *mole*, to be smooth.
 Tahitian *mori*, coco-nut oil; Samoan *moli*, coco-nut oil.
 Maori *morina*, to remove *tapu* from crops; Hawaiian *molia*, to bless or curse; to pray for. See *hamorihaga*.
 See *mori*.
Mohine, a wife.
- Titautau*, to lay in wait for.
- Maori *moto*, to strike with the fist; Hawaiian *moko*, a blow with the fist, &c.
 Manganian *motoro*, to approach a woman lustfully; Maori *matoro*, to woo.
Tuamotu, an archipelago. Maori *motu*, an island; severed. Hawaiian *moku*, to cut off.
- See *motu* and *kaiga*.
 See *haka-mauruuru*, obliging, kind.
Namua, first. Maori *mua*, the front; before. Rarotongan *mua*, foremost, before, &c.
 See *mua* and *vaka*.
Muhumuhu, a confused noise.
Tamumu, to rustle; Maori *mumu*, a gentle noise; to murmur. Hawaiian *mumu*, to hum; to be silent; *mumuhu*, to be many; to sound as the voice of a crowd.
 Hawaiian *muki*, to help, to whisper as an enchanter.
- Mutamuta*, to mutter, and *muki*.
 Hawaiian *muo*, a bud, to open as a leaf; Tahitian *muoo*, taro shoots used for planting.
 See *muko*.
- Komumu*, to whisper.
 See *muhumuhu*.
 Maori *muna*, ringworm; Tahitian *munaa*, the name of a cutaneous disease.

COMPARE

MUNAKE	...	...	Last; ulterior.	
MUNONI	...	...	Insolent; impudent.	
MURE	...	...	Brief; compact.	Tahitian <i>mure</i> , short; to cease.
MURI	...	...	Behind. The rear. <i>I muri ake</i> after. Since. <i>I muri ke</i> , or <i>i muri ata</i> , hereafter. <i>Komuri</i> , back-part, rear. <i>A muri ake</i> , henceforth.	Maori <i>muri</i> , the rear; behind. Samoan <i>muli</i> , the end, the hind-part.
Muriga	...	...	Effect. Performance. <i>Ki te muriga</i> , finally.	
MURIMURI	...	...	(<i>Ua murimuri</i>) to challenge.	
MURIFAGA	...	...	South-west.	
MUTAGAIHO	...	...	First. Before. Formerly.	See <i>mutaiho</i> .
MUTAIHO	...	...	Of old; ancient; former.	Tahitian <i>mutaiho</i> , formerly; anciently.
MUTAMUTA	...	...	To mutter.	Tahitian <i>mutamuta</i> , to mutter.
MUTOI	...	...	A defence. A keeper.	

N.

NA	...	...	The plural article "the."	Maori <i>nga</i> , the plural "the." Hawaiian <i>na</i> , plural "the," &c.
NA	...	...	Of; belonging to.	Hawaiian <i>na</i> of, for, or belonging to. Mangarevan <i>na</i> , by, of, belonging to.
NAE	...	...	Liquid.	
Faka-Nae	...	...	To melt; to dissolve. To boast.	
NAFEA	...	...	(<i>Na fea</i>) how? In what manner.	<i>Tehea</i> , where; <i>mafea</i> , how? Maori <i>whēa</i> , where? Samoan <i>ana-fea</i> , when? (past).
NAHONAHO	...	...	To be well-arranged; in order.	<i>Nanao</i> , to write.
Faka-Naho	...	...	To dispose; to order.	
NAKI	...	...	Hurry; haste.	
Nakinaki	...	...	To give up. To addict oneself. Greedy. Eager. Hurry. Haste.	Maori <i>nanakia</i> , outrageous, fierce; Hawaiian <i>nainai</i> , sour, crabbed, evilly-disposed; Samoan <i>nainai</i> , to select beforehand.
NAKINOA	...	...	Fiery; hasty. To be eager; earnest.	See <i>naki</i> and <i>noa</i> .
NAKO	...	...	Like that. Thus. (See <i>nanako</i> .)	Samoan <i>na'o</i> , only.
NANAKO	...	...	Striped; streaked. To tattoo; tattooing; a square of cloth.	See <i>nanao</i> ; Tahitian <i>naonao</i> , adorned; embellished; painted.
Faka-Nako	...	...	Ambitious; to be ambitious.	
Nakonako	...	...	A spot; a stain; to spot. To patch; to piece.	
Faka-Nakonako	...	...	Variegated. Striped. To spot; to sully.	
Haka-Nakonako	...	...	To colour. Dyed. Variegated. To spot; to sully. To take alarm.	
NAKU	...	...	Your. Mine; my.	Also <i>noku</i> . Maori <i>naku</i> , mine; Hawaiian <i>na'u</i> , mine.
NAKUANEI	...	...	To-day (present).	<i>Akunei</i> , to-day; <i>akuanei</i> , presently.
NAKUANEI-AKENEI	...	...	To-day (past).	
NAMU	...	...	A mosquito.	Samoan <i>namu</i> , a mosquito; Maori <i>namu</i> , a sand-fly; Tongan <i>namu</i> , mosquito.
Faka-Namunamua	...	...	To infest.	
NAMUA	...	...	(<i>Na mua</i>) first.	See <i>mua</i> .
NAMUNAMU	...	...	A disagreeable smell or taste.	Tongan <i>namu</i> , to smell; <i>namua</i> , bad in smell.
NANA	...	...	To grow; to spring up. To accrue. To issue.	Maori <i>nana</i> , to nurse; Samoan <i>ni</i> , to pacify, as a child.
Haka-Nana	...	...	To protract; to prolong time.	Samoan <i>nana</i> , to urge a request; Futuna <i>nana</i> , doubtful, irresolute.
Nanahaga	...	...	Stature. Progress.	
NANA	...	...	His; belonging to him or her.	Maori <i>nana</i> , his; Tahitian <i>nana</i> , his.
NANA	...	...	To push; to shove.	Tahitian <i>nana</i> , a flock or herd; a gang of men. Samoan <i>nana</i> , a swarm of soldier crabs.

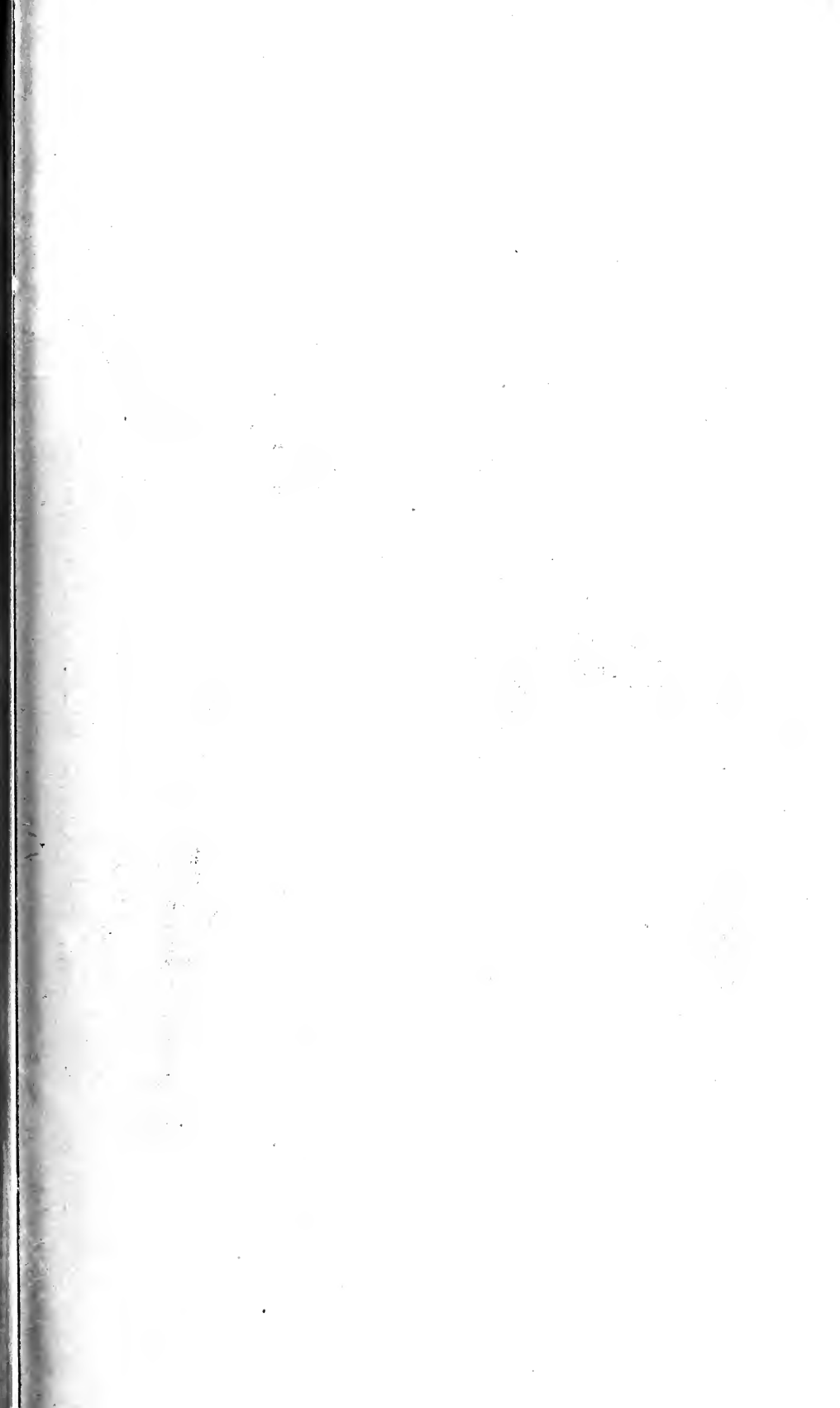
COMPARE

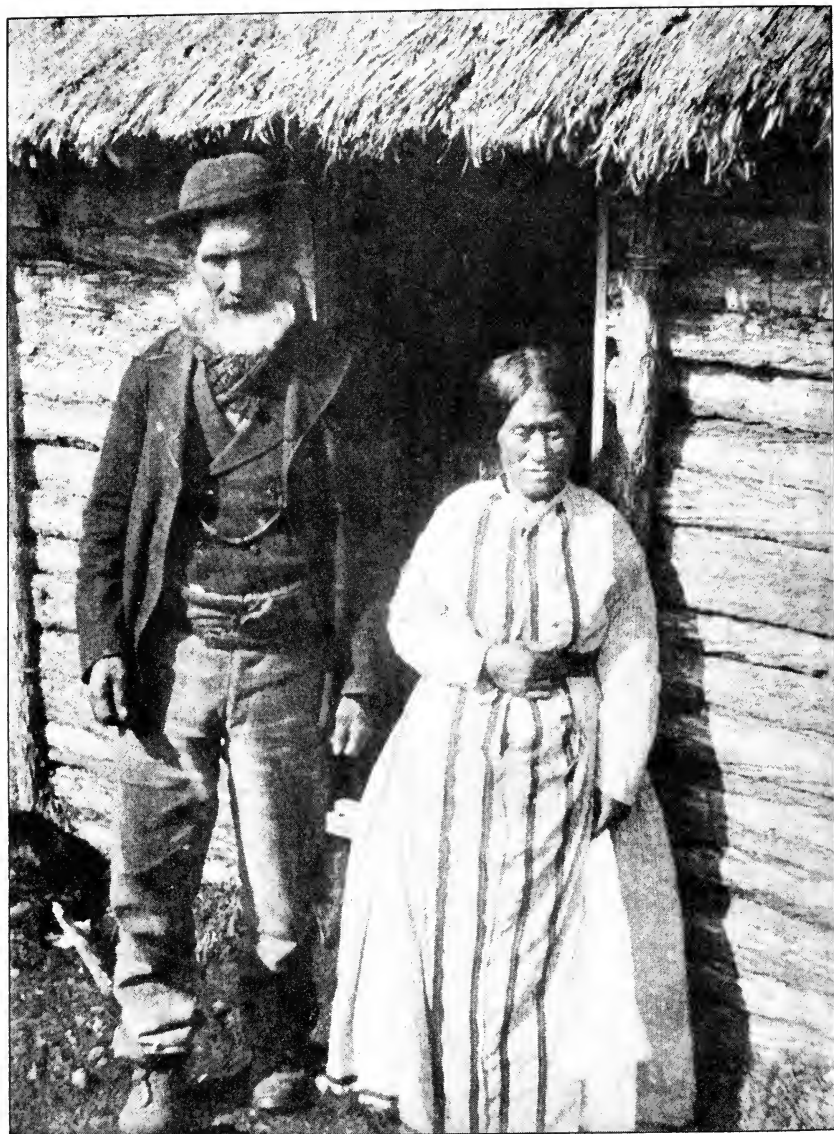
- Faka-NANA To increase. To vivify, to quicken.
To produce. To raise up; to create.
- Faka-Nanahaga To lay a foundation; to build.
- NANA KIRO Lean; thin. Piteous. See *nana* and *kiro*.
- NANA O To insert the hand. To write. *Tinao*, to put the hand in. See *nanako*.
- NANATUPU A first-cousin. See *nana* and *tupu*.
- NANE To grow; to grow up. See *nana*.
- Nanenane To grow quickly.
- NANEA Enough; satisfying.
- Faka-Nanea To multiply. Maori *nanea*, copious, satisfying; Tahitian *nanea*, capacious, producing or containing much.
- NAONAO Distant. *Anoano*, at a distance; Maori *whakanao*, to appear like a speck in the distance. (*Naonao*, a midge.)
- NAPE To weave. A tress, a plait. Maori *nape*, to weave; Tongan *nabe*, one method of making sinnet.
- NAPEHIA (*Huruhuru napehia*) a plait of hair.
- NATI A plaster; a salve.
- NATO Ungovernable passion.
- Faka-NAU Ambition; to be ambitious.
- NAUE Fat; grease. See *nave*.
- NAVE Oil from the coco-nut.
- NAVENAVE Voluptuous. Delight. Deliciousness. Sweet, agreeable; pleasant. Living; profit. Mangaian *nanave*, to be delighted; Tahitian *nave*, to be pleased or delighted.
- Faka-Navenave To improve; to better. To mend. Amendment.
- NEFA A knot in wood. The trunk; the body; a stem. Pursy, short of breath. A branch, a division.
- NEGANEGA Prosperous; flourishing. Tahitian *neanea*, that which is abundant (applied to property); Tongan *nekaneka*, joy, rejoicing. (Maori *rekareka*.)
- NEI Here. See *nakuanei*. Samoan *nei*, this; Hawaiian *nei*, this place.
- NEKE To creep. To paddle; to row. *Neke-atu*, to change out of place. Maori *neke*, to move Hawaiian *nee*, to hitch along, &c. *Neneke*, to press.
- Neneke To oppress.
- NEKI (*Mea-neki*) cooked; done.
- NEKI Fire.
- NEKINEKI To compress. To mass, as troops. *Neneke*, to oppress. Hawaiian *nei-nei*, to shrink, to contract; Tahitian *nenei*, to squeeze, to press.
- Nenekii Dejected; depressed. To press; to twist; to wring; to squeeze.
- NEKIGA A hearth; a hearthstone.
- NENA Bent. Strained; stiff. Tahitian *neana*, stretched tight, as a garment.
- Faka-Nenanana To bend; to strain.
- NIGANIGA Mire; mud; muddy.
- NIHO A tooth; teeth. *Kotoreniho*, to show the teeth. Maori *niho*, a tooth; Samoan *nifo*, a tooth, &c.
- NIMO The heart of a tree. Secret. To conceal; to hide. To embezzle. *Rekonimo*, secret. Samoan *nimo*, to be out of sight, forgotten. See *nimo*.
- Nimohagoraga A hiding place.
- NINA To heap up. Tahitian *nina*, to heap up earth about the stems of plants.
- NINAMU Blue. Tahitian *ninamu*, grey, or brown.
- NINIHAHIA To stray; to wander. Samoan *niniva*, to be giddy; Tahitian *nivaniva*, unsteady; Maori *nivaniva*, unlimited.
- NINITA The *papau* tree. Tahitian *ninita*, the *papau* tree.
- NIPA (*E nipa*) nine.
- NIU A coco-nut, Tongan *niu*, the coco-nut tree and its fruit. Samoan *niu*, the coco-nut tree, &c.

		COMPARE	
NO	... ..	Of or belonging to.	Maori <i>no</i> , of or belonging to; Hawaiian <i>no</i> , of, for, belonging to.
NO	... ..	The plural article, "the."	Hawaiian <i>na</i> , plural article; Tahitian <i>na</i> , limited plurality.
NOA	... ..	Simple. Single. Spontaneously. Gratuitously. Although.	Maori <i>noa</i> , made common; without restraint; Samoan <i>noa</i> , without cause.
Faka-Noa	... ..	To abolish a proclamation.	
Haga-Noa	... ..	To simplify.	
NOE	... ..	Outside show; appearance.	See <i>noi</i> and <i>panoenoe</i> .
NOE-NAVENAVE	... ..	To have a good appearance.	
NOGANOGA	... ..	Odorous.	<i>Tanoganoga</i> , perfume.
Haka-Noganoga	... ..	To perfume.	
NOHI	... ..	The eye. The face. The aspect. The front. The vanguard. A mesh; a stitch. <i>Nohi-koregarega</i> , to look askew; <i>nohi-fera</i> , to look askew; <i>nohi-karuri</i> , to look aside.	See <i>noi</i> and <i>noirari</i> . <i>Manohi</i> , to explore. Maori <i>kanohi</i> , the eye, the face; Hawaiian <i>nohi</i> , the centre of the eye.
NOHIAHE	... ..	To squint.	See <i>nohi</i> and <i>he</i> .
NOHIKE	... ..	Unknown.	See <i>nohi</i> and <i>ke</i> .
NOHIPO	... ..	Blindness.	See <i>nohi</i> and <i>po</i> .
NOHIRUMARUMA	... ..	A dissembler.	See <i>nohirumaruma</i> .
NOHO	... ..	To rest; to reside.	<i>Tainoho</i> , resident. Maori <i>noho</i> , to sit, to dwell; Samoan <i>nofo</i> , to sit, to dwell.
Faka-Noho	... ..	To dwell. To cause to sit down.	
Nohohaga	... ..	To dwell; to stay. An abode.	
Nohoraga	... ..	A seat; a bench. A dwelling place.	
NOHOKOMURI	... ..	A rear-guard.	See <i>noho</i> and <i>muri</i> .
NOHONOA	... ..	Idle.	See <i>noho</i> and <i>noa</i> .
NOHORI	... ..	Lime.	
NOHOTAHAGA...	... ..	Temporary.	
NOI	... ..	The aspect of a man. <i>Noi koro-koro</i> , haughty.	See <i>nohi</i> .
NOI-MEHAMEHA	... ..	Cross, peevish.	
NOIRARI	... ..	A one-eyed person.	See <i>nohi</i> and <i>rari</i> .
NOI-RUMARUMA	... ..	Cross; peevish.	See <i>nohirumaruma</i> .
NOKU	... ..	Your. My; mine.	Maori <i>noku</i> , mine; Hawaiian <i>no'u</i> , mine.
NONO	... ..	A germ or sprout of coco-nut.	
NONOI	... ..	To protest; to complain. To overawe. To exact; to require. To lend. To give. To invoke.	Maori <i>nonoi</i> , urgent; Hawaiian <i>noi</i> , to beg, to beseech.
NOO	... ..	The common people; the mob.	
NOREIRA	... ..	(<i>No reira</i>) therefore; accordingly.	See <i>no</i> and <i>reira</i> .
NOTEAHA	... ..	(<i>No-te-aha</i>) wherefore?	See <i>no</i> and <i>aha</i> .
NOTEMEA	... ..	(<i>No-te-mea</i>) since. Seeing that. Because. Inasmuch as.	Maori <i>notemea</i> , because; Mangarevan <i>notemea</i> , because.
NUKANUKA	... ..	To plait; to fold.	
NUKU	... ..	A crowd; a throng.	Mangaian <i>nuku</i> , a host, an army; Tahitian <i>nuu</i> , an army.
Faa-Nuku	... ..	To shorten.	
NUKU-MATAKUNAGA	... ..	An army.	See <i>nuku</i> and <i>mataku</i> .
NUNAGA	... ..	Race; breed.	Tahitian <i>nunaa</i> , a nation, a people.

O.

O	... ..	The plural article, "the."	<i>No</i> , the plural article.
OEOE	... ..	To make haste.	Tahitian <i>oeoe</i> , sharp. See <i>koikoi</i> .
OGIOGI	... ..	To-morrow. <i>A ogiogi atu</i> , the day after to-morrow.	<i>Hogihogi</i> , morning. Maori <i>pongi-pongi</i> , the time of dawn.
OGIOGI	... ..	To kindle fire by friction.	<i>Hogi</i> , to kindle. See <i>hogi</i> .
OIAHOKI	... ..	Without doubt.	See <i>koia</i> and <i>hoki</i> .
Faka-OHO	... ..	To awake, to rouse.	Maori <i>whaka-oho</i> , to rouse; Tongan <i>faka-oho</i> , to surprise.
OHU	... ..	To be compact; firm.	<i>Kaahu</i> , to collect, to gather.





MORIORI PEOPLE.

TAPU HIRAWANU AND HIS WIFE.

From a Photo lent by S. D. Barker, Esq.



THE MORIORI PEOPLE OF THE CHATHAM ISLANDS; THEIR TRADITIONS AND HISTORY.

BY ALEXANDER SHAND, OF CHATHAM ISLANDS.

KO MATANGI-AO.

CHAPTER III.—MANAII (OR MANAIA), KAHUKAKA AND POROTEHITI.

(TRANSLATION.)

[It may be well to state that the stories in "Ko-matangiao" were written by Hirawanu Tapu in Maori, in the first instance, as taken down from information supplied by the old Morioris. This was done owing to his inability to write it in Moriori, for he was unable to spell and shew the peculiarities of his own language. Subsequently he and I went over and corrected all the stories throughout, so far as possible; but there can be little doubt that the subject has suffered somewhat in the process, being much less vigorous in the narrative style than it would have been could the stories have been taken at first hand from the lips of the old men. It is now in a semi-Maori form, and, it will be noticed that it is impossible to make an exact rendering of some of the Moriori words and idioms. The text has, however, been followed as closely as possible, both in Maori and English. Maori scholars will reap the benefit of this, as the divergences in the two languages are shown more clearly, but the English translation suffers thereby.]

MANAII* dwelt in his home in Hawaiki; his children were born and he became aged (or bent). Manaii said to his children; "Go you into the forest to cut down a tree, an Akepiri† by name;

* Those acquainted with Maori history will recognise in this story the same groundwork on which is built the Maori tradition of Manaia, who, according to the only tradition that has been preserved about him, was captain of the Tokomaru canoe, that finally landed at Waitara, West Coast, North Island, and from whom the tradition says is descended the Ati-awa tribe of those parts. Many of the Ati-awa tribe know nothing of this ancestor, and disclaim him altogether. A question arises with respect to the Moriori knowledge of Manaia, how is it that they who have had no communication with the outer world for twenty-seven or twenty-eight generations, came to have this knowledge, if—as is stated—Manaia was the captain of Tokomaru, which arrived in New Zealand about twenty-two generations ago? There is some confusion here; it would repay any of our members to try and clear this up.—EDDINGS.

† Akepiri, this tree does not grow on the Chatham Islands, possibly it is intended for the Ake, of New Zealand, from which spears were made.

when you have felled it, split it into eighty pieces and fashion (or chip) it as (into) spears." So the sons of Manaii went and felled the tree, the Akepiri, splitting it into eighty pieces, each one of Manaii's sons having a piece; they chipped and finished the eighty spears. Then they looked at the heart of their tree. Manaii's sons commenced to chip the heart of their tree, but they could not manage to chip the heart of their tree to make a good job, they could not manage it because the heart was crooked, the heart of the tree was twisted in the grain, whereupon they threw it away. The people went home and said to their parent; "We cannot manage to chip the heart of our tree to make it straight." In the morning Manaii said to his sons again; "Go again to chip the heart of your tree to finish it properly." Manaii asked; "How many spears really have you?" His sons replied; "Eighty." "That is good, that each one of you may have a spear." So the sons of Manaii went to fashion the heart of their tree, but were unable to do so; they did this one day and another, and could not succeed at all; when they saw this they threw away the heart of their tree.

Their mother Niwa, Manaii's wife, told her little (or youngest) son to go secretly in the early dawn of the morning, lest his elder brothers should see his setting out. Niwa spoke to her youngest son Kahukākā and said; "Go thou and chip the heart of the tree of your elder brethren; chip it quickly and return quickly lest you be overtaken by your elder brethren; chip it well; look to the pattern I give you; this is the pattern for you." Kahukākā thoroughly followed out the teaching of his mother; then the boy went and arrived at the timber of his elder brethren and found the heart of the tree lying; seizing it Kahukākā commenced to chip it, and hurriedly chipped the heart of the tree belonging to his elder brethren; then Kahukākā set out and returned. Afterwards the elder brethren of Kahukākā came to the tree of which the chipping was complete. They saw how well it was chipped—the chipping was very beautiful indeed, finer than their's, making them exclaim, "Who had chipped the heart of their tree?" They told Manaii of it and took the spear to their home. The people gazed at it and asked who chipped this wood, so well done also, but it was not discovered because Niwa concealed the knowledge of Kahukākā. The people went about asking; then for the first time Niwa spoke forth a proverb concerning her son Kahukākā. "You are my great Kahukākā, conveyed by me (or gotten by me) in the Kakaha wastes, hence you came forth a man, hence you have become great." Thus Niwa spoke of her son Kahukākā-nui because this son did not belong to her and Manaii, but was the result of the adultery of Niwa with Porotehiti, adultery committed on the wastes, but the children of Manaii and Niwa did not understand the chipping of timber. Whereupon when Manaii heard the word of his wife Niwa, Manaii understood his wife had committed adultery, and the thought arose: "Who has committed adultery with her?" Then Manaii was aware Porotehiti had committed adultery with Niwa. Knowing this, Manaii took one hundred and forty men and went to fight Porotehiti.

When Porotehiti heard Manaii was going to fight him, Porotehiti gathered his people more in number than Manaii's. Then Manaii and Porotehiti made war. Manaii went forward with his spear and impaled them (his foes) in the anus, and there was a great slaughter

made by Manaii of Porotehiti's people. Porotehiti was wounded also in the eye by Manaii's spear; whereupon Porotehiti used an incantation for his eye, which healed it, so that Porotehiti's incantation (*uhai konehi*) was always used as an "eye incantation" for any one injured (in the eye) by a spear, piece of timber, or anything else. Both sides lost men. Through this was the cause of man-eating. It was through Manaii also that war grew with the people of Hawaiki, and Manaii's evil clung (to the people) until they migrated hither (to the Chatham Islands).

KO MATANGI-AO.

MANAIA, RATOU KO KAHUKAKA, KO POROTEHITI.

(Expressed in the Maori language).

I noho a Manaia i tona kainga i Hawaiki, a, ka whanau ana tamariki, a piko (koroheketia) noa. Ka mea atu a Manaia ki ana tamariki, "Haere koutou ki roto i te ngaherehere ki te tapahi i te rakau, tona ingoa, he Akepiri; ka hinga i a koutou, ka wawahi kia hokowha nga taha, ka tarai ai hei tao." A, haere ana nga tama a Manaia, haua ana te rakau ra, te Akepiri, wawahia ana hokowha nga taha, ka rite tahi te maha (ka rato katoa) ki nga tamariki a Manaia. Taraia ana e ratou, a, ka oti nga tao hokowha, katahi ka titiro atu ki te iho o ta ratou rakau; tahuri ana nga tamariki a Manaia ki te tarai i te iho o ta ratou rakau, kihai i taea e ratou te tarai kia humarie (ataahua) te iho o ta ratou rakau, kihai i taea, na te mea e whakawiriwiri ana te iho.

Heoi, whakarerea iho i reira (i kona). Haere ana nga tangata ki te kainga, ki atu ana ki to ratou matua, "E kore e taea te tarai te iho o ta tatou rakau kia tika." I te ata ka ki atu ano a Manaia ki ana tama, "Haere ano ki te tarai i te iho o ta koutou rakau, kia humarie" (ataahua). Ka ui atu a Manaia, "E whia koe nge nga tao o ta koutou rakau?" Ka mea mai nga tama a Manaia ki a ia, "Hokowha." "A koia tena, kia rite ki a koutou te maha o nga tao." A, haere ana nga tama a Manaia ki te tarai i te iho o ta ratou rakau, kihai i taea, pena ano i tena ra, i tena ra, kore, kore, kore ake (e oti); ka kite ratou ka *pang' enehi* i te iho o ta ratau rakau.

Ka ki atu ta ratou kuia, a Niwa, te wahine a Manaia, ki tona tamaiti (paku)* kia haere huna i te ata pouriuri kei kitea tona haerenga e ona tuakana, ka ki atu a Niwa ki tona tamaiti paku, ki a Kahukaka, ka mea, "Haere ra taraia te iho o te rakau a o tuakana. Kia tere to tarai, kia tere to hoki mai kei rokohanga mai koe e o tuakana, kia tika to tarai, me titiro mai e koe ki te mea i toku aroaro nei, ko te ahua tenei mau." Tino matau rawa a Kahukaka ki te ako o tona whaene. Katahi te tamaiti ra ka haere, ka tae ki te rakau a ona tuakana, a, ka kite i te iho o te rakau e takoto ana. Te whawhatanga atu, katahi ka taraia e Kahukaka, tere tonu te

* *Paku* does not accord with this dialect; *iti* would be right, but jars with *tamaiti*, which in its original meaning might have implied a *small* child. The Moriori, to render it more distinct, add *toke=iti*.

hakukunga o te tarai a Kahukaka i te iho o te rakau o nga tuakana. Haere ana a Kahukaka ka hoki; muri mai ka tae mai nga tuakana o Kahukaka ki te rakau kua oti te tarai, ka kite hoki ratou i te ataahua o te tarai, pai rawa atu i ta ratou i tarai ai, a, ka mea ratou, nawai ra i tarai te iho o ta ratou rakau, korerotia ana e ratou ki a Manaia, ka maua hoki e ratou te rakau nei ki te kainga, ka matakita kina e nga tangata, ka uia, nawai i tarai te rakau nei, te pai hoki o te tarai—kore noa i kitea natemea kei te huna a Niwa i te mohiotanga a Kahukaka. Ka haere nga tangata ka uiui, katahi ka puta ake te kupu a Niwa, he kupu whakatauki mo tana tama mo Kahukaka. “Ko Kahukaka-nui aku koe, naku koe i kawe ki roto i te tahora kowharawhara, koia koe i puta mai hei tangata, koia koe i nui ai.”

I penei ai te kupu a Niwa mo tana tama mo Kahukaka-nui, ehara i te mea na raua ko Manaia tenei tamaiti, kahore, he mea puremu na Niwa ki a Porotehiti, he mea puremu ki runga (waenga) tahora a, ko nga tamariki a Manaia raua ko Niwa kihai i kite i te tarai rakau. Heoi, te rongonga ano a Manaia ki te kupu a tona wahine, a Niwa, ka matau ake a Manaia, kua puremu taku wahine. Ka whakaaro, nawai i puremu, ka matau ano a Manaia na Porotehiti ano i puremu a Niwa. Ka kite a Manaia, tangohia ana nga tangata hokowhitu, ka haere ki te pakanga ki a Porotehiti.

Ka rongoa a Porotehiti ka whanatu a Manaia ki te pakanga ki a ia, huihuia ana e Porotehiti tona hunga, nui atu i te hunga a Manaia. Katahi ka whawhai a Manaia raua ko Porotehiti, ka whakatika atu a Manaia me tona tao, kohukutia ana e ia nga nono a, nui atu te matenga o nga tangata o Porotehiti i a Manaia; ka tu hoki te kanohi o Porotehiti i te tao o Manaia. Ka kite a Porotehiti, whaia ana tona kanohi a, ka ora, koia i waiho ai te whai kanohi a Porotehiti hei whai kanohi mo nga tangata me ka tu i te tao, rakau ranei, i te aha ranei. Mate aua tetehi, mate ana tetehi. No konei te putake o te kai tangata. Na Manaia hoki i tipu ai te kino ki nga iwi o Hawaiki; mau tonu te kino a Manaia a, rewa noa mai ki konei (ki Wharekauri).

KO MATANGI-AO.

MANAIA OR MANAII, RATAU KO KAHUKAKA, KO POROTEHITI.

(Expressed in the Moriori language.)

I noho a Manaii i tona kaing' (a) i Hawaiki, a, k' whanau ana tamiriki, a, tēhuwhatii, ka mē etu a Manaii ki a' tamiriki; “Ka ro kotau ko ro ta ngaherehere ki tapahi i ta rakau, tona ingō (ā) i Akepīri, ka hing' (a) i a kotau, ko wawahi kia okowha ka taha, ka tarei ei e tao.” A here ana ka tāma a Manaii, heau an' (ā) ta rakau ra tēh Akepīri, wawahi an', okowha ka taha, ka tau, ka tau eneti ta maha (or tēh oko) ki ka tamiriki a Manaii. Tarei ana e ratau a, ka oti ka tao okowha; kanei ka tchiro etu ki ta iho o ta ratau rakau; tahuri ana ka tamiriki a Mauaii ki tarei i ta iho o ta ratau rakau, tchiei hoki te e ratau i tarei k' humarii ta iho o ta ratau rakau, tchiei pou tohu (or tchiei humariti) ka ro-a-me (or ko take hoki) hokowiri-wiri ta iho, e miro hoki ta iho o tchia rakau. Nunci e pange ingana, here ei ka rangat' (a) ki ri kaing', ki etu ana ki to ratau matū (a);

“Ekore i tē tarei ta iho o ta tatau rakau ke tika.” I tch ata ka ki etu eneti a Manaii ki o' tama; “Here eneti ra ki tarei i ta iho o ta kotau rakau k' humarii.” Ka ui etu a Manaii. “Ehi ka 'e ka tao o ta kotau rakau?” Ka me mai ka tama a Manaii ki aii; “Okowha.” “Kou e, ke tau ei ki a kotau tch oko o ka tao.” A, here ana ka tama a Manaii ki tarei i ta iho o to ratau rakau, tchiei pou tohu; i pena eneti i tena ra, i tena ra, kore a, kore a, kore eneti; ka kite ratau ka pang' enehi i ta iho o ta ratau rakau.

Ka ki etu ta ratau kui a Niwā, te wahine a Manaii ki to' timit' toke ke whano huna i tch ata pongipongi, tē kite i ona hunau tongihiti i ton' herenga, ka ki etu a Niwa ki te timit' toke ki a Kahukaka, ka me; “Here ra tarei ta iho o ta rakau a o hunau tongihiti; kohi to tarei, kohi to hoki mai, te potehitii mai ko' e o hunau tongihiti, ke tika to tarei, me tchiro mei e ko ki ri me i toke aroaaro nei, ko tohu tenei mau.” Tohunga rawa a Kahukaka ki tch ako a ton' (a) metehine; kanei tchia rimiti na k' here ka tē ki ta rakau a on' (ā) tchu kana a, ka kite i ta iho o ta rakau toteranga āna to wawhātanga etu kanei ka tarei ei e Kahukaka, kohi ka huroro eneti tarei a Kahukaka i ta iho o ta rakau o ka tchukana. Here ana a Kahukaka ka hoki. Muri mai ka ta mai ka hunau tongihiti a Kahukaka ki tchia rakau, ka oti tarei, ka kite hoki ratau i t' humarii o tarei—humarii rao etu i ta ratau i tarei ei, a, ka pahe ratau; Naai ra tarai ta iho o ta ratau rakau? Korerotii ana e ratau ki a Manaii, ka maua hoki e ratau tchia rakau nei i kaing'.

Ka matakitaikirii e ka rangat' (a) ka ui naai ta rakau nei tarei? te humarii hoki o tarei; kore nō (a) e kite ka ro-a-me ka te huna e Niwa i tohungatanga o Kahukaka. Ka rō, ka rangat' khia uiui ana, kanei ka put' ake ta kupu a Niwa, e kupu hokotauki mo to' tama mo Kahukaka. “Ko Kahukaka-nui aku ko na' ko e kao' ko ro' i t'horokakaha koi koe e puta mei e tangat'(a) koi koe e nui ei.” Penei ei tu kupu a Niwa mo to' tama mo Kahukaka-nui, ehara i ri me na rauu ko Manaii tenei timit', kaiore, me' maka na Niwa ki a Porotehiti me' maka ku rung' i tohoro, a, ko ka tamiriki, a Manaii rauu ko Niwa tchiei kitē i tarei rakau. Nunei te rongonga eneti a Manaii ki ri kupu a tona wahine a Niwa, ka tohu ene ko Manaii, “O-maka taku wahine. Hokaaro naai ra e maka (or puremu.)” Tohu ana ene a Manaii na Porotehiti eneti puremu a Niwa. Ka kite a Manaii, tangihii ana oko whitu ka rangat'(a) k'khia roro ki tauu ki a Porotehiti, ka rongoa Porotehiti hunatu ana a Manaii ki tauu ki aii, huihui ana a Porotehiti i tona kiato, nui ake i te hunga a Manaii, kanei eneti ka ranga i tauu a Manaii rauu ko Porotehiti, k' hokotika atu a Manaii me to' tao koihokohokotu ana e ii ki ka toino (or poihoi), a nui etu te matenga o ka rangat'(a) a Porotehiti i a Manaii. Ka tchu hoki ko ro konehi a Porotehiti i tao a Manaii; ka kite ko Porotehiti, whai ana tona konehi, a ka ora, koi waiho ei tchia whai konehi a Porotehiti e whai konehi mo ka rangat'(a) me ka tu i tao i ta rakau ranei, i tch aha ranei. Mate ana itehi, mate ana itehi, koi ko ro putake o ro kai tangat'(a). Na Manaii hoki i tipu ei ko ro kino ki ka tchuaimi o Hawaiiki, mau tonu tchia kino a Manaii a rewa noa mai i kunei.

RU AND TA UTU-BROTHER-IN-LAW-EATER. (TRANSLATION.)

RU had two male children, and one female child whose name was Kura. The names of her younger brothers were Mono and Utu(a). These were Ru's children. He gave, as a wife, his daughter Kura to Ta Utu-brother-in-law-eater; hence the proverb which holds to this generation for any one who turns against his near relations, "O you Ta Utu-brother-in-law-eater!"

So Kura with others dwelt at their home at Te Kopua, but the home of their father was very, very far away. Ta Utu and his brothers-in-law wove (made) eel baskets for themselves, and finished them. Night by night they went and placed their eel baskets in the water to catch eels, until the bait for their baskets became scarce and was all used up. In the evening they went and placed their eel baskets in the water. Ta Utu said to his brothers-in-law, "Have you any bait?" They said, "We have no bait at all." Ta Utu said, "What shall we do for bait for our eel baskets?" Then Ta Utu said to the children, "Go you two and seek out wood (or poles) for me, straight ones." The children went and sought out poles, and gave them to Ta Utu. Ta Utu said to them, "This timber is useless, go you two again and seek for really straight ones." The lads hastened, and searched for poles for Ta Utu; they returned from seeking poles for Ta Utu, and Ta Utu said to them, "Your poles are useless, really they must be straight."

When they went and got off to a distance, Mono said to his younger brother, to Utu, "Awai,* what are these poles we are getting, to my mind these poles are to pierce us with. Yes these poles are indeed intended for us." Utu said to his elder brother, "You are right, these poles are intended for us, your thought about our present state is quite correct. What do you think we shall do?" Mono said to Utu, his younger brother, "Nothing, but to go to our father; however, you are able and may reach our father, probably you only will reach, as I am lame, I will not be able to go." They went, speaking in this manner, when Ta Utu appeared, to chase and kill them to be used as bait for the eel baskets in order to get eels. Then Utu and his elder brother ran. When Ta Utu got near them, Utu laid hold of his elder brother and carried him on his back. When Ta Utu got very close to them, Utu faced backwards to drive back Ta Utu, thus Utu behaved because Mono was unable to walk being lame. Mono then thought that shortly he and his younger brother would both be killed, and in such case their father would not hear of their death. Mono said to his younger brother, "Cut off my head and take it to our father; go and escape, so that one of us may reach. It is I who am burdening you." Utu said to his elder brother, "It would not be right that I should kill you." Mono replied, "It is quite right in order that one man of us two may reach our father." But Utu did not like to kill his elder brother, still Mono persisted with his younger brother that he should come and cut off his head that it might be taken to his father. After a long pursuit by Ta Utu, Utu thought, "Both I and my elder brother will be killed!" Then Utu turned to his elder brother and they rested their noses together (or took

* Equivalent to *E hoa* in Maori.

farewell). Thrice he did so, until the blood trickled forth.* Mono's head was cut off by his younger brother, and he turned and was gone. Utu was chased by Ta Utu for some time, but was not caught, he went off easily and was gone to his father. Ta Utu-brother-in-law-eater stayed and cut up Mono as bait for the eel baskets, that finished, he placed the eel baskets in the water at night. In the morning the eels were caught in the eel baskets, and he carried them to his wife, Kura, to cook for them both, inasmuch as it had not struck Kura that her younger brothers were dead. When she opened the first eel, she saw the fat of her younger brother in the eel's stomach. Kura then said to Ta Utu; "What bait is this of your's, Ta Utu?" "Do you inquire of our bait, the skin of the *Weke*."† "To me it is very different, it is like my own skin." "Ti-i-i,‡ why should you liken it to yourself? no, no, no!"§ Kura said, "Where are your brothers-in-law?" "There they are eating their food, or having their amusement, lighting fires and playing." Kura said, "Call them then:" and he called, making a pretence. "Friends! Ooi, ooi, ooi! Now, see they answer." The eels were roasted (or baked), and when cooked, Kura called to Ta Utu, "Come, perform the thanksgiving ceremony of the eels."

Ta Utu said to Kura, "Eat them." Then, for the first time, Kura ate. Ta Utu then counted Kura's mouthfuls. One mouthful of Kura, two mouthfuls of Kura, three mouthfuls of Kura. "You are eating wastefully your skins (of your) younger brethren." Upon this the woman was greatly distressed, and said, "O Thou Ta Utu, Ta Utu-eater-of-his-brother-in-law." Then Kura rose up and went into the house to weep—she wept incessantly, night and day. This was why Ta Utu was called Ta Utu brother-in-law-eater because he ate his brother-in-law.

So Kura continued to weep, thinking whether both of her younger brothers were dead or not, or whether one had not escaped to their father. Kura wept three nights, and went out in the early dawn, when the brightness of the *kura* of Ru flashed in her eyes. She said, "M, m, m,¶ my father Ru." "M, m, m, my daughter Kura." Ru said to Kura, "Where is your husband?" Kura replied, "There, in the house." "Go, then, and tell him to gird|| himself." Kura called out, "O, o, o!" and called, "Ta Utu, come forth. Here is my father Ru, who comes to fight, who comes to destroy." Ta Utu replied, "Why is the (one's) sleep disturbed in the night?" Twice Kura called in this manner. Ta Utu replied, "He comes to do what with his own** son-in-law?" Kura replied, "What is the thing that was killed by you?" "Ah, truly, truly, truly indeed, O Kura"—Ta Utu said, "But wait, wait—wait till I put on my girdle of thine, O Kura." Ta Utu laid hold of his *pute*,†† it was rotten; he took

* Indicating intense affection.

† Said to be skin of a woodhen, Maori *Weka*.

‡ An expression of ridicule as at another's stupidity.

§ A peculiar word.

¶ An inarticulate sound made use of on meeting of relatives or friends.

|| *Rupe* is to gird, adorn—the latter more especially in the sense of putting on all the ornaments and insignia of a warrior.

** *Punanga manawa*, own, very close in affinity.

†† An ornamented basket, in which were kept articles of adornment or any choice thing.

Kura's, it was sound, *Piri anei*.* Ru waited patiently until Ta Utu had finished his preparatious, or adornment. Ta Utu came forth, he was allowed to go. Then Ru and his party killed Ta Utu's people. Kura then called out to her father Ru, "Lay hands on your son-in-law." Ru then used his proverb, "Let go, let go, to the long path. Let (him) stride on the short path. 'Tis I, Ru. It sticks fast.† See my path glides‡ to Te Kopua—Ta.§" Ta Utu was stricken, or killed. The male children of Ta Utu were killed, the female children were saved alive.

KO RU RAUA KO TE UTU-KAI-TAOKETE.

(Expressed in the Maori language.)

TOKORUA nga tamariki tane a Ru, tokotahi te tamahine, ko Kura tona ingoa. Ko te ingoa o ona teina, ko Mono raua ko Utu(a).¶ Ko nga tamariki enei a Ru. Whakamoea ana e ia tona tamahine, a Kura, ki a Te Utu-kai-taokete, koia te whakawai e mau nei i enei whakatipuranga mo te tangata e tauri tata iho ana ki ona whanaunga, "A, ko Te Utu ra, Te Utu-kai-taokete!"

Na ka noho a Kura ma i to ratou kainga i Te Kopua, ko te kainga o to ratou matua kei whea, kei whea noa atu. Ka whatu a Te Utu ra'ou ko ona taokete i nga hinaki ma ratou; i tena po, i tena po, ka haere ratou, ka tuku i a ratou hinaki ki roto i te wai, ki te tuna ma ratou. Na wai ra ka kore haere nga mounu o nga hinaki, a, ka kore rawa. I te ahiahitanga ka haere ratou ki te tuku i o ratou hinaki ki roto i te wai. Ka ki atu a Te Utu ki ona taokete, "He mounu ranei a korua?" Ka ki mai, "Kahore rawa a mau nei mounu." Ka mea a Te Utu, "Me aha ra he mounu mo o tatou hinaki?" Katahi a Te Utu ka ki atu ki nga tamariki, ka mea, "Haere korua, ka kimi rakau mai maku, hei te mea tika." Ka haere nga tamariki, ka kimi rakau, hoatu ana ki a Te Utu. Ka mea mai a Te Utu ki a raua, "Ehara nga rakau nei, haere hoki ra korua kimihia mai i nga rakau ata tika." Takahohoro ana nga tamariki nei ki te kimi rakau mai ma Te Utu; ka hoki mai raua i te tiki rakau ma Te Utu, ka mea atu a Te Utu ki a raua, "Ehara a korua rakau nei, erangi koia nga mea ata tika." To raua haerenga i haere ai raua ka matara atu ki ko atu, ka mea atu a Mono ki tona teina ki a Utu(a). "E hoa, he aha koia nga rakau e mahia nei e tana? ki taku whakaaro, enei rakau hei wero i a taua." "Ae, mo taua nei koe nge nga rakau nei." Ka mea a Utu(a) ki te tuakana, "Koia ano kei a koe, mo taua nei koe nge nga rakau nei, he tika rawa to mohiotanga ki a taua i naianei, pewhea ana koe ki a taua?" Ka mea atu a Mono ki tona teina ki a Utu(a), "Kaore koe, ka haere taua nei ki to taua matua, erangi koe he maia, he ahakoa, ko koe ka tae ki to taua matua, akuanei ko koe anake e tae, he haua taku waewae. E kore au e kaha ki te haere." Haere ana raua me te korero haere i enei kupu—

* Meaning to indicate, in this case, an evil omen to Ta Utu. *Piri anei*—no exact equivalent. *Piri anei*—See note in Moriori text.

† *Tuo* (spear) thrown.

‡ *Glide*, indicating quickness of motion.

§ *Ta*, supposed sound of impact of spear.

¶ This name appears to be intended for Utua in Maori.

Na ka puta a Te Utu ki te whai i a raua kia patua hei mounu mo nga hinaki, he mea kia mate ai he tuna. Na, ka rere a Utu raua ko tona tuakana, ka tata mai a Te Utu ki a raua, ka whawha atu a Utu ki te tuakana ka waha ki runga i tona tuara, ka tata rawa mai a Te Utu ki a raua, ka tahuri a Utu ki muri, ka whakatete atu i a Te Utu; pena ana te mahi a Utu, ko te take hoki e kore e kaha a Mono ki te haere, he waewae haua. A ka whakaaro a Mono, akuanei ka mate anake raua ko tona teina, heoi e kore e rangona e to raua matua to raua matenga. Ka mea atu a Mono ki tona teina; "Kotia taku upoko, mauria atu ki to taua matua, haere e kawae e koe, kia tae atu tetehi o taua, naku nei koe i whakataimaha." Ka mea atu a Utu ki tona tuakana, "Ekore e tau maku ano koe e patu." Ka mea a Mono ki a Utua, "E tau noa atu, kia tae ai tetehi tangata o taua ki to taua matua." A, kihai i whakaae a Utu kia patua e ia tona tuakana, a ka tohe ano a Mono ki tona teina kia haere mai ki te kokoti i tana upoko kia mauria ki to raua matua. Ka roa i te whainganga a Te Utu i a raua, katahi a Utu ka whakaaro ka mate anake maua ko toku tuakana. Katahi a Utu ka tahuri atu ki tona tuakana ki a Mono, ka tukuna te ihu ki tona tuakana, ka toru tukunga o te ihu o Utu ki tona tuakana ki a Mono, ka pahihia te toto; kotia ana te upoko o Mono e tona teina, a, whanatu ana ia ka riro. Whai noa a Te Utu i a Utu, kihai i mau, haere marire ana, ka riro ki tona matua. Ka noho a Te Utu-kai-taokete, ka haehae i a Mono hei mounu mo nga hinaki, a, ka mutu ka tukuna nga hinaki ki roto i te wai i te po. I te ata ka mate nga tuna i nga punganga, ka mauria atu ki tona wahine, ki a Kura, kia taka ma raua—he mea hoki, kihai i pupu ake te whakaaro ki a Kura kua mate ona teina. I te mea ka pokaina e ia te tuna tuatahi, ka kite ia i te matu o tona teina i roto i te puku o te tuna, ka mea atu a Kura ki a Te Utu "He aha hoki koia tenei mounu au e Te Utu?" "Ka kimi hoki koe i ta taua mounu i te kiri Weka?" "Ki au, ka rere ke rawa atu, e penei ana me taku kiri." "Ti-i-i! he aha koia koe i whakarite ai ki a koe? No-no-no*!" Ka mea atu a Kura, "Kei whea koa nge o taokete?" "Tera kei te kai i ta raua kai, tutungi haere, takaro noa." Ka mea mai a Kura "Karangatia atu ra!" A, karanga maminga ana, "E mea ma! ooi! ooi! ooi! Na, titiro ra kei te karanga mai na." Ka taona nga tuna, ka maoa, ka karanga a Kura ki a Te Utu kia haere mai ki te taumaha i te marae o nga tuna. Ka mea mai a Te Utu ki a Kura, "E kai ra." Katahi ka kai a Kura. Ka tauria atu i konei nga maanga a Kura; tabi maanga a Kura, rua maanga a Kura, toru maanga a Kura. "A, ka kai maumau koe i o koutou kiri potiki ma!" Heoi, ka mate te wahine ra, ka mea, "E Te Utu ra, Te Utu-kai-taokete!" Ka whakatika a Kura, haere atu ana ki roto o te whare tangi ai, tangi te po, tangi te ao. Koia i tapa ai a Te Utu, ko Te Utu-kai-taokete mona i kai i tona taokete.

A, e tangi ana a Kura, whakaaro ana kua mate katoa ranei ona teina kahore ranei, kua riro ranei tetehi ki to raua matua tane. E toru nga po e tangi ana, ka puta a Kura i te ata kurakura, ka puta ki waho, ka whano ki runga i te paepae. Ka tata mai a Ru i nga pokuru hamuti o Kura, tabi pokuru a Kura, rua pokuru a Kura, toru pokuru a Kura, ka hiko te uira o te kura o Ru ki nga kanohi o Kura. Ka mea, "M, m, m, taku matua ko Ru." "M, m, m, taku tamahine ko

* Kahore, kahore.

Kura." Ka mea mai a Ru ki a Kura, "Kei whea koa to tane?" Ka ki atu a Kura, "Tera kei roto i te whare." "Haere ra ka ki atu kia whitiki, i a ia." Ka whakao atu a Kura, "O, o, o!" Ka pa te karanga a Kura ki a Te Utu, "Te Utu ki waho! tenei taku matua ko Ru, ka haere mai ka riri, ka haere mai ka nguha." Ka mea mai a Te Utu, "He aha i whakaaraaraha ai te moe i te po?" Ka rua nga karangatanga penei a Kura, ka karanga mai a Te Utu, "Ka haere mai ka aha i tona hunaonga tipu?" Ka mea mai a Kura, "He aha te mea i patua e koe?" "A, koia, koia, koia tau E Kura;" ka mea mai a —Te Utu—"Taia, taia, taia kia humea taku maro au e Kura." Ka whawha atu a Te Utu ki tona putea, he pirau. Whawha atu ki ta Kura, rawe ana. A ka tatari marire a Ru, ka oti te taka a Te Utu i a ia, ka puta a Te Utu ki waho; heoi tukua ana kia haere. Ka mutu, ka patua e Ru ma te iwi o Te Utu. Ka puta atu te kupu a Kura ki tona matua ki a Ru, "Whawhakia to hunaonga." Ka mea mai a Ru i tana whakatauki, "Tukua! tukua! ki te ara roa, hitoko ki te ara potu. Ko au ko Ru(a) titi mangi kau ana taku ara e whano ki Te Kopua. Ta!" Ka tu ko Te Utu, ka patua ko nga tamariki tane o Te Utu, ke whakaorangia nga tamahine.

KO RU RAU KO TA UTU-KAI-TAOKETE.

(Expressed in the Moriori language.)

TOKORU ka tamariki tane a Ru,* tokotehi (or etehi) ka † tamariki mahine tona ane ingo(a) ko Kura. Ka ingo ona hunau potiki, ko Mono rauu ko Utu(a). Ko ka tamariki enei a Ru, hokomoe ana e ii to' tamahine a Kura ki a Ta Utu-kai-taokete, koi t' hokowai e mau nei i enei hokotipuranga mo tangat' tahuri tat'(a) eneti ki ona hunaunga; "A, Ta Utu ra, Ta Utu-kai-taokete."

Na, noho ana a Kura ma i to ratau kainga i ri Kopu(a), ko ro kainga o to ratau matu(a) tchiwhe, tchiwhe no atu. Ka hui a Ta Utu ratau ko o' taokete i na ‡ ka punga ma ratau, ka oti; i tena po, i tena po khia roro ratau, khia tuku i a ratau punga ko ro te wai ki tchuna ma ratau. Na wai ra, ka kore here ka mounu o ka punga a, ka kore rawa. I tch' enetanga khia roro ratau ka tuku i o ratau punga ko ro te wai. Ka ki atu a Ta Utu ki o' taokete; "E mounu ranei a koru?" Ka ki mei "Ka rao a mau nei mounu." Ka me(a) a Ta Utu; "Mi ha ka nei e mounu mo a tatau punga?" Kanei a Ta Utu ka ki etu ki wa § tamariki ka me; "Ka roro koru ka kimi rakau mai maku, ki ri me tika." K' here ka tamariki, ka kimi rakau mai, k' hoatu ki a Ta Utu. Ka me a Ta Utu ki a rauu; "Ehara ka rakau nei, koru ro hoko ra e kimi mei ki ka rakau i a' tika." Hoko-hikohi wa tamariki nei ka kimi rakau mei ma Ta Utu'; ka khioke mei rauu i toki rakau mo Ta Utu, ka me atu a Ta Utu ki a rauu; "Ehara a koru rakau nei ering' koi ka me a' tika." To rauu

* Ru appears to be in Maori, Rua.

† NOTE.—Peculiar plural use of *Ka*. *Ane*: this appears to be in Maori, tona nei ingoa—a peculiar idiom.

‡ Peculiar use of *na*.

§ Wa=Nga in Maori.

herenga i here ai rauu ka matara atu ki paratu, ka me etu a Mono ki to' tein' ki a Utu(a); "Awai, i 'ha ka nei ka rakau e mahia nei e tauu? ki taku hokaaro enei rakau e wero i a tauu." "E, mo tauu nei ka' e ka rakau nei." Ka me a Utu(a) ki tchukana; "Koi ka' e tchi a ko', mo tauu nei ka e ka rakau nei, tika raw' to hokaaro ki a tauu awainai; pehe ana ko ki a tauu?" Ka me atu a Mono ki to' teina ki a Utu(a), "Kaare ka' e khia ro tauu nei ki to tauu matu ering' ko' e to(e) iakoi, ko ko'(e) ka tae ki to tauu matu(a). Akuanei ko ko' enak' e te, mokai taku wewe; e kore au e kaha ki te here." Here ana rauu korero here ana i enei kupu. Na ka puta a Ta Utu ki ta whai i a rauu ke patu mounu mo ka punga, e me ke mate ei i tchuna. Na, ka rere a Utu' rauu ko to' hunau tongihiti, ka tata mai a Ta Utu ki a rauu k' whawha etu a Utu ki t' hunau tongihiti, ka waha ku rung' i to' tchura, ka tata raw' mai a Ta Utu ki a rauu, ka tahuri a Utu ku muri, hokotchute etu i a Ta Utu; pen' an' ta mahi a Utu, ko take hoke e kore e kaha a Mono ki te here wewe mokai. A k' hokaaro ko Mono, akonei ka mate anak' rauu ko tona hunau potiki, nunei ekore hurii e to rauu matu ko rauu matenga. Ka me etu a Mono ki tona hunau potiki. "Kotii taku upoko, mauria etu ki to tauu matu, here e kaw* i a ko ke tae ei itehi o tauu; nangenei ko' hokotaimaha. Ka me atu a Utu ki to' tchukana, "Ekor' e tau maku eneti ko' e patu." Ka me a Mono ki a Utu, "E tau no atu ke tae ei itche rangat' o tauu ki to tauu matu." A tchiei uru a Utu ke patu e ii ton' hunau tongihiti, a ka kaw' enehi a Mono ki tona hunau potiki k' hara mai ka koti i tana upoko ke maurii ki to rauu matu. Ka roa nei i tch aruwarutanga a Ta Utu i a rauu, ka nei a Utu k' hokaaro, ka mate enak' mauu ko taku tchukana, ka nei a Utu ka tahuri etu ki ton' tchukana ki a Mono, ka tchuku ta ihu ki to' tchukan(a), ka toru tchukungo o ta ihu o Utu ki ton' tchukan(a), ki a Mono, pahii toto; kotia ana ta upoko o Mono e to' teina, a, hunatu ana ii ka riro. I aruwaru no a Ta Utu i a Utu, tchiei mau, here marire ana ka riro ki tana matu. Ka noho a Ta Utu-kai-taokete k' ehe i a Mono hei mounu mo ka punga, a mutu ka tchuku i ka punga ko ro to wai i tchia po. I tch ata ka mate ka tchuna i ka punga, ka maurii etu ki ton' wahine ki a Kura, ke taka ma rauu—e, me ra tchiei to mei ki a Kura ka mate ona hunau potiki. I ri me ka pokon'(a) e ii ko tchuna omu(a), ka kite ii i ri matchu o tona hunau potiki i roto i tch anga o tchuna, ka me etu a Kura ki a Ta Utu', "I ah' hoki kanei tenei mounu au e Ta Utu'?" "Ka kimi hok' ko' i ta tauu mounu i ri kiri Weke?" "Ki au ra, ka nuku ki pehake penei me taku kiri." "Ti-i-i! i'ha ka'e ko' hokotau ai ki a ko'? No no no!" Ka me atu a Kura; "Tehe koa nei o taokete?" "Tera, a te kei i ta rauu kei, ko tchutchuti were, ko tatahioi." Ka me mai a Kura; "E, karang' atu ra!" A karang' hokahewahewa, "E, me ma! Ooi! ooi! ooi! Na, e tchira ra, karang' mai na." Ka taona ka tchuna, ku mouu, karang' a Kura ki a Ta Utu' k' haramai taumaha i ri mere o ka tchuna. Ka me mai a Ta Utu ki a Kura; "E, kei ra na." Kanei ka kei ko Kura. Ka tau atu inginei a Ta Utu i ka maanga a Kura; tehi maanga a Kura, ru maanga a Kura, toru maanga a Kura. "A, ka kei moumou ko' i o kotau kiri potiki ma!" Nunei ra ka mate te wahine ra ka me; "E, Ta Utu ra, Ta Utu-kai-taokete!"

* Maori *kawe*. This also in some cases pronounced so much like *kao'* that it is scarcely distinguishable, thus, *manaw'(a)* or *manao*.

Hokotika ko Kura, k' whano ko ro t' whare tangi ei, tangi te po, tangi te ao. Koihi tapa ai a Ta Utu ko Ta Utu-kai-taokete. Mona e kei i to' pani (or taokete).

A, e tangi ana ko Kura, hokaaro ana ka mate enak'(e) ranei ona hunau potiki, kaare ranei, ka riro ranei itehi ki to rauu matu tane. E toru ka po e tangi ana ka puta ko Kura i tch ata kurakura (or mea mea) ka puta ko waho, ka hana ku rung' i ri pepe, ka tau mei ko Ru i ka pono hhiamuti o Kura, tehi pono a Kura, ru pono a Kura, toru pono a Kura, ka hiko ta raurira o ru kura o Ru i ka konehi o Kura. Ka me; "M-m-m-taku matu ko Ru." "M-m-m, taku tamahine ko Kura." Ka me mai a Ru ki a Kura, "Tehe koa e to tane?" Ka ki atu ko Kura, "Tera, tchi roto whare." "Here ra e ki etu ke rupe aii." K' hokoo etu ko Kura, "O, o, o!" Ka pa ra karang' a Kura ki a Ta Utu', "Ta Utu ki waho; tenei taku matu ko Ru k' haramai ka riri, k' haramai ka nguiha." Ka me mai ko Ta Utu "I ah' hokaaritii ei to moe i ri po?" Ka ru ka karangatanga a Kura penei, karanga mai ko Ta Utu, "K' hara mai ka ah(a) i tona hunonga manawa?" Ka me mai ko Kura; "I' ha te me hoke-hewetii e koe?" "A koihi, koihi, koihi tau e Kura;" ka me mai ko Ta Utu a, "taii, taiti, taiti k' hume i au taku maro nau e Kura." Ka tango atu ko Ta Utu ki tona pute, ka pe; tango atu ki to Kura e piri anei. A, ka tari mari ko Ru, ka oti i taka o Ta Utu i aii, ka puta ko Ta Utu ki waho; ka hure e tchuk' etu ei k' here. Nunei khia patu ei ko Ru ma i ra kiato o Ta Utu. Ka puti etu ko ru kupu a Kura ki tona matu ki a Ru, "Whawhakia to hunonga." Ka me mai ko Ru i tana hokotauki, "Tchuku! tchuku! ki teh' ara ro, whatina ki tch ara poto—ko au ko Ru, titi, marukoa taku ara e whano ki ri Kopua. Ta!" Ka tu ko Ta Utu, ka patu ko ka tamiriki tane o Ta Utu, k' hokoora ko ka tamiriki mahine.





EXPLANATION OF SOME MATTERS REFERRED
TO IN THE PAPER, "THE COMING OF THE ARAWA
AND TAINUI CANOES FROM HAWAIKI TO NEW
ZEALAND."

BY TAKAANUI TARAKAWA.

TRANSLATED BY S. PERCY SMITH.

PART II.

THE MATAU-A-MAUI. THE FISH-HOOK OF MAUI.

YES, that is the meaning of this word—just what I saw expressed in your English language. Waikawa is outside, and Te Mahia within; just outside to the south of Napier is one end of the hook. That part of the coast curves, having the Wairoa, Mohaka, and Tangoio in the middle of the curve, hence of old this was said to be Maui's fish-hook, on account of the bend of the coast: that is the interpretation of that expression. This island was fished up by Maui; but where was the place of the canoe? Possibly it was the heavens itself, from which was fished up this monstrous fish. And how big was the fishing-line? These matters cause us to laugh now-a-days.

MANA.

In the words of Tama-te-kapua to Tuhoro, "Let your purification of yourself be properly done," are many meanings. It is quite true what has been said in your language, that when Tama' died, his *mana* (power, prestige) was left to his offspring. The chief-like power, power over the people, power of oratory, such as is possessed by the offspring of the orators inciting to deeds of war and strife, for guiding the tribe, power over property, power over superior kinds of food, such as *huhua* (preserved foods), and so on. These are called chief-like powers; the power of the *Tohunga* is separate, and applies only to that which concerns his Priestcraft. There are thus two kinds of *mana* (power), both of which were possessed by Tama-te-kapua and Ngatoro-i-rangi, and they were equal as respects their power in war, but Ngatoro-i-rangi alone directed the works of *mana* (supernatural power). But, so far as oratory goes, used to incite to deeds of bravery, or the direction in war, Tama' had the special knowledge in such cases, as well as stout-heartedness. Now, Rangitihī was a great-great-grandson of Tama-te-kapua, and his *mana* descended direct to the latter. The elder sons of Rangitihī were not able to perform the

rites over their father, to bind him up after his death, for fear of his *mana*, or "spiritual influence."* Then up rose Apu-moana—all the elder brothers being there—the last born child by the chief-wife named Manawa-kotokoto.† All the young chiefs were unable to perform the rites on account of their fear of suffering the same fate as Tuhoro, lest their *Karakias* should be imperfect or "broken" in the *whakaputa horohorongā*.‡ If the *Karakia* is imperfect or broken, or anything omitted, the reciter would be the victim himself.§ It was, therefore, a long time that Rangitihī laid after death; Apu-moana considered that his elders should perform the rites, because they were the seniors. In consequence of his elder brethren declaring that they could not bind up their father, he cast off his clothing, and, without any fear in his heart, lifted up his invocations to defend himself from the *mana* (spiritual influence), and bound up his father with the *aka* or vines; hence the "saying" of the Arawa tribe: "The eight hearts of Rangitihī, the head that was bound with the *Akatea*" (a vine or climbing plant, the *Metrosideros albiflora*). The work of deliverance from the "spiritual influence" was correctly performed by Apu-moana.

Let it be clearly understood: The aforementioned *mana*, or "spiritual influence" of Tama-te-kapua, fell upon Tuhoro, who alone performed the rites on his father. As Tuhoro died, he told his sons to strike his head with a wand and then take it to their uncle Kahu, who would operate on the *mana* (or perform the purifying ceremonies), Ihenga not being able. They were told that they were not to touch food until they reached the *tuaahu* (altar) at Maketu; on their return they might eat. So the *mana* of that thing (the wand) remained permanently with Kahu. Kahu's son was Tawake, whose son was Uenuku, whose son was Rangitihī, alluded to above.

Another way in which the priestly *mana* of the father is transferred is thus: The father tells his son to bite the great toe of his left foot, and then to fast, neither touch food; eight days do they fast, sleeping at night, whilst the father teaches what he has learnt in Hades, until all the *Karakias* are learnt; then is the work finished. Now, with reference to the *mana* of chieftanship left to the offspring, the *mana* of Tama' was acquired by Kahu. It is said of Te Arawa tribes that the very *mana* of Tama-te-kapua rests on them, the whole of it, as well as his valuable property, such as the axe with which Te Arawa canoe

* Notwithstanding Hare Hongi's objection to the author's use of the word *mana* in this connection, I can only translate it as it is given, and would suggest that the author means to imply that the fear of the *mana* arose from a feeling of unworthiness or inability to sustain all that is conveyed by that term a chief's *mana*, a fear that any infringement should react on them.—S.P.S.

† The children of these two were: Rakei-ao—the elder—Kawa-tapu-a-rangi, and Apu-moana. Rangitihī had a child by Rongomai-turi-huia, named Ra-to-rua. His children by Kahukare were: Rangi-whaka-eke-au, Rangi-ahia, and Tauru-wao. His son by Papa-whara-nui was Tuhourangi; these are all the old man had.—T. T.

‡ *Whakaputa-horohorongā*: See *Journal*, Vol. II., p. 252.—S.P.S.

§ When the *Tohinga* stands forth, and is uttering his *Karakia*, or is bewitching any one, maybe his *Karakia* is well said, and clear to his own hearing; but, if one word is perchance lost, it is said to be broken, *whati*; he knows at once he will suffer for this. Again, his *Karakia* may be quite clear, but presently it is disjointed, and the words are not clear; this is called a *whakapuru*, and he knows at once he will be a victim of his offence.—T.T.

was hewed out, called Hauhau-te-rangi; his ear-drop, called Kaukau-matua; and other things. It was that axe, also, which hewed out Totara-keria canoe. I never saw the axe myself, but our fathers have, and they handed down to us its history. It was only the chiefs of the tribe that were entrusted with these properties. The axe was lost when Te Heu-heu Tukino was overwhelmed by the landslip at Taupo in 1846.

KURA, WHATU-KURA.

You are quite justified in searching out the meaning of this, as you have expressed in your own language; the following is the description, but there are two distinct things, the *Kura* and the *Whatu-kura*. The *Kura* is precisely the *Kura* (or head ornament) of Tama-te-kapua, and hence the name *Kura* (for such a thing). It is derived from its appearance, from its redness, but our ancestors gave two meanings to that name. It is said, the *Kaka*, parrot (*Nestor productus*) brought the *Kura*, and concealed it beneath its wings; it is said of a *taiaha*, or double-bladed club, it is a *taiaha-kura*, or club adorned with red feathers, even from far Hawaiki; it is said of the red feathers of the *Kaka* bird, the *Kuras* of Tama', if they are left in a dark place, the redness can still be seen shining in the dark.

The other (the *Whatu-kura*) is a *paua* (Haliotis shell fish-hook?) such as I have described. It is like a quartz stone in appearance. It is not very large, and is cylindrical in shape, like a Pounamu (or greenstone) ear-drop; it is not at all flat, and is about four inches long. It is quite correct what you say, that the *Tohungas* collected that kind of stone in some part of Hawaiki, for they are to be found there, according to what I have heard regarding that *paua*. If it is used at sea, although the *Kahawai* fish (*Arripis salar*) may be three miles distant, they are attracted to it, and by it caught. I have also heard that the *Whatu-kura* is a *tupua* (or endowed with supernatural powers).* Both it and the *Kura* are deposited in the same place. Would that all the old treasures brought over in our canoe were as safely preserved! †

TURA.

Now, in reference to what has been said on page 49, Vol. III., expressed in the English language, about Tura, I do not know in what canoe he came here. I am much amused at your supposition as to his canoe, to the effect that it was a block of pumice stone (*pungapunga*). Te Pungapunga was a veritable canoe, according to my idea; it was one that escaped the destruction at Maikukutea, one of the fleet of Te Tini-o-Manahua, and he (Tura) swam to the mainland from Motiti Island, and on account of the short distance his breath held. That people (the descendants of Tura) are very low in the scale; they have no prestige derived from an ancestral canoe, nor was ever one of Tura's descendants a *Tohunga*, or orator. There are four tribes who claim partial descent from Tura; amongst them are Te Arawa and Ngati-raukawa.

* The author subsequently writes: "Hine-te-iwa-iwa, the mother of Tangaroa-potiki, went forth to set her net to catch fish, and hauled up in it the *Whatu-kura*. Her mother, immediately she saw it, knew it to be a *tupua*, so it was formed into a fish-hook with miraculous powers." Hine-te-iwa-iwa is the fair lady of Polynesian fame, who swam across the ocean to her lover Tini-rau, the King of Fish.—S.P.S.

† Vol. II., p. 232.

THE FAREWELL OF HOUMAI-TAWHITI.

I will explain that previous to the farewell of Houmai-tawhiti to his elder brethren and his relatives, mentioned in my first paper on the second page, that when all had gathered on board Te Arawa, the old man stood up and recited this *Karakia*: (See the original in the Maori language. Without help from a *Tohunga* it cannot be translated, though the sense can be gathered).

THE TUAAHU.

I will explain the words of Ngatoro-i-rangi at page 238, Vol. II., when the canoe Totara-keria was named, and when his younger brother Mawete wished to call it after Te Arawa, Ngatoro would on no account consent. He was right; the name 'Te Arawa was very sacred. The *tuaahu* of his grandfather Tuamatua ranked above all the great *tuaahus* of Hawaiki. It was a *Kauhanganui*; it was the place where he offered at the altar to his god, to Tu-mata-uenga.*

There are many kinds of *tuaahu*; the *Tapatai* is one, the *Ahupuke* another, the *Torino* another, the *Ahurewa* another—this kind is movable, it is a good one, like the *Ahurangi*, and brings salvation to man. The latter kind of *tuaahu* is made on the ground, and can be removed, but the prayers must be offered at a distance, and then the earth must be removed to another place and left. The *Tohunga* is able, also, to make use of his hand for reciting his *Karakias*.†

TE KAWA.

There are five *mauri*,‡ or emblems, in this island; but I am about to explain, now, the *Kawa*,§ or prayer before war of the tribes of the island, of which there are eighteen. There is no tribe that has not a *Kawa*; it gives them stout-heartedness in war. When war is near, probably a morning is chosen, all the warriors are wetted (sprinkled); in the evening the *Tohunga*, or priest, stands up to pray, and sprinkles water over the whole of the host, and at that time will be ascertained their success or otherwise against the foe. The warriors, even if six or seven hundred, all stand on the edge of the stream, whilst the *Tohunga*, casting off all his clothing, stands naked. He then jumps into the water and performs his incantation, at the same time sprinkling all the people, so that all may be wetted; during this time the god declares to him the success or otherwise of the army, or

* I can only suggest that the author means here, that the sacredness of Te Arawa canoe, which prevented its name being applied to another canoe, was due to their great high priest, Tua-matua, having offered up his prayers of dedication for the Arawa, at the sacred altar of *Kauhanganui*, in Hawaiki; accompanied, no doubt, by the sacrifice of a human life, as was the custom, and thus its name became too sacred to be applied to another, for the reason that it could not be dedicated at the same famous shrine in Hawaiki.

† See an illustration of this, Vol. III., p. 152.

‡ *Mauri* means the soul, seat of life; but in this case it is somewhat different, and seems to mean some emblem, which, having been brought over the seas from far Hawaiki, had the idea of sacredness attached to it as a connecting link with the old home of the Maoris. In this sense, it is akin to the *Whata-kura* described by Hare-Hongi in Vol. III., p. 39. It seems akin, also, to the relics of the Middle Ages.

§ There are several kinds of *Kawa*; one for removing the *tapu* from a new house, another connected with the cutting of the umbilical cord, etc. There are about 18 principal tribes (with many subdivisions), hence the 18 *Kawas*.

of the safety of the *Tohunga*. If it eventually turns out that they are successful, and the enemy falls, the *hau* of a man, a lock of his hair, is brought back to feed the god with, in order that the "spirit of bravery" of the people may return to their hearts (*mauri**). All the time one of the *Tohungas* has remained at home, he who has in keeping the *mauri* (the heart) and the *Kawa* of the tribe. So the *hau* is given to the god; it is given to him to feed on, and he consumes it in the *waka*, or receptacle in which he dwells.

The *waka*, or receptacle, is just like a *waka*, or canoe, in shape, and is very carefully made. It is from eighteen inches to two feet long. In appearance it is like a *waka-huia*, or box in which to keep *Huia* feathers, used as plumes by the people. It has a lid to it, and is carved outside. Formerly, when there were no (European) axes to hew it out easily, it was sometimes made of Totara or Manuka bark, and bound outside with vines. When the army return from man-killing, they bring with them a lock of hair of one killed in battle, and it is fed to the god, the binding outside the *waka* being undone, and the lock of hair placed at one end of it; the god then comes forth, and twists the hair and takes it to himself, then returns within. The part of the god which appears is just like an earth-worm; after twisting the hair, he returns inside his dwelling to eat it.†

Another matter connected with this subject is this: Should the army be beaten, they immediately take one of their dead to the *Tohunga* of the altar. If the death occurred one day, the body must arrive on the morning of the following day. On arrival, the *marae*, or court-yard of the altar, is carefully swept, and there the body is left lying with the face upwards; it is stiff and rigid. All the time, the numerous people are looking on in expectation. The priest of the altar then stands forth alone—he is without clothing, excepting a girdle of fresh flax round his waist—and offers up the incantation of the *Kawa*, and then the whole of the multitude of people are able to see the turning over of the corpse. Not a single individual is near the side of the defunct, and the priest also stands at a considerable distance off. The people all know the meaning of the turning. This is said to be a "defeat avenged;" it is never very long before the tribe who beat them will fall.

* This part of the ceremony is also called the *Whangai-hau*, feeding with the medium. See Note, Vol. III., p. 172, for this meaning of *hau*. It is sometimes a lock of hair, at other times part of the scalp, also.

† The *hau* is also called a *weu*, and it equally means a lock of hair, or part of the scalp with the hair on it. Mr. Shand briefly describes the following variation of the above ceremony, as practised by another branch of the Arawa tribe. The priest having charge of the *weu* sits down on the ground with his legs extended before him, the whole of his body being covered with a thick mat made of *Toi* (*Cordyline indivisa*). Some one then places a human arm or leg between the legs of the priest, when the *weu* advances from under the mat, draws the arm within it, and it can then be heard crunching the bones. On the priest lifting the mat, soon after, nothing whatever is seen of the arm. Such is the belief of the old Maoris.

WHAKAMARAMATANGA O TE PEPA O "TE
HOENGA MAI O TE ARAWA RAUA KO TAINUI
I HAWAIKI."

NA TAKAANUI TARAKAWA.

WAHI II.

MO TE MATAU-A-MAUI.

AE, koina tonu te hangaitanga o tenei, kua kite iho nei au i te kupu i to koutou reo Ingirihī; ko Waikawa kei waho ko te Mahia kei roto, kei waho o Nepia tetehi pito. E piko ana hoki taua takiwa, ko Te Wairoa ki Mohaka ki Tangoio a waenganui o taua piko, ka kiia nei a namata ko Te-Matau-a-Maui, he piko tonu ra no te takoto o tera wahi ka kiia nei he matau, koinei te ahua tirotiro ake ki aua tu korero nei. He mea hi te motu nei na Maui. I whea ra te taunga o te waka? ko te rangi tonu pea e tu iho nei te waka i hiia ake ai te taniwha ika nei. A, pehea ra te nui o te aho? He whakakata ake enei kupu ki a tatou.

MANA.

Te kupu a Tama-te-kapua ki a Tuhoro, "Kia tika to whakaputa i a koe," he maha nga hua o taua kupu, ka tika ano tenei e mau nei i to koutou reo, kua mate ia kua mahue iho tona mana ki tona uri; te mana rangatira, te mana ki runga ki te iwi, te mana korero e kiia nei nga uri o nga tangata pu-korero mo te pakanga, mo te riri, mo te whakahaere i te iwi, mana ki te taonga, mana ki nga kai rangatira, huahua, aha, aha. E kiia ana tena he mana rangatira; e wehe ke ana te mana tohunga, kei nga mahi tonu ia o tona tohungatanga e tiaki ana. Na, erua aua tu mana, i a Tama-te-kapua katoa, i a Ngatoro-i-rangi katoa, engari ka topu raua ki runga i nga pakanga, kei a Ngatoro-i-rangi anake te whakahaere o nga mahi o te mana, e rangi mo te korero o te toa, o te whakahaere o te riri, kei a Tama-te-kapua te matauranga mo te whakahaere i era ahua, te manawanui.

Na, ko Rangitihī, he mokopuna tuatoru na Tama-te-kapua, i maro tonu iho taua mana o Tama, tino pumau ki a Rangitihī. Kore rawa i kaha nga tuakana ki te raweke i a Rangitihī, ki te takai, i te wehi i tana mana. Na, ka whakatika atu a Apu-moana—e noho katoa ana nga tuakana—he tamaiti whakapakanga a Apu-moana na te wahine matua, na Manawa-kotokoto.* Na, kore rawa i kaha te hanga rangatira nei i te matakū, kei pera me Tuhoro, kei whati te karakia whakaputa horohorongā. Ki te whati hoki, ko ia tonu ka riro i runga i te

* Ko a raua nei tamariki, koia enei; ko Rakei-ao, to mua, ko Kawa-tapu-a-rangi, ko Apu-moana. Ko te tamaiti a Rangitihī i a Rongo-mai-turi-huia, ko Ra-to-rua. Ko nga tamariki a Rangitihī i a Kahukare, ko Rangi-whaka-eke-au, ko Rangi-aohia, ko Tauru-wao. Ko te tamaiti a Rangitihī i a Papa-whara-nui, ko Tuhourangi, ka mutu nga tama a te koeke nei.

whakapuru, a, i te whati ranei, a, i te tupeke ranei o tana karakia.* Na, ka roa a Rangitihī e takoto ana; e mahara ana a Apu-moana ma ona rangatira ano e raweke, ko ratou hoki nga matamua. No te kupu a ona tuakana, kaore raua e kaha ki te takai, ka unuhia a Apu-moana i ona kaka, kore rawa i tae mai te ngakau matakū ki a ia, i hapainga atu ano e ia tona karakia parepare i te mana, na, ka takaia e ia tona papa ki te aka, koia to Te Arawa pepeha; "Nga pu manawa e waru ko Rangitihī, te upoko i takaia ki te akatea." A tika rawa atu te mahi a Apu-moana i a ia te whakaputa i taua mana nei.

Kia marama: ko taua mana o Tama-te-kapua i mau ake ki a Tuhoro, nana anake i raweke, te matenga o Tuporo, kiia ake ra ki ana tama me patu he otaota ki tona uru ka mau ai ma Kahu e mahi taua mana, e kore rawa e kaha a Ihenga. No te mea i kiia ake raua, kua rawa e kai, kia tae ra ano raua ki te tua-ahu ki Maketu, kia hoki mai katahi ka kai. Kua riro te mana o taua mea, na, mau tonu iho i a Kahu. Na Kahu, ko Tawake, nana ko Uenuku, nana ko Rangitihī.

Tetehi ahua mo tena, mo te mahue iho o te mana o te papa tohunga, ka ki ake ki tona uri, kia ngaua te koromatua o tona wae-wae mau, ka noho puku, kaore e pa ki te kai, e waru nga ra e noho puku ana, ko te po ka moe iho; e ako ana mai te Tohunga ra i raro i te Reinga, a, poto noa mai nga karakia, katahi ka mutu.

Na, mo te mana rangatira ka mahue iho ki tona uri, ko te mana o Tama—mana tohunga—i riro mai i a Kahu. Erangi e karangatia ana te pumautanga o Tama-te-kapua ki runga i a Te Arawa, te mana katoa, nga taonga, te toki i tareia ai a Te Arawa waka, a Hauhau-te-rangi, me te whakakai, me Kaukau-matua me era atu taonga. A, na taua toki ano i tarei a Totarakeria. Kaore au i kite i te toki nei, erangi nga matua i kite, me ta ratou korero whakahekeheke ai, ki nga rangatira anake te takotoranga o tana taonga nei. Ko taua toki i ngaro i te horonga o Te Heuheu Tukino ki Taupo.

KURA, WHATU-KURA.

E tika ana ta koutou rapunga e mau nei i to koutou reo, koia tonu tenei te ahua na, e rangi e rua aua mea nei, he mea ke te Kura, he mea ke te Whatukura. Ko te Kura i pumau tonu ki runga i nga Kura a Tama-te-Kapua koira tenei ingoa te Kura. No reira ano te ahua, o te whero, a ka wahia taua ingoa nei e nga tupuna, ka kiia na te kaka i mau mai te kura, a, huna nei ki roto i ana keke, e kiia nei ki runga ki te taiaha, he taiaha kura enei no Hawaiki mai ra ano, i kiia ai he kura kei te kaka, manu. Ko aua kura a Tama' nei mehemea ka waiho i roto i te wahi pouri ka kitea tonutia te whero i roto i te pouri e ura ana.

He paua tenei, a te Whatu-kura, koia ano tenei kua oti na ano e au te whakaatuatu te ahua, he kohatu kiripaka te ahua. Kahore i rahi taua paua nei, i topuku tonu tenei, ko te mata he wheua tangata, me he whakakai-pounamu te hanga topu, kahore i paraharaha taua paua nei, engari ki toku mohio e wha *iniki* te roa; a ka tika ta koutou i

* Mehemea e tu ana te tohunga, e karakia ana, e makutu ana ranei i tetehi tangata, he pai tona karakia, he marama ki tona whakarongo iho, a, kua ngaro pea tetehi kupu, ka kiia tera, "kua whati," ka mohio tonu te tohunga ko ia tonu ka riro. A, tetehi, i marama tona karakia, a, nakunaku ana tona reo, kihai i marama nga kupu, ka kiia tena "he whakapuru," ka pera ano tona mohio, ko ia ano. Mo nga mahi katoa o te tohunga, whakanoa tapu, whare nei, aha, aha, o te Maori tini mahi whakahouhou.

mea nei, na nga tangata tohunga i kohikohi era kohatu i tetehi wahi pea o Hawaiki, kei reira e takoto ana, ina hoki taku rongo ki te korero o taua paua nei. Mehemea ka tukua ki te moana, ahakoa te ika kahawai i te toru *maero* te tawhiti, ka haere mai ki a ia, a ka mau E rangi i rongo ano au e kiia ana he tupua taua kohatu a te Whaturu, e takoto mai nei ano ratou tahi ko nga kura. He mea ake tenei kia penei te toitu o nga taonga o runga o ta tatou waka

Ko Tura.

Na mo te kupu e mau nei i te wharangi 49 a i te kupu e mau i te reo *Inyirihī* nei mo to koutou tupuna mo Tura, kahore hoki au e mohio ana ki tona waka, e kata ana ahau ki ta koutou ki mihinga ki te waka o Tura, a, kua mea nei koutou he pungapunga pea. He tino waka a Te Pungapunga ki taku mohio. He morehu no Maikukutea, no te Tini-o-Manahua, i kau mai i Motiti. He tata pea te akiakinga i ta ai te manawhaki i te ngenge. Ko tena iwi kei raro rawa kaore he mana-waka, kaore rangona tetehi uri o Tura, kia tohunga, a, kia pu korero ranei. I wha nga iwi i uruuru ai a Tura, ko Te Arawa ko Ngati-raukawa; ko Ngati-raukawa i uru nui mai ki runga i tenei waka i a Te Arawa.

TE POROPOROAKI A HOUMAI-TAWHITI.

Ka whakamaramatia ake a mua o te poroporoaki a Houmai-tawhiti ki ana tuakana, ki tana whanau, e mau i te *pepa* tuatahi ra, i te rua nga wharangī, koia tenei. Ka rupeke ki runga i a Te Arawa ka tū atu te koroua ra, ka hapai tonu atu i tona Karakia, ara :—

Tuatua mai,
Te whiwhia mai,
Te rawea,
Turou parea Tangaroa,
I te orooro,
I te oromea,
I tukitukia ai koe,
I tataia ai koe,
O i !
Kiri o Tangaroa !
O i !
Tere te waka nei,
Tere angaia,
O i !
Tutaki ki tenei manuka,
Tutaki ki tenei ngahoa,
Tupu te mahara
Tupu ki roto.
Kia hono koe, E Tama !
Ko to hono tawhito.
Purua o taringa kia turi,
A, kia hoi,
Kei whakarongo koe
Ki te korero iti,
Ko te korero iti,
Ko tahuri na
Ko te hau aitu
Kihai te kanohi i titiro
Ko te taringa i whakarongo.

“ E Tama ! E Hei ! E Oro ! E Maka ! E Tia ! E ! Naum haere, e tae ki uta ki tai-ki-mau* koutou ; ki tai-ki-noho, he huhu, i popo, he hanehane, he mate-aitu, ka he. E rangi me mau ki tai-ki-tai he puia, he angina, he kotuku, mate kara, ka tika te mate.”

* Ara ki tenei motu.

TE TUA-AHU.

Na ka whakamaramatia ake ano te kupu a Ngatoro-i-rangi i roto i te *pepa* tuatahi i te iriiritanga ra o Totara-keria, i mea ra tona taina, a Mawete kia tapa ki a Te Arawa. Kore rawa a Ngatoro-i-rangi i waka. He tika; he tapu taua ingoa a Te Arawa, ko te tua-ahu hoki o tana tupuna a Tuamatua ko te mutunga mai o nga tua-ahu nui o Hawaiki. He Kauhanganui ko te ara o nga rawa e kawe ai ki te tua-ahu ki te Kauhanganui, ki tona atua ki a Tu-matauenga.

He maha nga ahua tua-ahu, he tua-ahu ano te tua-ahu Tapatai, he tua-ahu ano Te Ahupuke, he tua-ahu ano te Torino, he tua-ahu ano Te Aurewa, tenei tua-ahu ka taea te hiki, he tua-ahu pai tenei, me te tua-ahu Ahurangi he whakaora tangata, ka taea te hamumu e te tohunga ko tona ringa tonu he tua-ahu mo ona karakia. A ki te waiho ki te wenua ka taea te hiki, e rangi me ata korero noa atu i tahaki, a, ka ki atu ka mau i nga oneone ki tetehi wahi noa atu tu ai.

TE KAWA.

E rima nga mauri ki tenei motu, na, ka whakaatutia ake hoki nga Kawa o nga iwi o te motu nei—18. Kaore he iwi i kore te Kawa, koira hoki te mana nui mo te riri. Na! ka whakatata ki te riri, a te ata pea kua maku ki te wai; i te ahiahi ka tu te tohunga ki te karakia ka tauhia te wai ki runga i nga rau tangata katoa, a ko reira mohiotia ai tenei, te ora, i te hoa riri. Ko te tangata, ahakoa e 600 e 700, ka tu katoa ki te taha o te wai te ope, ko te tohunga kua makere ona, ko te ki kau. Na, ka peke ia ki roto ki te wai karakia mai ai, me te tauwhihi i nga tangata katoa kia maku katoa i te wai; kei te whakaatu iho te tatau i te ora, i te mate o tera ope, a, o te tohunga ranei. Mehemea ka tika, ka hinga te hoa riri, a, ka mauria te hau o te tangata, o te makawe o tetehi tupapaku hei kai ma te atua, hei whakahoki katoa i te taua toa o te iwi ki te mauri o te iwi. Kei te kainga hoki tetehi o te tohunga, te tohunga kei a ia te mauri e pupuru ana mai me te Kawa o te iwi. A, ka whakahokia ki te atua, a, ka whangai atu, a, ka kai ki te atua kei roto i te waka.* He mea takai a waho ki te ake, a, ka wewetekia, a, ka puta mai tetehi pito me te toke wenua nei te ahua. Ka takawhiritia nga makawe e ia, a, ka hoki atu ki roto ki tona whare kai.

A tetehi ahua, mehemea i hinga taua ope ra kia tere te mau i tetehi o ratou tupapaku kia tae ki te tohunga tua-ahu, mehemea no tetehi o ratou mate ai kia tae tonu i te aonga ake o te ra i mate ai. Ka tae atu, ka tauhia te marae o te tua-ahu, ka waiho te tupapaku, ka whakatirahia te kopu ki runga—kua maro noa atu; e matakaitaki ana nga rau tangata. Ka tu te tohunga tua-ahu, kaore he kaka, ko te puku he tatau ki te harakeke hou, ka hapai i te karakia o te Kawa, a, ka ki te rau tangata katoa i te hurihanga o taua tupapaku. Kaore he tangata i tata atu ki tana taha, kei tawhiti noa mai hoki te tohunga. Ka mohio katoa te iwi. Ka kiia tera "he mate ea," kaore e roa ka hinga te iwi i toa ra ki a ratou.

* Ko te waka nei, me te tino waka te ahua, he mea hanga marire. Ko te roa o te wahi, he waka ano e rua *putu* te roa, kei te waka-huia, takotoranga o nga rau huri, hei titi mo nga tangata, te ahua. Erangi he kopani ano tona, he mea waka kairo a waho. I mua, i te wa kaore he toki hei tarei, a, mahi ai ki te kiri totara, ka hohou a waho ki te aka. Kei te taenga mai o te ope i te patu tangata, ka kawea mai te makawe o te tangata o te parekura ra a te ope ra, ka whangaia te waka, ka wewetekia nga hohou o waho, ka hoatu ki te pito o te waka, a, ka puta mai a, ka takawiritia e ia kia whiwhi te makawe ra ki aia, a, ka hoki atu ki roto.



THE MAORI TRIBES OF THE EAST COAST OF NEW ZEALAND.

By W. E. GUDGEON.

(NOTE.—In the following paper we have inserted figures opposite several of the names in the genealogies to indicate the number of generations back from the present time at which the individuals flourished. These are of course only approximate, as the number of generations vary according to the different lines, and are generally longer the more women there are on each line. The figures will serve as some rough approximation to the date of the events related, if four generations are allowed to a century, for twenty-five years to a generation seems to be about the right number, in the opinion of several correspondents who have written to us on the subject.—EDITORS.)

UNTIL recently, it has been the rule even among the most learned Maoris, to deny that New Zealand was inhabited, when the first historical migration arrived from Hawaiki, and they assert that this migration was that of the well known ancestor Kupe and the crew of the Matawhaorua canoe. In fact the Maori *tohungas*, or priests, have utterly ignored all ancestors save and except those who can be traced to one or other of the canoes that are said to have braved the dangers of a long voyage, and in this manner, colonised these fertile islands.

The objection felt by all Maoris, to acknowledge descent from any but the most famous ancestors, is the result of a sentiment very strong in the Maori mind, *viz.*, the desire to possess a stainless pedigree. Now the Hawaiki immigrants, who may well be termed the Vikings of the Pacific, would seem to have been a people, both mentally and physically, superior to the tribes they found in possession, and this superiority was undoubtedly transmitted to their descendants, for in no other way can we account for the fact, that within five or six generations after the arrival of the Arawa migration, the whole *mana* (governing power) of the country, had fallen into the hands of the Hawaiki Polynesians.

Even at the present day, there are many tribes that may be regarded almost as autochthonous, and who claim their land from the ancient people; but in almost every case within my experience, they claim to have derived their *mana* from some well known member of the intruding Polynesians.

The Urewera condense the idea into a few words. “*No Toi raua ko Potiki te whenua; no Tuhoe te mana me te rangatiratanga.*” “Our

right to the land is derived from Toi and Potiki ; our power and rank from Tuhoe."*

It may fairly be inferred, that the ancient tribes were men of a milder type than their Polynesian cousins, from the fact that there is not one instance on record of their having produced a really great man. To be great in those days it was necessary, not only that a man should possess dauntless courage, but also that he should be remorselessly cruel. It was in these essentials that the ancient people were apparently wanting ; but this does not apply to the men of mixed blood ; here we have many instances of greatness, such as Rangihouhiri, Umu-ariki, and Uetaha.

In most instances it can be shown that when the Hawaiki Polynesians had become sufficiently strong in numbers, they, on one pretext or another, and by setting tribe against tribe, conquered the ancient people and reduced them to the position of *Rahi* (vassals), who were mere producers of food ; a position so degrading from a Maori point of view, that descent from these tribes is regarded as carrying with it the stain, if not of slavery, certainly that of servitude. Hence it is that the Maoris have, until recently, denied the existence of a pre-historic population.

There are Europeans who, although conversant with Maori history and language, yet hold firmly to the belief that New Zealand was without inhabitants up to the date of the first Hawaiki migration. Why they should adhere to this opinion is not clear, for it certainly should not be regarded as 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 desert, by an invading, or migrating race, also, that no race however long established, and 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 in question, might perhaps have added these words—and there is no race, however long they may have been in possession 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 either destroyed, or absorbed. The sentence would then have been complete.

In New Zealand, we have tradition of two such races, the red-headed Turehu, and the Maioriori. The Maori of the present day, speak of the former as fairies, but I have genealogies connecting the Maori with the Turehu, and it is to my mind very clear, that they were merely a race of people, who in the dim past, occupied these islands, and who were destroyed by the Moriori, or Maioriori as they are called by the Maori. It may perhaps be suggested, that the sandy-haired, fair-skinned, Maoris, who are known as *Urukehu*, may be of Turehu descent. There can I think be no doubt, that this peculiarity is not a freak of nature, but a reversion to some ancestral type ; a type by no means uncommon among the higher class tribes, and one held in much respect, as indicative of both courage and ability in war.

We are told, that when Te Ota-pehi organised his war party of Ngati-Rereahu, in order to attack the Ngapuhi, under Hui-putea, at Otorohanga in the King Country, he selected only *Urukehū*, and this

* Great grandson of Toroa, chief of the Mata-atua canoe.

he did, because it was an extremely hazardous service, in which spear and stone axe, were to meet musket and steel tomahawk.

There is yet another, and more important reason, for presuming the existence of an ancient, and non-Polynesian* people, and that is, the peculiar and highly conventional carvings of the Maoris; and their pattern of tattoo. It seems beyond a doubt, that the Maoris did not bring this knowledge with them from the Pacific islands, and it is not likely that such a remarkable form of art has developed itself among the Maoris, in the few hundred years between the advent of the Arawa migration, and the visit of Captain Cook. Many splendid specimens of ancient carving have been dug up out of swamps, where they have lain presumably for hundreds of years; but in these, we see no sign of the beginner's hand, they are of the same type as those of the present day, but better finished, and of a pattern to be found only in New Zealand; but when, or where, originated we know not.†

Perhaps the most interesting district in New Zealand, from an ethnological point of view, is that known as the East Coast, extending from the Wairoa River in Hawke's Bay, to Opotiki in the Bay of Plenty. For it is here that we find, the largest proportion of the ancient people (descendants of Maui Potiki) but slightly mixed with the Hawaiki Polynesians. I say only slightly mixed, because it is by no means clear to me, that the Ngati-Kahungunu are descended from the crew of Takitimu. They, like the Ngati-Porou, do indeed claim this descent, but they are utterly unable to say what ancestor came in that canoe. This ignorance is significant and remarkable, because they can, and do, trace from Toi-Kai-rakau to Tamatea, and they can also trace their descent from Paoa, who came to New Zealand in the Horouta canoe, five generations before the time of Tamatea. Of this canoe, a very great deal is known, but of Takitimu nothing, except that Ruawharo was the chief, and that he married Nga-Nuhaka, of the descendants of Rua-kapua-nui and was father of Kahutia-te-rangi. Ngati-Kahungunu do not however claim descent from Ruawharo.

The Wairoa tribes of Hawke's Bay, who are the real Ngati-Kahungunu, claim the following genealogy for their ancestor.

No. 1.
34 Toi-kai-rakau‡
Rauru
Tahatiti
Rakaiaora

I do not intend to deal with the history, and genealogy of the Wairoa tribes in this paper, and will not therefore pursue the subject of Kahungunu any further at present,

* We understand the author to mean by Non-Polynesian, those who did not migrate here in the historical canoes, not that the first inhabitants were of a different race to the Polynesians.—EDITORS.

† We believe it to be quite true that the Maori carving is of indigenous growth, for nothing like it, or the tattooing, is found any where else in the Pacific. In connection with this however it has yet to be explained, how it is that the Morioris of the Chatham islands, whom there is not much doubt came from New Zealand and were of the same stock as the people found here by the Maoris, did not possess this art of carving, nor did they tattoo themselves. Either the art must have been developed since the separation of the Morioris, 27 or 28 generations ago, or the Morioris have lost the art, the surroundings in their new home not being favorable to its continuance. Perhaps Mr. Shand will be able to enlighten us as to whether there is anything in the Moriori traditions having reference to this subject, or to Mataora the traditional inventor of tattooing. Such Moriori carvings as have been seen are of a very primitive order.—EDITORS.

- 30 Tama-ki-te-hau
- Tama-ki-te-ra
- Tama-ki-te-matangi
- Tama-ki-reia-i-Hawaiki
- Te Kahu-arero

- 25 Pito
- Rere
- Tangi
- Maika
- Tato

- 20 Rongokako = Maurea
- Ihu-parapara = Tamatea
- Kahungunu

(Who lived about 17 or 18 generations ago.)

† This is the same Toi, who is shown by the Ngai-tahu genealogies on page 11 of Vol. III. of this Journal to have lived 43 generations ago.—EDITORS.

hither from Hawaiki, is I think beyond all doubt, as also, that his son and daughter, Paerangi and Hine-akua, settled permanently in New Zealand, and probably her husband Kahu-tuanui, and Hakiri-o-te-rangi; but I am of opinion, that most of the crew returned to Hawaiki with Paoa.

Paerangi is the ancestor of the upper Whanganui tribes, but the other three, are the ancestors of all the leading chiefs of the tribes I have mentioned; that is, ancestors by intermarriage with the numerous people, whom they found in possession of the country, whose genealogies show them to have been of Polynesian origin, but who trace back to ancestors unknown in the Pacific.

RONGO-WHAKAATA.

- No. 2.
- 14 Rongo-whakaata
- Rongo-mai-ratahi
- Rua-whetu-tuki
- Hoa-kore
- 10 Kai-taia
- Inanga-matamea
- Hihira
- Tarehu
- Kainga-kino
- 5 Whare-pirau
- Hine-i-tuhia
- Hine-hurangi
- Eke-tu-o-te-rangi
- Hirini-te-Kani

(Still living.)

Paieka, who is said by Ngati-Porou, to have come to New Zealand on the back of his *taniwha* ancestor, Paieka, and thereafter took the name of Paieka in commemoration of his great exploit, discarding his old name of Kahutia-te-rangi.

No. 3.

- 32 Rua-moko
- Rua-kape
- 30 Te-Marea-o-te-rangi
- Ngaru-o-te-whenua
- Ngaoko-o-te-moana
- Tu-moremore
- Tu-haha
- 25 Maru-i-tauira
- Maru-i-tawhao
- Maru-i-torohanga
- Maru-i-taketake
- Maru-whakatipua

but will confine myself to the tribes of Poverty Bay, and northwards to Cape Runaway.

The modern, and well-known tribes of that district are as follows:—

- Rongo-whakaata
- Te Aitanga-a-Mahaki
- Te Aitanga-a-Hauti
- Ngati-Ira and
- Ngati-Porou

It is these tribes, who claim to be descended from the Hawaiki immigrants who came in Takitimu. As to the first two, and the last, I can find no evidence to justify the belief, that they are the result of any migration other than that of Paoa, *viz.*, the crew of Horouta. That Paoa did migrate

20 Rua-kapanga		20 *Kahutia-te-rangi
Rua-te-hohonu	Porou-rangi	Maru-papa-nui
Uwawa	Rongomai-a-niwaniwa	Tu-toto
Manawa-pou	Apa-rere	Tu-nui-o-te-ika
Nga-rangi-kokouri =	Hau-punoke	Mapuna-a-rangi
Tu-mauri-rere =		Te-Tapu
	14 Rongo-whakaata	

The Ngati-Porou of the present day assert that Kahutia-te-Rangi and Paikea are one and the same person, such however, was not the opinion of Mohi-Ruatapu, the most learned of all their *tohungas*. His opinion was, that Paikea was a descendant of Toi-kairakau, mentioned in genealogy No. 1.

The following is a genealogy of that Kahutia-te-Rangi who came from Hawaiki to New Zealand on the *taniwha*, and the relative position occupied by Rongomai-a-niwaniwa shows that the Kahutia in No. 3, could not have been the same person.

	No. 4.	
27 Amaru-nui-a-rangi =	Kea	
Waitu-ma-tangata =	Uenuku =	Rangatoro
25 Haku-manu-aitu	Kahutia-te-rangi	
Rua-huruhuru		
Rua-weuweu		
Tahu-pāka		
Tama-nui-te-ra		
20 Uea-u-ngore		
Hewa-tauaki		
Tawhaki-ka =	Rongomai-a-Niwaniwa	
	17 Apa-rere	

The descendants of Rongo-whakaata occupied a very limited area of land, between the the Turanganui and Waipaoa Rivers at Poverty Bay, extending only a short distance inland, and still known as Turanganui-a-Kiwa. The ancestor Kiwa, is but little known at the present day, but if we may judge from the fact that the ocean surrounding these islands is still spoken of as the "Moana Nui a Kiwa" † (great sea of Kiwa) we may suppose him to have been a chief of very high rank. I submit a genealogy of this illustrious chief, showing that his descendant intermarried with Uenuku-marae-tai, a child of Tahu, and nephew of Porou-rangi.

	No. 5.	From the foregoing genealogies,
Katere-moana =	Turi-kakao	it will be seen that Turanganui was
Rakai-tapu-take =	Kiwa	at one time inhabited by tribes who,
Moana		whatever their descent may have
Ngaru-nui		been, certainly did not come in
Ngaru-roa		any of the historical canoes from
Marangai		Hawaiki.
Tiko-haere		
Houmea =	Kekerepo	At the same time it cannot be
Otu-tangi		denied that Rongo-whakaata must
Otu-pawa =	Mamao	have intermarried with the descen-
Uenuku-marae-tai =	Taku-rangi	dants of Rua-pani, who owned the Kaiti Block near Gisborne, and
		probably with other Hawaiki stock, but notwithstanding these mar-
		riages, the tribe must I think be regarded as a remnant of the ancient
		Polynesian people.

* Not the son of Rua-wharo and Nga-nuhaka.

† It is unfortunate that this name was not preserved and given in place of the Tasman Sea, Kiwa has certainly a prior claim.

TE AITANGA-A-MAHAKI.

This is the largest and most important of all the Poverty Bay tribes, and occupies all the country between the Motu, Hangaroa, and Waimata Rivers, and has for its neighbours, the Aitanga-a-Hauti, Ngati-Ira, Whakatohea, Ngati-Ruapani, Ngati-Tahu, and Ngariki tribes.

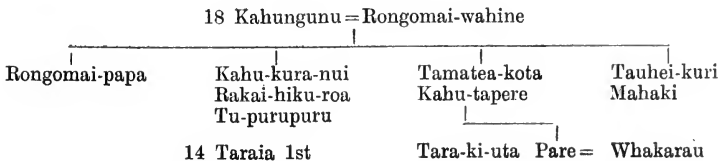
This tribe is descended in part from the ancient people, whose genealogy I have given, also from the Ngariki, and last, but by no means least, from the ubiquitous ancestor Tamatea, through his two sons Whaene and Kahungunu.

Concerning this man Tamatea, it may safely be said, that no other ancestor has at the present time such widely spread descendants, the whole of the Waikato people claim descent from him through Mahinarangi, who married Turongo, ninth in descent from Hoturoa, of the Tainui canoe, and most of the Arawa tribe are descended from Rongomai-papa, a daughter of Kahungunu, who married Tuhourangi, sixth in descent from Tama-te-Kapua. From these two marriages, it has come to pass that all of the central tribes of the North Island can claim Kahungunu as an ancestor.

It was in Turanga, Poverty Bay, that the Ngati-Kahungunu tribe may be said to have originated; for it was here that the children of Rongomai-wahine grew up to manhood, but how they obtained a right to live in this district, is not clear to me, unless it came to pass through marriage, as in the case of Tamatea-kota, who cohabited with Rongokanae, a child of Rongo-whakaata. At this period of Maori history, Kahungunu had no land, he was simply a wanderer, from Mangonui in the far north, and his wife Rongomai-wahine, belonged to the Mahia tribes.* In whatever way the right may have been obtained, it is very certain that the children of Kahungunu lived at Poverty Bay, and would probably have continued to reside there, had not Tu-purupuru, greedy of power, and jealous of the attention paid to the twin sons of Kahu-tapere, murdered those children, and in this way, brought about his own death at the hands of his cousin Whakarau, and caused the expulsion of most of the other descendants of Kahukuranui.

The following genealogy will explain the position:—

No. 6.



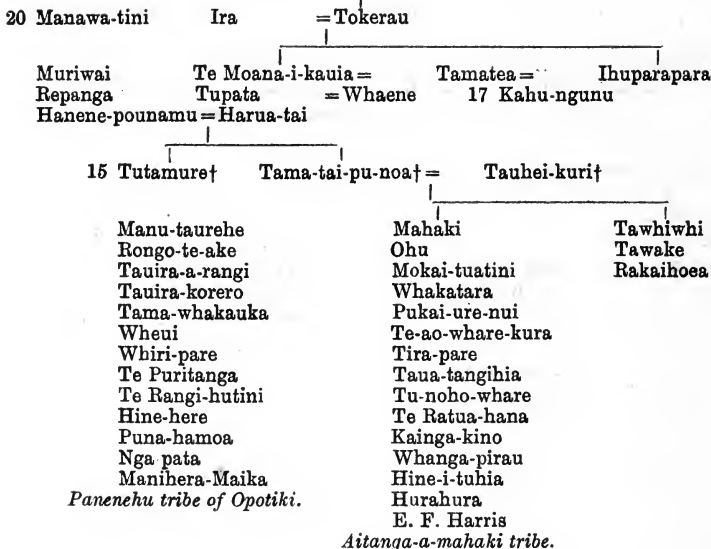
The murder of these children was a very important event in the history of Maori New Zealand, for it not only caused the migration of Taraia and Te Ao-matarahi, to Here-taunga (Hawke's Bay), but also had much to do with the migration of Rakai-paka, and Hine-manuhiri to Te Wairoa (Hawke's Bay).

The ancient genealogy of Mahaki is as follows:—

* In a future number of the *Journal* we hope to give the history of Kahu-ngunu and his migration from Kawhai-nui, near Tauranga, written by one of his descendants.—EDITORS.

No. 7.

22 Porourangi*
Ueroa = Tahu-ngahe



TE-AITANGA-A-HAUTI AND NGATI-IRA.

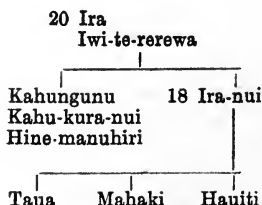
These two tribes may conveniently be taken together, for both of them claim Ira-kai-putahi as their ancestor, some claiming that this ancestor came in Horouta canoe, some in Takitimu canoe.

It is almost as difficult to reconcile the numerous contradictions and absurdities contained in the genealogies and traditions of this ancestor, as it is in those of Tamatea-pokai-whenua. It may I think be conceded, that one named Ira, did come in Horouta canoe, but it cannot be maintained that it was this Ira. Nor do I think that the one and the same man, was father of both Kahu-kura-ao, and of Iwi-te-rerewa; the relative positions of the generations of Paoa and Ira, will be seen at a glance by reference to this genealogy.

No. 8.

25 Paoa‡ (Chief of Horouta canoe)

- Hine-akua
 - Haua
 - Aniu-ki-taha-rangi
 - Te-Ngore
- 20 Ueroa
Tahu-ngahe-nui



* From Porou-rangi, the Ngati-Porou tribe of the East Cape take their name. — EDITORS.

† See this *Journal*, Vol. I., p. 147, for some incidents in the lives of these three individuals—"The Fall of Maunga-a-Kahia Pa"—by T. W. Rimiini. — EDITORS.

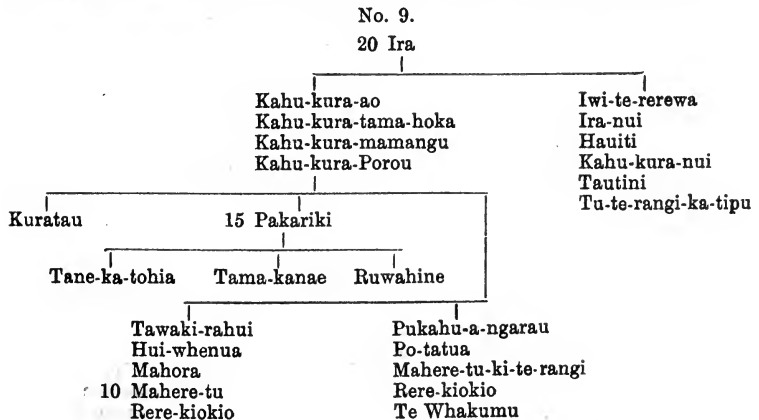
‡ See the history of Paoa, such as is known, in Vol. i. p. 76.

The Ira of Kahu-kura-ao may have come to New Zealand in the Takitimu canoe, but the probabilities appear to be in favor of this Ira having been one of the sons of Tahu, and a nephew of Porou-rangi. The Ngai-tahu of the Middle Island claim from two sons of Tahu, named Ira-a-Tahu and Ira-Paroa, and there is yet another Ira, son of Tura, from whom the Ngati-Ira of the Wairarapa derive their name; for it is not a fact that the name of Ira was first taken to the Wairarapa by the fugitives from Pakaurangi, those people fled to their kindred in that place, who were known by the same name. If my theory is correct that the East Coast Ira is one of these men, then it would place him in the exact position that he should occupy in the Maori Pantheon.*

From the youngest son of Ira-nui (see No. 8), is derived the name of the Aitanga-a-Hauti tribe, it does not necessarily follow, that the whole of the tribe were, or are, descended from him, but he was the important factor in the tribe, and hence his name was adopted.

It was Hauti, and his son Kahu-kura-nui, who attacked and drove away, his brothers Tautu and Mahaki. The former of these two, retired with his adherents to Te Kaha on the East Coast of the Bay of Plenty, and there by intermarriage with the ancient Ngariki tribe, formed the famous tribe of warriors known as the Whanau-a-Apanui. Mahaki dwelt among the Wahine-iti, and his descendants married into that tribe and in due time fell under the *mana* of Tu-whakairi-ora, and his Ngati-Porou warriors.

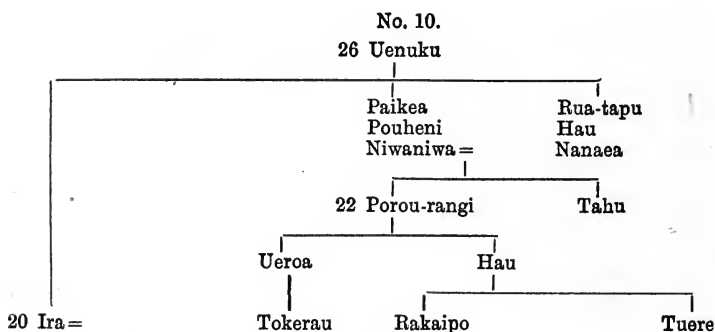
The genealogy of Ngati-Ira proper, differs from that of Hauti.



It is said that Mahere-tu-ki-te-rangi was killed at the Pueru-maku fight by the war party of Kahu-kura-nui, and if such is the case, then Iwi-te-rerewa and Kahu-kura-ao, cannot be children of the same father.

The Ngati-Porou, claim Ira as a son of Uenuku and Takarita, and on the father's side, claim the same parentage for Paikea, but their own genealogies utterly refute this claim.

* There seems to be reason for thinking that one of the name of Ira, lived in far Hawaiki, for the Samoans have a tradition that the island of Tutuila, was called after a husband and wife named Tutu and Ila, the last being obviously the same as the Maori name Ira.—EDITORS.

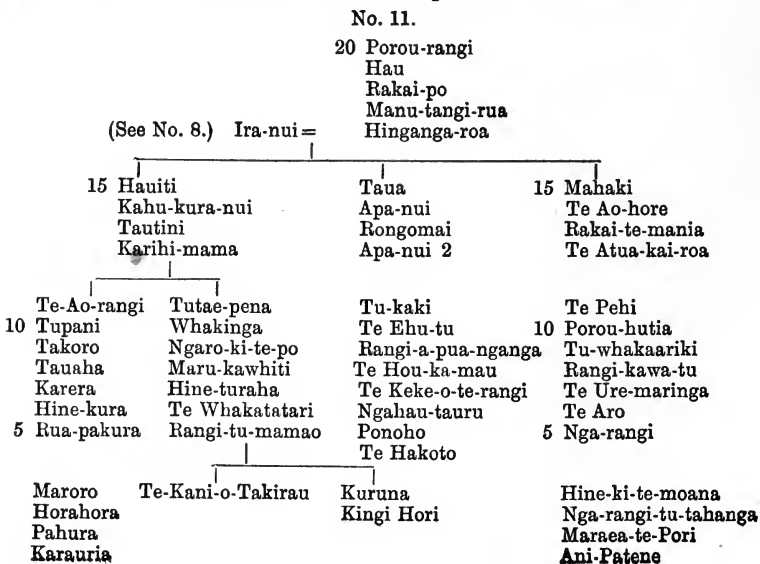


The Ngati-Porou, and indeed, all of the East Coast tribes tell the same tale in explanation of the distinctive name given to their ancestor Ira, *viz.*, that Uenuku having reason to believe that his wife had committed adultery with Tama-huna-rangi, and Tama-huna-ku, slew all three of the guilty parties, and to complete his revenge had Takarita's heart cooked, and given to her young son, who for that reason was ever after called Ira-kai-putahi.

The Aitanga-a-Hauiti, have from a very early period been a tribe of *mana*, who not only ousted their relatives and rivals, the Ngati-Ira, from most of their lands, but also have successfully held the lands, from Turanganui in the South, to Waipari Bay in the North, against all comers.

The leading chiefs of this tribe at the present day, are Kingi Hori (a nephew of the famous Kani-a-Takirau), Karauria Pahuru, and Karaitiana-te-amaru—the latter a grandson of that Te Amaru, who by his outrages on his own people, compelled them to call in the friendly aid of the Whakatohea tribe, who came, and for ever settled the difficulty by killing and eating the savage who had regarded his own tribe much as a farmer would his flock of sheep, *viz.*, as fresh meat to be killed when required.

The following is a genealogy of the above mentioned chiefs, and also of the kindred tribes, Whanau-a-Apanui, and Wahine-iti.



The history of Ngati-Ira, is that of one long struggle for existence, for the most part the result of their own turbulent character. Up to the time of Kahu-kura-nui, son of Hauiti, there was peace in the land so far as Ngati-Ira was concerned. The trouble began when that chief sent two of his wives, Rakau-manawa-he, and Tahi-pare, to the Pakaurangi Pa, to ask Ngati-Ira for some seed *kumara*. These women were grossly insulted by the people of the *pa*,* and it is said, would have been killed, had they not been protected by Hine-tau-piri, who was related to both parties, and who brought the women back to Anaura. Kahu-kura-nui was not a man who could be insulted with impunity, and he resolved to attack Ngati-Ira; but as was often the case in those days, he dissembled his wrath, and consulted Hine-tau-piri, who said; "The *pa* will fall from want of water." We are then treated to one of those childish stories, with which the Maoris delight to ornament their traditions, and are expected to believe that dried crayfish, that had been steeped in salt water, were collected and presented to the Ngati-Ira, and that the tribe in question eat those fish with child-like confidence. If they did so, they were very unlike the Maoris of the present day. We may however, pass over these little embellishments, for the *pa* was suddenly surrounded by Kahu-kura-nui, and taken, despite the efforts of many brave men who repeatedly sallied out, and after dipping their mats in the water, fought their way back to the *pa*, so that the women and children, might suck the moisture from the garments. It is from this incident of the battle that it was called "Pueru-maku" (wet garments).

The chiefs in Pakaurangi Pa, were Te Rua-rau, Whakatuarehu, Tane-ka-tohia, and Hine-manuhiri. All of the people related to the last-named were saved. Many others escaped under cover of night; but about one-third of the garrison were either killed, or enslaved, among the former Mahere-tu-ki-te-rangi.

Those who escaped fled in three divisions, one party fled to Kaiora near Whangara, a few miles north of Gisborne, another to Te Anaraparapa, which was both a cave and a *pa*, this section of Ngati-Ira, was under charge of Tane-ka-tohia, who hearing that he was pursued by the tribe of Hauiti, retired to Manga-matukutuku, where they turned and defeated their pursuers, and again at the Waihou river, beat the same party back, killing the chiefs Angiangi, Rua-hana, Warawara-kau, and Te Rimu-tutae.

The third division fled to the Kuratao branch of Ngati-Ira, who had intermarried with the descendants of Porou-mata. Here, as will be shown, they murdered Tu-te-uru-hina, and then fled to the fastnesses of Huiarua Mountains where they were joined by Tane-ka-tohia and his section.

From this time there appears to have been continuous fighting, the result of which was generally against Ngati-Ira, and this state of affairs must have existed for many years, as we hear nothing more of Kahu-kura-nui. It is his sons and grandsons, who carry on the war.

The most formidable section of the refugees were those who fled to Kaiora, these people, after recovering from the moral effect of their defeat, mustered their forces, and marched to obtain revenge. They were however met by Moki, and his son Te Ao-tata, at Uawa or Tologa Bay, and defeated with the loss of their chief Whakairi.

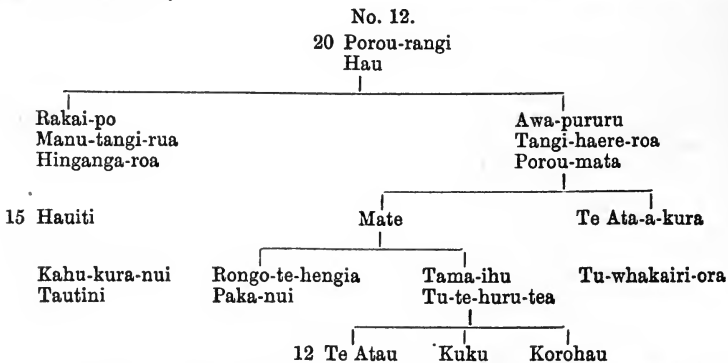
* The *haka* or song which contained the insult to these ladies will be found in Mr. John White's "Ancient History of the Maori," Vol. III., p. 83 (*Maori part*)—
EDDROSS.

This severe lesson had no effect on Ngati-Ira, beyond stimulating them to still greater efforts, so they now sent for their friends the Ngai-tai, of the Bay of Plenty, and again fought the descendants of Hauiti—on this occasion, at Te Pakura near Anaura Bay, but with no better fortune than they had previously experienced, for Tautini and his brothers not only defeated them, but killed the chiefs Hungariki, and Te Ara-kahua, and worse than all captured the great chief Rua-taritari.

The tattooing on this man is said to have been so beautifully finished, that his captors asked one another, "Who is this man?" The old chief replied to them in these words; "Rua-taritari is dead, he died on the war path." This was the last effort made by this section of Ngati-Ira; the *hapu* under Ngaherehere migrated to Opotiki in the Bay of Plenty, where they still reside, their leading chief being until lately Te Hira-te-Popo. Hou-takitaki, led a strong *heke* or migration to Te Kuiti in the Waikato country, where he fell under the *patu* of Mania-poto.* The *hapus* of Te Kura-rere-mai-waho and Rere-kiokio were ejected from Kaiora by Tohura, a great grandson of Rongo-whakaata, and finding every one's hand against them, marched to join the descendants of Tahito-tarere, and Rakai-nui, who had left Turanganui only a few generations before, and were then settled in the neighbourhood of where Wellington now is. Notwithstanding the dangers of their long march, they reached their destination, and are still known in Southern Wairarapa, under the old name of Ngati-Ira.

In my genealogy No. 9, I have mentioned Rua-wahine as one of the branches of Ngati-Ira. This woman had married Tawhiwhi, a son of Tauhei-kuri (see No. 6), and their children had not only this powerful Kahungunu connection to help them, but also the Ngati-Porou of Waiapu, with whom their children had intermarried, for these very sufficient reasons the Rua-wahine section were not interfered with, or involved in the misfortunes of their relatives.

It only remains now to give the history of that section of Ngati-Ira who had established themselves in Huiarua Mountains, *viz.*, the descendants of Tane-ka-tohia, Tama-kanae, and others, whose names have not been handed down to posterity. After the flight from Pakaurangi, these people had been protected by Te Atau, whose near relative Tu-te-uru-hina, had married Kuratao, a Ngati-Ira chieftainess. The following genealogy will give an approximate idea of the actors in these affairs:—



* It seems possible that the *heke* of Hou-takitaki may have left about the beginning of the Ngati-Ira troubles and not so lately as the Wairarapa migration of Te Whakaumu.

With Te Atau, these restless warriors might have lived in safety and at peace with their fellow-men, but apparently this was the very last thing desired by them, for when Paka-nui avenged the death of Porou-mata, and defeated the Ngati-Rua-nuku, at the battles of Taitimu-roa, and Te Ika-korapa-rua, Ngati-Ira rose up to avenge their friends, but were themselves defeated at Pohoroera. When however Paka-nui left the district to prosecute his southern wars, Ngati-Ira killed Tu-te-uru-hina, and six of the children of their own chieftainess Kuratao. This evil deed would have been avenged at once by the Aitanga-a-Mate tribe, had it not been that Te Atau was a man of a singularly generous and peaceful character, which the Maoris now profess to admire, but which was so little to the taste of his people in those days, that his own brothers encouraged a slave to murder him shortly afterwards. Te Atau did however order all of the offenders to leave his territory, and those who had not already fled to Huiarua, marched to Te Aruhe-whakato, where they lived under the impression that the Ngati-Porou were afraid of them. Here they tattooed their bodies in a peculiarly horrid manner, and it is said tattooed their tongues in order to strike terror into the Ngati-Porou. Finding themselves still unmolested, they occupied Whakaihu-puku, where they built a pa and occupied themselves in composing insulting songs against their enemies. The long-suffering Ngati-Porou had however made up their minds to fight, so Rongo-paki-hiwi, Te Ao-wera, and other descendants of Paka-nui, joined Kuku and Korohau, in order to attack Whakaihu-puku.

Possibly the tattooing may have had a bad effect on the spirits of Ngati-Porou, for when Ngati-Ira sallied out to meet their enemies in the open, Ngati-Porou fled in confusion to Te Puna-o-ruahiha, where they were rallied by Rongo-pakihiwi and Te Ao-wera; the former slew an important chief named Titi-kura, and the latter we are gravely informed, killed no less than seven of the enemy with one stroke of his *taiaha*. The survivors of this turbulent but unfortunate tribe fled to the forest, and would for ever have passed out of Maori history, had it not been that about this period, Tautini was killed by his own tribe, to avenge the death of a son of Tu-marokura, whom Tautini had slain for no other reason than to gratify his cannibal tastes. Tautini had been killed by Tu-te-manga-rewa, and it now became the duty of Tu-te-rangi-ka-tipu, to avenge his father; this he did with remarkable promptitude. A war party was collected at the Kawakawa, and with its aid the Toeroa Pa at Tokomaru Bay was taken and Tu-te-manga-rewa slain. He then marched on Anaura, where the Aitanga-a-Hauiti were fighting among themselves. On the march he bethought himself of the Ngati-Ira as possible allies, by whose aid he might hold his own. With this view, he collected the scattered remnants of that tribe, under their chiefs Tamatea-kuhukuhu and Te Ao-moe.

Revenge was now in the hands of Ngati-Ira, they joyfully entered into the plans of Tu-te-rangi-ka-tipu, and took a leading part in the downfall of one section of Hauiti, at the battle of Rau-peke-nui. In reward for these services, Ngati-Ira received the lands between Waipari and Te Mawhai, and in this way, once more became a tribe, though a broken one.

(To be continued.)



TRACES OF ANCIENT HUMAN OCCUPATION IN
THE PELORUS DISTRICT, MIDDLE ISLAND,
NEW ZEALAND.

BY JOSHUA RUTLAND.

FORTY years ago the Pelorus District, including the shores of the Sound and the adjacent inland valleys, might have been briefly described as a tract of mountainous forest-clad country, within which a number of small artificial clearings had at some time been made. A few of these clearings were under cultivation, the remainder being overgrown with fern, scrub, and small trees. Along the shores of the Sound these abandoned cultivations, always near the water, were particularly conspicuous, the brown fern and bright-foliaged shrubs covering them, contrasting well with the darker green of the tall forest trees which everywhere on the land-side surrounded them like a wall. Excepting these silent witnesses there was little to indicate that the lonely reaches of water had ever been disturbed by man; the dense forest that filled the numerous valleys and clothed the hills from base to summit when examined internally or externally, having all the appearance of a primeval growth. But time has proved that the Sound was not always as solitary as when Europeans began to settle on its shores; the depopulation to which the overgrown clearings testified was only a repetition of what had taken place at some remote period on a much larger scale. When Captain Cook entered Queen Charlotte Sound in 1770, and again in 1773, he remarked the Natives were subsisting exclusively on fern-root and fish, having no land in cultivation, though in the North Island he had observed considerable areas under crop. As the deserted gardens are not confined to the Pelorus Sound, some still being visible in Endeavour Inlet close to Cook's old anchorage, we must conclude the land was cleared since his time. This conclusion has been curiously confirmed by a discovery on the shore of Tawhitinui Reach, Pelorus Sound. In a hollow Hinau tree (*Flæocarpus dentatus*); on the edge of a scrub-patch called locally the Maori garden, Mr. Mills, the present proprietor of the ground, found a broken bayonet, the breech of a gun-barrel, part of a small worthless hatchet, trade goods of early European days; and several other scraps of iron, evidently a treasure-trove of the time when iron was first introduced.

The Maori garden, till lately covered with a dense growth of Kohekohe (*Dysoxylum spectabile*), about six inches in diameter, and various shrubs corresponding exactly with the deserted clearings throughout the Sound, show that a revival of agriculture must have taken place

early in the present, or towards the close of the last century. A result probably due to the introduction of potatoes.¹

When the Nelson settlement was founded, whole sections of land in the Waimea were almost entirely worthless owing to the many large irregular-shaped pits, or "Maori holes" from which gravel had been taken by some former inhabitants, and spread over the adjacent ground five or six inches deep. As land was thus prepared for the growing of *kumaras*, and the raising, sifting, and spreading of such a mass of gravel, with rude tools, and by human labour alone, implied generations of workers,² agriculture must have been carried on in that portion of the country long before Cook re-discovered the Archipelago.

About 1855 the destruction of the forest on the shores of the Pelorus Sound to create artificial pasturage was commenced, and has gone on uninterruptedly with constantly increasing activity, a larger area having been cleared during the past ten, than in the preceding twenty years. In addition to the destruction for farming purposes, several large sawmills have worked in the district. Thus, excepting the Birch (*Fagus s.p.s.*), nearly all the marketable timber has been removed and some thousands of acres are now in grass.

This uncovering of the land has brought to light traces of human occupation wholly unexpected. Scattered over the steep hill-sides and on the small flats, pits, terraces, shell heaps, cooking places, sepulchral mounds, stone implements, and other relics have been discovered in numbers that testify as plainly to a large population as do the ruined cities in other lands. Of these remains, the pits, owing to their unmistakably artificial origin and their wide distribution were the first to attract attention, the names *kumara* pit and rifle pit being given them; some concluding they had been used for concealing food, others that they were defensive works; the large forest-trees growing in as well as around many of them being overlooked.

Although many pits are found without terraces, and where none are required, and there are a few terraces in which no pit has been sunk, they are so commonly associated and so plainly portions of the same work they can be best described together. The pits, always rectangular in form and with perpendicular sides, are of two sorts single and double. The single pit being merely an excavation varying greatly in size, the largest measuring eighteen feet by ten, the smallest and least numerous only five feet square; the general depth is about four feet though some are much deeper.

The double pit consisting of two single pits placed end to end in a straight line, and separated by a wall or solid block of ground two to four feet wide. These pits, sometimes solitary, sometimes grouped in regular order, always occupy elevated situations on sloping hill-sides or on high flat topped points of land. Unlike the almost inaccessible *pas* on Motuara Island and elsewhere, described by Cook; all could be easily approached, while many were commanded by higher ground.

On the sloping hill-sides before a pit was sunk the ground was carefully levelled or terraced. The terraces being always much longer and about three feet wider than the pit, allowing between it and the bank at the rear a foot or so of level ground. The bank or wall, generally about three feet high, was always levelled at the top so as to form a narrow horizontal ledge, behind which the hill rose naturally.

In a series of pits and terraces on the spur of a hill, close to Mr. Peter McMahon's residence, Kenepuru, these details can be plainly

made out. At the foot of the spur which separates two small valleys, on nearly level ground the series commence with a double pit, having a dividing wall four feet wide, this is followed by another double pit, the dividing wall only two feet wide. Above the pits where the ground begins to be steep, is terrace No. 1, crescent-shaped sixty feet long and nine feet wide, on it there is no pit. Terrace No. 2, similar to No. 1, contains one large pit. No. 3, cut straight across the spur as are those above it, contains a single pit; No. 4, a double pit with small compartments; No. 5, a single pit; and No. 6, about two hundred feet above sea-level, a single pit. In profile the spur has the appearance of a gigantic staircase. On the hill-sides East and West of the small valleys many pits, single and double are scattered, all similar in their construction to those upon the spur.

At Moetapu, on the Elephant Rock a low knoll standing out in the sea, there are four pits, in one of which the remains of wood-work are still discernible. From it we learn that the pit had been lined with the trunks of fern-trees set up perpendicularly. On the ledge at the top of the back wall there is the remains of a Totara slab in a very decayed state. To form the ledge, the large root of a birch tree had to be cut through; the stump of the tree rotted down level with the ground is still visible.

These remains seem to indicate that the pit was in use within a comparatively recent period; but in another pit lower down an unusually large Matipo (*Mysene Urvillea*), an extremely slow-growing tree is standing. Beside this near the edge there is a full-grown Birch (*Fagus Solandris*) having its roots projecting over the margin, thus showing that it had grown since the pit was dug; indeed it is probable that all the trees now covering the knoll have sprung up since the place was abandoned.

When Mr. McMahan settled in his holding, the land now cleared was covered with dense bush in which there were but few large timber trees. Amongst the pits and terraces Hinau and Towai (*Weinmannia racemosa*) trees are standing, many of the Hinaus being hollow.

In Crail Bay a spur still uncleared is occupied by a group of pits, the largest being eighteen feet long by ten feet wide and eight feet deep, another close by measuring nine feet by eighteen. Some of the birch trees standing amongst these remains being ten feet in girth.

Every part of the Sound furnishes the same unmistakable evidence, that the forest has taken possession of land once occupied by man.

The pits and terraces being always in very dry situations where only trees that never attain very large dimensions will grow, their antiquity is not as apparent as the antiquity of remains found in other situations. There can be little doubt that the natives were correct in saying that these pits were dwelling-places, though how they were covered, or whether the horizontal ledge on the top of the back wall supported the roof, there is no means of ascertaining.* In all the timber has disappeared except in the one on Elephant Rock, and that may have been restored; the pits above and below it, much delapidated, show only the bare earth.

It has been suggested to me that the Natives dug holes for vapour baths. Possibly some of the pits may have been used for that pur-

* It seems to us somewhat doubtful if the pits were dwellings. The description tallies exactly with the Kumara pits or store-houses found in most of the old Pas of the North Island.—EDDORS.

pose. In one set I examined on the flat-topped point in Kenepuru, four pits are in a line side by side and close together, three of them are large enough to allow several persons to lie down, but in the fourth a man could only sit or squat.

For whatever purpose the pits and terraces were constructed, we can gather from them how the population was distributed, where they are, we may at least be sure the people dwelt. Throughout the County of Sounds there is scarcely a bay of any size in which one or more pits are not found. In some localities they are particularly numerous, these are generally the sunny sides of hills. On Rangitoto, or D'Urville Island, the Natives inform me the spurs are terraced to a great height. Even on small islands destitute of water, like the Trias in Cook's Strait and Mabel Island in Picton Harbour these remains may still be seen.

In the north end of the Kaituna Valley, near Havelock, there are a few pits on the hill-sides, but in the Pelorus Valley I do not know of one, though "Traces of Man" as ancient as any discovered on the shores of the Sound, have been observed in various places.

Shortly after settling in the Pelorus valley my attention was directed to a black horizontal seam in a perpendicular clay bank, formed by the encroachment of the Pelorus river on a small island at the head of the tide-way. The seam consisted of charcoal mixed with burnt stones and large mussel-shells, the whole evidently the remains of a cooking place. From one of the shells I examined the lime portion had almost disappeared, but the more durable horny cuticle was intact. Above this ancient cooking place there was about three feet of solid clay, over which again stood a large Matai tree (*Podocarpus spicata*) more than three feet in diameter.

Between the time when the fire was lighted and the discovery of the remains thirty-three years ago, the clay must have accumulated and the Matai sprung into existence, but more than that, the narrow channel separating the island from the mainland must have been still narrower, or probably it was not the bed of the Pelorus when the old inhabitants tarried beside it to cook their food. It could be plainly seen when the seam of charcoal attracted attention, that the island had been a point of land severed from the mainland by the river working its way into a stream that drained a small gully a little to the westward. The wide shallow channel on the south side of the island, now only carrying water in flood-time is plainly the old Pelorus bed.

This was the first indication that the district had been inhabited longer than was commonly supposed. Subsequently the washing away of the clay bank continuing, exposed the burnt earth and stones of a Maori *kapa* (or oven) ten feet below the surface of the island, showing that at some period a filling up or raising of the land had taken place; and that men had occupied the spot occasionally or regularly during the time.

The second discovery was made on my own place, Te Patoa. Carrying a line of fencing through the bush, the large root of a Matai had to be cut through in order to sink a post-hole, near the bottom of the hole, two feet deep, burnt stones and earth, the remains of a Maori *kapa*, were found; the position of the tree showing it had grown since the oven was in use. Everywhere throughout the district these cooking places have been unearthed under similar circumstances.

Lately one was pointed out to me in North West Bay, with the stump of a very large Towai tree projecting partly over it; close by a very large stone axe was found protruding from the ground. As the *kapas* continued in use until superseded by the *kohua*, or iron pot, they are of any age, frequently we can only gather from them *where* the former inhabitants have been, not *when*. In the Upper Pelorus Valley fourteen miles inland several have been observed along with stone implements.

As widely dispersed as the *kapas*, and like them, belonging to all periods, are the numerous shell heaps or kitchen-middens. In some the shells are quite fresh, even the perishable Pauas (*Haliotus iris*) not having lost their brilliant colours; in others the shells have crumbled into undistinguishable fragments. Though found on the hill-sides and inland, the shell-heaps are most numerous near the sea-shore, where they have been discovered with large forest trees growing over them, such as the Pukatea (*Atherosperma Novae Zealandiae*) and the Rimu (*Dacrydium cupressinum*), which in the Sound grows on the low-level land, and also on the hills. From a few of the older heaps carefully searched by some young friends, I obtained bones of fishes, rats and dogs, but no human remains. This is remarkable, as, from a refuse-heap in the corner of a cave between the Clarence and Hapuku rivers, I got four human bones, mingled with fish, bird and seal bones.

In the *Polynesian Journal* for September, 1893, I described the finding of Moa bones in a shell-heap, and *Kapa*,⁵ and the discovery of many bones in various parts of the Sound, none being found in the inland valleys. Since then, I have ascertained that at Okoha Bay a number of bones were seen after burning off a patch of bush, but, owing to the great heat to which they had been subjected, they crumbled on being exposed to the weather. The distribution of the Moa bones coincides exactly with the distribution of the pits and terraces, or with the distribution of the ancient population. This cannot be a mere chance coincidence; if the great bird dwelt within the forest, it would have found its way into the Pelorus Valley. Though the quantity of marketable timber is much greater inland, the bush along the coast is far denser, the Kie-Kie (*Freycinetia Banksii*), a littoral species, converting it in many places into an almost impenetrable jungle.

That the Moas were in some way connected with the people, who along with them have left traces on the shore of the Sound, there can be little doubt; but whether they merely strayed from the open country while the land was clear, or whether they were brought in, there is no means of ascertaining. If brought in dead for food, their bones would be confined to the middens, not scattered abroad as we now find them.

The most positive evidence yet obtained that the Pelorus Valley was inhabited prior to the growth of the present generation of forest trees was furnished by a stone implement discovered by my neighbours, the Messrs. Dalton, while clearing a piece of land for the plough. On digging out the stump of a Matai tree, about three feet in diameter, they found embedded in the under portion of the wood a chisel-shaped tool now in my possession. This implement of grey chert, nine inches long, two and a half inches wide, and one and a half inches thick, is well polished and had been used, the edge being notched, but not broken beyond re-sharpening. Just as stones are frequently embedded

in the roots of trees through the wood growing round them, this interesting relic of some long-forgotten individual was entombed. Some time previous to this discovery a very rude implement, merely a long round water-worn stone having a four-sided point at one end, was dug out on my own place from beneath a Matai stump over four feet through.⁶ These discoveries made upon adjoining blocks of land, both belonging to a remote period in the history of the district, are important. They warn us against concluding that the very rough unpolished tools found everywhere are the remains of a ruder people than the later inhabitants—they may have been merely made for work that did not require a more finished implement. I have collected several, weighing from two and a half to four pounds, that have been in use; they are probably mattocks required to work the heavy land of the district. The smaller tools of the same character so plentiful along the beaches of the Sounds may have been hastily chipped out for an emergency, and thrown away after they had served their purpose. This view coincides with a remark made by Lumholtz: "The knives used by the Natives of Australia are either pieces of hard stone accidentally found ready for use, or are secured by breaking pieces off the rock, but not much additional labour is bestowed on them, though they are sometimes shaped or fastened with glue to a wooden handle. On the other hand, they understand how to polish their tomahawks, and when tribes have been found who have only roughly worked ones, the reason is not ignorance in polishing, but that the hardness of the material made the tomahawks quite sharp enough without it."

In all parts of the district and the neighbouring Sounds, stone implements have been dug from beneath large forest trees. As they have not been collected for comparison with more modern implements, we do not know whether new patterns have been introduced since the land was first peopled. Amongst the vast numbers of stone articles scattered over the land or buried in the soil, certain sorts are extremely scarce; thus out of a great many examined, I have found three made of a white close-grained quartz. One of these is a large adze highly finished and peculiarly shaped, of the others chisels, one is well polished, the second incomplete. More than a dozen kinds of stone were used in the manufacture of ornaments, weapons, and tools. Of these, greenstone, obsidian, pumice, and diorite were imported, the remainder being probably found in the district, though I have not observed all *in situ*.

I do not know of any greenstone article being found actually beneath a large forest tree, but two small implements have been ploughed out here, one from eight inches, the other over a foot below the surface of the ground, where heavy bush was standing thirty years ago.

Near the coast a greater number of these articles are discovered than inland, most being found where large trees were till lately standing. These greenstone articles whether ornaments or implements, have invariably been sawn out not chipped. A large lump of the stone found in a small valley called Kaikumara in the estuary of the Pelorus, had a slab partly sawn off, evidently with some very clumsy apparatus, the irregular cut being in places half an inch wide.

Amongst the relics that have come into my possession is a rough unfinished *mere*, made of Mica Schist, the rock of which the country

between Queen Charlotte Sound and the Pelorus Sound is composed. This formidable looking weapon, resembling an ordinary *mere* in shape, is fifteen inches long, five and a half wide, and one inch through in its thickest part. The blade, sharp on one side and thick on the other, is rounded at the end. Admiralty Bay, where this relic was picked up, is off the schistose formation; the weapon, or the material of which it is composed, must, therefore, have been taken from some other part of the district.

We learn from Mr Shand that *meres* of schist were used by the Morioris of the Chatham Islands, who, according to their own traditions, migrated from Aropaoa, the name by which the district now called the County of Sounds was formerly known throughout New Zealand.

Besides the *meres* described, other weapons of the common country stone have been discovered on the shores of the Sound. A portion of one in my collection is of coarse sandstone, and resembles a Dyak *mandau* in shape. To what period in the history of the district these implements belong—whether they were lost before any of the forest trees round about (our only time-keepers) took possession of the ground—cannot now be ascertained. A few relics discovered show that the inhabitants of the Pelorus were as forward in the art of carving as any New Zealand tribe.

About twenty years ago a statuette four inches high, of a red material resembling hard pottery, was dug up in a burying-ground at the head of Mahakipaoa Bay. Unfortunately this valuable relic was again lost or destroyed. According to the description given to me by the finder, Mr Henderson, now residing in Kenepuru Sound, it was a well-executed bust, the face unmistakably resembling a Maori. Not far from the burying-ground a small head of a soft dark stone was found and is still preserved. The face fairly executed is more Simian than human.

From the same locality I have a well-finished greenstone *kuru* or ear ornament intended to represent some animal, but the species is not easily determined. Another *kuru* of the same material, plainly resembling a fish, was picked up in the Pelorus Valley on the terrace-land far back from the river. Near the same place some large stone implements have been discovered, showing that the ground, until lately covered with heavy forest, must at some time have been inhabited.

For ornaments as well as for weapons the common stone of the district was at some period used. Near the Maori garden before mentioned, Mr. Mills found a *kuru*, in shape and size like a pencil about two inches long made of brown slate. This unique relic may belong to the time when the better descriptions of stone these islands furnish had not been discovered.

In February, 1893, I was informed by my friend Mr. Joseph McMahan that at Ferndale, Kenepuru, there were a number of mounds or heaps of clay, supposed to be graves. As the pits and terraces already described showed that the locality had formerly been inhabited by a people differing in their habits from the modern Maoris, I was anxious to obtain a few skulls for comparison. Accordingly, accompanied by Mr. McMahan and my nephew, I visited the place mentioned. On a steep fern-clad hill-side facing the east we discovered the mounds, which were plainly artificial, and commenced our examination by digging carelessly into one of small size near the base of the hill.

Instead of the bones expected, we soon discovered that the mound contained nothing but a quantity of ashes and charcoal, evidently the remains of a large fire, over which the clay had been heaped. Perplexed, and I must confess, disappointed, we decided to open another of larger dimensions standing half a chain higher up the hill. This mound, ovoid in form was about fourteen feet long, seven wide, and five feet deep in the highest part. Immediately above it on the hill-side was a large irregular-shaped hole choked with black vegetable mould that had accumulated since it was dug. In this hole which we cleared out nothing was discovered. Between the margin of the hole and the edge of the mound there was a narrow level path about two feet wide.

A careful examination showed that the mound, consisting of clay mixed with small fragments of the mica schist of which the hill is composed, rested on a layer of ashes and charcoal six or eight inches deep. In the first place, we could see that a site had been dug out in which a very large fire, judging by the remains, was made. When it had burned down or gone out, clay taken from the hole at the rear was heaped over the ashes without being intermingled with them.

Besides the smaller mound first opened, there are close by two others in every way similar, and a small piece of ground artificially levelled, where another mound might have been raised. Higher up the hill on the same spur there is a second group of mounds, and still higher a third group, while beyond a small gully there are about twenty, and on the western slope of the hill four; one very large mound crowning a naturally level spot on the summit.

In the ashes we could detect nothing, but I noticed that portions of it were caked together as if it contained some adhesive substance. As the mounds were certainly not cooking-places, and such an amount of labour would not have been expended merely to cover up the remains of an ordinary fire, I concluded that the mounds were monuments raised over the ashes of persons who had been cremated on the spot.

A small quantity of the ashes taken from the larger mound opened, sent to Wellington for analysis, contained fatty matter, supposed to be porpoise blubber, and splinters of bone supposed to be fishes. Though this at first seemed irreconcilable with the theory of cremation, the information collected by Mr. R. E. M. Campbell,⁸ and published in this *Journal*, proves it was, next to the discovery of human remains in the mounds, the most conclusive evidence that they are sepulchral monuments.

After giving his authorities, in his very interesting article, Mr. Campbell describes the process of cremation adopted by the Ngati-apa tribe, North Island, as follows:—"When a member of the tribe died, a place was selected in some secluded spot, and, a large quantity of fuel having been prepared during the day, a fire was lighted as soon as night fell, so that the smoke should not be seen, and when well under way the corpse was placed on it. All kinds of fat, including that of the porpoise when procurable, was added to increase the heat. The greatest care was taken to secure a perfect incineration of the body, and that every bit of the wood, even, should be completely consumed."

Shortly after the discovery at Ferndale, I questioned several Natives belonging to the Pelorus, Rangitoto, Waikawa, and the North Island; from all I received the same information, namely, that

cremation had formerly been frequently practised by the Maoris, to prevent the bones of their people being carried away and converted into fish-hooks by their enemies. I was further told that on Rangitoto Island a place is still pointed out where Rauparaha cremated one of his wives, who died on the island during his wars of extermination, but no mound marks the spot. Subsequently Mr. Joseph Hypolite, of Rangitoto Island, whose great-grandfather on the mother's side had been cremated, ascertained for me that when the custom was in vogue, after the body had been laid on the funeral pile the nearest relative applied the fire, or if there was no relative the ceremony was performed by the head or chief person of the tribe present. After the fire was lighted if the smoke began to scatter it was regarded as an ill-omen, or that death would soon claim another victim. If, on the contrary, the smoke ascended it was a good omen, the friends standing round calling out, "Mahaki-paoa! Mahaki-paoa!" piled on more fuel. When the mounds were raised, desecration of their graves, as remarked by Mr. Campbell, could not have been dreaded by the inhabitants of the Pelorus. It seems, therefore, inconsistent to suppose that the fat, fish, etc., was merely thrown in to increase the heat of the fire in order that the bones of the corpse as well as the flesh might be consumed. Their presence in the ashes proves that they could not have been added until the fire was nearly, or quite extinguished. Probably they were votive offerings, and the complete reduction of the body to ashes may have had a religious meaning.

* * * * *

" High on the top the manly corse they lay,
 And well-fed sheep, and sable oxen slay :
 Achilles covered with their fat the dead,
 And the piled victims round the body spread ;
 Then jars of honey, and of fragrant oil,
 Suspends around, low bending o'er the pile.
 Four sprightly coursers, with a deadly groan,
 Pour forth their lives, and on the pyre are thrown.
 Of nine large dogs, domestic at his board,
 Fall two, selected to attend their lord.

* * * * *

As a poor father, helpless and undone,
 Mourns o'er the ashes of an only son.
 Takes a sad pleasure the last bones to burn,
 And pour in, tears, ere yet they close the urn."

—*The Iliad, Book xxiii.*

Since their first discovery, sepulchral mounds have been observed in various parts of the Sound. On a hill-side near the head of Kene-puru Sound there are a few solitary graves of this description, and at Ely Bay, a cemetery. A mound which I examined at Broughton's Bay, six miles from Ferndale, contained ashes and charcoal similar to those described. All the mounds at present discovered are in open fern land which must have been cleared at some remote period. Within the forest the recognition of these mounds would be very difficult owing to the inequalities of the ground produced by falling trees and other causes. Their age, therefore cannot be determined in the same manner as the pits, terraces, and other remains on which large forest trees have been found standing. Still there are good reasons for referring to the same period.

It has been remarked that "the abodes of the dead represent the abodes of the living." The long barrows in which the primitive inhabitants of the British Islands are found interred, resembled the

eaves wherein they dwelt ; and the round barrows of their Keltic successors were like the holes or huts they inhabited. The Australian natives who erect no permanent dwellings, raise no sort of monument over their dead.

Why a people who practised cremation selected steep hill-sides for burial places, thus entailing on themselves the labour of excavating sites and carrying fuel, can only be explained by their mode of life. They may have been actuated by the same unaccountable desire that makes the proprietor of a castle or mansion erect a costly tomb ; a desire that they should after death occupy a position similar in some respects to the position they occupied during life. The pits and terraces scattered over the hill-sides and on elevated points of land not chosen for concealment or defence, and the sepulchral mounds so similarly situated, there can be little doubt are monuments of the same people. When I questioned the Maoris, though all were well aware that cremation had formerly been practised in the country, none knew anything of the mounds ; to them they were a complete mystery, an almost certain proof of their antiquity.

Besides cremation, the former inhabitants of the Pelorus district disposed of their dead in various ways. Recently a tomb built of stones and containing a much decayed human skeleton, was found at Taradale, Kenepuru Sound, by the same young friends who searched the kitchen-middens for me. The body had been interred in a squatting position or reclining with the lower limbs folded against the breast. At Beatrix Bay I was shown the remains of a hollow tree that contained many human bones, and bones have been dug up in various places.

Along the shores of Rangitoto Island the Natives inform me, many human bones are buried in the sand ; these they consider the remains of a former race, as the Maoris never inter so carelessly.*

From the remains brought to light by the destruction of the forest along the shores of the Pelorus Sound, we learn that the district was formerly inhabited by a people differing widely in their habits from the Maoris of Cook's or the early missionary times, and that these ancient people occupied the land at a period sufficiently remote to allow our slow-growing forest trees to come up and attain their full dimensions where their habitations once stood or where their fires were lighted.

On comparing the bush throughout the Sounds generally, with that of the inland valleys, though on the coast it is much denser and more entangled with climbing plants, the quantity of pine timber is much greater inland. Where the forest has been destroyed and the land allowed to remain idle, certain shrubs found along the margin of the undisturbed forest, such as the Poro-poro (*Solanum aviculare*) and the Ngaio (*Myoporum laetum*), etc., quickly take possession of the ground. These in time are displaced by larger shrubs and what may be called our timber trees, of which the slow-growing pines are the last to re-appear. In many places on the coast Tawa trees nearly monopolised all the level land, though the few large pines scattered amongst them showed that the soil is well adapted for their growth.

This coupled with what we gather from the Maori holes and gravel-covered land of the Waimea, and the number of stone implements found scattered over the flats, seems to justify the conclusion that while the ancient inhabitants dwelt upon the hills they kept the

* This is an error. The Maoris very frequently indeed make use of the sand hills as burying places.—EDITORS.

adjacent valleys in cultivation. If this conclusion is correct, it explains why the population was so strictly littoral, the Taro, the Kumara, and the Calabash, the only esculents then in cultivation, will not thrive in the colder inland climate.

That the Pelorus Valley was occasionally frequented at an early period is sufficiently proved by the stone implements and cooking places discovered; but there is another and more important evidence of ancient occupation, as it enables us to test the value of Native traditions to which, in the sequel, I shall refer.

The point of land formed by the junction of the Wakamarina and Pelorus rivers, called by the Natives Taituku, was occupied thirty years ago by the principal *pa* of the district. As the word Taituku signifies "the head of the tideway," and the tide at present only flows up the river to Paranui, a mile and a half below the Wakamarina junction, it is apparently a misnomer. In explanation the Maoris state that according to their traditions, when the place was first occupied the tide did flow there, and that the name has ever since been preserved. In 1860, since which time the rivers have undergone considerable alterations owing to the gold-mining, there were in the Pelorus below the Wakamarina two falls, or rapids, one at the head of the estuary, the other about twenty-five chains higher up. Above each of these falls the river was in places very deep. Although when not flooded the surface of the river immediately in front of Taituku was seven or eight feet above the highest tide-level, the bottom of its bed was several feet lower. The two falls—Paranui and Ropaka—were merely dams, the removal of which would have allowed the tide to run up to the Wakamarina mouth, converting it into a veritable Taituku. How these dams originated may still be seen at the Para para, a mile below Paranui; here a mass of snags imbedded in the river-bottom has collected gravel brought down in flood-time, and thus raised a barrier, over which when the tide is out the river flows with great velocity. In time, if nothing occurs to counteract what is now taking place, the accumulated gravel will raise the barrier above tide-level, and make the Para para the terminus of the estuary.

On the Paranui Fall timber is still protruding from the gravel-bed; in the older Ropaka it is only after a flood has scoured a channel any can be detected. A little above Ropaka, the river encroaching on its banks, exposed to view beneath ten feet of soil, a bank of stiff clay, having many stumps of trees standing on it just as they had grown. As the stumps were constantly submerged, the growth of trees in such a situation could only be accounted for by the Ropaka Fall, or dam, not being formed when they were living. Near to the mouth of the river trees of the same species, Whauwhi (*Plagianthus betulinus*), are now growing on land only a few inches above high-water mark; raise the surface of the river permanently by means of a dam, a little higher than tide-level, and these trees, though well adapted to flooded land, must perish.

This is what happened where the clay bank and the stump it supported were exposed. The evidence is unmistakable that at a very recent period geologically speaking, but remote in the history of unlettered people, the tide did flow up the Pelorus Valley to the Wakamarina where a rocky reef crosses the Pelorus River forming a rapid of a different nature to those described. As it is extremely improbable that the Maori reasoned out the former condition of the district, we must accept the statement that Taituku has been continuously occupied ever since it was what the name implies.

It will, I think, be admitted that the traditions of a people who so faithfully preserved a name and its origin, is evidence worth taking. I shall therefore close this article by giving briefly the substance of what I have been able to collect from my Maori neighbours regarding the ancient inhabitants whose remains have been described. Premising that my information has not been obtained from one individual, or at one time, but little by little, only one item resting on a single statement. The district now called the County of Sounds, including Rangitoto and Arapaoa Islands was originally inhabited by a small dark-complexioned Maori-speaking people, who were very numerous, peaceable,¹⁰ and industrious. Being agriculturists they kept large areas of land in cultivation, but as seamen they displayed little ability, constructing only small canoes. These canoes when not in use were dragged by means of ropes up the hills, where the population generally resided; the numerous pits scattered along the shores of the Sounds and on the islands, being the remains of their habitations. The aborigines were acquainted with the Moa, which according to the accounts they have handed down was sixteen feet in height. Whether they only knew the great bird in the open country and hunted it for food, or whether they had them like the tame cassowaries kept by the New Guinea Natives, there is no tradition.

Upon this peaceful population the ancestors of the modern Maoris descended from the north in their large canoes; having only to encounter an unwarlike people, they destroyed all before them. A few of the inhabitants were enslaved, their descendants being still pointed out amongst the Pelorus Natives. One family in particular, the Pokiki, is said to be a remnant of the old race. The only individuals bearing the name with whom I am acquainted, certainly correspond with the traditional descriptions of the Natives, being shorter of stature and darker-complexioned than the Maoris, generally differing from them also in features. From the ancient inhabitants the Maoris obtained a knowledge of the greenstone, and how to work it, besides other useful arts in which they were farther advanced than their conquerors.

The preservation of the name Taituku, and the legend attached to it, necessarily implies that this locality or district has been continuously inhabited since the name was bestowed; had the place been deserted for any length of time after the valley assumed its present character, the name must have inevitably been lost.

On the other hand, the re-growth of the forest along the shores of the Sound points to depopulation. Between the revival of agriculture when the over-grown Maori gardens were cleared and the days of the Pit-dwellers, there was an interval of centuries, during which the Sound could only have been inhabited by people subsisting on the natural productions of the district.

What seems most probable is that a small remnant of the ancient population escaped destruction by concealment, and that thus their names and traditions have been handed down. The strange but persistently repeated story of the little canoes that were hauled up the hills, may relate to the unhappy times when the unfortunate survivors lived like hunted animals, surrounded by the ruins and memories of their once-peaceful homes.

NOTE.—Since writing the foregoing pages, I have been informed by Mr. H. W. Harris, formerly a catechist at the old Mission Station on the Waipa, that he discovered, while clearing a patch of forest-covered land at the head of Endeavour Inlet, an ancient Taro garden, the ground being covered with small gravel carried up from the sea beach, about forty feet below.—J. R.

NOTES AND REFERENCES.

¹ When and how the Maoris first obtained potatoes for cultivation is uncertain. The story told to Mr. Ligar by Taniwha or Old Hooknose, chief of the Mercury Bay natives, namely, that he was twelve years old when Captain Cook arrived there in 1769, and that the first potatoes were grown from a handful of tubers given them at the time, is evidently incorrect. Cook left England on the 26th of August, 1768, called at Rio de Janeiro, from whence he sailed on the 5th of December; reached Tahiti April 13th, 1769, where he remained until July 13th, and dropped anchor in Mercury Bay November 5th.

The last place at which he could have obtained potatoes was Rio, but it is extremely improbable that he got any there, as very few vegetables of the temperate zone were grown in Brazil, even when Spix and Martius travelled through the country in 1817. But allowing that he did procure a few in December, 1768, they would have been totally unfit for seed in the November following, after being carried about in the tropics over six months. The first potatoes grown in New Zealand were from those planted by Captain Furneaux on Long Island, Queen Charlotte Sound, in 1773, and which were dug by Cook in February, 1774, when he revisited the Sound on his last voyage. A few years ago leeks were wild in many places on the shores of the old Sound, these may have spread from Furneaux's gardens, as Cook mentions finding them still growing, but there is no reason to suppose that the potatoes were perpetuated.—See Chapman's "Cook's New Zealand," p. 138, 147. [It has been stated on the authority (we think) of D'Urville, that potatoes were introduced into the north of New Zealand by Dr. Surville, who visited Doubtless Bay in December, 1769, at the same time that Cook was on the Coast.—EDITORS.]

² In Waimea West alone over two hundred acres of land at least was covered artificially with gravel, everywhere intermingled with black peaty mould, though the adjacent land that had not been interfered with was light brown coloured, being generally deficient in humus.

³ While inspecting the Rai Valley in 1886 my attention was directed to the prostrate trunk of a large Totara astride of which a Birch tree was growing. The history of this curious vegetable monument was easily deciphered. A Birch seed lodging on the upper surface of the fallen tree, germinated; the seedling sending a root down on each side through the damp decayed bark or sapwood into the ground, developed into a tree over three feet in diameter when I saw it. Still between the outstretched roots lay the remains of the Totara, a mere shell furrowed by the rains of many years, but harder and sounder than the Totara slab near the old pit on the Elephant Rock.

⁴ Besides the Maori holes there were, in Lower Waimea West, a number of small cup-shaped depressions arranged like a street. These were evidently the remains of dwelling places. On the Wairau Plain similar depressions arranged in regular order may still be seen.

⁵ Long before the discovery of Moa bones in the Middens of the Sound, our fellow-member, Mr S. Swanwick of Pieton, informed me that while working on the Otago goldfields in 1862 he assisted at the sinking of a shaft on the bank of the Manuhereka river, close to where it joins the Clutha. During the work of sinking, about ten feet below the surface of the ground, a funnel-shaped Maori *Kapa*, lined with much-burnt river boulders, was cut through. Within the *Kapa* were some charcoal and ashes, also two large Moa thigh-bones having the ends much charred, Round the *Kapa* there was a quantity of burnt earth, showing that it had long been in use. Before the sinking of the shaft commenced there was nothing to indicate that the ground had been disturbed; the surface of the claim being level with the plain that stretched away to the Dunstan township.

⁶ In the Pelorus Valley the preparation of forest land for the plough is not commenced until the trees have been felled and burned fifteen or twenty years, when all the timber has disappeared except the Matai stumps, which have to be dug out. This is why so many stone implements have been found beneath these trees. The annular rings show that a Matai is four centuries old when three feet in diameter.

⁷ See "Among Cannibals," by Carl Lumholtz, Chapter XXVIII., p. 335.

⁸ "Cremation Amongst the Maoris," by R. E. M. Campbell. See *Polynesian Journal*, Vol. III., p. 134.

⁹ Mahakipawa, now so well known through the discovery of gold in the locality, should be Mahakipaoa. The meaning of Mahaki-paoa is "smoke gently rising," i.e. not blown by the wind, from *paoa*—smoke, and *mahaki*—calm, placid, gentle.—EDITORS.

¹⁰ In their peaceful habits they resembled the Morioris of the Chatham Islands, amongst whom homicide was unknown. See "The Moriori People of the Chatham Islands," by Alexander Shand, *Polynesian Journal*, Vol. III., p. 78.



TE TAKENGA MAI O ENEI KUPU A PAKEHA,
A KAIPUKE.

NA HOANI NAHE.

I TERA No o te *Journal*, vol. iii., p. 27, i whakamaramatia iho e ahau te takenga mai o tenei kupu—a “Maori—tangata Maori.” Ko tenei whakamaramatanga i raro iho nei, he kimi ana i te takenga mai o enei kupu ngaro nei a “Pakeha” raua ko “Kaipuke.”

Engari ano enei kupu he kupu hou enei no te Pakeha nei ano. Ko Kaipuke, ko puke, pukepuke, maunga, motu, motu-tere, mou-tere. Te kitenga o nga tangata Maori i te kaipuke, te waka nei o te Pakeha, ka kiia i reira e nga Maori, he puke, pukepuke, maunga—ara mo te teiteitanga ake ki runga i te moana. I kiia ai ano hoki he motu, motu-tere, mou-tere ranei, no te mea he motu, motu-tere, mou-tere nga wahi whenua i waenga moana. I kiia ai ano hoki te Kaipuke he motu-tere, mou-tere, no te terenga haeretanga i te kawhakinga a nga Ra, Whakawhiti, Komaru, Ra-whara (sail). He kupu tawhito ano ia te mou-tere mo nga motu ririki i waho tata i te tua-whenua, te motu-tere mo te wahi whenua i haria e te waipuke o nga awa wai Maori ki tetahi wahi ke atu tu ai. Ko Kaipuke, mo te kainga tonutanga o nga tangata o runga i aua kaipuke ra, i runga tonu i o ratou kaipuke. I penei hoki te whakahuatanga i taua kupu nei—“Katahi te iwi kaipuke tonu ko te iwi moana nei!” Ka mau te ingoa nei “Kai-puke,” te waka nei o te Pakeha. I mau katoa hoki enei ingoa ki te kaipuke:—“Te Puke, te motu, motu-tere, me te mou-tere.” I tino moua ai tenei kupu te kaipuketanga tonutanga o nga Pakeha i runga i o ratou kaipuke—ara, ko te Maori, kaore e kai i runga i nga waka e rere ana i te moana, e tau ana ranei i te taha moana. Ko te putake, he tapu no nga karakia a nga tohunga, karakia ai hoki ana ka rere i te moana, kei tahuri, kia u ra ano ki uta ka kai ai.

Heoti, e kore e taea te whakamarama ake, i pewhea nga tangata o nga waka i rere mai nei i Hawaiki, i kai ano ranei? kahore ranei. Otira me penei pea he whakaatu ake maku mo tenei mea, ara, ko nga tohunga o nga waka i rere mai nei i Hawaiki, he tohunga nunui, he Pukenga, he Wananga. A, he noa a ratou nei karakia; kua mana a ratou nei karakia i nga atua o te ua, o te hau, o te rangi, o te moana—kua korero atu, kua korero mai, nga atua kia ratou. Na reira i taea

ai e era tohunga te whakanoa a ratou karakia kia kai ai ratou i waho i te moana. Ko etehi o nga tohunga i konei, he tohunga taurira ; he tapu a ratou karakia, he tauhou hoki, he mea whakaako hou ; na reira i tapu ai a ratou karakia kia mana ai i nga atua, he mea korero-angutu hoki aua karakia ra ; ki te he te whakahaere a nga tohunga taurira nei, ka ngaro a ratou karakia, e kore e taea te korero-angutu. Na reira i whakatapua ai. E taea ana nga tamariki te mea kia kai i te u o te whaea

E whakahuatia ana nga Pukenga, nga Wananga, nga Taurira, e te karakia o te tuanga, o te kotinga hoki o te putake me te kauru o te rakau i taraia nei hei waka—te waka e karangatia nei ko Tainui—ko taua karakia ra kei tetehi No o te JOURNAL te perehitia ai.

E whakaatu ana ahau i te putake i whakahua ai nga Maori i te kupu nei, Kai-puke—i penei ra te whakahuatanga ; “Katahi te iwi kai-puke tonu ko te iwi Moana nei, i runga tonu i o ratou puke, etc.” Ka mau te ingoa e karangatia nei, Kai-puke, mo ratou hoki kaore ra i pera, i kai tonu ki runga i o ratou nei waka, koia nei ra te take i tino purutia ai e nga Maori te kainga tonutanga o nga Pakeha i runga i o ratou puke.

Ko “Pakehā,” i ahu mai tenei ingoa i te “atua o te Moana,” ona ingoa, “Atua, Tupua, Pakepakehā, Marakihau, Taewa,” he atua no te moana uriuri ; ko tona ahua he tangata, he ika ano hoki. Waihoki ko nga tangata o nga kaipuke nei i kiia e nga Maori, “Ko te iwi Moana.” I huaina hoki ki te iwi Moana nei ki nga Pakeha nga ingoa nei, ara, Atua, Tupua, Pakeha, Taewa.

Ko Pakeha, no Pakepakehā, atua-pokepokewai o te Moana-uriuri. Ko Pakepakehā ano, he atua nui e kapi ana te Moana i a ia. I tana nui, maha ranei—i tona nui tonu ranei i kapi ai i a ia te Moana uriuri? —Ara, te moana e kore nei e kitea atu tona mutunga mai, e kitea atu ana ano te mutunga mai o te moana e pae mai ana, e pangia ana e nga kapua o te rangi, e kore ratou e ki, koia ra te mutunga mai o te moana, engari kei ko atu ano, e kore nei e taea te mohio atu, e kore nei ano hoki e taea te whakatatutu tona hohonutanga, koia i kiia ai, ko te moana uriuri.

Ko te rangi e tu iho nei, ahakoa kaore nga Maori nei e tae ki te rangi, e meatia ana e ta ratou whakapapa korero i nga meatanga a nehe, e taea ana e ratou te mohio ake te teitei o te rangi. Ara, koia ano tera i te rangi e tu iho nei, e turia mai ra e te Ra, e te Marama me nga Whetu. Ahakoa kaore nga Maori e mohio ki nga maero te matara o te teitei o te rangi, e kiia ana e ratou, koia ra ano tona teitei e tirohia ake nei e te kanohi, kaore i ko atu, e kore hoki te tangata e tae ki reira e mohiotia ai e he ana ta ratou e ki nei ; “Koia ra ano te teitei o te rangi !”

Ko te Moana uriuri, e hara i tera e tirohia atu ra te mutunga mai, engari kei tua atu, kei tua atu, kei tua atu. Ki te haere he tangata, ka taea, e kore ia e tae rawa pera ano te hohonu mehemea ka whakatātututia. Otira no te mea kaore i taea e nga Maori te whakatātututu, na reira i kiia ai e ratou te moana nui, “Ko te Moana-uriuri.

THE ORIGIN OF THE WORDS "PAKEHA" AND "KAIPUKE."

BY HOANI NAHE. TRANSLATED BY S. PERCY SMITH.

IN the *Journal*, vol. iii., p. 27, I explained the origin of the words "Maori" and "Tangata-Maori," that which follows below endeavours to seek out the origin of the words "Pakeha" (a white-man) and "Kaipuke" (a ship) which seems to be lost.

These words are both modern, since the days of the white people. Kaipuke is from *puke*, a hill, *pukepuke*, a hillock, *maunga*, a mountain, *motu*, an island, *motu-tere* and *mou-tere*, drifted-islands. When the Maoris first saw a ship—the canoe of the Pakehas—they thought it was a hill, hillock, or mountain, in consequence of its loftiness above the sea, and an island, because a drifting-island is a portion of the land within the sea. It was said to be an island or drifting-island because it was carried along by the sails. The word drifting-island (*mou-tere*) is an old word applied to the little islands near the mainland, and the other name for drifting-island (*motu-tere*) describes the portions of land carried away by the floods of the rivers to a different place. Kai-puke (to eat on board ship) was applied because the people on board actually did eat on the Kaipuke (ship). The following would be said: "This people of the sea, *kai-puke*, eat on board," and hence the name Kaipuke adhered to the canoe of the Pakeha. All these words were used for a ship: "The hill, the island, and the drifting-island." The reason the word Kaipuke has been retained is because of the Pakehas eating on board (Kai-puke) in distinction to the Maoris who never ate on their canoes when at sea or at anchor, on account of the Karakias or invocations of the priests, which had been said at starting, for fear they should be rendered ineffectual. It was not until they landed that they ate.*

It cannot easily be explained what the people did on their voyage here from Hawaiki, whether they ate or whether they did not, but this is what I should be inclined to say, viz.: that the priests who came in the canoes from Hawaiki were priests of a high order, such as the Pukengas, and Wanangas, and their Karakias were harmless to man and had been authorised by the gods of the rain, wind, the sky, and sea—they had free communion with these gods. Hence those priests were able to secularise (*whakanoa*) their Karakias so that they could eat whilst at sea. Some of the priests of this country were disciple-priests and inexperienced, and their Karakias were *tapu*—recently taught; thus their Karakias were *tapu* in order that the gods might approve of them; their Karakias had been taught them by word of mouth (and not by the gods?) If the disciple-priests said the Karakias wrongly they were of no avail, for teaching by word of

* After the Karakias the canoe was *tapu*, or sacred, and to have eaten food would have destroyed the efficiency of the Karakias. Many canoes were so *tapu*, that food was never eaten in them.—S.P.S.

mouth cannot be properly accomplished, hence were the Karakias made *tapu*. A child knows the way to its mother's breast (but its knowledge is confined to that?)

The Pukengas, the Wanangas, and Tauras (disciples) were all invoked in the Karakias for the felling, severing of the stump and head of the tree in building the canoe called *Tainui*; that *Karakia* will be printed in a later number of the *Journal*.

The word *Pakeha* is derived from the "gods of the sea," the names for which are: *Atua*, *Tupua*, *Pakehakeha*, *Marakihau* and *Taewa*;* they were the gods of the deep sea, and in appearance like men, and sometimes even fish. Also, the Maoris called the sailors "the people of the sea," and these *Pakehas* (Europeans) were called by the names above given.

Pakeha is derived from *Pakehakeha*†, the apparition gods‡ of the deep sea. *Pakehakeha* is an enormous god, he covers the sea, either by his size, or his numbers, that is, the ocean whose bounds cannot be seen, for we can see the sea bounded by the horizon where the clouds appear to touch, but it cannot be said that is the end of the sea, for it is far beyond; it cannot be measured, nor can its depths be sounded, hence it is called the *Moana-uriuri*, the deep sea.

As for the sky which stands above, although the Maoris have never been there, they have a knowledge of it through their traditions relating to the things of old, and have some idea of its elevation above us. I refer to the sky which is occupied by the sun, the moon, and the stars. Although the Maori has no knowledge of the number of miles it is distant, they are able to appreciate its distance by the eye; there is no "beyond." No man has been there or can contradict them when they say, "How great is the elevation of the heavens!"

The deep sea (*Moana-uriuri*) is not that which we see the end of, but that beyond, beyond, beyond. If any one goes there, he will find out, but not to the same degree as if it had been sounded; it is because the Maori cannot sound it he calls the deep sea the *Moana-uriuri*.

* All of these names have been applied to Europeans, besides others, such as *Piharoa*, *Urekihau*, *Maitai*, etc.—S.P.S.

† See Archdeacon W. L. Williams' derivation of the name from the same source, Vol. ii., p. 63. In that note the Archdeacon states that he is unable to ascertain when the word was first applied to white people. It is used by Dr Marshall so early as 1834.—S.P.S.

‡ I cannot find a good English equivalent for the word *pokepokewai*; *poke* or *pokepoke*, is to appear as a spirit, but it means more than that, it is to be, as it were, enveloped, enclosed by, a spirit, with malicious intent.—S.P.S.





THE KUMARA, PEREI, AND TAEWA.

BY REV. T. G. HAMMOND.

THE paper by the Ven. Archdeacon Williams leads me to add a little more upon the same subject.*

I learned from the Hokianga Maoris the names of twenty varieties of the *kumara*, but regret the loss of my notes; the names, however, may at any time be obtained from the Mahurehure tribe, at Waima. The Hokianga Maoris now only cultivate the Toroamahoe, Koreherehe, Kumara-Maori, and Waina,—the latter being a new kind yielding abundantly on suitable soil.

The Maori testimony as to a flowering variety of the *kumara* is no doubt quite correct. When on a visit, about ten years ago, to Kaero, Whangaroa, the Rev. Wi Warena Pewa called my attention to a solitary flowering *kumara* growing in his garden at Mangaiti. The leaves and stem were a rich dark green, and the flower like the ordinary wild convolvulus. During a residence of nine years in Hokianga, I had ample opportunities of seeing most of the *kumara* cultivations in that wide district, but I never saw or heard of another flowering specimen.

* In support of the statement contained in footnote, page 144 of this volume, and that of Mr. Hammond above, we may state that on asking Te Karehana Whakataki, of the Ngatitua tribe, an old man now living at Porirua, he told us positively that the Maoris possessed potatoes before the arrival of Europeans, and gave the following names of varieties—Taewa being the general name:—

Parareka, white and pink kinds.	Nganga-tawhiti.
Maori, pink, like the Tataironga Kumara.	Ropi.
Maori-kura.	

Again, Rangipito, an old native of the Ngati-awa tribe, now living near the Hutt, Wellington, recently told Mr. Elsdon Best that before the arrival of Europeans they possessed the following varieties of potatoes:—

Makoikoi, skin red, white internally.	Taitaironga, black.	Tairutu, red.
Rape.	Maori.	Matawhawhati.
Parareka, white.	Maori-Kura.	Kotipu.
Horotae.	Papaka.	Ongaonga.

In giving this information, these old men intended to imply that the Maoris possessed these varieties before the times of Captains Cook and De Surville, but it seems to us questionable if they are not varieties produced from those brought here by those two navigators.—EDITORS.

The varieties of the *kumara* formerly known at Patea and the West Coast of the North Island generally are :—

- | | |
|---------------|------------------|
| 1. Aorangi. | 7. Rangiora. |
| 2. Monenehu. | 8. Kopuanganga. |
| 3. Kotipu. | 9. Arikaka. |
| 4. Pehu. | 10. Anurangi. |
| 5. Toroamahoe | 11. Pokere-kahu. |
| 6. Kahutoto. | 12. Taputini. |

TE PEREI.

The *perei* is a variety of *kumara* about which there are two opinions expressed by the Patea Maoris. Some say the plant is indigenous, others contend that it was imported in the Tainui canoe. It is described as like the *taro* in colour, but the *kumara* in shape. It throws up a strong stalk, and produces five or six tubers from three to eight inches in length. This plant, before the introduction of the pigs, was quite common, specimens may still be found on the edges of the bush or around the swamps of the Waimate Plains.

TAEWA.

In support of the editors' foot note* to the Archdeacon's paper as to the possession by the Maoris of a potatoe before the arrival of the Europeans, I may add that the oldest Maoris on the Patea Coast contend that they had several varieties. Every man you meet will tell you that a certain ancestor, Te Reke Tatairongo, obtained from the hidden world (*po*) a tuber which he cultivated carefully and distributed among the people. Another variety, the Horotae is said to have been discovered as a seedling and developed into a valuable variety. As this contention as to a pre-*pakeha* potatoe is not confined to this coast it would be well that the question be thrashed out ere the old men pass quite away. The Tatairongo potatoe is still cultivated at Patea and Waitotara, and planted about Christmas, yielding largely. I think it should prove a very useful late variety for European cultivation. The following are the names of the various kinds cultivated before the introduction of the more recent European varieties :—

- | | |
|----------------|--------------------|
| 1. Piakaroa. | 9. Mangemange. |
| 2. Tatairongo. | 10. Horotae. |
| 3. Tahore. | 11. Pairata. |
| 4. Atiti. | 12. Uwhi. |
| 5. Nganga. | 13. Rapiururu. |
| 6. Parareka. | 14. Wairuru. |
| 7. Kotipu. | 15. Whakairirongo. |
| 8. Nepanepa. | |

I am reminded that I once saw a flowering variety of the *taro* at Taumata wi, the lovely home of, J. Webster, Esqr., Hokianga.

* Journal Polynesian Society, Vol. III., p. 144.





“ O LE FALE-O-LE-FE'E ”: OR, RUINS OF AN OLD SAMOAN TEMPLE.

BY THE REV. JOHN B STAIR
(Late Vicar of Christ Church, St. Arnaud, Victoria, formerly of Samoa).

THE priesthood of Samoa were of different classes and of varied influence, so that, although having no idols or idol-worship in later generations as in other groups, their influence was great and widely felt. The Tahitians were accustomed to scoff at this absence of idolatry, and call them the “ Godless Samoans ”; but, they were happily free from the tyranny of human sacrifices, and, to some degree, also of the lascivious worship that prevailed amongst the Tahitians, and devastated many other fair and beautiful groups. Still, for all that, the religious system of the Samoans was extensive and galling in its oppressiveness; “ Lords many, and Gods many,” abounding and crushing the people with their exactions and superstitious fears. *Aitus*, or spirits, of varied dispositions and power, were numerous, filling the people with alarm and dread.

The priesthood, *Taula-aitu*, or “ Anchors of the spirits ” (from *Taula*, an anchor, and *Aitu*, a spirit), may be subdivided into four classes, viz.: Priests of the war-gods, Keepers of the war-gods, Family Priests, and Prophets or Sorcerers. Of these, the *Taula-aitu*, or “ Anchors of the Spirits,” had great influence, and were consulted upon all warlike questions. They invoked the assistance of the various war-gods, of whom the most celebrated was *Nafanua*, a female deity revered by the whole people; and who, in conjunction with *Savea-sio-leo*, may be looked upon as the national gods of war of Samoa. In addition to these, however, each separate district had its own special war-god or gods. As for instance:

Name of god.	Reverenced by.
O le Tamafainga.	“ Manono ” and “ O le faasaleleanga.”
O Tui-o-Pulotu.	“ Fangaaloa,” and part of “ Upolu.”
O Turitau.	“ Falealili.”
O Tui-leo-nu’u.	“ A’ana,” and “ O le Tuamasanga.”
O le Fe’e.	“ A’ana,” and Faleata.
Aitu-i-Pava.	“ Le Faasale laenga.”
Tui Fiti.	“ Matautu,” and “ Gaga’eo-le-mounga.”
Nafanua.	“ Gagaifo-o-le-mounga.”
Sepomalosi,	} “ Leone,” and “ Pangopango.”
Moso, and	
Tui Atua.	

It was one of this class, *Taula-aitu*, the representative of the war-god of *Manono*, *O le Tamafainga*, that usurped the regal power of the islands, on the death of the last king of his line, *Safe-o-fafine*; and, who reigned until his tyranny became unbearable, when he was killed by the people of *A'ana*, in 1829.

The *Tausi-aitu-tau* (keepers of the war-gods), (or, as they were further called, *Vaa-faatau-o-aitu-tau* warships of the war-gods), had also very great influence. To their custody were committed the objects supposed to be inhabited by the district war-gods. These emblems, or symbols were various, and had different names. The fleets of *Manono* were accompanied by two of such, *Limulimuta* and *Samalulu*; the former a kind of drum, and the latter a pennant or streamer, which floated from the masthead of the sacred canoe. In the district of *O le Tuamasanga* the emblems consisted of the *pu*, or conch shell, called, *O Aiturangi* (gods of the heavens). The same symbol was used by the warriors of *Matautu*, on *Savaii*, whilst at *Fangaloa*, in *Atua*, the symbol of the god's presence was a large box, or chest, placed upon the canoe of the priest of the war-god, and accompanied the fleet into battle. Another significant emblem used by the warriors of the latter place resembled a broom, or besom, which was carried, like the broom of *Van Tromp*, at the masthead of the war-priest's canoe. The *pu*, or conch shell, was always carried by the keeper of the war-god on land, when the *Tuamasanga*, or *Matautu*, were engaged in battle; but the other emblems were only taken in the canoes.

The *Faleaitu*, or spirit-houses, were objects of great reverence. Some *aitus*, mostly the war-gods, if not entirely so, were honored with them. These spirit-houses were also called *O le Malumalu o le aitu* (the Temple of the god), one of which, of more or less dignity, was usually found in every settlement. They were generally built in the common circular or elliptical shape, and, although there might be nothing in their finish or build to distinguish them from other houses, they were always regarded with reverence, and even with dread; so that, for a long time after the arrival of the Europeans, the natives were accustomed to resent any intrusion upon their sacred precincts. These temples, or spirit-houses, were always in charge of the keepers of the war-gods, who, in addition to their other titles, were called *Vaa Tauga* (war-ships)*. The emblems of the god were always placed in these temples, and given into the care of the keepers.

When the *Taula aitu* (priests of the gods) were consulted professionally, they were accustomed to visit these temples for the purpose of advising with the god, who was supposed to enter into the symbol or emblem of the deity and then deliver their answers to the questions asked. The spirit-houses were usually placed in the principal *Marae* of the village, and were built of similar materials to those of ordinary dwellings. They were usually built upon raised platforms of stone (*janua tanu*), varying in height and dimensions according to the respect felt towards the god by the builders. These stone platforms were made, and the houses built, by the united labour of those interested, whether of a family, or village, or district.

* Compare the Maori *Waka*, a receptacle for the god, or as a name applied to a priest, as the medium of communication with the gods. An illustration of the use of the word *Waka* as a receptacle, will be found in this volume, page 203.
—EDITORS.

One interesting exception to the usual style of building these spirit-houses came under my notice shortly before leaving the islands, in 1845.

O le Fale o le Fe'e (the Temple of the *Fe'e*), the war-god of *A'ana*, Upolu, was formerly a place of great renown and importance, but of late years its glory has departed. Its history was described to me in such a way, that I determined to visit it and see for myself the marvels described. Not only were there the remains of the temple of the god, but quantities of coral that he had carried up from the reef into the mountains lay scattered on every side. I found that comparatively few had actually visited the spot, but the name of the place was familiar as also the wonderful stories of the famous *fale ma'a*, or stone house of the god. The large blocks of coral, requiring several men to lift them, were scattered about the temple, and which the god had carried up from the reef single-handed.

At last, meeting a man who seemed to have a good knowledge of the place, I arranged to visit it. My friend, J. C. Williams, Esq., the British Consul at Apia, volunteered to accompany me, several influential natives from my own district, and also of Apia, gladly going with us. We started from Apia in good time, full of eager curiosity. Several miles inland we reached a point of interest, as the track led directly through the great fortress or *Olo*, of *O le Vaemaunga*, deserted at that time, but which had played an important part in many a struggle of the past. We found the *Olo* of considerable extent, and protected by the steep sides of a precipice or deep ditch, and an embankment of earth. In time of war, the gap through which the road passed was closed by a strong stockade, and defended by a large body of troops.

As we neared the spot of our search the footpath wound down the steep sides of a precipitous mountain into a valley, the bottom of which formed the bed of a mountain torrent, which, fortunately for our excursion, was dry at the time of our visit. Crossing this valley, a short distance brought us to another river-bed, down which a small stream was quietly threading its way among the smoothly worn blocks of lava scattered over the torrent bed. We followed its upward course for some little time, when our guide suddenly sprang upon the bank, and glancing around the spot near which he stood, hastily exclaimed, "*O leni le fale, o le Fe'e* (here is the house of the *Fe'e*). We followed, curious as to what would meet our view. My first impressions were those of disappointment, since little could be seen but the thick growth of brushwood and forest trees which covered the spot; but these feelings soon gave place to others of a more pleasing character. Our guide commenced in good earnest to clear away the brushwood and undergrowth that covered the place, and as we all joined in the work the ground was soon cleared, and the remains of the far-famed *Fale-o-le-Fe'e*, or house of the *Fe'e* were laid bare before us.

We soon discovered that the house had been built of the usual round or elliptical shape, but that the builders, whoever they were, had substituted slabs of basalt for the wooden posts usually placed to support the eaves, as is the case almost universally with the Samoans; so much so, that I believe this is the only known instance of a departure from this rule. Whatever had been the character of the roof formally used, it had long since perished, and the centre slab of stone

that supported it had fallen, whilst the place of the roof itself was supplied by two large forest trees which covered the ruins, and whose far-reaching and strongly buttressed roots were spread out over the site of the floor of the house.

We found twelve or thirteen of the smaller stone posts still standing, but the large centre slabs lay broken in the middle of the circle. The outer posts, which were still standing, were about four feet out of the ground, whilst the centre slabs appear to have been originally about twelve or thirteen feet in length, fifteen or eighteen inches in width, and seven or eight inches thick. The ends had been inserted in the ground, and I imagine that, when placed upright, another slab had been laid horizontally upon them, from which other slabs or posts were raised to support the roof. Several of our party had seen these centre slabs standing not long before, and could thus testify to their appearance. It was said that lately some young fellows, hunting wild pigs, had passed the spot, and amused themselves by pelting the slabs and throwing them down.

Fortunately they left another interesting relic of the olden times intact. At about six or eight feet on the left-hand-side of the ruins was a small stone platform, or seat, still remaining, and which was perfect. Whether it had been used as a seat for the priest, or altar, was hard to say; but from the sloping stone support at the back, I fancy it had been used as a seat by the priest. I have also thought it may have been used as a coronation seat, or post of honor, at the inauguration ceremonies of a chief's installation.

The house had been forty-eight feet in length by forty-five in breadth. One portion of the floor of the house had been covered with a pavement of neatly placed slabs of stone; but these had begun to be displaced. As I looked upon this relic of bygone ages, many questions arose; foremost of which came the thought, from whence had these huge slabs of stone been obtained, and how had they been wrought by the natives, with their absence of tools, into their present shape? The former question was soon answered, for close at hand were masses of the same kind of basaltic rock exposed from the side of a precipice, and from which large quantities had evidently been quarried. I might have been puzzled to answer the other question as to how the slabs had been wrought, had I not known that the Samoans adopted a very simple but ingenious plan to split and rend similar stones. That particular kind of basalt, especially, splits easily, and a heavy blow soon rends a detached block; but when the natives require to split the solid bed rock, they clear off the mould that may be on the surface, kindle a fire upon it in the direction in which they wish the fracture to run, and then, when the stone is sufficiently heated, they dash cold water over the heated surface, and their work, so far as rending the rock is concerned, is accomplished. I looked with interest upon these relics of the past, and longed to know more of their history than it was possible to obtain. I made a rough sketch of the old seat and remains of the house, the natives looking on the while, and apparently wondering what there could be in the scene to so deeply interest me. Another question would naturally arise, as to how such huge masses of stone could be moved such distances as they sometimes were. In the present case the distance was not great, but the blocks were too heavy to be lifted, in many cases. I think there can be no doubt they were always shifted, or dragged, on rollers or

small skids; removed and relaid as needed—an old world method of removing heavy burdens that was found in common use in this distant portion of its boundaries.

After we had satisfied our curiosity at the old ruin, our guides, anxious to make good the whole of their statements, drew my attention to the so-called coral, said to be found in the bed of the torrent, and which formed one great marvel of the story. It was said to be of three different kinds, and all brought from the reef. It was in vain we told them it was not coral at all, but a substance formed in the neighbouring stream. They laughed at our statement; but could scarcely believe their eyes when I split one of the blocks of the so-called coral in half and showed them various leaves and small twigs embedded in it, asking them at the same time if they had ever seen such coral as that on the reef. That revelation seemed to confound them, but they still stoutly contended for the old story.

From thence they led us up the bed of the stream to show us what they called the larger blocks of coral, but which proved to be calcareous spar of a more compact formation. Failing to convince us here, they conducted us to the spot where the *amu*, or branch-coral was to be found; but, on getting there, we were disappointed to find that a portion of the rock had fallen down since our principal guide was last there, and filled the place where the *amu*, or branch-coral, had formally been found. This place had been a large natural basin at the foot of a precipice, into which the stream fell from above, forming a small cascade, and in which these calcareous formations had evidently been deposited. These latter pieces had certainly very much the appearance of real branch-coral, so that I did not wonder at the general and long sustained delusion; but the faith of our native companions seemed utterly staggered upon our finding some of the so-called coral, or, as they proved to be, stalactites, actually forming upon the surface of a portion of the rock, similar to the substance which had been for so long a time mistaken for coral. It seemed hard to destroy such a long-cherished delusion, but so it was to be, and from that time forth the doings of the *Aitu* seemed to be sadly at a discount.

The little that we could gather about this old ruin was this:—The god, or *Aitu*, in the form of a cuttle-fish (*o le Fe'e*) was stated to have been brought from Savaii, by a woman, to Apia; but, on reaching that place he made his escape from the basket in which he was carried, and following the course of the mountain torrent bed, he had reached this spot, far inland, where he took up his abode, and in process of time made the place famous. He certainly had selected a romantic spot, and there was much connected with it to awe the mind of the beholder when under the influence of dread. Even as we looked upon the surroundings, there was much to arrest attention. The high mountains on either side of the valley; the mountain torrent, and frowning precipice, combined with the solemn grandeur and stillness of the place, all seemed to mark it as a fitting residence for such a mysterious personage; and, as a consequence, a strong feeling of sacredness and mystery had long been attached to the spot.

A SAMOAN CHIEF'S MOUNTAIN BURIAL PLACE.

On the summit of one of the neighbouring mountain tops the burial place of some chiefs of high rank of *O le Vae maunga* district

was pointed out to me by my guide, as an object of interest, where for many ages the heads of various chiefs had been interred, to save them from molestation and insult in time of war. I listened with great interest to his description; but, it was getting late, and we had a long journey before us to the coast, so that I was obliged to defer my visit to the spot until another opportunity, a purpose which I was unfortunately unable to carry out.

At length, and after a lapse of some fifty years, the circumstance is again brought to my recollection in a peculiar manner. During the last few months an old friend, and one of the very few old Samoan Missionaries now left, the Rev. S. Ella, of Sydney, but formerly of Samoa, brought under my notice a paper that he had read before the Ethnological section of the Australasian Association for the Advancement of Science, at their Adelaide meeting, in which he alluded to some remarks of the late Mr. Handley Sterndale, respecting some remarkable stone remains he had discovered, many years since, whilst rambling in the interior of the island of Upolu, Samoa, which are described in the first number of the Journal of the Polynesian Society.*

Speaking of Mr. Sterndale's discovery, Mr. Ella says:—"Whilst rambling in the interior of the island, he came to a lofty spur of a mountain, with a volcanic centre. He crossed several deep ravines down which flowed mountain torrents. One of these ravines had been converted by the hand of man into a fosse. In some parts it was excavated; in others, built up at the sides with large stones; and, in one place he found a parapet wall. He climbed up this gully, and passed through a narrow opening in the wall unto a level space before him, where he made the discoveries he spoke of."

Amongst other remarkable stone relics he found, "a conical structure of huge dimensions, about 20ft. high and 100ft. in diameter, built of large basalt blocks, some of which he considered to have been above a ton weight, which were laid in even courses. In two places near the top he marked what appeared to have been entrances to the interior. He entered a low cave or vault, choked with rock and roots of trees. He found appearances of narrow chambers within. Mr. Sterndale thought that the pyramidal structure at one time formed the foundation of some building of importance. Many other foundations of 10ft. high were near it. He also observed a number of stone cairns, apparently graves, disposed in rows."

I feel quite satisfied that these small cairns, of which Mr. Sterndale speaks, were, as he supposed, graves, in which were buried the heads of various chiefs interred, after the custom so common to the Samoans, and that this spot which he visited on that occasion was the burial place pointed out to me, or one similar to it. And, further, on reading his description of the country he passed over before reaching it, I think he must have traversed the route by which we journeyed. Our descriptions, though written so widely apart, seem to tally. It also seems probable that the masses of rock he describes as forming the great structure he alludes to, were procured from the same precipice, or quarry, of which I have spoken.

*Mr. H. B. Sterndale's description will be found in Vol. I., p. 62, of this Journal.—EDITORS.

JOURNAL OF THE POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS OF THE SOCIETY.

No. 4. — DECEMBER, 1894. — Vol. III.

PROCEEDINGS OF THE SOCIETY.

A meeting of the Council was held in Wellington 27th October, 1894.

Papers received:—*The Contest Between Fire and Water*, Hare Hongi. *Polynesian Sojourn in Fiji*, S. Percy Smith. *The Tahitian Circuit of Navigation*, Miss Teuira Henry. *Tahitian gods and their Regions*, Miss Teuira Henry. *Extinct Birds of the Chatham Islands*, note, Taylor White. *Traces of Ancient Human Occupation in the Pelorus District, N.Z.*, J. Rutland. *The Maori Tribes of the East Coast*, W. E. Gudgeon.

Books received:—245, *Na Mata*, for August and September, 1894. 247, *Journal*, Royal Colonial Institute. 248, *Grammar and Vocabulary* of the Ipurima Language. 249, *Notulen van de Algemeene en bestuuro-vergaderingen*. 250, *Tijdschrift voor Indische, Taal-land-en Volkenkunde*, Vol. XXXVIII.-1-2. Do. 4. Do. 5. 253, *Transactions*, R.G.S.A., Victorian Branch, Vol. XI. 254, *Sketches of Ancient Maori Life and History*, J. A. Wilson, from H. Brett, Esq. 255, *Journal and Text*, Buddhist Text Society. 256, *Journal*, R.G.S., July, 1894. 257, *Journal*, R.G.S., August, 1894. 258, *Bulletin*, Geo. Society of California, May, 1894. 259, *Bulletin de la Société de Géographie de Paris*, September, 1894. 260, *Revue mensuelle de l'école d'Anthropologie de Paris*, July, 1894. 261, *Mittheilungen der Anthropologischen Gesellschaft in Wien*, Neft 1, 1894.

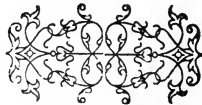


NOTES AND QUERIES.

The Editors apologise for the absence of Notes and Queries in this number of the *Journal*; having been away from Wellington on other duties they were precluded from preparing any for this number.

Members are reminded that the Annual Meeting of the Society takes place on January 28th, 1895, at 8 p.m., at the Lecture Room of the New Zealand Institute, Museum, Wellington.

With great regret we have to record the loss of another of our members—Robert Louis Stevenson—who died at Apia, Samoa, on the 13th December, 1894. Mr. Stevenson had been a member of the Society for two years, and although not a contributor to the *Journal*, took a considerable interest in our work. His world-wide fame as a writer—one of the most popular of the age—renders it unnecessary for us to do more than express our regret at the loss of a man who will be mourned for by a very large number of the English-speaking Races.



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CONTAINING

THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

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1895.

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THE CHIEF OF POLICE

NEW YORK

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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.

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.

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 Box 188, Post Office, Wellington, New Zealand.

MEMORANDUM

TO : SAC, [illegible]

FROM : [illegible]

[illegible text]

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1st January, 1895.

(An * before a name signifies an original member or founder.)

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ANNUAL MEETING OF THE SOCIETY.

THE Annual Meeting of the Society, in pursuance of Rule No. 13, was called for the 28th January, but was postponed until the 21st February, when several gentlemen met in the Lecture Room of the Museum, Wellington. Sir W. L. Buller, F.R.S., in the chair.

The Annual Report of the Council, and the Accounts for the year ending the 31st December, 1894, were read, passed, and ordered to be printed; they will be found below.

The Right Reverend W. L. Williams, B.A., Bishop of Waiapu, was elected President for the coming year, and the Rev. W. J. Habens, B.A., Ed. Tregear and S. Percy Smith were re-elected members of Council—they having retired in accordance with Rule No. 5.

Mr. Ed. Tregear was re-elected one of the Honorary Secretaries and Treasurers, and Mr. Alex. Barron re-elected Auditor for the year, 1895; the latter gentleman receiving a vote of thanks for his past services.

It was moved, seconded and carried, that Rule No. 16 be amended by the substitution of the word "seven" in lieu of "fifteen," in the second line of the Rule. This has the effect of reducing the quorum of members necessary to constitute a meeting of the Society.

The following Corresponding Members were then elected:—F. W. Christian, (at present at the Marquesas); Hare Hongi, of Hawera, N.Z.; Wiremu Kauika, of Waitotara, N.Z.

After some discussion, it was decided that the Council should call Meetings of the Society, to read and discuss papers, from time to time. This was part of the original programme of the Society, but hitherto has not been carried out.

Votes of thanks to the Chairman and the Honorary Secretaries concluded the meeting.

ANNUAL REPORT OF THE COUNCIL OF THE POLYNESIAN SOCIETY, FOR 1894.

THE Council has pleasure in presenting to the Annual Meeting of the Society its third Report on the work and transactions of the year ended the 31st December, 1894.

During the period, our membership has continued to increase by the election of new members, whilst at the same time our losses by death, by resignation, and by striking off the list those who were in arrear with their subscriptions for two years, have been considerable. Since the Society was first started, there have been

elected 206 members, of whom 4 have died, 6 have ceased to be members through non-payment of their subscriptions, and 9 have resigned; so that on the 31st of December last our numbers were:—

Ordinary members	...	...	187
Honorary members	...	...	8
Corresponding members	...	...	14
Total	...	...	<u>209</u>

The causes assigned by those gentlemen who have resigned are such as have affected Australasia generally during the past period, and which are to be expected in the life of any Society, they are namely:—depression, or removal to other places. Amongst the deaths of the past year are:—Robert Louis Stevenson, the celebrated author; Hone Mohi Tawhai, the well-known chief of the Ngapuhi tribe of Maoris; and, Mr. A. J. Cartwright, of Honolulu. In addition to these, we have lost, Hoani Nahe, one of our corresponding members, who took a great interest in our work, and who has already contributed a considerable amount of matter to our Transactions, most of which remains yet to be translated. Taking the general depression into consideration, it is a matter for congratulation that there is a slight increase in our membership instead of a decrease, which might have been expected.

During the past year we have unfortunately been deprived of the assistance and countenance of our President, whose ill-health obliged him again to seek medical advice in England, where he now is. The Patron of the Society is—as members are aware—Liliuokalani, ex-Queen of Hawaii. That lady has ceased to be Queen of the Sandwich Islands, but remains our Patron, until the Society sees fit to elect someone in her place. The Council deemed it wise, however, in retaining her name, as an officer of the Society, to give her title as ex-Queen, instead of Queen, as the retention of the latter had called forth some remarks, showing that it was displeasing to some of our members.

The Council held six meetings during the year: for the election of members, receipt of Papers, and other business connected with the affairs of the Society. The supply of original Papers on matters connected with the objects of the Society continues to suffice to fill the pages of the *Journal*, indeed, there is more material on hand than can be published without increasing the size of the *Journal*, and many of these papers are of considerable interest and value, but most of them require translating. The first year of the Society's existence we received 38 Papers, the second year also 38, and last year 33; so it will be seen, therefore, that the supply continues about the same each year. In most Societies the supply of matter is deficient, happily with the Polynesian Society it is different. There can be little doubt that the Society has been the means of bringing to light information regarding the Polynesian Race, which would otherwise have been lost to the world. We are gathering together facts, which may yet be worked up into a whole, and at the same time encouraging writers of the native race to illustrate subjects that none but themselves can accomplish so well. Another of the objects for which the Society was started, as stated in the original circular, is being accomplished; it is making known to one another, students in the same field of enquiry, who otherwise, possibly, would never have known of one another's existence.

The *Journal* has appeared regularly at the end of each quarter, the four numbers together forming the third volume of the Society's transactions and pro-

ceedings. It contains 246 pages, besides illustrations. Of each number, 350 copies have been struck off, which after supplying the members, exchanges, and public libraries, &c., leaves a considerable number in hand for future members. It is found that the smaller editions struck off of volumes I. and II. was a mistake, back numbers of those two volumes are not procurable, and those, therefore, in the hands of members have already become of considerably greater value than when issued. It may be necessary to reprint these early numbers hereafter. The Council has authorised the printing of extra copies of Mr. Shand's Moriori Papers, with the view of having them bound on completion, and towards the expenses of which several members have subscribed. The importance of these Papers themselves warrants this course, for they contain absolutely the only reliable information in the world, as to this nearly extinct people.

The number of Societies, public libraries, and exchanges, to which the *Journal* is sent is 56. In return, a large number of publications, mostly bearing on anthropological subjects, is received, so that in the course of a few years the Society will possess a valuable library, dealing with subjects cognate to those treated of in our transactions. The time is not far distant when arrangements will have to be made for their proper housing, cataloguing, &c.

Members will be glad to learn that the finances are in a healthy state. Inspection of the attached accounts will show that with the balance of £64 12s. 7d. brought forward from last year, we have received a total sum of £267 4s. 1d., and after defraying expenses there is a balance in hand of £85 7s. 1d., against which there is a liability of £44. During the year another member has taken advantage of Rule No. 24 and become a life member; his commutation fee having been paid to Capital Account, as per rule quoted, thus making that account stand—with interest received—at £37 4s.

Judging from what we hear from outside sources, the Council are justified in concluding that the formation of the Society is warranted, and meets a real want felt by many, who having valuable information to impart, feel the difficulty of publishing a book. We feel assured that within a few years the numbers of the *Journal* now in the hands of members will have attained a value far exceeding their subscriptions. Rough and unpolished as many of our papers are, they contain matter not to be found in any other publication. We should look on the papers as the rough unhewn foundation on which others will build noble edifices. Although, it is true, the Society started 50 years too late, and thereby lost invaluable information, yet, there are advantages we enjoy at the present day, which would have been impossible formerly. This is due to the fact that there are very many intelligent natives all over Polynesia, who having a love for their old history, have, through modern education, overcome the prejudices of their forefathers against disclosing their store of knowledge, and it is these men who can obtain from the older generation what we white folks never could. These men, many of them past middle age, have learnt that our history is open to all, and that no harm follows its disclosure, they are thus incited to preserve the knowledge gathered by their own race.

ED. TREGEAR, } *Honorary*
S. PERCY SMITH, } *Secretaries.*

POLYNESIAN SOCIETY.

CURRENT ACCOUNT for the Year ending 31st December, 1894.

	£	s.	d.		£	s.	d.	
To Balance from last year	...	64	12	7	...	8	9	0
Subscriptions Received	...	182	4	6	...	3	12	5
Do. (for Special Numbers)	...	18	7	0	...	1	8	6
Journals Sold	...	2	0	0	...	1	1	0
					...	38	2	0
To Stamps, Exchange, &c.	48	11	6
Lithographing, Binding, &c.	38	7	6
Annual Meeting	37	5	6
Subscriptions to Vocabularies	10	0	0
Printing <i>Journal</i> , Circulars, &c.	85	6	8
Do., do.			
Do., do.			
Do., do.			
Paid Capital Account			
Balance in Union Bank			
					£267	4	1	

CAPITAL ACCOUNT for the Year ending 31st December, 1894.

	£	s.	d.		£	s.	d.	
To Balance from last year	...	25	15	0	...	37	4	0
Interest Received	...	1	9	0	...			
One Life Membership	...	10	0	0	...			
					£37	4	0	
Deposited with the Wellington Trust, Loan and Investment Company			

Examined and found correct—
A. BARRON, *Hon. Auditor.*

S. PERCY SMITH, } *Hon. Treasurers.*
ED. TRAEGER, }

11-11-11

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COMPARE

Faka-Ohu	To accumulate. To heap up.	<i>Kaohuohu</i> , united. Tahitian <i>faa-ohu</i> , to put up earth in ridges. See <i>ahu</i> .
Ohuga	... ..	Compact.	
OHUOHU-MA-OPE	... ..	Fourteen.	
OHUOHU-MA-KEKA	... ..	Fifteen.	
OKA	... ..	(<i>E oka</i>) a fork.	Maori <i>oka</i> , to prick. See <i>hoka</i> .
OKIOKI	... ..	To make preparations. ready.	<i>Ua okioki</i> , Tongan <i>oi</i> , to work upon; to originate.
OKIRIKIRI	... ..	A bed.	
OKOROGA	... ..	A bay, a gulf.	
OMOHAGA	... ..	A bolt (as of a door).	
OMOOMO	... ..	To suck.	Marquesan <i>omo</i> , to suck milk; Mangarevan <i>omo</i> , to suck. See <i>honi</i> .
ONIONI	... ..	A lucifer match.	
OO	... ..	A dove; a pigeon. hens.	To cluck as Maori <i>kuku</i> , a pigeon, &c.
OPERE	... ..	To abdicate. To set aside, to remove. <i>Opere haere</i> , to distribute.	<i>Hopere</i> , to throw. Maori <i>kopere</i> , sling; to throw violently.
Operehaga	... ..	Forsaking; surrender.	
OPIPIRI	... ..	Close; compact. Crowded. tight.	To tie See <i>pipiripi</i> .
OPE	... ..	(<i>E ope</i>) four. <i>E ope takau</i> , twenty.	
OPI	... ..	To keep from laughing.	See <i>kokopi</i> .
OPUA	... ..	To decide; to determine.	See <i>kopua</i> .
ORA	... ..	Life; to live; living. healthy.	Sound; Maori <i>ora</i> , life, to live; Samoan <i>ola</i> , life, to live, &c.
Faka-Ora	... ..	To vivify, to quicken; to give life. To re-establish. Salutary; wholesome. To set free; to deliver.	
ORARIHURU	... ..	(<i>O rari huru</i>) equal; equality.	See <i>rari</i> and <i>faka-rorari</i> .
ORE	... ..	(<i>E ore</i> ; <i>keore</i>) raw; uncooked.	
OROORO	... ..	To bruise; to strike.	Maori <i>oro</i> , to grind; Samoan <i>olo</i> , to rub down, to raze, to destroy. Tahitian <i>poe</i> , a pearl, a bead.
OROPOE	... ..	Ear-rings.	
OTA	... ..	Residue; remainder. Residue; rejection.	Repulse; re- Samoan <i>otaota</i> , rubbish; Hawaiian <i>oka</i> , dregs, crumbs.
OTA	... ..	Straw.	Maori <i>otaota</i> , herbs in general; Tahitian <i>ota</i> , chaff, bran, refuse.
OTE	... ..	This; these.	
OTI	... ..	(<i>Ka oti</i>) enough.	Maori <i>oti</i> , finished, ended; Rarotongan <i>oti</i> , finished.
Faka-Oti	... ..	To conclude; conclusion. To finish; to stop. To pause. To omit. Full number; complement. An event. An emergency.	
Faka-Otihaga	... ..	Suspension; to cease.	
OVAU	... ..	Me; I.	Hawaiian <i>owau</i> , I (also <i>au</i> , <i>oau</i> , and <i>wau</i>); Maori <i>au</i> and <i>ahau</i> , I.

P.

PA	... ..	A rampart; a bulwark.	Maori <i>pa</i> , a fort; Samoan <i>pa</i> , a wall, &c.
Haka-Pa	... ..	To feel, fact, touch, feeling, to feel about.	Maori <i>pa</i> , to touch, and <i>whawha</i> , to handle; Hawaiian <i>pa</i> , to touch lightly, &c.
Haka-Papa	... ..	To feel, to grope, to feel about.	
PA	... ..	Sterile.	Hawaiian <i>pa</i> , barren, as a female; Samoan <i>pa</i> , to be barren.
PAAVE	... ..	A strap, a brace.	Tahitian <i>paave</i> , to carry; Maori <i>kawe</i> , straps by which a bundle is carried on the back.
PAE	... ..	A shore, a bank.	Hawaiian <i>pae</i> , to float ashore; Maori <i>pae</i> , the horizon, to drift about, to be cast on shore.

COMPARE

Paepae	... ..	A raft. Sympathy.	
Papae	... ..	Littoral, belonging to the sea coast, the shore.	
Paega	... ..	A party, a side. <i>Tona paega, tona paega</i> to be on each side.	
PAEKÉ	... ..	To deviate, to turn aside.	See <i>pae</i> and <i>Ke</i> .
PAEKARURI	... ..	The port or larboard side.	
PAEKOEĀ	... ..	A member, a limb. <i>Hohora te koea</i> , to stretch out the limb.	<i>Koea</i> a limb.
PAEPĀE-TOĀU	... ..	The sea shore; the beach.	See <i>paepae</i> and <i>toau</i> .
PAERARI	... ..	Partial.	See <i>paega</i> and <i>rari</i> .
PAGAHO	... ..	To yelp.	See <i>Pagao</i> and <i>pago</i> .
PAGAO	... ..	To howl, to yell.	See <i>Pagaho, pago</i> .
PAGE	... ..	A pillow, a bolster, a threshold.	Hawaiian <i>pane</i> , the joining of the head with the neck. Maori (<i>pane</i> the head?) <i>pae</i> a sill, a threshold.
PAGEPAGEREKO	... ..	To defy, to retort, to protest, to vow.	
PAGO	... ..	Distinct.	
Faka-PAGO	... ..	To moralize.	
Haga-PAGO	... ..	To manage, to accomplish, to practise; usage. To retrace.	
Haka-Pagohaga	... ..	Conduct, management.	
PAGO	... ..	To suffer pain. To vex; vexed. <i>Pago-i-te-niho</i> , toothache.	<i>Haka-paogoogo</i> , to wound; <i>Mauiako-pago</i> , to feel distress. Tahitian <i>pao</i> , to lacerate oneself with a sharp stone, as in grief. Tongan <i>bago</i> , sad, unlucky.
Haka-Pago	... ..	Pain; torture. To afflict; affliction.	
Pagogo	... ..	Fatiguing. Grief; distress; sorrow. Draining off; exhaustion.	Tahitian <i>panoonoo</i> , anxiety.
Haka-Pagogo	... ..	A cause of pain.	
PAGOE	... ..	A kernel, a pip.	
PAGOKORE	... ..	Superficial, shallow.	Hawaiian <i>pano</i> , dark, deep as an abyss; Maori <i>pango</i> , black.
PAGOMANAKO	... ..	To fret.	
Haka-Pagomanako	... ..	To make gloomy.	See <i>pago</i> , to suffer pain, and <i>manako</i> .
PAGORE	... ..	Without hair on the body, bald, bald-pated.	Maori <i>pagore</i> , an untattooed face. See <i>Pahore</i> , to peel off.
PAHERE	... ..	To lop, to prune.	Tahitian <i>pahere</i> , to pare off the rind; Tongan <i>hele</i> , to cut; Samoan <i>sele</i> , a bamboo knife.
PAHI	... ..	A ship.	Mangaian <i>pai</i> , a ship; Tahitian <i>pahi</i> , a ship.
Haka-PAHI	... ..	To harass, to tire out.	
PAHIKA	... ..	Polished.	Hawaiian <i>pahia</i> , a slipping, sliding; Maori <i>hika</i> , to rub violently.
Haka-Pahika	... ..	To polish.	
PAHIKIHIKI	... ..	To tack about.	<i>Hiki</i> , to veer; Tahitian <i>pahihii</i> , a certain mode of fishing.
PAHORE	... ..	To peel off, to scale.	<i>Pakure</i> , to be skinned; Maori <i>pahore</i> , scraped off; Mangarevan <i>pahore</i> , a paring, the peel.
Pahorehore	... ..	To smooth out linen.	
PAHUPAHU	... ..	To pant, to breathe short.	Maori <i>pahu</i> , a drum; Tongan, <i>bahu-bahu</i> , hoarse, deep, rough, as a sound.
Pahupahu	... ..	Asphyxiated.	Tahitian <i>pahu</i> , to be dammed up, as water.
PAHURE	... ..	To be skinned. <i>Kihoe pahurehure</i> , to flay.	See <i>pahore</i> .
PAHUREURE	... ..	A bruise, a contusion.	
PAHURUHURU	... ..	Woolly.	See <i>huru huru</i> .
PAIETI	... ..	Fervour, fervency.	This may be English "piety," as the same word is said to be in Tahitian. Doubtful. See <i>paite</i> .

		COMPARE	
Haka-PAIHU ...	...	To reconcile.	<i>Pa</i> , to touch; <i>ihu</i> , the nose.
PAITE ...	...	To increase, to redouble, twice, to do twice.	See <i>pa</i> and <i>ite</i> , two.
PAKA ...	...	A crust, a cake. The scab of a wound. <i>Kiriti te paka</i> , to shell as peas.	Maori <i>paka</i> , dried; Marquesan <i>paka</i> , crust, the dry outside of a thing, &c.
PAKAIKEIKE ...	...	Insult, contumely.	<i>Ike</i> , a mallet; Maori <i>paikē</i> , to strike.
PAKAKINA ...	...	Noise, bustle. <i>Haere a kore pakakina</i> , to go soundlessly.	Mangarevan <i>pakakina</i> , to make a crackling sound; Maori, <i>pakakina</i> , hot.
Pakapakakina ...	...	To crackle as fire.	
PAKANA ...	...	A scale, a shell.	See <i>paka</i> .
PAKARA ...	...	To slap, to strike against.	Maori <i>pakara</i> , to smack the lips; Tahitian <i>paara</i> , to strike a thing, as to strike a paddle against the canoe.
Pakarakara ...	...	To beat with the hands.	
PAKAREKARE ...	...	To chastise, punishment.	<i>Kare</i> , a wave; Tahitian <i>paare</i> , sickness of stomach; sea-sickness. See <i>pakara</i> .
PAKARI ...	...	Stern, severe, strong. In good health. To consolidate. Sagacious, subtle, wise, cautious. Thin, fine, acute.	Maori <i>pakari</i> , matured, hard; Rarotongan <i>pakari</i> , matured, wise.
PAKATO ...	...	To cull flowers for a wreath.	Tahitian <i>paato</i> , to lop off the leaves; Maori <i>kato</i> , to pluck, &c.
PAKEKA ...	...	Slippery; to slip.	See <i>pakika</i> .
PAKERE ...	...	To break to pieces (as a shell).	See <i>Pakarekare</i> .
PAKI ...	...	
Papaki ...	...	To chastise, punishment. To use severely; to be cruel; to describe; to tattoo; tattooing; to write.	Maori <i>paki</i> , to slap; Mangarevan <i>papaki</i> , to slap, to pummel.
PAKIKA ...	...	Smooth, level. To slip, slippery.	See <i>pakeka</i> . Tahitian <i>paia</i> , slippery, smooth.
Haka-Pakika ...	...	To brush with the hand; to smooth out folds; to soften; to grow soft; mild. To cause to slip; slippery.	
PAKIROTU ...	...	A piece of wood for beating off bark.	<i>Papaki</i> , to chastise.
PAKOKOTA ...	...	A rock, a stone.	<i>Kokoti</i> , to cut off. Tahitian <i>paoti</i> , a pair of scissors, nippers.
PAKOTI ...	...	To shear, to clip; scissors.	Mangarevan <i>pakupaku</i> , a cloudy sky.
PAKU ...	...	A cloud.	
PAKUPAKU ...	...	A shoal; shallow.	Maori <i>pakupaku</i> , shallow; Hawaiian <i>pau</i> , shallowness. See <i>pakupaku</i> and <i>roa</i> .
PAKUROA ...	...	A reef, a rock.	
PAKUTURUA ...	...	To confer a dignity.	
PANA ...	...	To rise (as the moon). Revolution of time. To land; to reach port. The beginning.	Maori <i>pana</i> , to cause to come forth or go forth; Hawaiian <i>pana</i> , to shoot, to thrust forth.
Panahaga ...	...	The east (or <i>panahaga-hana</i>).	
PANAHE ...	...	To mix, to mingle.	Tahitian <i>panane</i> , to mix up. See <i>faka-panane</i> . <i>Panahe</i> , to mix. Tahitian <i>panane</i> , to mix up, to stir up food.
Faka-PANANE ...	...	To irritate.	
PANEKE ...	...	Great, large. Fat, fleshy.	
Haka-Paneke ...	...	To feed up; to fatten fowls.	
Panekeneke ...	...	To feed up; to fatten; plump.	
PANENE ...	...	The head.	Maori <i>pane</i> , the head; Mangarevan <i>pane</i> , the face, the forehead.
PANIARUA ...	...	A human sacrifice.	Tahitian <i>paniarua</i> , a human sacrifice offered at the close of certain prayers and ceremonies.
PANOENOE ...	...	To have a deceitful appearance.	See <i>noenoe</i> .
Haka-PAOGOOGO ...	...	To wound; to cut; to hurt.	See <i>pago</i> .
PAO-PAO ...	...	To perforate.	Hawaiian <i>pao</i> , to peck, as a bird; Tahitian <i>pao</i> , to dig.
PAPA ...	...	The shoulder-blade. The loins. The kidneys.	Maori <i>papakai</i> , the shoulder-blade; Tahitian <i>papa</i> , the shoulder-blade; Mangaian <i>papa</i> , the buttocks.

			COMPARE
PAPA ... ..	...	Rock.	Maori <i>papa</i> , rock; Hawaiian <i>papa</i> , a flat smooth stone.
Haka-PAPAHAGA	...	To deliberate.	
Faka-Papa	...	An anecdote; to chat; to talk.	
PAPAHORO	...	To slip.	<i>Mahoro</i> , miscarriage; <i>horo</i> , to hide, to bury; Maori <i>papahoro</i> , to fall out, or drop out; Tahitian <i>papahoro</i> , a surf board.
PAPAHUAGA	...	Genealogy. Deliberation.	Maori <i>whaka-papa</i> , genealogy; Mangarevan <i>ake-papa</i> , to establish lineage.
PAPAPE-MAKURU	...	Rain.	See <i>makuru</i> . Tahitian <i>papape</i> , a squall of wind and rain.
PAPARAGI	...	Paradise; heaven.	Samoa <i>papalagi</i> , a foreigner; Tongan <i>babalagi</i> , a foreigner.
PAPARIGA	...	The forehead; the temples.	Maori <i>paparinga</i> , the cheek; Hawaiian <i>papalina</i> , the cheek.
PAPU	...	Even; flat. <i>Vahilaud papu</i> , a table-	Hawaiian <i>papu</i> , a plain; Tahitian <i>papu</i> , of an even surface.
Haka-papu	...	To tranquilize oneself.	Hawaiian <i>papu</i> , to explain; Tahitian <i>papu</i> , inert; sluggish.
PARAGI	...	A club. A sacrifice; to sacrifice.	
PARAHU	...	To be split; to be shed.	Hawaiian <i>palahu</i> , the sickness of fowls; Tahitian <i>parahuku</i> , to draw a thing between finger and thumb as in cleaning the intestines of pigs.
PARAHURAHU	...	Surface; area.	<i>Paraurau</i> , even, flat; Maori <i>paraharaha</i> , flat; Marquesan <i>paahaaha</i> , flat; Tahitian <i>parahurahu</i> , broad.
Haka-parahurahu	...	To widen.	
PARAI	...	To wipe.	Tahitian <i>paraparai</i> , to blot or daub.
PARAKIRAKI	...	North-west.	Maori <i>paraki</i> , a northerly wind; <i>raki</i> , north.
PARAKURAKU	...	To drag; to dredge.	Tahitian <i>parau</i> , to scratch; Maori <i>raku</i> , to scratch; Tongan <i>balau</i> , to scratch.
PARANIHO	...	To colonize. A planter.	See <i>paranoe</i> .
PARANOE	...	The break of day.	See <i>noe</i> .
Pararahaganoe	...	Dawn; break of day.	
PARAOA	...	A whale.	Maori <i>paraoa</i> , a sperm whale; Marquesan <i>paaoa</i> , the sperm whale.
PARAPARA	...	A bush; brushwood; evergreen; sweepings.	Tahitian <i>para</i> , dung, dirt, rotten vegetables; Maori <i>para</i> , to cut down bush, sediment, dross.
PARARAMAGU	...	To broil.	
PARARI	...	To split; to shiver.	Maori <i>parari</i> , a ravine; Tahitian <i>parari</i> , broken.
Paraparari	...	To hatch, as eggs.	
PARATA	...	A branch; a twig.	<i>Marau</i> , to say; <i>rauti</i> , to harangue.
PARAU	...	To speak.	Maori <i>parau</i> , to speak falsely; Tahitian <i>parau</i> , to speak.
PARAU	...	Mother o' pearl.	Tahitian <i>parau</i> , pearl oyster shell.
PARAU	...	To drag; to dredge.	See <i>parakuraku</i> .
PARAURAU	...	Even, plain, flat.	<i>Parahurahu</i> , surface, area; Mangaian <i>paraurau</i> , flat.
PARAURAU	...	Largeness; ample.	
Faka-Paraurau	...	To enlarge.	
PARE	...	To brush; to rub with the hand.	
PAREGO	...	To drown oneself.	Maori <i>paremo</i> , drowned; <i>parengo</i> , to slip.
Faka-PARI	...	To incriminate.	Tahitian <i>pari</i> , to accuse.
PARORO	...	A season of the year (the time of dearth, as <i>Kaukume</i> was the season of plenty.)	Rarotongan <i>paroro</i> , winter; Mangarevan <i>paroro</i> , the name of a season.
PARU	...	Fish.	<i>Kega paru</i> , a fish bone; Hawaiian <i>palu</i> , the name of a fish; Samoa <i>palu</i> , the name of a fish.
PARUAI	...	Calico.	
PARUHI	...	Brief. Compact.	

PARUPARU	Weak ; enfeebled.	
PATA	To prick.	
Patapata	A spot ; a stain ; to spot.	
PATA-NUNUI	A shower of rain.	
PATAKUTAKU	To praise.	
PATERE	To cut ; to carve ; to hew ; to clear away by rubbing.	
PATI	To ring, to tingle.	
PATIKI	A skate, a ray (fish).	
PATITI	To fasten as with nails.	
PATITIKA	Straight, direct, level, perpendicular, steep, craggy.	
Haka-Patitika	To smooth ; to be level ; to reform ; to rectify ; to mend.	
PATOE	A cover, a lid.	
PATOKERAU	North-east.	Mangaian <i>apa tokerau</i> , the north ; Maori <i>tokerau</i> , eastern.
PATOKO	A cord.	
PATORE	To slip, slippery.	
Patoretore	To take off the surface ; to pick flowers.	
PATU	To construct, to build.	
Patuhaga	A building.	
Patuga	A wall.	Maori <i>patu</i> , a wall ; Hawaiian <i>paku</i> , a partition.
PATU	To kill, to slay. <i>Kopu patu</i> , to murder ; <i>patu tagata</i> , to assassinate, an assassin ; <i>patu nimo tavare</i> , a secret assassin.	Maori <i>patu</i> , to strike, to kill ; Rarotongan <i>patu</i> , to beat, &c.
Papatu	To massacre.	
Patuga	Murder.	
Patuhaga	Crime, attempted crime.	
Faka-Patupatu	A piece of wood for beating off bark.	
PAU	Bruised ; black and blue. A cut, a wound.	Maori <i>pau</i> , to be consumed ; Hawaiian <i>pau</i> , to consume, the black smut of a lamp wick.
Haka-PAU	To make use of.	
PAUKARO	Exhausted, tired out.	See <i>pau</i> and <i>karo</i> .
PAUMA	To scale ; to climb over ; a paper kite.	Tahitian <i>pauma</i> , a kite for flying.
PAUHURE	The rectum.	
PAUPAU	Breathless.	
PAVA	Considerable.	
PE	Spoilt ; damaged.	Maori <i>pe</i> , crushed ; Hawaiian <i>pe</i> , to humble, to crush.
Haka-PE	To row ; to paddle.	
PEIAKE	Perhaps.	<i>Peinake</i> .
PEINAKE	Perhaps.	Tahitian <i>peinae</i> , it may be.
PEKAPEKA	Adversity ; to vex ; vexed : embarrassed ; unhappy. To pledge. To engage. To invite. <i>Huga-peka-peka</i> , misfortune.	
Haka-Pekapeka	To embroil ; to molest ; to confuse ; embarrassing ; hindering ; to shackle ; to clog ; hurtful ; injurious. Blundering ; making mischief ; to trouble ; to disturb.	<i>Kopeka</i> , crossed, transverse. Hawaiian <i>pea</i> , to make a cross ; a difficulty, entanglement.
PEKE	To leap ; to fly away ; to take wing ; to escort. To accompany ; to wait on ; to soar ; soaring. To follow.	Maori <i>peke</i> , to leap over ; Tahitian <i>pee</i> , to ascend as a kite.

COMPARE

COMPARE

Haka-Peke	To discharge; to pay off. Shrewd; sagacious. To exercise; to con-jure.	
Pekepeke	Lively, quick, diligent.	
Haka-Pekepeke	A balance, scales.	
PEKEAU	A companion, a friend.	Tahitian <i>peeau</i> , an intimate com-panion. See <i>peke</i> and <i>mai</i> .
PEKEMAI	A retinue; a train.	
PEKEREMUPURU	The husk of coco-nuts.	
PEKEUTARI	Loyal, faithful, true.	Tahitian <i>peeutari</i> , to keep following. See <i>peke</i> and <i>utari</i> .
PENE	A chapel, a church. (Modern?)	
PENEAKE	To harpoon by chance.	<i>Peinake?</i> Tahitian <i>peneciae</i> , per-adventure.
PENU	To fling, to hurl.	
PENU	(<i>e keka penu</i>). 1,000.	
PENUA	Hiccough.	
PEPE	A butterfly; a plump, chubby child.	Maori <i>pepe</i> , a moth; Samoan <i>pepe</i> , a butterfly.
PEPENU	The head. <i>Pepenu ketaketa</i> , bald-headed.	
PEPERERAU	The fin of a fish.	<i>Kekerarau</i> , a wing. Maori <i>parirau</i> , a wing; Mangarevan <i>pererau</i> , a wing.
PEPERERU	To pound.	
PEPEUVEGA	Help, succour.	
PERE	Tender, soft.	Samoan <i>pele</i> , to be petted, beloved; Hawaiian <i>pele</i> , fleshy, fat.
PEREFAKI	To shiver, to quiver. <i>Perefaki ki te raufaki</i> , hot, fiery, as wind.	
Haka-PEREPEREFAKI	To expose to the air.	
PEREOO	A wheel. (Mod.?)	Tahitian <i>peroo</i> , a wheel, a chariot; <i>peroo</i> , a whirligig, plaything. Tahitian <i>peretei</i> , a kind of cricket.
PERETEKIPAKA	A cricket.	Hawaiian <i>pelu</i> , to double over, as a cloth, folded over; Tongan <i>belu</i> , to fold.
PERUPERU	The edge; a frame; a border.	Samoan <i>peti</i> , fat, good-conditioned; Maori <i>petipeti</i> , finished; Tahitian <i>peti</i> , one kind of bread fruit; <i>petipeti</i> , complete.
Faka-PETIPETI	To make a thing round.	Hawaiian <i>peu</i> , trodden as a track; Tahitian <i>peu</i> , a custom, habit.
PEU	Usage, customary, habit, manners, morals.	Tahitian <i>peue</i> , broad, as applied to an axe.
Haka-PEU	To strut.	Maori <i>pia</i> , the gum of trees; Tahitian <i>pia</i> , the gum of the banana.
PEUKE	Coarse, thick.	See <i>Fatu</i> , to fold. See <i>Goge</i> , to break. See <i>tahaki</i> .
PIAPIA	Gum.	Tahitian <i>piha</i> , a room.
PIFATU	To fold; to fold back.	
PIGOGE	Breaking, rupture.	
PIHAKI-ATU	Beyond; on farther side.	
PIHAPARA	A room.	
PIKAKUA	A funnel.	
PIKI	To ascend; to mount.	<i>Katupiki</i> , to climb. Maori <i>piki</i> , to climb; Hawaiian <i>piti</i> , to ascend.
PIKIAFARE	A cat.	Tahitian <i>pijfare</i> , a cat. See <i>piki</i> and <i>fare</i> .
PIKIFARE	A grandson (the youngest).	
PIKO	To sleep. Sleep; a rug, a mat. <i>Piko-tinai</i> , to sleep profoundly; <i>piko-tihohora</i> , to sleep with the legsex-tended; <i>tura-piko</i> , in want of sleep.	Hawaiian <i>pio</i> , to be extinguished, as a lamp or torch; Tongan, <i>bibiko</i> , weary.
Haka-Piko	To lull to sleep; to fold; to fold up.	
Pikopikoa	A dream.	
PIKO	Twisted, bent. Sinuous.	Maori <i>piko</i> , to bend; Samoan <i>pi'o</i> , to be crooked. See <i>piko</i> , to sleep; <i>gaeke</i> , a dog.
PIKO-GAEKE	Adultery, concubinage.	See <i>piko</i> , to sleep, and <i>noa</i> .
PIKOMOE	To fall asleep.	
PIKO-NOA	Concubinage.	

COMPARE

PINAKI	To echo; to drive back.	Tahitian <i>pinai</i> , an echo; Hawaiian <i>pinai</i> , to crowd each other.
PINE	A pin. (Mod?)	Hawaiian <i>pina</i> , a pin; Tongan <i>bine</i> , to fix by wedging; Maori <i>pine</i> , adjacent.
Haka-PINEPINE	To do often.	Maori <i>pine</i> , close together; Hawaiian <i>pinepine</i> , to do often.
PIPIKI	To close, as the hand. To contract; to shrink up.	<i>Tupikipiki</i> , to curl, frizzled. Maori <i>piki</i> , closely curling; Samoan <i>pi'i</i> , curly, to fold the arms.
PIPIRI	The time of year about December.	
PIPITA	A ball, a pellet, a roller.	
PIRAU	A stench, to smell badly.	Maori <i>pirau</i> , rotten; Hawaiian <i>pilau</i> , to emit a stench. See <i>pirehi</i> .
PIREI	To bounce; to bound; to soar; soaring.	Also <i>pirei</i> .
PIREHI	To leap.	
Pirehirehi	To hop, to skip.	
PIRERE... ..	A breach; a rupture; a flaw.	
PIRERE... ..	To disperse, dispersed.	<i>Rere</i> , to leap, to soar.
PIRI	An hostage; a pledge; security; responsible.	<i>Miri</i> , to gum together. Maori <i>piri</i> , to stick, to adhere; Rarotongan <i>piri</i> , to stick together.
Faka-Piri	To adhere; adhesion.	
Piripiri	Narrow, strait. Resin, pitch, glue, paste.	
Piritaga... ..	To ally oneself; alliance; affinity.	
PIRIHOA	A partisan.	See <i>piri</i> and <i>hoa</i> .
PIRO	To arrest, to hold, to stop, to retain, detain, detention.	<i>Kopanipiro</i> , to confine.
Haka-Piro	To detain, detention.	
PIROPIRO	Dirty, dirt, filth.	Maori <i>piro</i> , putrid; Hawaiian <i>pilo</i> , to be corrupt.
PIRU	To fly away; to take wing.	Hawaiian <i>pilu</i> , to vibrate.
PITAKA	To split; to shiver.	<i>Pitake</i> , to crack as glass.
PITAKE	To crack as glass.	<i>Pitaka</i> .
PITARI	To provoke; to incense.	
PITIPITI	(<i>Rakau pitipiti</i> , round wood).	
PITO	The navel.	
Pitopito... ..	A button.	Mangarevan <i>pitopito</i> , a button; Samoan <i>pito</i> , the anus; Maori <i>pito</i> , the navel; Tahitian <i>pito</i> , the navel. <i>Pitopito</i> , a button.
Haka-Pitopito	To button; to fasten.	
PO	A night (when used for counting days.) See <i>ruki</i> .	<i>Korurupo</i> , Hades; <i>matapo</i> , blind; Maori <i>po</i> , night; Samoan <i>po</i> , night, &c.
PO	Spoilt; damaged.	Maori <i>popo</i> , rotten; Hawaiian <i>popo</i> , rot in timber, &c.
Haka-Popo	To putrify.	
POATU	Noon.	
POE	A pearl. A ring. A curl. A buckle. <i>Oro poe</i> , ear-rings.	<i>Popo</i> , a globe; Hawaiian <i>poe</i> , round, smooth, globular; Tahitian <i>poe</i> , a bead, a pearl.
POEO	A bound; a limit.	See <i>poe</i> .
POFAKI... ..	To cull; to pick.	Hawaiian <i>po'hai</i> , to be gathered into an enclosure; Tahitian <i>pojai</i> , to gather leaves, &c.
POFAI	To collect; to gather.	See <i>pojaki</i> .
POGA	A scar.	Maori <i>poga</i> , a certain pattern of wood-carving; Hawaiian <i>pona</i> , to cut into parts.
POGA	(<i>Rimapoga</i>) the thumb.	
POHIUHIU	To be in fear of.	<i>Faka-hihiu</i> , to scare away; <i>Hiu</i> , to rebuff, to reject; Hawaiian <i>hiu</i> , wild, untamed.
POHOKA	A canal; a pipe. <i>Pohokatariga</i> , the cavity of the ear.	Maori <i>poka</i> , a hole.
POIHU	To strangle; to be repugnant.	Tahitian <i>poi'hu</i> , weariness, disgust.

COMPARE

POIHURI	A slip, or cutting of a plant.	Mangarevan <i>huri</i> , an off-set of banana for planting; Hawaiian <i>huli</i> , taro-tops for planting out.
POIKEGA	An eminence; a hill.	
POIKIRUGA	(<i>Poi-ki-ruga</i>) to raise.	<i>Kapoi</i> , to carry away; Maori <i>poiki</i> , to put on a high place.
POIPOI-REKO	To betray a secret.	See <i>reko</i> .
POIRIPOIRI	Ignorant.	<i>Haka-pouri</i> , to hide the view; Mangaian <i>poiri</i> , darkness; Samoan <i>pouliuli</i> , to be ignorant.
POITIKA	An end; tip. <i>Poitika makei</i> , the end of a cord.	Maori <i>poi</i> , a ball.
POITIKAROA	An end; an extremity.	
POKAI	A roller; to roll a ball.	Maori <i>pokai</i> , a ball; Hawaiian <i>poi</i> , a hoop, &c.
POKARA	To clap hands.	Tahitian <i>poara</i> , to strike the face; to box the ears; Hawaiian <i>poala</i> , to roll in a ball; rolling; tumbling over.
Pokarakara	To strike hand against hand.	
POKARAKARA	The hip; the haunch; the thigh.	See <i>poitika</i> .
POKE	To warm; to heat.	<i>Tapoke</i> , to warm up again.
POKERENUI	Straw.	
POKO	A hole, a hollow. <i>Poko te toau</i> , the hollow of a wave.	
Pokopoko	An excavation, concave, deep, profound, hollow.	<i>Tapokopoko</i> , an excavation. Tongan <i>boko</i> , an aperture; Mangarevan <i>poko</i> , to dig.
PONAPONAHAGA	A joint; an articulation.	Maori <i>pona</i> , a knot; Hawaiian <i>pona</i> , a joint.
Haka - PONAPONA-HAERE	Knotty; full of knots.	Maori <i>pona</i> , a knot; Samoan <i>pona</i> , a knot.
POPO	A ball; a bowl; a globe; a sphere.	<i>Poe</i> , a pearl; <i>pokai</i> , a ball.
Haka-Popo	To make into a ball.	Hawaiian <i>popo</i> , a ball; Samoan <i>popo</i> , a ripe coco-nut.
POPOA	To crackle, as fire.	
POPO-PUGAVEREVERE	To spoil.	See <i>po</i> , spoil; and <i>pugavere</i> , cloth.
Haka-POPOU	To congratulate.	Tahitian <i>popou</i> , to admire; Tongan <i>boubou</i> , to support, to strengthen.
POREREHI	To stone (as to stone to death).	
PORIA	Fat, fleshy, plump.	Tahitian <i>poria</i> , fat, fleshy; Maori <i>poria</i> , a ring for the leg of a cap-tive bird; <i>pori</i> , collops of fat.
Haka-Poria	To feed; to fatten fowls.	
PORO	To invoke; to proclaim; to cry out; a brawler; a babbler; to call by name; an appellation.	<i>Poroki</i> , a petition. Tahitian <i>poro</i> , to cry, to proclaim.
Porohaga	To promulgate.	
POROFANA	A bow; a long-bow.	Samoan <i>fana</i> , to shoot; Tahitian <i>fana</i> , a bow.
POROKI	A petition; to summon; to call up.	<i>Poro</i> , to invoke, &c. Tahitian <i>poroi</i> , a charge, a direction given; Maori <i>poroaki</i> , parting instructions.
PORORAMA-NOHI	A rainbow.	Maori <i>porowha</i> , quadrangular.
POROPAOPE	Quadrangular.	
PORORIRE	A clod; a lump; a clot.	
POROTAKA	A wheel.	<i>Potaka</i> , round; <i>porotata</i> , a sphere. Maori <i>porotaka</i> , round; Tahitian <i>porotaa</i> , a wheel.
Haka-Porotaka	To pirouette.	
POROTATA	A sphere, spherical; a circle. <i>Haere porotata</i> , to go round and round.	See <i>porotaka</i> .
Haka-Porotata	To make a thing round.	
POROU	To be bent; folded.	<i>Rou</i> , a hook.
POROVAEVAE	The heel.	Maori <i>poro</i> , butt-end, termination; <i>wae-wae</i> , the foot.
POTAGOTAGO	Dark, darkness.	<i>Po</i> , night; Maori <i>potangotango</i> , intensely dark.

		COMPARE	
POTAKA	... ..	Oval, round.	<i>Porotaka</i> , a wheel; <i>poteke</i> , a circular. Maori <i>potaka</i> a top; Hawaiian <i>pokaa</i> , to turn round.
Potakataka	... ..	A circle; a ring.	See <i>potaka</i> .
POTEKE	... ..	Circular.	Hawaiian <i>pokia</i> , a post set up for birds to alight on and be caught.
POTIKA	... ..	A bound; a limit; the top; the summit; a point; pointed.	See <i>potika</i> and <i>manemanea</i> .
POTIKA-MANEMANEA	... ..	The end of a finger.	Maori <i>potu</i> , short; Marquesan <i>potu</i> , short.
Haka-POTO	... ..	Succint; concise; to shorten.	Tongan <i>botu</i> , a place, a room; Samoan <i>potu</i> , a cloth screen behind which a deity spoke.
POTU	... ..	The roof; the top of a house.	Maori <i>pou</i> , a post; Samoan <i>pou</i> , a post.
POU	... ..	A post.	<i>Poiripouri</i> , ignorant; Maori <i>pouri</i> , dark, sad; Samoan <i>pouli</i> , darkened, dim.
POUNAVE	... ..	Milk.	
Haka-POURI	... ..	To hide the view.	Mangarevan <i>pouto</i> , the tassel of a rope; Tahitian <i>poito</i> , a buoy, float.
POURU	... ..	A kidney.	Maori <i>pouto</i> , a float, a buoy.
POUTO	... ..	(<i>Pouto hapana</i> .) A fillet of straw used as a plug or cork.	Maori <i>pohutu</i> , to splash; <i>utu</i> , to dip up water; Tahitian <i>hutu</i> , to send up spray.
Poutouto	... ..	The pitching of vessels; an up-and-down motion.	Maori <i>pua</i> , a flower; Marquesan <i>pua</i> , a flower.
POUTU	... ..	To splash; to bespatter.	Tongan <i>buaka</i> , a pig; Samoan <i>pua'a</i> , a pig, an animal generally.
PUA	... ..	Lime. A flower.	See <i>puaka</i> and <i>tagaegae</i> .
PUAHU	... ..	Burnt.	
PUAKA	... ..	An animal, a beast. <i>Puaka guruguru</i> or <i>tuguruguru</i> , a pig. <i>Puaka toro</i> , a cow or bull. <i>Puaka-niho</i> , a she-goat. <i>Puaka horofenua</i> , a horse.	Samoan <i>pua'i</i> , to vomit; Tongan <i>buaki</i> , to vomit forth.
PUAKA-TAGAEGAE	... ..	A victim.	Maori <i>puehu</i> , dust; Hawaiian <i>puehu</i> , to disperse as dust before the wind, to scatter.
PUAKI	... ..	To overflow, as a river.	See <i>pukaiga</i> .
PUEHU	... ..	Rout, defeat.	<i>Heuheu</i> , disarranged. See <i>pugaverevere</i> .
PUFENUA	... ..	The placenta.	Maori <i>pungawerewere</i> , a spider; Hawaiian <i>punawelewele</i> , a cobweb.
PUGAHEUHEU	... ..	Edged with hair or thread fringe.	<i>Puiha</i> , a box.
PUGATIKA	... ..	To ooze; to leak.	
PUGAVEREVERE	... ..	Cloth; to be mouldy; musty.	Maori <i>puihi</i> , to blow; Tongan <i>bubuhi</i> , to blow.
PUHA	... ..	A box.	Maori <i>puihi</i> , to blow; <i>garu</i> , a wave.
PUHENE	... ..	A splice; a joining.	See <i>reko</i> .
PUHERE	... ..	(<i>Motu puhere</i> .) An island.	<i>Puha</i> , a box.
PUHIPUHI	... ..	To breathe; to blow.	Tahitian <i>pufenua</i> , placenta; <i>fenua</i> , land. Maori <i>whenua</i> , placenta and land. See <i>Kaiga</i> , the earth, soil.
PUHIGARU	... ..	A bubble of water.	Maori <i>puke</i> , a hill; to rise as a flood. Marquesan <i>puke</i> , to heap up.
PUHURA-REKO	... ..	To betray a secret.	
PUIHA	... ..	A box.	
PUKA	... ..	The forest.	
PUKAIGA	... ..	The placenta.	Hawaiian <i>puia</i> , to spread, to diffuse around.
Haka-PUKE	... ..	To collect; to gather; to heap up; to raise; to heighten.	
Pukega	... ..	A heap; a pile.	
PUKEIGA	... ..	An ossuary.	
PUKEVA	... ..	A sore, a wound.	
Haka-PUKIKI	... ..	To equalise; to level; to balance.	

COMPARE

PUKU	(<i>Karapoga puku.</i>) A wen; a goitre.	
Pukupuku	Knotty, a protuberance, rough, harsh, rugged, a rugosity, a wrinkle, to dent, to emboss, a swelling, piquant, spiny; having points.	<i>Tipuku</i> , to be bent; <i>tuapuku</i> , a hunch. Maori <i>puku</i> , a swelling; Hawaiian <i>puu</i> , a peak, a knob.
PUKUA	To choke with a fish bone.	Hawaiian <i>puua</i> , to be choked, to have something sticking in the throat.
PUKUTURITURI	A gland.	
PUMAHANAHANA	Luke-warm.	<i>Hana</i> , the sun; <i>tihana</i> , to warm up, &c. Hawaiian <i>pumahana</i> , warmth, physically.
PUNA	Prolific.	Tahitian <i>puna</i> , prolific; Maori <i>puna</i> , a spring, a source.
PUNAHA	To take breath.	
PUNAHE	A roll, a roller. Mixed.	
PUNAHEGA	A cluster; a group.	
PUNI	(<i>Ua puni.</i>) A year.	<i>Puna.</i>
PUNIPUNI	To hide oneself; to ambuscade. A refuge; to take shelter.	Tongan <i>buni</i> , closed, met together. <i>Tapunipuni</i> , hide-and-seek; Maori <i>whaka-pupuni</i> , to hide oneself.
Faka-Punihia	To besiege.	
PUNU	Tin. (Mod.?)	Tahitian (English) <i>punu</i> , a spoon.
PUOKA	Forbidden.	Hawaiian <i>puoha</i> , a house for depositing a corpse.
PUORO	To brush; to rub with a brush.	Tahitian <i>puoro</i> , to cleanse the inside of a calabash with gravel and water.
PUPU	A society; a company; a tribe.	Maori <i>pu</i> , a tribe; Tongan <i>bubu</i> , a crowd of persons.
PUPU	Shrewd, sagacious.	Maori <i>pu</i> , a wise man; Rarotongan <i>pu</i> , a ruler, lord.
PUPUARIKI	A prince.	See <i>pupu</i> and <i>ariki</i> .
PUPUTOA	To invest; to surround.	Tahitian <i>putoa</i> , to encamp on all sides.
PURA	Phosphorescent.	Samoan <i>pula</i> , to shine; Manganian <i>pura</i> , sparks.
PURAO-PURAU	The hibiscus tree, or <i>Fau</i> .	Tahitian <i>purau</i> , the hibiscus plant.
PURARA	To divulge; to blaze abroad.	Tahitian <i>purara</i> , dispersion; Maori <i>purara</i> , open.
Haka-Purara	To publish; to propogate (as a report).	
PURE	An amulet. (<i>Fare pure</i> , a church.)	Maori <i>pure</i> , a religious ceremony; Hawaiian <i>pule</i> , worship.
Purega	Posterity. Creed, worship.	
Haka-PUREPURE	To colour; to dye; coloured.	Maori <i>purepure</i> , in tufts or patches; Hawaiian <i>pulepule</i> , speckled.
Faka-PURERARE	To boast.	See <i>pure</i> and <i>fagu</i> .
PUREFAGU	To pray, prayer.	Maori <i>purehua</i> , a moth; Tahitian <i>purehua</i> , a kind of large moth.
PUREHIVA	A butterfly.	Maori <i>purero</i> , to project; Tahitian <i>purero</i> , utterance, eloquence.
PURERO	To emit; to issue; to appear.	
PURIRI	Forming fruit.	
PUROTU	Fine, beautiful.	Maori <i>purotu</i> , pleasant; Samoan <i>Pulotu</i> , the residence of the gods.
PURU	Straw.	Samoan <i>pulu</i> , the husk of the coconut; Rarotongan <i>puru</i> , fibre of a coco-nut.
Haka-PURU	To spot; to sully.	Maori <i>puru</i> , fusty, mouldy; Hawaiian <i>pulu</i> , wet and soft, as wet native cloth.
PURUHI	Elephantiasis.	Tongan <i>buluhi</i> , sickness of the king; Samoan <i>pulupulusi</i> , a high chief's sickness.
PUTA	A wound; a cut; to penetrate; a gate; a gateway.	Maori <i>puta</i> , a hole; Hawaiian <i>puka</i> , a door, a gateway.
Putuputa	A spine; a thorn.	
PUTAHANA	Sun-stroke.	See <i>hana</i> , the sun.

		COMPARÉ	
PUTARATARA ...	...	Notched, jagged, spiny, having points. The spur of birds, &c.	<i>Tara</i> , a spine, a thorn. Tahitian <i>putara</i> , a shell having spines.
PUTE ...	...	To appear.	
PUTIKI ...	...	A tress; a plait; a girdle; the hair tied up in a knot; a head dress.	<i>Hitiki</i> , a girdle. Maori <i>putiki</i> , a tress, a mode of wearing the hair.
PUTOKETOKE ...	...	To grieve.	Tahitian <i>putoetoe</i> , comfotless in mind.
PUTOTOI ...	...	Bloody.	Maori <i>putoto</i> , bloody, raw; Manga-revan <i>putoto</i> , bloody.
PUTU ...	...	(<i>E putu.</i>) To sing, singing.	
Haka-PUTU ...	...	To aggregate; to agglomerate.	Maori <i>putu</i> , a heap, close together; Samoan <i>putu</i> , to make a feast on the death of a chief; Tongan <i>hutu</i> , a funeral.
Haka-Putuga ...	...	A gizzard.	
PUTUA ...	...	To strike with the fist; a blow; a stroke.	
Putuatua ...	...	A mallet; to run against; to knock against.	Tahitian <i>putua</i> , to be drawn out of its course, as a ship.
PUTUA-HOPO ...	...	Colic, gripings.	

R.

RA ...	...	Then.	Maori <i>ra</i> , that, there; Futuna <i>la</i> , then.
RAE ...	...	The brow; the forehead.	Maori <i>rae</i> , the forehead; Tongan <i>lae</i> , the forehead.
Faka-RAGA ...	...	To raise; to restore; to lift up again; to adorn.	Maori <i>ranga</i> , to arrange, to raise; Hawaiian <i>lana</i> , to float.
RARAGA ...	...	To weave; a tress; a plait; to make a mat; to embroider.	Maori <i>raranga</i> , to weave; Samoan <i>lalaga</i> , to weave.
RAGATIRA ...	...	A chief; a principal. An owner; a proprietor; to possess.	Maori <i>rangatira</i> , a chief; Hawaiian <i>lanakila</i> , a conqueror, a brave soldier.
RAGI ...	...	The heavens; the sky.	<i>Paparagi</i> , heaven; Maori <i>rangi</i> , the sky; Samoan <i>lagi</i> , the sky.
RAGO ...	...	A fly.	Maori <i>rango</i> , a fly; Samoan <i>lago</i> , the house-fly.
RAHIHAGA ...	...	Quantity.	<i>Korahi-vaevae</i> , the calf of the leg; <i>korahi</i> , a ham, a haunch; <i>rairai</i> , the buttock. Maori <i>rahi</i> , great, plentiful.
RAHIRAHI ...	...	Thin, slender.	See <i>rairai</i> .
RAHIRAHIGA ...	...	The temples (forehead).	Maori <i>rahirahinga</i> , the temples; Tahitian <i>rahirahia</i> , the temples.
RAHIREKO ...	...	Incoherent.	See <i>reko</i> .
RAHUI ...	...	A defence. Forbidden.	Maori <i>rahui</i> , to prohibit; Hawaiian <i>lahui</i> , to forbid.
RAIRAI ...	...	Light, slender. Elegant.	Hawaiian <i>lailai</i> , calm and clear; Tahitian <i>rairai</i> , thin, as cloth; Maori <i>rahirahi</i> , thin.
RAIRAI ...	...	The buttock; the breech.	<i>Korahi-vaevae</i> , calf of leg; <i>korahi</i> , a ham; <i>rahihaga</i> , quantity.
RAITAKO ...	...	To prate; to tattle.	
RAKA ...	...	Holy.	Hawaiian <i>laa</i> , holy; Tahitian <i>raa</i> , sacred.
Faka-Raka ...	...	Authority, legal; to consecrate, holy. One who prohibits. Respectable, venerable; to render homage.	
Haka-Raka ...	...	Dedication. To sanction.	
RAKAKORE ...	...	The mob; the common people.	See <i>raka</i> and <i>kore</i> .
RAKAU ...	...	A plant; a twig; a tree; wood; timber. To dress wounds. <i>Tahuga rakau</i> , a doctor.	Maori <i>rakau</i> , a tree, wood; Hawaiian <i>laau</i> , a tree.

COMPARE

RAKAUMAKI	A remedy, medicine.	Hawaiian <i>laau</i> , medicine; Manga- revan <i>rakau</i> , a medicine.
RAKEI	To decorate.	Futuna <i>lakei</i> , vesture; Samoan <i>la'ei</i> , to wear a train.
RAKEIKATU	A garland.	See <i>rakei</i> and <i>katu</i> .
RAKERAKE	To make deserted; disconsolate; afflicted.	Maori <i>rakenga</i> , bare, bald; <i>rae</i> , a cape, the forehead.
RAKURAKU	To scrape; to clear away by rub- bing; to graft; to scratch; to claw.	Maori <i>raku</i> , to scrape; Manganian <i>raku</i> , to scratch.
RAMA	A torch; a nut; the wick of a lamp; to blaze; flame.	<i>Turamarama</i> , a lamp; <i>kama</i> , to kindle, to set fire to, a torch. Maori <i>rama</i> , a torch.
RAOA	To choke with a fish-bone.	Maori <i>raoa</i> , to be choked; Hawaiian <i>laoa</i> , to choke or strangle.
Faka-Raoa	An obstacle.	
RAPA	Absurd; a fool, folly; madness.	Maori <i>rapa</i> , a familiar spirit; Ton- gan <i>laba</i> , to scold, to burst suddenly upon one; Tahitian <i>raparapa</i> , defiled by some un- cleanness. Cf. <i>rape</i> .
Faka-Rapa	To disfigure.	
Raparapa	Fickle, unsteady.	
RAPA	The blade of a paddle.	Samoan <i>lapa</i> , to be flat; Maori <i>rapa</i> , the flat part of a spade; Tahitian <i>rapa</i> , the blade of a paddle.
RAPAE	A sand-pit.	
RAPE	A dupe; a gull.	See <i>rapa</i> .
RARANI	To range; to set in a row or rank; gradually.	Maori <i>rarangi</i> , a row or rank; Ha- waiian <i>lalani</i> , a row, as of trees, in ranks.
RARANINUKU	Defiled.	
Faka-RARAOA	To reconcile; an arbiter.	Hawaiian <i>laoa</i> , to tie up the bones of a person in a bundle,
RARARAHA	A shell hatchet.	
Faka-RARE	To hear; to listen; silence; taci- turn; to believe; to cause to believe.	Maori <i>rare</i> , dull, stupid; Manga- revan <i>rarerare</i> , to speak with difficulty.
RAREKIRO	Ill-famed.	
RARI	Wet, water.	<i>Karari</i> , to wet; <i>turari</i> , to water. Maori <i>rari</i> , wet; Hawaiian <i>lali- lali</i> , wet, moist.
Faka-Rarirari	To moisten.	
RARI	(<i>Ko rari</i> .) One, alone. <i>Takirari</i> , one by one. <i>E rari horihori mae- ite-12</i> .	<i>Karari</i> , like, equal.
Faka-Rari	To add up; to join; to aggregate; to mix; to mingle; to heap up; to concentrate; to meet; to fall in with.	
Haka-Rarirari	To unite; united.	
RARI-TAKAU	Twenty.	
RARO	(<i>Ki raro ki</i> .) Under, below. <i>Mai</i> <i>ruga ki raro</i> , from high to low.	Maori <i>raro</i> , under; Samoan <i>lalo</i> , below.
RAROA	A joint.	
RAROGA	A way; a road.	
RATA	Familiar.	Maori <i>rata</i> , tame, familiar; Samoan <i>lata</i> , tame.
Faka-Rata	To familiarise: to tame.	
RATOU	(<i>To ratou</i> .) Their.	Maori <i>ratou</i> , they; Rarotongan <i>ratou</i> , they, them.

COMPARE

RAU	A leaf.	Maori <i>rau</i> , a leaf; Samoan <i>lau</i> , a leaf.
RAUAKE	To harpoon by chance.	
RAUFAKI	A breeze. <i>Raufaki topa</i> , a pleasant breeze. <i>Raufaki haoa</i> , a land-wind.	
RAUMATI	To make beautiful.	Maori <i>raumati</i> , summer; Tahitian <i>raumati</i> , to cease from rain, fine weather.
RAUPAKA	A leaf.	See <i>rau</i> .
RAUPITI	A plaything, a toy.	
RAUTI	To harangue.	<i>Marau</i> , to say, to speak; <i>parau</i> , to speak; Tahitian <i>rauti</i> , to harangue for war.
RAVE	To take.	Maori <i>rave</i> , to take up, to snatch; Hawaiian <i>lawe</i> , to take.
Ravehaga	Capture.	
Ravega	Opportunity. An expedient; a resource. Art; skill.	
Faka-RAVE	Hush! Chut!	
RAVEAREKO	Craft; guile.	See <i>rave</i> and <i>reko</i> .
RAVE-KATIGA	A servant.	
RAVERAVENOA	In spite of oneself.	
RE	Victory.	Tahitian <i>re</i> , a prize gained by conquest or competition.
REAPARA	Ochre.	Tahitian <i>rearea</i> , yellow.
REGA	Ginger.	Samoan <i>lega</i> , turmeric, yellow; Tahitian <i>lea</i> , ginger, turmeric.
REHI	Young fruit.	Tongan <i>lehi lehi</i> , to take care of.
REHUE	A pond.	
REI-HOPEHOPEGA	The nape of the neck.	Tahitian <i>rei</i> , the back part of the neck; <i>hope</i> , the tail of a bird, &c.
REIRA	(<i>Ki reira</i>) Then; at that time. <i>No reira</i> , from that time. <i>No-reira</i> , therefore, accordingly.	Maori <i>reira</i> , that time or place; Hawaiian <i>laila</i> , then, at that time.
REKA	(<i>Ua reka</i>) Excellent. Delight; deliciousness.	Maori <i>reka</i> , sweet, pleasant; Hawaiian, <i>lea</i> , joy, gladness.
Rekareka	Agreeable; to make agreeable; voluptuous; sweet; pleasant.	
Faka-Reka	To delight.	
Faka-Rekareka	To trifle.	
REKEREKE	The heel.	Maori <i>rekereke</i> , the heel.
REKIREKI	Raised up; grand.	Maori <i>rei</i> , anything of value, a jewel; Hawaiian <i>lei</i> , any ornamental dress for the head or neck.
REKO	The voice. To speak. To pronounce; to articulate. <i>Marama-reko</i> , a proverb. <i>Tohureko</i> , to prophesy.	<i>Reo</i> , the air of a song; Maori <i>reo</i> , the voice; Samoan <i>leo</i> , the voice.
Rekoreko	Boasting; blustering. To hold; to hold together. To plead; to argue; to harangue.	
Rekoga	A conference; a council.	
Reko-MAORI	True; the truth.	See <i>reko</i> and <i>maori</i> .
REKONIMO	Secret.	See <i>reko</i> and <i>nimo</i> .
REKO-NOA	To accuse; accusation.	See <i>reko</i> and <i>noa</i> .
Rekorekonoa	Delirium; ravings.	
REKO-TAVIGA-KORE	To accuse rashly.	
RENARENA	To cull with a stick.	
REO	The air of a song.	
REPAREPA	The skirt of a garment.	<i>Reko</i> , the voice. Maori <i>reo</i> , the voice; Rarotongan <i>reo</i> , the voice. Tahitian <i>repa</i> , the edge or skirt of a garment; Hawaiian <i>lepa</i> , a hem or border.

			COMPARE
REPE	A crest : a top-knot ; a tuft.	Hawaiian <i>lepe</i> , the comb of a cock ; Tahitian <i>repe</i> , the dorsal fin of a shark, the comb of a fowl.	
REPO	The penis.		
REPO	Mire, mud, muddy, earth, mould, soil, dirt, filth, powder.	<i>Turepo</i> , to make dirty. Maori <i>repo</i> , dirt, swamp ; Hawaiian <i>lepo</i> , dirt.	
Haka-Repo	To dirty ; to sully.		
Faka-Reporepo	To daub ; to make dirty.		
REPOKORE	Own ; the very same.		
RERE	To leap ; to soar ; soaring.	<i>Pirere</i> , to disperse. Maori <i>rere</i> , to leap ; Samoan <i>lele</i> , to fly.	
Faka-Rere	To precede. To conspire ; to plot together.		
RERU	A fleet. A buoy.		
REUMAU	Probability.		
REVA	A flag.	Maori <i>rewa</i> , to float ; Hawaiian <i>lewa</i> , to float or swing in the air ; Mangarevan <i>reva</i> , a flag.	
Revareva	A cockade ; a ribbon.		
Faka-Revareva	To hang up ; to suspend.		
RIARIA	The keel of a vessel.		
RIGORIGO	The soul ; the mind.		
RIKA	A vision.		
Ririka	To strike chilly or cold.		
Rikarika	Sinister, inauspicious, formidable, redoubtable, fear, fearful, anxious, fright, frightful, disagreeable, dis- gusted ; to be in anguish.	Maori <i>rika</i> , disturbed in sleep ; <i>rikarika</i> , overawed. Hawaiian <i>lia</i> , to be afraid.	
Faka-Ririka	To abhor ; to detest.		
RIKIRIKI	Small. Slender.	Maori <i>riki</i> , small ; Samoan <i>li'i</i> , to be small.	
RIMA	The hand ; the arm. <i>Kapu rima</i> , the palm. <i>Kake te rima</i> , to raise in the arms.	Samoan <i>lima</i> , the hand ; Tongan <i>rima</i> , the hand.	
RIMU	Seaweed. Sponge. Moss.	See <i>hururimu</i> . Maori <i>rimu</i> , sea- weed ; Samoan <i>limu</i> , seaweed.	
RIPO	To undulate ; to wave.	Maori <i>ripo</i> , an eddy ; Tahitian <i>ripoa</i> , a vortex.	
RIRI	Passion ; anger. Spite. To resent. To bluster. To rail against. Fury. Madness.	Maori <i>riri</i> , anger ; Marquesan <i>ii</i> , anger.	
Faka-Riri	To be in a rage. To enrage ; to offend.		
Riririri	An adversary.		
RIRIKETAKETA	Ungovernable rage.	See <i>riri</i> and <i>ketaketa</i> .	
RIRINOA	Irascible.	See <i>riri</i> and <i>noa</i> .	
RIRINUI	Strength. Active ; activity. Vigor- ous. Animosity. To strain ; to strive.	See <i>riri</i> and <i>nui</i> .	
RIRIGI	To decant.	Maori <i>ringi</i> , to pour out ; Tongan <i>ligi</i> , to pour.	
RIRIHI	Fiery, as the mind. An enemy.	See <i>riri</i> .	
RIRO	To become ; to grow.	Hawaiian <i>lilo</i> , to become another's ; Mangarevan <i>riro</i> , passed away to others.	
RIROKE... ..	To alienate.	Maori <i>riro</i> , to be gone ; <i>ke</i> , strange.	
RIU	The hold of a ship.	Maori <i>riu</i> , the hold of a vessel ; Samoan <i>liu</i> , the bilge of a canoe.	
ROA	Long, raised, grand.	<i>Ahoroa</i> , longevity. Maori <i>roa</i> , long ; Samoan <i>loa</i> , long.	
Roaroa	Prolix ; tedious.		
Faka-Roa	To lengthen.		
Haka-Roa	To lengthen ; to prolong ; to pro- tract time.		

COMPARE

ROAKA	To join; to border upon; to find; to obtain; to procure; to gain; to make. <i>Ua roaka</i> , acquisition.	Hawaiian <i>loaa</i> , to obtain; Tahitian <i>roaa</i> , to obtain.
ROAKAHOU	To carry away.	
ROE	An ant.	Tongan <i>lo</i> , ant; Maori <i>rororo</i> , an ant; Samoan <i>loi</i> , an ant.
ROEROE	Bowels, entrails, the belly, the paunch.	<i>Roeroemano</i> , dropsy.
ROEROE	Grateful; thankful.	
ROEROEMANO... ..	Dropsy.	<i>Roeroe</i> , the belly.
ROEROERAPA... ..	To alienate.	
ROGA	The mulberry tree.	Tahitian <i>roa</i> , a small tree from the bark of which cordage is made.
ROGO	To hear; hearing.	Maori <i>rongo</i> , to hear; Samoan <i>logo</i> , to hear.
Faka-Rogo	To cause to believe.	
Rorogo	To sing in war.	
ROHIROHI	Weakness.	Hawaiian <i>lohi</i> , tardy, slow; Tahitian <i>rohirohi</i> , to be weary.
Faka-Rohirohi	To be wearied; tired out.	
ROHIROHIHIA... ..	Surfeit; repletion.	
ROIHOHI	A tear (of the eye)	Maori <i>roirmata</i> , a tear. See <i>nohi</i> .
ROKI	A bed.	Samoan <i>lo'ti</i> , a pigsty; Tongan <i>loki</i> , a room.
ROKOHIA	Surprise. To come on one unexpectedly. To undergo; to suffer. To submit. To rally. To touch; to hit.	Tahitian <i>roohia</i> , overtaken; Maori <i>rokohanga</i> , to be overtaken or come upon.
ROMA	To shrink.	Tahitian <i>roroma</i> , to decrease, or shrink gradually; Mangarevan <i>roroma</i> , an ebbing tide.
ROMIROMI	To press together; to squeeze. Small.	Maori <i>romi</i> , to squeeze; Hawaiian <i>lomi</i> , to press, to rub.
Roromi	To print. To squeeze; to compress. To oppress.	
RONA	To pull. To beg; to implore. A lame person. Paralyzed.	Hawaiian <i>lona</i> , useless, awkward.
Ronarona	To pull one another about.	
RONA	(<i>Rona i vaho</i> .) To push a canoe off a bank.	Hawaiian <i>lona</i> , the blocks on which a canoe rests when drawn on shore.
RONAPIRIGOGI	Ruined; lost.	
RONATU	To carry away; to take away.	
ROPAROPA	To deform; to spoil.	<i>Taroparopa</i> , deformed. Maori <i>ropa</i> , a slave; Tahitian <i>ropa</i> , to be suddenly seized, as by a disease.
ROPIROPI	To sheathe; to shut up. A case; a box. A winding sheet; a shroud. To wrap up; to pack up; to make into bundles. A furnace.	Maori <i>ropi</i> , to close as a door; to cover up.
ROPU	To dip; to soak. The rectum. Embalmed. To wipe, to wipe off.	
RORARI... ..	Equitable. Upright. To be equivalent.	See <i>rari</i> .
Faka-Rorari	To equalize.	See <i>rari</i> .
RORE	Seductive; deluding.	Maori <i>rore</i> , a snare; <i>rorerore</i> , entangled.
RORI	To strangle with a cord.	
RORIRORI	Pliant; supple; flexible.	<i>Garorirori</i> , pliant; Maori <i>rori</i> , entangled; Hawaiian <i>loli</i> , to turn over.
RORIHIA	Hanging.	
RORO	Departure.	
RORONI	To twist; to wring.	
ROTIKA... ..	Fire.	

COMPARE

ROTO	A lake.	Maori <i>roto</i> , a lake; Tahitian <i>roto</i> , a lake, pond.
ROTO	(<i>Ki roto</i>) In; into; within.	Tongan <i>lotu</i> , inside; Rarotongan <i>roto</i> , within.
ROTORUA	A lake,	
ROTU	To strike the water.	Samoan <i>lotu</i> , to make a hollow sound in the water with the hand. Tahitian <i>rotu</i> , to strike.
ROU	A crutch; a hook. To cull with a stick.	<i>Porou</i> , to be bent, folded; Maori <i>rou</i> , to reach with a stick; Hawaiian <i>lou</i> , a hook.
RUA	A hole; a pit. A ditch.	Maori <i>rua</i> , a hole; Samoan <i>lua</i> , a hole.
RUAHAMUTI	A privy; a latrine.	See <i>rua</i> and <i>hamuti</i> .
RUAKI	To vomit.	Maori <i>ruaki</i> , to vomit; Hawaiian <i>luai</i> , to vomit.
RUAPOTO	The north tropic; the winter solstice.	
RUAROA	The south tropic; the summer solstice.	
RUA-TURUKI	Burial.	See <i>rua</i> and <i>turuki</i> .
RUGA	Above; upon. (<i>I ruga ake.</i>) <i>Na ruga iho</i> , above.	Maori <i>runga</i> , the top; Samoan <i>luga</i> , upon, above.
RUHI	A negro.	Hawaiian <i>luhi</i> , weariness; to be black and heavy, as clouds.
Haka-RUKE	Cold; false. <i>Tauga hakaruke</i> , a cold-hearted friend.	<i>Karuke</i> , yielding. Tahitian <i>faa-rue</i> , to forsake; Hawaiian <i>lue</i> , to loosen that which was fast.
Haka-RUKE	To put; to place.	
RUKI	Night. Obscure. Dark. Darkness. <i>Ina ruki</i> , last night. <i>Ana ruki</i> , the coming night. <i>Tukiga ruki</i> , midnight. <i>Noi ruki</i> , blind.	Tahitian <i>ru</i> , night; Tongan <i>roki</i> , dark.
Haka-Ruki	Obscure.	
RUKU	(<i>Ruku rima</i>) A ring.	
Rukuruku	To tie; to knot; to bind. A band. To warp. To moor; to belay. To fasten.	Maori <i>ruku</i> , a band; Hawaiian <i>luu</i> , to bind together.
Rurukuhaga	A ring. The link of a chain.	
RUMAKI	To introduce; to insert. (<i>Rumaki ki roto</i> , to put inside.) To thread; to string. To sink; to sink to the bottom.	Maori <i>rumaki</i> , to duck in the water; Hawaiian <i>lumai</i> , to kill by putting the head under water.
RUPORE	To shake; to shiver.	See <i>uru</i> .
RURERURE	To crush; to bruise.	Maori <i>rurerure</i> , to maltreat.
RURU	To tremble; to shake.	Maori <i>ru</i> , to shake; Samoan <i>lulu</i> , to shake.
RURU	A cage; a coop.	<i>Karuru</i> , a dwelling place.
Rururu	To shut up; to confine. Fustiness; mouldiness.	Maori <i>ruru</i> , to tie together; Manga-revan <i>ruru</i> , a shelter, cover.
Faka-Ruru	A hut; a shed.	
Ruruhaga	An assembly. To collect. A bale; a package.	
Rururuhaga	Sultry; suffocating.	
Faka-RURU	To affront.	
RURUGA	A bolster.	Maori <i>urunga</i> , a pillow. See <i>ru</i> .
RURUTAINAHAGA	Anguish; a pang.	Tahitian <i>rurutaina</i> , trembling.
RURUTAKINA	To take alarm; to tremble.	See <i>uru</i> . Maori <i>rurutake</i> , shivering.
RUTU	A drum. Ringworm.	Samoan <i>lutu</i> , a rattle to attract sharks; Mangaian <i>rutu</i> , to beat, as a drum.



THE MAORI TRIBES OF THE EAST COAST OF NEW ZEALAND.

By W. E. GUDGEON.

PART II.

(Continued from page 219, Vol. III.)

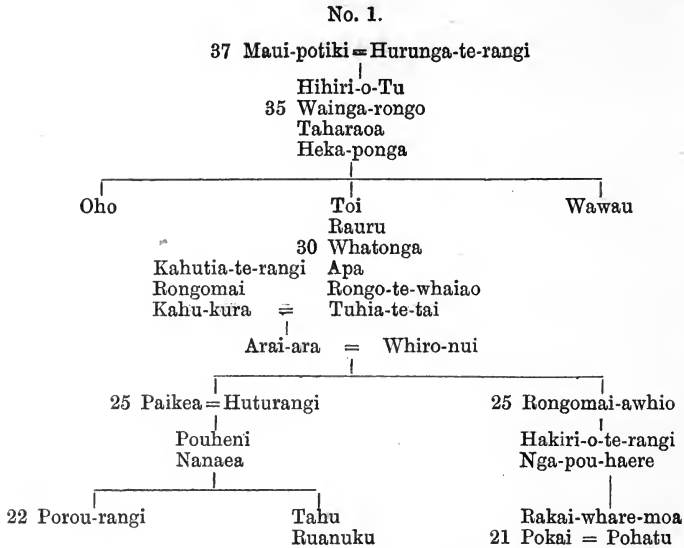
IN this, as in other articles on the same subject, I have thought it advisable to give many genealogies, in order to explain the references made, and above all, to enable those interested in such matters to approximately fix the dates of the events mentioned.*

Many of these genealogies are given under the authority of the most learned of all the Ngati-Porou *Tohungas*, viz: Mohi Ruatapu, and in some cases are but little known to the tribe whom they concern, for the simple reason that a *Tohunga* will not willingly impart the knowledge he regards as sacred to those Maoris who have not undergone the ceremonies, and trials, which of old were indispensable, in order to prove the fitness of the candidate for the office of *Tohunga*.

This office was one of very great importance, for to the priest alone was confided the history and genealogies of the tribe; each man was, indeed, presumed to know his own genealogy; but the ancient history and genealogy was known to the *Tohunga* only. Hence it has come to pass that trustworthy Europeans more readily obtain information from *Tohungas* than do the Maoris themselves, for in the former case the priest knows that his information will not be used to the injury of others, whereas, on the other hand, his experience teaches him that the modern Maori values nothing that cannot be used to the detriment of others, or, in other words, that has not a money value.

The following is a very ancient genealogy of the Ngati-Porou tribe:—

* As in Judge Gudgeon's last article, so in this, we have numbered the generations back from the present day, in order to give a rough approximation to the age in which the individuals lived. Such numbers can be but approximations, but they will serve as a rough index to the year, by allowing four generations to a century.—EDITORS.



The name of Ngati-Porou does not by any means convey a correct idea of the assemblage of tribes now known under that designation. Porou-rangi, was indeed one of the progenitors of the tribe; but not the only one, nor, indeed, the chief one.

Whiro-nui, Tahu, Paoa, Kahungunu, Ira, Tama-te-kapua, Oho, Ue-pohatu, Rua-waipu, Rua-whaitiri, and Motatau are all entitled to be enrolled as leading ancestors of this important tribe, and with the exception of the first, third, sixth, and last, all of them are the descendants of Toi. We may put aside the Takitumu descent of these ancestors as a fiction, until the Maoris themselves can tell us who among these ancestors, or their progenitors, came in that canoe.

Some of the *Hapus* of Ngati-Porou are very remotely connected with Porou-rangi. Those who are entitled to be considered Ngati-Porou, are:—

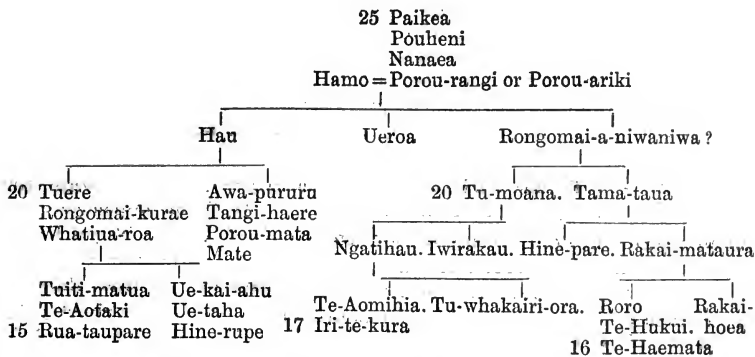
- | | | | |
|---|--------------------------|----|------------------------|
| 1 | Te Whanau-a-Rua-taupare | of | Tokomaru |
| 2 | Te Whanau-a-Iri-te-kura | „ | Waipiro |
| 3 | Whanau-a-te-Haemata | „ | Akuaku |
| 4 | Aitanga-a-Mate | „ | Whareponga |
| 5 | Whanau-a-Iwi-rakau | „ | Awanui |
| 6 | Whanau-a-Hine-rupe | „ | Waipau Valley |
| 7 | Whanau-a-Rakai | „ | „ |
| 8 | Whanau-a-Hine-pare | „ | North Waipau |
| 9 | Whanau-a-Tu-whakairi-ora | „ | East Cape to Hicks Bay |

The alien *Hapus* are:—

- | | | | |
|---|------------------------|----|-----------|
| 1 | Ngati-Ue-pohatu | of | Tuparoa |
| 2 | Ngaitane and Ngati-Nua | „ | Maraehara |
| 3 | Ngati-Rakai-matapu | „ | Tapatu |

The localities mentioned will sufficiently indicate the territories of these *Hapus*, who in some instances have the real Uri-o-Toi, or autochthones, for their neighbours, and I will now give the genealogy of the founders of these *Hapus* from Porou-rangi.

No. 2.

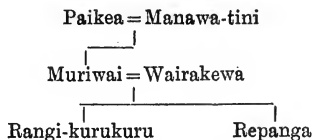


This genealogy not only accounts for the origin of the nine *Hapus* mentioned, but also for that of the Ngati-Tuere and Ngai-Tuiti, who will be considered hereafter.

Up to the time of Porou-mata, we find no trace of the descendants of Porou-rangi in the district they now occupy, though there is little doubt that Hine-kehu, the maternal grandmother of Mate, was in occupation of the country inland of Whareponga before that period, and it would seem that this occupation was by virtue of her marriage with Tangihia-kotea, who probably was of the ancient Wahine-iti tribe; this, however, is mere surmise, and not history, for the Ngati-Porou are unable to say how, or in what manner, they first became possessed of their present lands.

Paikea, the great ancestor of the Ngati-Porou tribe is said to have landed at Ahuahu,* from the back of his *taniwha* ancestor, Paikea, whose name he then adopted in commemoration of the great exploit. His first wife was—it is said—a woman of the land, called Te-ahurumo-wairaka, concerning whose descendants, if any, I know nothing. His next wife was Manawa-tini, an aunt of that Toroa, who was chief of the Mata-atua canoe. The genealogy given by both Ngati-Porou and Te-Whakatohea is as follows:—

No. 3.



* The locality of Ahuahu is not now known, but it is supposed to be an island off the Hauraki coast. All the genealogies show this man to have been a descendant of Toi; I cannot, therefore, admit that he is identical with Kahutia-te-rangi, who is supposed to have come here on the *taniwha*, Paikea. [We scarcely understand Judge Gudgeon here, when he says that Ahuahu is unknown. It is the Maori name for Great Mercury Island, just off Mercury Bay. We question, however, if this is the Ahuahu Island to which Paikea swam after the disastrous wreck of the canoe of himself and his companions, as related in Maori history, and are more inclined to think that the legend refers to Mangaia Island of the Cook Group, the ancient name of which was A'ua'u, or in the Maori dialect Ahuahu. See Dr. Wyatt Gill's "Savage Life."—EDITORS.]

The Ngati-Awa, of Whakatane, claim that Muriwai was a sister of Toroa, but, so far as I can learn, do not admit that she was a daughter of Paikea. They hold that both Toroa and Muruwai came to this island in the Mata-atua canoe, whereas the Ngati-Porou tradition makes Whakatane the birth-place of Muriwai.* It is these discrepancies that make it so difficult to trace the history of any Maori tribe, excepting always, those who came hither in the Arawa canoe.

Another of Paikea's wives was Hine-a-kiri-tai, and her sons were Maru-papa-nui, and Maru-whakaaweawe. Of these ancestors very little is known, though some of the leading chiefs of the Ngati-Porou, such as Mokena Kohere, can trace descent from them, but they were never chiefs of *mana*. All of these wives were in due turn deserted by Paikea as that ancestor moved southwards, until he arrived at Te Kautuku (East Cape Hill). It was here that he saw Hutu-rangi for the first time, while she was bathing in a small lake, which is still to be seen. This woman was the daughter of Whiro-nui and his wife Arai-ara (see genealogy No. I.), the former of whom had come to New Zealand in the Nukutere canoe. From the tenor of the tradition it would appear that Paikea was in some way connected with, or related to, these people; for we are told that on reaching the village of Whiro-nui he found the people engaged in the ceremonies incidental to the planting of the *Kumara*, and that this important ceremony not being conducted to his liking, he forthwith took the matter out of their hands, and himself used the necessary *Karakia* to ensure the success of the crop, and that because of this high-handed procedure he was at once recognised as Paikea, probably because it was thought that no other man had the *mana* necessary to enable him to take this matter out of their hands.

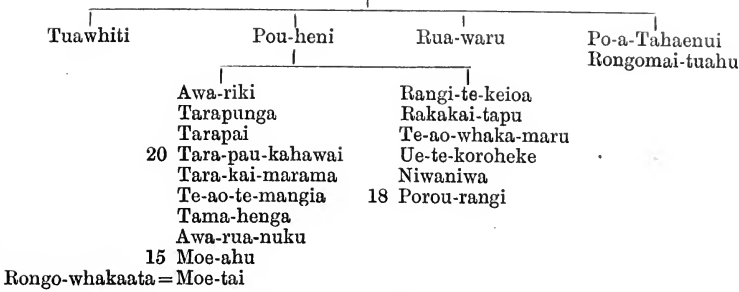
Hutu-rangi was given to Paikea as a wife; he did not, however, remain long with her people, but continued his journey southwards until he came to Whangara, a few miles north of Gisborne, to which place he gave the name now used in memory of his old home at Hawaiki,† to which he fancied it bore resemblance. Here Paikea settled permanently, and here his children grew to manhood. The Ngati-Porou claim only one child for Paikea and Hutu-rangi, but the Aitanga-a-Hauiti and Rongo-whakaata claim others, as will be seen by the following genealogy, which differs from that given by the Ngati-Porou so far as Porou-rangi is concerned. I merely give it for what it may be worth, to show that Paikea is claimed as an actual descendant of Toi-kai-rakau.

* In all probability the conflict of tradition arises from the fact that there were two women of the name of Muriwai.

† The modern Maoris say that Whangara resembled some place of that name in Hawaiki, but the traditions of that period are exceedingly hazy, not to say unreliable, and the probability is that it resembled some place in New Zealand where Paikea had lived. Probably more than half of the occurrences now ascribed to the people of Hawaiki actually occurred in New Zealand. [Whangara is, however, a name known in the Pacific, ex: Fangala, in Samoa.—EDITORS.]

No. 4.

- 32 Toi
Rauru = Ruahine-te-awa
- 30 Nga-puna-ariki-a-Whatonga
Po-tu-pari
Po-turi-ao
Manu-tohi-kura
Tane-u-a-rangi
- 25 Paikea

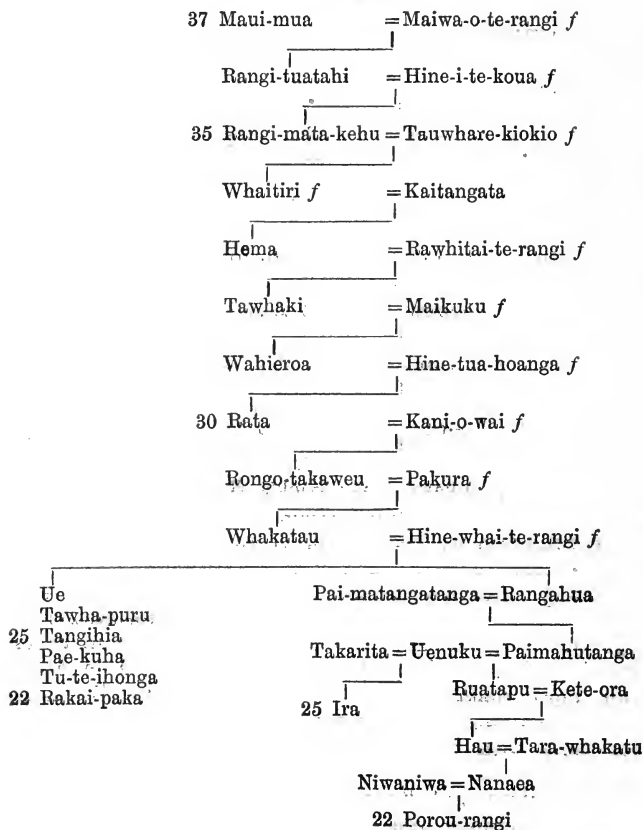


I have already said that the Ngati-Porou claim Pouheni alone of the children of Paikea as their ancestor; the other children of this man drifted southwards among other tribes. But Porou-rangi and his descendants continued to reside at Whangara among those who appear to have been the real owners of that land—that is, the descendants of Paoa and the Ngati-ruapane—for we are told that Te Ao-taha, who certainly was not from Porou-rangi, drove Tu-moana from Whangara because of the theft of *kumaras*, and that this man and his adherents fled to Opotiki, in the Bay of Plenty, by way of the Pakira Mountain, where they were overtaken by night and snow, so that one of them, Rua-maikao, was frozen to death, from which reason Ngatihau received his name, and in due time called a son Hukarere (the drifting snow). (See genealogy No. 2.) The Ngati-tuere certainly lived at Whangara up to the time that Ue-taha marched from that place and drove the Nga-Oho tribe from his mother's lands at the Kawakawa, near Hick's Bay. Probably it was about this period that Ngati-Porou forsook Whangara, for up to the generation of Porou-mata we hear little, if anything, of that tribe in the district they now occupy. How Porou-mata first obtained his right to live among these descendants of Rua-nuku, Te-wahine-iti, and Ue-pohatu, is not now known, but it probably resulted from some marriage with a chieftainess of one or other of those tribes. Whatever the right, it must have been sufficiently sound in Maori estimation, for Porou-mata was murdered by the Ngati-Rua-nuku because he pushed his *mana rangatira* too far, and had too little consideration for those with whom he lived. Some of Porou-mata's relatives may have fled to their friends after this outrage, but Rongomai-papango, Hau-kotore, and Koro-paia, remained in a subordinate position near to, or among the tribes who had murdered their brother, and for this reason, probably, neither they nor their descendants have had *mana* over land or men from that time to the present day.

Of all the descendants of Hau, only Mate and Te-Ata-a-kura can be said to have transmitted *mana* to their descendants, probably for the reason that these two women it was, who, by their descendants Pakanui and Tu-whakairi-ora, avenged the murder of Porou-mata.

So far as can be determined from the very meagre evidence obtainable, Kahutia-te-rangi and Paikea, were not one and the same person, and there are circumstances which justify the belief that this claim of identity has only been made of late years by the Ngati-Porou;* dictated for the most part by a pardonable desire to claim descent from the *rangatira* son of Uenuku. Unfortunately for those who wish to prove the identity of Paikea with Kahutia-te-rangi, every genealogy of old date, or undoubted authority, claims Paikea as a descendant of Toi-kai-rakau—one of the aborigines—while on the other hand the evidence is in favour of pure Polynesian descent for Kahutia-te-rangi. Most certainly Paimahutanga, one of the wives of Uenuku, was purely Polynesian, and tradition says she was a captive, made when Uenuku destroyed the murderers of his son, in Hawaiki.†

No. 5.



* The Ngati-Porou are not alone in stating the identity of these two names, both Southern Ngati-Kahungunu and Ngai-Tahu say the same.—EDITORS.

† It will be remembered that Uenuku was the great high priest and chief who lived in Hawaiki about the time of the principal migrations of the Maoris from that place.—EDITORS.

From the foregoing it will be seen that the Ngati-Porou claim two lines of descent from Uenuku, viz., Rua-tapu and Paikea, but they are unable to say how, or when, Rua-tapu came hither from Hawaiki. They are, for the most part, of opinion that Ira did not come among the crew of Takitumu. But they all admit that Whiro-nui came in Nukutere canoe, and as I have already said, Kahutia-te-rangi performed the long journey on the back of his *taniwha* ancestor, Paikea.

Having given the leading lines of descent claimed by the Ngati-Porou, I will now connect the *Hapus* of that tribe with the old genealogies, and at the same time show who are the *tangata whenua* (or aborigines) living side by side with them.

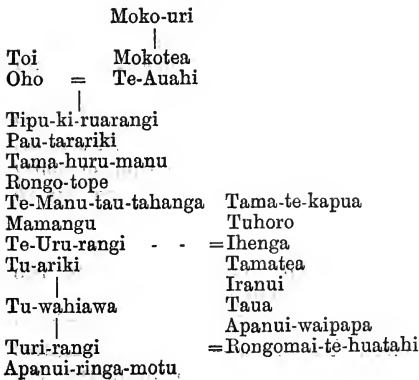
TE-WAHINE-ITI HAPU.

Of all the tribes of the East Coast, this was anciently the most powerful, but even in the days of Tu-whakairi-ora—probably about the year 1600—they were not living on their own ancestral lands; unless, indeed, they were the descendants of Oho (see genealogy No. 1.) known as the Nga-Oho tribe. About the above mentioned year the Wahine-iti occupied the sea-coast from Te Mawhai (south head of Tokomaru Bay) to the Waikawa stream, in Waipiro Bay, which last was the southern boundary of the Ngati-Rua-nuku tribe, and they had for their inland neighbours the Ngati-Ira. This and the neighbouring territory had, however, before the dawn of Maori history, been occupied by the Nga-Oho descendants of Maui-Potiki, who had been gradually expelled from their lands, but by whom is not now known. All that is known, is, that in the days of Paaka, the ancestor of Ngati-Mahanga—who was probably contemporary with Porou-rangi—these tribes were living on the Maraehara Stream, north of Waiapu; during the generation of Porou-mata, they had reached the Kawakawa, where they murdered Tamatea-areia in his

Pa, Tihi-o-manono. All of the very old Pas, from Tokomaru northwards to the East Cape, are known and spoken of as the Pa-o-Nga-Oho.

It may be that the old Wahine-iti tribe were but a *Hapu* of this tribe, who drove away their kindred Nga-Oho, but if so that portion of the tribal history is lost, for at the present day no one knows anything, either of the Nga-Oho, or of their successors—the real Wahine-iti. The descendants of the former are among the Arawa tribe, at Rotorua, and the Whanau-a-Apanui, and the latter among

No. 6.



Ancestors of the Whanau-a-Apanui and many of the Ngati-Porou.

the Whanau-a-Rua-taupare. The only known genealogy from Oho is that of No. 6.

While on the subject of the disappearance of the ancient tribes it will not be out of place to mention the cause of such disappearance.

In the early days of Maori history, tribes were conquered and enslaved in much the same manner as happened in later days. But there was this difference; that in the earlier contests the country was not over-populated, and therefore there were few, if any, boundary disputes, or cases of manslaughter, which necessarily attend differences of opinion connected with land. 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 think but few men were killed on such occasions. The Pa would be taken, either by assault, or surprise, and some of the most attractive women carried off by the victors; the rest of the tribe would be saved, and told to bring occasional presents of food to their masters. In all other respects their lives would move on in the same manner as before—they would remain a tribe, though under the *mana* of another tribe. No startling cruelties would be practised upon them, and, above all, there would be no general massacre of old and young, unless, indeed, they were found to be growing dangerously strong. It was, however, precisely this thing that could not happen to a subject tribe; for if on the visits of any of their masters a very fine girl was seen she was at once bespoken as a wife for some one of the dominant tribe; so that the masters were always increasing in numbers at the expense of their servants.

There was, however, a still harder condition, and liability, attached to the inferior tribe, and it was this: If two Rangatira tribes, or even individuals, had a quarrel, it might not justify those two tribes or individuals killing each other, but it would probably justify the injured party in killing the vassals of the other tribe, and also in carrying off their women and children; and if this were done, retaliation would be in the same direction. As may be supposed, these little matters incidental to servitude among the Maoris did not take long to reduce the vassal tribes to their present position, viz.: to a few inoffensive old men, who are generally found in attendance on the chief of the tribe to whom they belonged, and who are not by any means unhappy in their lot.

When we reflect that it was these conquered tribes who had to find the victims for a great feast, for the building of important *whares*, or the launching of a sacred war canoe, the wonder is not that so many tribes have utterly disappeared, but that any of the weak are left to tell the tale.

The northern Wahine-iti occupied the southern bank of the Waiapu River, and are said to have derived their name from Manutangi-rua, a son of the second wife, or *wahine-iti*, of Rakai-po, whose great-grandson—Te-ao-hore—married Rakai-roa—a grand-daughter of Pokai—and had issue about ten children, who inherited the maternal lands on both banks of the Waiapu River, but who resided for the most part between that river and Repo-rua, and inland up to and including Te Ahikouka, the boundary of Ue-pohatu tribe. Te-ao-hore and Rakai-roa are at the present day represented by the Ngati-Pakai, Whanau-o-te-Rangi, and Whanau-a-Iwi-rakau. These were the

No. 7.

Pu-oroooro 39
 Whatukihī
 Tangata-porangi
 Taipa
 Tawhiti-rangi 35
 Te-Pahoka-a-te-rangi
 Taha-tai

Whakarehu
 Te-Putiki-o-te-rangi
 Tama-turoua
 Autu-pawa
 Tama-rere
 Horonga-te-rangi
 Te Pou-tai
 Kiwa
 Te Moana-nui
 Te-Paturu
 Hine-huhuri-tai
 Manu-tangi-rua
 Hinganga-roa = Iranui

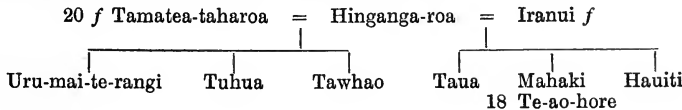
only *Hapus* saved from the destruction that overtook this section of the Wahini-iti, and they owed their safety to the fact that Iwi-rakau was an uncle of the destroyer, Tu-whakairi-ora, and from the fact that the latter's daughter had married Te Rangi-taotahi, chief of the Whanau-o-te-Rangi.

How these people became so numerous in the three generations succeeding Manu-tangi-rua, is not explained by the Ngati-Porou, but the genealogy I have given for Hine-huhuri-tai (No. 7.) shows that the real Wahine-iti, was a very ancient tribe, of whom that woman was possibly the chieftainess, and who, in accordance

Hauiti Taua Mahaki
 Apanui Te-ao-hore = Rakai-roi

with Maori custom, had sent one or more of her children to dwell with her own tribe as

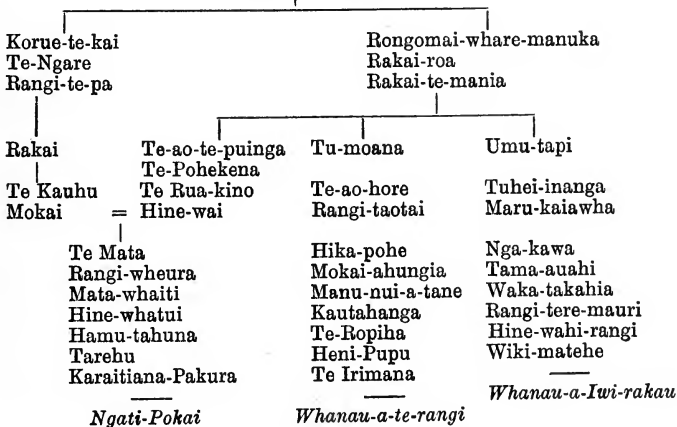
chiefs, and for that reason the name of Wahine-iti devolved, not only upon the descendants of Te-ao-hore, but also on the children of Tamatea-taharoa and Hinganga-roa, showing conclusively that the name was derived from the latter.



To the children of Tamatea-taharoa I shall refer presently, as the chiefs of the Wahine-iti who were slain at the instigation of Rua-taupare. The following is a genealogy of the northern Wahine-iti.

No. 8.

Pokai = Pohatu



There are other small *Hapus* who may fairly claim to represent the Wahine-iti, of Te-ao-hore and Rakai-roi; but the three genealogies in No. 8 indicate the leading men of the important *Hapus*.

The ancient Wahine-iti were not destroyed by reason of their own turbulence, in fact I cannot find that they contributed in any way to their own destruction. They were simply the victims of circumstances, inasmuch as they had warlike and irritable neighbours who were anxious to acquire both renown and territory.

The first quarrel of this section of the Wahine-iti, was with Paka-nui, a great-grandson of the Porou-mata, whom I have mentioned as having been murdered by the Ngati-Rua-nuku.

No. 9.
 Tahua
 Tu-te-kapiti
 Tuhua II.
 Hauriki
 Apa-marō
 Taru
 Pepeha
 Te-Ara-roa
 Te-Aruhe
 Taru II.
 Tairatu
 Te-Watene
 Eru-potaka
 (50 years of age)

Paka-nui was not satisfied with the vengeance taken by Tu-whakairi-ora for this crime, and had himself defeated and destroyed Ngati-Rua-nuku in two great battles, Te Ika-korapa-rua and Tai-timu-roa; he was therefore in an exceedingly belligerent frame of mind, and at this period was in occupation of the land conquered by him at no great distance from the Wahine-iti Pa, at Waikawa, where the chief Tuhua held sway (see genealogy No. 9).

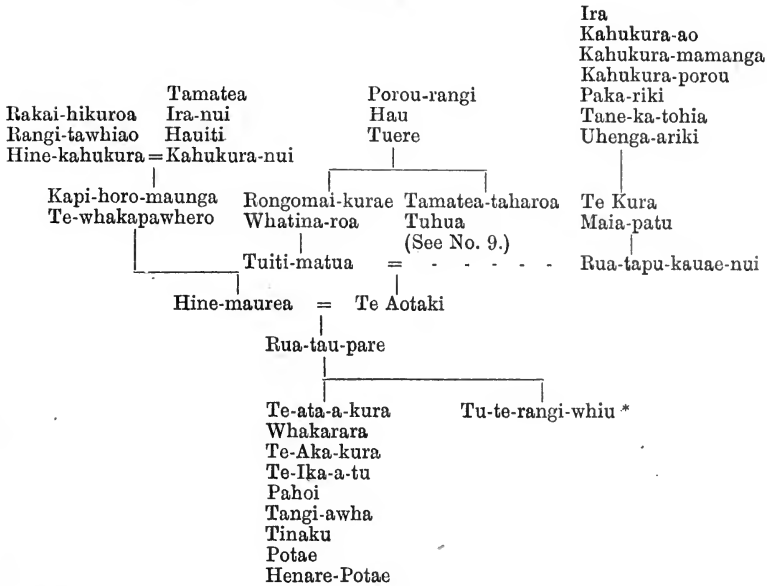
While at this place, Paka-nui took exception to the notes of a trumpet, which was sounded nightly in the Waikawa Pa, and which seemed to him to repeat the following insulting words, "*He ure, he ure, te kai mo te tangata haere.*" Paka-nui rose in his wrath, and twice assaulted the Pa, and was each time repulsed. He then sent to his cousin, Tu-whakairi-ora, for assistance, and that celebrated warrior lost no time; he came with his warlike sons and nephews, and at the battle of Te Roro-hukatai,* for ever destroyed the *mana* and power of this section of the Wahine-iti; only the Nga-whakapuku *Hapu* were spared, and these were subsequently handed over as servants, together with their land, to Irite-kura, a woman whose only merit appears to have been her relationship to Tu-whakairi-ora.

There are men of this *Hapu* still in existence, and it may probably be a comfort to them to know that Paka-nui and his men were shortly after slain by the Ngati-Rakai-paaka, of the Mahia Peninsula.

The Wahine-iti, of Tokomaru, were the next to feel the power of Tu-whakairi-ora, and their destruction was brought about by the vanity of Rua-tau-pare, the chief wife of that man. This woman was of high rank and of masculine character, and she therefore objected to the children of Te-Ihiko (the second wife) bearing the name of the Whanau (descendants) of Tu-whakairi-ora. But nothing could alter the fact, Tu-horo-uta, Te-ao-wehea, and Tina-toka were brave, dashing men of whom the tribe were proud, and hence they were always spoken of as the Whanau-a-Tu-whakairi-ora. For these reasons Rua-tau-pare left her husband, and came to Tokomaru with her daughters Mariu, Te Ata-a-kura, and others, for no other purpose than to found a tribe that should be known as the Whanau-a-Rua-tau-pare.

* So called because the brains of men were scattered about like the foam of the sea.

No. 10.



From the foregoing genealogy it will be seen that Rua-tau-pare was an important factor in the Ngati-Porou, Aitanga-a-Hauiti, and Ngati-Ira tribes, and she in all probability traded on this fact, for no sooner had she settled herself uninvited among the Tokomaru Wahine-iti than she accused certain members of that tribe of having insulted her. Probably no one believed the tale told by Rua-tau-pare, but that made but little difference to the unfortunate tribe, who were shortly after effaced from the land by the descendants of Hauiti and Tu-whakairi-ora.†

The last and crowning misfortune of the Wahine-iti fell upon that section of the tribe who lived on the Waiapu River, whom I call the Te Ao-hore section. Tu-ngarue-toro, a chief of this people, committed an assault on Te-Ao-taihi, the favourite wife of Tu-te-rangi-whiu, with the result that the sons and other relatives of Tu-whakairi-ora fought the offender and his people at Tarera-koau, on the Ahi-kouka block, and there utterly destroyed them. The following chiefs of the Wahine-iti fell, Tangi-haere-kotea, Mahaki-paitau, Tama-wairangi, Tu-ngarue-toro, and Nuku-ao; hundreds of men of lower rank fell, and only the descendants of Rakai-te-mania escaped the general destruction of the Wahine-iti.

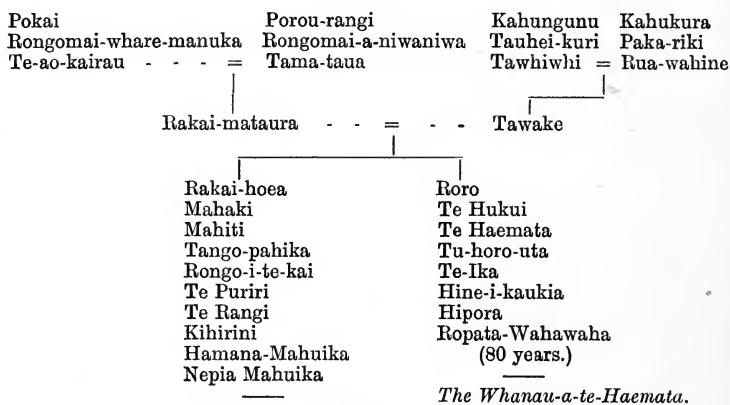
Concerning Te Whanau-a-te-Haemata there is but little to be said; the history of this *Hapu* is uneventful and uninteresting. The land occupied by them is not even their own ancestral property, but part of the territory conquered by Pakanui from the Ngati-Rua-nuku, and given by that man to Iri-te-kura, who in turn gave Akuaku to Te

* I have given this genealogy in full for the reason that every chief of note on the East Coast derives his chieftainship from Tu-te-rangi-whiu.

† Waha-ure was chief of this section of Te Wahine-iti.

Haemata. The genealogy of the *Hapu* is, however, interesting as showing descent from all of the Ngati-Porou ancestors, and also as being the shortest known line of descent from those ancestors.

No. 11.



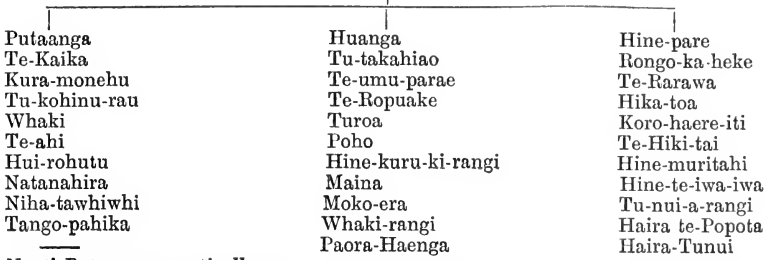
The Aitanga-a-Mate, are descended from the Mate mentioned in genealogy No. 2, through her sons Tama-ihu and Rongo-te-hengia, and also in part from the brothers of Porou-mata, viz.: Hau-kotore and Rongomai-papango. It was with reference to this tribe that the warrior Kau-whakatuakina made the contemptuous remark to Apa-nui-ringa-motu, just before the great battle of Te Mania-roa. The two chiefs were standing on a ridge watching the advance of the Ngati-Porou war parties. "Be careful," said Kau-whakatuakina, "of the small party who are advancing by the beach, they are the sons of Tu-whakairi-ora. As for the hundreds of the Aitanga-a-Mate, you can kick them out from your path." The result showed that the estimate formed was correct, for the one party was beaten only after a most desperate struggle, while the other had Kuku, Korohau, Rongotangata-ke, and indeed all the chiefs of the party killed, together with about 100 men, and without loss to their assailants (the Whanau-a-Apa-nui). Of old they evidently were not considered high-class warriors; but in 1865, and up to the end of the war between the Maoris and the Government, no tribe was more reliable in the field than the Aitanga-a-Mate.

I have already given the genealogy of the Whanau-a-Rakai, which is practically the same as that of Mahaki in No. 11, for Hamana Mahuika was the acknowledged chief of all Ngati-Rakai. This tribe still occupies the ancestral lands on the north bank of Waiaapu, and has done so since the time of Pokai, but they are unable to say how they acquired the right to occupy. It must, however, have been through some marriage now forgotten, for all of the land north of Waiaapu was originally the territory of Rua-waipu.

North and east of Ngati-Rakai, are certain other *Hapus*, who also claim from the ancestor Pokai, through other children of Te-ao-kairau, viz., Putaanga, Huang, and Hine-pare. The first named is now generally known as the Whanau-a-Hine-rupe, the second as the Whanau-a-Tapuhi, the third still bears the name of Hine-pare.

No. 11a.

Te-ao-kairau



Ngati-Putaanga practically one
Hapu with Whanau-a-Hine-
rupe.

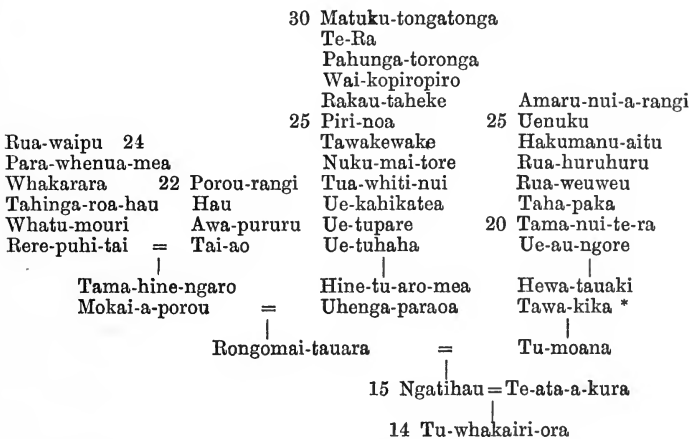
Whanau-a-Tapuhi

Ngati-Hine-pare

The Ngati-Hine-pare are also closely connected with the Ngati-Mahanga, descendents of Rua-waipu, and now form one tribe; but these people will be considered when dealing with the ancient tribes.

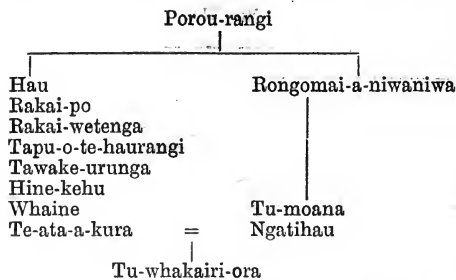
Tu-whakairi-ora, is very properly claimed as a descendant of Porou-rangi, but, until lately, the name of Ngati-Porou did not properly apply to the tribes living to the north of the East Cape. They were known as the Whanau-a-Tu-whakairi-ora. The descendants of this man occupy the sea coast from the East Cape to Cape Runaway and inland to the watershed dividing the Bay of Plenty from the East Coast—that is, all the ancient territory of Rua-waipu, Ngai-Tu-moana and other tribes, the descendents of Toi. I will now trace the ancient genealogy of the ancestors in question :

No. 12.



With reference to this genealogy it is claimed that Rongomai-niwaniwa, the mother of Tu-moana, was a daughter of Porou-rangi. This contention is, however, absurd, for the Mokai-a-porou line above quoted shows that she lived four generations after her supposed brother Hau, but if we take the line of Te-ata-a-kura, there can no longer be a doubt on the subject.

* Husband of Rongomai-niwaniwa.



The mother of Tu-moana could not be a daughter of Porou-rangi.

I have already mentioned that Tu-moana and his family lived at Wangara, and were ejected from that place by Te-ao-taha. From this place they fled to Opotiki, where they lived among the Ngati-Ue-kahikatea and Ngati-Rungi-nui, until Tu-whakairi-ora was a grown man. Up to this period we see no evidence of power or exalted rank in this family, in fact, they were evidently very ordinary people. But Tu-whakairi-ora was in every respect a very remarkable man, his mother had even before his birth dedicated him to the great purpose of her life, viz. : that of obtaining revenge for the murder of her father, Porou-mata, and this pre-natal influence may probably have developed the qualities of mind and body afterwards exhibited by the son of Te-ata-a-kura—qualities of real greatness altogether unlike those of Te Rauparaha, and Te Waharoa, whose chief claim to greatness was their treacherous character and power of dissembling their real intentions, so that they could more easily murder their enemies while pretending friendship.

At this period, Tu-whakairi-ora had neither tribe nor land; he had, therefore, no easy task before him when he determined to attack the Ngati-Rua-nuku. To a great man, however, nothing is impossible; and our hero had not only extraordinary courage and skill with his weapons but he was of a generous disposition, and so skilfully did he ingratiate himself with, and impress the neighboring tribes with his strong individuality, that many of the bolder spirits of the Ngati-Rangi-nui of Tauranga, and Ngati-Ue-kahikatea of Opitiki, attached themselves to him and promised him support when required.

Tu-whakairi-ora's first step on the path of fortune led him to Wharekai-ika, where he visited a chief of the Ngai-tuiti, *Hapu* of Ngai-tuere, known as Te-ao-taki, and had the good fortune to be accepted as the husband of his daughter Rua-tau-pare. The Ngai-tuiti had obtained their footing at Hicks' Bay only a few years previously when they followed Ue-taha, chief of Ngai-tuere, and assisted him to recapture his maternal (Rua-waipu) lands, from the Nga-Oho intruders.

This marriage laid the foundation of the power of Tu-whakairi-ora, who forthwith established himself in the Okauwharetoa Pa, on south bank of the Awatere Creek, on land given to his wife as a marriage present. The marriage of his brother Hukarere to Hine-rupe, a daughter of Ue-taha, had also increased the family power and given them all the land between the Awatere and Karaka-tuwhero streams.

Here the brothers remained for some time, consolidating their power and steadily keeping in view the vengeance to be taken. It was probably with this purpose that Tu-whakairi-ora made a journey to the East Cape accompanied only by his two dogs, Tamure-haua

and Tu-moana-wairau. On his return one of these animals turned in from the sea beach to near the Rangī-ahua Pa. When Tu-whakairi-ora missed his companion, he called to him, but in vain; he then returned towards the village, and there meeting two men and a woman, asked if they had seen his dog. They replied that they had not, but as he turned away he heard one of the men make a sneering remark that convinced him that they had not only seen his dog, but had also killed it. In an instant, Tu-whakairi-ora had drawn his *patu* and the two men, Whata and Wahieroa, were lying dead, while the woman fled shrieking for help towards the Pa. Our hero resumed his way without hurry and was followed by all the fighting men of Rangī-ahua. When Mata-pokia, the swiftest of his foes, had nearly overtaken him, Tu-whakairi-ora turned suddenly, warded the thrust made at him and slew his enemy. The same fate overtook Pito, and then Tu-whakairi-ora, knowing full well that one man could not fight a war party without some advantage of position, made for the rocky islet called Te Hekawa. Here he defended himself successfully against his foes until his peril was noticed by his brother Hukarere, who was fishing a short distance from the shore. This man paddled his canoe towards the rock and Tu-whakairi-ora, seizing his opportunity, sprang from the rock into the sea and was rescued.

The Ngati-porou speak vaguely of a subsequent conquest by Tu-whakairi-ora over these people, but no such conquest ever took place. The real fact is that Tu-whakairi-ora was a stranger to those who attacked him, and when they learned that they had been trying to kill the famous husband of one of their own chieftanesses they were as much ashamed as Maoris can be under such circumstances. Moreover as Tu-whakairi-ora had very much the best of the affair he had nothing to avenge. At any rate it is very clear that no Pa was taken, battle fought, or man killed after this affair. Indeed they were the descendants of Tuere and Rua-waipu, by whose aid Tu-whakairi-ora won all of his battles, viz., the *Hapus* known as Ngati-manu, Ngati-Rongo-topuni and Ngati-Parahiko, men who still own the land they were then in possession of and who claim it by descent from their great ancestor Rua-waipu.

It was after this little affair, when there was peace throughout the district, that Tu-whakairi-ora summoned his allies, including the Ngai-tane, of Maraehara, and Ngati-Rua-waipu, and attacked the Ngati-Rua-nuku.

This tribe, it is said, were brought by Tahu from the South Island, as servants for his son Rua-nuku, who, according to the Ngati-Porou version, was also a son of Hamo, the widow of Porou-rangi. On this point, however, there is considerable diversity of opinion, inasmuch that the Ngai-tahu say that Tahu-muri-hape was the only child of Tahu and Hamo. Be it as it may, the Ngati-Rua-nuku were aliens, and had murdered the chief, Porou-mata, and therefore it was necessary they should suffer.

I have already mentioned the composition of the war party led by Tu-whakairi-ora. They were from many tribes, and therefore wanting in cohesion; but they none the less captured the Rongo-nui and other Pās, and defeated the Ngati-Rua-nuku at the battle of Hika-tawatawa. Tu-whakairi-ora's lieutenants, Te Noho-a-ngatini and Te-atua-kairau, followed the flying enemy and defeated them once more at Tapuae-rau. These defeats satisfied the chief, who fought for honor only and was never vindictive, he therefore left the survivors of the tribe in possession of their lands.

So far no great harm had been done, the Ngati-Rua-nuku had probably lost many warriors, but a single generation would have repaired the losses, and the tribe would have been as strong, if not stronger, than ever. But they had yet to deal with Paka-nui, who was at this time a mere child, living at Turanga. He was a grandson of Mate, one of the daughters of Porou-mata, and when he reached man's estate and had acquired a certain reputation as a warrior, he deemed it his duty to still further avenge his grandfather's death, so that all the credit might not be due to his cousin, Tu-whakairi-ora.

Paka-nui first attacked those descendants of Tauhei-kuri and Tamatea-kota who had slain Tu-purupuru, and driven Taraia and Te-ao-mata-rahi to Hawke's Bay, and having been fairly successful in this adventure, he turned his attention to the Ngati-Rua-nuku, and appeared at Mataahu with a small *ope* of 120 men. Here he found his enemies prepared and more numerous than he had expected, so much so, that, believing himself unable to cope with them in open warfare, he pretended neutrality, if not friendship.

After a residence of some weeks in the neighbourhood, Paka-nui noticed that Ngati-Rua-nuku went frequently with hand-nets to catch the fish called "Kehe," in the rocky pools on the coast, and on this fact he based his plan of attack.

He and his men armed themselves with short heavy *patus* of Tawhiwhi wood, easily concealed, and hand-nets, and with these joined a fishing party of their enemies. Each man took his appointed post near one of the doomed tribe, while Paka-nui himself took up his position at Kaitango, a pool which was the special property of Rangi-rakai-kura, chief of Ngati-Rua-nuku. At a given signal each man cast his net over the head of the man nearest to him and slew him. Rangi-rakai-kura fell in this way under the *patu* of Paka-nui. This is the affair dignified by the name of a battle and known as the Ika-korapa-rua. That same day the four Pas—Kotore, Rangitoto, Tokatea, and Kokai—were taken and the remnants of the sea-coast-dwelling, Ngati-Rua-nuku, fled inland.

The inland Ngati-Rua-nuku were still powerful, and they, together with Ngati-Ira, organised a war party to avenge their defeat; but Paka-nui, who like most Maoris was possessed of military genius, had sent two young chiefs—Riki-papaka and Raro-taka—to reconnoitre, and they gave timely notice of the enemy's approach. Paka-nui drew up his men on the sandy beach and there fought and won the battle of Tai-timu-roa. Riki-papaka defeated them in a third affair at Kohu-tara, and from that date the Ngati-Rua-nuku have not been known as a tribe.

It was shortly after this last affair that Paka-nui conceiving himself affronted by the Wahine-iti, brought Tu-whakairi-ora again upon the scene and caused the battle of Te Roro-huka-tai

From the foregoing account it will be seen that the Whanau-a-Tu-whakairi-ora, which so rapidly grew in power and numbers as to become the leading *Hapu* of Ngati-Porou, are of a very mixed race, and have but little of Porou-rangi in their composition. They are a mixture of Ngati-Tuere, Ngati-Rua-waipu, Nga-Oho, and probably of many other tribes whose very names have been lost.

It is also clear that they did not owe their footing in the land to any conquest over the aboriginal people, excepting always, that over Ngai-Tu-moana and Te Whanau-a-Pararaki, the latter of whom were conquered by Tu-te-rangi-whiu.



THE MORIORI PEOPLE OF THE CHATHAM ISLANDS: THEIR TRADITIONS AND HISTORY.

BY ALEXANDER SHAND, OF CHATHAM ISLANDS.

KO MATANGI-AO.

CHAPTER IV.—MORIORI GENEALOGY.

THE first of the genealogies given herewith was recited, with other legends, by an old chief and priest (*Tohunga*) of the Morioris, named Minarapa Tamahiwaki, in 1868. It set forth—according to Moriori tradition—the beginning of the world and the creation of man, with their genealogic descent as handed down to them from their ancestors, showing that in the beginning Rangi and Papa—Heaven and Earth—existed, joined together in darkness, until a spirit (*Wairua*) arose named Rangi-tokona—the propper-up or separator of Heaven—and separated them, thereby producing light. After this Rangitokona heaped up soil in Papa—earth—and created man—Tu—from whom descended Rongo, Tane, Tangaroa, with others, as referred to in a former article, the story of Rangi and Papa. These were called Te Whanau-o-te-rangi — “the Heaven-born,” or children of Heaven. The “Heaven-born” were held to be quite distinct from anything purely human, as is shown by the way their names are introduced in many of their incantations and recitals. They were apparently beings of a superior nature, who could impart power to the spells of the people. When used in such cases the people were most particular to give the names of these gods in the same unvarying sequence, thus evidently implying that they followed in regular genealogic order.

As it is evident that the Moriori race is closely allied to, in fact is one with the Maori—in appearance, customs, religious rites, and language*—it may not be considered inappropriate under these

* The language, although disguised considerably by the peculiar pronunciation, retains many words more peculiar to the Rarotongan dialect, yet in all essentials it is the same with that of the Maori. It may be a subject for further enquiry, what has caused the peculiarity of the Moriori dialect, whether the language was in process of degradation, or if it was owing to the existence of a prior race in the island. The statement is strongly affirmed that on the arrival of the Rangi-mata canoe migration they found inhabitants in the island, and they give the names of the chiefs then living to various places.

circumstances to compare and notice the agreement, or divergence, of the genealogies of both people, more particularly with reference to the Heaven-born section, which, owing to the fragmentary form of the record and remoteness of the period dealt with, will be perhaps the best mode of treating the subject. Such a comparison of these early records of both peoples may be the means of throwing light upon them, and, to a certain extent, of gauging their value and authenticity.

It will be observed that many of the names recited in Te Whanau-o-te-rangi line, as given by Tamahiwaki, are those of the gods or divinities, recognised as such by both Maori and Moriori, more particularly many of the first twelve names, although on close examination it appears open to question whether all the names come clearly under the above heading. It will doubtless be a matter of considerable interest to notice how closely the two races are in agreement in this, the Hawaiki part of their genealogy. This is somewhat remarkable when it is taken into consideration that according to the Moriori genealogy over twenty-six* generations have elapsed since their arrival in these islands from Hawaiki, as they say, but with very little doubt from New Zealand, in their last stage hither. By estimating a generation at twenty-five years, which owing to the earlier marriage of Maoris and Morioris as a race, may probably be a fair approximation, it would give a period of 625 years residence in the Chatham Islands.

Although Tamahiwaki's genealogy was given in unbroken continuity by the reciter, it has been found convenient for the sake of reference to separate it into groups, more particularly where a semblance of a break exists. Thus the first group is "Te Whanau-o-te-rangi," thirty generations, beginning with Tu, who according to the reciter begat Rongo—Rongo, Tane, and so on in downward succession throughout the whole genealogy.† This Tu, (standing erect), representing the first man created, does not appear to be the same as Tu-mata-uenga (Tu-terrible-face) either from a Moriori or Maori point of view.‡ According to the Morioris, Ro (Te) Taura (the pattern) last of the "Heaven-born" begat Tahiri Mangate (a) who begat the winds, and the west-winds§—Raki—was the father of Tu-mata uenga, who placed strength in fishes, birds and trees to fight against and injure man.

According to the Maoris, Tane, or Tane-mahuta as he is called in appendix IV. of Sir G. Grey's "Nga Moteatea and Hakirara,"

* Twenty-six to the arrival of the Maoris in 1836 and three generations since that date.

† It appears more probable that these first five names, which are admitted on all hands to be the children of Rangi and Papa, were never considered to be descendants of one another but merely followed in their assumed seniority.

‡ Tu appears to be the real name, the affix, *mata-uenga*, as well as many others used, are merely forms to dilate upon and indicate his many warlike attributes.

§ In allusion apparently to its generally boisterous character, and appropriate to him as a person. With reference to Ro Taura and her position here, it seems somewhat strange how, as mother of the winds, she comes to be among what appears to, be their immediate ancestors before leaving Hawaiki, the Taura referred to may be another, but confused in this instance.

was he who separated Rangi from Papa; and Tu-mata-uenga was his junior (Teina). The story therein told is evidently a poetical attempt on their part to account for the various features and attributes of things as they exist in nature, in point of fact it is a Maori cosmogony. None of the old Morioris knew of Tane separating Rangi and Papa; with them it was Rangitokona who did so, and formed man by heaping together earth in Papa, nor had they any tradition of Tu-mata-uenga fighting with his brother. Rongo, with them, appeared to be more particularly connected with the various kinds of whales, hence Rongo-moana*, the generic term for all cetaceans. Tane, as with the Maori, was the divinity of the forest, and Tangaroa, with Pou, were those of fish, not whales.† Tangaroa also had some connection with war, as there were certain rites pertaining to him in that respect. Rongomai and Kahukura were in conjunction with Tu, more particularly connected with war, although there is some uncertainty as to the attributes of the latter.

In comparing the names of several of the "Heaven-born," beginning with Tiki in the Moriori genealogy, we find their names in almost the same order in an incantation called a *Mauri*, ("a heart or soul,") used after a *Purenga*—removal of *Tapu*—see page 423 of Sir G. Grey's "Nga Moteatea and Hakirara." This *Mauri* belongs to the Arawa tribe, as will be seen at a glance, and is in effect a genealogy of the various sections of the Arawa in a somewhat condensed form, but beginning, as is usual in such cases, by reciting the children of Rangi and Papa—the elements and their attributes. The *Tapu* having been removed by the *Purenga*, the *Mauri* was then recited to give a "heart" to the person or persons for whom it was used; in point of fact to render them quite sound and free from any of the evil effects of the *Tapu*. To render the incantation more powerful and effective, and by way of invocation, the *Mauri* was likened to Ranginui—the great heaven, which was described in all its forms and personified, together with the lightnings, tempests, gatherings of priests and weird ones and so forth, but returning to the "Emergence-from-nothing"‡ and the "Emergence from-smallness," to Whiro,§ Whiro-the-weird, Whiro the-ancient-one, and then Tiki, Tiki-the-ancient-one, Tiki-heaped-up, Tiki-gathered, Tiki-with-hands-formed, Tiki-with-feet-formed, Tiki-Tiki-the-ancient-lord. This Tiki, with the Maoris, appears to be man created, but whoever he may really represent, we find him with Uru and Ngangana|| coming in the same order here as with

* Whales (stranded) being a great article of food and their having no *kumara* may perhaps account for the transposition.

† *Ta uiho o Rongo*—Flesh of Rongo. *Ko ta Wao-nui a-Tane* and *Ta Wao-o Mahuta*—a saying regarding the forest.

‡ Progressive development.

§ Whiro as representing darkness or non-existence. One of the nights of the moon when no longer seen was called O-Whiro; or, O-Mutu.

|| In the "Apiti" of Sir G. Grey's "Nga Moteatea" is a Tangi (XCVII. No. 12), made for Maketu, condemned to be hung by Sir W. Martin in Auckland. Mention is there made of "Nga waka, Uru raua ko Ngangana." The Tangi is full of mythic allusions to the Hawaiian lore.

the Morioris,* at the end of this paper they are placed in parallel columns by way of comparison, where the vacant intervals are shown, together with the names which are not common to both.

Continuing the consideration of Tamahiwaki's genealogy, we next come to the group, Toko-roa—the long prop or pillar—to Ao-marama—world of light—numbers 31 to 57, inclusive. In examining these names, especially those under the heading of Toko, it appears almost questionable whether these, with others, might not be considered descriptive names of certain features and attributes of the objects alluded to—a poetical illustration or description of the universe. For example, in similar Maori recitations the following occur:—Ranginui, Rangiroa, Rangi-potango, Aonui, Aoroa, Ru, Ngai, with their respective additions and amplifications, but none of which have anything to do with ancestry.

Where names are found in groups—a single stem with various endings—such groupings appear to call for careful consideration, as to whether they really represent ancestors or not, more especially where a marked contrast exists in genealogies dating from what may be termed historic times, or since the arrival of the canoes from Hawaiki. In these later cases such groupings are rarely found, or if found, are open to doubt.

In this group of Tokoroa to Te Ao-marama, the first four appear to refer to the separation of Heaven and earth; the next five give little clue to their meaning; but the remainder are chiefly divinities, and have reference to Heaven.

The next section begins with Te Ao-marama and ends with Rongopapa. When reciting this genealogy and after having reached Rongo-mai-whenua,† the narrator exclaimed, “now man begins,” almost implying a doubt in his own mind whether those preceding were really men or not. He further declared that Rongo-mai-whenua was their ancestor, and that twenty-five generations existed between him and Kahuti. According to Maikoua there are twenty-seven generations between Rongo-mai-whenua and Tamakautara (excluding in both cases the names quoted). When Kahu arrived in his canoe he found Rongo-mai-whenua's descendant, Kahuti (No. 85 in Tamahiwaki's genealogy), at Kaingaroa, the north part of the island; Tamakautara (No. 30 in Maikoua's genealogy), at Te Awapatiki; Karangatai‡ at Whangaroa harbor, and also Karangatua (locality uncertain). He is further credited with finding the island disconnected—*kauteretere*, floating—as a number of islands, which he joined together. After this, disliking the island, Kahu returned to Aotea and Hawaiki.

Tamahiwaki strongly affirmed that Rongo-mai-whenua and his descendants were *no te whenua ake*—autochthones—and that they, with the Rangimata migrants, were his ancestors, as shown in his table of genealogy.

* After Tiki-Tawhito-ariki, Tiki-the-ancient-lord, mention is made in the *Mawi* of the “Three people” and goes on with Uru, Ngangana, &c., but it does not appear who the “Three people” are, or the meaning of the allusion.

† Rongo-mai-whenua was a figurative equivalent for land, and he had a brother (*teina*) called Rongo-mai-tere—ocean; he refused to remain with his brother, but left. Rongo-mai-whenua lamented over his departure in a *tangi*.

‡ Also name of place in the harbor.

Again, another question suggests itself: Assuming this genealogy to be consecutive and correct from Rongo-mai-whenua to Rongopapa, could the natural increase of the people have possibly existed in these islands?

Among the ancestors in the above group, Tu-te-rangi-marama (79) is said to have taught the Morioris the art of plaiting *pokipoki's*, a kind of mat made with broad strips of flax (*Phormium tenax*), while another—Tangaroa-matahi (48)—with his descendants, were noted for eating raw food.

Rongopapa, the last ancestor of this group, was, it is stated, one of the ancestors living on the Chatham Islands found by the *Heke*—migration—of Rangimata on their reaching Te Whakuru (Whakarua, North, the north-east corner of the island), while Marupuku, another autochthone (as they stated also), lived at Te Awapatiki, and contended with Mihiti, the captain of Rangimata and his people on their landing there, pulling out a post erected by them to indicate taking possession of the land.*

From Rongopapa to Tamahiwaki, inclusive, are 26 generations, which brings us to the last group, and with the present people now living, there are three generations more to be added. (The first of the three being a child in 1836—date of arrival of Maoris, he may be about 64 years, or thereabouts—the second, and third, son, and grandchildren—the eldest child is 12 years of age now. This may afford an example of the length of a generation.)

It will doubtless be very interesting to compare with Tamahiwaki's genealogy another one written by Hirawanu Tapu Maitarawai, at Te Awapatiki, and dated 3rd June, 1868. This was dictated by Aperahama Maikoua, another old Moriori priest of about the same age as Minarapa Tamahiwaki, and who claims lineal descent from Marupuku. He accepts as correct the fifty-six generations antecedent to Te Ao-marama, as given by Tamahiwaki, and begins with Te Ao-marama who begat Rongo-mai-whenua, whose son was Rangipokia, and thence down to Marupuku, or, from Te Ao-marama inclusive, ninety-nine generations.

This period, according to Tamahiwaki, comes to one hundred generations, a difference of one only. Another period in Maikoua's genealogy is from Te Ao-marama to Tamakautara (inclusive), thirty generations—Tamakautara lived, it is said, at the same time as Kahu-ti, garment of Ti. In Tamahiwaki's genealogy this time from Te Ao-marama to Kahu-ti (inclusive) was twenty eight generations, a difference of two only.

The last period is from Marupuku to Maikoua, apparently thirty generations, but according to the note appended by the writer (Tapu), it is twenty-eight generations, which, if correct, makes a difference of two more than Tamahiwaki.†

It may be added that the names of the people mentioned in the genealogy have been given to places all round the Awapatiki

* It is said the *heke* put in one post first on the sand-spit (*tahuna*), this the *tangata whenua* took not much notice of; but on seeing the *heke* put in another at Poretu (north side of the Awapatiki) and with it the image of their god, Heuro, they pulled them up.

† Owing to the introduction in one or two cases of other members than the direct line, this genealogy is not so reliable in this section as Tamahiwaki's.

and its vicinity, which was, they say, their general habit in naming places. Several of the names are those of gods—Atuas—who were held to be the guardians of certain places and things. Thus Rongo-mai-taura* (Will-of-the-wisp) with Tahiwata, were the guardians of what were called Ka Ngangarehei—laws contained in certain stones hidden at Kohanga-ta-ra, near Whakahewa, such laws being:—not to kill, not to steal, not to commit adultery.† From this place Rongo-mai-taura descended to the north end of the Whanga (lagoon), which he guarded, by the Mangatukarewa stream. Tahiwata descended by the Awa-inanga river, and guarded the south end of the Whanga.‡ Uhenga was the Will-of-the-wisp god of the south end of the Whanga.

Having instituted a comparison between one section of the Maori with the Moriori genealogy, it may be useful to compare some other Maori genealogies published in Tregear's "Maori Comparative Dictionary," to see how far they agree, more particularly in the Hawaiikian part.

Taking a Ngati-Maniapoto one, collected by Mr. G. T. Wilkinson, the first twenty-nine names, if not more, are divinities or deified ancestors, more or less, while Tuwhakararo, who was slain by the chiefs§ of Te Uru-o-Monono (or Manono) and was avenged by Whakatau-potiki,|| lived previous to, but from the accounts, not far distant from the time of the canoes leaving Hawaiki for New Zealand, so that practically it may be taken as dealing with New Zealand ancestry, as does the Arawa one.

In the Maniapoto genealogy "Ari" (13)—apparently a printer's error, and intended for Uru—with Ngana who succeeds him, does not come in the same order as in the *Mauri* quoted—from Whiro to Hatonga or Whatonga. They agree, but invert the order of Tahatiti and Rakaiaora in the *Mauri*, missing out some names there mentioned, which would appear to indicate that those referred to were not intended to represent the whole of their ancestors arranged in full genealogic sequence, but rather the names of certain of the more notable of their Hawaiki ancestors, the names only being retained, without the knowledge of their deeds, lost with the last generation of old men. In Tamihiwaki's genealogy there will be noticed a Tiki prior to Uru and Ngangana, which agrees with the order in the *Mauri*, but which apparently is not the same as the second Tiki (16), the latter being probably the same as Tiki-te-pou-mua in the Maniapoto table. As this is a Tainui genealogy, and both Tainui and Te Arawa left the same place in Hawaiki, their Hawaiikian¶ genealogy or stories ought to

* This is evidently Rongo-mai-ta-uira—Rongo-mai-the-lightning-flash, hence Will-of-the-wisp, or *Ignis fatuus*.

† Beyond the mention of this strange tradition there was nothing more known of it, but it appears to be the fragment of some old story of which this part alone has been retained.

‡ Tahiwata's backbone (a dark ridge in the river bed) is seen when the Whanga bursts out seawards, after being closed for a time.

§ Tupakihimi and Paparakewa, according to the Morioris.

|| Whakatau, according to the Morioris—he was brother of Apakura, Tuwhakararo's mother.

¶ Tainui and Te Arawa sailed from the creek or river of Pikopiko-i-Whiti. *Te Awa-o-Pikopiko-i-Whiti*.

show a considerable amount of general agreement in their common ancestry.

Taking now the genealogy of the Ure-wera* tribe as collected by Major Gudgeon, the first portion appears to relate to the creation of man, symbolising him by Tiki-matou (? matua), then it describes Te Ahunga—heaping together† of earth to form the tree body; I te Pue (? Pu, or pua, assuming the former) in the stem; I te more‡, in the highest tip of branches; I te weu, in the fibrous roots; I te aka, in the long thin roots; I Tamatua (?); I takitaki, in the bringing onward; Tanu-manga, burial (planting the tree); Pukai-ahua, heap gathered together (formed). The grouping of other names with their descriptive meanings apparently relates to imaginary periods or circumstances in the creation of the world as held by them. Taking for example:—Haere-pouai (? Haere-po-ai), going in darkness; Po-ata-uri, night of the dark morn; Po-ata-tea, night of the clear morn; Wainui-a-te-Kea§ (? great water of the whale or fish); Wainui-a-te-Kore, great water of the void; Raorao-nui-a-Awatea, the great expanse of daylight||; Ka-tere-Moana, the ocean sweeps; Hine-ahu-one, woman formed from earth; Te Kune-iti, the small development or conception; Te Kune-rahi, the great conception; and so on in pairs or groups, the recitation dwelling on the various features or opposite meanings of any subject touched on, until we reach Toi, Rauru, Tahititi, Ruatapu, &c., of the other genealogies, and we find in them the well-known and recognised ancestors prior to the departure from Hawaiiki.

There are a few names in this genealogy, such as Toi (60), and others, which have more the appearance of ordinary names; but, when shortly after, these are followed by pairs, and such a group as 79 to 84—variants of Atea, Tu-atea, Waho-tea, Whetu-atea, etc., considerable doubt arises as to whether they were ever really intended to represent people. It is noticeable that 53, 54, 55—Rongomai, Kahukura, and Te Ao-marama—follow in the same order, and nearly the same numbers, as in Tamahiwaki's genealogy, while Toi, Rauru, and Ruatapu—97, 98, 100—come after in this case, but precede, as members of "Te Whanau-o-te-rangi" group,

* So named through an accident which befel their ancestor Murakareke, whose Ure got burnt—hence their name.

† This appears to be the Maori equivalent to the Moriori story of the creation of Tu, under the figure of a tree. Thus Tiki-i-ahua, Tiki-i-apoa, &c. Showing that this story was common to both races.

‡ Or may mean also the butt of a tree.

§ According to the Moriori story a Kea was the name of the fish which Hine-te-iwaiwa rode, or which carried her to her lover Tinirau, to the Sacred Isle, (Motutapu). The Kea is a large fish, in shape something like a Patiki, but about eight or ten feet in length, big and thick in proportion, has a very rough skin like one of the coarse Dog Sharks, swims like a Patiki, and is diamond shaped, in the centre of the back is a hollow, in which Hine sat. Hence this fish is called "Te-ara-o-Hine"—Hine's conveyance. [See "Myths and Songs," p. 92, by Dr. Wyatt Gill, where the King of Sharks, which carried Ina to the Sacred Isle, is called Te-kea.--EDITORS.]

|| Te hiku Watea is the Moriori name for the expanse of the ocean, which raises the question, whether this may not be Raorao-nui-a-Watea, great expanse of ocean, especially as water is referred to before and after.

Tamahiwiki's table. Again it will be noticed (see p 423, Sir G. Grey's "Nga Moteatea & Hakirara") that this part, from 97 onwards, which is essentially the same as the Arawa one, misses out many of the names contained in the latter, and inserts others, and in the case of Tama* other additions to the name are used, although referring apparently to the same person; after two more names this brings us to Ruatapu and Paikea. Now, as Paikeat (111)—said to be the captain of Takitumu—and Rauru (98), (if he be the same person who came in Mata-atua) one of the great progenitors of Te Urewera and other tribes, were both co-existent with Toi-te-huatahi, Tama-te-kapua, and others, the question suggests itself how far this section, from the names included, can be relied on as a genealogy, or whether it is not rather a general recital of the chief names of those who came in the canoes from Hawaiki.

Another genealogy is here given, that of Petera Te Puku-atua, of the Ngati-Whakau section of Te Arawa, living at Ohinemutu, Rotorua, which from the ancestor—Taunga—who came in the Arawa canoe, to Petera, inclusive, makes 23 generations.

In the March number of the *Polynesian Journal* for 1894, in an article contributed by Major Gudgeon, on "Maori Migration," the generations vary from fifteen to twenty, *i.e.*, people who count their descent from the arrival of the Arawa canoe, and it will be observed that Petera's genealogy counts three or more generations in excess of one given at p. 48 of that number, which is the genealogy of one who claims descent from the same ancestor—Taunga.

Other members of the Tuhourangi section of the Arawa, give fifteen to sixteen generations as the period which has elapsed since the Arawa's arrival, so that it appears impossible, from the information at hand, to arrive at any certain conclusion regarding the actual number of generations which have passed since the arrival of the Tainui, Arawa, Mata-atua, and other canoes from Hawaiki; nor is it attempted here to do much more than point out the various points of agreement, or the reverse, in the hope that more complete genealogies and information may be obtained from the various tribes by those who take an interest in the subject, and thus allow of exact comparison before it is too late, and those no longer exist who can supply the knowledge.†

Assuming twenty generations to be a fair approximation in regard to the time which has elapsed since the arrival of the Maoris in New Zealand, in the Arawa and other canoes, and 26 generations,§ (according to Tamahiwiki, and 30 according to Maikoua) since the arrival of the Morioris at the Chatham Islands, in

* It appears questionable whether this Tama was not one person of great note to whom various appellatives were given, as those of Tu—god of war, to magnify and distinguish him.

† See Major Gudgeon's article in this number, as to Paikea.—EDITORS.

‡ The study of a large number of genealogies dating from the arrival of the fleet of canoes in New Zealand will show that twenty generations is about the mean number, and consequently, that the migration from Hawaiki arrived here about 500 years ago.—EDITORS.

§ Tapu in his note says 28, which probably is correct, as there was a little confusion in introducing other members of a family in the line.

the Rangi-mata canoe, there remains a long gap to be accounted for between the arrival of the two peoples. A very difficult question to answer here arises: How is it, that, while showing so many points of agreement in their Hawakian ancestry, there are so many generations between the dates of arrival in New Zealand and the Chatham Islands? Does not this tend to show a much earlier migration of a section of this, or a similar people from Hawaiki, subsequently merged in the later migration, whose history has been lost in the mists of the past, but who are alluded to as the original inhabitants—*tangata-whenua*—said to have been found in New Zealand on the arrival of Tainui and other canoes with the Maoris, and the Rangimata canoe with the Moriori's, at the Chatham Islands. Supposing this to be the case would the two peoples have been so much in unison in their Hawaiki account of themselves?

How long ago it really was since Kahu arrived in the Chatham Islands, may remain so far an open question; but that he did arrive, and returned to Aotea* and Hawaiki, is strongly supported by Moriori tradition, and although no mention whatever is made of it, it seems not impossible that some of his party remained behind, whose descendants may have been some of the people said to have been found on the arrival of the Rangimata canoe, about twenty-six generations ago. It also seems probable that Kahu's arrival could not have been at a very remote period, otherwise it is scarcely conceivable that the *Heke* of Rangimata should have known of the matter.

One thing appears certain, that Kahu must have been a skilful and able captain, and had a vessel capable of encountering rough seas, to have returned, as their story goes, to Aotea and Hawaiki. If, as in the case of Kupe, the great Maori navigator, he reached Hawaiki, the fame of his exploit would naturally be spread, and directions be given regarding the course to be taken for others coming to Aotea, as well as to the Chatham Islands. From the Moriori account, Maruroa and Kauanga of the Rangimata canoe, went to Hukurangi, and obtained thence the knowledge of the Chatham Islands, as well as other information. Once arrived in New Zealand, a few hundred miles more, would be a small consideration to such daring and skilful navigators as the Maoris have proved themselves to be.

GENEALOGY OF PETERA TE PUKU-ATUA, OF ROTORUA,
NEW ZEALAND (on the male side).

Hawaiki ancestors.

{ Uru-hoanga Haekaeua Tane-i-te-kapua Ao Pubaorangi Ohomairangi Muturangi	Taunga ¹ Atua-matua Tangaroa Tupai ? Tupoi 5 Irawhitiki Rakeroa Rongomainui
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* Evidently N.Z. Mention also is made of Aropawa, with Aotea in a *karakia*, "Ka tai a Kahu." These names appear to have represented to the Morioris the north and the middle islands of New Zealand.

Rongomairoa
Rongomaitupua
10 Rongomai-pehu
Apahu-matua
Mawake-roa
Mawake-taupo
Tuwharetoa
15 Tutanekai

Te Whatumairangi
Ariari-te-rangi
Tu-noho-puku
Pa-nui-o-marama
20 Tae-o-Tu
Te Iwingaro
Te Puku-atua
23 Petera Te Puku-atua²

1. Came in Arawa canoe. 2. Petera Te Puku-atua is over 60 years of age.

MORIORI GENEALOGY.

By TAMAHIWAKI.

Ro rangi raua ko Papa ka tokona e Rangitokona, ka wehe a Rangi raua ko Papa, ka whanau a raua tamariki:—Heaven and earth were pushed apart by Rangitokona, and heaven and earth were separated—their children were born:—

Te Whanau-o-te-Rangi	Tu	Tamamutu
	Rongo	Rangipoutu
	Tane	Ranginaonao
	Tangaroa	Rangituwehi
	5 Rongomai	45 Tiki-mata-wha
	Kahukura	Tumanukura
	Tiki	Rongohua
	Uru	Tangaroa-matahi ²
	Ngangana	Uhenga ³
	10 Io	50 Papararo
	Iorangi	Tangaroa-whatu-moana
	Waiorangi	Tamanui-te-Ra
	Tahu	Tamahaia
	Moko	Te Hiwarangi
	15 Maroro	55 Rongomai
	Wakehau	Kahukura
	Tiki	Te Ao-marama
	Toi	Rongomaiwhenua ⁴
	Rauru	Nuku-o-wae-roroa
	20 Whatonga	60 Tutawake
Rongomai	Turanga-mamaoa	
Kahukura	Ngake	
Ruanuku ¹	Pehe	
Motu-ariki	Tu-ta-upoko-o-Rekohua	
25 Te Ao-marama	65 Tumakao	
Tumare	Tuwatawata	
Ranganuku	Hariunga	
Matariki	Papa	
Wari	Toromatua	
30 Taurira	70 Takare	
Tokoroa	Hawaikié	
Tokopoto	Tutohia	
Tokomahuta	Hokotaka	
Tokomauhara	Wharekaraka	
35 Rupipi	75 Rangitipi	
Ruwaruwaru	Maituporo	
Rukuhautai	Motorea	
Rukuwhakapeka	Huturere	
Ruhitioro	Tu-te-rangi-marama ⁵	
40 Tamaariki	80 Te-Ao-maira	

Tairi	Ngana
Tarere	Karewa
Manu-kau-moana	135 Taheke
Kahu-ti ³	Rapaki
85 Tatitiri	Hamuroro
Korongo	Tatitiri
Poke	Pounamu
Kohiroa	140 Kueau
Ana	Mano
90 Apata	Kaimurumuru
Tohenga-aitu	Tohoanga
Hamatua	Tuneinei
Ta-ta-roa	145 Tuapaka
Puwiwi	Tuarare
95 Wairewa	Rangitipi
Tangaroa-kuau	Taihakama
Tauira	Waka-ariki
Toko-tea-rangi	150 Wakatukou
Tukoia	Eha
100 Hapaikato	Marama
Kahukare	Ika
Tauaru-kura	Tauanunuku
Rangituake	155 Tamohewa
Maititi	Kaiuaua
105 Wakiri	Rongopapa ⁷
Te Ikaroa	Tamutu
Manapupu	Piriake
Tarewa	160 Tamehe
Ruaouru	Tapanga
110 Rongomehori	Tutoake
Tumakao	Manapo
Kie	Tuwetenga
Tuwatawata	165 Rongomai-a-kura
Aoroa	Moriro
115 Tukoia	Pakaurua
Tuatahi	Hupe
Marupinui	Hapekirehe
Maunga	170 Tamakahe
Kueo	Tamakanoi
120 Painui	Rangimene
Tamakikihi	Tapumata
Tapepeke	Waitahi
Tihauwanu	175 Te Riki-toroa
Karangatua	Te Ika
125 Whatonga	Tamatuahu
Tawahine	Tapongi
Kautore	Tama-karanga-po
Mana-aotea	180 Manu-kapua
Apunui	Tama-te-hokopa
130 Takaro	Tamahiwaki—The reciter, and
Tamahitita	three generations now living
Raumati	(the third are children).

1. Ruanuku to Ro (te) Tauira are said to be women.

2. He and his descendants ate raw food.

3. Will-o'-the-wisp, south end of the Whanga lagoon.

4. The first ancestor who dwelt in Rekohu, or Chatham Islands. No information of how he arrived there.

5. Tu-te-rangi-marama taught the art of making "Pokipokis" (coarse flax mats).

6. Kahu's canoe arrived in the time of this ancestor.

7. In Rongopapa's time the three canoes arrived from Hawaiki.

NOTE.—This genealogy relates to the north-east part of the island—Te Whakuru—more particularly in the ancestors from Rongopapa downwards.

MORIORI GENEALOGY.

By MAIROUA.

Te Awapatiki, 3 Hune, 1868.

Ko te Tapuna tenei o Wharekauri.

Te Ao-marama ¹	60 Mokeao	
Rongomaiwhenua	Tuwakehau	
Rangipokia	Tami-ripo	
Turangi	Wai-tongo	
5 Rangitakohu	Ririhorea	
Tamoe	65 Mokara	
Ripo	Poretu	
Tangaroa-mapuna-wai	Te Rikitahatika	
Tongonui	Tamatahatu	
10 Heu (Hau)	Manawatahia	
Roa	70 Tamatakuao	
Waka	Wharewi	
Tapopohewa	Wharekura	
More	Tama-hokototoro	
15 Takitumu	Te Awapuhi	
Tumunui	75 Rangiwerera	
Rakaraka	Tehuaimi-ro	
Hamuru-tonga (atua)	Te Auriri	
Hawaitauro	Te Au-nguiha	
20 Marukaputu	Titire	
Taputo-ao	80 Manaonao	
Tamawharou	Tu-toko-tapu	
Kai-toro	Pa-okooho	
Tapongi	Tapuhautere ²	
25 Rotoru	Matirawhe (a bird)	
Moputehi	85 Tangaro-pouri	
Waikawa	Tangaro-potango	
Torohanga	Mawharu	
Tamaturoa	Whare-tangata	
30 Tamakautara ³	Tapeneke	
Tapu-toro	90 Tamakopupu	
Poutarau	Tamatoke	
Rongomai-to-whatu-ma	Tamakororo	
Wairere	Turumoe	
35 Kahutua	Tuhoe	
Rangihikimeo	95 Tangiwharau	
Tama-ngutu-ao	Tamaroroki	
Wharemai	Herepo	
Tama-ngutu-ure	Hitaura	
40 Kairoro	Marumama-ke	
Tumuririko	100 Marupuku ⁴	1
Tumurarapa	Tana-hokore-re-kura	} (f)
Parawhenuamea	Tana-mairewa ⁵	
Ta Upoko-papa	Te Au-ripo	2
45 Rangitahia	Te Au-mate	3
Tuwahine (f)	Tupuwhenua	4
Tahiwata (atua)	Hinewao (f)	5
Rutake-whenua	Tapihanga	6
Tuwakehau	Rongo-rau-eruhe	7
50 Rangi-wahia	Turori	8
Rangi-ka-matata	Tuiti	9
Tuwahia	Tane	10
Mahutu-ata	Tapito	11
Matowha	Hinepango (f)	12
55 Potiki-tehi	Hinewere (f)	13
Kaumoana	Perer(e)-wao	14
Tama-tahuri	Momotu	15
Tutohia	Hine-kokomuka (f)	16
Poroa	Manawa ⁶ -take	17

Manawa-huka	18	Hituaro	26
Tapoukore	19	Puatou	} 27
Wai-tamui	20	Maitokehanga	
Te Akepiri	21	Hawea	} 29
Koenga-punga	22	Ta Ihi	
Hine-kerenu (f)	23	Te Rikimohewa	
Tama-anaukahu	24	Puangaiho	
Hina-anau-kahu (f)	25	Maikoua	30

1. Te Ao-marama herein mentioned is identical with Te Ao-marama, No. 57, in Tamahiwaki's genealogy.
2. Kahu arrives at the Chatham Islands.
3. *Mawharu*—night of the moon—ka timu te mawharu—the tide ebbs on the mawharu.
4. Rangimata canoe arrived with the "Heke" migration.
5. *Ich eruho—ka te whangai ki ka u a Tanamairewa*. Fern-root—fed with the breasts (milk) of Tanamairewa (referring to its sweetness).
6. A plant whose tops wither and shoot out afresh from the stem, year by year.

NOTE—Given by Aperahama Maikoua, and written by Hirawanu Tapu Maitarawai. Tapu adds, Te Ao-marama ki a Tamakautara, 30 whakatipuranga; No Tamakautara kia Marupuku, 70 whakatipuranga; No Marupuku ki a Maikoua, 28 whakatipuranga.

COMPARISON BETWEEN THE "MAURI" GIVEN IN "NGA MOTEATEA," PAGE 423, AND THE MORIORI GENEALOGY.

MAORI.	MORIORI.
	(See Tamahiwaki's genealogy.)
Tiki	7 Tiki
Uru	Uru
Ngangana	Ngangana
	10 Io
Waionuku	Iorangi
Waiorangi	Waiorangi
	Tahu
	Moko
	15 Maroro
	Wakehau
	Tiki
Toi-te-huatahi, ¹ or Toi	Toi
Rauru	Rauru
Whatonga	20 Whatonga
Rutanga	Rongomai
Amaru	Kahukura
Tahatiti	
Apamaru	Ruanuku
Ruanuku	Motu-ariki
	25 Te Ao-marama
	Tumare
	Ranganuku
	Matariki
	Wari
	30 Taura

It appears by comparing closely the Arawa and Moriori genealogies with that of the Urewera tribe, collected by Major Gudgeon and published in Tregear's "Maori Comparative Dictionary," that each one misses out, and also supplies, names, in all probability known to, and common to them all originally, but which have been either omitted or forgotten by the reciters who respectively supplied the information.

In the Arawa genealogy, it will be seen that five names are missed out, but are supplied by the Morioris, between Waiorangi and Toi-te-Huatahi,² or Toi, as

he is called for shortness. Again, a difference exists from Whatonga to Ruanuku, where the Arawa enter four names, as against two by the Morioris; but, from Ruanuku downwards, the Arawa one is silent—possibly, as the Morioris say, this group is composed of women, as such, they would not be mentioned in a *Mauri*. The names Ruatapu, Ruarangi, and Rakeiora³ were known to the Morioris in other combinations.

The Moriori Toi who, came to the Chatham Islands, was one of the crew of the Oropuke canoe; he was of the senior line of Rauru-nui; he died at Motoki, on the south side of Hakepa, at Pitt's Island, hence the name of the place, Ka-hinu-o-Toi (Toi's fat), the *pauas*, or Haliotis shellfish and stones in the sea near there being quite red. His daughter's name was Tarakoko—"Ta upoko o Tarakoko," is a proverb used in reference to the Awa-inanga river when in flood—The head of the Tarakoko.

It may be added that this extract from the *Mauri*, is not a full genealogy in the proper sense of the term, nor intended to be so, but sufficient has been shown to indicate a considerable measure of agreement in the Hawaiki part of the genealogies of the two peoples before they had set out to discover new homes; where once dispersed, further agreement could scarcely be expected.

1. In connection with Toi-te-huatahi (See Urewera genealogy), according to the Maoris he was father of Oho-mairangi who begat Muturangi. One, Muturangi, according to another account of the Morioris, was the father of the Rauru section of those who came in the Oropuke canoe some years later than the Ranginata canoe migration, but in the same generation. This Muturangi they alleged to be *Te upoko o nga iwi*—the head of the tribes, which accords with the Arawa statement, that it was the *Hehetanga Rangi*, divine, or chief line of descent.

2. Known as Toi only, by the Morioris. Huatahi means the only child; or, only offspring of his parents.

3. Also known to the Morioris as Tama-rakei-ora. According to the Morioris, the killing of Rakei, or Rakei-ora, was one of "the causes of the evil in Hawaiki," which induced them to leave. Whether he is the same referred to here would be difficult to decide. *Rakei*, in the Karatongan dialect, means, a weapon.





SAMOA : WHENCE PEOPLED ?

BY THE REV. JOHN B. STAIR, OF ST. ARNAUD, VIC.
Late of Samoa.

VARIOUS opinions have been held respecting the points from which the different groups of Polynesia were first peopled ; some advocating the theory of emigration having proceeded from east to west, whilst others have thought from west to east.

As far as my own investigations have gone they lead me to adopt the theory of the population of eastern Polynesia, having mostly proceeded eastward ; though, whether the early settlers came directly from the north or north-west, or west, it is of course difficult to determine.

I am inclined to think, however, that they came from all of these sources—the greater bulk of the immigrants, however, coming from north and north-west.

PULOTU.

Apart from the various points of resemblance which may be detected in the language, manners, and customs of the Samoans, to which I have alluded elsewhere, “Pulotu,” the name of the Samoan Elysium is, I think, a landmark calculated to direct our enquiries to one probable source, at least, from whence some of the early inhabitants of Samoa were derived.

Of this island a very old record says, “Saeuā, Si‘uleo, and Motunu‘u, children of Tangaloa-langi, came from above (north or north-east) to Olo-tele, in Tonga-mamao. They thought it a nice place, and the first two proposed to Motunu‘u that he should remain there. He said, ‘No, let us all seek other lands.’ They sailed westward, and found Pulotu. Saeuā and Si‘uleo remained there ; but Motunu‘u returned to Tonga. Saeuā and Si‘uleo built a house, and after a time sent Pou-alii to *Toto atu le vaa loa*, ‘pole thither the long canoe,’ to fetch Motunu‘u to be a post in their house, as his son was old enough to take the title. This custom was perpetuated for three generations.”

In noticing Mr. Hale’s remarks on this island, the late Mr. Heath says, “With regard to the concluding reference to Pulotu, the name of an island to the west, or northwest, of Samoa, supposed from Samoan and Tongan tradition and superstitious belief, to have been the cradle of their Malay ancestors, we would again recall the fact, that Pulo is the Malay for island. The very island, therefore, bearing the same name, or nearly the same name, may yet be found.”

I have long thought that the final syllable "Tu," indicates some characteristic of the island, and I was therefore glad to meet with the following remarks of Sir Edward Belcher, who, when speaking of the island of Arimoa, off the north coast of New Guinea, observes, "From the natives we learnt that they acknowledged the name on the charts, with the addition of the syllable 'too,' as, Arimoa-too, Insu-too, Moa-too, with the perceptible division of the 'too,' as if it implied island."

According to the orthography adopted at Samoa the final syllable, "too," would be spelt "tu," thus, Arimoa-tu, Insu-tu, Moa-tu, which is precisely the case with Pulu-tu; the syllable *tu*, in Samoan, expressing *stand*, or *standing*, as applied to anything plainly visible.

Many islands throughout the Indian Archipelago are found, whose names are formed from a compound of *Pulo*, with some other word, as Pulo Nias, &c.; whilst Tanna, one of the New Hebrides, I heard lovingly called by the natives when approaching the shore, "Tannā Asori," the great Tanna.*

NATIVE TRADITIONS.

In seeking information as to the early settlement of Samoa, native traditions may afford us some clue.

In what I imagine to be one of the oldest traditions I have obtained, "Atafu" is mentioned as the island or land from which one of the first parties of immigrants came. This island is now known as the Duke of York's Island, one of the Union Group, to the north of Samoa. I often met with the name in the old traditions, but was ignorant of its whereabouts until the researches of the American Exploring Expedition revealed it. In bye-gone generations frequent intercourse prevailed between this group and Samoa, but of late years this has ceased.

TRADITION CONCERNING THE SUN, AND EARLY SETTLEMENT ON MANU'A.

In this old record concerning the birth of the sun and early settlement on Manu'a, the most easterly island of the group, I find it stated that the sun (*O le La*) was the offspring of a woman called Malaetele, whilst the reputed father was the *Ata*, or shadow. After the birth of the sun he rose upward and went daily to receive sustenance from Atafu, the ruler of which was Tui-Atafu, Lord of Atafu.

As the sun rose daily the body of a man was taken and placed on a *fasa* (pandanus palm), as an offering. After a time Lu-tafao (Lu, the wanderer; or Lu, the circumciser), the son of Lua-itu (two sides), went to Atafu and married the daughter of Tui-Atafu, by whom he had issue Lua-ui, Lua-fatu, Ulu-ulu-tai, and Li'i. On a certain day the Lord of Atafu consulted with his subjects, when they determined that the children of Lu-tafao should provide the food (*i.e.*, become the sacrifice) for the sun on the morrow. Upon this the brothers met and wept much because the day was appointed to them. They, however, made a net of the raindrops, with which they went to an opening of the reef that abounded with conch shells and tried to enclose one, but did not succeed, for their net broke.

* In order to account for a Malayan origin of the word Pulo-tu, it is necessary to assume that the Polynesians left Malaysia after the arrival there of the Malays, in the first and second centuries. Fonnander and others contend that they left that part of the world before the arrival of the Malay race.—EDITORS.

After this, Lii laid his plans, and having made a small net called the *utu*; he obtained a shell which he prepared for blowing by beating a hole in the end. Some *ava* was prepared and the brothers, bound together, were taken to the point from whence the sun was to rise. As the sun arose the *ava* was poured out as a libation, and the devoted company were thrown into the sea towards him, Lii at the same time blowing his conch-shell. On this the sun asked, "What are these things?" when the woman Luaui answered, "Lii and his brethren with the *pu*, or conch-shell of Lii." "Give them to me," said the sun, "and this shall be the reward: If Lii works, as he ceases from labor I shall arise."

After this Lii was swallowed up by a fish, as also his conch-shell; but the rest of the company, two males and one female, escaped, and swam for their lives.

Partly by swimming and partly by means of the Ta'a Sa, or sacred Ta'a, they are stated to have reached Manu'a. The female, Luaui, afterwards married Tui-Manu'a and had issue, a boy, who was named Lu-o-Tangaloa. Immediately after this the first part of the name is dropped, and the name given simply as Tangaloa, who afterwards became the first chief of Upolu, and a principal figure in Polynesian Mythology.*

The tradition proceeds to describe the exploits of Tangaloa, and details a quarrel which he had with the family of Pava, who were forced to flee from Manu'a, being driven out by the tyranny of Tangaloa. They fled to Upolu, where Pava and his children, four in number, named Uli, Tunamea, Le-Fanoga, and Le-Matu'u, landed in various parts of A'ana and Manono, and were subsequently deified as the presiding war-gods of the places where they landed, or afterwards settled, on Upolu.

With the exception of the tradition dealing with the formation of the land and the creation of man, as also that relating to Pulu-tu, I think this one relating to the Atafu party of refugees is the earliest tradition I have met with. The former record I imagine to have been brought by the first settlers, and to have been obtained by their ancestors from the country from whence they originally came, since it only refers to the making of one island, whereas, in the Tahitian Mythology, the gods are stated to have formed Savaii and Upolu at different times, both of these islands having furnished some of Tahiti's early settlers.

Taking these circumstances into account, it appears probable that both of these companies came from the north, or north-west. If they had come directly west they would most likely have landed on Savaii, or Upolu. I therefore incline to the opinion that they came from northwards. Tangaloa, or one of his early descendants, as well as Pava and his family, appear to have emigrated to Upolu, and settled there, and thus come before us as amongst the early settlers of that island.

* We would suggest to Mr. Stair, that the Tangaloa referred to above, may be the name of a man called after the god Tangaloa, and not the god himself. Tangaloa would not hold the exalted position he does in the Polynesian Pantheon if he was merely a deified chief. It is well known that it was customary to name children after the gods, many instances of which could be given. We know of more than one Tangaroa ourselves, living at the present day.—Errors.

OUTSIDE TESTIMONY.

In an interesting tradition of the peopling of some portions of Rarotonga, I find it stated that Tangaloa was the *first chief of Upolu*. It then proceeds to give a connected list of seventy-three names of chiefs or rulers, the last of which is Tangia, one of the two distinguished Samoan voyagers who first settled one portion of Rarotonga, as also portions of Tahiti and Raiatea.

This list of powerful chiefs who successively, or it may be in some cases contemporaneously, governed on Upolu or other parts of Samoa, is most interesting and suggestive; but I shall for the present leave this document and pass to notice further some more Samoan traditions, which I think will afford some light as to the early settlement of the group.

I have a list of the ancestors of the last king who reigned on Upolu previous to the usurpation of the tyrant priest, O le Tama-fainga, comprising those rulers who, for a long period, appear to have held regal sway over the group. The list commences with Fanga and closes with Tui-one-ula, the descendent of the last king of that line, Safe-o-fafine.

The record professes to give "The Genealogy of 'Tama-o-le-Langi,' Son of the Skies," who stands seventh on the list; and it commences by stating that a man named Fanga came from Pango and reached a place called Si'utava'i, on Savaii. He is represented as coming along the *tua-sivi*, or centre range of the mountain, and to have been accompanied by his *manutangt*, or dove. He is reputed to have married To, the daughter of Talo, by whom he had issue Sina-ta-fanua. After this, the list proceeds regularly for fifteen generations until it closes with Safeofafine, the last Tupu or king of that line, and grandson of I'a-mafana.

After Safeofafine's death, the power was usurped by the Taulaitu, or priest, of Manono, O le Tama-fainga. His reign of tyranny and oppression ended in disaster and devastation, and he was succeeded in 1830 by Malietoa, the first Tupu of his race, and, as it seems, the last of the undisputed kings or Tupus of Samoa.

GENEALOGY OF ATUA, TUAMASANGA, A'ANA, AND MONONO.

In another, and apparently very old, tradition bearing upon the early settlement of Upolu and naming of the three great political divisions of that island, viz., Atua, Tuamasanga, A'ana, and also Manono, it is stated there were "five sons of the ocean"—brothers; the eldest of whom was Tapu-usu-i-au, the others being Au-a-ga'e, Au-moana, and Au-fanua. Tapu-usu-i-au married Gao-gao-o-le-tai, by whom he had issue Sina-le-sae'e and her brother, Pili. Sina-le-sae'e went above (north or north-east) to Manu'a, and married Tangaloa. She was accompanied or followed by her brother Pili, who afterwards took to wife the daughter of Tui Manu'a (Lord of Manu'a), by whom he had issue a son, also called Tui Manu'a. There came upwards (north) a woman named Sau-ma-ni-lalama. She came from below (south) for her land was below, and she came upwards to fish with torches.

The tradition describes the means employed to ensnare this female, and states that she became the wife of Tui Manu'a, by whom he had issue, Pili-a-le-upenga, who, as he grew up, commenced making a net; but taking offence he left his island, Manu'a, and went to Savaii,

landing at a place called Tutuli, where he resided for some time, but left, and went to Tua-nai, and afterwards came to Aopo, where he took up his abode, and made large *talo* patches.

Sometime after this the chief of Aopo prevailed upon Pili to accept his title; but after it had been conferred upon him he felt dissatisfied, and left in anger, travelling down the north side of Savaii until he came to Le Ala Tele, where he found the Lord of A'ana (Tui A'ana) with a party of followers who had come there for the purpose of procuring *talo* tops for planting; the chief being accompanied by his daughter, Sina-a-le-tav'ae. The chief from A'ana informed Pili that he was afraid his *talo* tops would not be carried forward; when the latter offered his services, and the party proceeded onwards. At a place called Lalomalava, Pili's burden broke, or rather the stick on which it was carried broke; whence the name of the place. Vai-sa-ula, and Vai-a-fai, are also places that received their names from some circumstance connected with this journey; but at length the party crossed over to Upolu.

On reaching A'ana, Pili made application to the Lord of A'ana to have some *talo* tops allotted to him, on which he planted a *talo* patch. This was said to be the origin of planting *talo* patches there. After Pili had resided in A'ana for some time, the chief desired that he should marry his daughter, Sina-a-le-tav'ae. At first he objected, but afterwards consented. By this female he had issue, Tua, Gana, A'ana, and Tolu-fale; the birth of the fourth child not taking place until after the mother had been taken to three different houses. On her death-bed the mother gave the following directions: addressing Tua, she said, "The *oso*, or stick for planting *talo*, is your portion; your employment shall be agriculture." To Gana, "Your share is the *jue-afa*, or fly-flap, the insignia of an orator, your employment shall be oratory." To A'ana, "Your portion is that of a warrior"; and to Tolu-fale, "Yours that of a fisherman." Tua appears to have given the present name to the eastern division of the island of Upolu, Atua; a word formed from *A Tua*—of Tua. The next gave rise to the name of Sa-gana, of, or pertaining to, Gana, the leading settlement of the Tua-ma-sanga, the central division of the island. The third, A'ana, gave his name to the place of his birth, the western division of the island: whilst the name of the fourth, Tolu-fale (three houses), is associated with Manono, an island some few miles distant, between Upolu and Savaii, by whom the official title of Tolufale is still cherished.

SUMMARY OF TRADITIONS.

Looking at these old records, it seems to me that with the exception of the genealogy relating to Pulotu and the account of the formation of the earth, &c., the Atafu record is one of the earliest, if not the earliest of the series.

From it we gather that Lu-tafao either emigrated or was driven from some island to Atafu, in the Union Group, to the north of Samoa; and which would seem to have been peopled from some source where the inhabitants had been accustomed to offer human sacrifices to the sun, or else that they themselves did so at that time.

Lu-tafao married the daughter of Tui Atafu, by whom he had issue three sons and one daughter. Later on these four persons are represented as having been chosen for sacrifice and thrown into the

sea as an offering to the sun; or, perhaps, the statement may refer to their having set sail from the island on finding themselves doomed to death by sacrifice. Of this company, one (Li'i) is stated to have been swallowed up by a fish and was afterwards deified as the well-known constellation, the Pleiades; the rest of the company, two males and one female escaped, and partly by swimming and partly by means of the Ta'a Sa, or sacred Ta'a, reached Manu'a, where they settled and became famous. The sister Lua-ui married the chief of Manu'a, and gave birth to a boy called Lu-o-Tangaloa, or Tangaloa, who afterwards became the first chief of Upolu, and subsequently a principal figure in Polynesian mythology.

PAVA.

This tradition gives no clue as to the origin of Pava and his company who are abruptly mentioned in connection with Tangaloa, so that we cannot gather whether they came before or after the arrival of the Atafu party; but the island was apparently settled before the arrival of either company, as we find the sister marrying Tui Manu'a, and thus get evidence of earlier settlement.

Disputes, however, soon arose between the new-comers and Pava and his company, whoever they were. These latter were apparently overcome and driven to Upolu, whither they were soon followed by Tangaloa and his company, who were again victorious, Tangaloa apparently gaining the ascendancy at all events in the eastern division of the island.

FANGA.

This is a name that figures conspicuously amongst some of the earlier settlers on Upolu, especially in the A'ana or western division of the island. He is said to have landed on Savaii, and to have come westward from Pango. His party found Savaii settled and populous. After a time they appear to have crossed over to Upolu and settled in A'ana, where their descendents became powerful. Of Pango, the place from which this party of immigrants originally came, we have no distinct knowledge as to its position as an island. There is, however, a district of that name on the island of Fate, or Sandwich Island, in the New Hebrides; whilst the name of another district in the same island is Pata, which is also the name of a settlement at Falelatai, a district of A'ana, Upolu; or that portion of the island where Fanga and his company settled, according to their traditions, seventeen generations ago.

PILI

and his company, who landed on the west end of Savaii, found both that island and Upolu long settled and populated. The tradition gives no account of the place whence they came, but I was told on Savaii that they came direct from Wallis's Island, or Uea.

THE FIVE SONS OF THE OCEAN.

Another old tradition describes the doings of five brothers, "The five sons of the ocean," who first seem to have landed on Manu'a, and then passed on to the larger island of Savaii, later on crossing to Upolu, and settling there in what is now known as A'ana, or the western division of the island, and acquiring power, and in process of time naming the three great political divisions of the island.

The tradition is described as "The Genealogy of Atua, Tua-ma-sanga, and Manono," particulars of which I have given elsewhere. I have thought it probable that these five sons of the ocean here spoken of, may be some of the parties alluded to in the Rarotongan History; or, if not, some of the many Samoan leaders who have for so many generations made memorable and extensive voyages on every hand. Their names are given, and their doings recorded, so as to make them famous in their national history.

SAMOA PEOPLED FROM DIFFERENT SOURCES.

From the foregoing accounts I think it may be clearly gathered that Samoa was peopled from different sources. Not only do these old records point to the fact that the early Samoan settlers came from more than one source, or that subsequent arrivals have given a mixture to the population, the same fact is perceptible from their customs; which, notwithstanding that they have become fused into one people and present a great uniformity of custom and habit, still, in many ways seem to indicate a difference of origin, and consequent admixture of early settlers, as for instance, the mode of burial, or rude embalming formerly practised by the families of Mata-afa and Sa-le-tufunga; the latter family being an offshoot of the former; this custom of embalming being mostly confined to these two families.

The Tau-masina of the Malietoa family, attendants who kept a fire burning throughout the night in the house in which the chief slept as a guard against a night attack, is also suggestive; whilst in the Muagutu-Ti'a, or Tui Aan'a family, some terms were used that appear to have been mainly confined to them; the term *Auau*,* to bathe, being used by them: the ordinary term being *taele*; whilst that of the ordinary chief's language for the same word, was *faamālu*.

Manu'a also presents many and very striking differences to the other islands of the group. Their canoes, according to the account given of them by Commodore Wilkes, from personal observation, present many differences from those to the westward. He describes them as being the best he had seen—as being built of a log, having upon it pieces fastened together to raise them sufficiently high. They are thirty or forty feet long, partly covered over at each end, and are very swift, the chief usually sitting on the forward platform, or deck. They have an outrigger which is not so far removed from the canoe as is usual, and which thus renders them more liable to be upset. Such canoes most certainly present a very wide difference to those in use in other parts of the group, and with many other very striking differences, seem to point most clearly to some difference of origin.

In each of the three great divisions of Upolu different sets of traditions are found, which also seems to indicate diversity of origin. In each case the company of old men who are the keepers of the records, are styled as *Fale-tala*, or house of record, of which there was one in each division, and whose members cherished their records with great care; handing them down from father to son with the utmost scrupulousness. They frequently rehearsed these records, and at times met together for comparison and discussion, each division being jealous of the purity of its records, and guarding them with great care.

* This is no doubt the Maori *Kaukau*, with the same meaning.—EDITORS.

MANU'A FIRST PEOPLED.

From various indications afforded by the old traditions it would seem probable that, not only was Manu'a peopled from a different source at the outset, but that it was first settled, and that too, long before the arrival of either of the Atafu or Pava company of immigrants. The fact of there being a Tui Manu'a at the time of their arrival would seem to indicate that they found a settled form of government, and one of long standing.

The name given to the island by the early settlers on reaching their new home—Manu'a, wounded—is suggestive, and would seem to indicate that they landed in distress, and after much peril and danger as well as suffering; the name given to an island, or place, usually indicating some circumstance connected with the landing of the early settlers.

Another seeming evidence of Manu'a having a different origin to the rest of the group is found in the custom said to have been common amongst them in the far distant past, and confined to them, of surrendering their aged parents for a public feast, to which their fellow-villagers were invited, and where the old people were eaten by their family and the assembled guests as a mode of sepulture preferable to ordinary burial. This custom alone, would seem to ally some portion of the early settlers of Manu'a to some of the larger islands of the Indian Archipelago, where the custom is known to obtain in the interior of one or more of the islands, even to the present day.

I know that it seems strange to the present generation to be told that such a custom once prevailed on any part of Samoa; but my informants in the past, trustworthy and reliable people, assured me that such was the custom on Manu'a in the olden days. They described minutely the circumstances and ceremonies attendant upon the unnatural gatherings; and even asserted that the old people themselves, at times, prompted their children to make preparation for the death-feast; expressing a fear lest increasing age and infirmity should cause death to ensue, under circumstances which they would regard as a disgrace, and a calamity.*

For some time previous to the death-feast the old people were well fed, and diligently cared for by their sons, or other relatives: attention shown in this manner being rewarded by eulogistic remarks, and complimentary speeches bestowed by the visitors upon the surviving relatives. Death was said to have been caused by strangling with a pole placed across the throat of the victim, and pressed down at each end by the executioners. After which the body was taken and baked ready to be served up with the feast. In the interior of Borneo and Philippian Islands the same custom is said to prevail: whilst of the Batta's of Sumatra it has been said, "they frequently eat their own relations when aged and infirm, not so much to gratify their appetites, as to perform a pious duty."

This would seem, to some extent, to have been the custom in the past amongst the natives of Manu'a; and it points in no uncertain manner to one source at least, in which to seek for traces of early settlement.

POINTS OF RESEMBLANCE TO OTHER GROUPS.

In addition to the hints we may gather from records of early

* On the authority of Dr. Hutcheson, this appears to be a custom common to Hawaii also.—EDITORS.

Samoan traditions and history, as well as subsequent voyages and settlement; if we turn to consider various points of resemblance found to exist between the Samoans, and groups to the northward, and North Westward, we shall discover many interesting indications as to the probable source of some of the earlier settlements of Samoa.

In endeavouring to ascertain the probable group, or groups, from which some of the early settlers were derived, I have been much struck with the remarkable similarity of many customs existing between the Samoans and Dyaks of Borneo; as well as the inhabitants of the Pelew Islands, a group lying to the S.E. of the Philippine Islands; with those also of the Serwatty, Aru, and Tenimber Islands, lying to the S. and S.W. of New Guinea. Amongst the names of the Serwatty Islands, are found Moa, Lette, Roma, &c., and, it is impossible to compare the habits, and customs, as well as general appearance, and mode of life, of the Serwatty Islanders as described by Lieutenant Kolff, without being struck with the remarkable similarity found to exist between them and the Samoans.

In the island of Moa, for instance, the custom of travelling parties being entertained gratuitously by the inhabitants of the places where they stopped, as they made a circuit of the island, no matter how great their numbers, was found to prevail as extensively, and on precisely the same lines as at Samoa; only the Samoans were more bountiful and generous in their supplies than the people of Moa.

In the treatment of their dead, by the Aru Islanders, the same customs and remarkable observances, were common in early times with the Samoans, whose burial ceremonies used, in the case of chiefs of rank, resemble in a remarkable degree the burial customs of the Aru Islanders, as well as the after-arrangements for the final disposal of their dead.

The houses of the Tenimber Islands also afford evidences of similarity, as they are covered with thatch prepared in the same way and fastened to the rafters in precisely a similar manner to that adopted by the Samoans.

COREA.

Even the far-distant Corea supplies evidences of similar habits and customs to the Samoans, not the least of which is the similarity of the royal titles: the son of Heaven, one of the Corean names of royalty, closely resembling that of the Samoan, *Tama-o-le-langi*, son of the skies. Their superstitions also are wonderfully similar.

Speaking of these in the *Fortnightly Review*, A. H. Savage Landor, says, "Sacred trees are to be found on many mountain slopes, as everywhere else, in Corea." He also tells us of spots, "where certain trees are supposed to be possessed by the spirits of the mountains, around which piles of stones have been thrown by scared and terrified passers by; for it is seldom that a native passes any one of these places without throwing a stone and walking rapidly past, for fear that the spirits might possess him, and make his life one of misery and unhappiness."

This is a perfectly true picture, in many respects, of Samoan superstitious fears and customs in the olden days. Many spots, and sacred trees, and stones and rocks, are remembered by me, which were at one time held in the greatest reverence and awe by the natives of those days, who devoutly made some small offering, and uttered a

short prayer for protection and blessing, at the same time hurrying by to escape contact with the supposed spirit dwelling near the place.*

Many other evidences of the same superstitious fears and observances, as well as similarity of customs, might be given, but these may be sufficient to show that we must look to the islands of the north-west—to the Indian and Malay Archipelago, as well as to some of the adjacent islands—for the homes of the original colonists of Samoa and Eastern Polynesia.

They doubtless arrived by different routes, and at different times, as well as reached their ultimate destination after many and long haltings at their various resting places. Abundant traces of such haltings are to be found in the accounts of many of the old Samoan voyages, that open up a wondrous story of their ancient adventures and enterprise.

In his deeply interesting paper on the "Geographical Knowledge of the Polynesians," S. Percy Smith, Esq., says, "The consensus of modern opinion is, however, unanimous, with one exception, that the race came from the East Indian Archipelago. Beyond that, and as to where the people came from before their sojourn in that part of the world, opinions differ materially. Perhaps the time has not yet arrived for settling the question definitely."

TWO DISTINCT ROUTES OF IMMIGRATION.

Dr. Pickering, says:—"It will thus be clearly seen that there are two distinct routes of migration leading from the East Indies into the main Pacific Ocean, the one through the Micronesian Islands, north of New Guinea, and the other by the Papuan Archipelago, south of New Guinea."

From various indications I think it probable that both of these routes have been traversed in the distant past by the early colonizers of Samoa; and, that by their means the early settlers found their way from their distant homes, to the lands their descendants now occupy. Not simply from the larger islands of the Indian Archipelago to which some would restrict them, but, as I imagine, from time to time many of the other smaller surrounding groups, either by accident or design, sent forth their colonists, who proceeded from point to point, from stepping-stone to stepping-stone, until their descendants have spread over the vast extent of ocean they now occupy.

SAMOA THE BIRTHPLACE OF MUCH POLYNESIAN SETTLEMENT.

Of this, I think there can be little doubt; for, on searching into past Polynesian history the fact stands out prominently to view, that, in many ways, Samoa must be considered as the fountain-head and cradle of a large amount of Polynesian settlement and colonization. From Samoa, as a centre, population has spread for many generations, in the past, and her influence has been felt, until a vast expanse of ocean has been visited by her colonists, and many lands settled from her shores.

Whatever may be thought to the contrary, such is the fact; for there can be no question, but, that in the past, Samoa has sent forth band after band of hardy navigators and leaders, who have left their impress and names upon many groups and peoples. North, south,

* The same custom prevailed amongst the Maoris of New Zealand.—EDITORS.

east and west they spread, until over a vast extent of ocean, Samoan names of places and people, given in memory of their visits, testify of this intercourse; whilst the ancient traditions and genealogies of many widely separated lands tell of the visits of these old leaders and navigators, who, for so many ages and generations made their names famous, and their memories revered. So much was this the case, that records of their old voyages, record the fact of these leaders of men having visited the Sandwich Islands to the North; Marquesas, Tahiti, Raiatea, Huahine, and other Islands to the east; Rarotonga, Fiji, and even New Zealand and Chatham Islands to the S. and S.W.; with other lands scattered over the vast Pacific. Strange and marvellous as the fact may appear, the records are precise; and, in many cases details amply given describing the progress and fortunes of the voyagers and adventurous colonists; whilst the islands stated to have been visited afford abundant evidence of such fact, in the names of places given by them in the newly discovered lands, in loving remembrance of their old homes and associations.

In many cases the memory of the leaders themselves is cherished, and their names still proudly held by their descendants in memory of their ancestors. There can be no mistaking such facts as these, or the conclusions to which they point. One strange fact is found in connection with these widespread voyages, and separate acts of colonization. It is this: the manner in which for some cause or other, the name of Savaii, one of the sources of these successive colonizations, under the varied name of Hawaiki, Awaiki or Hawaii, seems to have completely eclipsed the mother-name of Samoa, as the name cherished in the different lands, as the place whence their ancestors came. It is difficult to understand why Savaii should become so prominent, since both Manu'a and Upolu, the latter especially, as well as Savaii, sent forth frequent well-equipped and carefully arranged expeditions. However, such is the fact, so that in many lands Savaii, under one changed form or another, appears on record, as the land whence many of the early settlers came.*

THE NAME, SAMOA.

But, however, the old name may be obscured in the records of distant lands, it still remains as a bond, binding all together. Whence, we may ask, its name? and what, its probable meaning?

Many times, on reading Lieutenant Kolff's description of the Serwatty Islands, and other groups to the south-west of New Guinea, especially in connection *with the name of one of the islands*, Moa, the thought has occurred, can it be that in this distant island of Moa we have the home, the cradle, of the first, or one of the first, party of settlers who, after all their wanderings and conflicts, reached what we now know as Samoa. I often think it probable that such is the case, and that as the party of wanderers landed and found the place suitable for habitation, they named it Sa-Moa, "of," or "pertaining to Moa," in loving remembrance of their old home. This was apparently the custom of immigrants in those days, as well as in our own, and a natural one too.

* We would suggest that the reason for this is, that Savaii—or some form of the same word—was the name of the more ancient home of the Polynesians, in Malaysia, or other country far to the west of that.—EDITORS.

Although I specify this particular island of the Serwatty Group, I do not forget there is another of the same name mentioned by Captain Belcher as lying to the north of New Guinea, and which would seem to lie in what would apparently be the more direct and presumable line of migration; but the striking evidence of similar customs and habits, as found in Samoa as well as in the former island of Moa, led me to select it as the probable origin of the race.

The constantly recurring evidence afforded by the old traditions of the early settlers giving the names of places they had left to their new homes, is interesting and suggestive; and, as we know ourselves, evidences the strong affection that outlives the severance from places and scenes long since left, but still dear to us, and cherished by us.

NOTE—Since writing the above paper I have come across a very remarkable confirmation of my supposition that Manu'a was peopled by a different race, and at a different time to the rest of the islands. It is stated as a fact by the Rev. S. G. Whitmee, that during a visit to Olosenga, the most westerly of the group, in 1870, he found strong evidence that "the island was formerly inhabited by a large race of people, whose skeletons are now found, all of them, I am told, over six feet in length. No one knows by what means they became extinct; but the fact that their skeletons are lying unburied in various parts of the island, points to famine, or an epidemic which quickly proved fatal to all the people, as the probable cause."—J.B.S.





TE AUTARA IA AITUTAKI ; TONA KATIRI ANGA IA. KO TE AUTARA TEIA IA RU.

BY JOHN PAKOTI.

Aitutaki, March 7, 1894.

KO te tangata mua aia—a Ru—ki teia enua nei; no Avaiki mai aia. Tere mai nei aia na te moana, e kimi enua aere. Ko Nga-Puariki te ingoa i tona vaka. E katea te vaka, (koa oki e pirua, e rua vaka i kapiti ei). Tera te ingoa i nga kiato:—Ko tei mua, ko Tane-mai-tai; tei rotopu, ko Te-pou-o-Tangaroa; tei muri, ko Rima-āuru.

Kia tae maira ki te enua nei, uru mai i te ava ko Rautaro, kake mai ki uta, akatu i te mā i tai ko Puariki—koa oki te ingoa i te vaka. E varua kino te aite anga i te mā. Akatu i te mā i uta ko Vaikuriri, koia oki ko tona atua ia e Kuriri, e mea apai mai ei nana mei raro mai i Avaiki.

Tapa i te ingoa o te enua ko Araura. Tera te aite anga, ko te araura matangi ua anga o Ru i te kimi enua aere. Akanoo i te tui koromatua ei tiaki aere i te enua; koia oki e papa tupuna te aite anga. Tera to ratou ingoa; E Rongo-turuki-au, E Rongo-te-Pureiāu, Mata-ngaae-kotinga-rua, Taiteke-te-ivi-o-te-rangi, Ivaii-maracara, Ukui-e-veri, Taakoi-i-te-taora.

Ko ratou te aronga nunui i runga i te enua i te reira tuatau, tei akanooaereia e Ru. Te vai rai tona tini tangata i te aerenga mai, te tane, te vaine, te tamariki atu. Kia noo ki te enua nei, kua taru i te tarunga tangata—koa oki e akaanau te aite anga—kua anau te tangata ki runga i te enua, kua maata ua atu.

Anau ta Ru, ko	Ru-tua-mua,
" tana, "	Ru-tua-muri,
" " "	Ru-tua-ānake,
" " "	Ru-tua-aere,
" " "	Ru-tua-totoro,
" " "	Ru-tua-piko,
" " "	Ru-tua-vao,
" " "	Ru-tua-roto,
" " "	Ru-tua-aparipari,
" " "	Ru-tua-neke,
" " "	Ru-te-toko-rangi,

Te vai atura tetai pae. Kua tapaia to ratou ingoa e Ati-Ru, (Koa oki e Ngati-Ru). Kua aere tona manga, tona manga; kua ki te enua.

KO TE AUTARA TEIA IA RU-TE-TOKO-RANGI.

I karangaia e ko te tangata teia i tokona'i te rangi kia teitei. Ko taana rare teia e tāki i te rangi ki runga. I karangaia e i vai ua ana te rangi i raro nei i runga i te rau teve. No reira tona ingoa—Ru-te-toko-rangi.

Kua tiki aia i te tini atua o te Po, e te tini atua o te Ao, te atu-iti, te atu-tonga, te titia i te opunga, te titia i tokerau, ei tauturu iaia i te rave anga i taua rare ra. Tera tana autara; "Aere mai kotou ka tāki te rangi ki runga." Kua aere mai ratou, kua to'u aia i te akapaki ono, (koa oki e amu, te aite anga). Tera te amu:

"Ka tama tiki, tama tiki,
Tama ranga, tama ranga,
Ka apai nuku, ka apai rangi,
Ka apaipai te rangi, e—
Ka rutakina,
Ka nua-aii,
Ka nua-aiio."

Kua maranga te rangi ki runga i reira. Kua to'u akaou aia i tetai amu, i te akaketaketa anga i te rangi kia meitaki, kia mou. Tera te amu:—

“Ana mai koia ko Ru-taki-nuku,
Koia i tokotoko te rangi,
Iirangakina, rangakina te rangi,
Koia i tokotoko te rangi
Iirangakina, rangakina te rangi
Koia i tokotoko te rangi.”

Kua oti te rangi i reira, kua mou, kua papa ki tona ngai; kua oki te tini atua o te Po, e te tini atua o te Ao, ki to raua ngai, kua oki te atu-iti, e te atu-tonga ki to raua ngai, kua oki te titia i te opunga, e te titia i tokerau ki to raua ngai, no te mea kua oti te rare. Kua rimarima te enua e te rangi, kua ki i te tangata te enua, kua tu te au marae i runga i te enua.

KO NGA TERE I MURI MAI I A RU.

E mui mai i reira, kua tae mai tetai vaka ke, ko te vaka ia o Te-erui; no raro mai rai, no Avaiki. Ko te rua ia o nga vaka ki te enua nei.

Ko Tapakau-nui-tuavaru te metua,
Anau tana, ko Pa-te-aia,
" " Te-Ariki-tutu,
" " Te-Vananga-o-Okaia,
" " Te-Roku-o-tua,
" " Te-erui nei.

Kake i te tua ko Matareka, kake i te tua ko Tavi, ko Tavā, e nga tuaine tokotoru, ko Raua, ko Puanga, ko Naoa.

Kua rarango aia—a Te-erui—i tona vaka. Tera te ingoa i te vaka ko Viripo. Ko te katea ia, ko Moetakauri—ko te ama ia. Te ingoa i te tira ko Tu-te-rangi-mārama. Tere mai nei aia ki te moana, e kimi enua aere. E, kia tae mai aia ki te moana, rokoia iora e te uria; oki akaou atura ki te enua. Kua ui maira te taunga; “E aa to oki mai?” Tera tana; “I rokoia, au e te uria.” Kua ui rai te taunga; “Koai te ingoa i to tira?” Tera tana; “Ko Tu-te-rangi-mārama.” Tera ta te taunga; “A! no reira tikai te apa, ko te ara ia i ara'i. Teea oki te tira ia Rongo ma Tangaroa.” Kua ui rai te taunga; “Koai te ingoa i to vaka?” “Ko Viripo; ko Moetakauri.” Tera ta te taunga. “A! No reira tikai tetai apa.” Kua rave te taunga i reira, kua maani akaou i te vaka. E kia oti, tapa iora i te ingoa i te vaka ko Rangī-pae-uta, te katea, ko Rangī-pae-tai te ama. Tera te ingoa i te tira, ko te Tira-ia-Rongo ma Tangaroa; ko te Tira-ia-Rongo tei mua, ko te tira ia Tangaroa tei muri. Tera te ingoa i te taura akaketaketa i nga tira, ko Iku-manavenave-mua ko Iku-manavenave-muri. Tera te ingoa i te tatā, ko Au'āu-marō-renga.

Tere akaou maira ki te moana ma toona tini tangata, e tae maira ki Aitutaki. E, kia tae ki te akau, ta atura i te ivi, ko Te-rua-karaea; kua ta akaou atura i tetai ivi, ko Te-ruākū. (Tera te aite anga o te ivi, e tangata.) Uru maira i te ava ki uta, tapa atura i te ingoa o te ava ko Ruaikakau. I reira te paapaa anga ki tona ui tupuna i te nako anga e; “Ko au teia, ko Te-erui, iaaku te taua i Avaiki. E tuki ava, e kerī ava.” I karanga e, ko tana rare ia e kerī ava, nana i kerī te ava i Avaiki e tae ua mai ki konei. Aere maira ki uta mai, kua ta atura i te reira ivi, ko Mokoroa. Aere atura, ta aere atura i te au ivi e tae ua atura ki Perekiatu, kake atura ki uta, noo atura ki reira, tapa atura i te ingoa i taua ngai ra ko Kakeu-te-rangi. Ko te teina ra, ko Matareka, noo atura ia ki Ureia, koia oki ki Aurupe-te-rangi, aere atura a Te-erui ki roto i te enua i te ta aere anga i te tangata, koia oki te ta i te Ru; e, kia oki aia ki te ngutuare ki te ngai i noo ei aia ki te marae, kua akarakara tika atura i te tu o te enua—e kite atura aia i te tu o te enua, te vai mareureu ua maira. Kua tu atura aia, kake akaou atura aia ki runga i te vaka, aere atura e mua i Arutanga, kua akaea aia ki reira, tapa atura i te ingoa o taua ngai ra, ko te Reu-i-te-mata-o-Te-erui. Aere akaou atura, e, kia tae ki mua atu i Reureu, kare ra ko Reureu te ingoa i reira.

E kia kake atu aia ki uta, tapa atura aia i te ingoa i taua ngai ra, ko Tukingā-rangi. Aere atura ki uta a'o, kua akatu iora i te marae, tapa atura i te ingoa o te marae, ko Kopu-te-rangi. Noo takiri atura ki reira, tapa iora i te ingoa o taua tapere ra ko Te-reureu-i-te-mata-o-Te-erui; riro atura iaia te reira tapere.

E ta atura aia i te Ru i runga i te enua nei, e pou atura, kare rava tetai i toe, mari ra ko te vaine; riro atura te enua ia Te-erui. Kua tuku atura aia i te enua ki roto i te rima o te vaine, koia oki taua au vaine i akaoraia e ia ra; kua tapuia to ratou ingoa, ko te Pa-situ-vaine-a-Ru.

Kua tuaia te enua i reira ki te vaine. Tera to ratou ingoa e to ratou au tapere i akanoaereia, ko ratou te Pu-enua, ma to ratou uanga e tae ua mai ki teia tuatau nei.

1. Ko Maine Pirouru, e Maine Puarangi, no Nukunoni ia.
2. Ko Are kaponga, e Kava, no Vaiorea ia.
3. Ko Tutapuiva, no Vaiiau ia.
4. Ko Ruanoo, no Taravao ia.
5. Ko Tepaku-o-avaiki e Tetuano-ariki, no Tautu ia.
6. Ko Tekura-i-vae'a, no Mataotane ia.
7. Ko Pa'u, no Vaipae ia.
8. Ko Pa-tapairu, no Oako ia.
9. Ko Pakiara, no Avaniu ia.
10. Ko Kura-i-te-rā, no Vaipeka ia.
11. Ko Tutunoa e Te-kura, no Vaitupa ia.
12. Ko Te-aroitau, no Taakarere ia.
13. Ko Ara-ki-te-rā, no Punoua ia.
14. Ko Te Kuionotane e Roroara, no Anaunga ia.
15. Ko Te-vaine-piri-rangi, no Punganui ia.
16. Ko Ara-au, no Ureia ia.

Ko Arutanga e Reureu tei iaia ia, tei ia Te-erui. Ko te Avarua ia, ka riro te reira ei nga tapere ariki a muri ake—kare ra^o e ariki i tupu ake i te reira tuatau. Kua papa te enua, kua kai te kainga i runga i te enua i reira.

Kua anau ta Te-erui, ko Taketake-ma-ongaonga,
 Anau tana ko, Ati-auru-upoko
 " " " Rongo-mai-eau,
 " " " Uta-taki-enua.

Nona teia ingoa ou i te enua nei ko Aitutaki, ka rua atura ingoa.
 Anau ta Uta-taki-enua, ko Ru-paaka,
 " tana ko Taruia-ariki.

Ko te akamata anga teia o te ariki ki teia enua; kua kake a Taruia ki te taonga ariki

Kia mate aia, kua pa'u iaia ko Taruia-Iriea
 " " " " " " " Taruia-akatipitipi.
 " " " " " " " Taruia-munaea.
 " " " " " " " Taruia-pitoroa.
 " " " " " " " Taruia-moukaki.

Ko te au Taruia anake ia kua kake anake ratou i te taonga ariki.

KO TE TERE A RUATAPU.

E muri mai i reira, kua tae mai rai tetai vaka ke, mei raro mai rai; ko te toru ia i nga vaka ki te enua nei. No Ruatapu taua vaka; tere mai nei aia i te moana. Tera tona tere e kimi i nga tamariki, kua aere mai ana raua i mua; ko te tama mua ana tei aere mua mai. Tera te autara a te metua; "Oro mai, e oro ki Avarua, kia ariki koe." Tera te ingoa i taua tamaiti ra ko Tama-iva, ano maira aia. E muri ake kua aru mai te teina, tera tona ingoa, ko Moenau. Tera te autara a te metua; "Oro mai, E taku tama! Aere aru i to tuakana ki Avarua kia ariki katoa korua i reira." Aere maira aia. I reira i aru mai ei a Ruatapu, e, kia tae mai aia ki Avarua i Rarotonga, aravei atura aia i te tama mua, kua ariki aia. Kua ui atura aia; "Tea oki to teina?" Tera tana; "Kua akaungaia e au ki runga i Maketu"—koia oki a Mauke. Tera ta te metua; "A, E taku tama! Eaa oki koe i pera'i. Me koia ia kare e autara, kua mate to teina. Oro mai, E taku tama! Nooio, kia ano au kia aru ia to teina." Tere akaou atura aia—a Ruatapu—na te moana, e tae atura ki Mauke, kua kake ki uta, aere atura i roto i te enua i te kimi aere anga i te tamaiti. Tera te tu o tana kimi anga, kare i ui aere, mari ra kua akara ngaro aere ua aia ki te tutu. E kite atura aia i tetai mea tamaiti varevare, kia akara aia ko te tutu o taua tamaiti ana ra. Kua akavaitata atura aia ki tona pae, kua ui atura; "Naai koe?" Tera ta taua mea tamaiti ra; "Na Moenau." Poitirere atura te metua, tera tana autara; "Naaku ia koe, te akaraia rai to tutu, ko te tutu o Moenau." Kua ui akaou rai te metua; "Tea a Moenau?" Tera ta te tamaiti; "Kua mate, kua taia ki Avaavaroa ki te Ngati Pu'i."* Kua tumatetenga aia—a Ruatapu—i reira, ma te akakoromaki ua. Kua kimi tona manako i reira i te ravenga e ngaro ei iaia a Mauke i

* Nati pu'i in M.S.S.

te uuna, ei tutaki i te toto o te tamaiti—no te mea e tamaiti anau i te manava. Kua tiki aia i nga vaka tangata, taana i rave maira i te Tini-o-Pu, e te Mano-o-Oata ei ta i taua tamaki ra. Ta atura ia Mauke, e pou takiri atura, rave maira i taua mea tamaiti ra, tuku maira taua tere ra, e tae atura ki Atiu, tapae atura ki uta, kua kurukuru atura i te keo i Atiu—koia oki e tukituki i te makatea, kia ngaanga. Te vai atura taana rare i rave ki reira. Kua tere akaou maira aia i te moana, e tae atura ki Manuae; tapae atura ki reira, kake atura ki uta, kua akara aere i te reira enua. Te noo rai te tangata enua i Manuae, e te au mea katoatoa, kua papa, kua rimarima, kua enua, kua tangataia, kua ki rava te enua.

Kua tanu aia i ona akairo ki reira, e nga rakau, e tiare, e te niu. Tapa iora i te ingoa o te tiare ko Arava'ia; tapa iora i te ingoa o te niu ko Tui-a-rongo.

Tuku akaou maira taua tere—a Ruatapu ra—ki te moana, aere maira e tae atura ki Aitutaki. Tapae atura ki reira, uru maira i te ava, tapa iora i te ingoa o taua ava ra ko Kopu-a-onu—koia oki ko te kopu o Ruatapu te aite anga. Kake maira ki uta, kua inu vai niu ratou ki reira, tapa iora i te ingoa o taua ngai ra, ko Oka—koia oki, ko te okaoka anga i te niu o Ruatapu te aite anga. Kake mai ki uta, kua noo ki reira, kua takoto ki te vaine, kia Tutunoa, anau te tama ko Kirikava. Ko te tumu enua ia i Vaitupa, ko Tutunoa, e Te-kura-i-Oneroa. Kia pakari ra taua tamaiti ra, kua a'u i nga marae e aua, ko Au'matangi e Aputu. Kua takoto te tamaiti, a Kirikava, ki te vaine kia Te-kura-i-Oneroa, anau te tama ko Maevakura.

Kua akatupu rare raua—a Ruatapu e Kirikava—e kupenga roa ta te tamaiti, e tuturua ta te metua. Kia titiri ra ki te tai aua nga kupenga ra, ko ta te tamaiti tei rauka; tupu atura to raua pekapeka, kua kotuatua raua, kua kākāro te metua e te tamaiti. Oro atura te metua—a Ruatapu—ki Anaunga; kia noo ra aia i Ana-uka, e tae ei te aerenga tangata mei mua atu i Te Avarua, ka aere, ka peru kai na te ariki. No te mea, te apai ra te atinga i taua tuatau ra ki te ariki; koia oki te kai o te enua, te puaka, te au ika o te tai, koia oki te mango, te onu, te urua. Kua ui atura aia ki taua aerenga tangata ra; “Ka aere kotou kiesa?” Tera ta ratou; “Ka peru kai na te ariki.” Tera ta Ruatapu; “Koai te ariki?” Tera ta ratou; “Ko Taruia te noo maira i te Tara-au-i-o-Rongo, (koia oki te paepae ariki te aite anga). Kua kimi atura aia i tana ravenga kia kitea mai aia e te ariki; tera tana ravenga, e tukutuku vaka, koia oki e vaka kopae. Kua tuku aia i te vaka mua, e rau hikau, kua tae ki mua i te paepae ariki; apaina atura ki mua i te ariki; tuatua akera aia e; “Koai teia ariki e noo mai nei i te upoko-enua?” Kua tuku akaou maira a Ruatapu i tetai piri ke e vaka kopae, kopae rai e rau utu. Kua tae rai ki mua i te pae o te ariki, kua ui akaou rai aia; “Koai teia ariki e noo mai nei i roto i te maoake, ka aere ka tiki, kia kite au iaia.” Kua aere atura te tiki, e riro maira ki mua i tona aroarō. Ko to Ruatapu riro anga mai ia ki mua i te aroarō o Taruia, koia oki te ariki. Kua akairi atura Taruia iaia ki runga i te taoonga rangatira, ei tiaki iaia i te ariki; kua noo raua i te ngutuare okotai. Kia akara rā a Ruatapu i te tu akono anga ariki, kare e aite te aere maira te ātinga ki te ariki e te au mea katoatoa, to te enua, koia oki te kai, to te moana, koia oki te au ika nunui, te onu, te mango, te urua, te takiari, e te au mea katoatoa. Mei tei mātauia e te pa-enua ariki i teia tuatau nei. Kua tupu atura te vareae o Ruatapu, kua kimi atura i tana ravenga e rauka'i tana taoonga ra iaia. Tera tana ravenga, i na roto i te pikikaa; tera tana tuatua pikikaa; “E taku ariki! e kare aina koe e inangaro ani vaine ana?” Tera ta te ariki; “No te aa ka ani taua ki te ao; teea te vaine?” Tera ta Ruatapu; “Tei ko ake i nga enua taku i aere mai ana, nga vaine purotu.” Tera ta te ariki e akapeea; “Eaa te ravenga e tae ei taua?” Tera ta Ruatapu; “E rau ki te pai.” Kua akatika ta raua autara, ka aere raua ka rau pai; kua rave nga pai e rua, to tetai, e to tetai; ko to Ruatapu tei oti mua, tuku rava tona aere, kare i tiaki ia Taruia. Tera tana autara; “Aru marie ake koe iaaku, E taku ariki! Kia aere au i mua.” Aere ua atu ei te tua i Maina, kua akatakauri i te vaka, mānu ua atura i te moana. (Aue te ravenga pikikaa a teia tangata i tana aruaru anga i te taoonga ariki kia riro iaia!)

E muri ake, kua oti to Taruia, aere atura i te aru ia Ruatapu, e aravei akera raua ki te moana. I peea ra to raua tu i te aravei anga? I aros aina tetai i tetai? Kare paa! Tera ua tei kitea, ko te umere e te tumatetenga, i te mea i tatipoki ei to Ruatapu vaka. Tera ta te ariki kiaia; “Ka aere

atu au ka tauturu ia koe, ka takauri taua i to vaka." Tera ta Ruatapu; "Ei aa, E taku ariki! Kare au e kino naaku ei e takauri, oatu koe i mua, tena mai au i muri ia koe." Aere atura te ariki—a Taruia—ka aere to raua tere ki Rarotonga. Kia mamao atu ra te vaka o te ariki, kua rave akera Ruatapu i tona vaka, kua takauri, oki akaou atura taua Ruatapu ra, ki uta i te enua, kua kake atura i te taoonga ariki o Taruia noona. (Ikara tatou i te tu o te pihikaa, e te keia taoonga.)

TE AERE ANGA O TARUIA KI MANGARONGARO.

Kia aere ra taua ariki ra—a Taruia—na te moana, kare i tae ki Rarotonga, rokoia atura e te uriiā maata ua atu, e Tonga te matangi; pānu atura, e tae atura ki te Rapukatea; koia oki a Mangarongaro. Riro atura aia ei tangata maata i reira. Nona te ava, tapa iora aia i te ingoa i taua ava ra, ko Taruia, koia oki tona uorai ingoa, te vai nei taua ingoa, e tae rava mai ki teia tuatau nei. E riro atura te enua iaia. Kua takoto aia i te vaine, ko Ruatu, anau te tama ko Toaua; takoto a Toaua ki a Te-ara-kena, anau te tama, ko Maui; takoto atu a Maui ki tana vaine, anau ko Taruia; kake i te tua, ko Te-maru-o-te-ara; takoto atu a Taruia ki taana vaine, anau ko Urirau. Takoto atu a Te-maru-o-te-ara ki taana vaine, anau ko Roina.

Tera te reo iku a te metua ki ngā tamariki; "Me māpū ake korua, ka aere atu ka kimi ia Aitutaki. Ko to tatou enua tika'i ia, kare tatou okonei. Te vai mai nei te Avarua, te kainga ā to korua tupuna, te poatu papaia a te tupuna, na korua atu ia e kimi te taoonga ariki o to korua tupuna, e kainga ua ia maina e tetai."

Kare i roa te tuatau, kua tae te tiki mei Aitutaki, mai. Tera te autara: Ko te ivi i Aitutaki, me apai ia ki mua i te marae i o Rongo, kare e mate ana i te pure; no reira i tupu ei te autara e, te vai nei te uanga Ariki tika, ka aere ka kimi, e kitea roa ia atura ki Mangarongaro. Kua aere atura te tiki.

KA OKI A ROINA E URIVAU KI AITUTAKI.

Kia tae mai rā, ko te teina tei tae mua mai, ko Roina. Kia tae ki mua i o Rongo; te kapiki nei te ui ariki; "E Roina e! ka pure!" Tera tana; "Tariā atu te mata katau a Uri, tena te aere maira." No reira, kua ngere aia i te taoonga (No reira taua au anga tuatua ra, "E ko te ngere o Roina") E muri ake i reira, kua tae maira te tuakana, a Uri. Tera tana tapatapa anga mai i runga i te akau:—"Urirau e! te tanoa. Te tanoa i Avarua, ka ueneā. E poaki pāpā i o Rongo ka riro ke e ariki e noo maira i te tui au, e kare e tuanga. Ka anatu au ka makitono i taku Avarua. Taruia, makitono ariki ki Avarua, io." Kua tae i reira ki uta, kua kapiki te ui ariki; "E Uri e! Ka pure." Kua pure atura aia; mate atura te ivi; tuku atura i tona taoonga, e pure kai, e taunga, e tumukorero, e tiaki i te Avarua, e tae ua mai ki teia tuatau nei i tona uanga, ma te patu ua rai i te taoonga ariki o te tupuna o Te-erui.

Kare e paria ana, kia noo ra a Ruatapu i te taoonga ariki, e roa akera, kua mate i muri ake i te takake anga o Taruia, kua kake mai ki te taoonga, ko te mokopuna, ko Maevākura, te tama a Kirikava. Takoto a Maevākura ki te vaine, anau tana ko Maevārangi. Takoto a Maivārangi ki a Puriterei, anau tana ko Maine-marae-rua. Ko Maine-marae-rua ia ka rere tane ki Rarotonga, kia Tamaiva. Kia moe ra i te po, kite akera aia e, e vaine moeā-takereia e te tane. Tera te tuatua a Tamaiva; "E piri kino to piri, E Maine-marae-rua! E piri tumarae. Eaturai koe kare i moea?" I reira e karanga'i a Maine-marae-rua e; "A te ure o te ao, te āi ra i te i'ka ariki, te kokea ra e te ure o te ao." Mana atura te reo o taua tamaine ra, pou atura taua tane ra i te tona, e mate atura—no te mea, e reo ariki.

Kare ana tamaiti i te reira tane, kua rere tane akaou rai aia, ki a Te-ii-mate-tapu, no roto mai aia i te vaenga ariki a Iro. Kua anau te tama ko Marouna, kua ariki, kua ta tangata. Takoto a Marouna ki te vaine ki a Ratia; anau tana ko Tane. Kare i roa kua tae te poroki mei Aitutaki mai, na te tupuna, na Maevārangi. Ko te vaka ia o Tuorangi, ka aere ki Rarotonga. Tera te poroki ki aia; "E tae koe ki Rarotonga me kua anau tama a Maine-marae-rua, e karanga atu koe, 'Aere mai ei ta i te Aitu.'" (Koia oki, e tere tangata toa mei tai ngai mai.) Kua matakau a Maevārangi ko te taia aia, no te mea, kua apikepika tangata metua aia. Tera te tuatua poroki a Maevārangi; "Kia vave mai, Ei aa e roa? Ei aa e rarango vaka, ka ano mai aia kua popo nga ivi o Maeva ki Te Rangiatea?"

Aere atura te tere o Tuocarangi ki Rarotonga; akakite atura i taua tuatua poroki ra, ki a Maina-marae-rua. Tera tana tuatua ki te tamaiti; "E taku tama! Oro mai, te porokina mai na koe e to tupuna, e Maeva, i Aitutaki; oro mai aere ei ta i te ivi, ei aa e roa ei aa e rarango vaka, apaina tetai manga i to pare, okona te vaka o Angainui, ia Te-mata-o-te-koviriviri." Riro atura taua vaka ra iaia—ia Maro-una. Tera te tuatua a te atu vaka; "Ei aa, E tama! I te ingoa i te vaka." Ko ta te atu vaka ua ia i tapu. I reira kua tiepu tona tangata, ta atura i Rarotonga, ko te tamata anga ia o tona toa, rauka maira tona toa i reira, ko te tamaiti rai, ko Tane, e tona atu toa.

Aere atura taua tere ra ki Mangaia, koia oki ko A'ua'u te ingoa taito. Ta atura i reira, e mate atura, rauka maira tona toa i reira, ko Ue, e Kavau, e to raua atu toa. Tamā atura i te ingoa i te vaka, tapa atura i te ingoa ou ko Rau-ti-para-ki-A'ua'u. Aere maira i te moana, e tae atura ki Maketu, koia oki a Mauke. Ta atura i reira, e mate atura; rauka maira tona toa i reira, ko Tara-te-ku'i, ko Tara-te-kurapa. Aere maira i te moana, e tae maira ki Nukuroa, koia oki a Mitiaro; e ta atura i reira, e mate atura, rauka maira tona toa i reira, ko Tara-tutura, ko Tara-tuau. Aere maira e tae maira ki Enua-manu, koia oki a Atiu; ta atura i reira, rauka maira tona toa i reira, ko Tara-apai-toa-i-Atiu. Tere maira i te moana, e tae maira ki Tapuae-manu, koia oki a Manuae, ta atura i reira, rauka maira tona toa i reira, ko Kaurā. Tere maira i te moana e tae maira ki te pae enua o Aitutaki, kare i tapae ki uta, aravei atura i tetai vaka te aere atura ki uta. Tera tei runga i taua vaka ra ko Koro-ki-matangi e Koro-ki-vananga. Tera to raua tere, e kimi i to raua metua, ia Tavake. Tera ta Maro-una ki a raua; "Aere atu ki uta ei tā i taku taua, kia eke ana au ki raro ake i Vare-a-tao, (koia oki a Niuē.) Tae atura aia ki reira, ta atura i i te reira enua, rauka maira tona toa i reira, ko Titia.

Tere maira i te moana, e oki maira ki Aitutaki. Tapae mai i te po; uru mai i te ava ko Buai-kakau; aere maira ki uta, tutau atura i te pa'i ki uta ia Turi. Kua aere aia ma tetai, e atoro ia uta, kia taka meitaki te tu. E tae atura ki tetai ngutuare, ui atura; "E, teea te ngutuare o Maeva?" "Tena tei ko atu." Kia tae atu raua ki te ngutuare o Maeva, topapa atura i te pā. Kapiki maira a Maeva i roto; "Koia tena?" Karanga atura aia; "Koau, ko Maro-una, te tama a Maina-marae-rua." Tera ta Maeva; "A e tivarevare ua i naea mai aia." Tera ta Maro-una; "Ko au tikai teia, ko to reo iku ki a Tuocarangi." Ko te kite anga ia o Maeva, "E koia tikai!" Kua va'i i te pā, kua aroa, kua ongi, ma te aue i te aravei anga i te mokopuna. Kua ui a Maeva; "Teiea toou tere tangata?" Tera tana; "Tena tei tai." "E oro, tikinaia." Kua aere atura te tokorua, kua tiki, ma te akakite atu; "E! ei aa e pakuku, me aere mai?" Ko te aere anga mai ia ki uta, apai maira i te vaka, kare rai i mou te pakuku.

No te ra'i apinga i runga i te vaka, tapa ia atura taua ngai ra ia Tavava. E tae maira ki uta mai, ma te tangurunguru aere ua te apinga i roto i te vaka, koia oki, te oe, te paeru, te taoonga tamaki, kua angai te tere i reira, e aere ei e ta. Ko Maro-una ra kua tomo ki va'o ua i reira i aua nga ngutuare ra. No te mea, e po teia; kua tomo poiri ki roto i taua au ngutuare, kua āā aere ki te upoko mā mā, kua vaoo kia ao e ta'i; ko te upoko teimaa kua titiri ki va'o, kua ta. Kua kite aia e, ko te upoko teimaa, e upoko toa ia, ka riro i te ta mai iaia, me ao, pera aere ua atura aia.

E roa akera, oki atura aia ki te ngutuare i te tere; kia oti te kai i to ratou angai, kua pee atura i te peenga tamaki. Tera te reira ka ta ratou i te ekai kia pou takiri, auraka tetai e toe. I reira kua tu ratou, kua aere, ta atura i to runga i te enua, e pou atura. Aere atura ki to runga i te pa motu. Mate tapatapa aere i te akateniteni anga. Tera te akateni. "Maro-una i te tapuni enua, turuma tokotoko o Maro-una ki Anau-ā-kura." E varu taua a Maro-una, (Maro-una i te turuma Io). No te mea, kua pou to te enua, e to te tai, koia oki ka varu enua i taia e Maro-una, toe iora tetai tangata, mei roto i tana Aitu ra, uuna ia e te metua te kopapa ki runga i te pu ara. Kia oki mai ra te tamaki ki te enua, aere atura te tamaiti i te kimi i te kopapa e kitea atura.

Ko Tangaroa-iku-reo te ingoa i taua tangata. Kua tākai atura aia, te tamaiti, i te kopapa o te metua ki te kikau ei ka'ia tavere atura i te akau,

e tae atura ki tetai ava, ko Ra'otaka te ingoa, kite atura i te urua, te mango, te aere ra, mei tetai roto ki tua. Aere atura e tetai ava, ko Vaimotu te ingoa, ko taua tu rai te ika. Aere atura e tetai ava, ko Te-maora te ingoa, ko taua tu rai te ika. No te kopapa ra o te metua i kore ei aia e noo, e rave i te ika, pera ua atu rai aia e tae atura ki Taketake, kua manako aia ka tuku i te kopapa o te metua kia pānu ki te moana. No te ra'i tangi ra, kua taverē ki Mua'o, kua eva atura i te metua, tuku atura kia pānu ki te moana. Tapaia atura taua ava ra ko Te-ka'ia-kikau-o-Tuauru.

Kau maira taua tamaiti ra ki uta i te enua, tapae maira ki uta i Pou-tua-kava. Noo atura i te vaine, ko Veka.

I te oki anga o Maro-una ma te au toa ki te enua, tua atura i te Atu toa ki roto i te enua; akaipoipo aere atura ki te au vaine tumu-enua. Kake atura a Maro-una ki te taooanga ariki. No roto mai iaia teia ui ariki nei, e tae ua mai ki teia tuatau nei. Ko te au tumu-enua ra, ko taua pā Aitu vaine rai a Ru, e tae ua mai ki teia tuatau nei; i aere ua mai ei te ara aere mei te moana i takoto ki roto.

THE FIRST INHABITANTS OF AITUTAKI; THE HISTORY OF RU.

BY JOHN PAKOTI. Translated by HENRY NICHOLAS.

[We are greatly indebted to our fellow-member, Mr. Henry Nicholas, of Rarotonga, for the following native history of the Island of Aitutaki, and for his translation of it. The original in the native language was neatly copied by John Pakoti; but, as might be expected, the punctuation and introduction of unnecessary, or omission of necessary, capital letters, rendered the work of preparing it for the printer so difficult, that we asked our good friend, Dr. Wyatt Gill, to revise it, which, with very great kindness, he has done.

The island of Aitutaki is situated about 150 miles north of Rarotonga. The following brief description is from Dr. Wyatt Gill's "Life in the Southern Isles."

"Aitutaki is situated in 18°54' S. lat., 159°41' W. long. This beautiful and fertile island was discovered by Capt. Bligh, of the "Bounty," in 1789, a few days before the celebrated mutiny broke out. It is hilly and park-like, and about eighteen miles in circumference, with an encircling reef extending, on the S.W., for seven or eight miles. A number of islets, shaded by a dense growth of cocoa-palms, stud the outer edge of the reef. There are two settlements on the island; the principal one, on the sheltered N.W. side is almost hidden amongst groves of orange and citron. This picturesque village is built opposite an opening in the reef, which enables the boats to land in safety under the guidance of expert natives. The spacious church and school-house reflect great credit upon the Aitutakians."—EDITORS.]

Aitutaki, 7th March, 1894.

RU was the first man who came to Aitutaki from Avaiki. He came in a canoe named Nga-Puariki, seeking for lands. The canoe was a large double one (or *katea*), namely, two canoes fastened together. (Note.—The name of the cross-pieces of wood which fasten on the out-riggers are called *kiato*.) The names of the *kiatos* were as follows: the foremost, Tane-mai-tai, the centre one, Te-pou-o-Tangaroa, and the after one, Rima-āuru.

They arrived at the island and entered a passage named Rautaro; they then landed and erected a *Ma*, which they named Puariki, after their canoe. (*Ma*, means a place of evil spirits.) They also erected a *Ma* inland, which they named Vaikuriri, which was the name of his god, Kuriri, brought with them from Avaiki.

He called the land Araura, which means, where the wind drove Ru in his search for land. He appointed a number of *Koromatua* as lords of the island. (Note.—*Koromatua*, literally, "old people," or *tupunas*.) Their names were: E Rongo-turu-kiaua, E Rongo-te-Pureiāu, Mata-ngaae-kotinga-rua, Taiteke-te-ivi-o-te-rangi, Iva-ii-marae-ara, Ukui-e-veri, Taakoi-i-te-taora.

These were the lords of the island as appointed by Ru. There remained the rest of the people who came with him, consisting of men, women, and children. (Note.—*Tini-tangata*; small numbers had the prefix *oko*, such as *oko-tai*, *oko-rua*, *oko-toru*, and so on; then the *Rau* (200); over that number were *Tini*. Consequently Ru's people must have numbered over 200.) These people settled down on the land and increased (*taru*) to a large number. Now follows the genealogy of Ru:—

Who begat	Ru-tua-mua,
" "	Ru-tua-muri,
" "	Ru-tua-ānake,
" "	Ru-tua-aere,
" "	Ru-tua-totoro,
" "	Ru-tua-piko,
" "	Ru-tua-vao,
" "	Ru-tua-roto,
" "	Ru-tua-aparipari,
" "	Ru-tua-neke,
" "	Ru-toko-rangi,

and many others. These formed the tribe of *Ati-Ru*, which is also *Ngati-Ru*. The families branched off and populated the island.

THIS IS THE STORY OF RU-TE-TOKO-RANGL.

It was said that it was he who raised the heavens, as they were resting before his time on the broad leaves of plants, called *rau-teve*. Hence his name, *Ru-Te-toko-rangi*.

He sent for the gods (*tini atua*) of night and the gods of day, the god *Iti*, and the god *Tonga*, from the west and north, to assist him in his work. He prayed to them, "Come, all of you and help me to lift up the heavens." And they came in answer to his call. He then chanted the following song:—

"O son! O son! Raise my son
Raise my son!
Lift the Universe! Lift the Heavens!
The Heavens are lifted.
It is moving!
It moves,
It moves!"

The heavens were raised accordingly. He then chanted the following song to secure the heavens in their place:—

"Come, O 'Ru-taki-nuku,'
Who has propped up the Heavens.
The Heavens were fast, but are lifted,
The Heavens were fast, but are lifted,
Our work is complete."

Thus the heavens were securely fastened in their place; the work being finished the god of night and the god of day returned to their homes; the god *Iti* and the god *Tonga* returned to their homes, the gods from the west and north also returned home, the work was done. The heavens and the earth being now in a settled condition, the people commenced to increase and multiply, and they also built *maraes*, or sacred places.

THE MIGRATIONS AFTER RU.

Afterwards another canoe arrived at the island, at the head of which was *Te-erui*, also from *Avaiki* (*i raro*—westward). This is the second canoe that came to the land.

The ancestors of *Te-erui* were:—

First,	Tapakau-nui-tuavaru
Who begat	Pa-te-aia,
" "	Te-ariki-tutu,
" "	Te-vananga-o-Okaia,
" "	Te-roku-o-tua,
" "	Te-erui;

whose brothers were, *Matareka* and *Tavi*, and three sisters—*Raua*, *Puanga*, and *Naoa*.

Te-erui built a canoe which he called *Viripo*. The outrigger was named *Moe-takauri*. The name of the mast was *Tu-te-rangi-marama*. He set out on his voyage in search of lands. After being at sea for some time he encountered heavy gales of wind, and was compelled to return to *Avaiki*. He was asked by the priests the reason of his return; he replied: "Because of the tempestuous weather." The next question by the priest was: "What was the name of your mast?" The reply was: "*Tu-te-rangi-marama*." The priest then informed him that this name

was the reason of his being sent back. "Where is the mast of Rongo and Tangaroa?" The priest then enquired the name of the canoe; the answer was: "Viripo and Moe-takaari." The priest then informed him that was another reason of his failure. The priests then set to work and built a canoe, which, when finished, they named Rangipae-uta, and the outrigger they called Rangipae-tai. They set up two masts belonging to Rongo and Tangaroa, the forward one was Rongo's and the after one Tangaroa's. These are the names of the stays to the masts: Iku-manavenave-mua, and Iku-manavenave-muri; the name of the baler was Au-aumaronga.

He then made another start with his people (*tini tangata*) and reached Aitutaki. When close to the reef, he slew a victim (*ivi*) named Te-rua-karaea, he also slew Te-ruākū. He then entered the passage through the reef, which received the name of Ruaikakau. Upon landing he commenced boasting of his ancestors, saying: "I am Te-erui; I was the foremost warrior of Avaiki; I am the maker of harbours; I made the harbour at Avaiki, and I found the road to Aitutaki!"

He then slew a victim named Mokoroa, and went on killing others until he came to Perekiatu, when he went inland and remained there, and named the place Kakeu-te-rangi. The brother, Matareka, stopped at Ureia, also named Aurupe-te-rangi, whilst Te-erui proceeded inland, killing people as he went, that is the tribe of Ru.

Upon returning home to his *marae* he had a good inspection of the island, and saw that it was fine land, and beautiful. He then went into his canoe and sailed as far as Arutanga, and there rested, and called it the "Tears of Te-erui." He then went as far as Reu-reu (not then called Reu-reu).

He again went ashore, and named the place Tukinga-rangi; proceeding further inland he erected a *marae*, which he called Kopu-te-rangi. Here he established himself and settled down, and took possession of the district, which was called Te-Reureu-i-te-mata-o-Te-erui (Tears of Reureu).

War now commenced, and the tribe of Ru were exterminated, with the exception of the women, and Te-erui was left lord of the land. Te-erui gave a quantity of land back to these women who were saved, who were called Pa-aitu-vaine-a-Ru. He divided the land to these women, who were declared to be the legitimate owners of the land, as their descendants are to the present day. The following divisions were made:—

- | | |
|-----|--|
| 1. | To Maine Pirouru, and Maine Pua-rangi, he gave the district of Nukononi. |
| 2. | " Are-kaponga-e-kava " " " Vaioarea. |
| 3. | " Tutapuiva " " " Vaiau. |
| 4. | " Ruanoo " " " Taravao. |
| 5. | " Tepaku-o-avaiki, and Tetua-ono-ariki " " " Tautu. |
| 6. | " Tekura-i-vaea " " " Mataotane. |
| 7. | " Pa'u " " " Vaepae. |
| 8. | " Pa-tapairu " " " Oako. |
| 9. | " Pakiara " " " Avaniu. |
| 10. | " Kura-i-te-ra " " " Vaipeka. |
| 11. | " Tutunoa, and Te-Kura " " " Vaitupa. |
| 12. | " Te-aroitau " " " Taakarere. |
| 13. | " Ara-ki-te-ra " " " Punoua. |
| 14. | " Kui-ono-tane, and Roroara " " " Anaunga. |
| 15. | " Te-vaine-piri-rangi " " " Punganui. |
| 16. | " Ara-au " " " Ureia. |

Te-erui kept the districts of Arutanga and Reu-reu for himself, which are the two harbours; thus this district became the regal district—there were no Arikis at this time. The land was now settled and quiet.

Te-erui had the following descendants:—His sons Take-take, and Onga, these begat Ati-auru-upoko, who begat Rongo-mai-eau, who begat Utataki-enua, who gave the island the name of Aitutaki, making two names. Utataki-enua begat Ru-paaka, who begat Taruia-ariki. This was the first of the Arikis on the land.

Upon his death the title came to Taruia-iraea, then to Taruia-akatipitipi, then to Taruia-munaea, then to Pitoroa, then to Moukaki. These are all Taruias who held the title of Ariki.*

THE MIGRATION OF RUATAPU.

Afterwards another canoe arrived at Aitutaki, from *raro mai* (westward); this makes the third canoe that came to the land. This canoe belonged to Rua-tapu,

* We would strongly advise our readers to refer to Dr. Wyatt Gill's "Myths and Songs," page 139, for some further details as to Te-erui's voyage to Aitutaki, and his adventures on the way.—EDITORS.

who came in search of his children, who sailed away before him; the eldest son was sent away first, with instructions from his father to go to Avarua and be an Ariki. His name was Tamaiva. He was followed by his brother, named Moenau, with instructions from his father to go in search of his brother, "to Avarua and you will both be Arikis there." Upon the arrival of Ruatapu at Avarua, in Rarotonga, where he found his eldest son, who was there ruling as an Ariki, Ruatapu at once enquired where Tamaiva's brother was. He replied: "I have sent him to Maiketū (Mauke?)" At this reply the father said: "Why did you do this? If this is true I have nothing to say, your brother is dead." Then he went on to say to his son: "O my son, I am going to find your brother." He then sailed away, and at last reached Mauke, where he landed and went in search of his son. In this search he made no enquiries, but examined all he could find in the hopes of recognising him. One day he came across a little child with the exact features of his son. He enquired from the child: "Whose child are you?" He replied: "I am the son of Moenau." At this reply the grandfather became agitated, and said: "You are my own." He recognised the features of his son, and then enquired from the child: "Where is Moenau?" The child replied: "He is dead; he was killed at Avaravao, with a *nati pu'i*." The father—Ruatapu—was much grieved at this, but endured in silence. He set his wits to work to find a way for revenge on Mauke for the slaying of his son, who was much beloved. He sent for the people of Pu (Tini o Pu) and the *mano* (tribes) of Oata, who made war on Mauke and exterminated the people. He took his grand-child, and sailed with his *tere* for Atiu; here he landed, breaking the *makatea* (coral rocks) for a road, and did other work there. He then left Atiu, and sailed to the westward until he reached Manuae (Hervey Island). Upon landing here he found the island populated, and everything going on well and peacefully.

To leave his mark he planted a *Gardenia* (tiare) and a cocoanut tree, the *Gardenia* he named Arava'ia, and the cocoanut he called Tui-a-rongo.

Ruatapu again went to sea, and sailed to the westward until he reached Aitutaki. He landed through a passage which he called Kopu-a-onu, that is the "Belly of Ruatapu." Upon landing they quenched their thirst with coconuts at a place which they called Oka, that is, the "opening" (of the nut). He there took to wife, Tutunoa, to whom was born a son, named Kirikava. Tutunoa and Te-kura, of Oneroa, were the lords of Vaitupa. When this child reached maturity he built two *Maraes*, which were named Aū-Matangi and Aputu. The boy, Kirikava, then took to wife, Te-Kura, of Oneroa; to them was born a son, named Maevākura.

Ruatapu and Kirikava now set to work and manufactured a long fish net, or rather two fish nets—one each. Upon casting their nets, all the luck was in favour of the son, who was most successful, while the net of Ruatapu was very unfortunate; this led to a quarrel between them. Ruatapu left his grandson and went to Anaunga, and stopped at Ana-uka. Whilst here a number of people came close by to procure food for the Ariki, at Avarua. In those days the people were obliged to bring offerings to their Arikis. (Note.—The people were obliged under severe censure to carry to their Arikis food grown on their land, pigs, large fish, such as sharks, turtle, *urua*, etc.) Ruatapu enquired from these people: "Where are you going?" They replied: "We are going to procure food for the Ariki." Ruatapu then asked: "Who is the Ariki?" They replied: "He is Taruia, who lives at Tara-au-i-o-Rongo" (that is the seat of the Arikis). Ruatapu then sought means to be taken notice of by the Ariki—this is the plan he finally adopted: He manufactured toy boats from leaves, and sent them adrift in the lagoon. One of the boats floated close to the seat of the Ariki, and was taken before him, who then commenced making enquiries as to who this Ariki was "who is living at the Te-upoko-enua" (head of the land). Soon afterwards Ruatapu manufactured another toy boat (canoe), made from the leaves of the *utu* (*Barringtonia speciosa*), this also ultimately came before the Ariki, who made enquiries again as to who this Ariki was who lived to the eastwards, and thereupon sent messengers to have him brought before him. The messengers were successful in their mission, and, delighted with the success of his plan, Ruatapu came before the Ariki, Taruia, who was much pleased, and installed Ruatapu as a *rangatira* over his person; they henceforth lived as one family. Ruatapu now became fully acquainted with the Ariki's ways and customs; he saw all the food and fruits that were growing on the island brought as an offering to the Ariki, as also all the large fish, such as sharks, turtle, *urua*, eels, etc., etc. He began to see what a fine position the Ariki held in the land. Ruatapu now begins to get jealous, and to seek means to secure the position for himself. Among other plans was the following: One day, as he was conversing with Taruia, he asked Taruia if he would not like another wife. Taruia pricked up his ears and said: "I would like to get another wife very much, the difficulty is where to find a suitable one?" This being exactly what Ruatapu

wanted, he replied: "I know where there are plenty of handsome women, at the islands I have visited. We will build two canoes and proceed to the islands in search of a new wife for you." This being agreed upon, they set to work to build two large canoes, one for each of them. The canoe of Ruatapu being finished first he proposed to Taruia that he should sail first, and Taruia was to follow. This was agreed to, and Ruatapu set out, but had not gone further than Maina (Note.—A small islet inside the lagoon, but about five miles to the south of the main land of Aitutaki), when he overturned his canoe purposely.

Upon the completion of Taruia's canoe he also set sail, and overtook the canoe of Ruatapu floating on the water. Taruia was astonished to find his friend's canoe overturned, and hastened to his assistance; but Ruatapu said to him: "Never mind, O King! you proceed on your voyage, I can manage to right my canoe without your assistance." So the Ariki, Taruia, proceeded on his voyage to Rarotonga, and left Ruatapu to follow him. After Taruia had got a long distance off, Ruatapu quietly righted his canoe and returned to the land, and at once assumed the title of Ariki in Taruia's place.

THE VOYAGE OF TARIUIA TO MANGARONGARO.

Taruia had not proceeded very far on his voyage when he was overtaken by heavy gales from the south, and his canoe was driven to Puka-tea, otherwise called Mangarongaro (Penrhyn Island).^{*} Here he was made a chief. He landed through a passage which he named Taruia, after himself. The passage retains this name to the present day. He became sole ruler of this island, and took to wife Ruaatu, to whom was born Toaua, who took to wife Te-ara-kena, to whom was born Maui, who begat Taruia and Maru-o-te-ara. Taruia had a son named Urirau, and Maru-o-te-ara had a son named Roina.

These were the last words of the fathers to their sons Urirau and Roina, "When you have grown old enough, go in search of Aitutaki, that is our true land. We do not belong here. The name of your piece of land (*Kainga*) is Te-poatu-papaia-a-te-tupuna, at Avarua. You are Arikis there, from your forefathers, the land is now being occupied by others."

It appears that about this time something went wrong in the offerings at the *Marae*, of Rongo, in Aitutaki. The living sacrifices did not fall dead at the incantation. So the people said, "The real Ariki is not here; let us search for him." Ultimately they discovered the real Ariki at Penrhyn (Mangarongaro).

ROIINA AND URIRAU RETURN TO AITUTAKI.

The younger brother, Roina, was the first to return to Aitutaki. He was at once taken before the *Marae*, of Rongo, and requested by the Ui-arikis to pray to the god. He replied, "My elder brother, Uri, is coming." Thus he lost his Ariki-ship. Not long afterwards the elder brother, Urirau, arrived. Upon approaching the reef he shouted, "Here am I, Taruia-makitono, who have come to my land of Avarua. Where is my division?" He was then taken by the Ui-arikis before the *Marae* to recite his incantations. Upon his praying, the living sacrifices at once fell dead! He was at once installed as the Divider of Food, Priest, and Protector of Avarua, as his descendants are to this day. They claim also to be Arikis from their ancestor Te-erui, but it has not been conceded to them.

Ruatapu retained the title of Ariki until his death, when it went to his grandson, Maeva-kura, son of Kirikava. Maeva-kura begat Maeva-rangi, who took to wife Puri-te-rei, to whom were born Maine-marae-rua (a daughter). She migrated to Rarotonga and married Tamaiva.

Tamaiva died without issue. Maine-marae-rua then married a second husband named Te-ii-mate-tapu, who was a branch of the Ariki family of Iro. To them was born Maro-una, who was a bad Ariki, killing his people. Maro-una took to wife Ratia, to whom was born Tane. At this time old Maeva-rangi sent the canoe of Tuoarangi to Rarotonga with instructions to find the children of Maine-marae-rua and ask them to come to Aitutaki and slay the Aitu clan—a *tere* (or migration) of warriors who had arrived at Aitutaki. He being old and feeble wished them to come at once.

Tuoarangi arrived safely at Rarotonga and gave his message to Maine-marae-rua, who at once sent for her son, Maro-una, and informed him of the arrival of the messenger from his grandfather at Aitutaki, with the message that he was to be in haste and not waste time in building a canoe; to try and procure one ready made. After much trouble Maro-una succeeded in purchasing a canoe from Angainui, the name of which was Te-mata-o-te-koviriviri, with the proviso that the

^{*} The general name for the Penrhyn group of atolls is Tongareva, Mangarongaro and Pukatea being the names of two of the islets.—EDITORS.

name of the canoe was not to be changed. He then set to work to collect picked warriors, amongst whom was his own son Tane.

They then set sail, and arrived at Mangaia (A'ua'u was the name at that time). Here he landed, and after several battles succeeded in persuading Uē and Kavau, with their warriors, to join his *tere*. He then changed the name of his canoe and called it by the new name of Rau-ti-para-ki-a'ua'u. Leaving Mangaia they arrived at Maketu (now named Mauke). Landing here, they again went to war, and succeeded in getting the warriors Tara-te-ku'i and Tara-te-kurapa to join them. Again starting, they sailed to Nukuroa (now called Mitiaro). Here in the same way as at the other islands they gave battle to the inhabitants and were re-inforced by the warriors Tara-tutuma and Tara-tuau, who joined the *tere*. From Nukuroa they went to Te-enua-manu (now called Atiu), where they were joined by Tara-apai-toa-i-atiu. From Te-enua-manu they went to Te-tapuae-manu (now called Manuae or Hervey Island), at which island they again gave battle, and after several victories sailed towards Aitutaki, having been joined at Te-tapuae-manu by a warrior named Kaurā. Arriving off Aitutaki, they fell in with a canoe on board which was Koro-ki-matangi and Koro-ki-vananga, who were out in search of their father, Tavake. Maro-una told them to go on shore and await his return. He would not land as he was going to Vare-a-tao (Niū or Savage Island) to get more warriors, and after a tempestuous voyage Maro-una arrived there, and after a great deal of fighting succeeded in getting the warrior Titia, and returned to Aitutaki.

He arrived at Aitutaki during the night, and entered the passage of Ruai-kakau, and anchored his canoe at a place called Turi. The same night, he, with some comrades, went on an exploring expedition. Meeting some of the Natives, they enquired, "Where is the house of Maeva?" Upon the house being pointed out to them they approached and knocked at the door. Maeva was inside, and hearing the noise, enquired as to who was there. He received the answer, "It is I, the son of Maine-marae-rua." Maeva replied, "I do not believe you; you are telling me lies. How did you manage to come here, and where do you come from?" Maro-una replied, "I have come because you sent Tuoarangi to fetch me." Maeva was delighted at this, and, opening the door, fell on the neck of his grandson in an ecstasy of joy. Maro-una then, by order of Maeva, sent for all his people to come ashore and drag up the canoe.

This they did as silently as possible, at a place called Tangaro; they then endeavoured to conceal their canoe, which they accomplished by placing it at the bottom of a pool of water, which pool they called Vai-veu (muddy water), which name it retains to the present day. They then returned to the house of Maeva, at Te-rangi-atea, and refreshed themselves. While they were feasting themselves, Maro-una crept secretly to the neighbouring houses; it being night time he entered without being seen; feeling with his hands the heads of the sleepers. If the head felt heavy he strangled the sleeper, as he deemed the heavy heads to be warriors; the light heads he allowed to sleep on. So he went on from house to house, and returned home before morning. He then roused his warriors and went to battle with the Aitu clan. Having so many noted champions with him, he routed them completely, killing and slaying all they could find. Thence he went on to the islands in the lagoon, shouting their war cries, saying: that Maro-una had conquered eight lands and was lord over all. There was only one man left out of the Aitu tribe, who had concealed the corpse of his father in a screw pine tree (*ara*).

This man's name was Tangaroa-iku-reo. Upon the departure of Maro-una and his warriors to the *motus*, or little islands, Tangaroa-iku-reo wrapped the body of his father in leaves and dragged it through the sea to a passage named Ra'o-taka, where he meant to send it to the ocean; but, approaching the passage, he saw a number of sharks and other large fish awaiting their prey; he changed his mind, and went to another passage called Vaimotu. Here were the sharks as before, so he went to the passage called Te-maora, the sharks were also here, so he travelled on to Take-take; here he launched the body to sea. The passage was then named Teka'ia-kikau-o-tuauru.

He then swam back to the main land and landed at Poutuākava. He afterwards took to wife, Veka.

Upon the return of Maro-una from the *motus*, he divided out his warriors and procured wives for them from the women who owned the lands, which was given to them by Te-erui. Maro-una was installed as Ariki, and his descendants are the Arikis of Aitutaki to this day. The present principal land-holders of Aitutaki are also the descendants of the warriors of Maro-una, who were married to the women left of Ru's tribe, amongst whom the land was divided by Te-erui.*

* See Dr. Wyatt Gill's, "Savage Life," page 36, for an interesting account of Maro-una, and some of the doings related in the history above, from the Mangaian historians which go to prove the truth of that here related.—EDITORS.



NOTES AND QUERIES.

69. We have received from the Publisher, Thos. G. Thrum, of Honolulu, H.I., a copy of the Hawaiian Annual for the year 1895. This is a most excellent handbook of information pertaining to Hawaii, and is in its 21st year of publication. In addition to a vast amount of general information, the number before us contains two articles of special interest to students of Polynesian ethnology, &c. The one entitled "Stories of the Menehunes" treats upon that ancient, semi-mythical race, who appear to be somewhat akin to the *patupaiarehe* of New Zealand. Among these stories, that entitled "Laka's Adventure" (Laka-Rata) is most noticeable, inasmuch as it is almost the exact counterpart of the Maori tradition of Rata and his adventure with the *patupaiarehe*. The article on "The Bird-hunters of Ancient Hawaii," by Dr. N. B. Emerson, is also full of interest. The feather mats, &c., made by the Hawaiians in olden days, were scarcely inferior to those found in the famous Astec capital by Cortes. The Hawaiian bird-catcher (*kia-manu*) obtained feathers of yellow, red, green, black, white, &c., from the various species of birds, and his was a recognised and important profession in a land where feather cloaks, &c., were looked upon as being the most valuable property. There were two bird-seasons corresponding with the two flowering seasons of the *lehua*, i.e., of the uplands and lowlands. As in New Zealand, bird-catching was attended with various rites, and certain incantations to be repeated with due ceremony. Although these Natives used various kinds of snares, yet the principal method adopted by the *kia-manu* was the use of bird-lime (*kepau*), prepared from the *aha*, *papala*, and bread-fruit trees. Provided with a long spear (*kia*), the hunter attached to one end a cross-piece (*kano*), which was smeared with the lime, and to a forked branch attached to the upper part of the *kia* were tied some of the honey-laden *lehua* flowers. The spear was then hung up in the tree, while the hunter remained below, concealed within a rude hut of fern fronds. Sometimes a decoy-bird (*maunu*) was used, but the hunter relied mainly upon the efficacy of his incantations—like a true Polynesian. It was the practice of some hunters to release the first bird caught, as an offering to the gods. The birds principally sought after were the *o-o*, the *mamo*, the *i-iwi*, *akakani*, *o-u*, and *amakihi*. The *mamo* was usually taken with the snare (*pahete*), while the *o-o*, *i-iwi*, and *akakani* were used as decoys. The plumage-birds were the property of the *alii*, and the principal articles made from such plumage were full-length cloaks, capes (*kipuka*), helmets (*mahiole*), *lei*, and *kahili*. The days of the bird-catchers of ancient Hawaii are over. Their place has been taken by those who know not Ku-huluhulumanu and the other gods of the craft. In their hands, instead of the snare and the pole, with its gum, its flowers and decoy, there is the deadly shot-gun.—ELSDON BEST, for the Editors.

70. Regarding the origin of the word "Kaipuke" in the *Journal* for December, I always understood that the derivation of the word was from *kai*, and *puke*, a hill. This latter is sometimes applied to the waves of the sea in the same way as we sometimes speak of a mountainous sea. *Kai* is a difficult word to translate, and under some circumstances means food, but by no means always. *Kai puke o te moana* might be translated as "Thing which lives on the large waves." Perhaps this sounds far-fetched, but Maori scholars will see my meaning. Doubtless your correspondent's explanation is correct, and I only raise the question for discussion.—N. J. TONN.

We have received from Mr. F. W. Christian, our corresponding member, who has just returned from the Marquesas and other islands in Eastern Polynesia, a series of valuable papers, which it is proposed to publish in the next number of the *Journal*. They were received too late for this number.

JOURNAL OF THE POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS OF THE SOCIETY.

No. 1. — MARCH, 1895. — Vol. IV.

PROCEEDINGS OF THE SOCIETY.

A meeting of the Council was held in Wellington February 15th, 1895.

The following new members were elected:—207, R. C. Pratt, Masterton. 208, Taiawhio Te Tau, Masterton. 209, Dr. Lemon.

Papers received:—*O le Fale o le Fe'e*, Rev. J. B. Stair. *The Kumara, Perei, and Taewa*, Rev. T. G. Hammond. *Te Autara ia Aitutaki*, John Pakoti. *A Maori Cosmogony*, W. E. Gudgeon. *Bird snaring amongst the Maoris*, Tame Ranapiri. *The Malayo-Polynesian Theory*, J. Fraser, LL.D. *The Maori tribes of the East Coast*, Part II., W. E. Gudgeon. *Samoa, whence peopled*, Rev. J. B. Stair.

Donations to Library:—262, *Mittheilungen der Anthropologischen Gesellschaft in Wien*, Band XXIV., Heft IV. Do. do., Heft V. *The Geographical Journal*, Vol. IV., No. 3, No. 4. *Comptes rendus, Société de Géographie de Paris*, June, 1894. *Bulletin de la Société de Géographie*, Tome XV., 2nd Trimestre. *Na Mata*, October, November, December, 1894. *Plakaatboek, 1602-1811. Notulen van de Algemeene en Bisthuurs-Vergaderingen*, Deel XXXII.-2, Deel XXXII.-3. *Tijdschrift voor Indische Taal-Land-en Volkenkunde*, Deel XXXVII.-6. *Revue Mensuelle de l'Ecole d'Anthropologie de Paris*, August, 1894, September, 1894.

The names of nine members of the Society were struck off the list for non-payment of subscriptions.

T.

		COMPARE	
TA	.. ..	The plural article "the."	Also to. Hawaiian <i>ka</i> , the; Moriori <i>ta</i> , the.
TA	.. ..	Of; belonging to.	Also to. Maori <i>ta</i> , the—of; Marquesan <i>ta</i> , of or belonging to.
TAE	.. ..	To arrive.	Maori <i>tae</i> , to arrive; Rarotongan <i>tae</i> , to arrive.
TAEAKE	.. ..	A brother.	Tahitian <i>taeae</i> , a brother, a cousin.
TAEKE	.. ..	To expel, to banish.	
TAEGATU	.. ..	Access.	
TAEHAE	.. ..	Cruel. A bloody-minded person; a savage. A tyrant, an oppressor. Inhuman. Wild, fierce, sullen.	Tahitian <i>taehae</i> , a savage; wild, cruel.
TAERE	.. ..	To vibrate; vibration.	
TAETAE	.. ..	Elephantiasis of the <i>scrotum</i> .	Tahitian <i>taetae</i> , a sore, an ailment.
TAGAEGAE	.. ..	A sacrifice.	<i>Puka-tagaegae</i> , a victim. Hawaiian <i>kanaeae</i> , a sacrifice.
TAGAKAUAE	.. ..	The chin.	See <i>kauae</i> .
TAGAPUKU	.. ..	Scrofula.	<i>Karapogapuku</i> , scrofulous.
Tagapukupuku	.. ..	Scrofulous.	
TAGAREGARE	.. ..	Rapacious.	
TAGARO	.. ..	To rattle; to rattle in the throat.	<i>Tagoro</i> , to snore.
TAGATA	.. ..	A man. (<i>Ihomo</i> .)	Maori <i>tangata</i> , a man; Tongan <i>tagata</i> , a man.
TAGI	.. ..	Mourning, grief; to lament.	Maori <i>tangi</i> , to lament; Samoan <i>tagi</i> , to wail.
Tatagi	.. ..	To weep; to lament.	
TAGO	.. ..	To catch, to seize, to take. To take by surprise. To arrest; to stop.	Maori <i>tango</i> , to handle; Samoan <i>tago</i> , to touch.
Tagohia	.. ..	Surprise.	
TAGOE	.. ..	Affable.	
TAGORO	.. ..	To snore.	Hawaiian <i>kanono</i> , to snore; Maori <i>ngoro</i> , to snore.
TAGOTAGO	.. ..	Ignorant.	Maori <i>tangotango</i> , intensely dark; Marquesan <i>takotako</i> , very dark; to obscure.
TAHAGA	.. ..	(<i>Haere tahaga</i> .) Indecent.	Maori <i>tahanga</i> , naked; Rarotongan <i>taaka</i> , naked.
TAHAKI	.. ..	The side of anything. <i>Tahaki mai</i> , this side of. <i>Tahaki atu</i> , beyond.	Maori <i>tahaki</i> , one side; Tongan <i>tafaaki</i> , one side, right or left.
TAHAMATUA	.. ..	Decrepid. An old man.	Maori <i>matua</i> , adult; <i>kaumatua</i> , a full-grown person.
TAHAREGA	.. ..	A cave; a natural grotto.	
TAHATA	.. ..	Transverse, across; horizontal.	Tahitian <i>aujata</i> , to lay firewood crosswise; <i>fata</i> , a scaffold.
Haka-Tahata	.. ..	To place crosswise.	
TAHEAHEA	.. ..	To throw, to hurl; to dart.	
TAHERE	.. ..	An armlet.	Here, a snare. Maori <i>tahere</i> , to tie; Tahitian <i>tahere</i> , a sort of girdle.
TAHETAHE	.. ..	Resin.	Marquesan <i>tahe</i> , to flow; Maori <i>tahe</i> , the <i>menses</i> of women; <i>tae</i> , gum.
TAHIKAI	.. ..	Frugal.	
TAHINU	.. ..	To anoint. Oil (for perfume).	Hawaiian <i>kahinu</i> , to rub over with oil; Tahitian <i>tahinu</i> , to anoint with oil.
TAHITI	.. ..	To leap; to leap over.	<i>Kohitihiti</i> , a shrimp; <i>togohiti</i> , a grasshopper. Maori <i>whiti</i> , to start up; Mangarevan <i>hiti</i> , to leap, as a flea.
TAHITO	.. ..	Ancient; a long time ago.	Maori <i>tauhito</i> , ancient; Rarotongan <i>taito</i> , old, ancient.
Faka-Tatahito	.. ..	To mock.	
TAHITOREKO	.. ..	To contradict.	
TAHOKO	.. ..	Reprisal, revenge; to pay, to recompense.	<i>Hoko</i> , to barter, to exchange. (Cf. Maori <i>utu</i> , revenge, to pay.) Tahitian <i>tahoo</i> , recompense, revenge.

		COMPARE.	
TAHORO	To move, to stir; to fidget. To swallow. To let down. To balance.	Maori <i>tahoro</i> , to cause to crumble down, to pour out; Tahitian <i>tahoro</i> , to swallow; also, a swing.	
TAHUA	The floor. The ceiling. A field of battle.	Mangaiian <i>tauu</i> , the ridge-pole; Maori <i>tahuhu</i> , the ridge-pole.	
TAHUGA	A wise person; one having experience. Fit, capable. Greedy. Dexterity. An artisan; a workman. <i>Tahuga-rakau</i> , a doctor.	<i>Koputahuga</i> , a wise person. Hawaiian <i>kahuna</i> , a priest; Rarotongan <i>taunga</i> , a priest. See <i>tahutahu</i> .	
TAHURIHURI	To toss about.	Maori <i>tahuri</i> , to turn oneself; Samoan <i>tafuli</i> , to turn over.	
TAHUTAHU	A sorcerer.	Hawaiian <i>kahukahu</i> , to sacrifice; Tahitian <i>tahutahu</i> , a sorcerer.	
TAIATA	Obscene.	Tahitian <i>taiata</i> , a vile, wicked person.	
TAIKA	To afflict; affliction.	Tahitian <i>taia</i> , to swoon, to be alarmed; to weep for lost land, food, &c.	
TAIMANU	To fasten a hatchet.		
TAINOHO	Resident.	<i>Noho</i> , to reside.	
TAIO	To verify, to examine.		
TAIROHIA	To mark, to stamp.	See <i>iro</i> .	
TAITATARI	To hope; to hope for.	See <i>tatari</i> .	
Taitarihaga	Hope.		
TAKA	Special; especial.		
TAKA	To veer, as wind. To be in a circle. <i>Ua taka te kavake</i> , a ring round the moon.	Maori <i>taka</i> , to veer; Hawaiian <i>kaa</i> , to roll, as a wheel, &c.	
Faka-Taka	To retrace. To describe, to designate. To intend, to destine. A phrase. To explain. To summarize.		
Faka-Takataka	To pirouette.		
Faka-TAKAHAGA	Proof.		
Faka-TAKAHAGAHURU	A description.		
TAKAHEAHEA	A bore. Tiresome.		
TAKAHOA	To be impatient. Tiresome. A bore.	Maori <i>takahoa</i> , a companion; Tahitian <i>taahoa</i> , vexatious, troublesome.	
TAKAI	To moor; to belay. To brail; to clue up. To tie together; to connect. To tie; to knot. To continue; to plan. A bowl; a ball.	Maori <i>takai</i> , to wind round; Samoan <i>ta'ai</i> , to wind round.	
Takaikai	To entwine; to twist.		
TAKAIHIGA	A footstep.		
TAKAKE	To separate.	<i>Ke</i> , different; <i>maoro-takake</i> , distant. See <i>taka</i> and <i>ke</i> .	
Faka-Takake	To disunite; to disengage. To withdraw; to go away.		
TAKANOA	Unmarried.	Maori <i>takahore</i> , a widow or widower; Tahitian <i>taanoa</i> , naked.	
TAKANOA	Variable.	See <i>taka</i> and <i>noa</i> .	
TAKANUMINUMI	In a circle; to turn in a circle.	<i>Taka</i> , to veer.	
TAKAPAKAPAKA	Athwart and across.		
TAKAPANAPANANA	To writhe.	<i>Taka</i> , to veer.	
TAKAPUNI	Round about; about.	See <i>taka</i> and <i>puni</i> .	
TAKARARE	Very.		
TAKARORO	A headache.	<i>Taka</i> , to veer. Maori <i>roro</i> , the brains; Tahitian <i>roro</i> , the brains.	
TAKARORO-HAERE	To wander; to err.		
TAKATAKAI	To tread; to trample.	Maori <i>takahi</i> , to trample; Rarotongan <i>takai</i> , to thrust down.	
TAKATUKE	To put a handle to.	See <i>taka</i> and <i>tuke</i> .	
TAKAU	<i>E keka takau</i> , twenty. <i>E mia takau</i> , twenty.	Maori <i>tekau</i> , ten; Tahitian <i>taau</i> , ten couples (<i>i.e.</i> twenty); Mangaiian <i>takau</i> , ten pairs.	
TAKAVIRIVIRI	To turn round. To writhe.	Maori <i>takaviri</i> , twisted; Samoan <i>ta'avili</i> , to turn round, as a mill, &c.	
Takatakaviri	To struggle.		

		COMPARE	
Faka-TAKE	To deny.	Maori <i>take</i> , the cause or reason of an object.	
TAKEGA	To use; to make use of.	Tahitian <i>taeo</i> , poisoned, as by fish; Hawaiian <i>kaeo</i> , full, as a calabash with food.	
TAKEO	Gluttoned; satiated. Poison; poisonous.	Maori <i>takere</i> , the keel of a canoe. See <i>vae</i> . <i>Taka</i> , to be in a circle. Maori <i>taki</i> , a distributive prefix before numerals; Samoan <i>ta'i</i> , a distributive prefix.	
Faka-Takeo	To poison.		
TAKEREPO	To turn upside down.		
TAKEREVAE	The limbs of the human body.		
TAKETAKEHAERE	Spiral.		
TAKI	A distributive, as one time, two times, &c. <i>Takihia</i> , how many times? <i>Takirari</i> , one by one. <i>Tatakite</i> , two by two. (See <i>takite</i> .)		
TAKIGETI	Triple (<i>e geti</i> , 3).		
TAKIHIA	Quantity.	See <i>taki</i> , distributive.	
TAKIKEKA	A fifth part.	See <i>taki</i> and <i>keka</i> .	
TAKIRARI	Everyone; each. One by one.	See <i>taki</i> and <i>rari</i> .	
TAKIRARI-HAERE	Sometimes.	<i>Taki</i> , distributive; <i>rari</i> , one.	
TAKIRIKIRI	To quiver; to shiver.	Maori <i>takiri</i> , twitchings in sleep; Tahitian <i>tairi</i> , to shake and throw, as a fisher his line.	
TAKIRITIA	To relapse. To fall.	Maori <i>takiri</i> , to loosen; Hawaiian <i>kaili</i> , to depart, as the soul of the dying.	
TAKIRITIKA	To strike with thunder (<i>sic</i>).	See <i>takiri</i> and <i>tika</i> .	
TAKIROKIRO	To injure.	See <i>hiro</i> .	
TAKITE	A brace; a couple.	See <i>taki</i> (distributive) and <i>ite</i> .	
TAKO	A pond.		
TAKO	To say; to speak. To crack, as glass.	Tahitian <i>tao</i> , to speak; Hawaiian <i>kaao</i> , a legend.	
Takotako	To curse.		
Takoko	To crack, as glass.		
TAKOE	Thine.	Also <i>tokoe</i> . <i>Koe</i> , thou.	
TAKO-FAKAORA	To call for mercy.	See <i>tako</i> , to speak, and <i>faka-ora</i> .	
TAKOGERE	To plunder. Pillage.		
TAKOROFATA	Vacuity.		
TAKOTO	Lying down. <i>Takoto kakopa</i> , lying down horizontally.	Maori <i>takoto</i> , to lie down; Samoan <i>ta'oto</i> , to lie down.	
TAKUITAKUI	Ancient; antique.	<i>Kui</i> , an ancestor. Maori <i>kui</i> , an old woman.	
TAKURUMAGA	Lying down with the face to the ground.		
TAMA	To purify.	Tahitian <i>tama</i> , to wash, to purify; Maori <i>ma</i> , white, pale.	
TAMAKI	War; to fight. Sedition. A quarrel. <i>Faka-tupu-tamaki</i> , a war-turban.	See <i>maki</i> , to perish. Tahitian <i>tamai</i> , war.	
Tamakiga	Battle.		
TAMANOGI	Anchorage.		
TAMARIKI	A child.	Maori <i>tamariki</i> , a child; Hawaiian <i>hamalii</i> , children.	
TAMATA	To take soundings.	Tahitian <i>tamata</i> , to try, to taste a thing.	
TAMAU	Fixed desire. Constant.	<i>Mau</i> , solid; <i>meamau</i> , safe, sure.	
TAMAU	Tinder.	Tahitian <i>tamau</i> , tinder.	
TAMAU-ANAVE	To persevere.	Maori <i>tamau</i> , constant; Tahitian <i>tamau</i> , to persevere.	
TAMAUMAU	To be vexed.		
TAMORE	Sweet basil (a herb).	Tahitian <i>tamore</i> , a sort of wild mint; Hawaiian <i>kamole</i> , a sort of weed.	
TAMOREMORE	To level; to equalise. To balance.	See <i>moremore</i> .	
TAMUMU	To rustle. A dull hollow noise. <i>Tamumu toreu</i> , a great noise.	<i>Muhumuhu</i> , a confused noise. Maori <i>tamumu</i> , to hum.	
TANA	His; hers.	Also <i>tona</i> . Maori <i>tana</i> , his; Hawaiian <i>kana</i> , his, hers.	
TANAE	A gourd. An empty coco-nut.	Tahitian <i>tanai</i> , a kind of running vine.	
TANIHI	To heap up. A row; a rank. To place in line; to lay out with a line.		

COMPARE

Faka-TANO	To put in order.	Tahitian <i>tano</i> , to aim, to direct, as in pointing a gun at an object; Samoan <i>tano</i> , to call over names and titles before commencing a speech.
Tanotano	Efficacious.	
Faka-TANO	To sting.	
TANOCHANOGA	To scent; to perfume.	<i>Noganoga</i> , odorous.
TANUHAMO	To plant.	See <i>tanumaga</i> .
TANUKATIGA	To till. A peasant; a planter. Agriculture.	See <i>tanuhamo</i> and <i>katiga</i> .
TANUMAGA	A peasant; a countryman; a colonist. To colonize. To till; to cultivate.	Maori <i>tanu</i> , to plant; Hawaiian <i>kanu</i> , to plant, to bury.
TAOKETE-MORIRE	A sister-in-law.	Maori <i>taokete</i> , a sister-in-law of a woman. See <i>morire</i> .
TAOMI	To luff.	Tahitian <i>taoi</i> , to turn aside a thing, as the head of a canoe when steering.
TAOTA	Taste; savour. A pasty; a pie.	Maori <i>tao</i> , to bake or cook; Tahitian <i>taota</i> , to taste a thing; a mess of food made of coco-nut.
TAPA-HUHA	The groin.	See <i>huha</i> .
TAPAO	(<i>Tapao matahiti</i> .) A date. <i>Tapao tahito</i> , of ancient date. A symbol. A symptom.	Tahitian <i>tapao</i> , a sign, mark; to select, to notice; Hawaiian <i>kapa-paoa</i> , a plant used for dyeing <i>kapa</i> (native cloth of bark).
TAPARIRI	Rage; to be angry. To throb; pulsation.	See <i>riri</i> . Tahitian <i>tapariri</i> , the rage of jealousy; Hawaiian <i>kapa-lili</i> , to trepitate.
TAPARU	To flatter; to tickle. To implore; to solicit; to beg. Submission. To be overcome.	Tahitian <i>taparu</i> , to flatter, cajole; <i>taparu-uri</i> , to fawn, as a dog.
Taparuparu	To beseech; to implore. To bribe; to tamper with.	Tahitian <i>taparu</i> , to flatter, to cajole.
TAPAU	The brain; the spinal marrow. Intelligence.	Tahitian <i>tapau</i> , a kind of rosary used by the heathen priests; Samoan <i>tapau</i> , to cut the exact length; Tongan <i>tabahu</i> , to do.
TAPEA	(<i>Tapea tariga</i> .) An earring.	Tahitian <i>tapea</i> , a ring, a buckle; Maori <i>tapeka</i> , to entwine.
TAPETAPE	A shore; a strand.	
TAPETAPETA	(<i>Papae tapetapeta</i> .) A shore; a strand.	
TAPIRI	Glue. To stick to; to adhere. To ratify; to make fast; to seal.	See <i>piripiri</i> . Maori <i>tapiri</i> , to join; Hawaiian <i>kapili</i> , to unite together.
Tapiripiri	Starch.	See <i>piripiri</i> .
TAPIRIGAKORE	Hopeless; desperate.	See <i>tapiri</i> and <i>kore</i> .
TAPITAPI	To mind; to be concerned. To doubt; to question. Perplexed.	Maori <i>tapitapi</i> , to grumble at; Tahitian <i>tapī</i> , in trouble, perplexed.
TAPOKE	To heat up again.	<i>Poke</i> , to warm, to heat.
TAPOKOPOKO	An excavation.	<i>Pokopoko</i> , an excavation.
TAPONA	(<i>Tapona herega</i> .) A knot in a string.	Maori <i>pona</i> , a knot; Samoan <i>pona</i> , a knot.
TAPOREGA	A valley.	Maori <i>tapore</i> , to sag in the middle, as a rope.
TAPORO	A citron; a lemon. (Mod.?)	Tahitian <i>taporo</i> , the lime tree and fruit.
TAPU	An oath; to swear.	Maori <i>tapu</i> , sacred, prohibited; Tongan <i>tabu</i> , forbidden.
Faka-Tapu	To give sanction to; to give reputation to.	
TAPUAE	(<i>Tapuae vaevae</i> .) A footstep.	Maori <i>tapuae</i> , a footstep; Marquesan <i>tapuae</i> , footmarks.
TAPU-FAKAIIRA	A rainbow.	Tahitian <i>taputea</i> , the rainbow.
TAPUHAGA	A blow; a stroke.	<i>Tapū</i> , to chop or cut down. Samoan <i>tapū</i> , one kind of club.
TAPUNI	Present.	

Tapunipuni	A game of hide and seek.		
TAPUPU	To portion into small pieces.		
TAPURENA	Ashes.		
TAPURU	To macerate. To dip; to soak.		
TAPUTO	To wrestle; wrestling.		
TARA	(<i>Tara rakau.</i>) A spine; a thorn.		
Taratara	A ray; a beam of light.		
Faka-TARA	To enjoin; to request. To boast.		
Faka-Taratara	To praise.		
TARAHU	To accuse of; accusation. Debt; obligation.		
TARAI	To cut; to hew; to carve.		
TARARO	To pervert.		
TARAU	Censure. To chide; to disapprove.		
TARAUHAGA	A seat; a sitting.		
TARAVA	Transverse; across.		
Faka-Tarava	To put athwart.		
TARE	The glair or white of egg.		
TAREKO	A mistake.		
TAREMO-TOMOKAU	To founder; to go down.		
TARENA	A tendon; a fibre; a filament. A muscle; a sinew; a nerve.		
Tarenarena	An artery. Nervous; sinewy.		
TAREPAREPA	To quiver; to shiver.		
TARERE	A swing; a see-saw.		
TARETARE	To overhang.		
TARIATU	To carry away.		
TARIGA	A stalk; a row of plants.		
TARIGA	The ear.		
TARIGA-KIORE	A mushroom; a fungus.		
TARIGAMAKI	Earache.		
TARIGA-PIRI	Deaf.		
TARIGA-ROGO	Obedient.		
TARIGA-TURI	Deaf. A spoilt child. Hard to understand. Disobedient; to disobey.		
TARIIHA	Hanging.		
TARIPARAU	A drum.		
TARIPOTIKA	The summit; the top.		
TARITARI	To carry.		
TAROPAROPA	Unformed; shapeless.		
TARORIRORI	Effeminate.		
TAROTARO	Complete; full.		
Tataro	Complete; full.		
TARUHAE	To gnaw; to nibble.		
TARUKU	To cover; to mask. To hide.		
TATAKOTO	The boom of a sail.		
TATARI	To wait for.		
Tatarihaga	Expectation; waiting for.		
		COMPARE	
		<i>Pupuni</i> , to hide oneself. Tahitian	
		<i>tapuni</i> , to hide oneself.	
		See <i>pupu</i> , a company.	
		Tahitian <i>tapuru</i> , to macerate; Ha-	
		waiian <i>kapulu</i> , dirty.	
		Tahitian <i>taputo</i> , to wrestle.	
		<i>Putaratara</i> , spiny. Maori <i>taratara</i> ,	
		a thorn; Samoan <i>tala</i> , a thorn.	
		Maori <i>tara</i> , to throw out rays.	
		Maori <i>whaka-tara</i> , to challenge;	
		Tahitian <i>faa-taratara</i> , to boast.	
		See <i>tara</i> , <i>tarau</i> , <i>kaitarahu</i> .	
		Maori <i>tarai</i> , to chop; Hawaiian	
		<i>kalai</i> , to hew.	
		Tahitian <i>tararo</i> , a pimp; a bawd.	
		See <i>tarahu</i> .	
		Maori <i>tarawa</i> , to hang on a rail or	
		line; Mangaian <i>tarawa</i> , the cross-	
		beams of a house; Tahitian <i>ta-</i>	
		<i>rava</i> , athwart.	
		Tahitian <i>tare</i> , phlegm; Hawaiian	
		<i>kale</i> , thin and watery.	
		See <i>reko</i> .	
		See <i>tomokau</i> . Maori <i>paremo</i> ,	
		drowned; Samoan <i>malemo</i> ,	
		drowned.	
		Maori <i>tareparepa</i> , to flap in the	
		wind; Tahitian <i>tarepa</i> , to shake	
		or flap, as a sail.	
		Tahitian <i>tarere</i> , a swing.	
		Maori <i>whaka-taretare</i> , to lean for-	
		wards; Hawaiian <i>kalele</i> , to lean	
		upon.	
		Maori <i>tari</i> , to carry. See <i>atu</i> .	
		Tahitian <i>tari</i> , the stalk of fruit.	
		Maori <i>taringa</i> , the ear; Samoan	
		<i>taliga</i> , the ear.	
		See <i>tariga</i> and <i>kiore</i> .	
		See <i>tariga</i> and <i>maki</i> .	
		See <i>tariga</i> and <i>piri</i> .	
		See <i>tariga</i> and <i>rogo</i> .	
		Maori <i>taringa</i> , the ear; <i>tuli</i> , deaf.	
		Tahitian <i>tari</i> , to hang, suspend.	
		Tahitian <i>tariparau</i> , a drum. See	
		<i>taritari</i> and <i>parau</i> .	
		Maori <i>tari</i> , to carry; Marquesan	
		<i>tai</i> , to carry.	
		<i>Roparopa</i> , to be deformed.	
		Maori <i>taruhae</i> , jealous.	
		<i>Rukuruku</i> , to bind. Mangarevan	
		<i>rukuru</i> , to heap up leaves.	
		Maori <i>tatakoto</i> , the sprit of a sail.	
		Maori <i>tatari</i> , to wait, Tongan <i>tali</i> ,	
		to wait for.	

COMPARE

Haka-Tatari	To tranquilize oneself.	
TATE	A fish-hook.	
TATI	Lenitive; emollient. Mellowness. Gentle; pleasing in character. Soft, as a bed. <i>Rima tati</i> , soft to the touch.	
Tatititi	Sweetness; fragrance. Rotten; to rot.	
Faka-Tati	To soften. To ruminate; to chew over; to think on.	
Faka-Tatititi	To crumble (v.a.)	
Haka-Tati	To soften; to grow milder. To temper; to mollify. To purtify.	
TATINA	To hold; to seize.	
TATOKI	To break to pieces, as a shell.	
TATOO	Consumption; phthisis.	
TATOU	We; us.	Maori <i>tatou</i> , we, us; Samoan <i>tatou</i> , we.
TATUA	A girdle; to gird on.	Maori <i>tatua</i> , a girdle; Hawaiian <i>kakua</i> , to bind on, as a girdle.
TAU	To perch. To warp; to deviate. A period; an age; a century.	Maori <i>tau</i> , to alight upon, as a bird; a year; <i>tatau</i> , to count; <i>tautau</i> , to hang down; Samoan <i>tau</i> , to count; Tahitian <i>tau</i> , to perch; <i>tatau</i> , tattooing, &c., &c.
Tatau	To write; to describe. Tattooing; to tattoo. <i>Tatau-te-aitaga</i> , to recount history.	
Faka-TAU	Indolent; a sluggard. To lounge; to saunter.	
Faka-Tautau	Indolence. To hang up; to suspend. Late; slow. To delay; to defer.	
TAUAKI	To explain; to exhibit.	Tahitian <i>tauai</i> , to spread out in the sun to dry; Tongan <i>tauaki</i> , to dry in the sun.
TAUENE	To supply the place of.	Tahitian <i>tauene</i> , to splice or repair a mat.
TAUERE-REKO.. ..	To deny.	
TAUIRA	Young people; the rising generation. Adolescent.	Maori <i>tauira</i> , a disciple.
TAUGA	A friend. <i>Tauga noho viru</i> , a faithful friend. <i>Tauga haka-ruke</i> , a cold friend.	
Faka-Tauga	To make friends. To accost.	
TAUKAKATI	To be in a heat.	
TAUKETE	A brother-in-law.	See <i>taokete-morire</i> .
TAUKORE	Ungraceful; awkward.	See <i>tau</i> and <i>koru</i> .
TAUKUMEKUME	Selfish; egotistical.	
TAUMAKO	Jealousy; jealous. Hate; spite.	
TAUMIKIMIKI	Selfish; egotistical.	
Faka-TAUNOA	Indolence. To hang up.	See <i>tau</i> and <i>noa</i> .
TAUPOO	A hat.	Tahitian <i>taupoo</i> , a hat or head-dress; Maori <i>upoko</i> , the head.
TAURAI	A mediator. To intercede; intervention. An advocate.	Samoan <i>taulagilagi</i> , to remind a speaker of some topic.
TAURA-TOMOKIA	To inspire.	Tahitian <i>taura</i> , a prophet; <i>tomo</i> , to enter.
TAUREKAREKA	Adolescent.	Samoan <i>taule'ale'a</i> , a young man; Tongan <i>taulekaleka</i> , a beauty.
Haka-TAUPUPU	To delay; delay.	Tahitian <i>taupupu</i> , heavy, cumbersome.
TAUROA	A long period.	See <i>tau</i> , an age; <i>roa</i> , long.
TAURUA	A holiday; a festival.	Tahitian <i>taurua</i> , the name of a public feast.
TAUTUA	The rear of a house; behind.	See <i>tua</i> , behind.
TAUTUAFARE	A household.	
TAUTURU	To succour; to assist.	See <i>turu</i> and <i>tau</i> .
TAUTURUMAI	To be present at.	See <i>turu</i> and <i>tauturu</i> .

COMPARE

TAVA .. ..	.. A valley.	Samoan <i>tavaa</i> , to hollow out a canoe.
TAVAI .. ..	.. To preserve; to protect. A guardian; wardship. To trust to. A keeper; to tend.	Tongan <i>tavai</i> , to eat and drink together; Tahitian <i>tavai</i> , adoption.
TAVAI GAGATA .. ..	.. To wait for an audience.	
TAVAI HAGA .. ..	.. Expectation; waiting for.	
TAVAI ROA .. ..	.. Ancient.	
TAVAVAVAVA .. ..	.. To drive back. To echo; to resound; to clank.	Maori <i>wava</i> , to make a rumbling noise; Tahitian <i>vava</i> , a sound, as of wind, rain, &c.
TAVEGA .. ..	.. Interest; profit; to profit. Rich. Useful. Valour. To set sail.	
Faka-Tavega .. ..	.. To use; to make use of.	
Tavegahia .. ..	.. To enrich.	
TAVEGAKORE .. ..	.. Poor; disadvantageous.	
Haka-Tavegakore .. ..	.. To impoverish.	
TAVERE .. ..	.. An eel.	Hawaiian <i>kawelewele</i> , the name of certain short ropes about a canoe.
TAVERERONA .. ..	.. To remark; to observe.	
TAVERI .. ..	.. To confide; to trust in.	
TE .. ..	.. The article "the."	
Faka-Te .. ..	.. To give place.	Maori <i>te</i> , the; Marquesan <i>te</i> , the. Hawaiian <i>hoo-ke</i> , to abstain, to leave alone.
TEA .. ..	.. (<i>Faatea</i> , to clear, to brighten, is perhaps <i>Faka-tea</i> ?)	Maori <i>tea</i> , white; <i>atea</i> , clear, free; Hawaiian <i>kea</i> , white, clear, pellucid.
Faka-TEA .. ..	.. To repel. To set aside; to remove.	See <i>faka-atea</i> .
TEGA .. ..	.. To spot; to sully.	
TEHE .. ..	.. To castrate.	Marquesan <i>tehe</i> , to castrate; Mangarevan <i>tehe</i> , circumcision.
TEHEA .. ..	.. Where ?	<i>Nafea</i> , in what manner? Maori <i>tehea</i> , which? Tahitian <i>tehea</i> , where ?
TEHEGA .. ..	.. Circumcision.	Samoan <i>tefe</i> , circumcision; Marquesan <i>tehe</i> , to castrate.
TEIE .. ..	.. This.	<i>Eie</i> , these.
TEINA .. ..	.. A younger brother or sister.	Maori <i>teina</i> , a younger brother or sister; Tongan <i>tehina</i> , a younger brother or sister.
TEITE .. ..	.. (<i>Te ite</i> .) Second.	See <i>ite</i> .
TEITEI .. ..	.. High; lofty.	Maori <i>teitei</i> , high, lofty; Rarotongan <i>teitei</i> , proud, conceited.
Faka-TEITEI .. ..	.. To raise; to heighten.	<i>Faka-teniteni</i> , to extol. Maori <i>teitei</i> , high; Mangarevan <i>teitei</i> , exalted.
Faka-TETEFA .. ..	.. To boast.	Hawaiian <i>kekekeha</i> , to make a show; Tahitian <i>tefatefa</i> , to look repeatedly at one's dress from conceit.
Faka-TETEFE .. ..	.. To be believed; credible.	
TEKI .. ..	.. To sing; singing.	Hawaiian <i>kei</i> , to praise, a boasting.
TEKIRARI .. ..	.. One by one.	See <i>takirari</i> .
Faka-TEKITEKI .. ..	.. To sit on the heels.	Futuna <i>tekiteki</i> , to rest on, to place on.
TEKA .. ..	.. An arrow.	Maori <i>teka</i> , a dart; Hawaiian <i>kea</i> , to shoot arrows.
TEKE .. ..	.. A flower. Fruit. To fructify. Grain. A berry.	Marquesan <i>teke</i> , to sprout; Maori <i>teke</i> , the private parts of women.
Teketeke .. ..	.. The spawn of fish.	
Faka-TEKEO .. ..	.. To intoxicate.	
TEKOTEKO .. ..	.. Pride; arrogance. Vain; conceited. Incoherent. Superb. To strut.	See <i>keokeo</i> . <i>Kotekoteko</i> , pompous. Hawaiian <i>keo</i> , proud; Tahitian <i>teoteo</i> , haughtiness.
Faka-Tekoteko .. ..	.. To grow proud; to be puffed up; arrogant.	Hawaiian <i>keo</i> , proud, haughty; Tahitian <i>teoteo</i> , haughtiness.
TEMAMA .. ..	.. Subtle; thin; fine; acute.	
TENA .. ..	.. This.	
Faka-TENITENI .. ..	.. To extol; to eulogize.	<i>Faka-teitei</i> , to raise. Tahitian <i>teni</i> , to exalt another.
TEPETEPE .. ..	.. A spade.	

			COMPARE
TERA .. ..	..	That.	Maori <i>tera</i> , that; Hawaiian <i>kela</i> , that.
TERE .. ..	..	A mark; an object. To set out.	Maori <i>tere</i> , to float, to drift; <i>teretere</i> , a troop; Hawaiian <i>hoo-kele</i> , to steer a canoe; Tahitian <i>tere</i> , a voyage.
Faka-Tere .. ..	..	To administer; administration. A steersman. To manage.	
Teretere .. ..	..	To paddle; to row.	
Faka-Teretere .. ..	..	To navigate.	
Faka-TEREHAU .. ..	..	To reign; to rule.	See <i>faka-tere</i> and <i>havu</i> .
TETAHI .. ..	..	Other; different.	Maori <i>tetahi</i> , another; Hawaiian <i>kekahi</i> , someone.
Faka-TETE .. ..	..	To encroach.	Maori <i>whaka-tete</i> , to disturb, to annoy.
TIAHIA .. ..	..	Happiness; prosperity.	
TIATURIHORE .. ..	..	Hopeless; desperate.	
TIETIE .. ..	..	A punch; a graver; a bodkin. To lift; to raise. To perforate.	Hawaiian <i>kiekie</i> , to be raised high; Tahitian <i>tie</i> , the stalk of a leaf or fruit; to remove things; Maori <i>tiketike</i> , a pinnacle.
TIETIEHAERE .. ..	..	To engrave; to carve.	See <i>tietie</i> , a graver.
TIFAI .. ..	..	To piece; to patch; to join.	Tahitian <i>tifai</i> , a patch or portion to patch with.
Tifaifai .. ..	..	A piece; a portion. To mend; to repair.	
Faka-TIGATIGA .. ..	..	To prepare; to fit.	Samoaan <i>tiga</i> , to be near death, to be in trouble; Maori <i>tiga</i> , defeated at a game. Cf. <i>tika</i> .
TIGI .. ..	..	Cement.	
TIHAEHAE .. ..	..	In front; in the van. To provoke; to incense.	Tahitian <i>tihae</i> , to go as a party before an army; Hawaiian <i>kihae</i> , to be inspired, to become a god; <i>kihachae</i> , to tear to pieces.
TIHANA .. ..	..	To warm; to heat; to warm up again.	See <i>hana</i> and <i>pumahanahana</i> .
TIHEHE .. ..	..	Hardy; bold.	
TIHITIHI .. ..	..	To sleet.	
TIHOBORA .. ..	..	With legs extended.	See <i>hora</i> .
TIHOTA .. ..	..	Sugar. (Mod. ?)	
TIKA .. ..	..	Possible. Lawful.	Maori <i>tika</i> , straight, direct; Mangarevan <i>tika</i> , to be just, right.
Faka-Tika .. ..	..	To grant; to allow. To agree; to permit. To accept; to consent. To testify; to bear witness. To put in order. To admit a point. Approbation. To affirm. To erect; to rear.	
Tikaraga .. ..	..	Harmony; concord.	
Faka-Tikaraga .. ..	..	Liking; approbation.	
TIKA .. ..	..	To land; to reach port.	
TIKATIKA .. ..	..	A husband. A boy.	
TIKA-FENUA .. ..	..	The aspect of a country.	
TIKAI .. ..	..	To scratch; to scrape.	
TIKAIRI .. ..	..	Blood; race; parentage.	
TIKAIRI-MAHORO .. ..	..	Hemorrhage; bleeding.	
TIKAKIRI .. ..	..	To boil with hot stones.	See <i>kirikiri</i> .
TIKAKORE .. ..	..	Abuse; to abuse.	
TIKAPATITIKA .. ..	..	To keep to a line.	See <i>patitika</i> .
TIKAPIRI .. ..	..	Stunted.	
TIKAROA .. ..	..	Exact; precise.	See <i>tika</i> and <i>roa</i> .
TIKATIMA .. ..	..	A thicket of screw-palm.	See <i>tima</i> .
TIKEI .. ..	..	The spine; the backbone.	
TIKI .. ..	..	A statue. To carve; sculpture. A doll.	Maori <i>tiki</i> , a carved figure on a gable; Hawaiian <i>kii</i> , an image.
Faka-Tiki .. ..	..	To strip; to make bare; to despoil. To disappoint.	Hawaiian <i>hoo-kii</i> , to pine away, to starve; Tahitian <i>faa-tii</i> , to dis-appoint anyone.
TIKIPA .. ..	..	Sterile; barren; unfruitful; childless.	Tahitian <i>tipa</i> , barren, said of women; Maori <i>pa</i> , barren.

COMPARE

TIKOE .. ..	..	To accept.	
TIMA .. ..	..	The <i>Pandanus</i> or Screw-palm.	
TIMONO .. ..	..	To change; changeable.	
TIMAPAPA (-papà)	..	A pine-apple.	
TINA .. ..	..	To pack up.	See <i>tima</i> .
Faka-Tina .. ..	..	To oppress.	Maori <i>whaka-tina</i> , to fasten, to fix. Maori <i>tina</i> , oppressed, overcome; Hawaiian <i>kina</i> , to urge, to oppress.
Faka-Tinatina .. ..	..	To ruin; to destroy.	
TINAI .. ..	..	Greatly; profoundly. to sleep profoundly.	<i>Piko tinai</i> , <i>Faka-tinatina</i> , prodigious. Ha- waiian <i>kinai</i> , to extinguish, to put an end to life; <i>kina</i> , an intensive. <i>Nanao</i> , to insert the hand. Maori <i>tina</i> , a company of people; Hawaiian <i>kina</i> , bad, much, very.
TINAO .. ..	..	To put the hand in.	
Faka-TINATINA .. ..	..	Prodigious.	
TINIHI .. ..	..	Lying down flat; to fall prostrate.	
Faka-Tinihi .. ..	..	Turned at the fire.	
TINIHIPUAKA .. ..	..	Obtuse; dull.	
TINITINI .. ..	..	Innumerable.	Maori <i>tini</i> , a multitude; Mangaian <i>tini</i> , innumerable.
TINO .. ..	..	A matter; a subject.	Samoan <i>tino</i> , to be bodily present; Hawaiian <i>kino</i> , the substance of a thing.
TIO .. ..	..	An oyster.	Maori <i>tio</i> , an oyster; Marquesan <i>tio</i> , an oyster.
Faka-TIO .. ..	..	To depreciate.	Hawaiian <i>kio</i> , lees, dregs, excre- ment; Samoan <i>tio</i> , a fault, to blame.
TIOI .. ..	..	To veer; to turn about.	Tahitian <i>tioi</i> , to warp or turn away.
TIORA .. ..	..	To examine; to criticise.	Futuna <i>tio</i> , to look at (Maori <i>tiro</i> ?); Tongan <i>jio</i> , to look, to stare.
TIORE .. ..	..	The first cast or throw. To taste. First-fruits.	A débüt. Maori <i>tiore</i> , the fruit of <i>kiekie</i> .
Tiorega .. ..	..	The beginning.	
TIPAHÍ .. ..	..	To try; to attempt.	
TIPAKI .. ..	..	To try; to prove; to assay.	
TIPAPA .. ..	..	Lying down flat.	<i>Tipaki</i> , to taste.
TIPARORE .. ..	..	A sprain; a strain.	Hawaiian <i>kipapa</i> , to pave with flat stones; Maori <i>papa</i> , flat.
TIPI .. ..	..	A layer; a plate; a sheet.	Maori <i>tipi</i> , to pare a horizontal surface, to plane off; Samoan <i>tipi</i> , to cut, to play "ducks and drakes" on the water.
TIPOKA .. ..	..	A paddle; an oar. To row.	Maori <i>poka</i> , a hole; to bore, to pierce; <i>tipoka</i> , to exhume.
TIPOKA-ROEROE .. ..	..	Colic; gripings.	See <i>tipoka</i> and <i>roeroe</i> , bowels.
TIPU .. ..	..	To lend; to give.	
TIPUKU .. ..	..	To be bent; to be folded.	<i>Pukupuku</i> , to indent. Maori <i>puku</i> , a swelling.
Haka-Tipuku .. ..	..	To bend round.	
Faka-Tipuku .. ..	..	To bend; to bow.	
TIPUKU .. ..	..	Lying down on the side.	
TIPUTA .. ..	..	To bore; to perforate; to transpierce.	Tahitian <i>tiputa</i> , to make a hole; Hawaiian <i>kipuka</i> , an opening.
TIRA .. ..	..	A mast.	Maori <i>tira</i> , a mast; Rarotongan <i>tira</i> , a mast.
TIRAFEAO .. ..	..	A bowsprit.	See <i>tira</i> , a mast.
TIRAGA .. ..	..	In face of.	
Faka-TIRAGA .. ..	..	To raise; to restore; to lift up again. Turned on the back.	<i>Tirahauga</i> , lying on the back Maori <i>tira</i> , to set up a pole; <i>tiraha</i> , face upwards; Tahitian <i>tiratira</i> , to set up a high house. <i>Faka-tiraga</i> , turned on the back.
Tirahaga .. ..	..	Lying down on the back.	See <i>rago</i> .
TIRAGORAGO .. ..	..	A joist.	
TIRAU .. ..	..	A cup.	
TIRIKUMU .. ..	..	A gun.	
TIRIVARA .. ..	..	Rare; scarcity.	Tahitian <i>tirivara</i> , a certain tem- pestuous wind.
TIROE .. ..	..	To stop up; a plug.	
TIROMI .. ..	..	The roof; the top of a house.	

		COMPARE	
TIROMIROMI ..	..	A cloth ; a sheet.	See <i>roromi</i> .
TITA ..	..	Bushes ; brushwood.	
TITAGOTAGO ..	..	A layer of wood.	
TITAUTAU ..	..	To endeavour to gain. Slowly ; softly, as <i>haere titautau</i> , to go gently, little by little. To lay in wait for ; to lay snares.	<i>Motautau</i> , an ambush.
TITAUTAU ..	..	To request ; to beg.	Tahitian <i>titau</i> , to seek, to ask.
TITI ..	..	Menial ; slavish. A slave.	Tahitian <i>titi</i> , a war-captive.
Titihaga ..	..	Servitude.	
Faka-TITIAUA ..	..	To rival ; to vie.	
TITIKO ..	..	To go to stool.	Maori <i>tiko</i> , to go to stool, excrement ; Samoan <i>ti'o</i> , to go to stool.
TITIRI ..	..	To abandon ; to leave ; to desert. To abjure ; to deny.	Tahitian <i>titiri</i> , to throw off a thing ; Samoan <i>titi</i> , to go on a message of life and death.
Tiria ..	..	To forsake ; to abandon.	
TITO ..	..	To peck.	Marquesan <i>tito</i> , a dot, to peck ; Tahitian <i>tito</i> , to peck, as a fowl.
Titotito ..	..	To peck.	
TITO ..	..	(<i>Rakau tito</i> .) A piece of wood on which to carry bundles. A stick to which to fasten a canoe.	Marquesan <i>tito</i> , united, joined.
Titohaga ..	..	To load ; to saddle.	
TITOGITOGI ..	..	Delicate.	Hawaiian <i>kikoni</i> , the art of finishing canoes after they are shaped ; Maori <i>titongi (titoki)</i> , to chop, to hew.
TITO-PAKEHA ..	..	To carry a burden on a stick.	
TIU ..	..	A squall ; a gust.	Marquesan <i>tiu</i> , the north wind ; Hawaiian <i>kiu</i> , the north - west wind (a strong wind).
TIVAVI ..	..	(<i>Tiravi toau</i> .) The tide.	
TO ..	..	The plural article "the."	See <i>ta</i> and <i>te</i> .
TO ..	..	Of ; belonging to.	Hawaiian <i>ko</i> , the sign of possession ; Marquesan <i>to</i> , of or belonging to.
TO ..	..	Sugar-cane.	Hawaiian <i>ko</i> , sugar-cane ; Tongan <i>to</i> , sugar-cane.
TOA ..	..	A hero ; intrepid. Ironwood (<i>Casuarina</i>). To triumph. Valiant. In good health.	Maori <i>toa</i> , a hero, brave ; Marquesan <i>toa</i> , the Ironwood tree ; brave.
Faka-Toa ..	..	Ambitious.	
Faka-Toatoa ..	..	Boldness ; insolence. To disdain ; disdainful.	
TOAHU ..	..	Fustiness ; mouldiness.	Tahitian <i>toahu</i> , close, sultry, no air.
TOARERE ..	..	Bravery ; manhood. To conspire ; to agree together.	See <i>toa</i> .
TOAU ..	..	Salt.	<i>Komotoau</i> , salt water.
TOE ..	..	Remains ; debris.	Maori <i>toe</i> , to remain over, to be left, as a remnant ; Samoan <i>toe</i> , the last.
Faka-Toe ..	..	To leave ; to relinquish.	
Toega ..	..	A residue ; a remainder.	Maori <i>toenga</i> , a remnant.
TOEGA-TAPU ..	..	Menial ; slavish.	See <i>toega</i> and <i>tapu</i> .
TOFAGA ..	..	An allowance ; a ration. A share ; a portion.	See <i>tohatoha</i> and <i>totofa</i> . Maori <i>toha</i> , to spread abroad.
TOFAGA ..	..	To reply. To set out again.	
TOFATOFA ..	..	To take off, as a head-dress. To loosen ; to slacken.	
Tofatofahaga ..	..	To undress.	
TOGA ..	..	South.	Maori <i>tonga</i> , south ; Samoan <i>toga</i> , the south wind.
TOGAHAUMI ..	..	Humid ; moist ; mouldy.	Hawaiian <i>konahau</i> , to cool, to abate heat. See <i>toga</i> and <i>hau</i> .
TOGAMIMI ..	..	The lower abdomen.	<i>Mimi</i> , to urinate. Maori <i>tongamimi</i> , the bladder ; Tongan <i>tagamimi</i> , the bladder.
TOGARI ..	..	To perspire ; sweat.	
TOGAROGARO ..	..	Insipid ; tasteless. Salted ; briny.	<i>Magarogaro</i> , salted.

COMPARE

TOGA-TUAMURI	..	South-east.	
TOGERE..	..	To strike; to slap. To scourge. To sink; to sink to the bottom. To ring; to tinkle. To use cruelly.	Maori <i>whaka-tokere</i> , to beat one thing with another; Hawaiian <i>koele</i> , a slight knocking or pound- ing.
Togeregere	..	To beat. To sink to the bottom.	
TOGOHITI	..	A vessel; a ship. A grasshopper.	Maori <i>mawhitiwhiti</i> , a grasshopper.
TOGOTOGO	..	Deep; profound.	<i>Vahitogotogo</i> , a precipice; <i>kukeri- togotogo</i> , an abyss.
Faka-Togotogo	..	To deepen.	
TOGOTOGOURI..	..	Blood; race; lineage. Bloody.	Maori <i>uri</i> , offspring, descendants.
TOHAGA-HANA	..	West.	See <i>to</i> and <i>hana</i> .
TOHATOA	..	To free oneself; to run riot. To undo; to unbind. To absolve. To disentangle; to disclose. <i>Toha- toha te pitopito</i> , to unbosom one- self.	See <i>totofa</i> and <i>tofatofa</i> .
TOHE	..	The anus. The bottom; the foun- dation; the groundwork.	Hawaiian <i>kohe</i> , the vagina of fe- males; Tahitian <i>tohe</i> , the but- tocks; the foundation.
Totohe	..	To unroll.	
TOHEHAERE	..	To change one's dwelling. Without fixed abode. To ramble. A vaga- bond.	See <i>haere</i> .
TOHIHOIHO	..	Decline; decay.	Maori <i>iho</i> , downwards; Tongan <i>hifo</i> , down.
TOHORA	..	A whale.	Maori <i>tohora</i> , a whale; Hawaiian <i>kohola</i> , a whale.
TOHUGA	..	Fog and rain.	Tahitian <i>tohua</i> , small rain.
TOHU-REKO	..	To prophesy.	Maori <i>tohu</i> , a mark or sign; to think; <i>tohunga</i> , a magician; Ta- hitian <i>tohu</i> , a prophecy.
TOIAU	..	Heavy; massive. To weigh down. Ornamented.	
Faka-Toiau	..	To aggravate. To make heavy. Dejected; grieved; oppressed.	
TOINO	..	The spawn of the crayfish.	
TOITI	..	To rain.	See <i>touti</i> . Tahitian <i>toririri</i> , small, as drops of drizzling rain.
Faka-TOKA	..	A steering paddle; helm.	
TOKATOKA	..	Disgusted.	Tahitian <i>toatoa</i> , to be disgusted; an offensive smell from the sea; Samoan <i>to'ato'a</i> , to be begrimed; to smell of, as pork.
TOKE	..	The toothache. Lead.	Maori <i>toke</i> , an earthworm; Manga- rean <i>toke</i> , a worm. (Toothache supposed by Polynesians to be caused by worms.) See <i>toketekete</i> and <i>hutoke</i> .
Faka-TOKETOKE	..	To cool; to chill.	
TOKEARUARU	..	Consternation.	
TOKERAU	..	North. <i>Pa-tokerau</i> , north-east.	Maori <i>tokerau</i> , east; Samoan <i>to'elau</i> , the N.E. trade-wind.
TOKETEKETE	..	To be cold.	See <i>Faka-toketoke</i> . Maori <i>hutoke</i> , winter; Tahitian <i>toetoe</i> , coldness, chill.
Faka-Toketekete	..	To make greater.	
TOKI	..	The edge of tools. An iron hatchet. (<i>Toki korapa</i> , a hatchet.) To knock; to drive in.	Maori <i>toki</i> , an axe; Samoan <i>to'i</i> , a hatchet.
Faka-TOKI	..	To make to descend.	
TOKIGA	..	A demand; to demand.	
TOKOE	..	Thine.	See <i>toku</i> and <i>hoe</i> .
TOKOFANU	..	Some. Any. A few.	Maori <i>tokohinu</i> , some. See <i>toko</i> .
TOKONOHU	..	To saturate. Full; replete.	
TOKOPIHORO	..	A gaff; a boathook.	See <i>tokotoko</i> .
TOKORIU	..	The limbs of the human body.	Maori <i>toko</i> , a staff, a pole; Ha- waiian <i>koo</i> , a prop, support.
TOKOTOKO	..	A walking-stick.	<i>Tokopihoro</i> , a boathook. Maori <i>toko</i> , a pole; Marquesan <i>tokotoko</i> , a staff, a cane.

COMPARE

TOKU .. ..	..	Thine.	Also <i>tokoe</i> .
Faka-TOMO .. ..	..	To cause to penetrate; to enter. To introduce; to insert.	<i>Katomo</i> , entry. Maori <i>tomo</i> , to enter; Marquesan <i>tomo</i> , to enter.
Tomohaga .. ..	..	Irruption.	<i>Taremo-tomokau</i> , to founder.
TOMOKAU .. ..	..	To submerge.	Maori <i>tona</i> , his, hers; Hawaiian <i>kona</i> , his, hers.
TONA .. ..	..	His; hers.	Maori <i>tona</i> , a wart, a corn; Samoan <i>tona</i> , a wart.
TONATONA .. ..	..	A rugosity; a wrinkle.	
Faka-Tonatona .. ..	..	To dent; to emboss.	
TONO .. ..	..	To direct; to require. To address.	Maori <i>tono</i> , to order, command; Rarotongan <i>tono</i> , to send, &c.
Tonotono .. ..	..	To send for. Imperious. Excited.	
Tonohaga .. ..	..	Precedent. To order; to ordain.	
TOPA .. ..	..	Pleasant, as <i>raufaki topa</i> , a pleasant breeze.	
Faka-Topa .. ..	..	To examine; to criticise.	
TOPA .. ..	..	To err. To miss. To fall; to tumble. To decline; to go down, as the sun.	Maori <i>topatopa</i> , a young duck before it can fly; Mangaian <i>topa</i> , to fall to the ground; Tahitian <i>toparuru</i> , the fluttering of a bird that cannot fly.
Topahaga .. ..	..	Decline; decay. <i>Topahaga hana</i> , the decline of day.	
Faka-Topa .. ..	..	To cause to fall.	
TOPAKA .. ..	..	A marsh.	
TOPAKAPAKA .. ..	..	Vile. Ugly. Mean.	Tahitian <i>topaapaa</i> , disfigured, an ugly face.
TOPA-MATAGATAGA .. ..	..	To still; to calm.	
TOPAKUTUPA .. ..	..	Squamous; scaly.	
TOPARIRI .. ..	..	To stir up the mud.	
Topatopariri .. ..	..	To stir up the mud.	
TOPATA .. ..	..	A drop of liquid.	Tahitian <i>topata</i> , a drop of liquid; Maori <i>pata</i> , a drop of water, &c.
TOPE .. ..	..	To shorten; to curtail. To shear; to clip.	Maori <i>tope</i> , to cut off; Tahitian <i>tope</i> , to prune.
TOPITIPITI .. ..	..	To pass. Drop by drop.	<i>Katopiti</i> , to suppurate; <i>topata</i> , a drop.
Faka-TOPITIPITI .. ..	..	To steep; to infuse.	
TORAI .. ..	..	(<i>Torai kau</i> .) To swim.	See <i>torau</i> .
TORAU .. ..	..	Overloaded.	
TOREU .. ..	..	<i>Rima torau</i> , the thumb. Much; many. Large; considerable. To magnify; to exaggerate. To increase. Overloaded. Abundance. Very.	
Toreuhaga .. ..	..	To increase; to be augmented. Aggravated.	
Faka-Toreu .. ..	..	To stretch; to widen. To increase; to redouble. Fury; madness. To aggravate.	
TORIRE .. ..	..	To fall. To run. Floating on the water.	Maori <i>torere</i> , to run precipitately; Tongan <i>tolele</i> , purged.
Faka-TORIRE .. ..	..	To overshadow. To shelter; to cover.	
Faka-TORO .. ..	..	To stretch out, as the hand.	Hawaiian <i>kolo</i> , to creep on all fours; Rarotongan <i>totoro</i> , to creep, to crawl.
Torotoro .. ..	..	To go as on four feet.	
Totoro .. ..	..	To creep; to crawl. To go as on four feet.	
TOROA .. ..	..	Employment. Dignity. Honour.	(Perhaps connected with <i>toro</i> , as sometimes <i>toro</i> in Polynesia means to crawl abjectly before a chief.) Tahitian <i>toroa</i> , an office, a business.
Faka-Toroa .. ..	..	To confer a dignity.	
TOROARIKI .. ..	..	Fern; bracken.	
TOROTIKA .. ..	..	A swarm; a multitude.	
TORURO .. ..	..	Unripe.	
Faka-TOTAHITO .. ..	..	To jeer; to scoff.	

		COMPARE	
TOTE	To take offence; to be vexed.	Tahitian <i>tote</i> , to be in anger, to speak in confusion.	
TOTOA	To do badly; malevolent.		
TOTOFA	To untie.	See <i>tohatoha</i> and <i>tofaga</i> .	
TOTOHI	To beget; to engender. <i>Totohi tou</i> , to lay eggs. A dwarf.	Maori <i>tohi</i> , to cut; Samoan <i>tofi</i> , to split up, to divide an inheritance; Hawaiian <i>kokohi</i> , the pains of a woman in childbirth.	
Faka-Totohi	To let blood; to bleed. To lie in; parturition.	Maori <i>totohi</i> , to cut; <i>toto</i> , blood; Samoan <i>tofi</i> , to split up.	
TOTOPI	A firebrand.		
TOTORAUFAKI	To refresh; to cool. A zephyr.	Probably connected with <i>toro</i> , to creep.	
Torotororaufaki	To refresh; to cool. A zephyr.	Probably connected with <i>toro</i> , to creep.	
TOTOROFAKI	Wind. To be in the air. Airy; full of air.	Probably connected with <i>toro</i> , to creep.	
Faka-Torotorofaki	A fan.		
TOU	To drown.	<i>Touiti</i> , to rain. Hawaiian <i>kou</i> , wet, moist.	
Faka-TOU	To show with the finger.	Hawaiian <i>kou</i> , to look about.	
TOUITI	To rain.	Maori <i>touarangi</i> , rain; Hawaiian <i>kou</i> , moist, wet, damp. See <i>toiti</i> and <i>tou</i> .	
TOUO	An egg.	Maori <i>toua</i> , yolk of an egg.	
TOUO-TEKE	A store of fruit.		
TUA	The back. <i>Fatiga tua</i> , the joints of the back.	<i>Tuavaero</i> , the rump; <i>tuamoko</i> , the spine. Samoan <i>tua</i> , the back of a person, house, &c.; Hawaiian <i>kua</i> , the back.	
TUAFAGA	A hunch; a bunch.	<i>Tua</i> , the back; <i>faga</i> , to bend over; <i>tuamotu</i> , an archipelago; <i>tuapuku</i> , a bunch.	
TUAHINE	A sister.	Maori <i>tuahine</i> , a man's sister; Tahitian <i>tuahine</i> , a man's sister.	
TUAI	To scratch; to scrape.		
TUAKAKAI	A recitation; an account.	<i>Tuatapapa</i> , a recitation. See <i>kakai</i> .	
TUAKANA	Elders girl; eldest boy. His elder brother.	Maori <i>tuakana</i> , the elder brother of a male, elder sister of a female; Hawaiian <i>kuaana</i> , the elder brother of a male; elder sister of a female.	
TUAKAVIGA	To guide.		
TUAMOKO	The spine; vertebræ.	<i>Tua</i> , the back; <i>tuavaero</i> , the rump.	
TUAMOTU	An archipelago.	<i>Motu</i> , an island; <i>tuafaga</i> , a bunch.	
TUANUI	A protector.	See <i>tua</i> and <i>mi</i> .	
TUAPUKU	A hunch; a bunch.	<i>Tuafaga</i> , a bunch; <i>pukupuku</i> , a swelling.	
Faka-TUARA	Introduced; inserted. To obtrude.	Tahitian <i>tuaru</i> , to banish.	
TUARU	Exile; to exile; to expel.	<i>Tuakakai</i> , a recitation, an account.	
TUATAPAPA	A recitation; a narrative.	Maori <i>tuatea</i> , the break on the crest of a wave; Tahitian <i>tuatea</i> , a billow.	
TUATEA	A wave; a billow. The surge of a wave.		
TUATUA	Chronic. <i>Maki tuatua</i> , chronic sickness.		
TUAUKI	A descendant of; the issue of.	<i>Uki</i> , age, a century. Maori <i>uki</i> , ancient times; <i>tuauki</i> , ancient.	
TUAVAERO	The rump. The spine.	<i>Tua</i> , the back. Maori <i>waero</i> , the tail of an animal.	
TUEHE	To banish.	<i>Tuehi</i> , to chase, to expel.	
TUEHI	To hunt; to chase. Exile; to exile. To expel; to thrust out.	<i>Tuehe</i> , to banish.	
TUETUE	Solid. Large. Thickness.	Tahitian <i>tuetue</i> , thick, stout, as cloth.	
TUEUEU	To dance.		
TUGANE	Brother (spoken of by sister).	Maori <i>tungane</i> , the brother of a woman; Samoan <i>tuagane</i> , a woman's brother.	
TUGARAMOINA	To mislead.		

COMPARE

Faka-TUGATUGA ..	To offend. To wrinkle the brows.	Tahitian <i>tuatua</i> , frowning.
TUGIROGIRO ..	An evil spirit; a demon.	
TUGUTU ..	A germ; a bud.	
TUHEMOHEMO ..	To rival; to vie; to compete. To conspire.	
TUHI	To point out with the finger.	Samoan <i>tusi</i> , to point out a road; Maori <i>tuhi</i> , to point out, to indicate.
TUHIGA	To make sick. To kill; to slay. Pain; torture. To put out; to extinguish.	<i>Higa</i> , to succumb, to decay. Maori <i>tu</i> , to be wounded.
Tuhigahiga ..	Carnage; bloodshed.	
TUHIHI	To wrap; to coil round; to roll round. A mediator; to intercede.	<i>Hihi</i> , intricate; a chain. Maori <i>whiwhi</i> , twisted together; Tongan <i>fi</i> , to plait or twist.
TUHOROPUGA ..	Voracious; gluttonous. A glutton.	
TUHOU	Inexperienced; a novice.	Maori <i>tu</i> , to stand; <i>hou</i> , new; Tahitian <i>tiahou</i> , a novice.
TUI	To sew.	Maori <i>tui</i> , to lace, to sew; Hawaiian <i>kui</i> , to sew. <i>Tukenohi</i> , the eyebrow.
TUKANEI	An eyelash.	
TUKAU	A steward; a housekeeper.	
TUKEKE	To grunt; to growl.	<i>Keke</i> , to grind, to gnash. Maori <i>keke</i> , to creak.
TUKENOHI	The eyebrow.	<i>Tukanei</i> , an eyelash. See <i>nohi</i> .
TUKETUKE	A bend; an angle. (<i>Tuketuke rima</i> , the elbow.) Late; slow.	<i>Katuke</i> , to handle; <i>tukenohi</i> , the eyebrow. Maori <i>tuke</i> , the elbow; Tongan <i>tuke</i> , the knuckles.
Faka-Tuketuke ..	To delay.	Hawaiian <i>kue</i> , to be opposed, contrary.
TUKITUKI	To pound; to crush; to bruise. To hit; to strike. To grind.	<i>Kotuki</i> , to ram, to beat. Maori <i>tuki</i> , to ram, to strike endwise; Samoan <i>tu'i</i> , to beat, to pound. Tahitian <i>tui</i> , the hiccough. <i>Ruki</i> , night. See <i>tukituki</i> and <i>gote</i> .
TUKIATE	To blow; to puff for breath.	
TUKIGARUKI ..	Midnight.	
TUKIGOTE	A pestle; a pounder.	
TUKIRI	Consumption; phthisis.	
TUKIROGO	Famous. To celebrate.	Hawaiian <i>kukui</i> , to publish, to spread, as a report. See <i>rogo</i> , to hear.
TUKOGERE	To demolish.	
Tukogerehaga ..	Destruction.	
TUKOHERE	To vanish; to disappear.	
TUKOROKORO ..	Bright (said of moonlight, &c.)	
TUKU	To lay down, as a bundle. Gradually. To put; to place. To give, as <i>tuku te moto</i> , to give a blow.	Maori <i>tuku</i> , to let go, to permit; Hawaiian <i>kuu</i> , to let go, to slacken.
Tukuga	A pupil; a disciple.	
TUKUATI	A riddle.	
TUKUATU	To deliver up.	See <i>tuku</i> and <i>atu</i> . Tongan <i>tukuatu</i> , release, dismissal.
TUKURI	Havoc; ravage.	
TUKUTAGA	Ill-famed.	
TUKUTUKURAHINUKU	A spider.	Tahitian <i>tuutuu</i> , a sort of spider; Hawaiian <i>kuukuu</i> , a species of spider.
TUKUTUKURAHINUI ..	A spider.	See preceding word.
TUMAROGO	Loitering; inactive.	Tongan <i>tuma</i> , slow, dull, applied to a vessel.
TUMATUMA	Fog; mist.	Hawaiian <i>kuma</i> , dark-coloured, as clouds.
TUMORE	A short garment.	
Faka-TUMU	To adore; adoration; an adorer. To lay a foundation; to build.	Maori <i>umu</i> , the stump of a tree; a chief; Hawaiian <i>kumu</i> , the bottom or foundation of anything; a teacher; civil power. See <i>umu</i> , <i>niu</i> , and <i>turei</i> .
TUMU-NIU-TUREI ..	A coco-nut tree.	See <i>umu</i> , <i>niu</i> , and <i>turei</i> .
TUNOA	A skin disease.	Tahitian <i>tunoa</i> , dark spots on the face.

		COMPARE	
TUPAGE	.. ..	To disembark; to arrive at; to come to land.	
TUPAHU	.. ..	Neighbouring.	<i>Tagata-tupu</i> , a neighbour.
TUPAKO	.. ..	To ripple; rippling.	
TUPAPAKU	.. ..	A corpse. <i>Tupua tupapaku</i> , a ghost. <i>Tupapaku hamao</i> , to inter a corpse.	<i>Kukeri-lupapaku</i> , a grave. Maori <i>tupapaku</i> , a corpse; Hawaiian <i>kupapau</i> , a corpse.
TUPARU	.. ..	To demolish; to plunder. To open. To cleave; to split. To break to pieces, as a shell.	Tongan <i>tuba</i> , a hole or opening; Tahitian <i>tupa</i> , to hollow out.
Tuparuparu	.. ..	To cleave; to split.	
TUPERETIKI	.. ..	To fall; to tumble; to stumble. To decline. To put upside down.	
TUPIKI	.. ..	(<i>Huruhuru tupiki</i> .) Curly hair.	<i>Pipiki</i> , to contract, to draw up. Maori <i>piki</i> , frizzled.
Tupikipiki	.. ..	To curl; frizzled. A kind of buckle.	
TUPIRI	.. ..	Stunted.	
Tupirihia	.. ..	To be stunted or checked in growth.	
TUPOU	.. ..	To expose the buttocks.	Maori <i>tupou</i> , to stoop down; Marquesan <i>tupou</i> , to bend down.
TUPU	.. ..	(<i>Tagata tupu</i> .) A neighbour.	<i>Nanatupu</i> , a first cousin. See <i>tupahu</i> . Maori <i>tupu</i> , to grow, to increase; Samoan <i>tupu</i> , to sprout, grow.
Faka-Tupu	.. ..	To raise up; to create.	
TUPUA	.. ..	A ghost. A corpse. An insect. <i>Tupua tupapaku</i> , a ghost.	Maori <i>tupua</i> , a goblin, a monster; Hawaiian <i>kupua</i> , a sorcerer.
Faka-Tupua	.. ..	Dull; gloomy; sad.	
Tuputupua	.. ..	A monster.	
TUPUAKAU	.. ..	A park. A pen for cattle.	
TUPUAKI	.. ..	The occiput.	Tahitian <i>tupuai</i> , the crown of the head; Maori <i>tumuaki</i> , the crown of the head.
TUPUNA-KAIFA	.. ..	A grandfather.	Maori <i>tupuna</i> , an ancestor. See <i>kaifa</i> .
TUPUNA-MORIRE	.. ..	A grandmother.	Maori <i>tupuna</i> , an ancestor. See <i>morire</i> .
Faka-TURA	.. ..	Respectable; venerable.	Tahitian <i>faa-tura</i> , to honour.
TURAKAU-PAEHA	.. ..	To fence with a spear.	Tahitian <i>turaau</i> , the manual exercise of the native arms; Maori <i>rakau</i> , a weapon.
TURAKI	.. ..	To defile; to profane. To turn upside down. To abolish a <i>tapu</i> . To repel.	<i>Turakihau</i> , sedition. Maori <i>turaki</i> , to push down; Hawaiian <i>kulai</i> , to push over from an upright position.
TURAKIHAU	.. ..	Sedition.	See <i>turaki</i> and <i>hau</i> .
TURAMARAMA	.. ..	A lamp.	<i>Rama</i> , a torch; <i>kama</i> , to kindle. Maori <i>turama</i> , to light with a torch.
TURARI	.. ..	To water.	<i>Rari</i> , water.
TURE	.. ..	A decree; a writ. Law.	Maori <i>ture</i> , a law; Barotongan <i>ture</i> , a law; Tahitian <i>ture</i> , a law.
TUREI	.. ..	A trunk; a stem. A source; a spring. A foundation. Cause; ground; motive.	Tahitian <i>tureirei</i> , to stand on the extreme end.
Faka-Turei	.. ..	To inculcate.	
Haka-Turei	.. ..	To root; to take root.	
TUREIREI	.. ..	Pitching up and down, as a canoe.	Maori <i>turetireti</i> , unsteady, threatening to fall over; Tahitian <i>tureirei</i> , unsettled, restless.
TUREPO	.. ..	A spot; a stain. To spot; to sully; to make dirty.	<i>Repo</i> , mire, mud.
TUREPU	.. ..	To carry; to conduct.	
TURERERERE	.. ..	To balance.	
TURI	.. ..	The knee. <i>Kopani-turi</i> , the kneepan.	Maori <i>turi</i> , the knee; Samoan <i>tuli</i> , the knee.
Tuturi	.. ..	To make to kneel down. <i>Tuturi tuene</i> , to kneel.	

COMPARE.

TURITURI	Noise; hubbub; bustle. Silence. <i>Tariga turi</i> , deaf.	Maori <i>turituri</i> , noise, uproar; Hawaiian <i>kuli</i> , to be stunned with noise.
Faka-Turituri	To bawl; to babble. A row; a noise.	
TURORI	(<i>Moe turori</i> .) Drowsy.	Maori <i>turori</i> , to stagger, to totter; Rarotongan <i>turori</i> , to stumble.
Turorori	Faintness; weakness.	
Turorirori	To enfeeble; weak. Plump. Infirm. To stagger. Softness; slackness. Nonchalant.	
Faka-Turorirori	To enfeeble; weak.	
Haka-Turorirori	To shake; to move.	
TURORIRORI - MANAKO	To discourage.	See <i>turorirori</i> and <i>manako</i> .
TUROTU	To be good; virtuous.	Tongan <i>lotu</i> , prayer; Maori <i>rotu</i> , a kind of invocation.
TURU	A column; a pillar. To aid; to help. To support; to stay; to prop up.	Maori <i>туру</i> , a stick used as a support; Tahitian <i>туру</i> , a prop.
Turuturu	To support; to lean on a walking-stick.	<i>Kaituru</i> , to conspire; <i>aturu</i> , to aid; <i>tauturu</i> , to assist.
Turuhaga	To help one another.	
TURUA	To adjoin.	Maori <i>rua</i> , two; Samoan <i>tulua</i> , to divide in two.
TURUKI	(<i>Rua-turuki</i> .) A burial-place.	<i>Ruki</i> , night. Tahitian <i>turui</i> , a heap of stones.
Faka-TURUMA	Grave; serious.	Tahitian <i>turuma</i> , a certain sacred place.
TURUTAHEAHEA	A warrior.	
TURUTURUPANA	To run against; to knock against.	
TUTAE	Excrement.	Maori <i>tutae</i> , dung; Tahitian <i>tutae</i> , dung.
TUTAEHANA	Resembling crystal.	See <i>tutae</i> and <i>hana</i> .
TUTAEKAURI	Rust.	See <i>kauri</i> . Tahitian <i>tutaeperu</i> , sulphur.
TUTAEPERE	Sulphur.	Tahitian <i>tutaeauri</i> , iron-rust.
TUTAHOU	To repair; to mend.	Hawaiian <i>kukae</i> , excrement; <i>Pele</i> , the goddess of volcanoes; <i>kukae-pele</i> , sulphur.
TUTAIVI	A hill; a hillock.	See <i>hou</i> .
TUTAKERE	To dissipate; to scatter. In disorder. To put over and under.	Samoan <i>tutasivi</i> , a chain of mountains; Mangaian <i>tuavivi</i> , a ridge.
TUTE	To hunt on foot.	Maori <i>tutetute</i> , to hustle, to jostle; Marquesan <i>tute</i> , to chase, to drive away.
TUTOMO	To submerge.	Tahitian <i>tomo</i> , to sink, as a boat; Hawaiian <i>komo</i> , to sink, as a canoe.
TUTU	To prepare bark for cloth.	Samoan <i>tutu</i> , to beat out native cloth; Hawaiian <i>kuku</i> , to beat, as native cloth.
TUTUGA	A flea. Ringworm.	Hawaiian <i>kuua</i> , a kind of itch; Samoan <i>tuga</i> , a maggot.
TUTUHOE	A society; a company.	
TUTUNA	To feel; to handle.	
TUVEKE	To condemn; To sentence.	<i>Veke</i> , crime; <i>koreveke</i> , to pardon. Futuna <i>tuveki</i> , to refuse to accept, to reject.
TUVEROVERO	A comet.	Hawaiian <i>welo</i> , to stream as a flag; light streaming from a brand of fire thrown into the air in the dark.
TUVIRIVIRI	Pricking; itching.	



THE MORIORI PEOPLE OF THE CHATHAM ISLANDS: THEIR TRADITIONS AND HISTORY.

BY ALEXANDER SHAND, OF CHATHAM ISLANDS.

KO MATANGI-AO.

CHAPTER V.—RĀKEI. (Translation.)

RĀKEI set out; he went on till he arrived at the house of Tāmāhiwa. Arrived there, he found no people, all the people had left; he took the Putē-a-Kura of Tamahiwa, ⁽¹⁾ and one of the feathers dropped out. Rakei then returned back; he went until he arrived at his dwelling, and found Tāmā-te-hokopa ⁽²⁾ had come to the house. He thereupon asked him, "Where have you been?" "I have been yonder on the land of Tamahiwa." "What indeed did you go there for?" "For the thing here in my hand." "What really is the thing?" "It is the Putē of Tamahiwa." "Ah then, O son! for us onward tomorrow [will be trouble] with your parent Tamahiwa."

Tamahiwa and his son returned to their home; they entered the house and found the (a) plume lying; they looked up in the house; "U-u." ⁽⁴⁾ The Putē was gone. Tamahiwa then said to his children, "What shall we do, O my children?" His sons, Pauhu and Pahore, answered, "To do indeed what?" "To seek out a tree [to see] if your relative Rakei may not be drawn [thither]." ⁽⁵⁾ Going, they found a tree growing, a *manuka*, full of birds—*kōkō* (*Prothemadera Novae-zealandiae*), *parē* (pigeon; Maori, *kereru*), *kakariki* (paroquet), *tchitake* (fan-tail), *miromiro*, and *komako* (bell-bird). Pauhu and Pahore returned to their home. Tamahiwa then said to the children, "Have you found out a tree?" "Yes." "Where is it?" "It is growing yonder." "Are there any birds on it?" "They are exceedingly numerous." They made it a reserved tree. They remained in the house listening to the cries of the *kokos*: "*Ko-ē, Ko-ē!*" "What kind of a *koko* is this?" "'Tis a screeching *koko*." "No, it is not." "Then what is it?" "It is indeed some person." The *koko* cried out again: "*Ko-ē, Ko ē!*" Then for the first time Pauhu and Pahore went and found Rakei up the tree spearing birds; the spears were standing at

the base of the tree. Pauhu and Pahore called out: *Wari ko tere?*—"Who is the stranger?" "I, Rakei." *Wari ko hunū?*—"Who is the resident, or person, of the place?" "'Tis I, Pauhu and Pahore." Rakei said, "Come up here." "No; come down here." Pauhu and Pahore asked, "What is this spear for, Rakei?" "A *koko* spear." "What is this spear for?" "A *komako* (bell-bird) spear." "What is this spear for?" "It is a spear." "Then this spear is for you, Rakei." They thrust and pierced Rakei with spears and cut him up. (6) When they reached the *ure* (7) and attempted to cut it, it was withdrawn (swallowed) by Maru. When they reached the heart it disappeared inwards, withdrawn by Maru. When they reached the head, it was withdrawn by Maru. Three parts of Rakei were hidden by his god Maru, but the whole body was taken by Pauhu and Pahore to be eaten. Pauhu and Pahore returned to their home, and Tamahiwa asked them, "What thing is that you have?" "We have killed our man." "Who?" "Rakei; we found him spearing the birds of our tree." "Ah, then henceforth we shall have trouble with your parent Tama-te-hokopa. *Ō-ō*. Was your (slain) man hidden out of sight?" "Yes, we threw him down over the cliffs."

Tama-te-hokopa remained in his home waiting for his son, who did not come to him. The Toreas* arrived and cried "Tore!" Tama-te-hokopa asked, "What Toreas are you?" "Tore!" "Are you an ebb-tide Toreas?" "Tore!" "Are you a flood-tide Toreas?" "Tore!" The bird remained silent. He asked, "My son?" "Tore!" "Has he fallen?" "Tore!" "Is he killed by man?" "Tore!" "Is he gone to the thing which burns here?" "Tore!" "Has he been given to the voices which sound here?" "Tore!" Tama-te-hokopa wept for his son slain.

As soon as day dawned, Tama-te-hokopa set out with the birds and searched for the place where his son lay. The Toreas went by the sea; the Hopiritu (8) by the bush or forest. They went on. The Hopiritu went on the track and found the Toreas arrived ahead. He (Tama-te-hokopa) went and took his son; he looked at his state, the *ure*, the heart, and the head had not been taken. He placed his son in a garment. The Toreas went by the sea-beach, with their loads of stones; the Hopiritu inland with their loads of Paretas.† When they reached the house an oven was dug. Rakei was placed on it. They looked at Rakei. "*U-u!*" The skin closed, and again they looked also. "*Ō-ō!*" One side turned. "*Ō-ō!*" They looked again, the other side turned. Then he took his son and bore him into the house. Five nights and five days he laid in the oven, and Rakei lived again.

Now at this time another son was born to Tama-te-hokopa, named

* The Toreas is the Pied Oyster-catcher, or *Hematopus longirostris*, a bird that is very frequently referred to in old Maori traditions.—EDITORS.

† Paretas, a species of fern. The stones and the fern were to be used in the oven in which Rakei was placed to resuscitate him.—EDITORS.

Kahukura. Tama-te-hokopa sent his messenger and said, "When you reach there, to those people (say) the thing which they killed lives again. When Tchukauka arrived at the place of Tamahiwa and his children, he said to them, "The oven of your man (slain) has become alive again;" to which Pauhu and Pahore replied, "Is it so; can the food of the spear (that killed) and the flint (knife) live again?" "Yes, the oven of your man (slain by you two) is returning to life, it may be to-morrow, or the next day (will not be long)." Tchukauka returned to his home and dwelt there. It was a long time before Rakei got well. When Rakei recovered, Kahukura had reached maturity. It happened at a certain time that Tama-te-hokopa tried to prove his sons in the use of weapons. When Rakei stood up his ribs were furrowed; behold! the scars (or lumps, traces of wounds) appeared. Tama-te-hokopa threw his spear, first the butt, then the point, but Rakei did not ward it off properly. "Yes, hence indeed, O son! it is that you will suffer hurt through your grossness!" "Grossness in which way?" Then Tama-te-hokopa threw his spear at his youngest son Kahukura; he warded it off well. At a certain time the messenger, Tchukauka, went to Tamahiwa and the others and said, "The oven of your man (cured by the process of the steaming oven) is alive, it may be to-morrow, it may be to-day." "Is it so: can the food of the spear and the flint (knife) live, we having also eaten a part?" Tamahiwa asked his sons, "Hold, tell me indeed did you cut off *te ure*?" "No." "Did you cut off the heart?" "No." "Did you cut off the head?" "No." "Ah, truly, then to-morrow⁽⁹⁾ (or onwards) we shall have trouble with your parent Tama-te-hokopa." Then Tchukauka returned to his home.

After this the messenger of Tama-te-hokopa went to his people, so that they should come to seek revenge for the injury to Rakei. Tama-te-hokopa's people came to him, and so also Tamahiwa gathered his people. The tribe of Tama-te-hokopa was named Wheteina and Rauru. Tamahiwa's tribe was Rauru. The war-party of Tama-te-hokopa proceeded against Tamahiwa and his people, and fought against them. The people of Tohorokino came also; they were "dug out by the oven of Te Mohewao;"⁽¹⁰⁾ all the people came. Kahukura exclaimed, "What is the thing which covers you over?" "Yes; do you mean us? We thought, O son! we came to show you honour." That people were ashamed (insulted), and returned. Rakei dashed forward: "My fish (victim)! my fish! Pauhu and Pahore!" They cried, "Our fish! Rakei!" Rakei levelled his spear—crack! it stuck fast; two of them! Pauhu and Pahore levelled their spears, they wounded Rakei, but did not kill him. Kahukura rushed forward from the rear of the war-party, he levelled his spear at Pauhu and Pahore; two of them! it stuck fast. Kahukura drew his axe, and struck left and right, so that when he left he was covered with blood. Both tribes slew one another—the Wheteina and the Rauru—each side suffered.

This is something which was forgotten about Tamahiwa, regarding his incestuous intercourse with his mother, making her his wife. Hence it became a proverb "The incest of Tamahiwa."

[The fight between these two tribes is said to have been one of the causes of the migration to the Chatham Islands. There were additional reasons, as will be related further on.]

THE JOINING TOGETHER OF RAKEI (FROM MARU).

Come from the crown of the head ;	Be thou closed, O Gristle !
Be thou closed,	Be thou closed, O Gristle !
Be thou at ease.	Let the bones close,
Come from the bald pate ;	Let the clotted blood close.
Be thou closed,	Close Earth !
Be thou at ease.	Close Heaven !
Come from the bare skin ;	Close it with the closing of Maru ;
Be thou closed,	Close it with the closing of Earth.
Be thou at ease.	

KO RAKEI

(EXPRESSED IN THE MAORI LANGUAGE).

Ka haere a Rakei, haere a, ka tae ki te whare o Tāmāhiwa ; rokohanga atu kahore tahi he tangata, kua riro nga tangata. Ka tangohia mai ko te Putē-a-Kura o Tāmāhiwa, taka ana tetehi rau (*or* piki) o te Putē ; ka hoki a Rakei ki muri, haere a, ka tae ki te kaingai rokohanga atu ka puta mai a Tāmā-te-hokopa ki te kainga ; uia ma, ana i reira, "I whea koa koe?" "I ko au nei i te whenua o Tamahiwa." "I haere koa koe ki reira ki te aha?" "Ki te mea i taku ringa nei na." "He aha koa nge te mea?" "Ko te Putē a Tamahiwa." "A, heoi ra, E tama ! mo taua te raru apopo i to matua i a Tamahiwa. Ka hoki mai a Tamahiwa ki te kainga, ratou ko nga tamariki, ka tomo ki te whare, rokohanga atu e takoto ana te piki, ka titiro ano ki runga i te whare, ā, kua riro te Putē. Ka noho a Tamahiwa ka ki atu ki nga tamariki, "Ka pehea tatou, E aku tamariki?" Ka karanga mai nga tama, a Pauhu raua ko Pahore, "Ki te aha koa?" "Ki te kimi i tetahi rakau me kore e onga mai ta korua whanaunga a Rakei." Haere ana rokohanga atu te rakau e tu ana he Manuka—e mui ana te Koko i runga, te Kereru, te Titake (=Hiwaiwaka), te Miromiro, te Korimako, ka haere mai a Pauhu raua ko Pahore ki te kaainga, ka ki atu a Tamahiwa ki ona tamariki, "Kua kite korua i tetehi rakau ma korua?" "Ae." "Keiweha koa?" "Ānā, te tu mai i ko ra." "E ai ana te manu o runga?" "Nui, nui, nui rawa atu." Rahuitia atu e raua te rakau i reira. Ka noho raua i te kaainga, whakarongo ana ki te tanga o te Koko, "Ko-e—Ko-e." "He Koko aha koa nge tenei?" "He Koko koe koe." "O oi, kahore." "A, he aha koia?" "He tangata ra mātā." Ka tangi ano te koko "Ko-ē, Ko-ē." Katahi ka haere a Pauhu raua ko Pahore rokohanga atu,

ko Rakei i runga i te rakau e wero ana i nga manu, e tu ana nga tao i te putake o te rakau. Ka karanga atu a Pauhu raua ko Pahore "Wari ko tere?" "Ko au ko Rakei." "Wari ko hunu?" "Ko au ko Pauhu raua ko Pahore." Ka mea mai a Rakei "Haere mai ki runga nei." "Kao, haere mai ki raro nei." Ka ui atu a Pauhu raua ko Pahore. "He tao aha tenei tao, E Rakei?" "He tao Koko." "He tao aha tenei tao?" "He tao Kereru." "He tao aha tenei tao?" "He tao Korimako." "He tao aha tenei tao?" "He tao ano, he tao." "A, mou tenei tao e Rakei." Ka werohia e raua a Rakei ki te tao, ka tu. Ka haehaea e raua. Ka tae ki te ure, whanonga ake ki te kokoti, ka horomia e Maru; ka tae ki te manawa humene mai ana i reira ki roto, ka horomia e Maru; ka tae ki te upoko, ka horomia e Maru. E toru nga wahi o Rakei i riro i tona Atua i a Maru; Ko te tangata i riro katoa i a Pauhu raua ko Pahore ki te kainga. Ka ui mai a Tamahiwa: "He aha koia ta korua mea?" "Kua mate ta maua tangata." "Kowai?" "Ko Rakei; rokohanga atu e maua e wero ana i nga manu o ta maua rakau." "A, mo tatou atu apopo te raru i to korua matua, i a Tama-te-hokopa; a i ngaro ranei i a korua ta korua tangata (or tupapaku)?" "Ae, i hurihia e maua ki te pari."

Ka noho a Tama-te-hokopa i tona whare, ka tatari ki tona tama, kahore i puta mai ki a ia. Ka tae mai te Torea, ka tangi, "Tore!" Ka ui a Tama-te-hokopa, "Torea aha koe?" "Tore!" "Torea tai timu?" "Tore!" "Torea tai kato?" "Tore!" Ka noho puku te manu. Ka ui. "Ko taku tama?" "Tore!" "Kua hinga?" "Tore!" "Kua mate i te tangata?" "Tore!" "Kua riro ki te mea e ka nei?" "Tore!" "Kua homai ki nga reo e pa nei?" "Tore!" Ka tangi a Tama-te-hokopa ki tona tamaiti ka mate.

Ka ao te ra ka haere a Tama-te-hokopa me nga manu, ka kimi i te takatoranga o tana tama; ko te Torea ma te moana, ko te Hopiritu⁽⁸⁾ ma roto i te peho. A, ka haere atu, haere marire nga Hopiritu i te ara, rokohanga atu kua tae nga Torea i mua; te haeretanga atu, tangohia mai ana tana tama; ka titiro ki te ahua, ko te ure, ko te manawa, me te upoko kihai i riro. Whaoa ana tana tamaiti ki roto i te kakahu. Ko nga Torea, haere ana ma tatahi, me nga kawenga kowhatu; ko nga Hopiritu ma uta, me nga kawenga Paretao. Ka tae ki te kaainga, ka keria te umu, hoatu ana a Rakei ki runga i te umu. Titiro ana a Rakei, ka tutaki te kiri; me i reira hoki ka titiro atu, "A-a." Ka huri tetehi taha o Rakei. A, ka titiro atu hoki ka huri tetehi taha. Ka tango ai i tana tamaiti, ka kawae ai ki te whare. E rima nga po, e rima nga ao e takato ana i roto i te umu ka ora a Rakei.

Na ka whanau i konei tetehi tamaiti a Tama-te-hokopa, ko Kahukura te ingoa. Ka tukua te karere a Tama-te-hokopa, ka ki atu a Tama-te-hokopa; "Ina tae atu koe ki reira ki a ratou, kua ora te mea i patua e ratou." Ka tae a Tchukauku ki a Tamahiwa ma, ratou ko nga tamariki, korero atu (ana); "Te umu i ta korua tupapaku ka whano ka ora." Ka whai mai a Pauhu raua ko Pahore. "Ne-e? E

ora hoki te kai a te kaukau raua ko te mapere?" "Aa, te umu i ta korua tangata ka whano ka ora, kei apopo, kei a tahi (or tetehi) ra ranei." Ka hoki a Tehukauku ki tona kaainga, ka noho. He roa te whananga (or haerenga), a Rakei ka ora. Ko te oranga a Rakei, kua tuwhatu a Kahukura. Ka tae ki tetehi wa ka whakatautau a Tama-te-hokopa i nga tamariki. Te turanga mai a Rakei ki runga, tuwhera ana te kaokao, tera te tu mai ana nga pukupuku.

Kokiria ana te tao a Tama-te-hokopa, kokiria-a-pu, kokiria-a-mata, kihai i tau te karo a Rakei i te tao. "A-a, inawhai ano koe E tama! i rahua ai, na to tipu whakahara." "Whakahara pewhea?" Me i reira ka kokiria te tao a Tama-te-hokopa ki tona potiki, ki a Kahukura; whakaputanga ake, waiho kia rere ana. I tetehi wa ka haere te karere ko Tchukauku ki a Tamahiwa ma, ka korero atu. "Te umu o ta korua tangata (or tupapaku) kua ora, hei te ra apopo, hei akuanei ranei." "Ne-ē? e ora hoki te kai a te kaukau raua ko te mapere, kua pou nei i a maua tetehi wahi?" Ka ui mai a Tamahiwa ki ona tamariki; "Tena koa, korero mai ki au, i kotia te ure?" "Kahore." "I motu te manawa?" "Kahore." "I kotia te upoko?" "Kahore." (or Ooi kahore). "A-a, koia, mo taua te raru apopo ake nei i to korua matua i a Tama-te-hokopa." Ka hoki a Tchukauka ki tona kaainga.

Ka mutu tenei i konei ka haere te karere a Tama-te-hokopa ki tona iwi kia haere mai ki te ngaki i te mate o Rakei. A, ka tae mai te iwi o Tama-te-hokopa ki a ia. Pera hoki a Tamahiwa ma, ka huihui i tona iwi. Ko te iwi o Tama-te-hokopa, he Wheteina, he Rauru. Ko te iwi o Tamahiwa, he Rauru. Ka rewa te taua a Tama-te-hokopa ki a Tamahiwa ma, ka pakanga. Ka tae mai te iwi o Tohoro-kino, i koia ki te umu o Te Mohewao; ⁽¹⁰⁾ ka tae mai nga iwi katoa. Ka pa te karanga a Kahukura: "Tena te mea e tipu i runga i a korua?" "U-u, i a maua nei ra pea nge? Ka hua ra, E Tama! i haere mai ai he whakanui i a koe." Ka whakama te iwi ra, ka hoki. Ka rere ko Rakei: "Taku ika! taku ika! ko Pauhu raua ko Pahore!" Ka karanga mai tera: "Ta maua ika ko Rakei!" Ka paepaea te tao a Rakei, tā! waiho kia uka ana, tokorua! Ka pakanga te po, pakanga te ao. Ka paepaea (or kokiria) nga tao a Pauhu raua ko Pahore, ka tu ki a Rakei, kihai i mate. Ka rere mai a Kahukura i te hiku o te taua, ka paepaea nga tao ki a Pauhu raua ko Pahore, tokorua! waiho kia uka ana. Ka maunu te toki a Kahukura, ka whiua na te maui, na te katau, ko te tukunga atu i reira, kua rewa a Kahukura i roto i te toto.

Patu rurua ana aua iwi, te Wheteina, te Rauru, mate ana, mate ana.

Tenei tetehi kupu i wareware mo Tamahiwa, te moenga kino tiwaretanga, i tana whaene, waiho ana hei wahine mana. Koia i whakataukitia ai. "Ko (te) tiware o Tamahiwa."

KO RAKEI

(EXPRESSED IN THE MORIORI LANGUAGE).

Ka whano a Rākei hēre a, ka tae ko t' whare o Tāmāhiwa. Potēhi etu, kaare e rangat' tehi, ka ma ka rangat' ; ka tanga mai eneti i ri Pute-a-Kura o Tamahiwa, ⁽¹⁾ ka tak'(a) i tche rau o tchia Putē. Ka hok'(i) a Rakei ku murū, here a, ka tae i kaing', potēhi etū, ka putā mai ko Tama-te-hokopa ⁽²⁾ i kaing'. Ka ui mai eneti ⁽³⁾ i kora, "I whē koa nei ko?" "I ko i au nei i t' whenu o Tamahiwa." "Hēre ka nei ko i ki reira ki tch aha?" "Ki ri me i taku ririma nei na." "I'ha koa ē tchia me?" "Ko ro putē a Tamahiwa." "A, kati etu E Potiki! mo tau atu apo i te mutchu i a Tamahiwa."

Ka heoki mei ko Tamahiwa i kainga, ratou ko timit'; ka tomo ko t' whare, potēhi etu totaranga ta rau ; ka tchiro ene ku rung' i t' whare; "Ū-ū." ⁽⁴⁾ Ka riro ta putē. Ka noho a Tamahiwa ka ki etu ki ka tamariki: "Pehē koa nei tatau, E aku tamariki?" Karanga mai ka tama, a Pahu raū ko Pahore: "Ki tch aha koa nei?" "Ki ri kimi noa i tche rakau me kore, e ongo to korū hunanga a Rakei." K' here enehi, ⁽⁵⁾ potehi etu e tu a' ta rakau Manuka, e mui a' te Kōkō ku rung', a ra Parē, ko ro Kakariki, ko Tchitake, ko ro Miromiro, ko ro Komako. Ko ro mi i a Pahu raū ko Pahore i kaing', ka ki etu a Tamahiwa ki o' tamariki: "Kite koru i tche rakau ma korū?" "U-u." "Tēhē koa?" "A te tu mai i kora na." "I ei ta manu o rung'?" "Kuwai, kuwai, kuwai maria!" Ko tchia rakau ka tā rahui e raū i ko. Ka noho rau i kaing', hokorongō ki tangi a ra Kōkō: "Ko-ē, Ko-ē!" "Koko hhia koa nei tenei?" "Kōkō taue." "Awai kaare." "A, i ha koa na?" "Tangat' ra mo." Ka tangi ene ko ro Koko, "Ko-ē, Ko-ē!" Kanei k' here a Pahu raū ko Pahore, rokiri etu, ko Rakei i rung' i tā rakau, e wero ana i ka manu ; e tchu ana ka tao i ri putake o tā rakau, karang' atū enehi a Pahu raū ko Pahore: "Wari ko tere?" "Ko au, ko Rakei." "Wari ko hunu?" "Ko au, ko Pahu rau ko Pahore." Ka me mai ko Rakei: "Pera mai ku rungā nei." "Ka-a, pera mai ka raro nei." Ka ui etu a Pahu raū ka Pahore: "E tao i ah' tenei tao, E Rakei?" "E tao Koko." "E tao i ah' tenei tao?" "E tao Parē (a)." "E tao i ah' tenei tao?" "Tao Komako." "E tao i ah' tenei tao?" "E tao enei, e tao." "A, mou tenei tao e Rakei." Ka werohia e raū a Rakei ki tao, ka tu ka ehē ⁽⁶⁾ e raū. Ka tē ki ta ure, ⁽⁷⁾ whano ro ake, ka koti, ko Maru hōō; ka tē ki ri manaw' ka mene mai enei i kora ko roto, ko Maru hōro; ka tae ki ta upoko, ko Maru hōro. E toru wahi o Rakei i riro i tona atua i a Maru; ko tangat' ka riro katō i a Pahu raū ko Pahore, e kai ma raū. Ka hoki a Pahu raū ko Pahore i kaing'; ka ui mai ko Tamahiwa: "I 'ha koa e, ta koru me?" "Ka mate ta māu rangat'!" "Kuwai?" "Ko Rakei! potehi atu e māu e wero anā i ka manu o ta māu rakau." "A, mo tatau atū apopo i to koru mutū, i a Tama-te-hokopa. Ō-ō, i ngaro ranei i a koru ta koru rangat'?" "U-u, ka tch huri e māu ko ro' tā pari."

Ka noho a Tama-te-hokopa i tona whare, ka tari ki tō' tāmā, kaare e puta mai ki aii. Ka tae mai i Tōrē, ka tangi : "Torē!" Ka ui ko Tama-te-hokopa : "Torē 'ha ko'?" "Torē!" "Torē tai timu?" "Tore!" "Torē tai puuha?" "Torē!" Ka noho puku tā manu. Ka ui, "Taku tama?" "Torē!" "Ka hinga'?" "Torē!" "Ka mat' i tangat'?" "Torē!" "Ka riro ki ri me e ka nei?" "Torē!" "Ka t' homai ki ka rē(o) e pa nei?" "Torē!" Ka tangi a Tama-te-hokopa ki tō' timit' ka matē.

Ka ao te ra ka whano a Tama-te-hokopa me ka manu, ka kimi i to-taranga o tō' tama ; ko Torē ma ro' to moana ; ko te Hopiritu⁽⁸⁾ ma ro' to poeho. A, te here i ko here mari anā ka Hopiritu i tche ara, potehi ētū ka tae ka Torē i mū ; k' huneti enehi, ka tango i to' timit' ; ka tchirō ki tohū, ko ta ure, ko ta manaw', me ta upoko tchiei riro. Ka ta whao i tō' timit' ko ro' ta kakahu. Ko Torē k' here ma tatahi, me ka koenga pohatu ; ko te Hopiritu ma uta, me ka koeng'(a) e Poretāo. Ka tae i kaing', ka kerī ta umu, hoatu a Rakei ku rung' i ta umū. Ka tchiro ene ki a Rakei ; "U-u ;" ka tutaki ko ro kiri ; me ko ka tchiro ētū hoki ; "Ō-ō," ka hur' i tche taha o Rakei. Ō-ō, ka tchiro ētū hoki ka huri i tche taha. E tango ei i tō' timit', e kawē ei ko t' whare ; e rim' po, e rim' i ao tokot' anā i ro' ta umū ka orā a Rakei.

Na, k' whanau inginei i tche rimit' a Tama-te-hokopa, ko Kahukura tā ingō. Ka tchuku te kererē a Tama-te-hokopa, ka ki ētū a Tama-te-hokopa : "Koi ko ka tae ko ke reira ki a ratau, ka orā te me, hokoheheti e ratau." Ko Tchukauku ka tae ki a Tamahiwa ma, ratau ko ka tamariki, korer' ētū : "Ta umu i ta korū tangat' ka hana ka ora." Ka whai mai a Pauhu raū ko Pahore. "Ne e? E ora hoke te kai a ra kaukau raū ko ro mapere?" "A-a, ta umū i ta korū tangat' ka whano ka ora, e ra mai apo, e ra mai a tehi ra." Ka hoki ko Tchukauka i kaing' ka noho. E roa te whanonga a Rakei ka ora. Ko tch orange o Rakei tchuwahatī ko Kahukura. Ka tae ki tche aeho k' hokotautau a Tama-te-hokopa i ka tamariki. Ko tchuranga mai a Rakei ku rung' hokora te kaokao, tara ka tchu tchea panakonako. Kokiri tao a Tama-te-hokopa, tehi ri pu, tehi ri mata, tchiei tau t' huri mai a Rakei i tao. "A, koi ra koe, E potiki! e hi ei i tu na to tataha nunui." "Tataha nunui mawhē?" Mai ko kokiri tao a Tama-te-hokopa ki to' timit' tokē, ki a Kahukura ; ka huri mai i kora e piri anei. I tche aeho na ka rere te kerer' a Tchukauku ki a Tamahiwa ma, korer' ētū : "Ta umu i ta korū(a) tangat' ka orā, e ra mai apo, e ra mai akonei." "Ne-ē? e ora hoki ta kai a ra kaukau raū ko ro mapere, ka pou nei i a maū i tche hunū?" Ka ui mai a Tamahiwa ki ō' tamiriki : "Pena koa korer' mei ra ki au, ka te kotī ta ure?" "Awai kaare." "Ka te mot'(u) te manaw'(a)?" "Awai kaare." "Ka te kotī ta upoko?" "Awai kaare." "A-a, koi, mo⁽⁹⁾ te pu ake taū apo ake nei i to kuru mutu i a Tama-te-hokopa." Ka hoki a Tchukauku ki tona kaing'.

Ka mut' tenei inginei ka rere ka kere' a Tamatē' ki tona kiato,

k' haro mai kia hiku i te hara o Rakei. Ta mai te kiato o Tamatē' ki ai, pera hoki a Tamahiwa ma k' huihui i tona kiato. Ko ta imi o Tama-tc-hokopa, Wheteina, Rauru. Ko ta imi a Tamahiwa, e Rauru. Ka rewā i taū a Tamatē ki a Tamahiwa ma, ka rangā i taū(ā). Ka tā' mai ta imi o Tohoro-kino i kōia ki ta umu o ro Mohewao; ⁽¹⁰⁾ ka ta mai ka imi katō. Ka pa ta karangā a Kahukura: "Tena na tchi ri me e popi i rung' i a korua na?" "U-u, i a maū nei ra peang'? Ka hewa ra, E potiki! hara mai ki a ko hokonui i a ko." Hokoma tchia imi na, ka hoki. Ka rere ko Rakei: "Taku ika! taku ika! ko Pauhu raū ko Pahore!" Karang' mai tera: "Ta maū ika ko Rakei!" Paepae i tao a Rakei, ta! hunei ke uka ana, tokorū! ka rangā i taū te po, ranga te ao. Paepae i tao a Pauhu raū ko Pahore, ka tchu ki a Rakei, tchiei mate. Ka rere mai a Kahukura i tchiku o taū, paepae i tao ki a Pauhu raū ko Pahore, tokoru! hunei ke uka ana. Ka maunu i toki a Kahukura, ka patu na mauī, na katau, ko tchukunga atu i ko ra, ka rew'(a) a Kahukura i roto i toto. Patu rūrū(a) ana wa imi te Wheteina, ta Rauru, mate ana, mate ana.

Tenei i tche kupu ka nawen'(e) mo Tamahiwa, mo tiwaretanga tona metehine, ka ra waih' e ii wahine mana. Koi hokotaukiti ai "Ko tiware o Tamahiwa."

KO TE WHANO O RAKEI (NA MARU).

Rere mai i te tihi,	Koe khia tutakina ta uiho!
Koe khia ⁽¹¹⁾ piri,	Koe khia tutakina ta uiho!
Koe khia tā, ⁽¹²⁾	Tutaki ta imi,
Rere mai i te pakora;	Tutaki te toto, te karengo,
Koe khia piri,	Tutaki Nuku!
Koe khia tā,	Tutaki Rangi!
Rere mai i te pehore;	Tutaki i tutaki o Maru;
Koe khia piri,	Tutaki i tutaki o te whenua.
Koe khia tā.	

NOTES.

1 and 2.—It will be observed that Tamahiwa was a member of the Rauru tribe, and Tama-tc-hokopa one of the Wheteina tribe, but although ostensibly of different tribes, it is very evident from each speaking of the other as parents, and also from the fact that they lived in close proximity to one another, that they were inter-related, and were, no doubt, the same people. Further notice of this will be found under the heading of Canoes.

3.—*Eneti*, *enehi*, and *eni*. This word has generally the meaning of *ano* in Maori, but varying much according to the combination; it differs especially from the idiomatic use in Maori. At times it appears to have the use of the verbal particle *ana*.

4.—"U-u." In this instance an exclamation.

5.—*K' here enehi*, an idiom for which there appears to be no exact equivalent in Maori. The nearest appears to be *te haerenga, rokohanga*, &c.

6.—*Ehē* = *haehae* in Maori, to be cut up in strips or pieces; flint knives were generally used.

7.—*Membrum virile*.

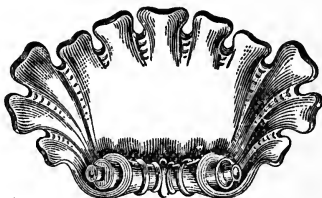
8.—*Hopiritu*, an extinct rail of the Chatham Islands.

9.—It seems very probable that this ought to be *Motu pu*, cut up by the stem. Owing to the very frequent transposition of both vowels and consonants it renders words very difficult of recognition.

10.—*Ta Umu o ro Mohewao*, the name of an incantation to “dig out” or “collect the fugitives escaping from a fight.” *Mohewhao* is the Maori *mohoa*, man of the woods. The people referred to as the people of Tohoro-kino (in Maori, Tahora-kino)—waste, wilderness—were, it is said, a very hairy race of people, who came to assist, but were affronted by Kahukura’s remarks.

11.—In the *Whano* (Maori, *Hono*, joining, heating) of Rakei, *khā* appears to be the same as *kia-koe kia piri*, &c.—but changed for euphony into as near as can be indicated by the spelling *khā*. The *i* is scarcely heard; it is not clear and separate as in Maori pronunciation. There is a very similar peculiarity of pronunciation in the Ngapuhi dialect, known to Maori scholars.

12.—*Tā*. There appears to be some little doubt as to the meaning given; instead of relief from pain, which is implied, it might literally mean “to strike,” as with the leaves heated and steaming laid on the injured part. This *Whano*, or *Hono*, invokes the god Maru to descend upon the crown of the head of the injured person, that being the most sacred part of the body, and apply his healing and knitting power to the wound or injured limb. This was the general *karakia* used in such cases. It was considered to be very effective, and is said to date back to the time of the incident referred to.





FLOATSAM * AND JETSAM FROM THE GREAT
OCEAN : OR, SUMMARY OF EARLY SAMOAN
VOYAGES AND SETTLEMENT.

WITH SUPPLEMENTARY NOTES AND COMMENTS.

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IN seeking information as to early Samoan settlements, local traditions or records throw much light upon the subject ; but there are others of great interest and value derived from outside sources.

These interesting records, the summary of which I now give, were written for me by a native of Rarotonga in 1842, more than fifty years ago, and from which a careful translation was made at the time. They not only describe the first settlement of Rarotonga by Samoans, but also long-continued and extensive voyages undertaken by successive generations of Samoans, extending over very many years, and covering a vast expanse of ocean. The record purposes to be—"The History of the peopling of Rarotonga, with the generations of the people of Samoa, whence they sprang." It commences by stating that Tangaloa, or as he is also called, Tupua, was the first chief of Upolu.

It then proceeds to give a connected list of seventy-three names of chiefs or rulers, the last of which is Tangiia, one of the two famous voyagers who first settled one portion of Rarotonga. (I give the names in full in supplement.)

This list of powerful chiefs who successively or, perhaps, in some cases, contemporaneously, governed on Upolu, or other parts of Samoa, is most interesting and suggestive. In it I find the names of chiefs who held sway on Upolu, as well as those who were supreme on Savaii ; Rata, with Atonga, Iro, and Karika, being chiefs of Savaii ; whilst

* Mr. Stair prefers to spell the word Flotsam thus.—EDITORS.

Tangaloa, Te-alu-tanga-nuku and his successors, with others, including the famous Tangiia *alias* Te-uenga, were chiefs or lords of Upolu, who in a series of years made long and distant voyages to all parts of the compass—Tahiti, Marquesas, Futuna, Uvea (Wallis' island), Rarotonga, Tonga, Fiti, with many other groups, including even New Zealand, as I think, being in turn visited more than once in many cases, and also in part colonised by these enterprising leaders.

The first canoe spoken of in the record was built on Savaii, in a forest belonging to Rata, by Atonga and his two brothers, Olo-keu and Olo-i-nano—the name of Atonga, the elder brother, appearing sixty-eighth on the genealogy, and coming immediately before that of Te-alu-tanga-nuku, lord of A'ana, Upolu, who made the first voyage spoken of, and who stands sixty-ninth on the list; whilst Tangiia, who made the last of the series, appears seventy-third on the list, thus covering a period of five generations, or 150 years, during which these voyages were made.

The brothers Olo-keu and Olo-i-nano were the first to move in building the canoe, being impelled thereto by the harsh treatment of their brother Atonga. Smarting under his unkindness, they determined to build a canoe, and thus provide themselves with the means of seeking other lands.*

They went to a forest on Savaii belonging to Rata, and cut down a tree without obtaining his permission, which brought them into trouble later on. Having cut down the tree they went to the coast, intending to return the next day. Meantime Rata appeared on the scene, and resented this felling of a tree without his permission. Exerting some supernatural power inherent in him, he commanded the re-connexion of the several parts. When Rata reached the spot and saw the tree cut down, he said, "Head of the tree approach, with the branches, leaves, bark, and chips; let all be joined again to the trunk of the tree"; and it was so, all the different portions came together. Rata then said to the tree, "Stand upright! I am Tu-ta-maota-mea." On which the tree arose and stood upright, and Rata returned to the coast.

When the two brothers went to the forest early in the morning they found the tree standing upright, but they knew it by the hatchet they had left at the butt of the tree. Nothing daunted, they cut it down again, divided the butt, and prepared the tree for being dragged to the coast. After this they returned home. On their way back they encountered another marvel, as they were brought face to face

* Those who wish to compare this legend with the New Zealand and Cook Islands version can find them as follows: The Maori version in Grey's *Polynesian Mythology* (ed. 1885), p. 67, and in White's *Ancient History of the Maori*, vol. i, p. 69, and vol. iii, p. 2. The Aitutaki account is in Gill's *Myths and Songs of the South Pacific*, p. 142. The name of Rata (Laka) occurs in the Hawaiian genealogies as an ancient personage (Fornander's *The Polynesian Race*, vol. i, p. 181), and his grave is claimed to be in Hawaii.—EDITORS.

with a combat between an owl and a snake.* The owl, who claimed to be the lord of the forest in disguise, said to them, "Friends, my brethren, come you here and put a stop to this quarrel between myself and the snake." But the snake said, "Chiefs, proceed, and do not interfere in the quarrel of the snake and the owl"; on which the two brothers prepared to go forward, not caring to interfere in the quarrel of the snake and the owl; but the owl immediately said to them, "Behold, I am the lord of this forest, in which you two cut down the tree; if you do not come and put a stop to our quarrel you shall never paddle in your canoe." On this they thought upon the fact of the tree which they had cut down being caused to stand upright again, and turning back they killed the snake by cutting it asunder. On this, the owl said to them, "Go you two, prepare your canoe (a *va'a-tele*—large canoe), with its outrigger and seats, and set of paddles." After a time, when the canoe had been built, they prepared to drag it from the forest and take it to the sea; but when they reached the *tua-sivi*, or ridge of the mountain, they both died.

When Atonga found that his brothers did not return, he sought and found them in the mountain, lying dead on the ridge, and buried them. He then took the canoe for himself. A mystery seems to hang about this Atonga, who had something to do with the building of the canoe. He is said to have had two sides; one side spirit, the other side man. The canoe was said to be built in a night, but the brothers did not know it. The man side worked as a servant; the spirit side building the canoe, which was finished in the night. When the canoe was built it was first called O le Vaa-fau-po † (the canoe built in the night).

The fame of this wonderful canoe soon reached Upolu, and a chief named Te-alutanga-nuku longed to possess it. After some intriguing with his wife and Atonga, the latter presented the canoe to Te-alutanga-nuku, and sent him the following directions by his wife: "Go, tell your husband to prepare a house for the canoe. Summon all Upolu to come and build a house quickly, for the canoe shall be taken to him to-morrow morning. Command that none of the people stand upright; but that all sit down, and look at the canoe as it is taken, and listen to the song of the birds bearing it."

* In the text of the tradition the contest is said to have been between *o le pusi* (conger-eel) and the owl; but from the fact of the scene of the encounter being laid inland, I imagine the snake must be alluded to. Snakes are found in Samoa, but not in Rarotonga, which, I think, will account for the substitution of the word *pusi* for snake.

† This would seem to be the same as the Maori *Waka-tarai-po*, with the same meaning. It is said that this was the original name of the Kurahaupo canoe, the crew of which came to New Zealand with the fleet about twenty or twenty-one generations ago.—EDITORS.

The woman returned in haste to her husband, who summoned the people, so that the canoe house was built and finished by daylight; when the song of the birds was heard approaching with their burden. Atonga had sent this command to all the birds that they should carry the canoe to its destination, and instructed them what song to sing when they lifted the canoe.

“This shall be your song when you take the canoe :—

The thousands of Upolu,
In the early morning assemble and behold!
CHORUS—Olo-keu e, Olo-i-nano e!
Olo-keu e, Olo-i-nano e! ”*

Atonga had changed the name of the canoe to that of Manu-a-lele (birds about to fly). The canoe was landed on Upolu, and safely housed, to the great delight of the chief, who again changed the name of the canoe to that of his wife—O le Puta-o-le-peau (the fulness of the wave)—which was the third name of the canoe. After this, preparation was made for the first voyage of the canoe.

FIRST VOYAGE OF THE CANOE, UNDER TE-ALU-TANGA-NUKU,
To the South-south-west and West of Samoa.

After this, the canoe visited (went about to) all the lands in that side of the heaven (south-south-west and west), but did not go to the upper side of the heaven, or toward Tahiti. And when the year was finished the chief gave the canoe to his son Te-alu-tanga-langi, who made the second voyage.

SECOND VOYAGE, UNDER TE-ALU-TANGA-LANGI,
To Fiti, &c.

At this time the name of the canoe was again changed to O le Folau-loa-i-Fiti (the voyage direct to Fiti); but did not go to the eastward. At the close of that year the chief gave the canoe to his son Kau-kula. †

THIRD VOYAGE, UNDER KAU-KULA,
To Fiti, and Tonga-leva, now first visited.

Kau-kula visited Fiti and the lands his father had visited. He also went to another land, which was then known for the first time, called Tonga-leva. † After this he returned in his canoe to Upolu

* Kipongipongi i le tine¹ o Kupolu;
I le matakitaki e nofo ‘oe e!
CHORUS—Olo-keu e, Olo-i-nano e!
Olo-keu e’, Olo-i-nano e’!”

¹ Query *tini*. Readers will notice in this song, and in other parts of the story, the mixture of both Samoan and Rarotongan words and phrases.—EDITORS.

† Possibly the Kahukura known to the Maoris—not the god of that name, but the navigator—who is said to have brought the *kumara*, or sweet potato, to New Zealand.—EDITORS.

‡ Possibly Tonga-reva, or Penrhyn Island.—EDITORS.

when he saw that it was opening in the joints. On which he anchored it beneath the water and named it Tuna-moe-vai (eel sleeping in the water). When a season had passed he gave the canoe to his son Malu, who again changed its name to Numia-au (confusion of currents).

FOURTH VOYAGE, UNDER MALU,

To the East and North-east.

Malu now voyaged towards the upper side of the heavens (east or north-east), whither he went, as also his father, Kau-kula. They discovered a small island named Toku-tea, where Malu left his father. He then sailed about with himself only and his men, and afterwards returned to Samoa.

The birth of Tangiia is now described. On his return to Savaii, Malu married a woman named Rua-manu, by whom he had issue two girls. One of them married a man named Tu-tapu, and had a son who was adopted by Malu, as he had no son, and who named him Te-uenga. The boy fell sick, but two *aitu* (or gods) came, who were Tangaloa and Tongaiti. These two looked at the boy; when Tangaloa said, addressing his companion, "What do you say; suppose we let the boy live? If he lives he will be our rejoicing." On this they called the boy "Tangiia," which means, in Samoa, compassionated (literally, cried over), because of the sympathy of the two spirits to the boy when he was near death.

FIFTH VOYAGE, BY THE FAMILY OF MALU,

To the South-south-west and West.

Some of the family of Malu determined to sail to the lower side of the heaven (south-south-west and west), and these are the lands they visited: Tonga, Fiti, Nuku, Olo-lilo, Nu'u, Anga-ula, Kulu-pongi, Ala-ma-ti'eti'e, Mata-te-la, Vae-loa, Taki-nuku, U-vea, A-mama, Tuma (Rotumah), with all the islands visited by the family of Malu.*

Tangiia now comes more fully into notice. Whilst the party were at the island of Nu'u they built a canoe for the chief. It was a small one, and only the chief sat in it, and it was guided by a man who walked along the shore. It was called O le Vaa-tapa-langi (canoe beckoning the heavens). That was the reason why they proclaimed Tangiia to the chieftainship. And now, also, the titles of his father were first of all given to him. He now became chief, and obtained his idols. One was called Koti-longo-mana,† from Nu'u; another Malu-mao-mao, from A-mama; whilst another was called Tongaiti. These were the idols whom he and his family worshipped.

* Nearly all these names of islands will be found mentioned in this Journal, vol. i, p. 25, where they are stated to have been conquered by Tu-taranga, one of the ancestors of Iro, or Whiro.—EDITORS.

† Query, Ko te Rongomana.—EDITORS.

SIXTH VOYAGE. TANGIIA.

To the Eastward, and Settlement at Tahiti.

After this they left that side of the heavens and sailed eastward to Niuē (Savage Island) and Niu-tapu-tapu (Keppel Island), to Niu-lii, Niu-tala, and Iva (Marquesas), and then they sailed to Tahiti, where Tangiia made a settlement at a place called Puna-auia. This was a settlement of the four classes of people, who were called "the diminutives." It is said they were so short that they could not be seen when they walked in the high grass or undergrowth. (*E le iloa fō'i pe'ā savali i mea vaoa.*) Whilst Tangiia and his party dwelt here he married the daughter of Maono, named Ale-i-uaiā, by whom he had issue a child called Pou-te-anuanua (supporting posts of the rainbow) and two others, all of whom were adopted by the father of the woman; who was then discarded by Tangiia.

The tradition describes another amour of Tangiia with a woman of Raiatea, by whom he had three children; after which he returned to Tahiti.

On reaching Tahiti, Tangiia found that war had broken out between Maono, the father of his former wife, and Tutapu, a chief from Iva (Marquesas), in which Maono was defeated. At Tahiti, Tangiia found a man from Huahine, who had married his sister Rakanui, on which Tangiia gave her the canoe which had been brought by the birds from Savaii, and in this canoe they sailed for Huahine.

SEVENTH VOYAGE. TUTAPU

Sails for Rarotonga, and does good work.

The Marquesan chief Tutapu sailed for Rarotonga, and on reaching there, he and his party set to work to drain the swamps of the island, and settled at the side of the island where Buzzacott afterwards lived. Here they made a great mound, and called it Iva-tele, after the name of their land.

EIGHTH VOYAGE. IRO AND HIS COMPANY

From Samoa also settle at Rarotonga.

When Tutapu and his company reached Rarotonga they found that another company of settlers had preceded them; Iro* and his company from Samoa having reached there, and settled in another part of the island. When Iro knew that Tutapu had arrived he went to visit him, and salute him, for they were old friends. In Iro's company there was a man named Kau-kula, who had been left by his son Malu at Tautea, or Tokutea, on the fourth voyage. After he had been there

* Probably the Whiro well known in New Zealand tradition, as well as in Tahiti and Rarotonga. For the New Zealand myth, see White's *Ancient History of the Maori*, vol. ii, pp. 7 and 13, also (perhaps a different person) vol. iii, p. 40. In Tahiti, Hiro was the first King of Raiatea. See also this Journal, vol. i, p. 28.—EDITORS.

for some time, Iro headed a party from Samoa and visited Tautea, where Kau-kula was staying, and induced him to join his company and sail for Rarotonga. During the interview of Tutapu and Iro, the former proposed to the latter that they should sail in company, to which he agreed. Iro then placed two of his gods on board of Tutapu's canoe—viz., Rongo and Tane, but a third, called Tu-tavake, he kept in his own canoe. They sailed together, but finally parted company; Tutapu reaching Tahiti, and Iro going to the Marquesas.

TANGIIA DIVIDES HIS LAND WITH TUTAPU.

As soon as Tangiia heard of Tutapu's arrival at Tahiti, he divided his land with him; but subsequently they disputed about a particular breadfruit tree, which laid the foundation of a long and bitter quarrel.

After a time word was brought to Tangiia of Vailaka, the daughter of Keu, the King of Rapa; on which he determined to visit her. He sailed in a canoe which he had built at Tahiti, after he had given his sister the old canoe. The new canoe he named Ai-soi (*soi-eater*), because the canoe was built during a famine, when there was nothing for the builders to eat but *soi*, a small species of wild yam.

NINTH VOYAGE. TANGIIA TO RAPA.

When Tangiia reached Rapa he found that Iro had preceded him; the same Iro that left Rarotonga with Tutapu. When they met they conversed about many things, and Tangiia told Iro the object of his visit, when Iro informed him that the lady was ugly. Iro wished Tangiia to remain until after a great feast which was to be shortly held. To this he consented. Tangiia tried to persuade Iro to return with him to Tahiti, but he preferred returning to Samoa. However, at length he consented to go to Tahiti. On reaching there they found that Tutapu had killed and eaten the two sons of Tangiia adopted by Maono; and, as they were chiefs, a war was the result, but it did not last long.

TENTH VOYAGE. TO MAUKE; TANGIIA.

News having reached Tangiia about the daughter of Auli, chief of Mauke, he sailed thither. The narrative describes the interview of Tangiia with the two daughters of Auli; the one ugly, the other handsome.

Tangiia returned to Tahiti, and found that both Tutapu and Iro were still there. Iro proposed returning to Samoa, when Tangiia asked for, and obtained, one of Iro's sons to adopt, so that, after his death, Tahiti might not be without a king, and that the four classes of little people might still have a chief.* Iro not only gave his son to be

* See this Journal, vol. i, p. 26, for confirmation of this, and where it is shown that this adopted son—Te-ariki-upoko-tini—became the progenitor of the Ngati-Tangiia of Rarotonga.—EDITORS.

adopted by Tangiia, but he also gave him two idols, named Tangaloo and Tu-tawake; and a female idol called Taa-kulu. He also gave him some musical instruments, the *foafoa* and the *pau*. These are described as belonging to chiefs. They were a drum and pipes.

ELEVENTH VOYAGE. IRO RETURNS TO SAMOA.

After Iro had left on his return to Samoa, Tangiia named his adopted son Te-ariki-upoko-tini (chief of the thousands of heads). He was also called chief of the four classes of little men.*

The tradition now proceeds to give a long account of the renewal of the war between Tutapu and Tangiia. In this war Tangiia was not only defeated, but relentlessly followed and oppressed by Tutapu, the history of which is too long to give here. In his despair, Tangiia sought the counsel of his sister in Huahine, who not only sympathised with him in his distress, but gave him back the original canoe that was brought by the birds from Savaii; because his own canoe was small. Tangiia left his own canoe with his sister, and re-named the old canoe she gave him O le Tika-o-le-tuafafine (saved by the sister). Tutapu again followed Tangiia to Huahine, whence he fled to Polapola (Borabora), still chased by Tutapu. At length, in despair, Tangiia consulted some of the wisest of his people, who advised an immediate return to Samoa, which was reached safely.

TWELFTH VOYAGE. TANGIIA,

Southwards.

After a time Tangiia and his company sailed on another voyage, going south. He is said to have left Manono and Apolima on the right hand of their canoe as they sailed, and after a time they reached Nu'u and Anga-ula, with Ara-ma-ti'eti'e and Mata-te-la, as also Uea, five islands which are named as having been visited in the fifth of the early voyages, by the family of Maru, many years before. At Uea (Wallis' Island) they met a man named Tera-tua-nuku, who had just arrived from Vae-rota.† Tangiia induced this man to accompany him, they sailed to a land called Taki-nuku, where they lived for a time, and when certain things took place, which are recorded.

THIRTEENTH VOYAGE. TANGIIA,

Eastward.

Again Tangiia and his company started, and reached Rurutu. Thence they sailed to Papau, also called Rimatara. At this island the man Tera-tua-nuku, who had accompanied Tangiia, and whose name had been twice changed, remained and settled; but Tangiia sailed *i lungā*, *i.e.* north and north-east, and reached an island called

* *Loc. cit.*

† For the Maori account of Waerota, see a future number of the Journal. It is the land they say they came from to Hawaiki.—EDDINGS.

Maketu,* where he first of all met with another navigator named Karika, a chief from Iva, or Marquesas.

THE MEETING OF TANGIIA AND KARIKA.

Karika's canoe was hostile, and Tangiia prepared for battle, and waited the approach of his opponent. As the canoes neared each other, two men leaped from Karika's canoe and swam to Tangiia's vessel. Their names were Tui-te-alii and Te-nuu-faa-alii-loto. They were presented with food, some *masi*, and a fish (the *a'u*). After partaking of this food with the crew, Tangiia enquired the name of their leader, when they said, "This is Tae-tonga; † he has two names, viz., Karika and Le Tae-tonga; the latter being his name of terror, because his is a *va'a fasi folau* (a canoe slaying voyagers)." On this, Tangiia asked them to what land they belonged, when they said, "We are men from Savaii." Tangiia demanded why they came in that bad canoe. They said they were out fishing and met the canoe, and determined to join her. On this Tangiia gave fresh names to the men, which are stated to be still held by their descendants at Rarotonga, where they afterwards settled.

The canoes approached, and Tangiia prepared for battle. His crew consisted of 200 men, who were divided into two divisions; 100 being placed in the forepart of the canoe, and 100 amidships. When all was ready, Tangiia awaited the approach of the pirate canoe. As they neared each other Tangiia commenced an oration describing his prowess and lineage, when Karika, being apparently alarmed at the number of Tangiia's crew, suddenly leaped into the sea with his daughter, and swam towards the canoe of Tangiia. As soon as they were on board, Karika presented his daughter, called Moo-loa-i-aitu, to Tangiia as his wife. ‡

When Tangiia saw that Karika made his submission to him, he took off his own *pale*, or coronet, which he wore, from his own head, and was about to present it to Karika, when one of his crew darted forward and snatched it from his hand, and climbed up to the mast-head of the canoe with it; but it fell from his hand into the sea. Another *pale-ula* (red coronet) having been brought, Tangiia gave it to Karika, saying, "I hereby adopt you." The reason why he gave him the crown was because Karika had given him his daughter; and because of his desire to get the latter's help in his attack upon Tutapu at Tahiti, whither he was going, hoping, with his fresh men from Samoa, to crush his old enemy.

* Now called Mauke.—EDITORS.

† This name explains the meaning of a sentence found on p. 57 of vol. i of this Journal, to the obscurity of which attention was drawn in Note 8, p. 74 of that volume.—EDITORS.

‡ Page 26, *loc. cit.*

THE *Fafā*.

The two canoes then sailed in company, but afterwards separated. Tangiia, at Karika's suggestion, sailed to the left of his companion's canoe, the latter hoping to see his friend drawn into the *fafā*; this leader not being able to forget the crown that was snatched from him by one of Tangiia's crew. Tangiia was nearly engulfed, for he felt his vessel getting within the influence of the whirlpool; and, on putting his hand into the sea to ascertain the set of the current, he was astonished to find the water hot; then he knew that Karika had endeavored to engulf him into the *fafā*. He at once put his canoe about, and shortly after, on putting his hand into the water again, he was glad to find it had become cooler, and that his canoe was safe. On this he rejoiced greatly, and heading his canoe for Rarotonga, soon reached there, landing at the harbour, or entrance to the reef, called O le Vai-kokopu, where the canoe was anchored, and the party went on shore to establish themselves, for Tangiia had determined to settle there.

The narrative then proceeds to detail the steps taken by the immigrants to establish themselves on that part of the island; and tells how, on going to the other side of the island, they found that Karika's company had preceded them, and were settling themselves there. The parties embraced and fraternised. After this Tangiia returned to his own district, and proceeded to complete arrangements for settling there, when, in the midst of all their busy preparations, they were astonished to see the canoe of the much-dreaded Tutapu sail into the harbour, and cast anchor near to the spot where Tangiia's canoe was riding safely at her anchorage.

The narrative goes on to describe many other interesting details of the after-proceedings of the colonists, and their subsequent adventures, which are too long to be given here. The writer concludes his narrative in the following striking words:—

“I now finish this history of the growth of the people of Rarotonga from Samoa. The Samoans say we are of a different race, but they do not understand. *We are sprung from Samoa, and we are their brethren.*”

TRADING AND FISHING VOYAGES.

Apart from these long sea voyages, the Samoans were accustomed to make frequent voyages to groups around, in the distant past, for trading or pleasure; Tonga, Fiji, Atafu (Duke of York Island) and other groups to the north-north-east and north-west being frequently visited by them, and in many cases return visits being made, especially from Tonga and Fiji; though in the early days visitors from the northern groups were frequent. The Tongans, indeed, often tried to gain a permanent footing on Samoa, and even asserted to strangers that such was the fact; but they were never successful in effecting a permanent settlement.

Of late years, however, these trading voyages have ceased, apparently in consequence of a more settled and frequent intercourse with Europeans having arisen; and also in consequence, without a doubt, of the disuse of the original large sea-going canoe, the *va'a-tele* (great canoe), which differed materially from the *alia*, or small double canoe, at times now in use, and which is the same as the Tongan double canoe. The *va'a-tele* was much larger and much more difficult to sail and control than the Tonga canoe. This latter is formed by lashing two canoes of nearly equal length together by stout crosspieces, which are securely fastened into the gunwales; and upon the stage thus formed in the centre a thatched shed was placed to accommodate the crew. In the *va'a-tele*, or great canoe, one body of the canoe was much longer than the other; and, instead of the shed being placed amidships, it was built on a stage which projected considerably over the stern. It differed also in the rig, and was altogether much more difficult to manage than the *alia*, which has superseded it. The last of these once famous *va'a-tele* was in existence on Samoa when I reached there in 1838. It belonged to Pe'a, a chief of Manono, but was broken up some short time after my arrival, and I do not think another has been built since.

These big canoes must have been of considerable size, since, upon the fishing expeditions made at certain seasons of the year, to a reef midway between Wallis' Island and Savaii, they were accustomed to carry two *va'a-alo*, or large fishing canoes, on the deck; which, on reaching the reef, were used in fishing for bonito, &c., the large *va'a-tele* being reserved for crew and cargo.

ARRANGEMENTS FOR VOYAGES.

I have often asked the Samoans how they managed as to cooking, storage of water, &c., during a voyage.

As to the former, provision was made for a fire by building up stones and earth in some part of the hold or shed; whilst the water was taken in bamboos, or water-bottles made from gourds or coco-nut shells. And in reply to my query whether they did not often run short of water, they have astonished me by telling me that the early voyagers always took a supply of leaves of a certain kind of herb or plant, as a means of lessening thirst, and thus forming a valuable stand-by on a voyage. By chewing the leaves of this plant they declared that, to a certain extent, they could drink sea water with some kind of impunity, and thus assuage thirst. I made many unsuccessful efforts to obtain the name of this shrub and ascertain its character. The natives I asked, said that they themselves did not know what it was, as the custom had grown into disuse; but they were confident such a custom had prevailed in the past, when voyages were more frequently made by their ancestors. I questioned many men of intelligence about the matter, without effect. The constant

reply was, "We do not know what it was ourselves, but we are certain our forefathers were accustomed to use the plant."

Of late years I have ascertained that cocaine has the power of so completely deadening the sense of feeling in the palate and throat that sea water may be swallowed without inconvenience, so far as taste is concerned; but that the consequence of drinking it for any length of time would be disastrous. In many cases the time occupied in passing from island to island would be short, sometimes only a few days. I have thought it possible that some plant of the coca species may possibly exist in Samoa, or some of the Tonga Group. In Peru, the leaves of the coca tree are chewed with wood ashes or lime, and used by Indian travellers and sportsmen to remove the sense of thirst and hunger, and enable climbing to be performed comfortably. Some such custom and habit would appear to have been known to early Samoan voyagers.

Fish would frequently be procured as they sailed onwards, which would often be eaten raw, as is the custom even now; numbers being very fond of *i'a ota*, or raw fish, and esteem it a great luxury.

Supplies of fruit and prepared breadfruit (*masi*) would be taken on board, and replenished from time to time, as also water, at the islands they visited; such calling stations being well known and reckoned upon. In one of the records I have given (the Twelfth Voyage, p. 106), mention is made of both fish and *masi* having been given as food to strangers on board of Tangiia's canoe.

The sleeping accommodation must have been very scant and uncomfortable, but the natives were not so particular in these matters as we are, and would pack closely together: whilst by dividing their crews into watches, they would manage to get some rest.

Certain constellations were their guides in sailing, to which they trusted with confidence and success: the *Amonga* (or burden), Orion's Belt, was the usual guide for the Friendly Islands. In many cases, as shown in these records, they were accustomed to take their idols or teraphim on board with them, as a protection and shield. In several instances in these traditions the names of the idols taken are recorded; and, at times, fresh ones were obtained at the islands visited; the possession of such seeming to have been considered of very great importance.

TRACES OF SAMOAN SETTLEMENT IN NEW ZEALAND,

From a Samoan Point of View.

Ancient as the foregoing Samoan voyages, of which I have given a summary, undoubtedly are, there are traces in the same record of other and, it seems to me, much earlier ones. Such has been my opinion for a long period, even with the very scant information bearing upon the subject of early Samoan intercourse with New Zealand at my disposal in the past, part of that being the record of Commodore Wilkes

of his exploring expedition, which visited Samoa during my residence there, in which I found certain references in New Zealand traditions as to early Samoan voyages and settlement there, which pointed to an early and extensive intercourse between the Samoans and New Zealand.

Within the last few months, however, through the kindness of S. Percy Smith, Esq., I have received sundry documents of intense interest to me as bearing upon this subject, and throwing a flood of light upon the whole matter that wonderfully strengthens my previous supposition. The jottings upon early Samoan intercourse with New Zealand were written mostly before I received the pamphlets I speak of, and are therefore less full than they otherwise would have been. Still, I give these early impressions and suggestions, hoping there may be some points of interest in them, as well as facts brought forward which may help to throw light upon this, to me, most deeply interesting subject.

Speaking of the past history of New Zealand, Commodore Wilkes says (vol. i., p. 310), "The following is one of their traditions respecting their origin: 'The first natives came from Hawaiki, situated towards the east, in several canoes, and the names of some of the principal people were Tane-pepeke, Tane-waitika, Tane-waka, Rongo-kako, Kopaia, and Koe-na-upoko. They settled first at Kawia, on the coast near Maketu, Turanga, and Ahuriri.'" Some of the names, I believe, are incorrectly spelt, but they will answer my purpose. This company was evidently a large one and well equipped.

In support of this statement, that some of the settlers of New Zealand came from Samoa (Hawaiki being evidently Savaii of that group), I may draw attention to the remarkable fact that in the genealogy of seventy-four names accompanying this summary of ancient Samoan voyagers, and which I give elsewhere, there are five names, from No. 17 onwards, following each other, and bearing a remarkable resemblance to those mentioned in the list of names given in the New Zealand tradition spoken of before. These five names are Tane-auaka, Tane-tutaki-fanua, Tane-a-lulu, Tane-iti-pepele, and Tane-makolo-i-le-tua-o-le-langi. All of these names show great similarity to those quoted in the New Zealand tradition, and coupled with the changes that words undergo in travelling, and even in transcription, would seem to show that they are identical: Tane-au-aka closely resembling Tane-waka; and Tane-pepeli that of Tane-pepeki. The first name in all cases is that of Tane, so named the god Tane; the latter portion of the name in each case being descriptive.*

* In Commodore Wilkes' time (1840) it does not appear to us that the early settlers and missionaries in New Zealand, from whom no doubt Wilkes obtained his information, had as yet appreciated the value of the Maori historical traditions, nor paid the attention to them that they deserve. Otherwise, no doubt, full particulars which have been obtained since would have been known to Wilkes. It is clear to us that he obtained some confused story in which the god Tane, under

Should these names on further examination prove identical, their position on the list will clearly attest the great antiquity of their voyage, since fifty-two names intervene between that of Tangiia, or otherwise Te-uenga, for they both refer to the same person, who stands seventy-third on the list, and who figures so conspicuously on some of the more recent but still very ancient voyages; and forty-eight names between them and the voyage of Te-alutanga-nuku, in the first memorable big canoe brought by the birds.*

In connexion with these early Samoan voyages to New Zealand, I would call attention to what I consider a remarkable fact, viz., the manner in which these wonderful voyages have been almost absolutely lost sight of by recent generations of Samoans; whilst they have been cherished with such intense interest and pride by the New Zealanders and Rarotongans themselves, who glory in their ancestral records, thus affording interesting proofs of the depth of feeling often manifested by emigrants from the land of their forefathers.

Another interesting trace of Samoan settlement in New Zealand may be alluded to here as bearing upon this paper on early Samoan voyages. A newspaper cutting says, "In a paper read before the Philosophical Society of Wellington, by Dr. Hector, of New Zealand,† he mentioned the fact that a peculiar tree is growing at Mokau, on the spot where the Natives say their ancestors encamped after they had abandoned their great canoe, in which they had reached the island." The name of this canoe was the Tainui, and from its being spoken of as the 'Great Canoe,' it would seem to indicate that it was one of the old Samoan *va'a-tele*, or great canoes. A curious fact connected with this canoe is the clump of trees growing on the spot where it was abandoned, and which are declared by the Natives to have grown from the rollers or skids and green boughs that were brought as flooring to this great canoe. Dr. Hector had been told of these trees growing there and visited the spot. He found them to be a species of *Pomaderris*, and which he asserted is

several of his descriptive attributes, was described as a voyager to New Zealand. Several of the names given by Mr. Stair in the genealogies at the end of this paper are known to Maori tradition. See notes attached to tables.—EDITORS.

* According to the orthodox Rarotongan tradition, as retained by the descendants of both Tangiia and Karika, who were contemporaries, these ancestors performed their celebrated voyages and colonized Rarotonga about twenty-four generations ago, or about three generations before the great migration to New Zealand twenty-one - twenty-two generations ago, when Te Arawa, Tainui, Mataatua, Aotea, Takitumu, Tokomaru and other celebrated canoes came from Hawaiki, and on their arrival found the country already inhabited by a numerous people generally called "the descendants of Toi" and others.—EDITORS.

† Transactions N.Z. Institute, vol. xi, p. 438. The tree referred to is the *Pomaderris tainui*. It only grows in one spot, near the south bank of the Mokau River, West Coast, North Island, New Zealand.—EDITORS.

certainly different to any tree hitherto described in New Zealand. It was suggested that if the habitat of this particular species could be found, it would at once determine whence the canoe had come ; but I would point out that it does not at all follow that the skids and green boughs were placed on board at the time of starting, but were most likely taken on board at some recent calling-place. These, as the voyages will show, appear to have been many.

Such are a few indications of early Samoan voyages and settlement in New Zealand which have come under my notice, and which I instance as bearing upon the vexed question of early Samoan visits to New Zealand. During the last few months, however, as I have stated, through the courtesy of a friend, a flood of light has been thrown upon the matter by his communications, and which have set many doubts at rest upon a subject which for a long time has been intensely interesting yet puzzling to me.

A PERILOUS VOYAGE.

A Banished Tui A'ana becomes a Settler in Rarotonga.

In Samoa, the *Tula-fale* (the ground or foundation on which the house is built) are a very powerful and influential class, similar to the *Rangatira* of New Zealand ; the real authority and control of districts being frequently centred in them. They are the principal advisers of the chiefs ; the orators are usually from this class, whilst the *ao*, or titles of the district, are always in their gift ; and they have the power, which at times they do not scruple to use, of deposing and banishing an obnoxious chief. Hence there have been many instances in which this class, combined with the *Fale-upolu* of the district, have banished their chiefs on account of their tyranny and oppression. On such occasions the obnoxious chief was always taken to Tutuila, the recognized place of banishment, and committed to the charge of the authorities of that island. Intelligence of such an event being about to take place was always forwarded to the chiefs and people of Tutuila, who prepared for the arrival of the banished chieftain and his party. This was usually a large one, as a great many of the chiefs and people of the district accompanied the exile, or exiles, as the case might be, to see that their sentence of deprivation, and also of punishment and degradation, was duly carried out. After the visiting party had met the Tutuila authorities, and duly informed them that they had brought their chief to commit to their keeping, the prisoner was landed from his canoe and made to run the gauntlet from the beach to the settlement ; the inhabitants of the district forming two lines between which the captive ran, whilst he was pelted with stones, belabored with sticks, and subjected to other indignities, until he reached the settlement. It was a fortunate thing for him if he escaped with only bruises ; since at times severe injuries were inflicted, and even life sacrificed.

Tradition tells of a chief of Savaii being thus banished for his tyranny, also of a *Tui A'ana*, Lord of A'ana, having been thus deposed and banished by his district. Some very interesting and far-reaching circumstances were connected with the banishment of this *Tui A'ana*. The party conducting him to Tutuila reached there in the evening, and his formal landing was deferred until the morning. During the night the captive chief signified to some of his attendants his unwillingness to submit to the indignities about to be offered him, and at the same time stated his wish to commit himself to the wide waste of waters, in hopes of finding a refuge in some distant island, or perish in the attempt. He succeeded in enlisting the sympathy of his companions, and taking advantage of a favorable wind that was blowing, they cast off their frail vessel from her moorings, and silently glided away from the island. Singular to relate, after enduring great hardships, they reached Rarotonga, an island over 800 miles distant from where they started.

As they neared the island they were distressed with apprehension as to the reception they were likely to meet with from the people of the unknown land. They were, however, soon relieved on that head, since they were kindly welcomed on landing, and conducted to the chief of that part of the island where they landed, who received them hospitably and allotted them a district in which to dwell. When able to hold intercourse with the people of Rarotonga, they were astonished to find that the island to which they had come was mostly peopled many generations before by a colony or colonies of Samoans, their own countrymen. These had emigrated long before under three adventurous leaders—Tangiia or Te-uenga, of Upolu, Matea or Makea, of Manu'a, and Iro, of Savaii. The descendants of these early Samoan voyagers and colonists treated their unexpected visitors with kindness and help; the new-comers naming a variety of places and objects in their allotted districts after similar ones in A'ana, from whence they had come.

Years rolled on, and at length a descendant of this very banished chieftain, this deposed *Tui A'ana*, named Malie, came to Samoa as an Evangelist and Native Teacher, and who was specially charged by his family in Rarotonga to enquire into the particulars relative to the banishment of their ancestor. I had the pleasure of hearing from him the foregoing narrative and of recording the details. I was greatly interested in the narrative, and also in witnessing the delight manifested by Malie on finding that there were places in A'ana with names corresponding to those he mentioned as having been given to places in Rarotonga by the banished chieftain and his party.

The name of this teacher was originally Tui A'ana, but he told me that on the return of Mr. Williams from Samoa, in 1830, he found that Malietoa was then king, or *Tui A'ana*; upon which his name was changed to that of Malietoa, but he was usually called Malie, or as he pronounced it, Marie. He was sometimes also called by a former

name (Matatia), which name he signed to a long and carefully written narrative of early Samoan history he wrote some time after for me.

At the time I met this man, in 1842, I was visiting Palauli, on Savaii, and had with me several A'ana chiefs and leading men of the district as travelling companions. The tradition of a *Tui A'ana* having been deposed and banished was well remembered by them, but they knew nothing whatever of the fate of the banished chief and his party, who were commonly supposed to have been driven off the island and perished in the *moana-uli*, or deep blue sea.

In a record of various "Wars of Samoa," I find the fourth on the list to be named *O le taua o le Uso* (the war of the brothers—I'amafana, Tupu, and Tupua), to which is added the remark, "The two latter (*i.e.* Tupu and Tupua) were taken to Tutuila;" apparently the last instance of such deposition and banishment as recorded in their traditionary records, and this would seem to have happened so long before the time of which I speak as to be almost, if not entirely, forgotten by the bulk of that generation of Samoans.

I think this narrative is an interesting illustration of casual settlement that often occurs in the Pacific, as also of the manner in which events of the past are often more vividly remembered and fondly cherished by emigrants themselves than by those whom they have left behind. It is possible that some of the present generation of Rarotongans may be able to furnish further particulars of this banished chieftain and Rarotongan settler, as also of the teacher Malie, or Matatia, who furnished me with material for this, to me, most interesting narrative.

SUPPLEMENTARY NOTES AND COMMENTS ON EARLY SAMOAN VOYAGES.

1.—THE KEEPER OR LORD OF THE FOREST.

In the account given of the first famous canoe, mention is made of the trouble experienced by the two brothers Olo-keu and Olo-i-nano from their failing to get permission from the *alii* (chief, or lord of the forest) before cutting down the tree to build their canoe. In this case it was Rata who showed his displeasure at this intrusion. It is interesting to notice this fact, as it shows the antiquity of a custom which has obtained until comparatively recent years. As late as 1841, Dr. Pickering, of the United States Exploring Expedition, was stopped in his arrangements for visiting the forests on Savaii until he had obtained the permission of the "Keeper of the Forest," a functionary, as he says, "whose existence was now, for the first time, brought to light, and who holds an important office." On two separate occasions on Upolu I was myself brought into contact with this official, once when visiting the famous Pale Maa, or O le Fale-o-le-Fe'e, with a

friend (Mr. Williams, the British Consul), and a party of native chiefs and helpers, when, after proceeding some miles into the forest, we were stopped by an armed party, whose leader complained of our intrusion into the forest without leave from the "Keeper of the Forest," and demanded payment for permission to proceed. Lest our visit should prove a precedent, we paid no tribute, and were very soon politely requested to proceed. The other occasion was when, after visiting a famous lake called Lanu-to'o, I loitered behind to gather ferns, and was surprised to find the party bailed up in a house, pending my arrival. These people also demanded payment, as we had gone to the lake without first obtaining permission from the keeper or owner of the forest. In this case also no toll was paid, and we were very soon requested to proceed. The name of the Rata here mentioned appears as the sixty-second in the genealogy as "Rata Vale" (Rata, the fool), with the additional note "*E, ona le vao*" (He, to whom the forest belonged). The name of Atonga also occurs with his two brothers as sixty-eighth, or six entries after.

2.—THE DUAL NATURE OF ATONGA.

The dual nature ascribed to Atonga, viz., that of half spirit, half man, may be noticed, as it seems to occur in many forms in the old records. A very old tradition tells us how Lū-Tafao (Lū, the wanderer, or Lū, the circumciser), the son of Lua-itu (two sides), went to Atafu, an island to the north of Samoa, and married the daughter of Tui-Atafu, the Lord of Atafu, whose descendants are represented as performing certain miraculous acts, and accomplishing a long voyage under difficult circumstances; one of the number, Lii, being swallowed up by a fish, and afterwards deified under the name of the well-known constellation of the Pleiades, and who, as I think, may be regarded as the origin of the word "*alii*" (of Lii), chief.

This same notion of the sides again appears in the case of Atonga, who is represented as half spirit and half man; possessing all the miraculous power of the one, joined to the sensual feelings and passions of the other. Thus this union of the two natures would seem to have been often present to the thoughts of these early Samoan colonists. In the present case it is forcibly brought out in the building of the canoe, and its subsequent conveyance to Upolu by the birds; as also in the intercourse of Atonga with those around him. Rata is also made to possess it, and during the subsequent voyages performed in this and other canoes, the same dual nature frequently appears as the basis on which several remarkable actions and circumstances are made to rest.

The same supernatural power was claimed by the Maori *tohunga* Ngatoro-i-rangi, and exercised by him in the peril of the Arawa canoe when near the mouth of the Parata (Te waha-o-te-Parata). In other cases, also, it is interesting to notice traces of this same dual nature in Maori traditions and records.

3.—THE SNAKE AND THE OWL.

In the curious description of the quarrel between the snake and the owl, the text of the tradition makes the contest to have been between the *pusi* (conger-eel) and the owl; but, from the scene of the encounter being given as inland, I think the snake must have been meant. Snakes are found in Samoa, but not in Rarotonga.

4.—“OLO-KEU” AND “OLO-I-NANO.”

These two names, which occur in the song of the birds as they carried the famous big canoe across the straits from Savaii to Upolu, as described in the prelude to the first voyage, are, as I think, connected in some way or other with the Maori names of the two *pas*—Orakau and Horo-tiu—either from some connexion with the voyage of this great canoe, under Te-alutanga-nuku, which was made to the south-west and west of Savaii; or else from some subsequent intercourse of parties who sailed in that canoe. The similarity of names would seem to point to such connexion.*

5.—FIRST VOYAGE OF GREAT CANOE,

To the South and South-west.

The description of the first voyage of the great canoe is short but comprehensive: “After this the canoe went about to all the lands on that side of the heavens (south and south-west), but did not go to the upper side of the heavens, or towards Tahiti.”

Some circumstances seem to connect this great canoe with the “Arawa” canoe that visited New Zealand. Nuku-roa was one of the ancient names of New Zealand, and Te-alutanga-nuku, the name of its first captain, I have thought may possibly have some connexion with the famous visit of the Arawa canoe. “Te-alutanga-nuku” may be rendered “He that went to Nuku,” or possibly, “He going to Nuku.” In the Fifth Voyage, by the family of Malu, to the south and south-west, both Nuku and Nu’u are stated to have been visited, Nuku following after Tonga and Fiti. In the Twelfth Voyage again by Tangiia (south), he is said to have sailed direct to Nuku, and afterwards to have visited Anga-ula, Ara-ma-tie-tie, Mata-te-la, and Uea, five islands which had been visited by the family of Malu many years before. These three voyages are the only voyages stated to have been made to the south-west and west. In another place I allude to the similarity of five names which occur in the genealogy with those who are said to have reached New Zealand in the Arawa canoe, which, if recognized as correct, will show that the Tainui voyage was made long

* We cannot quite agree with Mr. Stair here, but there are several Samoan names of places localised in New Zealand. For instance, Whangara seems to be identical with Fangala of Samoa, the more so as Paikea, who named the New Zealand bay, did so in remembrance of his old home in Hawaiki on his arrival here.—EDITORS.

before that of the canoe of Te-alutanga-nuku, some forty-eight names intervening in the genealogy.*

6.—THE SECOND VOYAGE, UNDER TE-ALUTANGA-LANGI.

In connexion with the second voyage of the canoe, under Te-alutanga-langi, the name of Kau-kula, the father of Malu, first appears, he being the son of Te-alutanga-langi. At the close of this second voyage, this chief gave the canoe to his son Kau-kula, who sailed in her to Fiti and Tonga-leva, then first discovered.

In the fourth voyage he is again mentioned as sailing with his son Malu, to the east and north-east. They discovered a small island named Toku-tea, where Kau-kula was left by Malu.

In the eighth voyage, under Iro, he appears again, when Iro, on visiting Tau-tea, or Toku-tea, as it is also called, found him, and induced him to accompany him to Rarotonga. At a subsequent period he appears to have left Rarotonga and returned to Tau-tea and Atiu, where he died; and is afterwards spoken of as being found buried in one of the caverns of Atiu, preserved in the rude kind of embalming spoken of elsewhere as practised by one or two families on Samoa. Amidst much that is fabulous, there is also much to interest in this account, as showing how widely spread that mode of rude embalming was.

An example of this kind of burial would seem to have been discovered in New Zealand many years since, and was exhibited in Melbourne as a "petrified Maori mummy." It was discovered in a cave at the Taieri diggings, Otago, and it was thought by medical men to have been more than a hundred years old, and yet was quite perfect. It was claimed for it that it illustrated in a remarkable degree the ancient Maori rites of sepulture.

7.—THE THIRD VOYAGE, UNDER KAU-KULA,†

To Fiti, &c.

Malu now first prominently comes into notice, since we find that

* There can be very little doubt as to the date the Tainui canoe arrived in New Zealand; it was twenty - twenty-one generations ago. It seems to us more than probable that some of the early voyages to the south-west Mr. Stair records, were to New Zealand, but they would be before the time of Te Arawa, Tainui, &c. Probably during some of these earlier voyages New Zealand was first colonised by the people found here twenty - twenty-one generations ago.—EDITORS.

† Kaukula is identical with the Maori name Kahukura, a god, but no doubt at one time a noted man, deified after death. In one of the series of Maori legends referring to Tawhaki, the deified man, who is said to have ascended to heaven, there is a confused story, which appears to have been added to the original at a later date, in which a war is described under Maru (Malu) and Tawhaki, during which the forts at Tutuhira (Tutuila), Rarohenga (Olosenga), Kuparu (Upolu) and Wawau (? Vavau, of the Tonga Group) were destroyed. This is probably the Maori version of "A division now took place between the families of Malu and Apa" described by Mr. Stair. It is worthy of further enquiry as to whether the Apa mentioned in the text is not the Apa known to Maori history about the time of the great migration to New Zealand, twenty - twenty-one generations ago.—EDITORS.

at the close of his voyage Kau-kula gave the canoe to his son Malu, who, as the fourth possessor of the great canoe, may be briefly noticed here. His name appears seventy-third on the list. He is followed by Te-uenga, otherwise Tangiia (see Fourth Voyage), who is followed by Apa, the last on the list.

And now comes the statement, "A division now took place between the families of Malu and Apa. Manatu was born to Malu; and Gana and Vaea (twins) were born to Manatu; these two, with Tupa, and the sister Akimano. Gana was the father of Pou-alii, whose children were killed by Tane, whose names were I'u-toto, Iku-te-taki, Iku-te-tauiia (Alii o Upolu), and Mea-mea. But that is a different story, and relates to Iro; it is not good to confuse them. That history differs from this."

8.—THE FOURTH VOYAGE, UNDER MALU,

To the East and North-east.

The fourth voyage was made by Malu towards the upper side of the heavens (east and north-east), whither he went with his father Kau-kula, who, as before stated, was left by him on an island they discovered, called Tau-tea, also Taku-tea. Malu afterwards sailed about with his men, and then returned to Samoa.

TANGIIA NOW FIRST COMES INTO NOTICE.

After Malu's return to Savaii he married Rua-manu, by whom he had issue two girls, one of whom married a man named Tutapu, and had a son, who was adopted by Malu, as he had no son, and who called him Te-uenga (adorning). The boy fell sick, but two *aitu* (or gods) came, who were Tangaloa and Tongaiti. These two looked at the boy; when Tangaloa said, "Suppose we let the boy live? If he lives he will be our rejoicing." On this they named the boy Tangiia (literally "cried over") because of the sympathy of the spirits when he was near death.

9.—THE FIFTH VOYAGE, BY THE FAMILY OF MALU,

To the South-south-west and West.

During this voyage many lands were visited, including Tonga, Fiti, and then Nuku, with many others—fifteen altogether. Whilst at Nuku they built a canoe for the chief, and called it O le Vaa-tapa-langi (canoe beckoning the heavens), which so pleased the chief that Tangiia was proclaimed chief, and later on he obtained the *ao* of his grandfather Malu. I think it will be recognized that, during this voyage, also New Zealand (Nuku) and neighboring islands were visited.

10.—THE SIXTH VOYAGE. TANGIIA TO TAHITI, EASTWARD.

Discovery of Dwarfs or Pigmies at Tahiti.

In the narrative of this voyage we have a remarkable discovery of pigmies at Tahiti by Tangiia, and subdued by him, and ruled over by

him or his adopted son. They were found at a place called Puna-auia, and are described as of four classes or tribes, called O le Neke, O le Mana-une,* O le Kai-lila, and O le Avakevake. They were very ugly, and very short.

In the tenth voyage, that of Tangiia, from Tahiti to Mauke and back, they are mentioned again, in connexion with Iro's giving one of his sons to Tangiia to adopt, in order that Tahiti might not be without a king, and that the four classes of little people might still have a chief. In the genealogy of the Pomare family, as given by Miss Teuira Henry (this Journal, vol. ii, p. 36), mention is apparently made of this discovery,† and doubts are expressed as to the credibility of the statement, whilst Whiro (Iro) is also wrongly credited with having discovered the dwarfs, instead of Tangiia; and it is thought the account must refer to some monkeys that had been seen by Iro on some distant land which he is assumed to have visited. It will be seen, however, that the narrative which ascribes the discovery to Tangiia is very explicit, and says that they were subject to him, and after him to his adopted son, who held the high-sounding title of Te ariki-upoko-tini (chief of the thousands of heads).

But the question naturally arises, Who were these pigmies or dwarfs? Some think they were the representatives of the Negrito family, but the description of their height would seem to show that they were smaller than these. In various parts of Polynesia and other lands remnants of aboriginal tribes are found, small races of men, as the Ainos of Japan, with other small races on the larger islands of the Pacific and Malay Archipelago, all going to show that, at one time, these diminutive races were numerous on many islands of the Archipelago, as well as in parts of the Pacific. Even as late as February of last year a correspondent of the *Melbourne Age* asserted that at Malayta, of the Solomon Group, "a small race of men are still found inhabiting the mountains, and living in a strangely rough state. They go in families, and do not plant food. They roam from place to place, and sleep in trees; whilst some even assert that they are unacquainted with the use of fire."‡ Two of these dwarfs were captured by an inland tribe, and were seen by the writer's informant. One, the boy, had died, and unsuccessful attempts had been made to obtain possession of the girl. No doubt there are remnants of similar tribes to be found in the interior of many of the larger islands to the northward.

* Compare this to the reference in the last number of this Journal to the Menehune of Hawaii, also to the people, known traditionally to the Maoris, called Manahune.—EDITORS.

† Not by Miss Henry, but by the Editor.

‡ Compare with this the description of the people called by the Maoris Te-aitanga-a-te-nuku-mai-tore, Journal, vol. ii, p. 36.

Dr. Pickering makes mention of the wild people who used to inhabit Tahiti as being described to him as those "who were accustomed to go all over the mountains by tracks and pathways which were utterly unknown to natives" of that day.

I have sometimes thought that these Tahitian pigmies must have had some connexion with the Aztecs, whom in height they would seem to resemble, but to differ from them in personal appearance. Whoever they were they would seem to have been a numerous and well-organized body, located within definite bounds, and thus coming before us as interesting relics of the distant past.

Commenting upon the description of these pigmies, S. Percy Smith says, "Probably they are the same as in the Hawaiian stories of the Menehune people, said to have been pigmies, and the first inhabitants of Hawaii. They are known to the Maoris as a people of Hawaiki, under the name of Manahune," which is precisely the name as given in the records as the name of the third of the four classes of little people conquered by Tangiia, who are called Manaune; an interesting fact, as showing how much the back history of the different islands is interwoven.

11.—THE SEVENTH VOYAGE, UNDER TUTAPU,

From Marquesas.

Tutapu* is here represented as coming from the Marquesas (Iva) to Rarotonga, and doing some useful work there. Subsequently, on returning to Tahiti, a bitter feud sprang up between him and Tangiia, whose destruction he sought to compass with intense hatred and malignity. This was continued for many years, until at length, after a desperate struggle, Tangiia succeeded in killing his old foe at Rarotonga, and thus ridding himself of his persecutor. In the narrative a long and strange account is given of the unsuccessful steps taken to burn the body of Tutapu after his death. For a long time it was indestructible, and no amount of firewood could consume the body. At length the counsel of Kau-kula was sought. Two messengers were despatched, who heard tidings of him at Atiu, where he was discovered in one of the many caverns of that island, apparently embalmed in the rude kind of embalming, or *atua-lala-ina*. The messengers having gained access to the cavern, and loudly summoned him, he answered, and enquired who disturbed his rest? On being told that Tangiia desired his help, he asked if he was still alive, and where he was; and, on being told, he directed that the *afu* with which he was bound should be unloosed. This was done, and the messengers were directed to take him to Tangiia. On reaching Rarotonga, he was informed by Tangiia that they had summoned him that he might help them to burn the

* For Tangiia and Tutapu as two brothers, chiefs of Tahiti, see Gill's *Myths and Songs*, p. 23, also this Journal, vol. i, p. 28, note 6.—EDITORS.

body of Tutapu. He immediately proceeded to remove the sacredness that had previously surrounded the body, and as he declared had prevented its burning. On this ceremony being performed, the body was easily consumed.

I am not aware if this Tutapu is identical with Tutapu, the father of Tangiia, and son-in-law of Malu, spoken of in the narrative of the fourth voyage. He is represented as coming from the Marquesas, but he may have previously gone there from Samoa. Should such be the case, his conduct in thus chasing his son is unaccountable. It may have been that his son's brilliant success and renown as a navigator had roused the Old Adam of jealousy. In connexion with the reputed difficulty of burning the body before removing the sacredness, the name itself is noteworthy—*tu*, to stand; *tapu*, to make sacred.

12.—THE EIGHTH VOYAGE, OF IRO,

Eastward to Rarotonga.

The name of Iro* first appears here in connexion with these voyages as going from Samoa (Savaii) to Rarotonga to settle there. The name appears in the genealogy in connexion with the division of the records of the families of Malu and Apa, Iro apparently belonging to the latter. In the narrative it is said that when Iro reached Rarotonga, he heard that Tutapu had preceded him, on which he went to salute him, for they were old friends. This was apparent in their after intercourse, so that although Tutapu on reaching Rarotonga, at the first is said to have come from Marquesas (Iva), I think that he was originally from Samoa, and identical with Tutapu, the father of Tangiia, and son-in-law of Malu. There would formerly have been much intercourse between the different groups.

13.—THE NINTH VOYAGE. TANGIIA TO RAPA.

On reaching Rapa, Tangiia finds Iro, and together they set sail to Tahiti, where Tangiia found that Tutapu had killed and eaten his two sons, who had been adopted by his father-in-law Maono. A short war was the consequence.

14.—THE TENTH VOYAGE. TANGIIA TO MAUKE.

At Mauke, Iro gives one of his sons to Tangiia to adopt; also, he gave some idols and musical instruments.

15.—THE ELEVENTH VOYAGE. IRO RETURNS TO SAMOA.

Iro returned to Samoa, and Tangiia named his adopted son Te-ariki-upoko-tini (chief of the thousands of heads). In his despair

* Iro is undoubtedly the same as the Maori Whiro and Tahitian Hiro, a noted voyager according to the traditions of both races. See this Journal, vol. ii, p. 33. His descendants are living in New Zealand at the present day. According to Maori history he flourished about twenty-three - twenty-four generations ago. See Journal, vol. ii, p. 41, foot-note.—EDITORS.

Tangiia seeks the counsel and help of his sister, who was settled at Huahine. She advises him, and gives him the original big canoe brought by the birds from Savaii, as his own canoe was small. Tangiia named the canoe O le Tika-o-le-tuafafine* (saved by the sister), and then sailed in her to Samoa.

16.—THE TWELFTH VOYAGE. TANGIIA,

Southwards.

Tangiia now sailed south, leaving Manono and Apolima on the right hand as they sailed. They reached Nuku, Angaula, Aramati'e-ti'e, Mata-te-la and other lands visited by the family of Malu many years before. At Uea they meet a man named Tera-tua-nuku, recently come from a land called Vaerota. He afterwards sailed with Tangiia to Taki-nuku.

17.—THIRTEENTH VOYAGE. TANGIIA,

Eastward.

Tangiia and his company sailed to Rurutu, thence to Papau, also called Rimatara. Here Tera-tua-nuku settled. After this Tangiia sailed northward and reached an island called Maketu,† where he first of all met with Karika, a chief from Marquesas, or Iva. After some adventures they sailed in company, and Karika‡ tried to entrap Tangiia into the *fafā*.

18.—O LE FAFĀ, AND TANGIIA'S CANOE.

In Samoan mythology much mystery was thrown around the dreaded *fafā*, so that it is difficult to define its exact meaning. Still, I think it may be described as the entrance to the Samoan Hades, or place of the dead. There were said to be two entrances to the *fafā*, the one called "Lua-loto-ali'i" (or deep hole of chiefs), the other "Lualoto-tau-fanua" (deep hole of the common people); but still the dual entrance was, I think, included in the term O le Fafā. Two other names, as indicating two outlets from the *fafā*, may be considered as the ultimate destination of those entering the *fafā*, viz., "O le Nu'u o Aitu" (or the land of spirits) and "O le Nu'u-o-nonoa" (or land of the

* Again this name throws light on an obscure passage in the "Genealogies and Historical Notes from Rarotonga," vol. i, p. 67, of this Journal, which puzzled both Rev. Dr. Gill and ourselves in the translation of it. Now that we know this was the name of Tangiia's canoe, the Rarotongan document reads quite clearly. See line 26 on page quoted.—EDITORS.

† The modern name of which is Mauke, one of the Cook Group.—EDITORS.

‡ For Karika, Tutapu, and Tangiia, see Gill's *Myths and Songs*, pp. 23 and 25. According to the Rarotongan papers already quoted, Karika came from Manu'a at Samoa originally, where indeed his genealogy is still preserved, see this Journal, vol. i, p. 75, note 16. As is stated in those papers, Karika made eight long voyages. No doubt the Marquesas was included in his visits, hence the statement in the text.—EDITORS.

bound); the former, I imagine, corresponding to Pulotu, and the latter being "Sa-le-Fe'e," the Samoan Tartarus. The *fafā* would thus naturally be looked upon with dread.

In Samoan mythology it was located in the west, in which quarter both the Elysium, Pulotu, and Sa-le-Fe'e were also placed, but in Tangiia's narrative the entrance is placed in the ocean, between Manu'a, Tonga, and Rarotonga, which would be west as he was sailing, and in which locality he is described as being unconsciously enticed into a course which brought him into immediate contact with the troubled waters, as he considered, of the *fafā*.

They had agreed to sail together, and started in company, when, on Karika's suggestion, Tangiia sailed to the left of his canoe, and was thus drawn within the influence of the *fafā*. It would thus seem that Karika was aware of the existence of some kind of whirlpool or maelstrom, hard to avoid if once drawn within its influences. Tangiia was entangled within the outward limits of its power, and, on putting his hand into the sea to ascertain as to the set of the current, he was astonished to find the water was hot, and he then knew that Karika had endeavored to entrap him into the danger. He at once put his canoe about, and shortly after, on putting his hand again into the water, he was glad to find that it was again cool as usual. On this he headed his canoe for Rarotonga, and after a time reached there in safety.

For a long time I regarded much of this statement as a myth, but at length some facts came to my knowledge which appeared to throw light upon the matter, and, as I thought, explained to a great extent this strange old record of the past. I think the explanation of the mystery will be found in the fact that this illustration of the much dreaded *fafā* was nothing more nor less than some submarine disturbance in those seas, such being of frequent occurrence, as recent observations have shown, and with the outlying margin of one of which, in some way or other, Tangiia would seem to have come into contact.

Of late years several well authenticated instances of submarine disturbances have been noticed in the ocean between Manu'a and Rarotonga, and it is reasonable to think that the same phenomena should have occurred in bygone ages.

The first thing that led me into this train of thought was a paragraph in the Melbourne *Argus*, of November 19th, 1862, which stated that three reefs had been discovered amongst the Friendly Islands of the Pacific. Two were discovered by Her Majesty's sloop *Pelorus*, and the other by a whaler. "The sea is *quite warm* in the neighborhood of the reef, and sometimes like a boiling cauldron, which proves subterranean fires are near."

Again, in 1867, the late J. C. Williams, Esq., the then British Consul at Apia, reported to the British Foreign Office that on September 5th of that year a submarine volcano had broken out in the ocean

about two miles from Olosenga, one of the most easterly of the Navigator Islands, which occasioned great submarine disturbance.

On April 5th, 1874, Captain McKenzie observed what he thought was a submarine volcano in a state of activity when about midway between Habai and Tonga, still telling of submarine unrest; whilst even as late as December 18th, 1894, the captain of the *Meg Merrilees* on reaching Tonga reported having passed Falcon Island, thrown up by a volcano a few years before, and reports "That it is not so high as when first thrown up, but that volcanic action is still active in the seas around."

From the foregoing facts it will be seen how active submarine volcanic action has been, and still continues to be, in those seas; and which, I think, will easily account for the strange phenomenon that so terrified Tangiia and his companions; and, at the same time, added to the dread caused by the terrors of the unknown *fafā*. To my own mind the statement of the officers of the *Pelorus* as to the temperature of the sea surrounding the reefs, and of its sometimes appearing like a boiling cauldron, would be sufficient to account for Tangiia's terror, in case he was cognizant of phenomena at all approaching such as I have just described.

In the deeply interesting account of "The coming of the Arawa and Tainui canoes from Hawaiki to New Zealand," by S. Percy Smith, Esq.,* a reference is apparently made to a similar, if not, as I think, to the same circumstance. In Maori mythology the *fafā* would appear to be represented by the expression "Te-waha-o-te-Parata" (the mouth of the Parata), which was supposed to be a "monster that resides at the bottom of the ocean; each time he inhales or exhales his breath it causes the tide to flow."

The Maori description says, "So the canoe sailed on, and after a time, Ngatoro-i-rangi caused it to descend to Te-waha-o-te-Parata, in consequence of the evil conduct of his friend Tama-te-kapua towards him. Ngatoro-i-rangi had invoked the aid of the gods, who responded to his call. When the waters reached midships, the Arawa was on the point of foundering, and Kearoa called out, 'O Toro! Kearoa's pillow has fallen,' but the old man gave no response. It was not until the voice of his nephew calling on his uncle in these words, 'Tauanui, O! thou hast the power, return thy people to the world of light,' that the heart of Ngatoro-i-rangi was touched, and he caused the canoe to emerge."

If this description alludes to a different encounter with this dread phenomenon, the Arawa canoe was more involved in danger than the canoe of Tangiia; but I think the explanation of the peril will be found to be the same in both cases.

* Journal Polynesian Society, vol. ii, p. 233.

19.—RATA, RATA-NUI, AND THE *KURA*.

In "The coming of the Arawa and Tainui canoes" (p. 284 of the same Journal), these names occur, to which brief allusion may be made.

Rata, the name of the owner of the forest in which the great canoe was built on Savaii, was commemorated by the immigrants on landing from the Arawa by the name of Rata-nui, conferred on their landing-place in the district of Tiki-rau, or Cape Runaway; thus, as it seems to me, connecting in some manner the name of Rata with the fortunes of both the first great canoe and the Arawa.*

The *kura* is also mentioned at the same time. This was a red head-dress of feathers, which resembled the brilliant red blossoms of a tree here called *rata*, but whether thus named by the voyagers themselves on their landing, as I think most likely, or otherwise, it is of course impossible to tell.

The same ornament is mentioned in connexion with Tangiia's meeting with Karika, in the thirteenth voyage. This was *O le Pale-ula*, or red crown or coronet, much valued by chiefs of rank, and constantly worn by them as an insignia of rank. Head-dresses (*tu'inga*) were used in war and dancing. *O le Pale*, or crown, was also used as a head-dress. There were formerly apparently three sorts in common use, some of which would appear to be very ancient, from mention frequently made of them in old traditions. There was *O le Tu'inga*, a head-dress of brown hair; *O le Tu'inga-ula*, a head-dress of red feathers; and *O le Pale*, or frontlet or crown of red feathers; also called *O le Pale-ula*. The head-dress and crown of red feathers formed the principal ornament of the great chiefs, and are frequently mentioned as used by such in the old traditions. The *Tu'inga-ula*, or red *Tu'inga*, was a small mat carefully covered over with highly-prized crimson or scarlet feathers, obtained from a beautiful species of parrot found in the Fiji Islands, and also, I think, in Tonga. These feathers were rare and costly, but some few chiefs possessed them in sufficient quantities so as to form armlets and other ornaments, as well as *Tu'inga* and *Pale*, which were greatly valued. Very beautiful red feathers were also obtained from several Samoan varieties of paroquet; but those from Fiji and Tonga were most valued.

In the Maori records the *kuras* were said to be red or brown; the latter I take to be the *Tu'inga*, or head-dress of brown hair, most likely a light brown color (*ena* or *ena-ena*), a color very much valued, especially by the females, who were constantly in the habit of dyeing or staining their fine black hair with a pomade of a particular kind of clay or mud, which was afterwards washed off with lime water,

* The name Rata-nui, in this case, is, we think, derived from the *rata* trees growing there, the red flowers of which were taken for *kuras*. The name *rata* for the tree *Metrosideros* was one brought from Hawaiki. They have the same name in Tahiti.—EDITORS.

so as to produce this much desired *ena*, or light brown color. A note on page 234 of the same Journal says, "The make or appearance of the *kura* is like a very large *tuuhara* (flower of the *Freyzinetia*), but they are red or brown, like the color of a man's skin (*i.e.*, a Maori's skin). The *kuras* brought in the Arawa were treasured up as heirlooms, and sometimes brought forth and placed upon the dead chiefs as they lay in state."

REMOVAL OF SACREDNESS BY THE CEREMONY OF *LULU'U*,
OR SPRINKLING.

In the seventh voyage, under Tutapu, page 121, I have noticed a circumstance that occurred at Rarotonga, in connexion with the death of Tutapu, after many conflicts with Tangiia, and years of long-continued persecution. At length he was slain by Tangiia, who gave orders that his body should be burnt, but this was found to be impossible, the body resisting frequent attempts at burning, made successively at different places. At length Tangiia despatched two messengers for Kau-kula, seeking his aid. They found him at Atiu, and brought him to Rarotonga. On learning what was wanted, he declared that the difficulty in burning the body arose from its sacredness. Kau-kula dispersed this sacredness by a ceremony much practised in Samoa, so as to render the body *ngafua*, or freed. After which it was consumed without difficulty.

This was a custom not only in constant use in the olden days, but a very ancient one. The sacredness attributed to certain chiefs gave rise to many observances which were irksome to their families or dependents, since, whatever they came in contact with required to undergo the ceremony of *Lulu'u*, or sprinkling with water, both to remove the sacredness supposed to be communicated to the article or place, or person who had touched either, whether the chief himself, or the place where he had sat, as also anything that he had touched, as well as to guard against the danger of sudden death, which was believed to be imminent to any person who might touch the sacred chief, or whatever he had touched; so great was the mantle of sacredness attached to many high chiefs, as well as to the priesthood. Thus the spot where such a chief had sat was sprinkled with water immediately he had left it, as were also the persons who had sat on either side of him when he received company, as well as the attendants who had waited upon him. This ceremony of *Lulu'u*, or sprinkling, was observed on other occasions.

It was always observed on the occasion of deposing a chief and depriving him of his *ao*, or titles, in which case the ceremony was performed by some of those who had either bestowed them, or had the power to do so. In the case of the death of the usurper, O le Tamafaianga, who was killed in A'ana in 1829, his body was sprinkled with water, and his title, "O le Tui A'ana," recalled from him before his body was hewn in pieces. The ceremony consisted in sprinkling the

body with coco-nut water, and the officiating chief, or *Tula-fale*, saying, "Give us back our *áo*, or title," by which ceremony the title was recalled and the sacredness removed, so that it was rendered *ngafua*, or freed from its former sacredness. It was also used over persons who had been newly tattooed, and upon those who had contaminated themselves by contact with a dead body. In each of these cases the ceremony was carefully observed and reverently attended to, as very dire consequences were considered certain to follow its omission. In the case of the newly tattooed, especially of chiefs, a more elaborate ceremonial was observed. In the evening before the sprinkling was to be performed, the whole of the operators and attendants provided themselves with torches and proceeded to the *marae*, where they went through a variety of motions, until, at a given signal, the torches were all simultaneously extinguished. A water-bottle was then brought out and dashed to pieces in the front of the newly tattooed party; after which the torches were all re-lighted, and a careful search was made for the cork of the broken water-bottle or calabash. Much anxiety was felt respecting the recovery of the cork or plug, since, if lost, it was said to forebode the death of one of the tattooed party. The next day all who had been tattooed underwent the ceremony of *Lulu'u*, or sprinkling, which was performed by one of the operators taking coco-nuts and sprinkling water over each one who had been tattooed.

In Maori legends and records this same sacredness, as attached to certain chiefs and people, frequently appears, and on page 240 of the Journal quoted, of "The coming of the Arawa and Tainui canoes," there occurs this passage: "Now, when Tama-te-kapua (the captain of the Arawa canoe) drew nigh unto death, he said to his son Tuhoro, 'Be very careful to purify thyself correctly when thou comest to bury me, lest my spiritual influence should harm thee.' But Tuhoro did not purify himself properly when he officiated on Tama-te-kapua, so he told his sons Ihenga and Tama-ihu-toroa that he was overcome by the influence of their grandfather, so that he had not conducted the ceremonies properly." On which he gave his sons very explicit directions as to how they should act in the case of his death.

A foot-note — No. 1 — says, "*Whaka-puta*, the purification or cleansing from a state of *tapu*, or restriction after contact with a dead body, with which was connected many *karakias* and ceremonies. The personal *mana*, translated by 'spiritual influences,' for want of a better term, was considered to be baneful."

In Maori estimation the sacredness here spoken of would seem to have been mainly restricted to contact with a dead body, whilst in Samoa it had a much wider signification, and entered very largely into the daily life of the people. Perhaps it was so in the case of the Maori population of New Zealand.*

* The Maoris were subject to much the same sacredness or *tapu* as described above by the Author.—EDITORS.

SAMOAN GENEALOGIES AND EARLY RECORDS.

THE HISTORY OF THE PEOPLING OF RAROTONGA,

With the Genealogy of the People of Samoa, whence they sprang.

"Upolu was the land. The first chief of Upolu, from whom sprang the population, was Tupua, and Taito,* his wife. These are indeed Tangaloa and Tongaiti."

1. Tupua and Tonga-iti, who gave birth to	34. O le Manava.
2. O le Nga-taito-alii.	35. " Enuā.
3. " Nga-tupua.	36. " Tapu.
4. " Te-ate-a-nuku.	37. " Te-kapua-nui.
5. " Te-ate-a-langi.	38. " Te-kapua-ai.
6. " Te-uila-o-le-langi.	39. " Te-kapua-ai.
7. " Te-āā-o-le-langi.	40. " Te-ala-kapua.
8. " Te-magugu-a-le-langi.	41. " Manu.
9. " Te-gatata-o-le-langi.	42. " Manu-te-iili.
10. " Ati-tulia-o-le-langi.	43. " Manu-te-lalama.
11. " Tuta-langi-o-longo.	44. " Manu-kai-ai.
12. " Tuta-langi.	45. " Manu-kaka-kinaloa.
13. " Tu-maunga-o-atu.	46. " Uu.
14. " Tu-ala-pakoia.	47. " Ane.
15. " Te-pupū.	48. " Ti-tape-uta.
16. " Te-o-ata.†	49. " Ti-tape-tai.
17. " Tane-au-aka.	50. " Tangaloa-i-i'u-gata.
18. " Tane-tutaki-fanua.	51. " Tukituki.
19. " Tane-a-lulu.	52. " Aka-vaa.
20. " Tane-iti-pepele.	53. " Te-la-ili.
21. " Tane-makolo-i-le-tua-o-le-langi.	54. " Te-aleale-matangi.
22. " Koia-ulu-ta'a.	55. " Tu-agai-mai.
23. " Tei-vao.	56. " Te-langi-taili.
24. " Tane.	57. " Taili-i-le-langi.
25. " Te-tupu-i-Avaiki.	58. " Te-langi-taili.
26. " Te-Avaiki-atea.	59. " Ta-pili-to'elau.
27. " Te-aolia-nuku.	60. " Rata.
28. " Te-poti-o-le-langi.	61. " Rata-tia.
29. " Mata-nuku.	62. " Rata-vale † ("O Rata fo'i e ona le vao.")
30. " Tuia.	63. " Alii.
31. " Mata-langi-tuia.	64. " Ta.
32. " Koeia.	65. " Tai.
33. " Nooia.	66. " Rika-langi.
	67. " Ra-ulu.

* Both names preserved in Maori tradition, and especially in their *karakias* or incantations, with frequently affixes or suffixes—the latter name as Tahito or Tawhito. Compare also the Hawaiian ancestors Kupua and Kahito.—Errors.

† 15 and 16. Compare Te-pupu and Te-hoata often found in Maori *karakias*.—Errors.

‡ Rata, the fool. This was the Rata that owned the bush in which the canoe was built.

- | | |
|--|---|
| 68. O le Atonga, <i>ma ona usu e toalua</i> , O
<i>Olo-keu, ma Olo-i-nano</i> (Ato-
nga, and his two brothers,
Olo-keu and Olo-i-nana). | 71. O le Kaukula.
72. " Malu.
73. " Te-uenga, <i>o lea fo'i Tangiia</i> .
(This is Tangiia). |
| 69. " Te-alutanga-nuku (Tui A'ana). | 74. " Apa.* |
| 70. " Te-alutanga-langi (his son) | |

A division now took place between the families of Malu and Apa.

After this Manatu was born to Malu, and Gana and Vaea (twins) were born to Manatu; these two, with Tupa, and his sister Akimano. Gana was the father of Pou-alii, whose children were killed by Tane, whose names were I'u-toto, Iku-te-take, Iku-te-tauiia, chiefs of Upolu, and Meamea-i'u. But that is a different history, and relates to Ilo; it is not good to confuse them; but we now turn to the history of Atonga and his two brothers Olo-keu and Olo-i-nano. The narrative now proceeds (page 100).

THE GENEALOGY OF TAMA-A-LE-LANGI ("SON OF THE SKIES,") †

From Mamoe and Mamoeafine.

A man named Fanga came from Pango. He brought his *manu-tangi*, a dove, and coming along the *tua-sivi* (centre ridge of the mountain) reached Si'u-tavae. He married To, the daughter of Talo, by whom he had issue as follows :—

* Polynesian scholars will notice in this genealogy that Mr. Stair's native historian has given many of the names in their Samoan form, others in their Rarotongan form. A native of Rarotonga after dwelling some time in Samoa would be likely to do this. The attention of Maori scholars is drawn to Nos. 65, 67, 68 in the above table: Tai, Ra-ulu, and Atonga. Three very celebrated ancestors of the people found in New Zealand on the arrival of the fleet of canoes twenty or twenty-one generations ago were Toi, Rauru, and Whatonga, which occur exactly in the above order, *i.e.*, Whatonga was a grandson of Toi. According to Rarotonga history, Tangiia, No. 73 on the list, flourished about twenty-four generations ago, therefore Atonga (No. 68) lived about twenty-nine generations ago. According to Maori genealogies, Whatonga lived about twenty-seven or twenty-eight generations ago. It would seem from this that the three names given are identical, and known both to Rarotongans and Maoris, and that they are ancestors common to both peoples. The transmutation of Tai into Toi in strict accordance with the genesis of the Polynesian languages, where "a," "o," and "e" are constantly interchangeable. The argument against the identity of these three people is the fact that, so far as is known, Toi, Rauru, and Whatonga always resided in New Zealand—they are acknowledged on all hands to be the ancestors of the people found here by the Hawaiki Maoris. This difficulty in Polynesian history is capable of explanation, but this is not the place for it. Our object is to draw the attention of scholars to what seems to be something more than a mere coincidence, and to point to the results which are likely to flow from the publication of such valuable papers as those of the Rev. J. B. Stair's.—
EDITORS.

† This "Son of the Skies" was also one of the official titles of the King of Corea—"The Son of Heavens."

No.	Male.	Female.	Issue.
1.	Fanga	To	Sina-ta-fanau.
2.	Tangata Matua	Sina-ta-fua	Fai-sia-i-langi.
3.	Le Onga-fanua-tele	"	Faa-sili-a-langi.
4.	Tui A'ana-le-ui-tele	"	Faa-lulu-manu.
5.	Tangaloa-faafo-nuu	"	O Le-langi-na-ti.
6.	O Le-langi-na-to	Vai-o-tama-soa	Tama-a-le-langi.
7.	Tama-o-le-langi	Vai-tao	Sala-masina, (Queen O le Tupu fafine).
8.	Tapu-mania	Sala-masina	O Fafa-i-vae-ese.
9.	Taua-tama-i-nuu-ala-iti	O Fafa-i-vao-ese-ese	Taufau and Sina (girls).
10.	Tau-ili-ili-i-papa	"	Tupua-ai-vao.
11.	Titai-a-vae	Sina	Faumuina.
12.	Faumuina	Tala-leo-mali	Fonoti.
"	"	Ata-matau	Vaafusuanga.
"	"	Taua-ma-le-ulua-alii	Samala-ulu.*
13.	Fonoti	Fuatino	Mua-gutu-ti'a.
14.	Mua-gutu-ti'a	Fenumi-i-vao	Tupua.
15.	Tupua	Tu-ala-pitu	Galuma-le-mana.
16.	Galuma-le-mana	Iligoa	Tupo.
"	"	Le-tele-a-sau	Nofoa-sa-e-fa.
"	"	Tele-a-tai-ua	Tualau.
"	"	Matua-fala-ese.	
"	"	A-tu-i-tale-lilo	O Uiolo.
"	"	Pala-pu-i-le-gatai-vai.	
"	"	Sau-i-malae	I'a-mafana.
17.	I'a-mafana	Tupou	Tui-one-ula.
18.	Nofoa-sa-e-fa.		
19.	Safe-o-fafine	His wife a Tongan	.. One of his sons (Le-asi-o- le-langi) was Moenga- gogo's father. Mamoe saw him when a boy.
20.	O le Tama-fainga.		
21.	O Malietoa.		

* *Ona mavae lea o lea Usunga o le tupufia o Taumuaina* (That ends the generation and growth of Taumuaina).





NGA RITENGA HOPU MANU A TE MAORI, O MUA.

NA TAMATI RANAPIRI

(Through the Rev. J. McWilliam, of Otaki.)

UPOKO I.

HE korero mo nga ritenga hopu, patu, manu a te Maori, ara, i etahi o nga manu Maori o Niu Tireni; mo te Kereru (Kukupu) mo te Kaka, mo te Tui (Kōkō), mo te Kakariki, mo te Parera, mo te Kiwi, mo te Kokomako.

Na, me timata te korero i nga ritenga hopu mo te Kereru i te tuatahi. He manu pai taua manu, te Kereru; he manu ahua rarata, he manu noho roa ki runga i te rakau. E toru nga tino ritenga patu mo tenei manu mo te Kereru; te tuatahi he tūtū, te tuarua, he ahere (mahanga), te tuatoru, he tahere (wero).

Ko taua mea ko te tūtū, he rakau tu, e tupu ana, hangā ai he kahu-papa ki runga, hei nohoanga mo te tangata, hei raweketanga mo nga mea hei hopu i te Kereru. I nga wa e hua ai te kakano o te ngahere, ara, te Whanake, ka kitea te nui o te Kereru e rere ana, e kai ana hoki i taua kakano; ka rere, penei tonu me te pokai *pīi* ina whanau, ka rere ki runga ki te takiwa i runga ake i nga rakau, a, ka whakatau iho ano ki runga i nga rakau. Pena tonu te rere a te Kereru i te wa e mau ana tena kakano, a, tata noa ki te horonga o tera kakano, o te Whanake. I te takiwa e timata ai te rere pera a te Kereru, ka mahara nga tangata maia, kaha, mohio, o tena hapu, o tena hapu, e noho tata ana i taua takiwa e nohoia ra e te Kereru, ara nga tangata ano o te whenua, kia haere ratou kia hanga tūtū, he hopu mo taua manu mo te Kereru. Ka whakatakina (tirohia) te rakau pai hei tūtū, ka tirohia te pai o runga o taua rakau, te pai o te huinga o runga o nga rau, te pai o te purerotanga o runga i etahi atu rakau, e tutata ana (haunga ia te ngahere nui). Ka kitea te pai, katahi ka mahia hei tūtū. Ki te mea, kaore he aka e piri ana ki taua rakau hei pikitanga ki runga, a, tera pea tetehi rakau pai tona pikitanga e tutata mai ana te tu ki taua rakau hei tūtū, ka pikitia i tera, ka roua (arawhata) mai i runga i tera rakau

ki runga i te rakau hei tūtū. Ki te kore he rakau pera, e pai ana hei arawhatatanga mai ki runga i taua rakau hei tūtū, ka roua ake ano i te take o taua rakau hei tūtū ra, ka hanga ki te arawhata, ka here tonu atu ki te tinana o taua rakau, a eke noa ki runga. Ano ka eketia, ka tapatapahia he rakau i raro, ka hutia ki runga i taua rakau tūtū, ka hanga hei kahupapa—hei nohoanga mo te tangata, mo nga tangata tokorua ranei, ka mahia nga pouaka. Te pouaka, he rakau tarai marie, e 5 *putu* pea te roroa, e 2½ *inihi* te whanui, 1 *inihi* te matotoru, e 4, e 5 ranei aua rakau pouaka, ka herea aua rakau pouaka ki tena peka, ki tena peka, o taua rakau, ki nga peka e tu ana whakarunga, kia purero ake te pito whakarunga o aua rakau pouaka, i te matamata o nga rau o te rakau tūtū, hei iringi iho mo nga tumu, mo te mea hei hopu i nga Kereru; he rakau ata hanga (tarei) marie, hei whakamaunga mo te aho muka, e mau ai nga waewae o te Kereru. E nui ana te mate o te Kereru ki tenei ritenga patu a te Maori, e tae ana ki te rua rau nga manu i te ra kotohi, a, ma te iti o te rere a te Kereru i te ra, ka iti iho hoki nga mea e mau.*

УРОКО 2.

Tetehi ritenga patu mo te Kereru, he ahere (mahanga). Kei nga wa e hua ai te kakano o nga Miro, ka mui taua manu, te Kereru, ki te kai i taua kakano, ina maoa. Ko taua kakano ko te Miro, he kakano, e tere ana te whakamomona i taua manu i te Kereru; he kakano hoki e whakahia-inu ana i taua manu. I mua o te maotanga o taua kakano, o te Miro, i nga wa e rite ai mo te hua, ka haere nga tangata maia, kaha, mohio, ki te ngahere, ki te titiro i te huanga o taua kakano o te Miro. Mehemea ka kite aua tangata, i hua taua kakano, ka timata te whakapai i nga waka (kumete) wai, a, ki te karo ranei i etahi waka (kumete) ki runga i te pakiaka rata, i etahi atu rakau ranei e mohiotia ana he pai, hei waka wai. I mua o te nohoanga o te Kereru ki te Miro, ka whakakingia aua waka (kumete) ki te wai; ko etahi waka, he mea whakairi ki runga i te rakau, here rawa nga pito o te waka ki te rakau, kei taka. E mahia ana aua waka wai ki te takiwa o nga Miro. Ka mutu tena mahi, me te whakaki i nga waka (kumete) ki te wai, ka waiho kia kite nga Kereru, kia inu hoki; a, i te mea kua nui te mohio o nga Kereru, ki aua wai, katahi ka timata te ahere (mahanga), ka aheretia nga waka wai, ka aheretia nga manga o nga Miro, nga manga e pai ana hei iringa mo nga mahanga.

Mehemea ka haere te tangata mohio i te ngaherehere, a ka kite ia i tetehi kopuapua wai, ka tirohia e taua tangata mohio nga rakau e tutata ana ki taua kopua wai, ka kite ia i te rapihanga o nga waewae o te Kereru i aua rakau, ka mohio ia, he wai tera e inumai ana e te Kereru, ka mahia e ia he mahanga mana ki taua wai.

* Tirohia te ahua No. 1 me No. 4.

E ono, e whitu, nga waka wai a te tangata kotahi, a nui atu ; e rua, e toru, nga rakau e aheretia ana. I te ra e timata ai te whakairi o nga mahanga, no te ata tae noa ki te ahiahi, e kore nga manu e mau i tena ra (i te ra tuatahi), e uia, ara, e tangotangohia, i nga mahanga, engari mo tetehi atu ra, mo te aonga ake ; he ritenga tena mo mua iho, no nga tupuna Maori. E kore te tangata e whakaturituri i taua takiwa mahinga manu ; ki te tātā wahie ; ki tetehi turituri pera ranei i te awatea, kei matakau nga Kereru, a ka rere ki tetehi atu wahi ; engari kei te ahiahi po, katahi ka tātā te tangata i etahi wahie mona. E moe tonu atu ana hoki nga tangata mahi manu (ahere) i te ngaherehere, ko etahi hei pikau i nga manu ki nga tino kainga.

Ko te ritenga patu tenei mo te Kereru e tino nui rawa ai te mate, e mau ana i te tangata kotahi, te rua rau, te toru rau, i te ra kotahi. A ma te tau iti te manu, ka iti hoki nga manu e mau i te ra kotahi, a, ma te mea ra ano kia horo tenei kakano, te Miro, katahi ka mutu tena ritenga patu o taua manu o te Kereru—ka kore ano hoki te noho o te Kereru ki runga i te Miro.*

UPOKO 3.

Te tuatoru o nga ritenga patu, mo taua manu, mo te Kereru, he tahere, he wero ki te here. Tauga mea te here, he rakau roa, he mea ata mahi marie na te tangata, he Tawa te rakau pai e mahia ana hei here. He mea titiro ano ki te Tawa tika (aritahi), roa hoki ; e tae ana ki te toru tekau, a, toru tekau ma rima ranei *putu* te roa, hei te Tawa kuao, ngawari. Ka tuaina te rakau, ka poroa kia toru tekau, toru tekau ma rima ranei *putu* te roa, ka tiwharahia roatia taua rakau Tawa, kia rua, kia toru ranei nga here i roto i taua rakau kotahi. Ka tareia kia iti, kia kotahi *inihi* me te *koata* pea te matotoru o waenganui, a kia toru *koata inihi* pea nga pito, ka waruhia kia pai, kia maene, kia tika hoki, a, katahi ka mahia he tarakaniwha. Tauga mea te tarakaniwha, he wheua, e waruhia ana kia koi tetehi pito, ka whakatara (kaniwha) ano tetehi taha, hei maunga mo te manu ina tu e ka werohia e te tangata. Ka oti te mahi o te tarakaniwha, katahi ka whauhia (herea) ki tetehi pito o taua here, katahi ka haere ki te tahere (wero) manu i te ngaherehere. E werohia ana te Kereru i nga wa o te huanga o te kakano o te Whanake, o te Miro hoki ; e ahere ana, e wero ana. E werohia ana hoki i te wa o te huanga o te kakano Koroi (ara Kahikatea) me etahi atu rakau.†

Ki te tangata mohio ki te wero, e kore ia e hiahia kia mau mai te Kereru i te tarakaniwha o tana here, engari ka werohia e ia te manu, unu tonu mai te tara o tana here, tukua atu te Kereru kia taka ana ki te whenua ; notemea e mohio ana ia ki te wahi o te manu e werohia atu ai e ia, tu tonu atu, mate tonu atu. I nga wa e hua ai aua kakano

* Tirohia ka te ahua No. 2.

† Tirohia ki te ahua No. 4, te ahua o te here.

kua whakahuatia ake nei, ka piki tona tangata mohio ki runga i te rakau e hua ana te kakano.—Kahikatea, Miro ranei—ka noho i runga. Kei te rerenga mai o te Kereru ki te kai mana i runga i taua rakau, ka werohia e taua tangata e noho ra i runga i taua rakau, ka tu, mate tonu atu, tukua atu kia taka ki te whenua. Engari kaore e pera te nui o te mate o te Kereru ki tenei ritenga patu, pera me te mate ki te tūtū, ki te ahere (mahanga), ma te tau nui anake o te manu, katahi ka ngaringari ake, ka iti te manu ka iti hoki te mate mai i te tangata, te wero.

Ka mutu tena ritenga patu, o te Kereru. Engari ko tenei ritenga patu manu, ko te wero, ehara i te mea mo te Kereru anake, kaore, engari mo nga manu katoa e kai kakano ana i runga i te rakau; mo te Kereru, mo te Kaka, mo te Tui (Koko), mo te Kokomako, mo te Kokako, me etahi atu manu.

UPOKO 4.

E rua nga tino ritenga patu mo tenei manu mo te Kaka e nui ai te mate. Te tuatahi, he tūtū, te rua he taki. Ko te tūtū, he pera ano te ritenga mahi o te tūtū, me te tūtū mo te Kereru. Engari, he wa ano o te Kereru e mahia ai, koia tera kua korerotia ake ra i te tuatahi; a, he wa ano to te Kaka e mahia ai (ara e patua ai), kei nga wa e pua ai nga puawai o nga Rata, ka kitea te nui o te Kaka e rere ana ki te ngongo (ngote) i te wai o roto i te puawai o te Rata. Ka rere pokai, penei me te whanautanga *pīi* (ngaro) pera hoki me te rere a te Kereru i te wa e hopuria ai ki te tūtū. Ka whakaekengia (mahia) nga tūtū, hei patu Kaka, engari e timoritia ana to te Kaka tūtū, ki te mokai Kaka, hei whakangē (ngāngā, karanga) kia rere mai ai etahi atu Kaka. Ka noho te tangata i runga i te tūtū, me tana mokai Kaka, ki runga ano te mokai Kaka i tona turuturu (nohoanga), noho ai, me tana kori kai, ki tona turuturu ano iri ai (tarewarewa ai). Ko taua mea, ko te turuturu, he rakau i mahia peneitia me te tokotoko, te nui, me te roa (tokotoko wero tangata, haunga te tokotoko ringaringa). E tareia ana ki te Maire, ki te Manuka, ki tetehi atu rakau maro ranei, taua turuturu, he mea kia maro ai te rakau mo te ngau a te Kaka (mokai), i tona turuturu, e kore e riwha (pakaru). A ko tenei mea ko te kori, he takotoranga kai na taua mokai Kaka, he mea whatu, penei me te whatu kupenga nei mahi. Na, ka eke te tangata me tana mokai Kaka ki runga i te tūtū, ka whakangangatia (whakatangi) te mokai, hei karanga i etahi atu Kaka kia rere mai. Kei te rerenga mai o au Kaka, ka tau (noho) ki runga i nga tumu o te tūtū, ka takiritia nga aho o nga tumu ka mau nga Kaka. Ma te pai o te tūtū, ma te pai hoki o te mokai Kaka, ka nui te matenga o te Kaka—ka kino te tūtū, ka maro (pakeke) te ekenga mai o te Kaka ki runga i tera tūtū, ka pai te tūtū, ka ngawari noa mai te ekenga mai o te Kaka ki runga i tera tūtū. Kei nga wa hoki e pua ai te Rewarewa, tetehi patunga o te Kaka ki te tūtū. He nui te mate o te Kaka ki tenei ritenga patu, e

tae ana ki te rua rau nga Kaka e mau, i te ra kotahi; he rangi ano iti iho e mau, a, he rangi ano, nui atu i te rua rau e mau i te ra kotahi. Kia horo nga puawai o te Rata, me te Rewa, ka mutu tena mahi.

УРОКО 5.

Te tuarua o nga ritenga patu (hopu) mo tenei manu mo te Kaka, he taki. Tauga mea te taki, he rakau roa, kia rua tekau ma rima *putu* pea te roa, poto iho, roa atu ranei; kia rua *inihi* pea te matotoru. Ka poua taua rakau ki te whenua, ka whakatitahatia te tu o taua rakau (taki); ka mahia he whare rau-ponga ki te take o taua rakau (taki). I whakatitahatia ai te tu o taua rakau (taki) kia pai ai te heke haere iho a te Kaka ina karangatia e te tangata, a e te mokai Kaka ranei. I te mea kaore ano i mau noa he mokai Kaka ma te tangata, ka noho te tangata mohio ki te whakatangi (karanga) ki te hopu hoki i te Kaka, i roto i taua whare rau-ponga kua mutu te hanga ki te take o te taki, ka whakatangihia e taua tangata he karanga mana i nga Kaka, ki tona ake waha. A, ka rongu mai nga Kaka, ka rere mai, ka tae mai ki taua rakau taki, me te whakatangi tonu te tangata ra, kia heke haere iho te Kaka i runga i taua taki, a tae noa iho te Kaka i runga ki tona aroaro. Ko te haere iho a taua manu a te Kaka i runga i te taki, he heke haere iho, me te tahurihuri haere tonu iho, ki tetehi taha o te taki ki tetehi taha; a tae noa iho ki te aroaro o te tangata e noho ra i roto i te whare ponga. Kei te hurihanga atu o te upoko o te Kaka ki tetehi taha o te taki, katahi ka hopuria iho e taua tangata, ko tetehi o ona ringa ki runga i tetehi parirau, ko tetehi ringa ki runga i tetehi o nga parirau, ka hiki tonu mai ki roto i tona whare. Heoi, ka mau te Kaka tuatahi ka waiho tonu iho hei mokai, katahi ka waiho ko taua mokai Kaka hei karanga i etahi atu, ina mutu te ako, te whangai, te whakanoho hoki ki runga i tona turuturu (nohoanga), me te whakamau o tona poria ki tona waewae. Ma te tangata mohio anake ki te mahi i tenei tu ritenga hopu Kaka, ka mau ai te Kaka i a ia, no te mea he manu mohio rawa taua manu te Kaka, he manu matakau hoki. Ma te mohio hoki ki te titiro i te wahi pai hei pounga mo te taki, ma te pai hoki tetehi o te mokai Kaka, ma te kaha o te nganga (tangi), ma te keru tonu i te oneone, ma te ngaungau tonu i te mea e hoatu ana hei ngaungau mana. Na, ka haere te tangata me tana mokai Kaka ki te ngaherehere, ki te hopu Kaka, ki te taki; ka mutu te mahi o te taki, me te whare rau-ponga mana, ka whakanohoa te mokai Kaka ki te take o te taki, e tutata tonu mai ana ki te whare o te tangata, ko tetehi pito o te turuturu e uru tonu mai ana ki roto i te whare, kia ai ai taua pito o te turuturu i roto i te whare, kei whakahaunga atu ma te tangata i tana mokai, kia nganga, kia tangi, kia ngaungau i taua mea i hoatu ra e ia hei ngaungau mana. Kia rongu iho ai nga Kaka e rere mai ana i te pakēkē o taua mea e ngaungau ra, ka pohehe aua Kaka, a, he kakano no te whenua e ngaua mai ra e te Kaka mokai. Ka titiro iho hoki, ki taua mokai e keru ana i te oneone, ka mahara, a,

he nui rawa te kakano o te whenua, kei reira ka kaha te heke haere iho i runga i taua taki. E kerī ana taua mokai i te oneone, e ngaungau ana i tana wheua, e nganga ana te waha. Ka pena tonu te mahi a taua mokai, katahi ka tino kaha rawa te heke haere iho a te Kaka, i runga i te taki tae noa iho te aroaro o te tangata e noho ra i roto i te whare ponga. E huri kau atu ana te upoko o te Kaka, ka hopuria, e kore taua manu e hopuria ra e kakapa, e aha ranei. Te rironga mai i te tangata ki roto i tona whare, kua takahia te upoko, kua mate, na e heke iho ana hoki tetehi, ka pera ano te hopuranga o tera, a pena tonu. Ma te kore o nga Kaka e rongō ki te haere iho i te karanga a te mokai, heoi ka haere ki tetehi wahi atu whakatu taki ai ano.

Engari kaore e nui te mate o te Kaka ki tenei ritenga patu (hopu) e kore e pera te nui o te mate, me te mate ki te tūtū, no te mea, he nui rawa te mohio, me te matakū o taua manu o te Kaka.*

UPOKO 6.

Nga ritenga patupatu mo tenei manu mo te Tui (Koko) e whitu. Te tuatahi, he tūtū, te tuarua, he ahere, te tuatoru, he wero, te tuawha, he patu, te tuarima, he pewa, te tuaono, he tumu, te tuawhitu, he hopu i te hotoke. Ko tenei manu, ko te Tui, he manu mohio, matakū hoki; kei nga wa e paparewa (tokoroa) ai taua manu, katahi ka ahua rarata, kei nga wa e momona ai, he nui rawa te matakū. me te mohio. Na, ko nga ritenga patu e toru, ara, te tūtū, te ahere, te wero, e rite ana nga mahinga, ki to te Kereru, me to te Kaka. Engari, he wa ano to te Kereru, he wa ano to te Kaka, he wa ano to te Tui, e mahia ai. E aheretia ana (mahangatia) te Tui ki runga i te Kowhai i te wa e puawai ai te Kowhai.

Ko te ritenga mo te patu, e mahia ana ki te pae; ma te tangata mohio anake hoki e mahi tenei ritenga, te patu, ka nui ai te mate o taua manu o te Tui. Ka haere te tangata mohio ki te ngaherehere, ki te patu manu, Tui; a, Kokomako ranei, ka whakataki taua tangata i te wahi pai hei irihanga (mahinga) mo tana pae; ma te pai anake o te wahi e iri ai te pae, ka eke mai te Tui ki runga i te pae. Ka kino te iringa o te pae, te wahi ranei i iri ai te pae, e kore rawa te manu e eke mai ki runga i taua pae—ko te pae te mea nui. whairitenga, o taua ritenga o te patu. Haunga te whakatangi, e mohio ana te nuinga o te tangata ki te whakatangi, ko te titiro i te wahi pai hei hanganga pae te mea pakeke. Ma te tangata mohio anake e kitea ai tera. Ki te mea ka kitea te wahi pai e te tangata i mahia ai e ia tana pae, ka mutu tana patu i nga manu o taua wahi, ka wawahia e ia tana pae, me te whare ponga, he mea kei kitea e tetehi atu tangata, a ka waiho e tera tangata hei pae patunga manu mana. Engari, ehara i te mea na te mohio anake o te tangata ki te titiro i te wahi pai hei iringa mo te pae i kitea ai te pai o taua pae; engari, na te ngawari hoki o te ekena

* Tirohia te ahua No. 3.

mai o te manu ki runga i taua pae, i tino mohio ai te tangata ki te pai o te pae i mahia e ia. Ko taua mea ko te pae, he rakau; e whitu *putu* pea te roa, kotahi *inihī* pea te matotoru, ka whakairihia tetehi pito ki runga i tetehi rakau, a ko tetehi pito ki runga i tetehi atu rakau, kia teitei te iringa o tetehi pito o taua rakau (pae) kia papaku iho te iringa o tetehi pito. Ko te whare rau-ponga hei nohoanga mo te tangata, hei patu i te manu, ki raro iho i te pito papaku o te pae. Ka mutu te mahi o te pae me te whare, ka noho te tangata i roto i te whare ponga, ha whakatangihia (karanga) e ia nga manu kia rere mai ki runga i tana pae, e whakatangihia ana e te tangata ki te rau o te Patate, whawhao ai te rau o te Patate ki roto i nga ngutu o te tangata, ka whakatangi ai; e nui ana te mate o te manu ki tenei ritenga patu, e tae ana ma te tangata mohio ki te kotahi rau i te ra kotahi. Kei nga wa e hua ai te Kahikatea, te takiwa pai mo tenei ritenga mo te patu; a, kei te wa huanga ano hoki o te Kahikatea te wa pai mo tenei ritenga patu, mo te pewa.

УРОКО 7.

Ko te ritenga mo te patu (hopu) o te Tui ki te pewa (tetehi ingoa, he wheke, tetehi ingoa ano, he tumu'), taua mea te pewa, ko te huihui-nga o nga mea i mahia ai te pewa, ko te huihuinga o te wheke, o te peuraro, o te aho, o te tātā, o nga kohukohu, o nga tawhiwhi, me te tuke, ara, korera tetehi ingoa, ki etahi tangata e karangatia ana te ingoa o te huihuinga o aua mea, he wheke, ki etahi tangata e karangatia ana, he pewa.* Te mea nui o enei mea, ara whairitenga, ko te wheke, ko te mea tera hei eketanga atu mo te manu ki runga, e mau ai; ko tera wahi o te pewa te wahi e kimihia ana e te tangata, ko te wheke; ma te tangata mohio anake ki te titiro wheke ka tere te kitea, a, ma te manu hoki e tino whakatika taua mohiotanga o te tangata; kei te wheke pai, e kore te Tui e mataku ki te eke atu ki runga. E kore te Tui e hohoro te heke atu ki runga i te wheke pai. Engari, ka matua korero (kauhau) ia i te taha o taua wheke, kia mutu taua korero, katahi ano ka eke atu ki runga. Mehemea, ka korero te Tui i te taha o te wheke, he wheke tino pai rawa atu taua wheke, e kore e hoatu e te tangata, kei tangohia, a, kei huna ranei. Ka pai tonu taua wheke mo nga tau maha. Ko nga tangata kuare ki te titiro wheke, engari e mohio ana ki te hanga i taua mea i te wheke, ka mahia e ratou he wheke (pewa) ka haria ki te ngaherehere ma te Tui e titiro te pai, te kino ranei. Ara, mehemea ka ngawari te ekenga atu a te Tui ki runga, a he wheke pai, a mehemea kaore e eke te Tui ki runga i te wheke, ka rere ki tetehi taha o te pewa, a, ka rere ki tetehi taha, a, rere noa atu te Tui, kihai i eke ki runga i te pewa, he pewa kino rawa taua pewa, ka wawahia tera, ka haere ano ki te kimi i tetehi atu. (Ko te wheke anake te mea e whiua ana.) Ka kitea tetehi atu wheke, ka

* Tirohia te ahua No. 4.

whakamaua ano ki te tuke o tana pewa, ka haere ano ki te ngaherehere, ki te whakamatau i te pai o tera, ano ka kitea e te Tui te pai, ka waiho hei pewa mana. Kaore he Tui e eke ki runga i taua wheke pai; ka mohio te tangata nana taua wheke, no te takai o nga kohukohu pea te kino, a ka whakarengia-ketia te takainga o nga kohukohu, na kua pai ano, ara kua ngawari ano te eke a te Tui ki runga i taua pewa.

Ko taua mea, ko te wheke; he rakau ahua whekewheke, puku-puku; he peka Tawhero te rakau pai mo taua mea mo te wheke, koira te rakau tino pai. Kia penei te ahua o taua rakau, me te rakau e nohoia ana e te manu i te wa e moe ana te manu i runga i te rakau (penei me te pae moenga tikaokao, haunga nga rakau i roto i nga whare, engari o waho, nga rakau e tupu ana, ko nga peka e nohoia ana e te tikaokao ina moe ratou). Kia pera te ahua o taua mea o te wheke; no reira hoki te Tui i mohio ai, ki taua mea ki te wheke ina hanga hei pewa, a, he rakau nohoanga ano tenei na te manu no mua, koia i tere ai te eke o te manu ki runga i taua pewa. (No te tangata Maori ra tenei mohiotanga, ko ta te Tui pea e rereke ana i to te tangata, tena ano pea ta te Tui tana pai i eke ai ia ki taua pewa.)

Ko te karanga a te tangata i nga Tui kia rere mai hei hopuranga ma tana pewa; he pera ano me te karanga mo te patu; he mea whakatangangi ki te rau Patate.

E nui ana te mate o te manu ki tenei ritenga patu, e pera ana ano me to te patu, kei te pai anake hoki o te pewa te ritenga. Waihoki, ko te pae, ma te pai anake hoki ka whai ritenga ai.

E kore te Tui e rongu ki te karanga (whakatangangi) i te wa e momona ana, e tino momona ana, engari i te wa kaore ano i momona, ka rongu ki te karanga.

UPOKO 8.

Ko tetei ritenga patu (hopu) ano mo taua manu mo te Tui (Koko), he tumu, kei nga wa e momona ai te Tui i te kainga i te hua o te Kaoho (Poporo). E kore e rongu te Tui ki te karanga i tera wa, heoi ano te ritenga patu i tera wa, he tumu, he wero. Ko taua mea ko te tumu mo te wa o te Poporo, he pera ano te ahua me nga tumu o te tūtū, me te pewa. Engari e mahia ana i nga peka o te Poporo hei tumu, e rua, e toru nga peka o te manga o te Poporo ina tupu. E tirohia ana i te mea e rua nga peka, i te mea pai ano, i te mea e rite ana mo te hanga tumu. Ka whakapikoa mai te peka iti o aua peka, hei tuke mo taua tumu, hei peuraro hoki; ko nga houto ki tetei pito o te tumu here ai. Ko tenei mea ko te houto, he hua Poporo, he mea ata kimi ki nga mea papai, pai o te maoa, o te ahua hoki; ka huihui aua hua Poporo, ka here ki tetei pito o te tumu, kia haere atu ai te Tui ki te kai i aua hua. A heoi te wahi hei haeretanga atu mo te Tui ki te kai i aua hua, ma runga anake i te tumu, a, kei te ekenga atu o te Tui ki runga i te tumu ka takiritia te aho e te tangata, ka mau te Tui; e mahia ana ano te tumu ki runga i te rakau Poporo. Kaore e tino nui te mate o te Tui ki tenei ritenga patu, tekau, a, rua tekau ma te tangata kotahi i te ra.

УРОКО 9.

Ko te ritenga mo te wero o te Tui, i etahi wa, ara, i nga wa e momona ai i te kainga i nga kakano o nga rakau papaku, i te Poporo, i te Karamuramu, i te Powhiawhia, me etahi atu rakau papaku, e kore e werohia i nga rangi papai; engari, kei nga rangi kikino, ahua ua, hau hoki. No te mea, i taua wa o te momonatanga o te Tui, kua matakau rawa taua manu, kua nui rawa hoki te mohio; e rongu kau ana te Tui i te pake (ngaehe), kua matakau, kua rere, koia i waihotia ai mo nga rangi kikino, hau, katahi ka haere te tangata ki te wero, kei rongu te manu i te ngaehe, i te haeretanga o te tangata, kia mahara ai te manu i te ngaehe o te haere a te tangata, he ngaehe na te hau, taua ngaehetanga. Tetehi e kore hoki te manu e tino rongu i te ngaehe o te tangata i te rangi hau, ua ranei. E rite ana te mate o te Tui, o tenei ritenga patu, ki to te tumu, kaore e tino nui nga manu e mate mai.

Na, ko nga ritenga patu (hopu) mo tenei manu mo te Kokomako (Korimako) he penei tonu me to te Tui, ara, he patu ki te pae, he pewa, a, he tütü hoki; he nui te matenga o taua manu o te Kokomako, ki te tütüia he patunga; hei nga wa ano hoki e nui ai te rere a taua manu a te Kokomako. A, he wero ano hoki tetehi patu mo tenei manu.

Tenei ano tetehi ritenga hopu mo te Tui. Kei nga wa e tino momona ai te Tui, i etahi wa, ara, i etahi tau. Kei te marama o *Hune*, i te hotoke nui o te huka (makariri) kei nga ahiahi o te ra, ka haere nga tangata mohio ki te whakataki (kimi) i nga pae moenga Tui. E kore e ngaro i nga tangata mohio te hokinga o te Tui ki te pae moenga; he pae ano, e tae te maha o nga Tui e moe ana i runga ki te waru, a ki te tekau ma rua, nui atu, iti iho. E whakarangona ana, e nga tangata mohio, te hokinga o nga Tui ki te moe, ki te tangi a te Tui, koira te kai whakaatu i nga pae moenga. Ko to ratou tangi, i te ahiahi, he "Koe, Koe!" no te tangi, me te tangi i runga i te pae moenga, he "Koe, Koe!" ano. Ka kitea te pae, ka whaitohungia rawatia, e rua e toru pea nga pae e kitea, i te ahiahi kotahi, i mua o te pouritanga o te po. Ka mahia he rama ahi, a, hei te ata po rawa i mua o te hahaetanga o te ata, ka haere aua tangata na raua (ratou ranei), i kite aua pae moenga manu, ka tae ki te ngaherehere ka tahuna te rama. Ka haere ki te piki i aua rakau i noho ai aua manu Tui, ko tetehi hei whakamarama ki to raua rama, ko tetehi hei piki, a tae noa taua tangata ki nga manu, ka hopuria e ia; ka tangotangohia i runga i to ratou pae. E kore aua manu e rere, kore rawa atu, no te mea kua kuku tonu nga matikara o nga waewae o nga Tui i te makariri o te huka o te po, e kore rawa e maunu i a ratou whakamanu o ratou waewae i runga i to ratou pae, i taua wa o te po, i te mea kua tino uhu o ratou waewae i te nui o te makariri. Ka riro iho nga manu Tui o tetehi pae, ka haere ka piki i tetehi atu pae moenga, pena tonu, a riro katoa mai nga manu o nga pae i kitea i tera ahiahi. Mehemea, kaore taua po i taungia e te huka, a e kore i tikina e pikitia

aua rakau, aua pae, a, ki te po luka, e kore e tukua kia awatea ka haere ai ki te piki i aua rakau o nga pae, kei mahana nga manu me o ratou waewae, a ka tuhera ka rere noa atu i te matakau—e kore e mau.

UPOKO 10.

Ko te ritenga patu mo tenei manu mo te Kakariki. He manu ahua rarata taua manu, te Kakariki. Heoi ano tona ritenga patu, he pae, pera tonu te ritenga hanga o te pae, me te pae patu Tui, engari e mahia ana te pae patu Kakariki ki waho o te ngaherehere, ki nga tahataha ngaherehere; a e timoritia ana hoki ki te Kakariki ano. He mea tari ki te mahanga, te Kakariki tuatohi, hei timori. Ka mahia e te tangata tana pae hei patu Kakariki, ka mutu te pae me te whare ponga, ka noho ia ki roto i te whare ponga, me tana tari mahanga, ka whakatangihia e ia ki ona ngutu ake. Ka rere mai nga Kakariki ki runga i tana pae, ka taria e ia tetehi, hei timori mana, ka mau te mea tuatahi, ka waiho hei timori. Ko taua mea ko te tari, he mahanga, i herea ki te matamata o tetehi rakau ahua roa, e ono *putu* pea te roa, hei tari ki te upoko o te Kakariki. Ko taua mea ko te timori, ko taua Kakariki i taria ra, ka mau, ka herea he taura ki te waewae, ka herea te taura ki tetehi rakau noa iho, kia pera te ahua me te turuturu Kaka te mahi, ka here ai taua turuturu o te Kakariki ki tetehi pito o te pae. Kei reira ka kite mai nga Kakariki, ina whakatangihia e te tangata ona ake ngutu, ka rere mai te nuinga o nga Kakariki ki runga i te pae; heoi, patu kau ana. E hara ano hoki taua manu te Kakariki i te manu tino matakau, e hara hoki i te manu tino mohio.

Ka mutu tena ritenga patu mo te Kakariki, haunga hoki te wero; ko taua ritenga wero ano i era atu manu. I nga wa hoki e werohia ai te Tui, ka tupono mai etahi atu manu ki mua i te aroaro o te tangata wero, a ka werohia hoki era atu manu, ara, te Kokomako, te Kakariki, te Kokako, te Tieke, me etahi atu manu e tupono mai ki mua i tona aroaro.

UPOKO 11.

Ko te ritenga patu mo te Parera-maori. E rua ona ritenga patu, he mahanga, he whakangau ki te kuri.

Mehemea ka kitea e te tangata tetehi wahi e haerengia nuitia ana e te Parera i roto i nga awa wai, i tetehi wahi ranei e nohoia ana, i nga wahi kai ranei, ka mahia he mahanga ki aua wahi. Mehemea he awa, ka mahia nga mahanga no tetehi taha o te awa whiti tonu ki tetehi taha, ara, ki te awa ahua iti ano; a, mehemea he wahi kai, ka mahangatia ko nga taha o taua wahi kai, a *rauna* noa, ko taua wahi kai ki waenganui, a, ki etahi atu wahi hoki e kitea ana e te tangata te pai hei mahinga mahanga mo te Parera.

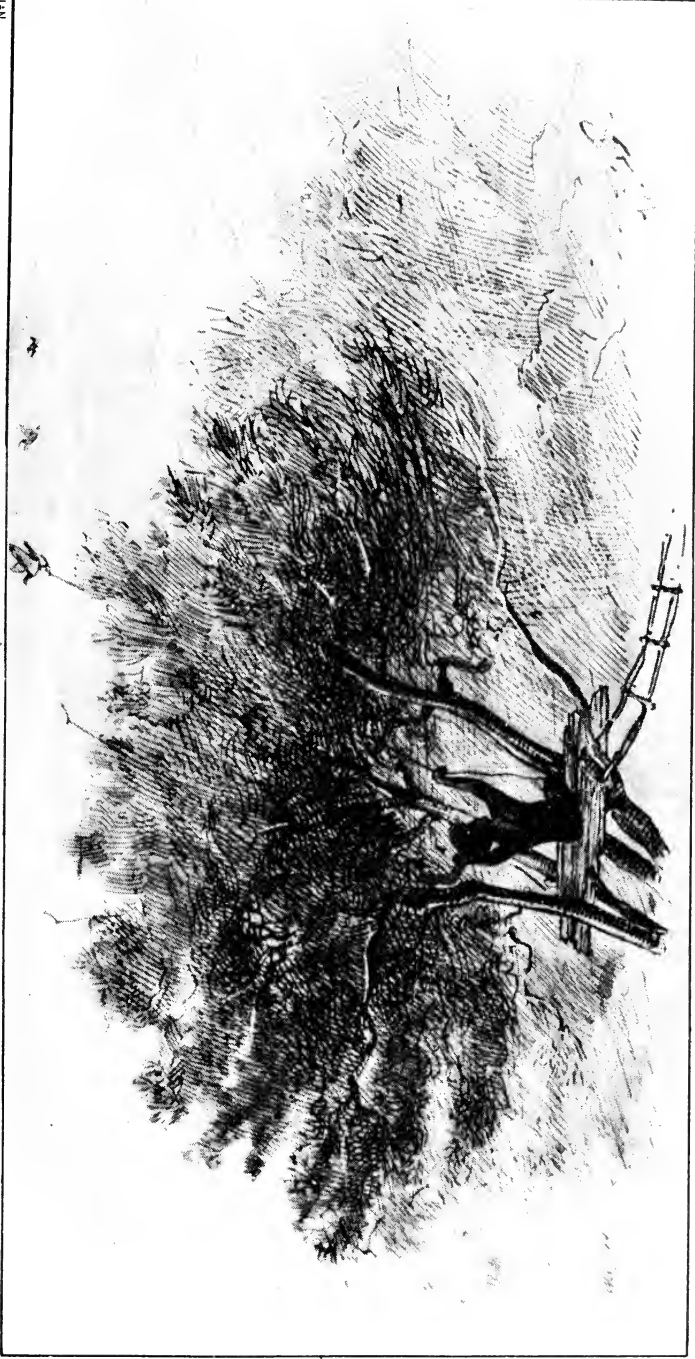
Tetehi ritenga patu ano mo te Parera, he whakangau ki te kuri. Kei nga wa e turuki (maunu) ai te Parera. Ko taua mea ko te turuki, tetehi ingoa he maunu, kei te wa e momona ai te Parera, a ka

maunu nga huruhuru, heoi kua kore hoki e kaha te Parera ki te rere, e noho ana ki roto i nga roto-wai, i nga roto ano e hiahiaitia ana e te Parera hei nohoanga mo ratou, a tae noa ki tana wa o te turukitanga. Waihoki, ko nga tangata e mohio ana ki nga roto e nohoia ana e te Parera, ina tata ki te turukitanga. E kore aua roto e wareware i te Parera i nga tau katoa. Waihoki, e kore e tukua e nga tangata na ratou taua roto, kia whakaaruarungia e te tangata nga Parera o aua roto nohoanga Parera.

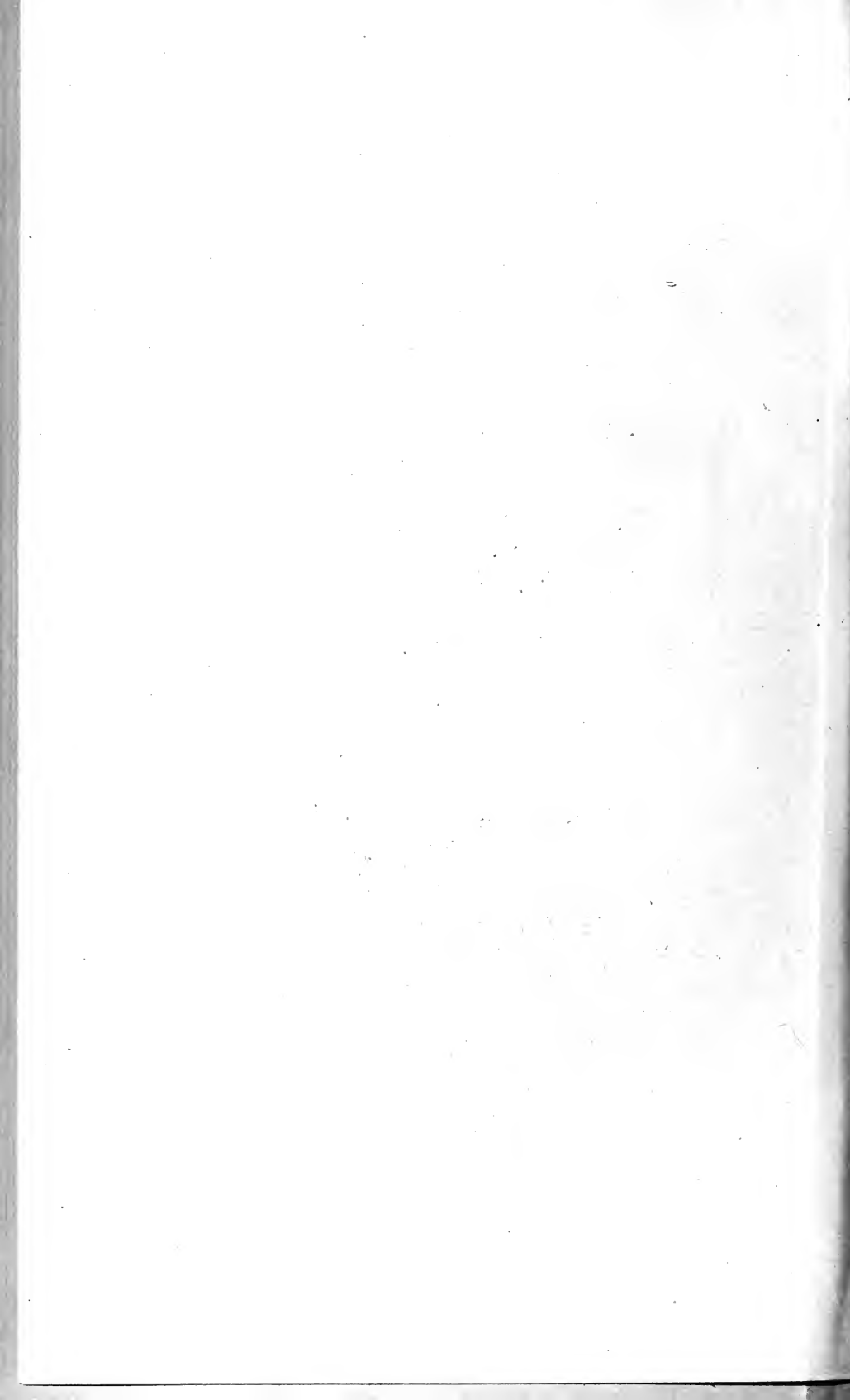
A, kei taua wa e turuki ai te Parera, ka haere nga tangata i runga i nga waka me nga kuri, ki te whakangau Parera, i tena ra, i tena ra, o te wa o te turukitanga. He nui te Parera e mate ana ki tenei patu, e tae ana ki te rua rau, a, te toru rau atu. E tahuna ana hoki hei huahua; ta te Maori ritenga tiaki roa tera i te manu, e tae ana ki te kotahi tau te painga o te manu i roto i nga tahā; ma te pai o te tahu ka tae ki te rua tau e takoto pai ana te manu.

UPOKO 12.

Ko te ritenga patu mo tenei manu mo te Kiwi. He manu mataku tenei manu te Kiwi, kei nga maunga noa atu tona haeretanga. Heoi ano tona ritenga patu, he whakangau ki te kuri, a, he tahu hoki ki te rama kia marama, kia korekoreko ai nga kanohi, kia kore ai e kite. Ko te kai tino pai a taua manu, a te Kiwi, he toke. Ka haere te Kiwi i ona haeretanga, he titaha haere tonu tona mahunga, ka titaha tetehi o nga taringa ki te whenua, a muri iho ka titaha hoki ko tetehi ki te whenua; ko te take, e whakarongo haere ana i te tangi o te ngokitanga o te toke i roto i te whenua. Mehemea ka rongoiho te Kiwi i te toke e ngoki ana i roto i te whenua, ka hou tonu iho ona ngutu i te whenua, a tae noa ki taua toke, a kua riro ake te toke i te Kiwi, kei kai mana. Ko te tangi o te ngoki a te toke i roto i te whenua, i penei tonu me te patētē o te *tekana* o te *wati* nei, engari kia ahua kaha ake. Koirā te mea, e whakarangona nuitia ana e te Kiwi ko te ngoki a te toke i roto i te whenua. No reira, ka haere nga tangata ki te whakangau Kiwi, ka mahia etahi rakau ririki, he mea ata hanga marie, ka whakahei (here) ki nga kaki o nga kuri, hei mea kia patētē aua rakau, ina haere nga kuri. A kei te rongonga mai o te Kiwi, ka mahara he toke, ka noho ki te whakarongo, a kei te nohoanga o te Kiwi ki te whakarongo, kua tata tonu nga kuri ki a ia, oma rawa ake, kua tauria e nga kuri. Ka haere atu nga tangata me a ratou rama, e ka ana, kua tae atu nga tangata, kua tae atu hoki te maramatanga o te ahi ki nga kanohi o te Kiwi, a, kua kore te Kiwi e kite; kua patua, kua mate. Kaore te Kiwi e whakangau i te awatea, engari kei te po; kei te po hoki te wa e tino haere ai te Kiwi ki te kimi kai mana, haunga hoki nga haeretanga i te awatea.



Bird-catching by the "Tutu" system.



NY 2



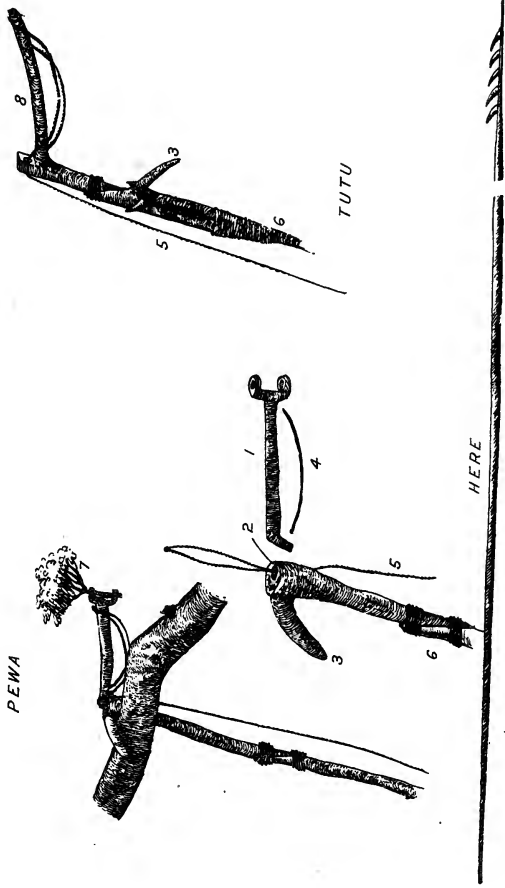
Bird-catching by the "Ahere," or snares.





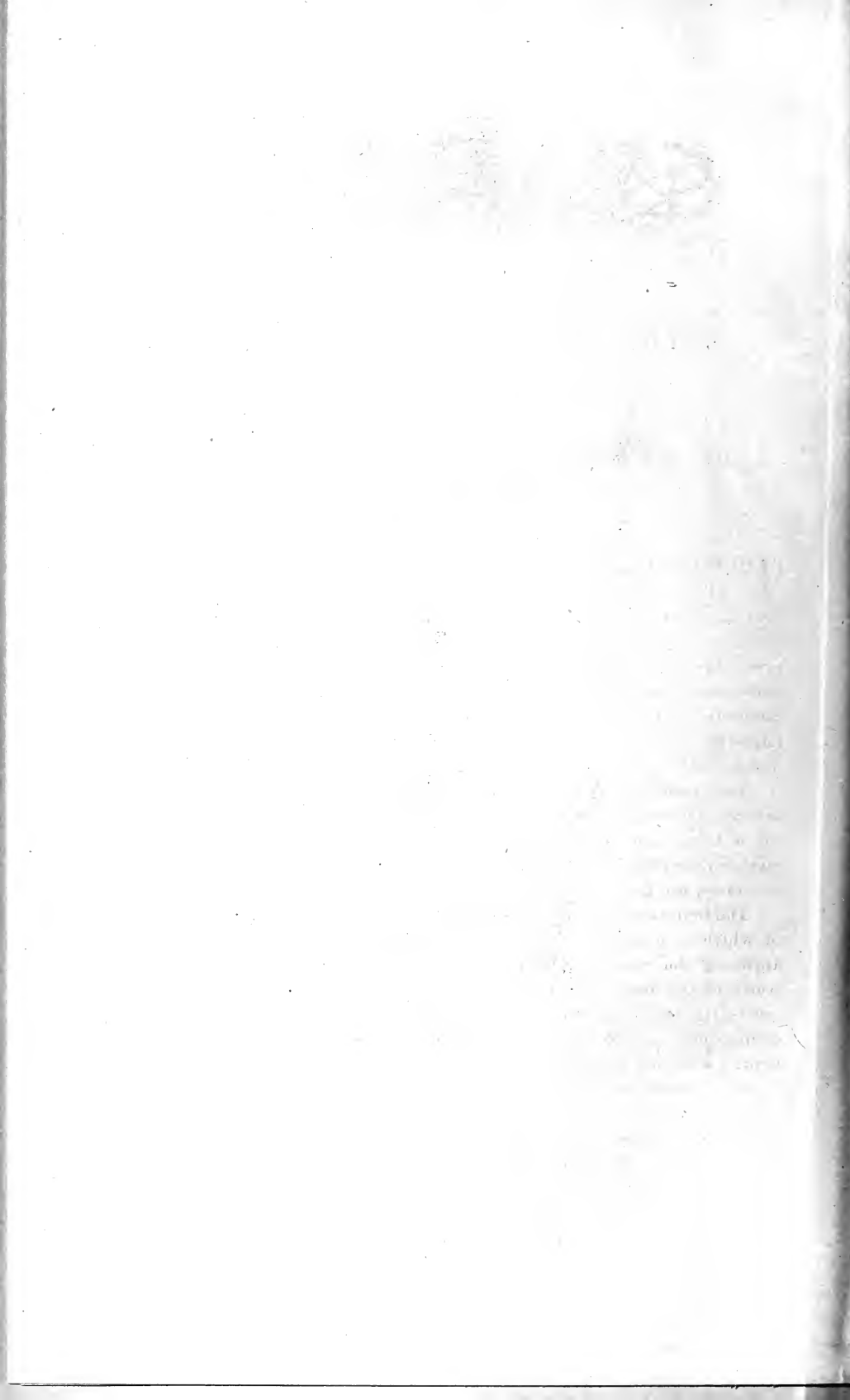
Bird-catching by the "Taki" system.

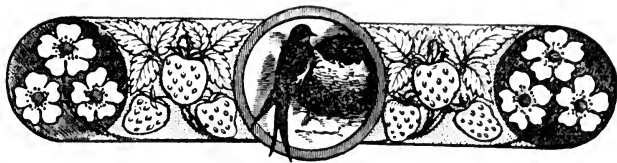




- 1. Wheke
- 2. Tike
- 3. Korera
- 4. Paurero
- 5. Aho
- 6. Taro
- 7. Tawhi whi
- 8. Tumu

Details of bird-catching apparatus.





ANCIENT METHODS OF BIRD-SNARING AMONGST THE MAORIS.

BY TAMATI RANAPIRI. (TRANSLATED BY S. PERCY SMITH.)

PART I.

THE following is a description of the methods of catching or killing birds used by the Maoris, that is, the native birds of New Zealand, such as the Kereru or Kukupa (New Zealand pigeon, *Carphophaga novæ-zealandiæ*), the Kaka (New Zealand parrot, *Nestor productus*), the Tui, Koko, or Parson-bird (*Prothemadera novæ-zealandiæ*), the Kakariki, Pouwaitere, or Paroquet (*Platycercus novæ-zealandiæ*), the Parera (grey duck, *Anas superciliosa*), the Kiwi (*Apteryx australis*), and the Kokomako or Bell-bird (*Anthornis melanura*).

The description will commence with the method of catching the Kereru (pigeon). This is a fine bird and very tame, and it remains for a long time in the one place on the trees. There are three methods used for catching this bird—the first is the *tūtū*, the second the *ahere*, the third the *tahere*.

The name *tūtū* is applied to an erect growing tree, in the branches of which a stage is formed, on which sits the person who uses the apparatus for catching the Kereru. At the time of year when the fruits of the forest are ripe, such as the *whanake* or *tī* (*Cordyline australis*), large numbers of Kereru may be seen flying about and eating the fruit. When they take flight they are like a swarm of bees, flying round and above the trees, occasionally alighting. This is their constant habit as long as that fruit lasts. So soon as the Kereru commences to fly about in this manner, all the men of each *hapu* (sub-tribe) possessed of pluck, strength, and knowledge who live in the neighbourhood, that is to say, the native people of the place, decide to make *tūtūs* to catch the Kereru. They search out a tree which has a suitable top, with inwardly inclined branches, and where the surrounding trees have projecting branches. When one is found it is prepared for a *tūtū*. In case there is no vine or creeper adhering

to the tree, by which to ascend, maybe another suitable one close at hand will be found to serve the same purpose, from which a stage (or ladder) can be made to connect it with the tree used as a *tūtū*. Should no such tree be available the *tūtū* tree itself has a ladder lashed to it, reaching right up to the branches. As soon as the tree can be ascended, poles are cut below and hoisted up the *tūtū* tree to form a stage with on which one or two persons can arrange the *pouakas*. The *pouaka* is a wooden rod carefully made, about 5ft. long, 2½ in. wide, by lin. thick. Three or four of these are used. They are tied to different branches, directed upwards in an upright position, so that the upper end of the *pouakas* project above the topmost branches, where they are used to attach the *tumu*, or parts on which the Kereru are caught. The *tumu* is very carefully adzed into shape, and to it is attached the *aho* (cord) made of *muka* (scraped flax), by which the feet of the Kereru are snared. (The diagram No. 4 shows the method employed. The cord forms a noose spread on the *tumu*, the long end of which passes through a hole in the *tumu*, thence down the side of the *pouaka* to the hand of the snarer, who, as soon as the pigeon alights, by a quick pull tightens the noose and catches the bird.) Large numbers of Kereru are killed by this method of the Maoris, sometimes as many as two hundred in a day, depending on the number of birds about. (Plate No. 1 illustrates this method of catching birds.)

PART 2.

Another method of snaring Kereru is by the *ahere* or *mahanga*, or snares. When the *miro* tree (*Podocarpus ferruginea*) is in full fruit, large numbers of Kereru assemble to partake of it. The *miro* fruit very quickly fattens the birds, and at the same time it induces great thirst. A short time before the ripening of the fruit, the people proceed to the forest to ascertain which trees will be well fruited. When they discover one they commence to make the *wakas* or *kumetes* (troughs to hold water), or to seek for appropriate wood, such as *vata* vines, to hollow out for the purpose. Before the Kereru begin to visit the *miro* trees, the *wakas* are filled with water; some are suspended in the branches of the tree, firmly tied to prevent their falling. When all this has been done, and the *wakas* filled, they are left so that the Kereru may see and drink from them, and become accustomed to them. So soon as this is accomplished, the snares are prepared, and placed along the margins of the *wakas*, as well as on such of the branches of the trees as are suitable for the same purpose. (Plate No. 2 shows the method of arranging the snares along the edges of the troughs. The snares are running nooses side by side, placed all round the troughs, so that the pigeons cannot get at the water without putting their heads through the nooses, and, in withdrawing, they are caught by their feathers, and thus the birds are strangled.)

In travelling through the forest, and on finding a pool of water, a knowing man at once examines the adjacent trees, and if he finds the scratchings made by the feet of the Kereru thereon, he knows that the pool is used by them to drink from, and at once proceeds to place his snares around the water.

One single person often has six or seven *wakas* or troughs, or even more, and three or four trees are prepared by him. On the first day of setting the snares, from morn to night, none of the birds caught that day are taken from the snares, but they are on the following day.* This is the custom of the ancestors of the Maoris from time immemorial. No one is allowed to make any disturbance in the vicinity of these operations—to split firewood, &c., or other similar noise—during the day, lest the Kereru take flight to some other spot; but in the evening one may split firewood or do other work. Whilst engaged in this work the people sleep in the forest near the snares; some are there to carry the birds to the home. This system of killing pigeons secures larger numbers than any other; one man will obtain two, or even three, hundred in the day, according as the birds are plentiful or not that year. So soon as the *miro* fruit has fallen, the work is at an end, for the birds cease to frequent the trees.

PART 3.

The third method of taking the Kereru is by the *tahere* or *here* (by spearing). The *here* (or spear) is a long piece of wood, carefully prepared; it is usually made of *tawa* wood (*Nesodaphne tawa*), from a carefully selected, straight-grained, long piece, easily split; it is as much as 30ft. to 35ft. in length. A young and soft *tawa* tree is selected, felled, and cut to a length of 30ft. to 35ft., and split in long lengths, so that two or three spears are obtained from the same tree. It is then carefully adzed down to the thickness of 1¼ in. in the middle, tapering off to ¾ in. near the ends, then scraped nicely to be quite smooth and straight, and then fitted with a *tara-kaniwha*, or barb. The barb is made of bone, one end of which is sharpened by scraping, and one side is serrated (*kaniwha*) in order to hold the bird when struck. After the barb is finished it is bound on to one end of the *here* or spear, and is then ready for spearing birds in the forest.† The Kereru is speared in the season when the *whanake* and *miro* are in fruit; spear and snare are used at the same period. It is also speared when the *koroi* or *kahikatea* (*Podocarpus dacrydiodes*) and other trees are in bearing.

The proficient in the art of spearing does not seek to secure the Kereru with the barb of his spear, but after spearing the bird he withdraws the point of the spear, and allows the bird to fall to the ground.

* The Author omits to tell us what becomes of the snared birds.—S. P. S.

† See Plate 4 for illustration of the *here* or spear.

He well knows the vital parts, which, once touched, the bird dies. When the time comes that the fruits mentioned are ripe, the knowing man climbs up such a tree—a *miro*, *kahikatea*, or other one—and there remains. When the Kereru comes to feed it is speared, and falls to the ground. This method of obtaining birds does not secure so many as that by means of the *tūtū*, or of the *ahere*; it is only in plentiful years that slightly more are obtained; few birds result in few being killed by the spearsman.

The above is all in reference to the systems of Kereru taking, but the spearing is not confined to the Kereru alone, but is used for all birds that feed on tree-fruits—for the Kereru, the Kaka, the Tui, the Kokomako, the Kokako, and others.

PART 4.

There are two ways in which the Kaka is taken, both ensuring the capture of many. The first is by the *tūtū*, the second by the *taki*. The method of *tūtū* is exactly the same as that used for the Kereru; but the season is different; that for the Kaka is when the flowers of the *rata* bloom, and the Kaka are sucking the nectar (*vai*) from them. They fly in flocks, like a swarm of bees, or like the Kereru when they are caught by the *tūtū*. The *tūtūs* are the same for the Kaka, but they are used with a decoy (*timori*), with a tame Kaka, which is used to call the others to the *tūtū*. The snarer places himself on the *tūtū* with his pet bird, which remains on his *turuturu* or perch, with his basket (*kori*) of food hanging on the perch. The *turuturu* is a piece of wood just like a spear as to thickness and length (*i.e.*, a spear used to spear man with, not a walking-stick). It is hewed out of *maire*, *manuka*, or some other hard wood, in order that it may be sufficiently hard when bitten by the decoy Kaka to prevent its chipping. The *kori* or basket is the place for the decoy Kaka's food; it is woven in the same manner as a fishing-net. Now, when the man ascends to the *tūtū* with his decoy Kaka, he causes the bird to call out, to entice the others to the place. When the Kaka arrive they alight on the *tumu* of the *tūtū*, when the cords of the *tumu* are drawn and the birds are caught. In accordance with the perfection of the *tūtū* and the decoy bird, is the number taken. If the *tūtū* is a bad one the birds will be shy of lighting on it, but on a good one they light readily. In the season when the *rewārewā* (*Knightsia excelsa*) flowers is another time of taking the Kaka by the *tūtū*. Great numbers of Kaka are taken by this system; sometimes as many as two hundred in a day, at others more or less, often more than two hundred. When the *rata* and the *rewārewā* cease to flower this system ends also.

PART 5.

The second method of taking the Kaka is by the *taki*. The *taki* is a long pole, as much as 25ft. long, more or less, with a thickness of 2in.

This pole is stuck in the ground in a slanting direction; whilst at its foot is built a hut of tree-fern leaves. The pole is slanted in order to facilitate the descent of the Kaka along it when the fowler or the decoy bird calls them.

In the event of a decoy bird not having been secured, a man understanding how to call the birds will remain in the hut built at the foot of the *taki*, and thence call the Kaka by his voice (imitate their cry). When the birds hear the call, they approach and light on the *taki*, whilst the man continues his call, in order to induce the Kaka to descend along it until they arrive in front of him. The habit of the bird in descending along the *taki* is to turn from side to side, first on one side of the *taki*, then on the other, until it arrives in front of the man within his hut. Immediately the bird turns his head away to the far side of the *taki*, it is caught by the man by placing one hand over one wing, another over the other, and he then carries it into his hut. So soon as one is caught it is used as a decoy, and by its cry to call others, directly it has been taught, fed, and accustomed to its perch, with a ring (*poria*) round its leg. It is only very skilful persons that succeed in securing Kaka by this method, because the Kaka is a bird of great sense and very shy; by knowing how to search for a proper place to set up the *taki*, and also through the training of the decoy Kaka; by the strength of its cry, by its constant tearing up of the earth, and by its power of biting anything given to it (will he be successful).

The fowler goes forth to the forest with his tame Kaka to catch birds with the *taki*, the setting up of which is finished, as well as his fern-tree leaf hut, and the decoy deposited at the foot of the *taki*, close to the hut, one end of the pole being within the hut in order that it may be close to him to incite the tame bird to cry out, and to bite that which is given him to bite. When the Kaka near hear the cracking of the thing bitten, they are deluded into thinking it is some seed in the ground that the decoy is biting. When they look down and behold the decoy digging (with his claws) in the earth, they think there are a great many seeds, and directly begin to descend the *taki*. The decoy in the meantime is digging away, and biting at his bone, all the time calling out. Thus he continues, and soon the Kaka quickly descend the *taki* right down in front of the man within his hut. If the bird's head is turned away, he is caught; he does not flap his wings or do anything. Brought into the hut, the man treads on his head, and the bird dies, whilst others are descending to meet the same fate. In the event of the Kaka not listening to the decoy bird, the fowler proceeds to another place and there erects his *taki*.

In this system of catching Kaka not so many are caught as when the *tūtū* is used, because the Kaka is a most knowing and shy bird. (See Plate No. 3 for illustration of this method.)

PART 6.

The are seven methods of taking the Tui or Koko. The first is by the *tūtū*, the second by snares, the third by spearing, the fourth by striking, the fifth by the *pewa*, the sixth by the *tumu*, the seventh by catching them in the winter.

The Tui is a knowing and a shy bird. In the season when it is thin only is it at all tame; in the season when it is fat it is exceedingly wild and knowing. The three systems of taking it—the *tūtū*, *ahere*, and *wero*—are similar to those used in taking the Kereru and Kaka, but the seasons are different for each kind. The Tui is snared (*ahere*) when the *kowhai* (*Sophora tetraptera*) is in flower.

In the method by the "striking," a *pae* or perch is made, but only the most experienced can use this system, and secure a large number of Tui. When the experienced fowler goes to the forest to "strike" Tui, or Kokomako, he very carefully searches for a suitable place for the perch, for on its suitability alone depends whether the birds will come to the perch. If the suspension of the perch or the locality is bad, no birds will come near it, for the perch is the principal thing and of most consequence in this system of taking. The "call" is of not so much consequence; most men know how to do that. Should a suitable place be found by him who uses the perch, when he has finished his work he destroys it, together with the fern-tree hut, so that no one else shall find it, and retains (the knowledge of) the place to himself. It is not, however, the knowledge alone of how to select a proper site for the perch that discloses its suitability, but the ease with which the birds can alight on it is a factor also. The perch (*pae*) is a pole about 7ft. long, and 1in. thick, one end of which is suspended on a tree and the other on another tree, so that one end is much higher than the other. The fern-tree hut in which the fowler sits is beneath the lower end of the perch. So soon as the hut and perch are completed, the man occupies the former, and commences to call the birds that they may fly on to the perch, which is done by the aid of a *patete* (*Schefflera digitata*) leaf inserted between his lips; with this he makes his call (imitates the note of the Tui). [The author should add that the birds are knocked off the perch with a long flexible stick.]

A great number of birds are caught in this manner; an experienced man will take as many as one hundred in a day. The season that the *kahikatea* fruits is an excellent time for catching Tui, and also for using the system called *pewa*.

PART 7.

The following is the method of taking Tui by the *pewa*, other names of which are the *wheke* and the *tumu*. The name *pewa* includes all the apparatus, such as the *wheke*, the *peuraro*, the *aho*, the *tātā*, the *kohukohu*, the *tawhiwhi*, and the *tuke* or *korera*. Some people call

this collection of things a *wheke*, others a *pewa*. The principal thing amongst them is the *wheke*, or the perch on which the bird alights and is caught, and that part of the *pewa* is very carefully sought after (*i.e.*, a branch suitable for trimming to the proper shape), and only an expert will easily find one, and his knowledge will be shown in the fearlessness with which the Tui alight on it. The Tui will not alight at once even on a good *wheke*, but will first warble (*kauhanu*) from some place close to, and then get on to the *wheke*. If the Tui first sings near the *wheke*, then it is a first-class *wheke*, and the owner of it will never give it to anyone else, lest it be taken or concealed. Such a *wheke* retains its efficiency for many years. Even if one inexperienced in selecting a *wheke* knows how to make one, and takes it to the forest, the Tui will soon find out its excellence or defects, which will be shown by the confidence with which it alights on the perch, which will denote its goodness, whilst on a bad one the Tui will alight first on one side then on the other, or fly away altogether, in which case the *wheke* will be smashed and another one sought out. It is the *wheke* alone that will be cast away. When another is found, it is lashed on to the *tuke* of the *pewa*, and the fowler again goes to the forest to try it, when, if approved by the Tui, it is retained by the owner. When the fowler proceeds to work with a really good *wheke*, whose excellence has been proved, and he finds the Tui do not alight on it, he knows at once that it is due to the binding on of the bait (*kohukohu*), and he forthwith binds it afresh in a different manner; then it is effective, and the Tui descends on to it with confidence.

The fowler's call for the Tui, in order that they may be caught on his *pewa*, is the same as that used in the "striking" system; it is done by aid of a *patete* leaf. The Tui will not listen to the call in the season when it is very fat, but when it is not so it will answer to the call.

Large numbers of birds are caught by this means, as by the "striking." Success depends entirely on the excellence of the *pewa*. In the same manner with the perch (*pae*), the excellence of it makes it successful. The *pewa* is illustrated in diagram No. 4.*

PART 8.

Another method of taking the Tui is the *tumu*, used in the season when the bird becomes very fat by feeding on the berries of the *poporo* or *kaoho* (*Solanum aviculare*). The Tui will not listen to the call at that time, so the *tumu* and spearing are used. The *tumu* used in the *poporo* season are like the *tumu* of the *tūtū* and *pewa*, but the branches of the *poporo* itself are used—two or three of the living branches. A limb with two branches is sought for, of the suitable sort, adapted to

* After all, our author omits to say how the Tui is caught by the *pewa*. It is by pulling tight the cord loop which lies extended on the *wheke* or perch, which draws the bird's legs tight against the top of the *tūtū*, or long handle of the *pewa*, when it is taken by hand.—TRANSLATOR.

make a *tumu* of. A small branch of the limb is bent as a *tuke* (hook) for the *tumu* and as a *peuraro* (spring); the ripe fruit of the *poporo* (*houtu*) being fastened at one end. The *houtu* is the *poporo* fruit very carefully selected, quite ripe and of a perfect shape; several are gathered together to attract the Tui. The only way the Tui can secure the fruit is by passing along the *tumu*, and so soon as it has alighted, the fowler jerks the string and the bird is caught.

Not very many Tui are caught in this way, from ten to twenty in the day.

PART 9.

The system of spearing Tui (*wero*) is used in certain seasons when the birds are fat, owing to their feeding on the fruits of low trees, shrubs, such as *poporo*, *karamuramu*, *pouchiawhia*, &c. Spearing is not resorted to on fine days, but on bad days, rainy and windy; because during the fat season of the Tui they are very shy and very knowing; if it hears the rustle of footsteps it takes alarm and flies, hence windy moist days are selected, so that the bird when hearing the noise made by the fowler may think it is due to the wind. Another reason is that on a windy day the fowler will not be heard at all. Like the *tumu* system, no very large number of Tui are taken by the spear.

The system used in taking the Kokomako or Korimako is just the same as that used with the Tui, *i.e.*, "striking" on the perch, the *pewa*, and *tūtū*; and large numbers are taken by the latter method when there are many about. The spear is also used for killing this bird.

The following is another method of taking the Tui, when it is very fat, as occurs in some years. In the month of June, in winter, in frosty weather, in the evening of the day, the expert fowler seeks out the sleeping places of the Tui. Experts will never fail in finding the sleeping places of the Tui. The numbers to be found on a single perch sometimes amount to ten or twelve, sometimes more, sometimes less. The men listen for the return of the Tui to their sleeping place, known by their cry, which is the guide in such cases to their sleeping perches. Their cry in the evening is "*Koe! Koe!*" and the same when on the sleeping perch. When a perch is found it is carefully noted; two or three are found on a single evening. Before the darkness of night a torch is made, and, during the darkness before dawn, the men who have found a sleeping perch proceed to the forest, where they light their torches. They then climb the trees where the Tui are—one to enlighten by the torch, another to climb, and so soon as he gets to where the birds are he catches them. The birds will not fly, not the least, because their claws are contracted by the cold of the night; they, of their own accord, cannot loosen their claws from their sleeping perch at that time of night owing to their being benumbed (*uhu*). So soon as they have secured the Tui of one perch the men proceed to another, and so on, and thus obtain all the birds of the sleeping perches seen the previous evening. Should the night not be affected by frost

the trees will not be climbed, but on a frosty night they will not allow daylight to appear before they proceed to climb the trees having sleeping places, lest the birds' claws get warm and open, and they fly away in fear and cannot be caught.

PART 10.

The following is the system adopted for catching the Kakariki or Paroquet. The Kakariki is somewhat tame, and the only system used is that of the perch, made in an exactly similar way to that for taking Tui, but the Kakariki perch is made outside the forest, near the edges, and a decoy (*timori*) is used also. The first Kakariki (used as a decoy) is caught in a snare. The fowler builds his perch and his fern-tree hut, and awaits within it with his snare, calling with his lips at the same time. When the Kakariki alight on the perch, he snares one, as a decoy. The *tari* or *mahanga* or snare is fastened to the end of a stick somewhat lengthy, about 6ft., with which he snares the head of a Kakariki. The decoy (*timori*) is the bird first caught; a line is fastened to his leg and attached to a rod like the *turuturu* used in Kaka catching, the rod being fastened to one end of the perch. There the Kakariki see the decoy when the man calls them, and most of them alight on the perch, when the man has only to knock them over. The Kakariki is not a very shy bird, nor has it much wisdom.

The same system of spearing is used with the Kakariki as with other birds. Whenever a fowler comes across other birds when spearing Tui, he spears them too; such birds as the Kokomako, the Kakariki, the Kokako, the Tieke, or any others which fall in his way.

PART 11.

There are two methods of taking the Wild Duck (*parera-maori*)—by the snare, and hunting with dogs.

If a place is found by the fowler which the duck much frequent, in a stream, or other place that they come to, or where their food is, snares are made in such places. Should it be a river, the snares are made to reach from side to side, that is in moderate sized streams; if it be a place where they feed, the snares are placed all round, enclosing the feeding place, and in such other places as the fowler finds to be suitable.

That is all in reference to that system of taking the duck.

Another method is to hunt them with dogs, at such times as they are moulting (*turuki mauuru*). The time of moulting is when the ducks are fat, and not able to fly very well. They are found in pools which they are accustomed to, and they remain there until the moulting time. In the same way the fowlers are acquainted with the pools frequented by the ducks as the moulting time approaches. (The ducks never forget these pools from year to year.) The owners of these pools do not allow other people to chase the ducks in them.

When the moulting time comes, the fowlers proceed in their canoes with their dogs to hunt the ducks on each day, so long as the moulting lasts. Large numbers of ducks are caught in this manner, as many as two hundred, three hundred, or more. They are then cooked as *huahua* (preserved in their own fat). This is the Maori method for preserving birds, and they will keep good for a whole year in the calabashes; if particularly well done they will keep for two years.

PART 12.

The following is the method of taking the Kiwi: This is a very shy bird, and its habitat is far away on the mountains. The only method of taking them is by hunting with dogs, and by the use of a torch, to dazzle their eyes so they cannot see. The Kiwi prefers to all foods a worm. As the Kiwi proceeds along, its head is always on one side, with an ear turned to the ground, first one and then the other, in search of worms; it listens for the creeping of the worm beneath the soil. So soon as it hears the creeping (*ngoki*) in the soil, down goes its beak, right to the worm, which it brings up to eat. The creeping noise (*patētē*) of the worm in the soil is like that made by the seconds hand of a watch, but it is rather stronger. That is what the Kiwi listens for in the soil. In consequence of this habit, the Kiwi hunter prepares some little pieces of wood; they are carefully made, and are then tied to the dogs' necks, so that they may rattle (*patētē*) as the dogs move. When the Kiwi hears this he fancies it is a worm, and stops to listen; whilst he is doing this the dogs are able to approach, and by the time he starts to run the dogs are baiting it. The men then advance with their torches, which are burning, and as they approach so does the light to the eyes of the Kiwi, which cannot see in consequence, and is killed. The Kiwi is never hunted in daylight, but always at night, and it is also during the night that the Kiwi searches for its food, but it moves about in the daylight also.





LOCATION OF BULUTU, BURUTTU, OR PULOTU.

BY DR. A. CARROLL.

THIS was named "the land of their ancestors," "their cradle country," "their spirits' home in the West," from which, the Polynesians' traditions said, their forefathers had come, and to which, after death, the spirits of their chief men would return. This place was called by a name which apparently has a difference of form as spelled or printed in the distinct dialects of Fiji, Tonga, Samoa, or other places; or as reduced from speech to writing by the missionaries or others in the several groups or islands. Thus this name is made to appear as Bulutu, Burattu, Pulotu, and in other ways by different people, the sound of which name in speech would seem, or would really be, very much alike; especially if those writing down the name as sounded were unaccustomed to such work, and to hearing the pronunciation of "b" and "p," or of "r" and "l," or of "a," "o," "u," vowels, in the mouths of different people when uttering the same name or word; but to philologists these changed sounds or letters are not only interesting, but instructive, in pointing to the folks who change them, or by directing attention to the original forms and the places where these were used. It is not, however, our purpose to discuss these phonetic and other changes here, but rather to investigate this "spirit home" and "ancestral land" spoken of in the traditions of the Polynesians, to trace it to its original source, and thus work backwards to the place of the Polynesians' fathers' oldest recollections of their stopping places, re-named after older and most ancient homes. It was suggested by the philologist to the United States exploring expedition in the Pacific Islands, the learned Horatio Hale, and adopted since then by others, that the place spoken of as Bulutu, the spirit home of the Polynesian legends, was the island of Buroe, or Buru, in the Molucca Group, near Ceram; but to those who know anything about the ancient history of places in the Eastern Archipelago, from the native documents and chronicles, which extend back to before the Christian Era, this supposition could not appear very probable, as there is nothing specially to connect the Polynesians with

Buru, or Buroe, previous to their migration into the islands of the Pacific; but many things to carry their thoughts and traditions back beyond this to Asia. The traditions in the different groups of Polynesia speak of two places or localities regarded as their former homes; the later of these was variously called Hawa-iki, Sava-i'i, Haba-i'i, Havai'i, Hawa-i'i, &c., all derived from a remote Hawa, the great, as they were distinguished, as the little or less Hawa. Earlier still than these was Bulutu, Buratu, or Pulotu, remembered in the legends of the primary groups of Polynesia, viz., Fiji, Tonga, and Samoa. As the forefathers of the Polynesians moved from their first homes in Asia to the easterly localities and islands, they called their stopping-places by the names of the more ancient home lands, adding thereto some adjective or term to express the more important and earlier homes. In the Pacific islands *iti*, or *iki*, or *i'i* = little, or less, was often used; so that this is frequently found added to the several Hawa, Ava, or Sava, groups in the varied dialects there. Having during many years investigated these matters, and pursued the search for the earliest homes of the Polynesians, to accomplish which work it became necessary to become acquainted with the ancient histories of the Eastern Archipelago, Malaysia, Burmah, China, India, Arabia, and other parts of Asia, to follow the movements of the people now known as Polynesians, I was thus gradually able to trace them back to Pegu, which in former times was called Hawa, and further back still to Awa, or Ava, on the Irrawadi, in what is now Burmah, where the Mauri, or Mauri-ya, were formerly residing, and before that they were in Central India, where the times of the Mauri-ya princes and people have a very interesting history. Previous to that some of these people were settled at Burattu, or Burutu, along the central part of the Euphrates river, in Mesopotamia. This is the Burutu, or Pulotu, or "spirit land," of the Polynesian traditions. These transmitted narratives thus not only contain the names of their ancient homes, Burutu and Hawa, but also their ancient tribal name, now written Mahori, Maori, Mau'i, formerly called Mauri-ya = the Mauri people.





NOTES AND QUERIES.

[71] Origin of the Name "Samoa."

On page 58 of the last issue of this Journal, the Rev. J. B. Stair states that the name "Samoa" means "of" or "pertaining to Moa" (*sa Moa*), in loving remembrance of their old home. Will the following extract from the journal of my first visit to Tau (one of three islands forming the eastern portion of the Samoan group, collectively called Manu'a, in Rarotongan, Manuka) throw any light on the subject? "May 5th, 1863. On the island of Tau are 714 souls. The old chief or king is named 'Moa.' His orator spent about an hour in declaiming about the rank and dignity of 'Moa,' saying it was a shame that he, the Root of all Samoa (*Sa Moa*=Family of Moa) should never have had a white missionary to reside permanently on his island. He then begged my companion, the Rev. G. Pratt, to stay with him; then myself. But of course this could not be." This took place in the house of Taunga, the worthy native pastor. On a subsequent occasion Mr Pratt told me that on his return to Matautu, his old station on Savaii, he made inquiries as to the correctness of the above statement, and found that it was exactly as the orator stated. In all great feastings, the title of "Moa" (*O le Tui Manu'a*=King of Manu'a) was the first to be announced, showing that all the other chiefs were acknowledged to be inferior in rank to Moa. (The name is handed down from one generation to another, Moa being merely a hereditary title, like Malietoa of Samoa, Pomare of Tahiti, Makea of Rarotonga, &c.) Moa was in 1863 an extremely aged man, perhaps 90 years of age. Fowls were at Tau called by another name, out of respect to Moa.—WILLIAM WYATT GILL, LL.D.

[72] Fire Ceremonies in Tibet.

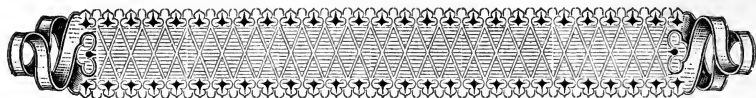
We observe that the *Journal and Text of the Buddhist Text Society of India*, in part 3 of vol. ii, just received, reproduces Mr F. Arthur Jackson's paper on "Vilavilairevo, or the Fire Ceremony of the Fijians," from vol. ii page 105 of this Journal. The editor adds the following note at the end:—"In Tibet a class of *Shamans* (Tantrik Buddhists, who are said to be adepts in mysticism) practise a kind of fire ceremony which bears a marked resemblance to that described in the above extract. The Shaman, after chanting some charms, touches a red-hot iron bar or knife with his tongue. Some Shamans stand upon red-hot iron plates with perfect ease. This practice is said to be very common in Tibet. It is said that on account of the efficacy of the *Chag-nag* (iron charm) the red-hot iron becomes cold at the touch of the tongue.—EDITORS.

[73] The Word "Kaibuke."

In your Notes and Queries I find some suggestions regarding the origin of the word *kaibuke* or *kaipuke*. You are no doubt aware that in the Gilbert and Kingsmill Groups it is applied to a ship, and in the Marshalls the name of the principal chief in Maduro Lagoon is Kaibuke. The name there is hereditary. But it is curious that in some of the islands off the New Ireland coast, *kaibuke* is also the name for a foreigner, either white or colored. It is curious, because of the undoubted Papuan extraction of the natives of most of the islands adjacent to New Ireland and New Britain.—LOUIS BECKE.



Mr F. Arthur Jackson requests us to correct the letters after his name as published in the list of Members in last number of the Journal. The letters should be, "F. I. Inst., and a Life Member of "The British Astronomical Association."—EDITORS.



JOURNAL OF THE POLYNESIAN SOCIETY
CONTAINING THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

No. 2. — JUNE, 1895. — Vol. IV.

PROCEEDINGS OF THE SOCIETY.

A MEETING of the Council was held in Wellington on the 22nd June, 1895.

Messrs C. F. Maxwell, Land Purchase Department, Auckland, and Louis Becke, author, Sydney, were elected Members of the Society.

The following Papers have been received :

- 118 *Ancient Samoan Voyages.* Rev. J. B. Stair
- 119 *Stone Implements, Pelorus Sound.* Jos. Rutland
- 120 *The Maori Tribes of the East Coast* (part iii). W. E. Gudgeon
- 121 *Historical Notes : Ngati-Kahungunu.* A. Te Kumeroa

Letters were read from Messrs J. N. Ellis, J. M'William, H. W. Good, Francis Edwards, Louis Becke, J. S. Emerson, and the President.

Books, &c., received :

- 304 Three Photos of Tongan Tombs. J. P. M'Arthur
- 305-6 *Mittheilungen der Anthropologischen Gesellschaft in Wien.* Band xxxiv, 3, 5
- 307-10 *Journal Royal Geographical Society.* Nov., 1894; March, April, May, 1895
- 311-14 *Journal Royal Colonial Institute.* Feb.-May, 1895
- 315-16 *American Antiquarian.* Sept., 1894; Jan., 1895
- 317 *Bimaneesche Texten.*
- 318 *Tidschrift voor Indische Taal-, Land-, en Volkenkunde.* Deel xxxviii, 4
- 319 *Transactions and Proceedings Japan Society.*
- 320-22 *Revue mensuelle de l'École d'Anthropologie.* Feb.-April, 1895
- 323-27 *Comptes rendus, Société de Géographie.* Nos. 2-6, 1895
- 328-29 *Nga Mata.* May-June, 1895
- 330 *Verhandlungen der Gesellschaft für Erdkunde.* 1, 1895
- 331 *A Wewapua Avakak Mataio.* (In Duke of York Island Dialect.)



U.

		COMPARE.	
U	.. ..	The breast. A teat; a nipple.	Maori <i>u</i> , the breast; Marquesan <i>u</i> , the breast.
Faka-U	.. ..	To resist.	Maori <i>whaka-u</i> , to be firm, fixed; Tahitian <i>u</i> , to conquer.
UA	.. ..	Born; to be born.	
UA	.. ..	An impostor.	
UAKI	.. ..	To remove.	Maori <i>uaki</i> , to push endwise, to launch.
UAVAKO	.. ..	A coco-nut without milk.	
Faka-UEUE	.. ..	Excited; to excite.	Maori <i>ueue</i> , to incite, to stimulate; Tahitian <i>faa-ueue</i> , to excite to action.
UHI	.. ..	A tattooing instrument. A switch; a rod.	Maori <i>uhi</i> , the tattooing chisel; Tahitian <i>uhi</i> , the tattooing chisel.
UHI	.. ..	A yam.	Samoan <i>ufi</i> , the yam; Hawaiian <i>uhi</i> , the yam.
UHO	.. ..	The heart of a tree.	Maori <i>uho</i> , the heart-wood of a tree; Samoan <i>uso</i> , the heart of timber.
UHUTIKA	.. ..	To knock oneself against.	
UIUI	.. ..	To ask. Inquisitive; curious.	Maori <i>ui</i> , to ask; Marquesan <i>ui</i> , to demand.
UKAKEA	.. ..	To skim.	See <i>ukauka</i> .
UKAUKA	.. ..	Froth; foam.	<i>Huka</i> , a bubble. Maori <i>hukahuka</i> , foam.
UKI	.. ..	Age (years, generation, century).	Maori <i>uki</i> , ancient times; Tahitian <i>ui</i> , a generation; <i>auui</i> , anciently.
UKIHOU	.. ..	The time of youth. The rising generation.	See <i>uki</i> and <i>hou</i> .
UMERE	.. ..	Wonderful.	Maori <i>umere</i> , to sing in gladness; Rarotongan <i>umere</i> , to wonder at.
UMEUME	.. ..	A palm-tree.	
UMIUMI	.. ..	To take care of; to pay attention to. To serve.	Samoan <i>'umi</i> , to take food or property to family connexions; Futuna <i>umia</i> , to suckle an infant.
UMU	.. ..	An oven.	Maori <i>umu</i> , a native oven; Hawaiian <i>umu</i> , an oven.
Faka-umu	.. ..	(Really <i>fakumu</i> .) To give food; to feed.	
UNAHI	.. ..	To scale a fish. To hollow; to groove. Bald; to make bald.	Maori <i>unahi</i> , to scale a fish; Samoan <i>unafi</i> , to scale a fish.
UNAI	.. ..	To take off hair from the body, &c.	See <i>unahi</i> .
UPE	.. ..	To sift.	Tahitian <i>upea</i> , a net (Maori <i>kupenga</i>).
UPIRI	.. ..	Branchy timber.	See <i>piri</i> .
UPOUPO	.. ..	The heart; the mind; the soul. Stubborn; perverse.	Hawaiian <i>upo</i> , to desire strongly; Tahitian <i>upoupo</i> , ugly; dissatisfying.
UPURUPURURU	.. ..	Hospitable.	
Faka-URA	.. ..	To come in sight; to appear.	<i>Mauraura</i> , to glimmer. Maori <i>ura</i> , the glow of dawn; Tongan <i>ula</i> , quick-sighted.
Faka-urahaga	.. ..	An apparition.	
URE	.. ..	<i>Membrum virile</i> .	Maori <i>ure</i> , <i>membrum virile</i> ; Samoan <i>ule</i> , <i>membrum virile</i> .
UREURETIAMOANA	.. ..	A waterspout.	Tahitian <i>ureuretiamoana</i> , a waterspout; also <i>ureuretumoana</i> .
URIURI	.. ..	Black.	Maori <i>uri</i> , black, dark; Tongan <i>uliuli</i> , black, dark.
URU	.. ..	(<i>Uru rakau</i> .) A thicket. <i>Uru hihii</i> , or <i>uru-rakau-hihii</i> , a dense thicket.	Maori <i>uru</i> , a grove; Samoan <i>ulu</i> , a grove of trees.
Faka-URU	.. ..	To make an impression on.	Maori <i>whaka-uru</i> , to ally oneself; Tahitian <i>uru</i> , to be inspired by a god.
Uruhia	.. ..	To inspire. Inflamed with rage.	
URUKAKI	.. ..	Inconvenient.	
URUMOHOKI	.. ..	Secret; underhand.	
UTAGA	.. ..	Freight; the load of a canoe. Luggage.	Maori <i>utanga</i> , the load of a canoe, freight; Hawaiian <i>ukana</i> , property, something sent.

COMPARE

Faka-UTAMAI	To bring forward.	See <i>utaga</i> and <i>mai</i> .
UTARI	To accompany; to wait on. To follow. To copy; to imitate. <i>Utari haere</i> , to escort.	<i>Pekeutari</i> , faithful, true. Tahitian <i>utari</i> , to follow after a person; Hawaiian <i>ukali</i> , to follow after.
Haka-UTEAGA	Irksome; tedious.	
UTERE	To clear away by rubbing. To scrape.	<i>Patere</i> , to hew, cut. Tahitian <i>utere</i> , to rasp.
UTIKA	To congeal; to coagulate.	
UTO	(<i>E uto</i> .) A buoy.	Samoan <i>uto</i> , the corks on the upper edge of a net; Maori <i>pouto</i> , a buoy.
UTU	(<i>E utu</i> .) To bestow on.	Maori <i>utu</i> , an equivalent, reward; Hawaiian <i>uku</i> , to compensate, to reward or punish.
Faka-utua	To punish.	

V.

VAEGA	In the midst. The centre.	Maori <i>waenga</i> , the middle; Hawaiian <i>waena</i> , in the midst.
VAEHAGA	A line; a stripe; a streak.	Maori <i>waenga</i> , a division. See <i>vaega</i> .
VAERE	To sweep; to sweep the ground. To weed. To clear away.	Maori <i>waere</i> , to make a clearing; Manganian <i>vaere</i> , to weed.
VAEVAE	A paw; a foot. The leg.	<i>Mavae</i> , split. Maori <i>waevae</i> , the leg, foot; Samoan <i>vae</i> , the leg or foot.
VAGAVAGA	Slender; slim.	
VAHA	The mouth.	Maori <i>waha</i> , the mouth; Hawaiian <i>waha</i> , the mouth.
VAHAMAKI	A sore mouth.	See <i>vaha</i> and <i>maki</i> .
VAHAMAMA	A small mouth.	See <i>vaha</i> and <i>mama</i> .
VAHARAU	Inconsistent.	See <i>vaha</i> and <i>rau</i> .
VAHAREKOREKO	Loquacious.	See <i>vaha</i> and <i>reko</i> .
VAHI	A place. A part. A passage. Im-penetrable, as a wood.	Maori <i>vahi</i> , a place; Tahitian <i>vahi</i> , a part, a portion.
VAHIMARAKO	Plain; clear.	See <i>vahi</i> and <i>marako</i> .
VAHINE	A wife. (<i>Morire</i> , a woman.)	<i>Mohine</i> , a wife. Maori <i>wahine</i> , a woman, a wife.
VAHITOGOTOGO	A precipice.	See <i>vahi</i> and <i>togotogo</i> .
VAHO	(<i>I vaho</i> .) Outside; beyond.	Maori <i>waho</i> , the outside; Samoan <i>fajo</i> , outside.
VAI	To subsist; to continue; to exist.	Tahitian <i>vai</i> , to be; Maori <i>waiwai</i> , energy.
VAIGATA	Durable.	
VAIHO	To set down; to place. <i>Vaihoatu</i> , to pass away.	Maori <i>waiho</i> , to allow to remain; Hawaiian <i>waiho</i> , to set a thing down.
VAIORA	To survive.	Maori <i>waiora</i> , the water of life (of Tane); Samoan <i>vaiola</i> , the fabled life-water.
VAIRAGA	To allow anyone. Selfish.	See <i>vai</i> .
Haka-VAIVAI	To delay.	Tongan <i>vaivai</i> , weak, helpless.
VAKA	A canoe. <i>Fauite</i> , a double canoe.	<i>Muavaka</i> , the bow of a canoe. Maori <i>waka</i> , a canoe; Samoan <i>va'a</i> , a canoe.
VAKIVAKI	White; clean.	
VANAVANA	The spur of birds. Knotty; rough. Shaggy. A protuberance.	Maori <i>wanawana</i> , spines, bristles; Hawaiian <i>wana</i> , sharp-pointed, jagged.
Vanaga	To warn by advice; counsel. To descant upon; to discourse.	Maori <i>wananga</i> , a holy altar, a medium with a deity; Hawaiian <i>wanana</i> , to prophesy.
VARAVARA	Scattered; dispersed.	Tahitian <i>varavara</i> , thin, scattered; Hawaiian <i>wala</i> , to pelt, to stir up

Haka-Varavara	To clear; to brighten.		
VARE	Pus; purulent.		<i>Kovaravara</i> , clear, bright.
Varevare	Glairy; viscous.		Hawaiian <i>wale</i> , phlegm, saliva; Maori <i>ware</i> , any viscous fluid.
Faka-Vare	To dull; to blunt.		
VARI	A marsh. Dirt; mire.		Rarotongan <i>vari</i> , mud; Tahitian <i>vari</i> , mud, filth.
VARO	A mussel. Cement; mortar.		Tongan <i>valo</i> , the name of a shell-fish.
VARORARE	To irritate.		
VARORAVE	To growl; a grumbler.		
VAROVARO	To violate; to ravish. A lining.		
VARU	(<i>A varu</i> .) Eight.		Maori <i>waru</i> , eight; Tongan <i>valu</i> , eight.
VARUVARU	Open; half-open.		
VATA	Strait; narrow (geog.). An interval; an interstice.		Maori <i>watawata</i> , full of holes, perforated; Hawaiian <i>haka</i> , having many open places.
VAU	I.		Maori <i>ahau</i> , I; Tahitian <i>vau</i> , <i>au</i> , and <i>ovau</i> , I.
VAUVAU	A carpet; a rug.		Tahitian <i>vauvau</i> , to spread grass or leaves on the ground, to grass the floor.
VAUVAU	To accept. To hold; to contain. A seat; a situation.		Tahitian <i>vauvau</i> , a receptacle.
VAVATAGATA	A retinue; a train.		See <i>tagata</i> .
VAVE	Quickly.		See <i>vavevave</i> .
Vavevave	Urgent; sudden; unexpected. Easy.		Maori <i>wave</i> , soon; Rarotongan <i>wave</i> , soon.
VAE	A breakwater; a fringing reef.		Tahitian <i>vavea</i> , a towering billow; Mangarevan <i>vave</i> , to become bigger; <i>taivave</i> , a rolling sea.
VEANOHI	The aspect; the mien.		See <i>nohi</i> .
VEGA	A sail. A veil.		
VEHU	Lint.		<i>Veku</i> , hair on body; <i>veu</i> , wool.
Haka-VEKAVEKA	To debase.		Hawaiian <i>weka</i> , to have a foul stomach; <i>weavea</i> , to act as a pimp.
VEKE	Delinquency; crime. A grievance. A fault.		<i>Koreveke</i> , to pardon; <i>tuveke</i> , to condemn.
VEKU	Hair on the body or on animals. Down. Wool.		<i>Vehu</i> , lint; <i>veu</i> , wool; <i>veruveru</i> , rags, tatters.
VEKUEKU	Sordid; dirty; mean. Slovenly. Detestable. Disgust; disrelish. Ignoble. To hate; to loathe.		
Haka-Vekueku	To dirty.		
VEO	Copper.		Tahitian <i>veo</i> , copper; Hawaiian <i>veo</i> , a red colour.
VERA	Fire. Burnt.		Maori <i>vera</i> , burnt; Tahitian <i>vera</i> , fire.
Veravera	Suffocating; stifling. Heat; hotness. Burning.		
Haka-Veravera	To heat; to heat up.		<i>Maki-veravera</i> , inflammation.
VERI	A centipede.		Maori <i>veri</i> , a centipede; Marquesan <i>vei</i> , the centipede.
VERIVERI	Hideous. Unclean. Uncomfortable. Disgusting.		Maori <i>veri</i> , disgusted; Samoan <i>veli</i> , to have the flesh creep with disgust.
Faka-Veriveri	Deformed.		
VEROTUATAU	A tempest.		
VERUVERU	Old; worn out. Rags; tatters. A trinket. Frippery.		Maori <i>veru</i> , a garment; Hawaiian <i>welu</i> , a rag, a piece of torn cloth.
VERUVERUKAHU	Cloth; stuff.		Maori <i>veru</i> , a garment; <i>kahu</i> , a garment.
VEU	Height; figure; shape. Humour; disposition. Wool.		<i>Vehu</i> , lint. Tahitian <i>veu</i> , downy hair; Maori <i>huru</i> , hair on the body. Compare Paumotuan <i>huru</i> , height, colour, shape.
VEVE	Miserable.		Tahitian <i>veve</i> , poor, destitute; Maori <i>wewe</i> , to yelp as a dog.
aka-Veve	To impoverish.		

		COMPARE	
VI	.. ..	To succumb.	Maori <i>wivi</i> , dread, trouble; Tahitian <i>vi</i> , to be subdued.
Haka-Vi..	.. ..	To subdue.	
VIAVIA	.. ..	Young fruit.	
VIHIVIHI	.. ..	To strangle.	Hawaiian <i>wihi</i> , to roll up, as a bundle; Tahitian <i>wihi</i> , a wrapper. See <i>vikavika</i> and <i>viru</i> .
VIKAVIRU	.. ..	Well cooked.	Tahitian <i>viivii</i> , defiled, polluted.
VIKIVIKI	.. ..	Wet; watery. Impure; Immodest.	
Haka-Vikiviki	.. ..	To defile; to profane. To become spotted; blotted.	
VIKU	.. ..	Combustion. Cooked; done.	<i>Haka-maviku</i> , to burn oneself with a hot stone; Tahitian <i>viu</i> , burnt, as food. See <i>viru</i> .
Vikuviku	.. ..	Easily cooked.	
VINIVINI	.. ..	The cry of a baby. To chirp; to warble.	Tahitian <i>vini</i> , voluble; the name of a small paroquet; Samoan <i>vivini</i> , to crow.
Haka-Vinivini	.. ..	To whistle; to hiss at.	
Haka-VIRA	.. ..	To furnish; to provide.	
VIRIPAPA	.. ..	A pineapple.	
VIRIVIRI	.. ..	Meagre; thin. To braid; to clew up.	<i>Koviriviri</i> , contortion, twisting. As <i>virihaga</i> .
Virihaga	.. ..	To fold; to fold back. The hem.	Tahitian <i>viru</i> , to furl a sail; Hawaiian <i>hili</i> , to turn over and over, as in braiding.
Viriviria..	.. ..	To benumb. Torpid.	
VIRU	.. ..	Good. Right. Kind. Decent; becoming. Pure; purity. To adorn; ornament. Elegance. Combustion.	<i>Vikaviru</i> , well cooked. Tahitian <i>viruviru</i> , neat, decent. Cf. <i>viku</i> .
Haka-Viru	.. ..	To cleanse. To prepare; to fit. To dispose; to order. To purify. To improve; to better.	
Faka-Viru	.. ..	To make agreeable.	
Viruhaga	.. ..	To be in a good state.	
VIRUKÉ (-ké)	.. ..	Better.	See <i>viru</i> and <i>ke</i> .
VITIVITI	.. ..	Petulant.	Hawaiian <i>wiki</i> , quickly, to hurry; Tahitian <i>vitiviti</i> , clever.
Haka-Vitiviti	.. ..	To beautify.	Tahitian <i>vitiviti</i> , well set, clever.
VIVI	.. ..	A grasshopper.	Tahitian <i>vivi</i> , a grasshopper.
VIVO	.. ..	To whistle. A flute. To shake; to tremble.	Tahitian <i>vivo</i> , the native flute; <i>hio</i> , to whistle.





THE MORIORI PEOPLE OF THE CHATHAM ISLANDS: THEIR TRADITIONS AND HISTORY.

BY ALEXANDER SHAND, OF CHATHAM ISLANDS.

CHAP. VI.—KO MATANGI-AO—(*continued.*)

THE HISTORY OF TU-WHAKARARO, SON OF APUKURA.* (Translation.)

THE family (or children) of Apukura heard that there was a sacred woman who could not be approached (living) at Ta (= te) Uru-Monono. ⁽¹⁾ The name of the woman was Maurea; with certain people she was called the *tamahine-matua* (eldest daughter). The husband of Apukura was named Rei. ⁽²⁾ When the children of Apukura heard, they went there in their canoe. Their eldest brother was Tu-whakararo (in this connexion always known as Tu), who said he would go there to get her for himself. These are the children of Rei and Apukura—Tu was their eldest son, next Pepemua, Pepetahi, Pepekonaki, Peperoto, Tihangei-te-Marama (ring round the moon), Tihangei-uru-te-Marama (ring round the crown of moon), Tihangei-ra (ring round sun), Marama-nui-Oua (a night of the moon), Marama-nui-Okoro (a night of the moon). There were other children of Rei, forgotten, cannot be remembered. Their canoe set out and arrived at the land of Tupakihimi and Paparakewa ⁽³⁾ (Maori, Poporokewa). Apukura said these words to her children (before setting out): “When you reach the shore, do not conceal the beauties ⁽⁴⁾ of your eldest brother Tu.” ⁽⁵⁾ When they went to the dwelling-place (or *kaainga*), Tupakihimi and Paparakewa said to them, “Whose children are you?” They answered, “Apukura and Rei’s.” They asked, “Is this all of you?” They replied, “Yes, all.” Tupakihimi and Paparakewa said, “There is another of you;” but they concealed it. Those people said to them, “What really (or indeed) is the thing in your hands?” They said, “A *hei*” (necklace or ornament); and they added, “Count them.” Tu-

* One of the Maori versions of this history will be found at page 61 of Sir Geo. Grey’s “Polynesian Mythology” (edition of 1885). The same story in the original Maori will be found in “Nga mahinga,” page 39.—EDITORS.

pakihimi and others counted them; they each had one, but there was one over. Then Tupakihimi and Paparakewa knew they were concealing one of their people. They went, searched, and found Tu under the bottom of the canoe hiding. *Pa-a!* (crack!) his head was cut off. When Tupakihimi and the others came to Rei's children they were carrying Tu's head. The eyes were gouged out by Tupakihimi and Paparakewa and were given to Maurea to eat. "See, the head of one of you." The children of Rei took the head of their eldest brother and returned in their canoe to their home. When they arrived to their mother, Apukura watched the canoe of her children (and saw) that Tu's place was vacant, ⁽⁶⁾ and Apukura knew Tu was dead. On landing, they gave Tu's head to Apukura, upon which Apukura said, "Throw, throw away the remainder of eating of yonder (or other) warrior." Apukura asked her children, "What was the cause?" "We hid our eldest brother; that was the cause." Apukura went into the house and wailed her lament.

THE WAIL OF APUKURA. ⁽⁷⁾

- 1 Cry, O Tu', Rei e (O Rei)
To me, once, Rei e,
To me, twice, Rei e,
Ko ru pare, &c.*
- 2 Cry, O Tu', Rei e,
To Marama-nui-Oua, to Marama-nui-Ohotu, Rei e.
To Tini-hanguru-te-Marama, Rei e.
Ko ru pare, &c.
- 3 Tu' is dead, Rei e,
Set fire to Monono, Rei e,
Image (skin) of Hapai, Rei e,
Whakatau, Rei e.
Ko ru pare, &c.

Her cry ended, Apukura then said to her children, "I am going to seek for the land of your uncle." "Will your man be found (or come forth), O Apukura?" "He is our eldest born." ⁽⁸⁾ Apukura went to her torch, and Apukura bound up her torch.

THE BINDING OF APUKURA'S TORCH. ⁽⁹⁾

Go bind my torches,
Go bind my torches,
Lest I be led astray (or turned),
Lest I be led astray in the parts of Hawaii.
There were the many of Marama—
Rei, Whakatau, and Tini-hanguru-te-marama—who went.
He was not given for you two.
You were thought to be kindly men, Tupakihimi and Paparakewa,
To follow the head of the canoe of him, of my son's.

Then Apukura went to seek for her elder brother Whakatau. Arriving at a (certain) people, they enquired, "Where are you going?"

* See Notes.

"I am going to seek my relative Whakatau, Whakatau far off, Whakatau where the heaven closes, closes, closes down to the earth" (beyond the horizon). Apukura came to another people; they asked, "Where are you going?" Apukura replied, "I am going to seek my relative Whakatau," and so on, so on. She arrived at the Ngunguao. ⁽¹⁰⁾ That people are a silent race. They directed, "Go yonder to that person. See that man starting toy boats. Go inland; go to the shore." When Apukura reached him, Whakatau looked at Apukura, (saw) their skins were alike, and so did also Apukura. Whakatau said to Apukura, "Who is the stranger?" "'Tis I, Apukura." "Who is the resident?" "'Tis I, Whakatau, your relative." "Come to the land." Whakatau answered, "Come into the sea." Whakatau came to Apukura and greeted her, "*Tuturu te rongo*" (a *karakia*). When Whakatau began, Apukura followed. When Apukura commenced, Whakatau followed; if Whakatau began, Apukura joined in. They cried at receding tide, and (continued) till it ebbed, and the tide flowed and became full and began again to recede. The skirts of their garments got wet, and they removed ashore. They cried, and Whakatau listened to Apukura's crying. He said to Apukura, "What is the cause you come here to wail and sob?" Apukura said, "Wait till I express my affection for the beauties of our son Tu." Apukura took the head of Tu and gave it to Whakatau. Whakatau said to Apukura, "Throw, throw away the remnant of eating of other warriors." Apukura said, "Here is the cleansing offering" ⁽¹¹⁾ (to remove the *tapu*). Whakatau said, "Roast it for us two." She replied, "*E mea*. Oh! such a one, for you only." Whakatau asked, "Who killed your son?" "Tupakihimi and Paparakewa." When they arrived at the home, Whakatau asked, "Was your son a warrior?" "Yes, a warrior." "Was he handsome?" She likened him to the skin (flesh) of Hapai. "Ah! wait till to-morrow." When it was day, Whakatau went and jumped, sprang, and ran, and said to Apukura, "Like this?" Apukura said, "*Te-e* (an expression of ridicule), it is too small." He lit a fire, and Whakatau jumped over and said, "Like this?" Apukura replied "*Te-e*, it is too small." There were many things which Whakatau jumped, and asked the (his) sister (was it), "Like this?" She said, "It is too small." When he jumped over the summit of Hikurangi, the rattling of the *paua* shells Whakatau wore as a necklace was no longer heard. Apukura would fain cry for her elder brother, and Whakatau lit below. When he came up over the summit he also said, "Like this?" His sister said to him, "That is too great indeed!" Then Whakatau said to his sister, "You and your children go to-morrow." Apukura said to him, "We two must go to-morrow." He replied, "No, no, I will not go, but you take your children." Apukura said, "The death of my son Tu will not be revenged." "Your children are the heaven." ⁽¹²⁾ Apukura departed with her children; afterwards Whakatau went also. Whakatau first

reached the home of Rei and others. When Apukura arrived Whakatau had reached the home; his walking-stick was standing in the open space, the owner was in the house.

Rei and people now made their canoe, in order that they might attack Ta Uru-o-Monono: that was the land of Tupakihimi and Paparakewa. They made the canoe and finished it; they went and loaded the canoe. Going to one people, they got into the canoe ten, twenty, thirty, fifty of one people, of another people. The canoe set out and arrived at Ta Uru-o-Monono, and approached the shore to rest at anchor. Seen by the people on shore they shouted, "A canoe! a canoe! floating (riding) outside here." The elder people said it was nonsense, and the younger people disputed with them. The elder people came to the beach to see, and assented to the story of the young people, "O-o! indeed it is true." Then the people of Tupakihimi and others came to the beach; all came, none were left. Tupakihimi and Paparakewa called out, "Who is the warrior who will attack the canoe yonder?" Mongouri-tapiri and Mongorueke cried, "Here are the warriors, we two." They saw them on the canoe swimming towards them. Rei cried out to Whakatau, "Warriors! warriors!" Whakatau said, "What kind of warriors?" "Wading warriors, wading hither." Whakatau called again, "What kind of warriors?" "Swimming warriors, swimming" (hither). Rei called again, "Whakatau, they are close, they are near, they quiver." Whakatau replied, "Allow, allow them to come on to the trembling, come on to the scattering; a face of speech, a face of rage, be speechless, be silent! 'Tis the hearing of a chief" (report of great deeds). Then Whakatau dashed out. Two! (he killed two) and dragged them into the canoe. The shout rose from the shore, "Killed! killed! from there, from there. Ah! from here, from here!"

Tupakihimi and Paparakewa again cried, "Who is the warrior who will attack the canoe?"⁽¹⁴⁾ Taiki and Tainana replied, "Here are warriors (or braves), we two." They went into the water (sea). Rei cried out to Whakatau in the same manner as for the other slain, whom he killed in the same manner; these were killed by him. The shout arose in the same way as the previous one. Their head chiefs—Tupakihimi and Paparakewa—became enraged, and proceeded to swim, and, when near, they called to Rei; but they did not go close to the side of the canoe, they cried out from a distance, "You have a warrior, O Rei?" "I have no warrior." They said again, "You have a warrior, O Rei. What killed those?" "I have no warrior, but indeed an insignificant one just like a lark" (in size).⁽¹⁵⁾ They turned their faces round to return. Whakatau made a straight spring on to Tupakihimi and Paparakewa, and tore the fat off their backs. *Pu!* He brought it with him (but) the people all went (escaped) to the shore. On landing the waves broke waves of blood.

Hereupon the canoe returned to the current (outside). They waited a while until night. The canoe moved closer to the part which was near to the land; and it was quite dark and thoroughly dark; they returned and got very close to the land. Whakatau asked them to allow him to go on shore. Then Whakatau spoke to his people and said, "Be speedy, be speedy with what you do. Listen to my word to you. If Monono burns, 'tis they who have fallen; if it glares above (in the sky), 'tis I who have fallen. Be speedy, be speedy with what you do." This was a word said to the people who did not land, but who stayed to guard the canoe. The words of Whakatau being ended, he landed, and arrived at the house of Maurea, he listened to the tone of the woman's voice and acquired her voice (or made himself master of it), in order that the Monono people might mistake him for Maurea. At last, having quite acquired the tone of the woman's voice, he went to the house of Tupakihimi and Paparakewa, but, on going, when he arrived at the house of Taiki and Tainana, he said, "*Maii ma!*"⁽¹⁶⁾ (Old men.) The girl said to him, "Oh! do not come to our house (we two); go to the house of the old men," and directed him to the house of Tupakihimi and Paparakewa. Whakatau dipped the border of his garment into the water, and on reaching their house he made his voice sound like the voice of Maurea, and said, "*Maii ma!*" They answered, "What do you come here for?" "I have got wet with water." "*O-o!* go back from the sacred place." "I will go over there." And Whakatau stayed in the darkness between their buttocks. Whakatau spoke his proverb to them—"Throw, throw a bundle of your cracklers on to the fire, listen to the sound of the voice of the people which stands (on, or comes) from the shore; to-morrow will be waded the river of blood, and will rise up the warrior on the shore here." They replied, "A small warrior, can be hidden in the hollow of the hand." Twice Whakatau repeated his proverb; when he reached the third time he thrust his spear in the rectum of Tupakihimi and Paparakewa, the handle to one, the point to another. Whakatau's call to his god sounded forth—"O Maru! O break out an opening for me." Crack! it broke thereupon on the roof of the house. Whakatau sprang, and stood thereupon, on the open space. The house burned; others with others also burned. All the houses of Monono were burned in the fire; they were swept clear and the people also all were killed. Thereupon Maurea was fetched to be carried alive to Tu's mother—to Apukura—to eat her alive.⁽¹⁷⁾

Whakatau's canoe returned, and she was laden with dead bodies. He gave portions to the stranger people when they reached their homes; he gave them their portions. To the people whose men did not come, he threw the entrails. Whakatau said to the people who came and followed (assisted) him, "See, this is for you, your relatives, and people."

On the canoe touching the shore, Apukura rushed at Maurea and bit her small finger. Maurea called out in pain, "Ah me, alas!" Apukura said, "Stay, it was you who ate the eyes of my son Tu." The oven was lit, and Apukura threw Maurea into the fire, into the oven. She sprang and jumped out. Shortly again she was thrown into the fire; again she sprang out. And they roasted her alive, all the time still looking (alive) and uncooked. Apukura ate her eyes raw.

Here ends the story of Whakatau.

KO TE WAHI KI A TU-WHAKARARO, TAMA A APAKURA

(Expressed in the Maori Language.—He mea whakamaori mai i te reo Moriori).

Ka rongo te whanau a Apakura, tena te wahine tapu, e kore e taea, kei te Uru-o-Monono (Manono ranei). Ko te ingoa o taua wahine, ko Maurea; ki tetehi hunga ia, ko Te Tamahine Matua. Ko te tane a Apakura, ko Rei. Ka rongo te whanau a Apakura, ka haere ki reira i runga i to ratou waka. To ratou tuakana ko Tu', e mea ana kia haere ki reira mana (taua wahine). Ko te whanau tenei a Rei raua ko Apakura: Ko Tu', to ratou muanga, muri mai ko Pepemua, ko Pepetahi, ko Pepekonaki, ko Peperoto, ko Tihangei-te-Marama, ko Tihangei-uru-te-Marama, ko Tihangei-ra, ko Marama-nui-Oua, ko Marama-nui-Okoro; tena ano etehi tamariki a Rei, kua wareware, e kore e kitea. A, ka rere to ratou waka, ka tae ki te whenua o Tupakihimi raua ko Paparakewa. He kupu ano ta Apakura i ki atu ai ki tona whanau, "E tae koutou ki uta, kei huna e koutou nga (te) ataahua o to koutou tuakana o Tu." A, ka haere ratou ki te kaainga, ka ki mai a Tupakihimi raua ko Paparakewa ki a ratou, "Nawai koutou?" Ka mea ratou, "Na Apakura raua ko Rei." Ka ui mai, "Heoi ra ano koutou?" Ka ki atu ratou, "Heoi ra." Ka mea mai a Tupakihimi raua ko Paparakewa, "Tena ano tetehi tangata o koutou." A, ka hunā e ratou. Ka ki mai nga tangata ra ki a ratou, "He aha koia nga mea e mau i o koutou ringa?" Ka mea atu ratou, "He Hei." A, ka mea mai ratou, "Tania ra." Na ka tataua a Tupakihimi ma i nga Hei, a, rato ratou. Ka hapa tetehi hei, ka mataua ano (ake) a Tupakihimi raua ko Paparakewa, kei te huna ratou i tetehi o a ratou tangata (hoa). Ka haere, ka kimi, ka kitea a Tu i raro i te papa o te waka e huna ana. Pa-a! ka motu te upoko. Ko te putanga o Tupakihimi ma ki te whanau a Rei, e mau mai ana i te upoko o Tu, kua karohia nga kanohi o Tu, e Tupakihimi raua ko Paparakewa, hoatu ana hei kai ma Maurea, "Na! ko te upoko o tetehi o koutou." Ka whawha atu nga tama a Rei ki te uru o to ratou tuakana, ka hoki ratou i runga i to ratou waka ki to ratou kaainga. Ko te ekenga ki uta ki to ratou matua, ka te titiro mai (atu) ano e Apakura te waka o nga tamariki i te hoenga mai.

Ka tawhā te nohoanga o Tu, ka matau ano (ake) a Apakura kua mate a Tu. Ko te ekenga, ka hoatu te upoko o Tu ki a Apakura. Te kianga mai a Apakura, "Akiria, akiria ki ko te toenga kainga a tera toa." Ka karanga mai (atu) a Apakura ki ona tamariki, "He aha te take?" "Na matou nei i huna to matou tuakana, koia ra te take." Ka whano a Apakura ki roto i te whare, ka tangi i tona tangi:—

KO TE TANGI A APAKURA.

1 E tangi ake e Tu, Rei e,
 Ki au katahi, Rei e,
 Ki au ka rua, Rei e,
 Ko ru pare pere, e,
 To rutu no Rei, e,
 Ko ru pare pere, e,
 To rutu no koi ra to, e.

(*Kei te taha reo Moriori te roanga*).

Ka tangi ra ka mutu; heoi ka ki atu a Apakura ki tona whanau, "Ka haere au ki te kimi i te whenua o to koutou matua." "Ko te kitea hoki to tangata, E Apakura?" "Ko to matou matamua tena." Ka tae a Apakura ki tona rama, ka ruru te rama a Apakura:—

KO TE RURU TENEI.

(*Tirohia i te taha reo Moriori*).

Na ka haere a Apakura ka kimi i tona tuakana, i a Whakatau. Ka tae ki tena iwi ka ui mai, "Ka whano koe kowhea?" "Ka haere au ka kimi i taku whanaunga, i a Whakatau. Whakatau i whea? Whakatau i te rangi ka piri, ka piri, ka piri ki roto ki te whenua." Ka tere a Apakura ki tena iwi ka ui mai, "Ka whano koe ki whea?" Ka mea atu a Apakura, "E haere ana au e kimi i taku whanaunga, i a Whakatau." Pena tonu, pena tonu ka tae ki te iwi o te Ngunguao, ko taua iwi, he iwi noho-puku. Ka tohungia mai e ratou, "Haere atu ra ki kona, ki tera ra, titiro ra ki te tangata e tuku waka whakateretere; ka haere ki uta ka haere ki tai." Ka tae a Apakura, ka titiro a Whakatau ki a Apakura, ka rite tahi o raua kiri, a, pena hoki a Apakura. Ka ki mai a Whakatau ki a Apakura, "Wari ko tere." "A, ko au ko Apakura." Pena hoki a Apakura, "Wari ko hunua." "Ko au, Whakatau, he whanaunga nou." "Ahu mai ki uta nei." Na, ki mai a Whakatau, "Ahu mai ra ki tai nei." A, ka haere mai a Whakatau ki a Apakura, "Tuturu te rongo." Ka riro i a Whakatau, ka whai a Apakura. Ma Apakura e timata, ka whai (ake) a Whakatau. Ma Whakatau e taki, ka kapohia e Apakura. Ka tangi raua i te tai heke, a, ka timu te tai, a, ka kato te tai, a, ka pari rawa, a, ka tino pari rawa. Ka tere te remu o nga kakahu o Whakatau ma, a ka nekeneke ki tahaki.

Ka tangi raua, ka whakarongo a Whakatau ki te tangi o Apakura, ka mea atu ki a Apakura, "He aha koia koe i haere mai ai ki konei tangi hotuhotu (ai)?" Ka mea atu a Apakura ki a Whakatau, "Taia ra kia mihi atu ra au ki te ataahua o ta taua tama o Tu."

Ka tango ake a Apakura i te uru o Tu, ka hoatu ki a Whakatau. Ka mea mai a Whakatau ki a Apakura, "Akiria, akiria (atu) te toenga kainga o tera toa." Ka mea mai a Apakura, "Ana, ko te tchuapora." Ka mea mai a Whakatau, "Tunua ra ma taua." Ka ki mai, "E mea mau anake." Ka ui mai a Whakatau, "Nawai to tama?" "Na Tupakihimi raua ko Paparakewa." Tae ki te kaainga ka ui mai a Whakatau, "He toa to tama?" "He toa." "He tangata humarie?" Whakarite (ake) ana ki te kiri o Hapai. A, taia apopo. Ka ao te ra, ka whano a Whakatau, ka tupeke, mawhiti, ka rere a Whakatau, ka mea atu ki a Apakura, "Whenei?" Ka mea a Apakura, "Te-e, he iti rawa." Ka tahuna he ahi, ka tupeke a Whakatau, ka mea, "Whenei?" Ka ki atu a Apakura, "Te-e, he iti rawa." He maha nga mea i tupeke ai a Whakatau me te ui mai ki tona tuahine, "Whenei?" Ka mea mai, "He iti rawa." No te rerenga i te tihi o Hukurangi ka ngaro te tōtō o nga paua i heia ra e Whakatau, ka hia tangi a Apakura ki tona tuakana, a, ka tau a Whakatau ki raro, ka puta i te tihi, ka mea hoki, "Whenei?" Ka mea mai te tuahine ki a ia, "He nui rawa tena na." Katahi ka ki atu a Whakatau ki tona tuahine, "Ka whano koe apopo, koutou ko o tamariki." Ka mea mai a Apakura ki a ia, "Me haere taua apopo." Ka mea mai, "Kahore, kahore au e tae, tena me riro atu i a koe o tamariki." Ka mea atu a Apakura, "E kore hoki e taea te mate o taku tama o Tu." Ka mea mai, "O tamariki ko te rangi." Ka whano ko Apakura ratou ko nga tamariki, i muri nei a Whakatau ka haere atu hoki. Ko Whakatau ka tae wawe ki te kaainga a Rei ma; rokohanga atu e Apakura kua tae a Whakatau ki te kaainga, e tu ana te tokotoko i te marae, e noho ana te tangata i roto i te whare.

Heoi ra, ka hanga te waka o Rei ma; he mea kia tikina ai Te Uru-o-Monono, ko te whenua hoki tera o Tupakihimi raua ko Paparakewa. Ka hanga te waka, ka oti, ka haere ka uta i te waka; ka tae ki tena iwi, ka riro mai ki runga i te waka, ngahuru, e rua te kau, e toru te kau. E rima te kau o tena iwi, o tena iwi. Ka rere te waka, a, ka tae ki Te Uru-o-Monono, ka whakatata ki uta taupua ai. Ka kite mai a uta, ka tangi te karanga, "He waka! he waka! te taupua mai i waho nei." A, ka whakatito mai te hunga pakeke, a, ka totohe atu te hunga tamariki ra; ka haere mai nga pakeke ki tatahi, ka titiro, ka whakatika ki te korero o nga tamariki ra, "A-a, koia ano e tika ana." A, ka haere mai te iwi o Tupakihimi ma ki tatahi, tomene mai ki tatahi, tomene katoa. Ka karanga a Tupakihimi raua ko Paparakewa, "Ko wai te toa mana e rere te waka ra?" Ka karanga mai a Mongouru-tapiri raua ko Mongorueke, "Tenei nga toa ko maua." Ka kitea mai i runga i te waka, e kau atu ana. Ka karanga a Rei ki a Whakatau, "He toa! he toa!" Ka mea mai ko Whakatau, "He toa aha?" "He toa kau! kei te kau mai nei." Ka karanga ano a Whakatau, "He toa aha?" "He toa rewa! kei te rewa." Ka karanga ano a Rei, "Whakatau ka piri, ka tata, ka hauanei." Ka

whaia mai e Whakatau, "Tukua, tukua kia eke ki runga i te wiwi, kia eke ki runga i te wawa, he mata ki, he mata ka, whaitaraki, whaitaraka. He rongo tawhaitere." Ko te reenga o Whakatau, tokorua! kumea mai ki runga i te waka. Ka te maoa o uta, "Ka mate, ka mate, no reira, no reira, a, no konei, no konei." Ka karanga hoki a Tupakihimi raua ko Paparakewa, "Ko wai te toa mana e rere te waka (ra)?" Ka karanga mai a Taiki raua ko Tainana, "Tenei nga toa, ko maua." Tapatu ki roto i te wai, ka karanga a Rei ki a Whakatau, pera hoki me te karangatanga ki era tupapaku kua mate i a ia. Penei hoki enei na ka mate hoki i a ia, ka tangi te maoa, pera hoki me tera inakuanai. Ka whakatakairitia o ratou ariki, a Tupakihimi raua ko Paparakewa, ka haere ka kau, a ka tata, ka karanga atu ki a Rei. He mea hoki, kihai raua i tata rawa ki te taha o te waka ka karanga atu i ko mai, "He toa tau, e Rei?" Ka ki mai a Rei, "Kahore rawa aku nei toa." Ka ki ano raua, "He toa tau, e Rei. A, na te aha ena na i patu?" "Kahore kau aku nei toa, koia koa, he mea nei, e tia nei he pihoihoi." Ka tahuri whakamuri nga aro aro, ka hokihoki. Ka rere tarewa ano a Whakatau ki runga i a Tupakihimi raua ko Paparakewa, tihorea mai ana nga matu o nga tuara. Ana! ka riro mai i a ia, ka riro anake (katoa) nga tangata ki uta, ko te ekenga ki uta ka whati te ngaru, ngaru toto.

Heoi ra ka hoki te waka ki te ia, ka tatari roa marire. Ka po, ka whakatata atu te waka ki te taha e tata ana ki uta a, ka po rawa, a ka po marire, ka hoki mai ka tata rawa te waka ki uta. Ka mea a Whakatau kia tukuna a ia ki uta. Ka mutu, korero ana a Whakatau ki tana iwi, ka mea, "Hei konei ra, kia owhiti, kia owhiti, whakarongo mai ki taku kupu ki a koutou. Tungia i Monono, ko raua ka hinga. Tungia i runga nei, ko au ka hinga, kia owhiti, kia owhiti." (Kia tere, kia tere te hanga.) He kupu tenei mo te hunga e kore e haere ki uta, ka noho ka tiaki i te waka. Ka mutu nga kupu o Whakatau, ka haere a Whakatau ki uta. Ka tae ki te whare o Maurea, ka whakarongo ki te tu o te reo o te wahine ra, ka hopukia mai e Whakatau tona reo, he mea kia meinga ai e te hunga o Monono, ko Maurea ia. Heoi ra, ka mau marire i a ia te tu o te reo o te wahine ra, ka haere ia ki te whare o Tupakihimi raua ko Paparakewa, ko te haerenga atu a Whakatau ka tae ki te whare o Taiki raua ko Tainana. Ka ki atu, "Maii ma!" Ka ki mai ko te tamahine nei, "E, kauaka e haere mai ki to maua whare, haere atu ki te whare o Maii ma" (Koro ma). Ka tohungia ki te whare o Tupakihimi raua ko Paparakewa. A, ka tukua e Whakatau te remu o tona kakahu ki roto i te wai, a ka tae ki to raua whare, ka whakatangi a Whakatau i tona reo ki te reo o Maurea, ka mea, "Maii ma!" Ka ki mai raua, "I haere mai koe ki kona ki te aha?" "Ka mate au nei ki roto i te wai." "O-o, hoki atu ra i te wahi tapu." "Ka whanatu koa au ki kona." A, ka noho a Whakatau i roto i te pouri, ki waenganui i o raua kumu. Ka mea atu a Whakatau i tana whakatauki ki a raua, "Pangā, pangā atu

tetehi, pupu rara a korua, E Mai! ma! ki runga i te ahi, whakarongo ra ki te ngangī o raua e tu ra nga reo i tae nei. Apopo ake nei ka kaukau te wai te Mangawhero, ka mahuta ai te toa i tai nei." Ka whai mai raua, "Toa iti hoki e ngaro ki roto i te kapu o te ringa." Tuarua, ka hapainga e Whakatau tona whakatauki; no te taenga ki te tuatoru, ka akina te tao o Whakatau ki nga toene o Tupakihimi raua ko Paparakewa—na te pu tetehi, na te mata tetehi. Ka pa te karanga a Whakatau ki tona atua, "E Maru, e! wahia e koe tetehi koroputa moku." Pa-a! ngawha mai ana i runga i te whare, rere ana a Whakatau, waiho kia tu ana i te marae. Ka ka te whare, ka ka hoki, ka ka hoki. Ka pou katoa nga whare o Monono ki roto i te ahi, moremore ana, me nga tangata hoki, ka mate katoa.

Heoi, ka tikina a Maurea, ka maua oratia ki te whaene o Tu, ki a Apakura, mana e kai ora. Ka hoki te waka o Whakatau, ka utaina ki te tupapaku, ka hoatu nga tuwhanga ma te hunga iwi ke. Ka tae ki o ratou kaainga, ka utaina ratou ki nga tuwhanga ma ratou, ko te iwi kahore i haere mai he tangata, ka akiria atu ki te ngakau. Ka ki atu a Whakatau ki nga tangata i haere mai i whai i a ia, "Na, mau nei na, ka rato to hapu, to iwi."

Ko te ekenga o te waka ki uta, ka rere mai a Apakura ki a Maurea, ka ngau i te toi iti, ka ketekete a Maurea, "Aue taukiri!" Ka mea atu a Apakura, "Nau hoki i kai nga mata o taku tama o Tu." Ka ka te umu, ka akiria atu e Apakura a Maurea ki te ahi, ki roto i te umu, a, ka rere, ka tupeke mai ki tahaki. Ka mea, ka akiri ano ki roto i te ahi. A, ka rere ki tahaki. A, ka taona oratia, ko te turanga waiho kia titiro ana, kihai i maoa, ka kainga matatia e Apakura nga kanohi.

Heoi, ka mutu a Whakatau i konei.

KO RO MATĀ KI A TU', TAMA A 'PUKURA

(EXPRESSED IN THE MORIORI LANGUAGE).

Ka rongō t' whanau a 'Pukura, tena te wahine tapu, e kore tē, tēhi Ta Uru-o-Monono. (1) Kō te ingo' o tchia whinē ko Maurē, ki tche hungā ena, ko Tamahine-matua. Ko tane a 'Pukura ko Rei. (2) Ka rongō t' whanau a 'Pukura, khia roro ki reir' i rung' i to ratau waka. To ratau hunau-tongihiti ko Tu', e mē' anā ka hana ki reira mānā. Ko t' whanau tenei a Rei rauu ko Apakura: Ko Tu, to ratau kaumuā, mūri mai ko Pepemua, ko Pepetahi, ko Pepekonaki, ko Peperoto ko Tihangei-te-marama, ko Tihangei-uru-te-marama, ko Tihangei-ra, ko Marama-nui-Oua, ko Marama-nui-Okoro. Tēnā enet' e ina ka tamiriki a Rei, ka nawēn', e kore kitē. A, ka rere tō ratau waka, ka tae ki t' whenu o Tchupakihimi rauu ko Paparakēwā. (3) E kupū eneti' ta 'Pukura i ki atu ai ki tona whanau, "E tae kotau ki uta, tche huna e kotau ka porotu (4) o to kotau hunau-tongihiti o Tu." (5) A khia roro ratau i kainga ka ki mai a Tchupakihimi rauu ko Paparakewa ki a

ratau, "Nawai kotau?" Ka me ratau, "Na 'Pukura rauu ko Rei." Ka ui mai, "Nunei e kotau?" Ka ki atu ratau, "Nunei ra." Ka me mai Tchupakihimi rauu ko Paparakewa, "Tena eneti e itche rangat' o kotau." A, k' hokowhenū etu ratau. Ka ki mai wa rangat' ra ki a ratau, "I 'ha kanei ka me e mau i o kotau ririma?" Ka me atu ratau, "E hei." A, ka me mai ratau, "E tau ra." Na e tau ei a Tchupakihimi ma i ka hei a, ka papa ratau, ha hapa itche hei; ka tohu enehi ko Tchupakihimi rauu ko Paparakewa, a te huna e ratau i tche rangat' o ratau. Hhia roro, hhia kimi, kite ko Tu i rari i ri papa o ro waka e huna an'. Pa-a! ka mo' tā upoko; ko ro putanga o Tchupakihimi ma ki t' whanau a Rei, e mau mai ana i ta upoko o Tu. Ka tā karo ka konehi o Tu e Tchupakihimi rauu ko Paparakewa, hoatu hei kai ma Maurē. "Na! ko ta upoko o tche rangat' o kotau." K' whawha atu ka tama a Rei ki ta uru o to ratau hunau-tongihiti k' hhia hoki ratau i rung' i to ratau waka ki to ratau kaing'. Ko tch ekenga ki uta ki to ratau matū, ka te tchiro mai eneti e 'Pukura te waka o ka tamiriki i te hiwanga mai, towhā⁽⁶⁾ te nohoangā o Tu, ka tohu enet' e 'Pukura ka mate ko Tu. Ko tch ekenga a, k' hoatu ta upoko o Tu ki a 'Pukura. Ko ro kiranga mai a 'Pukura, "Pa 'ti, pa 't' i ko ko kainga hokore e tera tō (a)." Ka karanga mai ko Apukura ki o' tamiriki, "I 'ha i tchhipangā?" "Na matau nei e hunā ta matau nei tchukanā, a koi ra te me." Ka hanā ko 'Pukura ko ro tā whare, ka tangi i tō' tangi:—

KO TANGI (?) A 'PUKURA.

1 E tangi ake e Tu, Rei e;
Ki au ka tahi, Rei e;
Ki au ka rua, Rei e;
Ko ru pare pere, e;
To rutu no, Rei e;
Ko ru pare pere, e;
To rutu no koi ra to, e.

2 E tangi ake Tu, Rei e;
Ki a Marama-nui-Oua, ki a Marama-nui-Ohotu, Rei e;
Ki a Tini-hangauru-te-marama, Rei e;
Ko ru pare pere, e;
To rutu no pere, e;
To rutu no koi ra to, e.

3 Ka mate ko Tu, Rei e;
Tukia i Monoño, Rei e;
Kiri o Hapai, Rei e;
Whakatau, Rei e;
Ko ru pare pere, e;
Ko rutu no koi ra to, e.

Ka tangi ra ka mutu; ka hure ka ki atu ko 'Pukura ki tona whanau, "Ka whani au ra ki kimi i t' whenū o to kotau matū." "Ka pu hoki to tangat' (a) e 'Pukura?" "A, to matau kaumua⁽⁸⁾ tena." Ka tae ko Apukura ki tona Rama. Ka ruru te Rama o Apukura. Ko te Ruru tenei:—

KO TE RURU O TE RAMA (9) O APUKURA.

Hērē e ruru ki oku rama,
 Hēre e ruru ki oku rama,
 Te ku au te kowea ki pehake, pahuru,
 Te ku au te kowea ki pehake pa i Hawaii ra.
 I reira tini o Marama, ko Rei, ko Whakatau, ko Tini-hanguru-te-marama
 I whanatu ai, tchiei tuku atu ma korū (a).
 Ka toh' ai tchuwatu maria Tchupakihimi, Paparakewa,
 Ke whai ake i ta uru o to waka ona ru o hoko tama.

Na ka whano ko Apukura ka kimi i tō tchukanā i a Whakatau ; ka tae ki tena imi, ka ui mai, "Ka hana ko' ko hē (a)?" "K' hane au ka kimi i taku hunaunga i a Whakatau, Whakatau i whē ; Whakatau i tā rangi ka pīri, ka pīri, ka pīri ko ro tch oneone." Ka tae ko Apukura ki tena imi ka ui mai, "Ka hano ko' ko hē (or whē)?" Ka me ātū ko Apukura, "Ka hane au ka kimi i taku hunaunga i a Whakatau." Pena na, pena na, ka tae ki ta imi o ru Ngunguao ;⁽¹⁰⁾ ko tchia imi na imi mu, ka tohu mai ratau, "Hunatu ra kuna na, ki tera na. E tchiro ātū ra ki tangat' (a) tchukutchuku waka-tarere, ka hana ki uta, ka hana ki tai." Ka tae ko Apukura, ka tchiro ko Whakatau ki a 'Pukura, ka tau ka tahi o rauu kiri. a pena hoki a 'Pukura. Ka ki mai a Whakatau ki a 'Pukura, "Wari ko tere?" "A, ko au ko Apukura." Pena a 'Pukura, "Wari ko hunua." "Ko au Whakatau, hunaunga no ko'." "Pera mai ki ut' (a) nei." Na, ka ki mai a Whakatau, "Pera mai ra ki tai nei." A, k' hara mai ko Whakatau ki a 'Pukura tchuturu te rongo. Ka rir' i a Whakatau ka whai ko Apukura. Na 'Pukura tchutang' (a) ka whai ko Whakatau. Na Whakatau tchutang' ka kapo ko Apukura. Ka tangi rauu i tai miti a ka tumu i tai, a, ka kato i tai a, ka puiha a, ka wharanaki, ka pē te rēmu o ka kakahu o Whakatau ma, e, ke nekeneke ki pehakē Ka tangi rauu k' hokorongō ko Whakatau ki tangi o Apukura, ka me atu ki a 'Pukura, "I 'ha kanei ko' hara mai ai i kunei tangi hokororōtū." Ka me ātū a 'Pukura ki a Whakatau, "Taii ra ki mihi ātū ra i au ki ka porotu o ta tauu tama o Tu." Ka tango ake ko Apukura i ta uru o Tu, k' hoatu ki a Whakatau. Ka me mai ko Whakatau ki a 'Pukura, "Pa' 'ti, pa' 't' i ko te kainga hokore a tera tō (a)." Ka me mai a 'Pukura, "Na ko tchuaporo."⁽¹¹⁾ Ka me mai Whakatau, "E tunu ra ma tauu." Ka ki mai, "E me (a) mau anakē." Ka ui mai ko Whakatau, "Nawai to tama?" "Na Tchupakihimi rauu ko Paparakewa." Tae ki ri kaingā, kai ui mai ko Whakatau, "E tō to tama?" "E tō (a)." "Tangat' humari?" Hokotau ki ri kiri o Hapai, "A, taii apo." Ka ao ta ra ka hana ko Whakatau ka poi, hiti, ka rere ko Whakatau ka me ātū ki a 'Pukura, "Penei?" Ka me ko Apukura, "Te-e, ka niwa rawā." Ka tahu i tch ēhi, ka poi ko Whakatau ka me, "Penei?" Ka ki atu ko Apukura, "Te-e, ka niwa rawa." E maha ka me e poi ai a Whakatau me te ui mai ki tō tchuahine, "Penei?" Ka me mai, "Ka niwa rawā." No te renga i tihi o Hukurangi ka ngaro ka tōtō o ka paua i heia ra e Whakatau ;

k' hi (a) tangiti Apukura ki tō tchukanā, a ka tau a Whakatau ka raro ka puta i tihi; ka me hoki, "Penei?" Ka me mai i tchuahine ki aii, "I oko rawa ena na." Kanei ka ki atū ko Whakatau ki tō tchuahine, "Ka whano ko' apo kotau ko o tamiriki." Ka me mai a 'Pukura ki aii, "Me roro tauu apo." Ka me mai, "Kaare, kaare au e tae; tena me riro atu i a ko o tamiriki." Ka me ātū a 'Pukura, "E kore hoki e tae te mate o taku tama o Tu." Ka me mai "O tamiriki ko te rangi."⁽¹²⁾ Ka whano ko Apukura ratau ko ka tamiriki; imuri nei ko Whakatau k' hunatu hoki, ko Whakatau ka tae wawe i kaaing' a Rei ma. Potehi ētū e Apukura ka tae ko Whakatau ki ri kaaingā, e tchu ana i tokotoko i tohū (a), e nohō ana i tangat' i ro te whare.

Nunei ra ka heang' tō wakā o Rei ma, no ro me ke tokina ei Ta Uru-o-Monono, ko t' whenū hoki tera a Tchupakihimi rauu ko Paparakewa. Ka heang' tō wakā, ka oti, khia roro ka ut' tō waka; ka tae ki tena imi ka rir(o) mai ku rung' i ri waka, ngahuru, tekau, tekau meha ngahuru, hokorū meha ngahuru, o tena imi, o tena imi. Ka rere tō wakā, a, ka tae ki Ta Uru-o-Monono hokotata ki utā taipū ei. Kite mai e utā ka tangi te karanga, "E peepe, e peepe te taukapua mai na i waho nei." O-o, k' hokohiwa mai te hungā tchuwhatu a, k' hokotiko ētū ko te hungā tamiriki ra; k' hāro mai ka tchuwhatu ki tatahi khia tchiro, k' hokotikā ki ri korero o ka tamiriki ra, "O-o-o, koi, e tika ana." A, k' haro mai ko ro kiato o Tchupakihimi ma ki tatahi, ka ikī mai ki tatahi, ikī. Karangā ko Tchupakihimi rauu ko Paparakewa, "Ko wai tō mana e rere ko ro peepē ra?" Karangā mai ko Mongouru-tapiri rauu ko Mongorueke, "Tenei wa tō ko mauu." Kitē mei i rung' i ri wakā e kau ētū anā. Karangā ko Rei ki a Whakatau, "E tō! e tō!" Ka me mei ko Whakatau, "Tō e ahā?" "Tō kau e te kau mai nei." Karangā eneti ko Whakatau, "Tō e aha?" "Tō rewa! a te rewa." Karangā eneti ko Rei, "Whakatau ka piri, ka tātā, k' hauanu." Ka kapo mai ko Whakatau, "Tukua, tukua k' eke ku rungā o ru wiwi, tuku k' eke ku rung' o ro wawa, he mata ki, he mata ka, whaitaraki, whaitaraka, e rongo taiwhatere."⁽¹³⁾ Ko te rerenga o Whakatau, tokorū! kumea mai ku rung' i ri wakā. Ka tangi ta umere o uta, "Ka mātē, ka mātē, no reira, no reira a, no ngonei, no ngonei." Karangā hoki ko Tchupakihimi rauu ko Paparakewa, "Ko wai tō mana e rere te peepe?"⁽¹⁴⁾ Karangā mai a Taikī rauu ko Tainana, "Tenei wa tō ko mauu." Tapatu ko ro te wai. Karangā ko Rei ki a Whakatau, pera hoki me re karangatanga ki era tchupapaku ka matē i aii, penei hoki nei na ka mate hoki i aii. Ka tangi ta umere pera hoki me tera i rokonei. K' harengirengitii o ratau i ariki a Tchupakihimi rauu ko Paparakewa, ka roro ka kau, a ka tata, karanga atu ki a Rei, e me ra tchiei rauu e tata rawa ki taha o ro waka, karanga atu inginei, "E tō tau E Rei?" Ka ki mai a Rei, "Ka rao angenei tō." Ka ki enetē rauu, "E tō tau E Rei, a, na te ah' ena na e hokehewa?" "Ka rao angenei tō, koi ra e, e me na ka po

tche pioi." (15) Tahuri ki muri kae arowāro, kae heokeheoke. Ka rere hokori eneti ko Whakatau ko runga i a Tchupakihimi rauu ko Paparakewa, ka hore mai eneti i ka matchu o ka tchura. Pu! ka rirō mai i aii, ka ma enak' ka rangat' ki uta. Ko tch ekenga ki uta, ka whati ta ngaru ngaru toto.

Nunei, e, e hoki te waka ki te ii; e tari okowā ka po; ka pine etu ko ro waka ki taha e hinga ki uta, a, ka po rawa, a, ka po mari; ka heoke mei ka tata rawa te waka ki uta. Ka me ko Whakatau i aii me tuk(u) ki uta. Ka hure korero ko Whakatau ki tona kiato, ka me, "Kunei ra, kohikohi, kohikohi te hanga. I a huri mai ra i tak' kupu ki a kotau. Tchungia i Monono, rauu ka hinga; tchungī i runga nei ko au ka hinga. Kohikohi, kohikohi te hanga." E kupu tenei mo te hunga e kore haroro ki uta, e noho khia tchieki i ri waka. Ka mutu ka kupu o Whakatau, ka whano ko Whakatau ki uta, ka tae ki t' whare o Maurea, ka huri ki tchu o te rē o ro wahine ra, ka kapo mai Whakatau ki tona rē, norome ke meti ei e te hunga o Monono ko Maurē ii. Nunei e ka pou mari i aii i tohu o te rē o ro wahine ra, e whane ii ki t' whare a Tchupakihimi rauu ko Paparakewa. Ko te herenga etu a Whakatau ka tē ko t' whare o Taikī rauu ko Tainana, ka ki atu, "Maii (16) ma!" Ka ki mai ko tamahine nei, "E rurā e here mei ki to mau whare; here etu ki t' whare o Maii ma." Ka tohungia ki t' whare o Tchupakihimi rauu ko Paparakewa. A ka tchuku ko Whakatau i te remu o tona kakahu ko ro te wai, a ka tae ki ta rauu whare k' hohotangi o Whakatau i tona rē ki te rē o Maurē, ka me, "Maii ma!" Ka ki mai rauu, "Haere mai kae ko i kuna i ah'?" "Ka mate au nei ko ro te wai." "O-o, e hoki ra na i t' whenū tapu." "K' hunatu kae au nei i kuna." A, ka noho ko Whakatau ko ro ta pouri, ki waenganui o o rauu toino. Ka me atu a Whakatau i tana hokotauki ki a rauu, "Pange pange, pange i tehe pupu rara a korū E Maii ma! ko tch ēhi. A te huri ki ta rauu kare e tchu wha ka rē (o) i tai nei; apopo ake nei, kaukau te wai te marahuka mahut' ai toa i tai nei." Ka whai mai rauu, "Tō iti hoki e ngaro ko roto i ta uiho o ta ririma." Tchuarua ka hapainga e Whakatau i tona hokotauki, no taenga ki tchuatoru, khi(a) akina i tao o Whakatau ki ka toino o Tchupakihimi rauu ko Paparakewa, na ra pu itehi, na ra pu itehi, na ra mata itehi. Ka pa ra karanga a Whakatau i tone aitu, "E Maru, e! wahii e ko' itche koputa moku." Pa-a! ngaha mai eneti i kora ko rung' i te whare. Ka rere ene ko Whakatau, hune ke tchu' ana i tohū(a). Ka kā t' whare ka kā hoki, ka kā hoki—ka mā enak' ka whare o Monono ko ro tch ēhi, ka te iki, iki, me ka rangat' hoki ka mate enak'. Nunei ka tokina ko Maurē, ka mau ora ki ri metehine o Tu, ki a 'Pukura, mana e kai (17) ora.

Ka hoki ta waka o Whakatau, ka utaina ki tchupapaku, ka hoatu ka tchuwanga ma te hunga imi ke, ka tae ki o ratau kaainga hokekē-ekē i ka tchuwanga ma ratau. Ko ta imi tchiei hara mai i tangat', ka pang' ētū ki ri ngakau. Ka ki atu ko Whakatau ki ka rangat' hēre e whai i aii, "Na-a, mau nei na, ka papa to pui, to mātakau."

Ko tch-ekenga o ro waka ki uta, ka rere mai ko Apukura ki a Maurē, ka ngahu i toi iti. Ketekete ko Maurē, "Aue, taukiri!" Ka me atu ko Apukura, "E noho, nau e kai ka mata o taku tanra o Tu." Ka ka ta umu, ka oro ko Apukura i a Maurē ko tch ēhī, ko ro ta umu. O-o, ka rere, ka poi mai ki pehakē. Mai ko ka oro hoki ko ro tch ēhī. U-u, ka rere hoki ki pehakē. A, ka tao or(a) eneti, ko tchurangatanga 'ne ke tchiro ana, tchiei mouu. Ka kei mata ko Apukura i ka konehi.

Nunei ka mutu a Whakatau inginei.

NOTES.

1.—Monono is called Manono by some Maori tribes, but the Arawa and the Moriori agree in the spelling of the name. Apukura is known by the Maoris as Apakura.

2.—Rei, Apukura's husband, does not appear to be mentioned by the Maoris, the chief individuality apparently centering in Apukura, the wife, although the names of the children appear constantly with little change in old Maori *karakias* and songs. One, that of Tihangei-uru-te-Marama, is said to be the same person as Tini-hangauru-te-Marama.

3.—Paparakewa is known to the Maoris as Poporokewa.

4.—*Ka porotu* appears to be a peculiar manner of using the plural form of the article.

5.—Tu'. This name with the Morioris is always abbreviated, although Tu-whakararo is admitted to be the name. He is known also to the Maoris by the name of Tuhuruhuru, as well as the former name.

6.—*Tawhā*. According to the Tuhourangi section of the Arawa, the knowledge that Tu-whakararo had concealed himself, was obtained by watching the canoe from the heights, and on counting the crew afterwards, finding one *tawhā* vacant. Here it is Apukura who finds her son's seat vacant on the return of his canoe. According to the Moriori story he was discovered through counting the *reis* (sperm whales' teeth, reduced and worn as neck ornaments. In Maori, *aurei* and *rei*. The Sandwich Islanders have a necklace of fine feathers which they call a *lei*.)

7.—The Wail of Apukura. Owing to the inability of the old men who gave this *tangi* to explain the meaning of *pare*, *perēi*, and *to rutu tu no*, a literal translation cannot be given. It is uncertain if the words of the second part should not read *Toru tu no*, but even then it throws no light on the meaning. The composition of the wail is archaic, interjectory, and highly elliptical. It begins with a supposed cry from her son Tu to her, "Once, twice," at the same time brings in the name of her husband Rei, seeking either sympathy or revenge. In the second verse Tu cries in like manner, lamenting for his brethren; while in the third verse she cries, "Tu is dead, O Rei! Burn Monono, O Rei!" and likens him for his beauty to their mother Hapai, a great beauty as well as a person of great rank, and calling on Whakatau and Rei to obtain revenge.

8.—*Kaumua* = *matamua* in Maori. It will be seen by this, as well as the subsequent part of the story, that Whakatau was the eldest of Hapai's children, and Tu-whakararo was his nephew, so could not be a *potiki*, as stated by the Maoris, nor a son of Tu-whakararo (if such be not another person), more especially as the object of his visit to Monono was to obtain a wife.

9.—The Binding of the Torch of Apukura. The Maoris have also Apukura's "Binding her Torch," but which, beyond allusions to it, I have not obtained, nor yet have seen in print.* What gave rise to this proceeding on her part is a question which perhaps may interest many. She could scarcely have used it on the long journey she took to find Whakatau, nor does there appear to be, as far as is known, any ceremony in which either Moriori or Maori act in like manner. May not this be an allusion to some more ancient incident, the story of which is lost? The reference to being led astray really meant diverted from obtaining her revenge. There is an uncertainty regarding the meaning of *Pa i Hawaii ra*. The last line, "Follow the head, &c.," is said to mean "Show kindness or respect to her sons."

10.—Ngunguao is evidently Ngungu-wao, apparently a forest-dwelling people, and of a different race to Apukura.

11.—*Tehuaporo*, name given to an offering, as well as the ceremony, in which something was roasted and eaten to remove the *tapu*.

12.—*O tamariki ko te rangi*, a saying equivalent to "Your children will be sufficient," assuming them to be of high rank, or power, a peculiar idiom.

13.—*E rongu tawhaitere*, a noble report, as of a victory. Tawhaitere is the name of a certain green paroquet whose peculiar red feathers were held in much esteem, and were made into ornaments for the head (*kura*), hence the simile. The substance of Whakatau's "proverb," or saying, is intended to intimate to their adversaries that they should come on to their fate with rage and attempt to kill him and his party, and to say nothing to startle them meanwhile. The result would be a noble victory. This is stated to be the meaning, but a slight doubt remains regarding the exact meaning of *nata ki*, *whaitaraki*, and *whaitaraka*.

14.—*Peepe*, a name for a large sea-going canoe.

15.—*Ka po tche ptoi*. In Maori this is *Me te mea he pihoihoi* (about the size of a lark). From this and Tupakihimi's subsequent remark, Whakatau would appear to have been a small person, which agrees with the Maori legend. Whakatau was supposed to be like a hawk, which was called by his name at times.

16.—*Maii*, a term of address to elderly men, but not *very* old.

17.—It will be seen by this story that before their leaving Hawaiki, or Hawaii, as it is called in Apukura's *Ruru o te Rama*, the Morioris and Maoris, then undivided, practised cannibalism with all its horrors and cruelties.

It will be observed that this story is somewhat broken and disconnected in certain parts, the original writer, Tapu, having omitted to keep fully the sequence of the story. This could not be altered now, and accordingly is translated as recorded.

* A reference to it will be found in "Nga Moteatea," p. 374, where also are mentioned many of the names given in the Moriori *Karakia*, and in the above story.—EDITORS.





THE MAORI TRIBES OF THE EAST COAST OF NEW ZEALAND.

BY W. E. GUDGEON.

PART III.

IN Part II of this history of the East Coast tribes, I have dealt only with those who are recognized as being of modern, or Hawaiki, origin, and have attempted to show with how little right they had claimed that line of descent.

I now propose to consider the origin of those tribes who live side by side with the Ngati-Porou, but who are well known as the descendants of Toi-kai-rakau, and also of other well known ancestors.

The ancient tribes of the Ngati-Porou district may, for the sake of convenience, be divided into three classes—

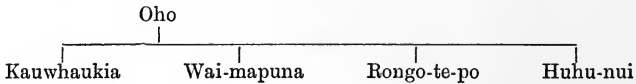
- 1st.—Those of whom only the name survives ;
- 2nd.—Those of whom we have genealogies, but who cannot be said to exist as a tribe ;
- 3rd.—Those who are yet to be found as independent tribes.

In the first of these classes are the Ngati-Rua-nuku, who, as related on page 32, vol. iv of this Journal, were exterminated by Tu-whakairi-ora and Paaka-nui. The account given by the Ngati-Porou concerning this tribe is as follows : When Porou-rangi died, his brother Tahu took the widow Hamo to wife, and by her had one, if not more, sons, one of whom was Rua-nuku. This boy was taken to the South Island, where he grew to manhood ; but eventually was brought back by his father to Akuaku, to which place he had apparently some right, probably from Hamo, who was a descendant of Toi-kai-rakau. With him came a bodyguard of some South Island tribe, who are said to have been seventy in number. It is this *leke* from the South Island that subsequently adopted the name of their chief, and became the Ngati-Rua-nuku tribe ; for it is not known that Rua-nuku himself left any descendants.

I have already placed on record the fate of this tribe, and will therefore pass on to the second class.

TE NGA-OHO.

This class is exemplified by the ancient tribe of Nga-Oho, whose genealogy is given in the appendix to this paper. The tribe is represented at the present day by the Ngati-Kahu-ngunu and Whanau-a-Apa-nui people, but the tribe itself no longer exists. They must not be confounded with the Arawa people, who were anciently known as Nga-Oho; probably because they were descended from the great ancestor Oho-mai-rangi. Nor are they identical with the northern Nga-Oho, who are descended from the Oho who came in the Tainui canoe, and whose sons were as follows:—

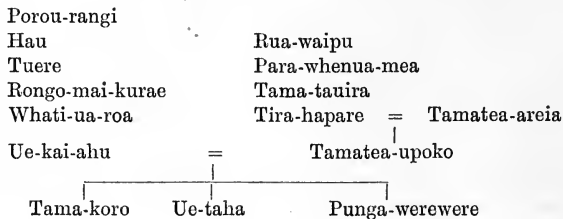


But little is known of the Nga-Oho tribe at the present day, but there is good reason for supposing that they were a numerous tribe, even at the remote period of the arrival of the Arawa canoe.

The Arawa tradition is that Tahuwera, the ancestor of the Waitaha-tu-rauta, came to New Zealand in the canoe Te-Whatu-a-ranganuku, and landed near the Wairarapa lake, where the people of that district tried to murder him and his crew. For this reason they marched by land to join the first migration of the Arawa. These men, seventy in number, were attacked at Hawa *en route* by the Nga-Oho, who were, however, beaten off by the Hawaiki tribe, who finally settled at or near Otama-rakau, a few miles east of Maketu, in the Bay of Plenty.

In Part II of this history of the East Coast tribes, I have mentioned that the Nga-Oho murdered Tamatea-araia of the Whanau-o-Rua-waipu in the Tihi-o-Manono pa, a short distance inland of the Kawakawa, near East Cape. The result of this murder was that her daughter, Tamatea-upoko, with her immediate followers, fled to the Nga-Tuere of Whangara, a little to the north of Gisborne. Others of that tribe submitted to the conquerors, and lived with them in a subordinate capacity.

From a Maori point of view, the *mana* of the whole country was now vested in the hands of Nga-Oho, but Tamatea-upoko had meanwhile become the wife of Ue-kai-ahu, chief of Ngai-Tuere, and this union was the first step in the inevitable revenge.



For more than a generation the Nga-Oho were left in undisturbed possession of the country extending from the East Cape to Hicks' Bay, and thence inland to the dividing range. But when the sons of Ue-kai-ahu grew to manhood they exhibited such courage and capability in leading war-parties that the Ngai-Tuere resolved to follow them to Te Kawakawa, and there avenge the murder of Tamatea-areia.

To facilitate this movement, the younger of the three brothers—Punga-werewere—was sent out to spy out the land. He was, however, murdered by the Ngati-Ue-pohatu; and his brothers, after in vain awaiting his return, set out on their mission.

Only three chiefs are mentioned in connexion with this expedition, viz., Tama-koro, Ue-taha, and Tahanian. The latter's descent is not

12 Tahanian	now known, though he has many descendants
Hine-kopaua	at the present day. There were, however,
10 Turanga-kawa	many other chiefs with the war-party, such as
Te Raka-huru	Tuiti, Matua, and others of the Wahine-iti
Pauaua	clan.

Pahiko	The <i>ope</i> marched overland, and at Hawa
Maroro	were attacked by the Ngati-Ira tribe, who
5 Te Ahi-hara-Kapa	were signally defeated. At Tokomaru the
Te Mahiki	ancient Wahine-iti clan tried conclusions with
Hine-tangara	them, but they also were well beaten; and
Mereana	lastly the Ngati-Ue-pohatu attacked the sons
1 Here-waka	of Tamatea-upoko, and were severely punished for the murder of

Punga-werewere.

These little affairs, however serious, were only collateral to the general issue with the Nga-Oho, who were found occupying strong positions on the Kopua-pounamu and Karaka-tuwhero streams; their chief *pa* being the Tihi-o-Manono, a very ancient stronghold, situated between the Ahirau Block and the sea, and between the above-mentioned streams.

The contending tribes met near the Kawakawa,* where Tama-koro, having previously instructed his followers, caused them to retreat rapidly, but in good order, up the Awatere River, where he had posted some women on the high lands, so as to be in a position to observe the pursuit and give him timely notice of any disorder in the Nga-Oho ranks. When the expected signal was given, the Ngai-Tuere turned and charged their enemy, killing the chiefs Tangi-karoro and Rakai-mako-nui. The Nga-Oho could not withstand the impetuosity of the charge, and were defeated. A second battle was fought on the same day, and again the Nga-Oho were defeated, losing the chiefs Mauri-oho and Te Awhenga. They now fled for their lives, and would seem to

* Te Kawakawa-mai-tawhiti is a very sacred place indeed, near the mouth of the Awatere River. There are many places in that district called Tawhiti, such as Te One-a-meko-mai-tawhiti, &c.

have lost heart, for the Tihi-o-Manono pa was taken by assault. The *ope* now moved towards the Karaka-tuwhero stream, and in that district captured the Tara-pohau and Puke-tapu *pas*. These successes abruptly severed the connexion of Nga-Oho with the Kawakawa lands; the survivors fled northwards, and, it is said, became incorporated with the Arawa tribes. Others were captured and became the slaves of their conquerors; and the same fate overtook certain of the descendants of Rakai-matapu, who was from the Rua-waipu tribe, but had joined the Nga-Oho and became involved in their defeat.

In the third class we have two tribes who were anciently of great importance, viz., the Whanau-o-Rua-waipu and the Ngati-Ue-pohatu. Of the first-named tribe, who once owned all the country lying between the Waiapu River and Whare-kaihika, there are now the following *hapus* extant:—

- (1) Whanau-a-Tu-whakairi-ora.
- (2) Ngati-Rakai-matapu.
- (3) Whanau-a-Kahu.
- (4) Ngai-Tane.

When the Ngati-Oho had been finally driven out of the country, the Kawakawa and Whare-kaihika lands were divided between the Ngai-Tuiti, Ngai-Tuere, and other sections of the force led by Tamakoro and Ue-taha; and these people intermarried with the independent *hapus* of Rua-waipu descent, who held the bush country inland of Horoera, namely the Ngati-Manu, Ngati-Rangi-topuni, and others. So that, at the present day, it is scarcely possible to find one person of the Whanau-o-Tu-whakairi-ora who is not also a descendant of Rua-waipu. As I have already shown, the chief Tu-whakairi-ora himself intermarried with these people, and owed his power to that union.

The genealogies of Ngati-Rakai-matapu, and of Ue-taha's daughter, Hine-rupe, will be seen in the appendix. The genealogy given below is that of Te Whanau-a-Kahu, who are from Tama-koro, the eldest son of Tamatea-upoko, and also from Tamatea-kui, a daughter of Ue-taha's:—

Ue-taha	Tama-koro
Tamatea-kui	Te Ao-tawhiwhi
Kau-whakatuakina	Hine-manoa
Tu-hau-anu	Whiri-tuaranga
Te Kopuranga	Kura-whakamau-atu
Manga-ika	Wehiwehi
Hine-wao	Te Hikitanga
Tahu-rangi	Hine-tangi
Tangi-awha	Hine-rangi
Parapara	Tangi-awha
Manahi	Parapara
(50 years old)	Manahi

Concerning the Ngai-Tane, there is but little to be said. They are sometimes spoken of as Ngati-Mahanga, and occasionally as Ngati-

Niwa; but their general name is Ngai-Tane, in recognition of the fact that they are descended from Kura-uwia, a son of Tane-tangia, who married Rehua. [See appendix.]

This tribe occupies both banks of the Maraehara River between Waiapu and the East Cape, and probably owe their existence as much to their own courage as they do to their relationship to Rua-taupare.

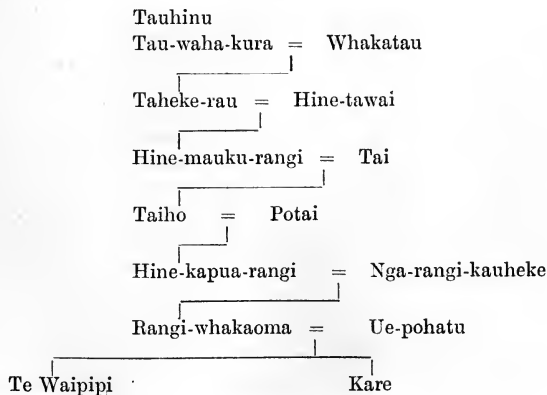
It was with this tribe that Tu-whakairi-ora for the most part defeated the Ngati-Rua-nuku and Wahine-iti tribes. They were for a time subservient to that chief, and were required to bring him occasional presents of choice food, such as birds and rats; but even in this capacity they did not hesitate to exhibit their fierce and defiant character. On one occasion it is said they carried the food on the points of their spears, and in this fashion laid the birds before Tu-whakairi-ora and Rua-taupare. The chief was certainly one of the last men to be bullied, but he none the less took the hint, and intimated to his wife that her vassals need not repeat their visit to Okau-whare-toa pa.

NGATI-UE-POHATU.

This tribe is more generally known under the modern name of Te Whanau-a-Umu-ariki, and they also hold the lands of their ancestors intact. These lands extend from the Reporua stream on the north to the boundary of Te Aitanga-a-Mate on the south, and thence inland to the dividing range, including the Hikurangi mountain, where, it is said, their ancestor Maui-potiki is buried.

That these people have retained their tribal *mana* is certain, but the fact seems due to the character of Umu-ariki, who was a noted warrior under Tu-whakairi-ora. His *mana*, courage, and ability he has transmitted to his descendants in a very remarkable degree. Hence they have kept their tribe together and have presented so bold a front that at the present day it cannot be said that they have been subservient to even the greatest chiefs of Ngati-Porou.

The Ngati-Ue-pohatu are essentially the descendants of Toi, but they are also entitled to claim other less known ancestors, as follows:—



Tuere-paka	Maire-hau
Rangai-nui	Umu-ariki
Mata-whai-noa	Te Rangi-kapu-tua
Takihu	Kopare-huia
Mahara-rau	Takere
Hine-umu	Pahoe
Te Rangi-haea	Rongo-mai-tapui
Potiea	Rongo-tu-ki-waho
Hamo	Eru Pahau
Nga-ringa-matau	Hatana Pahau
Marae-kura	
Te Matenga	
Pineaha-koia	
<i>(about 50 years old)</i>	

It is not now known who were the ancestors of Tauhinu, but they were probably from Toi also, or, at any rate, from the Maui-potiki family, who, I believe, were in occupation of this island for at least ten generations previous to the arrival of the Arawa migration.



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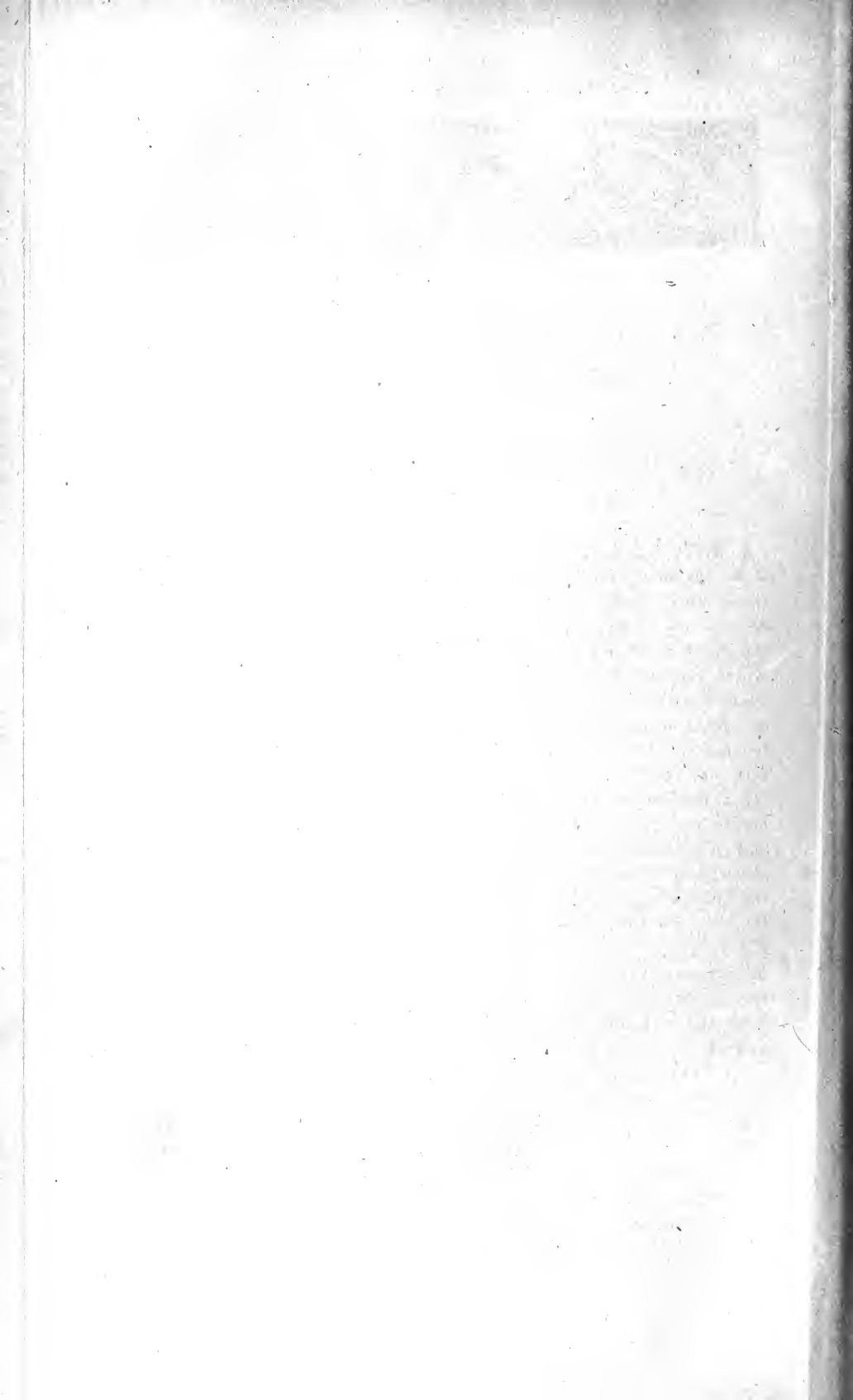
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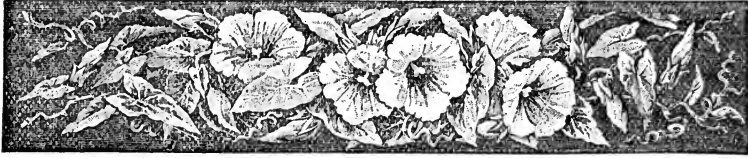
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THE ORIGIN OF THE TRIBAL NAME NGATI-KURI, OF WHANGAPE, &c.

BY C. F. MAXWELL.

A DEADLY feud had long existed between Te Aupouri tribe and a *hapu* of Te Rarawa, which occupied the country extending from the northern banks of the Hokianga Harbour to Ahipara, where the domains of Te Aupouri began, and followed the western coast-line to the Rerenga Wairua, or place of departed spirits, near Spirits Bay, North Cape of New Zealand. They had met several times in fierce conflict, with varying results, until, in one savage encounter—at a place on the Tauroa promontory, called to this day Te Parekura, or the battle-field, the stones whereof, states the old chief who narrated the tale, are still red with the blood of the slain—the *hapu* known as Ngati-Kuri suffered a most dreadful defeat, losing nearly all their able-bodied warriors. The remnant of the tribe, composed mainly of women and children, headed by a grim old chief, retreated to the Whangape River, a place wild and difficult of access, and easily held by a few resolute men against greatly superior forces. Here in the fastnesses of the Panguru Mountains, and along the fertile flats of the Rotokakahi River, they established *pas* and cultivations. Secure from attack they set steadfastly to work with one object in view, viz., revenge, and revenge only; in order to gain which it was necessary to repair the losses that the tribe had suffered, or, as the old chief put it, *whakatupu tangata*, to grow men.

Years passed away, the children of the time of the disaster were now grown warriors, constantly exercised and trained to the use of arms, whilst many stalwart young men from the Hokianga district, attracted by the numbers of handsome girls belonging to a tribe famous for its fine women, had taken wives and cast in their lot with the people. Where men were so scarce they were gladly welcomed as adding to the strength of the tribe, and furthering the object always uppermost in the mind of the old chief and his people.

They now mustered a strong body of warriors, eager for action. Their scouts had discovered that a large number of their hated enemies lived in a strongly fortified *pa* on the north-eastern slope of Whangatautea, a high hill overlooking Ahipara roadstead, whence they could gaze over the wide ocean, and down the curving coast-line which stretches northward in a broad and beautiful beach for sixty miles or more to Hukatere and Muriwhenua.

The old chief knew it was almost impossible to storm so strong a *pa*, and a repulse would be annihilation to his people, for there could be no hope of retreating to their fastnesses if defeated. But what force could not effect stratagem might; so after some thought he hit upon a *ruse de guerre*, the outcome of a very keen insight into Maori character. The tribe possessed an unusually large number of dogs of the finest kind, animals held in high estimation among Maoris, as the long hair from their tails was in great request for ornamenting the heads of *taiahas*, or native clubs, and for making dog-skin mats; moreover their flesh cooked in a *hangi*, or Maori oven, was regarded as a succulent and toothsome delicacy, only to be consumed by chiefs and illustrious visitors. Great was the astonishment of the people one day when the old chief called them together and bade them kill all the dogs and flay them carefully. Many an old *kuia* sat down and cried pitifully when the despatching party came along and seized her beloved *kuri* (dog), but there was no help for it, and as it would never do to waste so much good food, she probably felt somewhat consoled for its loss while picking its bones at the great feast of cooked dogs which followed shortly afterwards. Word was given to the *taua*, or war-party shortly after to march, which it did, followed by the women carrying baskets of *kumara* and prepared fern-root, also great bundles of dog-skins, though no one except the old chief knew exactly what was to be done with them. Travelling at night they reached a sheltered bay on the Tauroa promontory, not far from Ahipara, where, unobserved, the men went out to fish for snapper, which abound on the coast. It was just grey dawn when the people of the Aupouri came out of their sleeping *whares* and commenced kindling fires in the native ovens, whilst some of the men climbed up on the raised platform to look over the palisades, gazing down the beach. What is that huge black object rolling about in the breakers? "*He tohoro! he tohoro! kua pae mai ki uta!*" "A whale! a whale! is stranded on the beach!" echoes through the *pa*. Eagerly the people rush to the edge of the cliff. Yes, there is no doubt of it, for, though a mile away, the flocks of seagulls flying around and settling on the monster could be plainly seen. Visions of savoury whale-fins and abundance of sweet smelling oil (to the Maori nose), to say nothing of bone to make combs and deadly *patu-paraoas*, flash before their eyes, and in hot haste the men and boys, carrying only *mata-tuatini*, or knives made out of sharks' teeth bound on wooden handles, to cut up the whale with, tear

madly down the hill and along the beach, each anxious to be the first to touch the prize. They reach the monster's side; but what is this? Who ever saw a whale like this one, covered with hair? The truth bursts upon them—it is only a huge bag of dog-skins sewn together with flax and stuffed with fern, while the snapper which thickly cover it, carefully tied on, show at once what attracted the birds and completed the deception. The object of the trick is evident, and with failing hearts they turn to retreat to the *pa*, but alas! it is too late, the beach between them and the secure palisades is lined with naked enemies exultantly brandishing their weapons, and rapidly closing in on them, while the shrieks and screams from the *pa* tell that the grim work has begun up there. It is no use attempting to fight. What can unarmed men do? Almost unresistingly they are slaughtered, nearly to a man, only a few of the swiftest runners escaping down the beach to Muriwhenua. A great cannibal feast takes place, and the ovens lighted in the morning serve to cook the people who built them, and soon nothing remains but bones picked clean, and a dismantled *pa*, while on the beach the dog-skin whale still rolls about in the surf. The revenge is complete. The old chief says, "*Kua ea toku mate*"—"My defeat is avenged." It is worth waiting for. Since then the conquerors have been known as the Ngati-Kuri, "The tribe of the dog," while Te Aupouri have never returned to Ahipara.

FURTHER DETAILS CONCERNING THE NGATI-KURI TRIBE.

There appears to be some diversity of opinion regarding the exact site of the *pa* which was taken by stratagem, as narrated in the previous story. Peri Te Huhu, the most influential chief of the Ngati-Kuri now living, informed me that the *pa* was situated at Waitaha, between Herekino and Ahipara, and not at Whangatauatea. In other respects his evidence coincided very closely with the tale told me by the chief Kingi Hori many years ago. He was then an old man, and has been dead many years. It seems most probable that the incident took place at Whangatauatea.

I have, upon enquiry amongst the Natives, elicited the following additional information: The primary cause of the feud which led to the fight at Tauroa and the disastrous defeat of Te Ngati-te-awa,* which was the original name of the tribe now known as Ngati-Kuri, was the treacherous murder of the younger brother of Papatahuri by Pakewa, the chief of the Aupouri. The chief of the Ngati-te-awa at that time was Papatahuri, "the grim old warrior," who being foiled in his first attempt to obtain vengeance for his brother's murder, bred the dogs and devised the scheme which resulted in the fall of the *pa* and extermination of its inhabitants, who belonged to the Aupouri tribe,

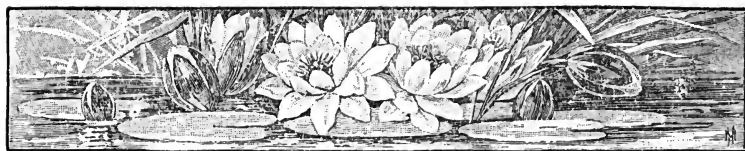
* It is well known that the Ngati-Awa tribe of Bay of Plenty formerly occupied the country north of Hokianga. Can this be the same tribe?—EDITORS.

which formerly lived at Whangape, and whose principal *pa*, called Makora, was situated on a mound on the south bank of the Whangape River. These people seem to have been closely related to the Ngati-te-awa tribe, and became known as Te Aupouri, or "Dark Smoke," from the dense volumes of black smoke which covered Whangape when the tribe, overcome with grief for the loss of their chief Te Aranui, who had fallen in a conflict with Ngapuhi near Hokianga, burnt their great *pa* Te Makora, and retreated to Ahipara, where they resided until the murder of Papatahuri's brother by their chief Pakewa caused the loss of their *pa* and further flight of the rest of the tribe to Muriwhenua, where they have since lived undisturbed. Pakewa slipped away when the *pa* was assaulted, and climbed a leafy karaka tree on the brink of a stream. He was pursued and discovered by the reflection of the white weapon, a *patu-paraoa*, he carried, in the clear water of the stream. He was seized and despatched with revolting cruelty.

The generations from the capture of the *pa* are as under :

- 1 Papatahuri
- 2 Tu-maingarua
- 3 Te Uru-kauri
- 4 Tarutaru
- 5 Pakurakura
- 6 Te Hauhau
- 7 Te Pukeroa
- 8 Aperahama Te Pukeroa
(*now living.*)





NOTES ON THE MARQUESANS.

BY F. W. CHRISTIAN,

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MARQUESAN COSMOGONY.

IN the beginning Papa-Uka, the World Above, pressed hard upon Papa-Ao, the World Beneath. A number of genii sprang from their union—Tane, Atea, Tokohiti, Tupa-i-hakaava, Mataoa, Tuuhiti, Kokioho, Mihi-Toka, Pahi, Toka-i-Vevau, Hakaoho and Te Koputu-Aue.

Long they lived in their gloomy subterranean cave, and long they yearned for the regions of light beyond—with a horror of great darkness upon them always.

At length the boldest of the genii, Atea, spake to his brother Tane, and said: “Brother, why pine in this gloom? Let us seek a way out to the regions of day and dwell at liberty.” Tane replied, “How may that be? Perchance if thou stamp lustily with thy foot thou mayest break through, and we after thee.”

And Atea stamped mightily with his foot, and lo! the rock opened her mighty doors, and through the rift passed the heavenly brethren; Atea first, his brethren following, each settling in the land that pleased him, mindful of the generations to come.

And Atea took the broad land of Papa-nui; the domain of Tane was Akikemo; the portion of Tokohiti was in Havaiki, the land of fire; Tupa-i-hakaava took the land of Eiau and Toko-Eva, a wide tract then, but now remains one little island and a barren reef, surf-beaten. And Mataoa established himself in Moho-tani, the Island of Barking Dogs, in olden times a land of many streams, but now, alas! laid waste and desolate. To Tuuhiti fell a goodly possession, the fair and fertile land of Hiva-Oa, rich in palms, rich in bread-fruit, her harbours teeming with fish—a land of stout warriors, cunning fisherman, wise *tuhunas*, priests armed with mighty power—the land of the great warrior Take. And Kokioho dwelt in the land of Uauka, a land of

basalt and rock, with her three fertile valleys and her fisheries—her people cunning workers in stone. And the dwelling of Hakaoho was in the wide land of Nukuhiva, the land of the children of Haku and Vaku; mighty sailors and voyagers they; fair are their women; their princes weighty of hand and wise in counsel—a land beloved of Toho-Tika, the god of war; yea, beloved is the land of Taipu by the mighty spirit Upe-Ouoho. And Pahi took the land of Tahuata, the land of fair women, even the land of the people of Nuku and Hema; wherein dwell those that are mighty in leechcraft and witchcraft, and they that handle the needle of bone wherewith to mark the skin with signs and cunning devices, according to the ordinances of old. And the purple kingfisher is his messenger; from its twitterings the *tuhukas* take their omens. And Te Koputu-Aue dwelt in Uapou, the land of many valleys, the land of wise priests and solemn ceremonies. Moreover to him fell also Fatu-hiva, a little land but rich; a land of artificers, cunning chisellers, and gravers of wood; fashioners of rich-wrought paddles, of chased bowls—possessions widely known, widely coveted. And Fata-Uku became a possession unto Toka-i-Vevau, in after time the land of Tanaoa and Meta, who wrought sore evil and brought destruction upon many. When, as the King, with reckless javelin wounded the guardian monster, the Mano-Aiata; the same which upheld the island on his back as by a mighty pillar, then the mighty guardian shadow was wrath and withdrew his supporting bulk, and the land sank down into the mighty depths, and all the people perished save a few, and small is the portion of land now left. And unto Mihi-Toka fell a small and evil inheritance, the land of Motu-Nao, the same is nigh unto Fatu-hiva. So true is the proverb. First come; first served.

Told by the tohuka, Te Kohu Taupo, of Hakaahu Valley, Nukuhiva.

THE LEGEND OF MAUI AND MAHUIKE,

AND HOW THE CHILDREN OF MEN GAINED THE GIFT OF FIRE.

Maui went down beneath the ocean to the under-world to recover his father Ihi-Auau. Whilst engaged in this dutiful occupation he met one of Mahuike's daughters, a maiden, Hina-te-Onihi, and forgetful of his mission dwelt with her as his wife. Now one day she longed very much for the scented oils and perfumed garlands of which her mortal lover told her, and gave him a calabash to take to the upper world and fill with these coveted treasures. But guile was in Maui's heart, and when he returned with the ornaments and perfumes he lowered the calabash through the ocean depths with a mighty hook attached. By and by, feeling secure of a great prey, he pulled violently at the rope, and lo! a portion of Mahuike's kingdom came up to the light of day. The same is the Ao-maama, and the land of Toko-

Eva, north-east of Eiau, which the children of the strangers called "Clarke's Reef"—solid land no longer, for Mahuike has taken his own again. Not content with robbing Mahuike of part of his kingdom and his daughter, he went down to ask for the gift of the fire. After various incantations he sang this song :—

" Mahuike, Lord of the Seas,
I have come to take thy fire.
Whence shall I gather it ?
From thy foot ? So be it." *

The fire-god, highly incensed, grudgingly yielded fire from his foot, into the dexterous hands of the wizard. But Maui was not yet content, and continuing his incantations sang on :—

" Mahuike, Lord of the Seas,
Give of thy fires.
Whence shall I gather them ?
From thy knee ? So be it." †

The cunning sorcerer by a third incantation drew forth fire from the old fire-king's navel, leaving him paralysed and helpless. Not content with this, by a fourth mocking command he caused a mighty flame of fire to gush from Mahuike's mouth, whose temples burst asunder, and the ogre's days of mischief were over. Thus mightily wrought Maui the wily wizard, meeting force by guile in the gloomy regions below. Thus ends the tale.

Told by Titi-Ouoho, the old chieftainess of Taiipi Valley.

MARQUESAN GODS AND THEIR ATTRIBUTES.

1. Atea, the god of husbandry, who brought good seasons with refreshing rains. He is the patron saint of agriculture and planting. He took to wife Uene, and she bore Te Kava, the *ava* plant, in the land of Ahu-Take, whence the plant was brought over seas to the Marquesan Group. Another wife of his, Puoo, brought forth Mako, the shark. Another of his progeny was Kiva, *i.e.*, the smooth rocks. Another of his wives brought forth Kakaho, or Reed-grass.

2. Te-Anu-ti-Ananua, the Marquesan Neptune, also known as Kee-Moana, the Lord of Ocean.

3. Haamata-Kee, the god who taught the natives to fashion great idols or *tikis* out of stone. She came oversea from the magic land of Aitua.

4. Ata, the god of thieves; then, as now, a highly respected fraternity in North-east Polynesia.

* Mahuike maho tai,
E hano au i te ahi.
Te ahi hea ?
Te ahi mei to vae.

† Mahuike maho tai,
A tuku mai te ahi.
Te ahi hea ?
Te ahi mei to muo.

5. Ta-Pepu, the god of lust and prostitution.
6. Te-tu-a-Hatu, the god presiding over child-birth.
7. Moe-Hakaava, the god of fishermen.
8. Tikoke-Puta, the god of songs and poetry.
9. Hua-tini, the god of dances.
10. Toho-Tika, the god of war, of thunder, and of violent rains ; a much dreaded divinity, worshipped with human sacrifices. The patron saint of the Haapá Valleys.
11. Hanake, also called Niho-Oa, an evil deity who inflicted paralysis and all wasting sicknesses.
12. Uuhoa, the god of the coco-nut palm.
13. Ihi and Kave-Au, the two beneficent deities, female and male, tutelary gods of the bread-fruit tree. Compare the *tuhuna's* incantation praying for a good season :—

“E Ihi e ! Kave-Au e !
 A tuku mai te mei to te henua
 To te kai o te tamaiti me te koua
 A haanui te puku e !”

14. Hoi-tini, goddess of the yam and *ti* plant (*Cordylina*).
 15. Motu-haiki,
 16. Hope-kou-toki, } Gods of housebuilding and carpentry.
 17. Moko-Hae, chief of the lizard gods, hostile to mankind ; producers of internal ailments and racking pains — a widespread Polynesian belief.
 18. Te Puhi-nui-o-Autoo, the king of the eels.
 19. Tiki, } the King and Queen of the Underworld.
 20. Hina-Mataone, } Another tradition euhemerises them, and declares that they were a foreign prince and wife who arrived in a great canoe, and became the progenitors of part of the Marquesan race.
 21. Moo-tii, the tutelary god of the *eva* tree, which produces a powerfully poisonous fruit, much in request for suicides, especially amongst women crossed in love or suffering from jealousy. Many of the *tuhunas* claimed the power to eat this food without hurt.
 22. Papa-iea, the god presiding over feasts and *kava* drinking.
 23. Tahu-mata-nui, the god of marriage and concubinage.
 24. Tua-te-Ahu-tapu, the Marquesan Cerberus, the grim porter of Hades.
 25. Oeoe, the god of the *pandanus* and its fruit.
 26. Upe-Ouoho. The *heimanu*, or sting-ray, was sacred to him.
 27. Taua-Manaoa, tribal god of Vaipae in Uauma. A household god worshipped in Taipi District by the children of Vaku ; a deified mortal. His name was and is used as a sanction to enforce a *tabu* or solemn prohibition.
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THE ORDINARY GENEALOGY OF SOUTHERN
MARQUESANS,

CORRESPONDING WITH THE RANGI AND PAPA PERIODS IN MAORI LEGENDS.

Male.	Female.
Papa-i-Una	Papa-i-ao
Atea	Atanua
Po	Mahio
Meama	Uu-tau
5 Ata	Nana-Ii
Hoata	Hiku-Ani
Ao	Ani-mea
A	Manamana
Vevau	Havaii
10 Fiti	Tona-Tapu
Fiti-tapu	Te Hau
* Voke	Ani-vaa
Pu	Oata
Pu	Vai-oa
15 Pu	Tohia-nuu
Pu	Tohia-ani
Pu-maumau-atua	Pu-maumau-enata
Pua	Te Hau
Tiu	Kahakaha
20 Ua	Tai
Puapua	Hotehote
Pai	Kau-Kau
Pai-o-Fiti	Pai-o-Tona
Pai-o-Vevau	Pai-o-Havaii
25 Pai-o-Tutuia	Pai-o-Poapoa
Pai-o-Aunuu	Pai-a-Ani
Pai-Ani	Uavai
Fatu	Tou-pu-oho
Fatu	Onaona
30 Fatu	Hukihuki
Fatu	Hukitaa
Fatu	Oohena
Fatu-nui	Fatu-iti
Fatu-pehia	Te-tona-mate'e
35 Tuia	Mata-Havaii
Tiki	Kahu-one
Tiki-tapu	Hina-na
Aneane	Tumu-kee
Tanaoa	Mutu-ei
40 U	Ani-ani
Faa	Maho-hena
Hito	Maanau
Ika-au	Te-Ua-hee-toitoi
Pua	Papa-he-ani-mea
45 Hoi	Uehine
Hoi-tapu	Uehine-fati-uu

* Voke, derivation unknown. Perhaps compare Malagasy *vo'e*, an alligator.

	Koo-pana	Atata-Takie
	Tauhua	Auhutu-katokato
	Napii-tahi	Napii-ua
50	Napii-tou	Napii-fa
	Napii-ima	Napii-ono
	Napii-fitu	Napii-vau
	Napii-iva	Napii-puni
	Na-Uha-kahakaha	Na-uha-evaeva
55	Na Motootoo-aitu	Na-menava-ia-au
	Hoahoa-aitu	Moe-te-niu-ia-Havini
	Havini	Mata-Tiva
	Meihano	Hau-fii
	Hoi-Tanaoa	Te-Atu-o-Tu
60	Hoi-Avaiki	Nuu-epa
	Mata-ua-puna	Toi-tata
	Puna-uu-nui	Mihe-ua
	Puna-fae	Puhi-mei-oto
	Puna-tutu	Nua-mee-ahu
65	Puna-tope	Honu-oho
	Puna-vete	Moo-taa
	Puna-tohu	Tapua-i-nuu
	Puna-tea	Fiti-ei
	Na-puna-e-fitu	Aa-mei-me-aá-he-aha (?)
70	Tupa-hee	Naonao
	Tupa-aitu	Motoiea (?)
	Tupa-tani-tete	Kopa-niu-mea (?)
	Tupa-haka-tauia	Oata
	Tupa-vaa-ia-hui-hena	Hootio
75	Tupa-tani-apau	Tia-te-Ani-me-maaeae
	Tupa-matohi-nuu	Tupa-matohi-ani
	Fe-Faa-tioe*-kua	Te-Faa-tioe-mea
	Maitu-tetee	Maitu-ohoau
	Na-tupa-e-fitu	Haioa-te-mau
80	Tupa-oa-ia-fai	Puho
	Nuku	Uia-ei

Then follows the colonization of Tahuata by some of Nuku's descendants, and a little later the wars of Taka-Ii in East Hivaoa.

Supplied by Pahai, of Hapatone, and his daughter Tia-Fai-Pue.

GENEALOGY OF PRINCESS SABINE,

OR TAHIA-UTO-OHO, WIFE OF MOANATINI, SON OF QUEEN VAEKEHU.

	Male.	Female.
	Nuku	Uia-Ei
	Hoto	Moe-i-Akau
	Oko	Inuvaa
	Moóta	Niniano
5	Tiu	Mofitu
	Menaha	Meau-taiua
	Teaa	Tanata

* Comparative Dictionary, p. 515, *sub voce* Tiore.

Moihaa	Papa-te-uu-ena
Mana-uea	Titi-Kua
10 Veia	Taihona
Uavai	Hinapopou
Taavau	Haii
Ahieve	Taie
Pio	Aiomi
15 Punui	Tahu-ee
Mahi	Tuihena
Aoo	Tumutoa
Tipo	Taupaha
Aka-ui	Tuatu
20 Tanaoa-ui	Te-haa-ua-oo
Homata	Paaina
Kouae-hitini	Taiohu
Tiko	Paiaá
Tu	Ahu-Ei
25 Tahu-au	Hutoa
Mavai-te-ona	Mau
Niu-aa	He-vá-máe
Mao-tiu	Tafeta
Te-oho-Naiki	Tapa-te-ani
30 Houtuao	Papa-ou-hau
Ouoho	Pee
Autapa	Tau-a-Pee
Taputete	Putee-atai
Honu-Aiki	Utu-mao
35 Hiva-ona	Mata-honu
He-uu-nui	Te-mama-te-honu
Tuhi-tete	Tuhi-tupapau
Pinai-ua	Pihuavai
Te-ahi-matapue	Te-pootu-i-tahuata
40 Te-ehu-a-Tiu	Te Mauau
Te-Iki-fai-atue	U-oóa
Haapeikua	Tahia-uhi-ani
Panauteaa,	} children
Tahia-Uto-Oho,	

Also called Te-Mau-o-hema. She married Prince Stanislaus Moanatini, the son of Vaekehu and Moana, the late King of the Marquesas.

THE GENEALOGY OF QUEEN VAEKEHU,

OF NUKUHIVA.

Male.	Female.
Moa-Heiau	Moa-Tupua
Moa-Haatokatoka	Oto-te-Heiau
Puna-ia-vee	Puna-ia-Koo
Papa-uka	Papa-Ao

Puaina-noa was the mother of Papa-Uka and daughter of Puna-ia-Keo. She married the god Tane. Two daughters were born, Te-Otui-Heue and Te Mee-a-Ani. The former married Te Matakini. A daughter was born, Te-Uu-Toka, whom Aki-Tuki took to wife, and begot a large family: Tua-taa, Meau-ii, Tai-too-pi, Tai-too-pa, Tai-

pupuna, Tai-heikai, Puha-honu, Paha-kea, Aku-Hua, and Kokoo-ama (sons). The two latter were taken up to heaven by the gods Pupuke and Manani, subsequently becoming subjects of Ku-Moana, god of ocean. Taii-a-Kuku, Taii-a-Hauhau, and Te-au-me-Vei were daughters of Te Aki-Kuti and Te Uu-Toka; the last took for her husband Takaoa-Menava-i-Aitu. Their daughter Poinoino married Pakau-te-Ii. The marriage proved childless, and Poinoino left her husband and went to Hiva-Oa, where she married Pou-Nui. Many families in Hiva-Oa trace descent from this princess. Pakau-te-Ii took another wife, Hina Tanaua, to whom a daughter was born, Te-Heke-o-Tiki. Te-Po-nui-Atea (a chief of Haapá) married Te-Heke-o-Tiki. Their daughter Te-Pae-tini (husband's name lost) bore a daughter, Tau-Tetua-a-Puna-tete. Kiato-Nui took to wife Tau-Tetua-a-Puna-tete, who bore a daughter, Pu-te-hee, who bore a daughter, Tia-Hutu (chieftainess of Haavao). Hau-putoka took to wife Tia-Hutu; a daughter was born, Hina-au-penapena. Taeva-ehitu took to wife Hina-au-penapena; a daughter was born, Ou-ti-putoka. Hau-o-Tu took to wife Ou-ti-putoka. Their son Te-Iki-o-Haavao took to wife Uhi-Toka. Their son Haavao-nui-Atea took to wife Pu-tona. Their son Eriko was the adopted father of Vaekehu.

Though doubly defective according to our Western notion (compare the break after Pakau-te-Ii, and the substitution of adoption for blood relations), the above is the orthodox and approved genealogical tree of the queen.

Compare with the genealogy of Tahia-uto-oho (*inde* Stanislaus, wife of Prince Moanatini, son of Vaekehu).

Told by the tuhuka, Te Kohu-Taupo, of Hakaehu Valley, Nukuhiva.

A TAHUATA GENEALOGY.

The families on Tahuata date the settlement of the island back to the progeny of Nuku and Uia-ei. The family of Tahia-noho-ani count back forty-four generations to the above, and the family of Tia-Fai-Pue count back sixty-two—both ladies of good family in Hapatone Valley. The latter being most elaborate I here subjoin.

In the above connexion it must be noted that these names are of great antiquity. The name of the ancestral patriarch Nuku only comes 134th in the genealogical records of Hivaoa, the sister island. Nuu occurs in the Hawaiian cosmogonies and perhaps in Moriori Nuku-wae-roroa.

One of the descendants (the ninth) from Nuku is Taka-Ii, the great demi-god and hero of Puamau Valley, in whose honour were built the two great stone statues which stand in a sacred enclosure in the upper portion of the valley, themselves evidently of great antiquity. Thus, reckoning back from Tia-Fai-Pue's family record, and allowing some thirty years to each generation, if we allow Taka-Ii an antiquity of

some 1,600 years, we pretty exactly fix the date of an important period in the history of the Southern Marquesas.

THE CONQUESTS OF TAKA-II AND THE SETTLEMENT OF TAHUATA.

In the subjoined genealogy it is noticeable how often the element Tona occurs. It is the Southern pronunciation of Tonga. The Northern pronunciation is Toka, whilst the Taiipi Valley and district give the ethnic term its just value.

THE GENEALOGY OF TIA-FAI-PUE, OF HAPATONE,

TAHUATA ISLAND.

Male.	Female.
Nuku	Uia-Ei
Hotu	Moe-i-Akau
Aa-ite-Tini	Puke-Tona
Aa-i-mano	Heke-Oho
5 Aiki-Huea	Mou
Aiki-te-huehue	Vai-tapa-ii
Te-ahu-nui	Papua-tano
Te-ahu-iti	Kaava-tai
Haii	Tapu-haii-tona
10 Haii-nui-a-oko	Tapu-te-vai-ani
Haii-te-neue	Tona-taki-ei
Okoi-Vevau	Pahua-tona
Haii-pahu	Tapu-haii-tona
Pua-i-mohui	Vaiau-a-tetua
15 Pepeiu	Tanaoa-i-te-pua
Tiu-epa-mama	Tano-ei
Tiu-tua-tapu	Tano-tupua
Tiu-oho-motu	Aa-mata
Tiu-oho-oa	Ahu-nui
20 Tiu-aha	Kohia
Fetu-Kua	Tiu-meama
Fau-tu	Atiue
Fau-haka	Tani-pua
Fau-hakaie-pu-tona	Meama
25 Fau-tapu	Tai-mano
Vahane-taha	Tehe-putu
Vahane-poto	Tani-oto
Vahane-oa	Putu-ahu
Moe	Tuemo
30 Te-aa-tapa	Tapu-tona
Te-tai-a-Tanaoa	Piki-au
Te-Tai-Mohuta	Ahu-ohu
Te-Tai-Mouna	Puki-ei
Tau-Mouna	Te-mau-o-tu
35 Tani-Au	Tai-oho
Tani-Naatau	Peu-kea
Tumu-Nuha	Noho-tapu
Atoa	Ipo-tona
Patona	Tuhi-metani
40 Ainui	Upua
Tu-Nuu	Pii-tona

Ani-vau	Tiu-aha
Mamo	Kee-epu
Moeau	Tuu-kii
45 Moe	Hiva-ei
Vaha-tete	Uu-tapu
Tou-nui	Tu-nuu
Pou-au	Mau-ta-i-te-ani
Tou-tai-ua	Paea-tupua
50 Mahi-pua-tua	Tahia-vau-oho
Honu-pu-tona	Te-puhi-atetua
Pehi-tete	Toau-tuhi
Te-upoo-o-tu-hau-oa	Maka-oa
Tuha-au	Hitete
55 Atua-Mioi	Taitaupua
Apuhi-atua	Ti-Poho-ia-Tu
Tuhi-hapai	Pitai-hei
Vahi-ei-nui	Tuhi-o-tipu
Motiti	Paepae-Ani
60 Kua-hei-tini	Pumaa
Pahai	Tapae

Tia-Fai-Pue, the present lady.

Perhaps the divisions of Haii, Tiu, Vahane, and Fau should be only counted as representing one generation each. Probably the date of Nuku is at least as ancient as the 4th century A.D.

SHORT GENEALOGY OF TITI-VEI,

CHIEFTAINNESS OF HOUMI VALLEY, NUKUHIVA.

The interest attaching to this genealogy is that it fixes approximately the date of the partition of Nukuhiva between Teii-nui-a-Haku and Taipi-nui-a-Vaku.

Male.	Female.
Vaku	Pipikiee
Tuu-oho-ei married their daughter	Te-vai-Ani
Tahii-tiki	Manu-Ei
Hiau-Ei	Ei-tau-noa
5 Hope-a-Taipi	Puu-te-ano
Taomi-toaa	Tahu-tai
Pehaki-o-te-ii	Te-kupu-o-te-ii
Puna-nani-aha	Tahia-taki-tona
Puhi-kau-oho	Hiko-ei-nui
10 Tihau	Tahia-moepu-e-tohi
Huutai	Titi-vei

The present chief and chieftainness.

THE DESCENT OF THE PEOPLE OF NUKUHIVA.

Te Anu (space) and Tangae (gasping) producing Te Kii-kii (flint-stone or surface), Te Mangatava (gaping with a crack), Huai-atu (opening out), Huai-mai (opening up), Tu-eva (suspended), Keikei-henua (digging the land), Tokona-e-te-henua (supporting, holding up the land), Pupuke-nui (enlargement), Haakotokoto (shouting, crying out), Mioi

peka (embracing crosswise), Kanahau-o-Tu (brightness of Tu), Keetu-o-Pinea (the pillar or obelisk of Pinea—the cherished), Moni (the consumer), Motoooke, Toho-Tika (clear oracle—the god of war), Tinaku-taovia, Papa-nui-o-Tinaku, Ahee-Take, Aitu-Takuku.

Aitu-Takuku took to wife Te-Mau-o-te-Moo (a mortal woman). Their sons were Te Mapu-o-te-Hiti-ae (the climbing up, rising up) and Oaoa-te-Ata (long trails of cloud). The latter took to wife Kakai-Hoa. Their son Tane-tu-Henua espoused Peau-Kua, who bore him Kakapu and Kohui-Hai, twin sons, and a daughter, Iihau-te-Koe. Mace-Oatea (a god from Mars—*Petu-Kua*) espoused her. Mahoa-te-Papa (a sky god) took to wife their daughter Tuatuake. Haka-hotu-pu, their son, espoused Te-One-Pukua; unto them was born Kimi-Henua, Nohoanga-te-kui-te-Too, and Te-too-panu. Te-too-panu took to wife Tinatina, who bore twin sons, Haku and Vaku.

From these were born the two tribes or ethnic divisions of Nukuhiva—(1) Te-Ii-nui-a-Haku, who occupy the Haapa District, Tai-o-Hae Valley, and Hakani and Aakapa; (2) Taipu-nui-a-Vaku, who occupy the valleys of Taipu, Houmi, Anahu, Haatuatua, and Hatiheu.

Told by the chieftainess Titi Onoho, Taipu Valley.

N.B.—The Taipu District has *ng*, where the valleys of Taiohae, &c., have *k*.

THE SETTLEMENT OF THE MARQUESAS,

AND THE EARLY KINGS THEREOF.

The following was told me by an old *tuhuna* (Tiatete) in Hanaiapa Valley, on Hivaoa. The names of the early kings do not exactly coincide with those given by Te Kohu Taupo, the Nukuhiva sage, but the discrepancy is not very great, and the two accounts supplement each other. Compare also South Marquesan genealogy, given on page 191, where Fiji, Tonga, Vavau, Tutuila, Aunuu, and Borabora are mentioned.

In the present list the original mother-country's name is given as Abia-tue. Compare the Rarotongan Atia. Asia seems to be indicated as a dim and far-off memory. Tue probably has the sense of "misty, indistinct," a sort of Ultima Thule. Compare Maori *turehu*, fairy, indistinctly seen; Tongan *tule*, drowsy; Samoan *tulemoe*, weary, drowsy.

The lands given in order below are the nine stages of the Marquesan people on their way to their final resting-place, and the chiefs who ruled them in their migrations.

Country.	Ruling Chief.
Abia-tue	Makaio
Aunuu*	Kaho-tu
Hawaii	Tona-Fiti

* In the Samoan Group Aunuu is a small island close to Tutuila.

Papanui	Oatea
Vevau	Tafuta
Tona-Nui	Tuu-Tona
Fiti-Nui	Kopana
Te Akau	Hei-ana
Fatu-taa	Aneane

Finally their migrations ended thus :—

Eiao and Fatu-Uku fell to	Tanaoa
Nuuhiva	Aho-manu
Uapou	Pa-ohē
Uauna	Kokioho
Moho-tani	Mata-oa
Fatu-Hiva	Mitono

The settlement of Hiva-Oa, Tahuata, Te Meae, and Motu-Nao was not given by my informant; but the paper on page 191 supplements the account.

Aunuu is possibly mentioned in Moriori genealogy (23) as Raunuku.* Kahotu, King of Aunuu, coincides with Kopotu, sixth King of Tonga. Tona-Nui appears in the title of the eighteenth King of Tonga—Havea-Tui Tonga-Nui-i-buibui (N.B.—Modern Tongan for Nui is Lahi).

On page 191 the other designation of the land of Tonga is given as Tona-Tapu. Fiti-Nui, the exact Polynesian rendering of the Melanesian Viti-Levu (N.B.—In Fijian, Levu = Nui).

THE SETTLEMENT OF TAHUATA AND FATU-HIVA

BY THE DESCENDANTS OF NUKU AND UIA-EI.

Nuku and Uia-Ei had six sons—Eva-eva-i-te-tua, Eva-eva-i-te-ao, Pua-i-te tua, Pua-i-te-ao, Mata-i-te-tua, Mata-i-te-ao—who migrated from the neighbourhood of Atuona to Hanavave, in Fatu-Hiva, and became the ancestors of the Eva-Eva clan. There is another clan in Hanavave and Hanateone called the Ati-Panu, who claim to be descended from Tupa-oa-ia-Fai and Puho-Momo, who just before Nuku's time emigrated from Tahauku to the same valley in Fatu-Hiva.

Nuku and Uia-Ei had also a daughter named Te-Ipo-Atu who went to Nukuhiva. Their other sons were Tahia-noho-ani and Pahai, whence trace their origin, and Hotu (who married Moe-Akau).

The genealogies of Tahuata families unanimously fall back on Nuku and Uia-Ei. Of late years, however, a number of Fatu-Hiva people have left their country and settled in Vaitahu and Hapatone, which has caused some slight confusion in the family tree.

The genealogy of Tahia-Uto-Oho, the wife of the late Prince Moana-tini, is a valuable collateral piece of evidence as to the accuracy of these genealogies and of the approximate chronology deduced.

* Ruanuku is the correct rendering in the Moriori genealogy, not Raunuku.—
EDITORS.

THE STORY OF FATU-UKU ISLAND,

AND ITS PARTIAL SUBMERGENCE.

The curious point about this ancient tradition is the portion of the story which describes the island as being held up on the back of a great shark; similar to the Japanese tale which tells of the isles of Nippon supported by a huge cat-fish. The name of Tanaoa's wife, Ometo, coincides with the Maori Aweto or Ameto—the lowest region of Hades; it also coincides with the Japanese Omida, King of the Underworld, and perhaps with the Egyptian Amenti.

N.B.—Mano-Aiata, the piscine Atlas, means the tiger-shark or ground-shark.

The tale is as follows: Tanaoa, with his wife Ometo, growing weary of their district of Atuona, determined to settle in Fata-Uku, then a large island. There a son was born to them, and there they built a great house and a tank to keep alive the fish they caught until such time as they might need them. Now, there were many fish in the tank of the *humu* or leather-jacket kind. One day it happened that all the people went on a fishing expedition, and the boy was left alone. For a prank, as boys will do, he let the fish out of the enclosure back into the ocean again. The leather-jackets, on regaining their freedom, worried and nibbled at the head of the tiger-shark, the guardian spirit of the island, and so provoked him that, with one lash of his tail, he broke the slender pillar of rock which held up the island, at the same time withdrawing his own supporting bulk. The land was overturned and sank down in the depths, and the people perished in the sea. Not one was left alive. Only a little piece of land was left. This is the story of Fatu-Uku or Sunken-rock.

Traces of a similar convulsion of nature are found in the name Taha-Uku (portion of land sunken), a valley near Atuona, where there is a submerged landing-place of enormous blocks; this is on Hiva-Oa. In Taiipi Valley, also, there is a tradition of an early race who built piers and landing-places in the bay; now sunk under the sea, but occasionally visible at very low tides.

Told by Tia-tete, of Hanaiapa, on Hiva-Oa.

THE VALLEYS OF THE MARQUESAS AND THEIR CLANS.

Northern Group.

NUKUHIVA.

Valley or District.	Tribe or Clan.
Tai-o-Hae (scanty native population, some 60)	Ahunia Kikoe Pakiu Haavao Meau Hoata Oupa

Valley or District.	Tribe or Clan.
Hakau and Taioa (population about 150)	Tuuoho Namou-a-ii Kahee
Haapá (now almost entirely extinct)	Kika Pokaa Naiki Tatai-i-vau Matahua Tekiá Te-whi-tua
Aakapa (only number some 40 souls)	Ati-Toka Po-Iva Manu
Hakaehu	Pua Naiki

The above tribes are called Teii-nui-a-Haku. They use the *k* in their dialect. The tribes below who occupy the rest of the island are called Taipi-nui-a-Vaku, and use *ng* in their dialect instead of *k*.

Taipi-Vai (now almost depopulated by small-pox. Mehevi's clan mentioned in Herman Melville's "Typee.")	Ei-ee Ati-heuu Katuoho Po-Iva Puihi-Kua Manati
Houmi (about 60 people. United name of Houmi people, Te-Ava-Aki.)	Ati-hi-au-ei Te-noho-Kaavai Te-Kahu-Nou
Haatuatua (scanty population)	Hae-eka Ati-kua Mavaepu
Anahu (10 or 12 surviving)	Koniho
Hatiehu (wide valley of some 120 inhabitants, mostly living far inland)	Ati-Kea Puihi-oho Ati-puku Tapatea Tuu-Oho

UAUNA (WASHINGTON ISLAND).

Vaipae (about 70 inhabitants. Also called Invisible Bay)	Naiki Vaetahi Tuhi-pipi
Hane	Titi-tea
Vainaonao (now extinct)	Ati-Kao
Hokatu	Maku-oho
Hana-ei (migrated <i>en masse</i> to Hokatu)	Noho-kea

UAPOU.

Hakahau	Naiki
Hohoi	Tavaka

Valley or District.	Tribe or Clan.
Hakatao	Te-Ahi-Pateo
Hakamaii	Ahu-Tai
Hakahetau	Poau
Hakakuti	Tua-Tai

Other valleys are Paaumua, Hikeu, Oneou, and Hakanahi.

Eiao, now uninhabited; it was formerly held by the Tuametaki clan. The sunken land of Toko-eva, now known as Clarke's Reef, once was a populous land.

Southern Group.

HIVA-OA (OR DOMINICA).

Atuona	Naiki Papuaei Te Aai
Hanaupe	Kua-i-te-oho
Hekeani	Ati-kea Tiaha Hatua
Puamau (well populated; about 450 inhabitants)	Pahatai and two others
Nahoe	Putio
Hanahi	Ati-pae
Hanapaoa	Etu-oho
Hanatikua	Tafati
Hanaipi (seaward)	Uaivi
" (inland)	Haai
Hanamenu	Piina
Taoa	Tiu

MOHO-TANI,

now uninhabited; formerly held by the clan Moi-a-tiu.

TAHUATA.

Vaitahu	Hema
Hapatone	Taiuoho
Hanateio	Ati-Kua
Hanatetena	Kua-i-te-oho
Haaoupu	Mioi
Motopu	Uavai

FATU.HIVA (MAGDALENA).

Hanavave	Eva-eva Moota
Hanateone	Ati-Panu
Omoa	Anainoa
Hanamoche	Taioa
Hanahoua	Kua-i-te-oho

LIST OF MARQUESAN *TAPUS* OR PROHIBITIONS.

1. Formerly forbidden for women to eat together with men of bonito, squid, *popii*, and *koehi*.
2. Women might not go in a canoe.
3. Women might not climb on top of the platform of any sacred enclosure.
4. Red and dark blue clothes were prohibited.
5. Tobacco was not to be smoked inside the house.
6. Mats were not to be carried on the head or in the hands, but to be dragged along the ground.
7. Women might not eat bananas, fresh breadfruit, or coco nuts.
8. Many sorts of fish were also *tapu* to women, also pigs of a brown colour, goats and fowls.
9. The *kuavena* fish was *tapu* to the fishermen, also the *peata*, a sort of shark.
10. Children might not carry one another pick-a-back.
11. Human hair when cut off was not to be thrown on the ground, for fear of being trodden on, or of any evil-minded person securing it for the purpose of uttering a curse over it.
12. Weeping was forbidden formerly.

The above list refers to Nukuhiva ; all *tapus* were abrogated when Te-moana married Vaekehu.

IN SOUTH MARQUESAS.

13. There was a class of old men called "*taua*," who were forbidden to do any kind of work, because of some sacred character attaching to them.
14. The *moko*, a species of shark, was *tapu* in Hekeani.
15. The *pukoko*, a small red fish, *tapu* in Uapou.
16. The *heimanu*, or sting-ray, *tapu* in Taipi Valley as the emblem of the god Upe-Ouoho.





MAORI AND HAWAIIAN KINDRED.

BY EDWARD TREGEAR.

TO show how well known to the priests and mythologists of Hawaii are the heroes and demi-gods of Maori tradition, I venture to present the following short sketch.

I was enabled several years ago to do a slight service for a distinguished Hawaiian scholar, who was good enough to send me in return a collection of ancient *meles* and genealogies from the collections in Kona, Maui, and Hawaii. Two of these songs contain direct reference to persons whose names and legendary histories are well known to us.

I transcribe a part of *Ka wa Umi-kumama-lima*, as I received it.

“ O Manaku ke kane, o Hikohoale ka wahine,
O Kahiko ke kane, o Kaea ka wahine,
O Lukahakona ke kane, o Koulamaikalani ka wahine,
O Luanuu ke kane, o Kawaomaaukele ka wahine,
O Kii ke kane, o Hinakoula ka wahine,
Hanau o Ulu, hanau o Nanaulu,
O Ulu ke kane, o ka Punuu ka wahine,
O Nana ke kane, o Kapulani ka wahine,
O Nanaie ke kane, o Kahaumokuleia ka wahine,
O Nanaielani ke kane, o Hinakinau ka wahine,
O Waikalani ke kane, o Kekaulani ka wahine,
O Kuheleimoana ke kane, o Mapuaiaaala ka wahine,
O Konohiki ke kane, o Hakaaululena ka wahine,
O Waolena ke kane, o Mahuie ka wahine,
O Akalana ke kane, o Hinaakeahi ka wahine,
Hanau Maui mua, Hanau Maui waena,
Hanau Maui Kikii, Hanau Maui a kamalo,
O ka malo o Akalana i humea,
Hookauhua Hina, a keahi hanau he moa,
He huamo a ka keiki, a Hina, i hookahua.”

I will now give a rough translation of the above, changing the Hawaiian spelling into Maori letters.

"Manatu the husband, Whitohokare the wife,
 Tawhito the husband, Taea the wife,
 Ru-taha-tonga the husband, Tokura-mai-te-rangi the wife,
 Ruanuku the husband, Te Wao-maaui-tere the wife,
 Tiki the husband, Hina-tokura the wife,
 Brought forth were Uru and Nanauru,
 Uru the husband, Punuku the wife,
 Nana* (or Nganga) the husband, Tapurangi the wife,
 Nanaie the husband, Te Hau-motu-reia the wife,
 Nanaierangi the husband, Hina-tinau the wife,
 Wai-te-rangi the husband, Te Tau-i-rangi the wife,
 Tu-here-i-moana the husband, Ma-pukua-ika-kakara the wife,
 Tongohiti the husband, Whata-uru-renga the wife,
 Waorenga the husband, Mahuika the wife,
 A-Taranga the husband, Hina-a-te-ahi the wife,
 Born was Maui the foremost, Born was Maui the middle one,
 Born was Maui Tikitiki, Born was Maui from the apron (*maro*),
 From the girdle which A-Taranga had fastened,
 Pregnant was Hina, and a fowl (*moa*) was born,
 A hen's egg was the offspring that Hina conceived."

Of these ancient persons the names of Tawhito, Ruanuku, Tiki, Uru, Ngangana, Tongohiti, Taranga, Mahuika, Maui, and Hina are well known in New Zealand.

Another song, *Ka wa Umi-kumama-ono*, commences thus :—

"O Maui ka kane, o Hinakealohaila ka wahine,
 O Nanamaoa ke kane, o Hinakapaikua ka wahine,
 O Kulai ke kane, o Hinahoopaia ka wahine,
 O Nanakuae ke kane, o Keaukuhonua ka wahine,
 O Kapawa ke kane, o ke Kukuluhioikalani ka wahine,
 O Heleipawa ke kane, o Kookookumaikalani ka wahine,
 O Hulumalailena ke kane, o Hinamaikalani ka wahine,
 O Aikanaka ke kane, o Hinaaiakamalama ka wahine.
 Hanau o Punaimua, o Hema, o Puna i muli,
 Ahai Hema i ke apuela o Luamahaheau ka wahine,
 Hanau Kahainuia Hema o Hinauluohia kana wahine,
 O Wahieloa ke kane, o Hoolaukahili ka wahine,
 O Laka ke kane, o Hikawaolena ka wahine,
 O Luanuu ke kane, o Kapokuleiula ka wahine,
 O Kamea ke kane, o Popomaile ka wahine,
 O Pohukaina ke kane, o Huahuakapolei ka wahine,
 O Hua ke kane, o Hikiiluna ka wahine."

This may be translated thus :—

"Maui the husband, Hina-te-aroha-kira the wife,
 Nanamaoa the husband, Hina-te-pai-tua the wife,
 Turaki the husband, Hina-whaka-paia the wife,
 Nana-tu-ake the husband, Te-au-tu-whenua the wife,
 Tapawa the husband, Tuturu-biko-te-rangi the wife,
 Herei-pawa the husband, Tokotoko-tu-mai-te-rangi the wife,
 Huru-ma-rangi-renga the husband, Hina-mai-te-rangi the wife,

* Compare the Moriori genealogy (p. 42 of the March number of this year's Journal of Polynesian Society), Uru and Ngangana following Tiki.

Kaitangata the husband, Hina-a-ika-te-marama the wife,
 Born were Punga the first, Hema, and Punga the last,
 Carried away was Hema in the strife, Rua-ma-wha-wheau the wife,
 Born was Tawhaki-nui-a-Hema, Hine-uru-ohia his wife,
 Wahieroa the husband, Whaka-rau-tawhiri the wife,
 Rata the husband, Hira-wao-renga the wife,
 Ruanuku the husband, Te Po-tu-rei-kura the wife,
 Tameka the husband, Popomaire the wife,
 Po-huta-ina the husband, Huahua-te-po-rei the wife,
 Hua the husband, Whiti-i-runga the wife."

In this song can be recognized the Maori heroes Maui, Kaitangata, Hema, Punga, Tawhaki, Rata, Wahieroa, Ruanuku, &c. After this part the names, except that of Rongomai (Lonomai), are apparently those of strangers; so that it would appear that the lines of Hawaii and New Zealand branched at Hua's name.*

* See Mr. S. Percy Smith's similar conclusion from other data in Tahiti, &c., *Journal Polynesian Society*, vol. ii p. 38.





NOTES AND QUERIES.

[74] Notes on a supposed early Mention of New Zealand in a Geographical Treatise of the 12th Century.

In the account of the Proceedings of the Otago Institute, at a meeting held March 16, 1870, (*Trans. N. Z. Institute*, vol. iii, part i, Proceedings, p. 65), it appears that the Vice-President, Mr A. Eccles, read a paper "On the Discovery of New Zealand." He suggested that New Zealand had been visited before Tasman's time, giving the following as his grounds for so doing:—"The editor of the *English Mechanic*, (December 3rd, 1869, p. 279), states, in answer to a correspondent, 'Urban,' that various Arabic geographical works of the 13th and 14th centuries, many of which, having been translated, as 'El Ideesee,' by M. Jaubert, are to be found in the fine libraries of Vienna and Paris, as well as in the various Asiatic Ethnological Societies, both English and foreign, describe New Zealand as a large and very mountainous country in the farthest Southern Ocean, beyond and far south-east of both Ray (Borneo) and Bartalie (New Guinea), and as being uninhabited by man, and containing nothing but gigantic birds known as the 'Seëmoah.'" Mr Eccles then gave the names of several foreign publications in which passages of the works are to be found translated. I have several times tried to get to the source of the information given above, but have always been unsuccessful. Within the last three months I wrote to the Librarian of the great library at Paris, enclosing the paragraph and asking for his assistance, but have as not yet heard from him. I have, however, just discovered the key to it, and by the insertion of this note in the *Polynesian Journal* I trust that we may soon have the passage supposed to apply to New Zealand published. The paragraph, after the words "13th and 14th centuries," should read, "many of which have been translated, as those of El Edrisi by M. Jaubert, and are," &c. El Edrisi is a well-known geographer of the 12th century, and his writings have been translated by M. Jaubert into French in 1840, as vols. 5 and 6 of the *Recueil des Voyages* issued by the Société de Géographie of France. It seems that in 1861 a number of oriental scholars arranged to undertake a new translation, each taking a separate division. According to the last edition of the *Encyclopedia Britannica*, Central and Eastern Asia (which I suppose would be the section in which we are interested) was allotted to Defrémery. One portion appeared in 1866, but I cannot ascertain if any other part has since been issued. Perhaps some foreign members of the Polynesian Society may be in a position to forward a translation of that part of the work which is supposed to apply to New Zealand, and also that part in particular anent the "Seëmoah." Possibly this may be our friend the "Simurgh" again—the "Roc" of the Arabian story-tellers. From the account given in the *Encyclopedia*, the general map of El Edrisi's work is published by Dr. Vincent in his *Periplus of the Erythraean Sea*. This is probably inaccessible in the colonies, but a sketch of the Australasian area would be of interest to us. The Bodleian contains a MS. of the work dated about 1500, which would give probably what is required. The University of Jena has a MS. with a Latin translation by Velochius, not published. Although further research may possibly prove that there is nothing in the work relating to New Zealand, the investigation will be the means of settling a matter which has been an open question for a quarter of a century.—A. HAMILTON.

[75] Eating Worms.

Some years ago I happened to meet an elderly Maori man and two children, while I had in my hand a canister of worms dug for fishing. Showing the worms to my old acquaintance, I remarked that they were good bait for eels, but instead of assenting, he laconically replied, "*Ka pai he kai.*" Then suiting his action to his word, he took from the canister one of the largest worms, pinched off the tail, ran it between his fingers to discharge the inside, and popped it into his mouth, eating it with evident relish, while I watched him with much amusement. The effect on the Maori children was curious, their expressions of disgust being unmistakable. I could not understand what they said, but the words *ka kino* frequently occurred. I think this incident worth recording. The eating of worms is regarded as a disease; it would therefore be interesting to discover whether worms were used as food by the Maori in olden times. If they were, the behaviour of the children shows how soon an article of diet may become distasteful or even disgusting to those who have ceased to use it.—JOSHUA RUTLAND.

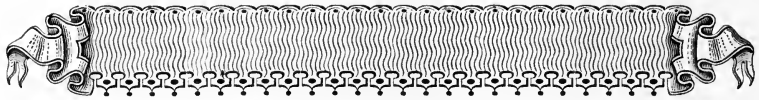
[76] Note on "The Song of Kualii."

In the *Journal*, vol. ii, p. 169, line 306 of "The song of Kualii, of Hawaii," is the following: "Ukanaopiopio, Moakuaalano." Will some of our Hawaiian members oblige by giving an English translation of this? *Piopio* is the name given by the Maoris to a certain historical feather, said to have been that of the moa (*dinornis*.) In connexion with the above sentence I notice three misprints in the *Journal*. Lono=Maori Rongo, is spelt Hono. On page 177 is *Ukinaopiopio*, the steerers in the stern of the canoe (?). Moakuaalono, the rushing up of the waves, is compared to the rushing up of a game-cock to fight (?). The kiwi was, by the Maori, said to be "the hidden bird of Tane," which would compare with "the fighting moa of Rongo," if that is equivalent to Moa-kua-a-Lono.—TAYLOR WHITE.

[77] Ancient Polynesian Chart.

We have received from the Rev. J. E. Newell, of Samoa, a very interesting photographic copy of an ancient Polynesian Chart, which we hope to reproduce in the next number of the *Journal*.—EDITORS.





JOURNAL OF THE POLYNESIAN SOCIETY
CONTAINING THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

No. 3. — SEPTEMBER, 1895. — Vol. IV.

PROCEEDINGS OF THE SOCIETY.

A MEETING of the Council was held in Wellington on the 27th July, 1895.

Accounts for printing Journal, &c., were passed.

A meeting of the Council was held in Wellington on the 27th August, 1895.

Messrs H. Valder, Hunterville, A. T. Ngata, Auckland, and F. J. Mitchell, Sydney, N.S.W., were elected Members of the Society.

The following Papers have been received :

122 *A Lament for Te Rangī-Mauri*. Hare Hongi

123 *The Legend of the Coming of Nareau from Samoa to Tarawa*. Rev. J. E. Newell

124 *Cannibalism as practised on Tanna*. Rev. W. Watt, New Hebrides

Books, &c., received :

332-33 *Journal, Royal Colonial Institute*, Nos. 7 and 8, June-July, 1895

334-35 *Bulletin de la Société de Géographie de Paris*. 4 Tri., 1894-95

336-38 *Comptes rendus, Société de Géographie de Paris*. Nos. 7-10, 1895

339 *Journal and Proceedings Royal Society of N.S.W.* Vol. xxviii, 1894

340 *Na Mata, Fiji*. August, 1895

341 *Report of Trustees Australian Museum*, 1894-5

342 *The American Antiquarian*. Vol. xvii, No. 3

343 *Journal, Buddhist Text Society of India*. Vol. ii, part 3, 1894

344 *Guide to the Collections in the Canterbury Museum*. 1895

345 *Notulen van de Algemeene en Bestuurs Vergaderingen*. Deel xxxiii, Av. 1, 1895

346 *Plakaatboek 1602-1811*. Deel xiv : 1800-1803

347-48 *The Geographical Journal*. June-July, 1895

349-50 *Revue mensuelle de l'École d'Anthropologie de Paris*. May-June, 1895

351 *Mittheilungen der Anthropologischen Gesellschaft in Wien*. Band xxxv

352 *Photograph of Polynesian Chart*. Rev. J. Newell

A meeting of the Council was held in Wellington on the 19th September, 1895.

Letters were read from Messrs H. G. Seth-Smith and A. C. Arthur.

Books, &c., received :

353-54 *Comptes rendus, Société de Géographie de Paris*. Nos. 11-12, 1895

355 *The Geographical Journal*. Aug., 1895

356 *Revue mensuelle de l'École d'Anthropologie de Paris*. July, 1895.





THE MORIORI PEOPLE OF THE CHATHAM ISLANDS: THEIR TRADITIONS AND HISTORY.

BY ALEXANDER SHAND, OF CHATHAM ISLANDS.

CHAP. VII.—KO MATANGI-AO—(continued.)

THE STORY OF TU-MOANA. (Translation).

The following story of Tu-moana, translated from the original, may possibly appear more interesting than others of the legends published, as it describes more particularly the immediate cause of the Morioris' departure for the Chatham Islands from Hawaiki, as they allege. The names of places and other incidents mentioned in connexion therewith have a very strong ring of New Zealand; it is possible these might have been preserved, on the assumption that New Zealand was their last stage of departure for the Chathams. Without laying too much stress on the fact, there certainly is a considerable amount of agreement in the names of the places given to the locality of the last battle-ground before their departure with those which bear the same names at Tauranga, East Coast of New Zealand. The small sand-beach of Whanga-patiki, the actual battle-ground, which the old Morioris affirmed was a short sand-beach of about a quarter or a third of a mile in length, is much about the same as the Tauranga one is said to be. In the Moriori account Tauranga represents the southern headland of the harbour, Whanga-patiki the small sand-beach, and south of it was Tapuika, the second headland or point referred to in their story. Enquiry made of the Maoris who knew the New Zealand localities referred to showed that they were unable to identify by name Te Uru-Manuka; and Manukau they thought was not in those parts. From the story, both of these places were apparently not far from the battle-field of Whanga-patiki. Close and careful questioning in the neighbourhood of Tauranga might possibly elicit some more information on the subject regarding the old names of the district, and assist in identifying the locality (if such it really is) of their departure hither.*

* Tauranga Harbour, in the Bay of Plenty, New Zealand, is well known, but, although there is a branch of the Arawa tribe named Tapu-ika' living immediately to the east of Tauranga, we do not know of any land of that name. There are two old *pas* in this district, up the Kai-tuna river, and in the Tapu-ika territories, named respectively Hui-manuka and Hanga-patiki.—EDITORS.

Some of the Maori Hauhau (East Coast) prisoners, when sent to the Chathams in 1868, on comparing traditions with the Morioris, appeared to recognise Tama-te-kohuruhuru as a certain person known to them as Tama-te-ure-haea,* and that there appeared to be some general resemblance in the deeds of both these people, although little reliance can be placed on a general statement of this sort. If correct, the latter must have lived twenty-seven generations back. One thing is noticeable, the intimate knowledge the Morioris appeared to have had of New Zealand trees, the names of which they preserve in their songs and traditions, more particularly the names of the *kauri*, *puriri*, and *pohutukawa*, none of which grow below a certain parallel of latitude in the North Island of New Zealand. This evidently shows that they left a place where those trees grew and were common.

Another noticeable circumstance is Tira's refusal to go with his brother, on account of his *kumara* or *pakamara* plantation, which evidently required his attention. This is highly suggestive of Maori habits and manners. Tira's name in full is Tirauriki.

A proverb or saying of Horopapa's was forgotten by the writer of the story, but it may be interesting in comparing their ancestry. It runs thus: "*Apo ake nei mahat' ai t' whanau a Tehura-huruhuru ki tek one i Whanga-patiki. Naai koa? na te hara kanui*"—Soon will rise up the children of Tehura-huruhuru (hairy back) on the sand-beach of Whanga-patiki. Why? (by whom indeed?) Through the evil which is great.

The translation follows the original Moriori as closely as it is possible to render it, hence the peculiarity of style.

TAMA-TE-KOHURUHURU followed after his sweetheart, the daughter of Horopāpā, named Pāpā (or Tahu). The tribe of the woman was named Rauru-motchihere (the real Rauru). That of the man was Wheteina. He was a son of Tu-moana. Many were the journeys of Tu-moana's son to his sweetheart Papa, and on one of his visits Ra (te) Puhī and Ro (te) Pua spoke to him (these were the sisters of his father) and said, "The shame to you, your sweetheart has spoken (evilly) of you," . . . and Tu-moana's son returned to his home. When he reached his father he said, "The shame on me (my disgrace), I have been evilly spoken of by my sweetheart" (or loved one). Tu-moana said to his son, "Is it so?" He replied, "Yes." "Let us go to the shore." They went, and when they got there Tu-moana said, "Let me see; now indeed there is reason for the story of your sweetheart." He said to his son, "Come, that I may perform the *tohi* on you." Tama te-kohuruhuru assented, "Yes," . . . and when the *tohi* was performed on Tama', Tu-moana said to his son, "You must indeed be careful, and not go soon to your sweetheart, lest you injure your sister."† When Tama' was well again he desired to see his sweetheart. Tu-moana said, "Wait, wait, lest I be rendered foolish

* Tamatea-ure-haea, a well-known ancestor of the East Coast tribes; but he lived many generations after the migration of the Morioris. The southern Ngati-Kahungunu people say that all his descendants were circumcised.—EDDINGS.

† *Tchuhine* is both a sister and a cousin; in this case it means a cousin.—EDITORS.

by thee." And from day to day Tama' persisted with his father to allow him to go and see his sweetheart. Then at last Tu-moana allowed Tama-te' to go to his sweetheart, to Papa, the daughter of Horopapa. Tu-moana said, "Be thou indeed careful with thy sister, lest injury come to me; be careful." So Tama-te' went, and arrived at the home (of Papa) and went in. . . . Tu-moana asked his son Tama-te', "What happened on your reaching your sweetheart?" "I have killed my sweetheart." Tu-moana said to Tama-te', "We shall be utterly (!) destroyed shortly by your parent Horopapa; be cankered, rot (and) be reduced to weakness."

Horopapa stayed and waited (at his home and) for his daughter until wearied out. When the day broke Horopapa knew (or felt sure) that Papa had been killed by her young man. (2) He went into the house to weep; he wept until the humming-fly came into the house. Then Horopapa said to the fly, "What fly are you?" "*U-u-u*" (imitating the hum). "A fly to tell of a person?" It stopped. "My child?" The fly hummed. "Killed by her young man (or stripling)?" "*U-u-u*." When the tale of the fly was told to Horopapa he rose and went to seek for Papa; the fly led the way until he reached (where she was). He then looked at his daughter lying in the forks of a tree. Horopapa rushed between the thighs of his daughter and carried her to his home. Horopapa meditated how to get revenged for Papa, and called to his brother Tira, "Does your brother-in-law sleep at night?" Tira answered Horopapa, "That man will not sleep at night; it is only fit, a cause having arisen; he will not sleep." Horopapa replied, "Will he not sleep then? Wait until his spirit is lulled (by an incantation)." Tira said, "That man will not sleep at night." This ended the conversation of Horopapa and Tira.

Then the war-party of Horopapa rose and went from Manukau. Ta Uru-Manuka was the home. They went to Muru-whenua (Muri-whenua) at night; they reached the home and found Tu-moana and his people had retired into the house. The house was a large one, a very large one, a sacred house. They surrounded the house of Tu-moana and his people—at the end, the sides, and the entrance. When Tu-moana rose up he told his dream to his people, and said, "My dream, O my people! We were swept clean (or destroyed utterly), swept clean, reaching to the crown of the sky, I alone escaping." And Horopapa and Tira listened at the entrance to Tu-moana's tale, telling his dream. Suddenly Tu-moana's house was entered by the war-party. The thud was heard of the axe "*Ra Meitei*," (3) borne by Horopapa, knocking down along one side of the house, while Tira's people thrust (their spears into) the people of the other side. Then Tu-moana laid hold of the *pute* (treasure-basket) of his son. It was rotten.* He laid hold of his own ornament-basket, it

* An ill omen.—EDITORS.

was sound. He clad himself with his war-girdle, and when clad, turned his nose (saluted) Tama-te'. He pressed, pressed, until the blood from his nostrils spurted forth. Tu-moana made but two strides, and reached the entrance of the house. He made light the foot towards Horopapa, but heavy the one to Tira; and Tira knew it was his brother-in-law that was gone. Tira waited a while, for a short time, and Tira called and said, "Behold the chief allowed to go into Muru-whenua." Horopapa enquired, "By which way did he go?" Tira said twice, "Behold the chief allowed to go into Muru-whenua." When he got outside the house Tu-moana stretched his legs, and was (found) dwelling up in a tree. They (Horopapa's party) burnt the houses with fire, so that the glare shone over the lands.

Tu-moana⁽⁴⁾ was found resting up in a tree. The war-party said to him, "Come down here!" "(No) Come up here!" "(No) Come down here!" Accordingly Tu-moana came down. The war-party cried, "Drive him over the cliffs." Tu-moana jumped over the heads of the people and lit some way off. "Chase (or drive) him into the creek"—in order that he might be killed there. Tu-moana jumped, jumped to the other side. "Drive him into the lake." Tu-moana jumped, jumped to the other side. Tu-moana cried out to Horopapa and party, "You jump likewise," but they could not do it. Tu-moana departed, as verily he was saved. Tu-moana went into his thick places; they were cold. He went into Ungina's thick places; Tu-moana was warm there.

Ungina dreamed his dream; he dreamed that Tu-moana's house was burnt with fire, and that the people were consumed utterly by the fire—none left—to the crown of heaven. Tu-moana alone remained. Ungina went to see his younger brother, and when he arrived the stench was as of dead men.⁽⁵⁾ He (Ungina) thought that Tu-moana's house was destroyed, and nearing the house he looked and saw the ashes only of the house, the skeletons and heads lying. Tama-te's head lay by the central post. Ungina did not fail to recognise it; he knew it was Tama-te's head, that being his sleeping-place. Tu-moana's place of sleeping lay (was) vacant; Ungina knew (thereby) Tu-moana was not killed. He looked at the trail of the war-party on the ground; he looked at the appearance of the footprints; Horopapa's could not be mistaken, it was crooked. Tira's was broad and spreading. Ungina knew (felt assured) that it was done by the Rauru tribe. The head lay, the intestines, and the skeleton. Ungina took the head (or scalp of the head) and returned to seek Tu-moana in his thick places. He was not there. He sought in his own; he was dwelling there (or he found Tu-moana). Ungina also called and said, "Tu-moana! Wāngina (or Uāngina) your relative." Thus he did, till Tu-moana answered, and Ungina's heart was relieved. They wept, and when ended, Ungina brought forth the head of Tama-te' and gave it to Tu-moana. He said, "Throw, throw away the remnant of eating of yonder

warrior." "Here is the *tchuaporo*." The other replied, "Yes, indeed, roast it for us both."

Then Ungina and his younger brother went, and when they reached the home messengers were sent, that the tribes of Tu-moana should hear of his injury. The Wheteina and other tribes gathered together; the chiefs of those tribes were Koro-wahia, Kahu-kura, Ungina, Tu-moana, and there were others. The next day the war-party started to get revenge for the death of Tama-te', and the war-party arrived at Manukau. In the early dawn Ra (te) Puhi and Ro (te) Pua came out (of the house); they had not reached the track to the *pēpē* (= *paepae* in Maori) when Tu-moana's *kura* glittered. Tu-moana's sisters greeted him. Tu-moana asked his sisters, "Where is your husband?" They replied, "In the house." Tu-moana said to them, "You two go and tell him to gird himself." Accordingly the women cried out and said, "Tira! come forth; here is my relative Tu-moana come to fight, come to destroy." Tira replied, "Comes he to do what with his very brother-in-law?" The women answered, "For what cause did you two kill Potiki?" (the young person or child, referring to Tama-te'.) "Ah, truly, truly—truly with you two, Re Puhi and Ro Pua. Wait, wait, until I put on my war-girdle (made) by you, Ra Puhi and Ro Pua." When the *marouchara* (war-girdle) of Tira was girded on (and on) the exit of Tira from his house, the wet lines of perspiration were running down, and the marks of the scratches of Ra Puhi and Ro Pua (were seen). He was a great, a huge man. Tira's people were being slain by the war-party (of Tu-moana) and (together with) the children. The boys were killed; the girls were saved, together with Ra Puhi and Ro Pua. They said to Tu-moana, "Your brother-in-law is a bad person." Tu-moana said to his sisters, "Let (him) go, let (him) go on the long path to Ta Uru-manuka, in order that such a one may be induced⁽⁶⁾ (to come)." To look at Tira, a steep ascent did not suit Tira; a sloping hill suited Tira. He did not see Koro-wahia staying (concealed), with a spear inside a *totara* (tree), until Tira was close to Koro-wahia. *Tā!* the spear of Koro-wahia stuck fast in Tira. He fell there; bursting abroad into two pieces, and here and there ran the lines⁽⁷⁾ of fat of Tira, because he was such a huge thing (person).

Tira's wives lamented for him, and his children also. The wail of these women for their children was very great, and for their husband Tira also, killed by their tribe.

This was the lament for Tira :—

1. Breeze of the south, breeze of the south,
Waft thyself over Ta Uru-manuka
To your relative Horopapa. Tira-Tirauri* is dead.
Exhausted was my love on my husband.

* His full name was Tirau-riki.

2. Breeze of the south, breeze of the south,
Waft thyself over Ta Uru-manuka
That your relative Horopapa may hear
Tira-Tirauri is dead.
Exhausted was my love on my husband.
3. Tira did not like a steep descent,
Tira did not look well on a steep ascent
To which his chest bent forward.
Alas Tira ! Tira-Tirauri is dead !
4. See the mist hangs on Rangipae,
See the mist hangs on Rangitāne,
The path by which my love went,
The path which goes on to Pērau*—my sacred one ! (8)
5. O beautiful, beautiful indeed ! O beautiful, beautiful indeed !
Beautiful then is my husband, who came to me—to e.
Beautiful then. Ah me ! handsome wert thou.

Horopapa dreamt his (a) dream about Tira ; he dreamt then that Tira was killed by Tu-moana's war-party. Horopapa urged that they two (he and Tira) should go up to Ta Uru-manuka ; but Tira did not go. He said he would not go because of his *pākāmārā* (*kumaras*), and he would stay there.

Horopapa told Tira's twins, who were staying with him, to go and look out from the ridge of Ta Uru-manuka. Horopapa said to Apī and Akāhu-rangi, "You two look if the *karewareua* (9) (sparrow-hawk) feeds with outstretched wings, and if the hawk soars." When Apī and Akahu-rangi arrived at the ridge, and looking thence (saw that) the sparrow-hawk ate with outstretched wings, and the hawk soared. The children then returned and told Horopapa, and Horopapa then knew that his younger brother was dead. This ended, he went into the (his) house to cry, and Horopapa knew Tu-moana had killed Tira.

SEEKING REVENGE FOR TIRA'S DEATH.

Horopapa sent Apī and Akahu-rangi to seek in Hukurangi for their (his and Tira's) elder brother Hāpā-kiore, and when the children arrived at Hukurangi, Hapa-kiore saw them. They said, "We have come to you because our father has been killed by Tu-moana." "Are you my younger brother's children?" "Yes, we are Tira's children." Hapa-kiore said to them, "To-morrow you and your younger brethren will go ; I will stay. If you take your younger brethren with you there will be enough." The next day Hapa-kiore's people went—they were one hundred men—and Hapa-kiore's children arrived at the dwelling. When Horopapa saw the children of his elder brother Hapa-kiore, he recited the *rongo* for dead people to them ; now for the first time he had seen the children of his elder brother. The "Rongo o Tamatea" was what he recited to the children.

* We would suggest that Pērau is the Maori Paerau, Hades, the abode of the dead.—EDITORS.

TŌ RONGO O TAMATEA.

The Rongo o Tamatea, 'tis one,
 The Rongo o Tamatea, 'tis two,
 The Rongo o Tamatea, 'tis three,
 The Rongo o Tamatea, 'tis four,
 The Rongo o Tamatea, 'tis eight,
 The Rongo o Tamatea, 'tis a hundred,
 The Rongo o Tamatea, 'tis a thousand,
 It is a Tini, a Pio, a Rea, 'tis nothingness.
 The Rongo of the Ihi, ⁽¹⁰⁾
 The Rongo of sacredness,
 The Rongo of preternatural power,
 The Rongo of the small child,
 The Rongo of the larger child,
 The Rongo of the grown-up child,
 The Rongo of the valiant one,
 A Rongo abroad (of deeds),
 The Rongo of Rangitapiri, his is the Rongo recited.

Then was commenced the "Hidden Face":—

'Tis the hidden face, 'tis the absent face,
 The face of the person now first seen.
 Why have you not been seen? Now thou art seen.

Then was recited the "Obstacles":—

The great obstacles of Marama,
 Obstacle one, I have been obstructed,
 Obstacle ten, I have been obstructed.
 Clear off the net of Rua-maikutu (spider's web). I have been obstructed,
 O obstructed! Oi, obstructed!
 Obstacle one hundred, I have been obstructed,
 Clear off the net of Rua-maikutu, ⁽¹¹⁾ I have been obstructed;
 Falling beneath Wairua-rangi, ⁽¹²⁾ I have been obstructed,
 O obstructed! Oi, obstructed!*

After the children had left, Hapa-kiore came to see his younger brother Horopapa. He came also to gather his people (of) the Rauru (tribe) to obtain revenge for the death of Tira. Hapa-kiore came by another way through the hostile country—that is, of his enemies, the tribes of the Wheteina, Harua, Poutama, Teh-Etiao, of one tribe and another—until Hapa-kiore came to the land of Kahu-kura and others. The children of the tribe saw Hapa-kiore coming along the beach, in appearance like a *whēkī* (black fern-tree), and they cried out to the elder people, "Here is a monster you cannot endure to look at." "What! kill out of the way that remnant of yours?" The children replied, "*Tē-ē!* we are not able to look at him." "What is he like?" "Why, like a black fern standing in the forest." The wise ones said, "Let us see." When they saw, they exclaimed, "Truly, truly, you are right, O children! this thing is a monster" (or object of dread).

* For the explanation of these *karakias*, and the occasions when used, see vol. iii, p. 79.—EDITORS.

Kahu-kura took his spear and went into the hollow of a *totara* tree, thrusting out the point of his spear; and when Hapa-kiore came close, Kahu-kura thrust the spear at Hapa-kiore, but it glanced off the *kakaponga*,⁽¹⁸⁾ because Hapa-kiore had a garment (mat) of *kakaponga*. Kahu-kura's spear broke. Hapa-kiore turned the axe (named) "Ra Meitei," which was on his back, to his front. *Pa-a!* the string broke. Hapa-kiore's hand grasped the axe to chop down Kahu-kura. Kahu-kura hastened to appease Hapa-kiore, and asked, "Who are you?" He replied, "'Tis I, Hapa-kiore, the heaven above, the earth dwelt on here; your ancestor Heau." "Ah! no wonder you could not be beaten."

Hapa-kiore arrived at Horopapa's home, and (when they) saw⁽¹⁴⁾ one another (they) wailed. Hapa-kiore began, Horopapa followed (took up the refrain). When Horopapa began, Hapa-kiore followed. The *rongo* of the dead (was recited), that is, the "Rongo o Tamatea," for the many deaths which had occurred, and the *pā*, also for the dead, and the *matchū-hunū*, for the dead and living also. Their wailing finished, Horopapa commanded the Rauru (tribe) to gather together. They assembled the Rauru people only.

Tu-moana's people gathered twelve tribes. The names of the tribes were—Rua-rangi, Mutu-rangi, Wheteina, Haruā, Tch-Eitara, Mākāo-a-uha, Mātangā, Poutama, Makao-a-tō(ā), Tch-Eituhi, Tch-Etikōhe, Tch-Etiao (or Tch-Etiaw'(ā)). The Rauru-motchihere was alone (against the others).

The twelve tribes stayed at one end of the sand-beach of Whangapatiki—Tapuika was its name. The Rauru tribe stayed at the other end—Tauranga was its name. Hence arose the proverb of Horopapa, "Tapuika is dark, Tauranga is light" (or clear). Because of the multitude of Tu-moana's people this thing was said.

Each party performed their incantations on the sea-beach. The next day they commenced the battle; they fought night and day. The Rauru tribe formed one column, the people of Tu-moana eight columns; and the people of Ungina and Tu-moana were destroyed by the Rauru tribe. The waves of the sea broke in bloody waves, and the sea-beach was covered to a great height with the dead bodies. The blood of men was up to the loins. The Rauru was but one (tribe). Horopapa spoke his proverb, "The sun hangs over the Pirimewa, the blood of the *kawhai* (*kahawai*) is stranded." The people of Tu-moana were killed, and he and (a few) other chiefs alone survived; no people remained. Then they dug out with the "oven of incantation" the people in the woods, who were hiding themselves, because Tu-moana's people were all killed by the Rauru tribe, and these were they who concealed themselves. When they came to the open to fight then they were dug with the *Umu a ro Mohewao* (the oven of the stranger), (used) for the very strange people. When they came to the open they were but small (few, compared?) with the Rauru. It was a great,

very great, fight. (Many of) the Rauru also were killed by the others. Horopapa was wounded with a spear; he was wounded because he behaved foolishly with himself, therefore he was wounded in the breast (or pap), and his name was changed to U-tērēpē (hanging breast.) The point of the spear did not enter into Horopapa, because the chest of that man was all bone.

They (the allies) could not prevail with the Rauru tribe, and (so) they, the other people, made their canoes secretly; they made their canoes to seek safety for themselves (in flight). They fought incessantly night and day, and (the Rauru tribe) destroyed eight *pas* of the Wheteina; and (so) the canoes did not reach completion; they dragged them as they were to the sea. Rangimata was the (only) canoe that was finished. Rangihoua, Pouariki, Tohoro-i-ongoongo, Tchu-te-ngana, Mata-rangi and other canoes were unfinished. The Rauru tribe came round by the sea, killing the people, and destroyed them. The canoes were thrown away, the people being dead. At a certain time, when the dawn was breaking, the two canoes, Rangihoua and Rangimāta, were dragged (down to the water)—Rangihoua first. They gathered the chips of the rest of Rangimata (where she was made), and burnt them in the fire, and began (sung) the *umere*, “*Wēra, uēra ta rangi tchu nuku, tchu rangi,*” &c. Then they began the *kewaka* of Rangimata, “*Maruroa, Kauanga e pa ki whea?*” &c.,* and when the *kewaka* was finished the streaky dawn broke (*te ata o Hēia*), and the canoes edged out to the sea.

Here ends Ko Mangatangi-ao, ⁽¹⁵⁾ that is, Ko Matangi-ao.

[This was the starting of the canoes for the Chatham Islands, after the great defeat of the allies at the hands of the Rauru tribe in the battle of Whanga-patiki. The particulars of the voyage will follow in the next chapter.]

KO TU-MOANA

(EXPRESSED IN THE MORIORI LANGUAGE).

Ka whai ko Tama-te-kohuruhuru ki tona ipo, ki tamahine a Horopāpā ki a Pāpā (*or* Tahu). Ko ta imi o tchia whinē, e Rauru-motehērē; to te tane Whēteinā, e tama na Tu-moana. E mahā no atū ka hērengā o tama o Tu-moana ki ta ipo ki a Papa, a, ka taka i te’ hērengā atu o Tama-te-kohuruhuru, ka ki mai a Ra Puhī rau ko Ro Pu(ā) (ko ka hunau tamariki mahine enei o tana matū tane) ka me mei, “Ta umu i a ko’, ka titito korer’(o) kō e to whai-tipangi e me toke to ure e kore makona.” A, ka hoki ko tama a Tu-moana ki tona kaingā’; ka tae ki ri matū(a) tāne, ka me atu, “Ta umu i au nei, ka titito korer’(ō) e taku whaīngā.” Ka me mai ko Tu-moana ki to’ timitī, “Koi eneti?” Ka

* These two *karakias* will be given in the next chapter.—EDITORS.

me ätū ii, "E." "Ka roro tauu ki tatahi." Ka roro rauu, ka tē, ka ki ätū ko Tu-moana, "Pena 'no koa ko', na koi ra ko titito korer' e to ipo." K' hokite ko Tu-moana i tona, "A te koni mai i Waiparemo."

Ka me atu ii ki to' timit'(i), "Homai ko' kia tohii." Ki mai ko Tama-te-kohuruhuru, "O." K' hokopoko ko Tu-moana i tchuaime o tchino o to' timit', ka oti e kopaki ei, e ta ei, ka oti e tahu ei i ta umu, ka hokototerangā ei ku rung' i ta umu, ka huri e tohi ei. Ko tohi tenei :—

"Tohia, tohia, tohia tohia, tohia ta ure no Tama-te-kohuruhuru ka toki ki Waitchua."

A, ka oti i tohi ta ure o Tama', ka me atu ko Tu-moana ki to' tama, "Koi ko' ke tohu ko te whano wao ko te whainga te whara i a ko' ko to tchuahine." Ka oro ko Tama', ka me ke whano ki tona ipo; ka me mai ko Tu-moana ki aii, "Taii, taii ra ke oro ko' te kuaritii au i a ko'." A, i tena ra, i tena ra, hokotchu-temaro atu a Tama' ki to' mutū tane, ke tuk(ū) i aii ke whano ki tona ipo. A, ieneti ka tuk' enehi ko Tu-moana i a Tama-te' ke whano ki tona whai-tipangi, ki a Papa, ki tamahine a Horopapa. Ka me atu a Tu-moana, "Koi ko' ke tohu atu ko' ki to tchuahine te kore ki au ke tohu, ke tohu." A, ka riro atu a Tama-te' ka tae i kainga, ka whano ko roto whare, ka tuku mai ko Horopapa i to' tchuahine (? tamahine) ki a Tama'. K' hunatu ku waho ki ri kotare o t' whare, ka hewa ene i ki reira moe ei; ka me mai ko Tama-te' ki a Papa, "E pine ētu ki paratū." "I kunei ra." "E pine ētu, e pine ētu i kona." Whai a, torikirikitii i tai o Ta Uru-manuka; potehi etu ko ta rakau tokomanga, hoatu eneti to wahine ra ka orō ko roto i ka tokomanga o ta rakau ka hure, hoatu tona meheki ko roto. Ka pa tangi hokētekeāte a Papa, "Aue, takiri." "U, e noho to me titito korerō i au." Ko ta unuhanga, ka riro mai ta ngakau, whai totarangā anā, hērē ana ki a Tu-moana. Ka te ui mai ko Tu-moana ki to' timit', "Pehē koa e to taenga ki to whai-tipanga?" "Ka mate i au tangenei whainga." Ka me mai ko Tu-moana ki a Tama-te', "Mo te pu⁽¹⁾ ake tauu apo ake nei i to mutū i a Horopapa, ka hī ti ori, ka hī te pērē, ka hī te mähū."

E noho e tāri a Horopapa ki to' tamahine a tiohatii. A, ka ao tā ra, ka tohu eneti a Horopapa, kā mate a Papa i tona ropa.⁽²⁾ K' here eneti ko ro t' whare tangi ei, tangi, a, ta mai ta ngaro tamui ko ro t' whare; ka hure, ka me atu a Horopapa ki ri ngaro, "Ngaro i 'ha ko'?" "U-u-u." "Ngaro tangatā?" Ka noho, "Taku tama?" Ka nguru ta ngaro, "Ka mate i tona ropa?" "U-u-u." A, ka oti tō korero a ra ngaro ki a Horopapa, i eneti a Horopapa ka whano ene ka kimi i a Papa, na ra ngaro hokotika tch ara, a, ka tae; inginei eneti ka tchiro ätū i to' tamahine totaranga mai ana i roto i ka tokomahanga o ta rakau. Ko kiri rōrō ko Horopapa i aii ko rot' i ka kuha o to' tamahine, ka hure e waha ko roto whare. K' hokoaro a Horopapa ki te hiku i te hara o Papa, a, karang' ētū a Horopapa ki tona hunau-potiki, ki a Tira, "E moe anā ranei to taokete-manawa i ri

po?" Ka ki mai ko Tira ki a Horopapa, "E korē e moe tchia rangat(a) na i ri po, e tau eneti ka 'na, ka pu i take, e korē ka na e moe." Ka me ātū a Horopapa, "E korē ranei e moe? taii ko rotu tonā mourī." Ka ki ātū a Tira, "E korē e moe tchia rangat'(a) na i ri po." Ka hure ka korer' a Horopapa raua ko Tira.

Na, ka rewā i tauu a Horopapa ma, hunatu i Manukau, ko Ta Uru-manuka te kaingā, ka whano ki Muru-whenua, ka po ka tae i kaingā; potehi ʔtū ka ma ko Tu-moana ma ratau ko tona kiato ko rotō whare, whare nui t' whare, nui t' whēi, whare tchutchungei. K' hokotakā eneti i tō whare o Tu-moana ma, i tchurongo, i ka tara, i tō roro. A, ka ar' akē ko Tu-moana korer'(o) i tonā moe ki tona kiato, ka me, "Taku moe, ka ta iki tatau, E taku kiato! ikī ka tē ki ta uru o tā rangi, ku au enak'(e) te rerengā." A, t' hokorongō mai a Horopapa rauu ko Tira i tō roro, ki ri korer' nei i tona moe. Tena, a tomokia t' whare o Tu-moana e tauu. Ka ki paū ka toki a "Ra Meitei" (3) i a Horopapa e mau ana, e tchutchuku hērē ana i tche tara o t' whare; ka kite ko ta imi a Tira, werowero ana i ka rangat' o tche tara o t' whare. Kanei k' whawhatii ei e Tu-moana ki ri pute o tana tama. Ka pē. K' whawha ki tana putē-a-kura, e piri anei. E hume i tona Marowhara, ka oti hume, pera ta ihu ki a Tama-te', tchukua, tchukua, paihi i toto o ra purangaihu. E rū ngōhu wharorotanga o Tu-moana, ka tae ki t' roro o t' whare. Ko ro waewae ki a Horopapa, hokomamakia, ko ro waewae ki a Tira, hokotaimahatii; ka tohu ene ko Tira, ko to' taokete tenei ka riro. E tari e Tira okoa ke taro to wa, karanga a Tira ka me, "Tena tū kura tchukū atū ko roto Muru-whenua." Ka me mai ko Horopapa, "Mawhe ake tche ara?" Tuarū ko ro kupu a Tira, "Tena tū kura, tchukū atū ko roto Muru-whenua." Ko ro putanga ko waho o t' whare, tamange ene tō waewae o Tu-moana hunei ke noho ana i rung' i ta rakau. Ka tahuna t' whare ko ro tchi ehi, k' here ta marama ka hunua.

Kitē ko Tu-moana (4) ku rung' ta rakau e nohō ana. Ka me atu ko tauu, "Pera mai ka raro nei." "A, pera mai ku runga nei." "A, pera mai ka raro nei." A, kōi eneti ka heke ko Tu-moana ka raro. Karang' i tauu, "I ariari ko ro ta pari." No ro me ke tak'(a) ei ko ro ta pari. Tamange nei ko Tu-moana ma rung' atu i ka upoko o tchia hung'(a), a te tau mai i ko, "I ariari ko ro tchi aw'(a);" no ro me ke mate ei ko ro tchi aw'. Ka poi ko Tu-moana, poi, ka hiti tarawahi, "I ariari ko ro' to roto." Ka poi ko Tu-moana, poi ka hiti tarawahi. Karangā mai ko Tu-moana ki a Horopapa ma, "E poi mai hoke ra kotau." A, tchiei tē. E whanē ko Tu-moana; koi koa na ka oro hoki te me. Ka tae ko Tu-moana ko roto i oni hitiki-makariri. E whane ki ka hitiki a Ungina, ka mahana a Tu-moana i ki reir'(a).

Ka moe mai ko Ungina i tana na moe; moe ake nei ka pau t' whare o Tu-moana i tchi ēhī, ka ta iki ka rangat' ko ro tchi ehi; iki—tae ki ta uru o ta rangi, ko Tu-moana enak' e toe. Ka whano ko Ungina, ka mataki i tona hunau tongihiti, a, ka tae inginei eneti ka

hongī ētū ki te “piro Kakariki.”⁽⁵⁾ Ka tohu ene ko Ungina, ka mat' t' whare o Tu-moana. A, tata atū ki t' whare, ka tchiro ētū eneti inginei ko ro purungehu enak' o t' whare, hhia tu ana ka imi o ka rangat', me ka angaanga. Toterang' ana tchi angaanga o Tama-te' i ri pou o ro wahī. Tchiei e hiti i tohu i a Ungina; ka tohu eneti no Tama-te' tchi angaanga, ko tona moenga ene koa tera. Toterang' ana to wa o ro moenga o Tu-moana; ka tohu ko Ungina tchiei e mate ko Tu-moana. E tchiro ki ri papa o tauu totarang' ana, e tchiro ki tohu o ka tapuē; e kore e ngaro to Horopapa; tirau. To Tira, hukengaumu. Ka tohu ene a Ungina, na ta Rauru. Hhia tu ana ka upoko, ka ngakau, ka imi. E tango mei ko Ungina i ta uru o ta upoko, e hoki mei ei ko Ungina e kimi i a Tu-moana i roto i oni hitiki. Ka raw'(a) i reira. E kimi ko roto i ana, e noho ana ko Tu-moana.

Na Ungina hoki karangaranga i me, “Tu-moana! Wangina (or Uangina) lunaunga no ko'.” Pena, pena, a, ka karanga ko Tu-moana, ko ora ta ngakau o Ungina ki a Tu-moana. Ka tangi rauu, ko ro mutunga ka tange ake ko Ungina i ta uru no Tama-te' k' hoatu ki a Tu-moana. Ki mai tera, “Pa 'ti, pa 't' i ko te kainga hokerere a tera tō.” “Na, ko tchuaporo.” Ka me mai tera na, “Koi na na e tchunu, e tchunu ra ma tauu.”

A, ka here ko Ungina rauu ko tona hunau-tongihiti, ko taenga atū i kaaing(a) ka tchuku ka kerer' ke rongō mai ei ka tchuaimi o Tu-moana ki tona matenga. K' huihui mai ko te Wheteina me na ka imi hoki; ka rangata takitahi o wa imi, ko Koro-wahia, ko Kahu-kura, ko Ungina, ko Tu-moana, tena hoki itehi. Ao ake ta ra apo, k' hapai i tauu e hiku i te hara o Tama-te', a ka tae i tauu ki Manukau.

I tche ata kurakura ka puti atū ko Ro Puhī rauu ko Ro Pu(a) ko waho; tchiei tomo atū ki tch ara ki ri pēpē, ka hiko ta raurā o tu kura o Tu-moana. Ka mihi atū ka tchuahine a Tu-moana ki aii. Ka ui mai a Tu-moana ki ona tchuahine, “Tehē koa ta koru tane?” Ka me atū rauu, “Tchi roto wharē.” Ka ki ētū a Tu-moana ki a rauu, “Korū ro ra e ki ētū ke tak(a) i aii.” Koi ene ka tangi ta karang' a ka wahine ra, ka me, “Tira ki waho! tenei taku hunaunga ko Tu-moana, k' hara mai ka riri, k' hara mai ka nguiha.” Ka ki atu a Tira, “K' hara mai ka ah'(a) i to' taokete manawa?” Ka me mai ka whinē ra, “I' ha koa na ra me hokohewiriti e korū potiki?” “A, koi, koi, koi ta korū e Re Puhī rauu ko Ro Pua. Tai, tai piki i au taku maro na koru e Re Puhī rauu Ro Pua.” A, ka oti ti piki ta marowharo o Tira, ko ro putanga o Tira ko waho i tona whare, e eke ana ka tabeke werewere, e mau ana ka haraunga a Ra Puhī rauu ko Ro Pua—tangat' hara, e nukū. Tena ta imi o Tira a ra patu e tauu, me ka tamiriki. Ko timit' tane ka patu, ko timit' wahine ka or', ki a Ra Puhī rauu ko Ro Pua. Ka ki ētū rauu ki a Tu-moana, “Nanakī(a) to taoketē.” Ka ki ētū a Tu-moana ki o' tchuahine, “Tchukū, tchukū ki tche ara rō ko rung' o Ta Uru-manuka no ro me ke onga⁽⁶⁾ mei a me.”

K' hhia tchiro ki a Tira, pari tuku, e kore e tau ki a Tira, pari kake, ka tau a Tira. Tchiei kite štū ko Koro-wahia i roto i ri puta o Totara e noho ana, me tao, a, ka tata ko Tira ki a Koro-wahia. Ta! hune ke uka ana i tao o Koro-wahia i roto i a Tira. Ka hinga mai ene ti kora; ngawha mai enet' i kora erū taha ki pehak'(e) ngawha atu ki tena hunū, ki tena hunū, ka taheke (7) o ta hinu o Tira, ka ra wa mē, e nuku hoki tchia mē.

E tangi ana ka wahinē o Tira ki aii, ki ka tamiriki hoki. Kaha rawa i tangi o wa whine ki o rauu tamiriki, ki ta rauu tane hoki, ki a Tira, ka mat' i to rauu imi. Ko tangi tenei mo Tira:—

1. Matingi tonga, matingi tonga,
E kaw' i a koe ku rung' o Ta Uru-manuka,
Ki to hunaunga ki a Horopāpā, ka matē Tira, Tirauri
I hiria ko ro ku tane, a.
2. Matingi tonga, matingi tonga,
E kaw' i a koe ku rung' o Ta Uru-manuka,
Ke rongo mei e to hunaunga, e Horopapa,
Ka mat' Tira, Tirauri
E hiria ko ro ku tane, a.
3. E kore ie uru Tira ki ri pari tuku,
E hou ana Tora ki ri pari kake,
Ka tau ki tona pāpāuma,
Aue! Tira ka matē, Tira Tirauri!
E hiria ko ro ku tane, a.
4. E tauria te kohu e, ku rung' o Rangipae,
E tauria te kohu e, ku rung' o Rangitane,
Teh ara ia o taku hanga (*hango in song*)
Teh ara e whano ku rung' o Perau, taku tino toke (*or tapu*). (8)
5. Porotu e, poroto ro, porotu e, porotu ro,
Porotu iena taku tane, pu mai i au, to-e.
Porotu iena, Taukiri-e! rapa te kiri mou e.

Ka moe mai a Horopapa i tona moe mo Tira; moe ak' enē Horopapa ka mate ko Tira i tauu o Tu-moana. Ka ta unga e Horopapa ka roro rauu ku rung' ki Ta Uru-manuka; tchiei e whano ko Tira; me mei nana; e kor' e whano i ana pākamara i ki reira eneti ii noho ai.

Ka ki atu a Horopapa ki ri maehanga a Tira i riro mai i aii, ka roro ka tchiro i rung' i tchiwi i Ta Uru-manuka. Ka ki štū a Horopapa ki a Apī rauu ko Akahurangi, "E tchiro e korū, ka kei poupou ko ro manu ko ro Karewarewa, (9) k' hāro ta manu ko ro Kāhu." A, ka tae Apī rauu ko Akahurangi ku rung' tchiwi, ka tchiro štū eneti inginei ka kei poupou ko ro Karewarewa, k' hāro ko ro Kāhu. E hoki mai ei wa tamiriki, korer' štū ki a Horopapa, ka tohu eneti ko Horopapa, kei mat' ton' hunau-potiki. Ka hure, e whane ko ro t' whare tangi ei, ka tohu ko Horopapa na Tu-moana eneti a Tira.

HIKINGA (OR HIKUNGA) I TC HARA O TIRA.

Ka tchuku a Horopapa a Api rauu ko Akahurangi, ka rorō ka kimi ki Hukurangi ki to ratau tchukan', i a Hāpā-kiorō; a, ka tae wa tamiriki ki Hukurangi, ka kite a Hapa-kiore i a rauu. Korerō ētu, "Hara mai mau' nei ki a ko', ko to mauu matchū tane ka mat' i a Tu-moana." "Na taku teina korū?" "Ē, na Tira mauu nei." Karanga mai ko Hapa-kiore, "Na, apo kotau ko o koru hunau tongihiti k' hhia roro; ku au me noho; ka hure ka riro o korū hunau tongihiti i a koru, a, ko ta rangi." Ao ake apo, k' hhia roro ko t' whanau a Hapa-kiore—hokorima ka rangat(a) ka tae ka tamiriki a Hapa-kiore i kainga.

Ka kite ko Horopapa i tamiriki o tona tchukana, a Hapa-kiore, ka tchutanga ētu e Horopapa ka "Rongo" o tc hunga mate ki a ratau; kanei kite ei e ii ka tamiriki a ton' hunau tongihiti. Tchia "Rongo o Tamatea" tchia me meti atu e ii ki wa tamiriki.

KA RONGO O TAMATEA.

Tō rongo o Tamatea ka tahi,
 Tō rongo o Tamatea ka rua,
 Tō rongo o Tamatea ka toru,
 Tō rongo o Tamatea ka wha,
 Tō rongo o Tamatea ka waru,
 Tō rongo o Tamatea ka rau,
 Tō rongo o Tamatea ka mano,
 Ka tini, ka pio, ka rea, ka kore,
 Tō rongo o ta ihi, ⁽¹⁰⁾
 Tō rongo o te hā,
 Tō rongo o tā mana,
 Tō rongo o ro pīpi,
 Tō rongo o tō waruwaru,
 Tō rongo o ro tāpā,
 Tō rongo o ro mokopu tchu maro,
 E ro' ki waho.
 Tō rongo o Rangitapiri mona, tō rongo e houia.

Tutangitii ētu ko ro Matchu-huna:—

Ko ro matchu-huna, ko ro mata ngaro,
 Ko tā mata o tangatā kanei kite ei,
 I 'ha ko 'te kite ei? a, koi kite.

Nunei tenei ka metii ko ka Pa nui a Marama:—

Pa tahi au ka pāia, pa ngahuru au ka pāia,
 Heihei te kupenga o Rua-maikutu, au ka pāia,
 E ka pāia, ōi, ka paia,
 Pa rau au ka pāia,
 Heihei te kupenga a Rua-maikutu ⁽¹¹⁾ au ka pāia,
 E taka i raro o Wairua-rangi, ⁽¹²⁾ au ka pāia,
 E ka paia, ōi, ka paia.

I muri i ka tamiriki ra, k' hara mai a Hapa-kiore kia kite i tona hunau potiki, i a Horopapa. K' hara mai hoki, huihui i tona imi, i a Ta Rauru, ki te hiku i te hara o Tira. I haere mai a Hapa-kiore i ara ke, ma t' whenū o ta ik' kino, ara o tana ho' riri ka imi nei o Te Wheteina, o Tc' Harū(a), o Ro-Poutama, o Tc-Eitara, o tena imi, o tena imi, a, ta mai a Hapa-kiore ki t' whenu o Kahu-kura ma. Kite ētu e ka tamiriki o tchia imi, a Hapa-kiore hara mai ana i tchē one, ka po ne 'neti t' wheki—a, ka tangi ta karanga ki te hunga tangat' matua, "Tenei tchia Kaupeke na, e kore tē ki tchiro atu." Ka me mai ka tchuwatu ki te hung'(a) tamiriki, "I 'ha? hokehewē ētu ra na a kotau toenga na." Ka ki atu ka tamiriki, "Tē-ē! e kore ra tae atu ki tchiro." "Pena i tohu?" "Na, me re kākāponga e tchu mai i roto poeho." Ka me hoki ka tangat' tohunga, "Pena koa?" Ka kite hoki ratau ka pahe, "Koi, koi, koi ta kotau e te hung' tamiriki nei, tchupū tchia me nei." Ka tae Kahu-kura ki tao k' hokotak' i aii ko roto i ri pu hhiamama o Totara, hokoput' ta mata o tao, a, ka tata mai ko Hapa-kiore, kokiri i tao o Kahu-kura ku rung' i a Hapa-kiore. Na, whai ta imi ku rung' i kakaponga, ka ra wa me kakaponga⁽¹³⁾ ta kakahu o Hapa-kiore. Ka whati i tao o Kahu-kura. Ka huru mai eneti ko Hapa-kiore i toki i a "Ra Mēitēi," i rung' i to' tchura ki ton' i arawaro. Pa-a! ka motu i te kawē. Ka mau ti ririma o Hapa-kiore ki toki e koti i a Kahu-kura. Kohii mai t' hokomomoe a Kahu-kura ki a Hapa-kiore, ka ui mai, "Ko wai koe?" Ka me atu tera, "Ko au, ko Hapa-kiore, ta rangi e tchu nei, ta papa nohii nei, to ropuna ko Heau." "A, koi ra, ko' te tē ēi!"

Ka tae ko Hapa-kiore i kainga o Horopapa, hokit(e)⁽¹⁴⁾ ta rauu hokitenga. Na Hapa-kiore tchutang', na Horopapa e kapo. Ma Horopapa tchutang', ma Hapa-kiore e hiko ka Rongo o te hung' mate, ara ka "Rongo o Tamatea" mo ro kiāto mate hoki i tohu o wa me, me ka "Pa" hoki o te hung' mate, me ka "Matchu-huna" o te hung' mate, ora hoki. Ka mutu ta rauu tangi, ka me' a Horopapa, ke huihui mai ta Rauru—huihui ake ko ta Rauru anake ii.

Ka hui tera ka imi a Tu-moana ma, ngahuru ma rua; ka ingo o wa imi:—Ko Ta Rua-rangi, Mutu-rangi, Wheteina, Harua, Tc-Eitara, Makāo-a-uha, Mātanga, Poutama, Makao-a-tō, Tc-Eitahi, Tc-Etikōhe, Tc-Eitiao (or Tc-Eitaw'(a)). Ko ta Rauru—motchihere enake ii.

Ko ka imi ngahuru-ma-rū(a), ka nohō ki tehe pito o tch one o Whangapatiki, ko Tapuika ta ingō'. Ko ta Rauru ka noho ki tche pito, ko Tauranga ta ingō. Koi e puta ai t' hokotauki a Horopapa, "Ka po Tapuika ka ao Tauranga." No tch oko tangata o Tu-moana ma, koi metii ai tchia mea.

Ka hika tch one a tehi, ka hika tch one a tehi. Ao ake apo, ka ranga i tauu, ranga te po, ranga te ao. Ko ta Rauru, etehi ka porongaru; ko Tu-moana ma ewaru ka porongaru, a, ka pau te hung' o Ungina ratou ko Tu-moana ma i ta Rauru. Ka whati ta ngaru o ro moana, ngaru toto enake, ko tch one, pena mai i tchitike o tupapaku,

tchi t' hope tō honu o toto tangat'. Tokotahi ngohu ta Rauru. Ka put' t' hokotauki a Horopapa, "Ta iri ta ra ku rung' o ta Pirimew'(a), ka pē toto o ro kawhai." Mate ana ka imi o Tu-moana, ko ratau hokotangat' enak' i ora, ka raw' e rangat' tehi. Kanei ra mona ka koia ki ta umu karikii, ko te hung' o roto poehō i a huna mai i a ratau ra, ka ra wa me, ka pau te hung' a Tu-moana ma i a ta Rauru ta patu, koi na te hung' k' hhia ma k' hhia huna i a ratou; k' haro mai ki tohū'(a) k' hhia riri kanei ra mōna ka koia ai ki ta "Umu a ro Mohewao" k' haro mari' mai ana ki tohū ki whaa etu ei ta Rauru penei toke. Kaatu (*or* mei ko) ka koia hoki ki ta "Umu a ro Mohewao" mo te hung' mohewao rawa; a, ka puta mai hoki ki tohū, penei toke ki ta Rauru. Riri nui, nui tchei whei. Ka mate hoki ta Rauru i tera. Ka tu hoki ko Horopapa i tao, na re me i tchu ai a Horopapa, nane i aomeheki i aii; koi na na i tchu ai na i a Kahu-kura, ka tu ki ta u, tapā 'ke nei ta ingo o Horopapa, ko U-terepe. Tchiei e ngoto ta mata o tao ko roto i a Horopapa, na ra me e imi enak' ta uma o tera tangata—paporō hoki tchia me.

Kaare i ei i ta Rauru; tena a te hanga hunatia ana ka waka o tera; hhiang' ana ka waka e kimi oranga ma ratou. Ranga ana i tauu, ranga te po ranga te ao, ka turakina ka pa o t' Wheteina e waru, a, tchiei e tae ki tch otinga o wa waka, ka to pena enē ko roto mān'. Ko Rangimata te waka i oti. Ko Rangihoua, ko Pouariki ka waka tchiei i oti, ko Tohoro-i-ongongo, Tchu-te-ngana, Mata-rangi, ko na ka waka hoki. I awhe mai ana e ta Rauru ma roto mān(a) ra tchutchuku ei i ka rangat', a mate ake ka rangat'. Ka pange ka waka, ka mate hoki ka rangat'. A, i tche aeho ka whano ka pē tchi ata maruapo, ka toia ka waka erua, ko Rangihoua, ko Rangimata, ko Rangihoua i mua, mari mai ko Rangimata. Ka rapoi ka maramara o ro kohanga o Rangimata, tchungi etu ko ro tchi ehi, tchutangitii i ta Umere, "Wēra, wera ta rangi tchu nuku tchu rangi." Tchutanga ko ro Kenewaka o Rangimata, "Maruroa, Kauanga, e pa ki whea?" &c., a, ka mutu te Kenewaka, ka pē tchi ata o Heia, ka pine etu hoki ka waka nei ki taia. Ka mutu inginei Ko Mangatangiao, ⁽¹⁵⁾ ara Ko Matangiao.

NOTES.

1.—*Mo te pu*, as mentioned in a former note, appears to be *Motu pu* (cut up by the stem, destroyed utterly). The remaining part of Tu-moana's saying is very difficult to render exactly, although the sense is as given in the translation. I can find no equivalent for *hi* in Maori, unless it may be another form of *whiwhi* (Maori), receive, or obtain. This would give the meaning intended to be conveyed, thus—For your deed we shall obtain *ori* (putrefying flesh), *pere* (rottenness), *māhū* (weakness or inertness). An exaggerated way of indicating the calamity in which they would be involved.

2.—*Rōpā*. This term, with others used by the Morioris for different stages of youth, appears to be peculiar to them. The only Maori meaning, that of thin and lank, which approaches this—a stripling—was possibly the original use of the word. The Maori meaning (a slave or attendant) was unknown to the Morioris.

3.—*Toki a Rei Meitei*. This was a celebrated weapon brought by Moe, grandson of Horopapa, one of the Rauru tribe, in the Oropuke canoe to the Chathams. It was handed down to their descendants, and was last seen by one of the old men, Aarona Takupuhanga, about seventy years ago, on the burial of one of their chiefs, with whom it was interred at Owkata. From his account, and that of others, it was said to be not a *toki*, but a *patu*, or, by the old men's description, a *meremere* of greenstone, so supposed from the colour.

4.—This incident recalls a somewhat similar one of Tama-te-kapua's in the Maori legends.

5.—*Piro Kakariki*, smell of a paroquet's nest, or smell of dead men.

6.—*Onga meī a me*, if such a one may be induced. It refers to Horopapa—a peculiar idiom.

7.—*Ka taheke o ta hinu o Tira*. Rivulets appears to be the more exact meaning; an exaggerated description, no doubt, but implying that the fat coursed down, as it were, in little rapids or rivulets.

8.—*Tino tapu* (sacred body) has a variation of *Tino toke* (small body), which does not appear suitable, or to accord with the circumstances.

9.—*Karewarewa* (sparrow-hawk). This bird is not found in the Chathams, although on the recent visit of Mr. H. O. Forbes, late of the Christchurch Museum, he reported having discovered their bones, together with those of other extinct birds.

10.—*Ihi*. There does not appear to be any exact English equivalent for this word, which in this place has a combined meaning of sacredness, fierceness, and scintillation, a variant to a certain extent of *ha=tapu*.

11.—Enveloped as by a spider's web, caught and obstructed. *Kupenga a Rua-maikutu*, symbolical for a spider's web.

12.—*Wairua-rangi*=spirit of heaven, to whom departed spirits go, come back as from death—figurative, to show the intensity of the obstruction preventing their meeting hitherto.

13.—*Kakaponga*. This was evidently some kind of mat used as a defence against spears. Failing a knowledge of the original material, the Morioris have localised it by comparing it to the dark tree-ferns of the island, but which could not by any means be made into a spear-proof mat. *Whai te imi* is the same as *mate kau* in Maori—a peculiar idiom.

14.—*Hokitē*, &c. This implies the recitation of all the usual *karakias* on meeting of friends.

15.—*Mangatangi-ao* appears to be a perversion of *Matangi-ao*.





CANNIBALISM AS PRACTISED ON TANNA, NEW HEBRIDES.

BY REV. W. WATT,

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THIS is a subject on which I believe very much misconception prevails, both as to the frequency with which it is practised, and the manner in which it is gone about. Travellers landing on the island are naturally anxious to know as much as possible about the habits and customs of the people, and natives, many of whom are as capable of spinning a yarn as any old salt, are ready to gratify them with the most extraordinary tales, which the traveller, unless he has had previous experience of the unreliability of stories thus received, accepts as veritable facts. The greatest care is needed in verifying facts. To illustrate what I mean : Some time ago I was on my way to visit a certain district on this island, when I met a party of natives who told me that some girls in the district to which I was going had been bathing in the sea, that the surf on the reef had been great, and that the back-wash had carried several out to sea, and they were drowned. The matter naturally caused me considerable grief, as I knew the girls, all of them being regular attenders at church in that district. From past experience, however, I hoped that matters would not be quite so bad as was represented, although I had no doubt that some accident had occurred. At the first village I came to the subject was talked about, and then the story was that only one girl had been carried out to sea, and that she was drowned ; indeed my informant said that he had been out fishing in his canoe, and had observed the body floating in the water. Being too modest to take the naked body of a girl into his canoe, he had tied the hands to the bars of the outrigger, and so conveyed it on shore. This, one would have thought, was a story at first hand, and placed the facts stated beyond doubt. One thing raised a doubt in my mind : the two tribes were not on friendly terms ; yet even at such times some individuals can pass from one to the other, and I thought it likely that my informant was one such, and that his story was reliable. What was my surprise when I arrived in

the district to learn that my informant had never been in the district, had never seen the girl, and indeed had not been fishing at all that day. The girl it is true had been drowned, but the body was recovered by one of her own tribe. This will show the difficulty of obtaining reliable information, even when there is no conceivable reason for fabricating a story. When one comes to such a subject as cannibalism, special care has to be exercised, for to those known to disapprove of it, the evil is minimised, whilst to others, who are not supposed to have such repugnance to it, the tendency is to exaggerate. Where it is possible to get information not specially intended for your ears, greater reliance may be placed upon it.

The conclusions at which I have arrived, after as careful enquiry as I have been able to make, are—(1) That cannibalism is still practised on the island; (2) That it is not practised so frequently as it used to be; (3) That it is practised in order to heap indignity on the dead, or in retaliation for the like having been practised on the body of some friend; and (4) That in days gone by people were killed through the desire for food—parents sometimes killed and ate their own children.

(1) Cannibalism is still practised. Now and again we are told that cannibalism is a thing of the past, that it has been given up by tribes who make no pretence of having given up other heathen customs. We have such statements made by Europeans who have, it is true, no great acquaintance with what takes place on the island, and we have heard it made both by Christian and heathen natives of the island. On the other hand, we hear every now and again of some one having been cooked and eaten. Both cannot be quite correct, but perhaps in some cases there has been some modification of the practice, and all the usual ceremonies had not been gone through. To take a case in point: A man landed from the "Para," a Queensland labour vessel, was killed the day he was landed near Weasisi. His body was given from tribe to tribe until it came to a tribe some miles to the west of Kwamera. The body was said to have been cooked and eaten, it was also said to have been cast into the sea; and the explanation given to us was that a small part had been actually cooked and eaten, so that it could be said that that was what was done with it, but that the body as a whole was cast into the sea. In another case that I know of the body was carried from district to district in order to be cooked, but was eventually devoured by dogs. Whilst I am writing this another body is said to be being carried from district to district in order to be eaten. We may safely then conclude, I think, that the practice is not yet totally abandoned.

(2) The practice is not so common as it once was. If one could be at all certain that there was not gross exaggeration, one must conclude that at one time the population of the island was much greater than it is at present, and that the practice was very common. We are told that some men were scarcely ever without human flesh. In no part of

the island with which I am acquainted is there any approximation to that state of affairs now, so that I think there is little doubt that, whilst due allowance is to be made for exaggeration as to what took place in the past, the custom is falling into disuse.

(3) My next conclusion is that cannibalism was and is practised more in order to heap indignity on the dead, or in retaliation for the like having been practised on relatives or friends, rather than out of mere love of human flesh. According to all accounts, human flesh was esteemed by many as a luxury, much as the flesh of turtle is esteemed now, and men are said to have been known to carefully keep portions hidden lest they should be stolen, or they would require to share them with others. At the same time I have never known or heard anyone insinuate, except in times of great scarcity of food, that anyone was killed in order to be eaten. This leads to my last conclusion, viz :—

(4) In times of scarcity some were killed for food. In times of starvation people of a village have been known to kill others of the same village secretly, and in a secret manner to cook and eat the victims. Parents are even said to have been known to kill and eat their own children, and at such times great care had to be taken of their children, lest a neighbour should snatch them away and dispose of them secretly. I have been told of a case where a man killed and ate his own child, and when the mother of the child returned pretended not to know what had become of it. Knowing the native way of speaking, I am inclined to think that cases of this kind were exceedingly rare. It is no uncommon thing to be told that everybody was away at a particular place when, if you make more definite enquiries, you will find that the majority were elsewhere. During my residence of twenty-six years on the island I have never known or heard of anyone having been eaten by his neighbour, and I have never known of a child being snatched away and eaten ; still I regard it as possible, and indeed as highly probable, that cases have occurred in the past. In these days, when European appliances are in everyone's hands, the work of providing food is lightened, and times of scarcity are unknown.

When openly practised, only somewhat distant natives were the victims. On Tanna there is a somewhat cross division of the tribes. Roughly speaking they may be divided into the shore and the inland tribes, and the east and west tribes. At Kwamera we were always told that in fighting between the shore and inland tribes when anyone was killed cannibalism was not practised, but in the fighting between the east and west tribes the custom was to secure the body if they possibly could, and dispose of it in that way. At Port Resolution, on the other hand, no distinction seems to have been made. All alike seem to have considered it an indignity to be cooked and eaten, to be revenged if possible, even if years should elapse before the revenge could be taken.

We come now to enquire how the victims were procured, and how the thing was gone about. In times of scarcity, as I have already indicated, children were sometimes decoyed away and secretly killed and eaten, sometimes also in times of scarcity refugees might be killed by the person who before had befriended them ; but so far as I have ever been able to learn there never was anything analogous to what we read of elsewhere—viz., chiefs issuing their orders that their own subjects might be caught and butchered for the purpose. Natives of other tribes were invariably sought, and even then natives of tribes with whom they or their friends had some quarrel. The victim himself might be innocent, but some one or other of his friends had committed some crime for which revenge was sought. It is a rare thing for captives to be taken in war, and when taken, they are, as a rule, taken not to be afterwards killed, but are adopted into the tribe and really become one of it, becoming very much a servant to the man who befriended them. At first the person's life may not be very safe, as his protector may change his mind, or some other one in the tribe may not agree to his life being spared, and so he may after all be killed, but the first intention was to spare his life. It is said that when some one is charged with specially grievous crimes, he or she is led from place to place where the crimes were said to have been committed, and there, on the different spots, charged with them, made to confess, and then after all is done, made to stand apart and then be shot or otherwise killed. When thus led about the person is said to be first stripped of all covering and then led about quite naked. This has, however, nothing specially to do with cannibalism ; it is simply a refinement of cruelty, a gloating in the sufferings of a fellow-creature. With this exception, I have been able to learn nothing at all approaching a public execution. Men have been killed at feasts, but the men so killed were not captured beforehand and led or carried out for execution. They may have known that their lives were in danger, but had no reason to believe that they would be killed that day. In two cases that I know of the men were dividing the food that had been collected when the fatal shots were fired. Anything approaching to men being captured, imprisoned, and then on a feast day carried into the feasting ground, as they are in the habit of carrying their pigs, and clubbed to death as they are in the habit of clubbing their pigs, is foreign to Tannese custom. At any rate I have never heard of anything approaching it.

The custom seems to have been, and still is, when an enemy is shot or otherwise killed, to secure the body if possible ; sometimes the grave is opened if it can be found and the body exhumed. It is then stripped naked and hung up by the hands to the banyan tree in the public meeting ground of the murderers. The question is then discussed, What is to be done with it ? To whom is it to be given ? It is then carried to the village of those who have desired to get it, or expressed their willingness to receive it, and they kill a pig and give it in

exchange. By them it is passed on to another village, the natives of which in like manner kill and give them a pig for it. In this way it is carried from village to village till it reaches its destination, when it is finally cooked and eaten. One man is said to have cooked it, although in the actual work he has the assistance of several. The opening up of the oven is a matter of some importance, and the surrounding friendly tribes will gather together to get their share of what is going. In the division great care has to be exercised that nobody having any claim is overlooked, as the doing so would be sure to give great offence.

Cannibalism was and still is practised on Tanna, but I rather think that the term a "cannibal feast" conveys a wrong impression, and conjures up scenes which have nothing corresponding to them in actual life. Feasts, as we Europeans term them, are of frequent occurrence on the island. At these feasts great piles of yams, *taro*, bananas, and sugar-cane are frequently exchanged, and frequently many pigs, *never human beings*, are carried in and killed or laid down alive. Preparatory to these feasts, puddings made of yams, *taro*, or bananas have been cooked, and these along with the raw food, are divided, but the greater part of even the cooked food is carried away to be consumed in the different villages. After the pigs have been distributed the question has to be discussed who is to cook them, a question sometimes not very easily settled. To talk, as has sometimes been done, of men being carried on to the meeting ground, and there despatched by the club of the executioner, whilst the fires were being prepared in the background, shows an utter ignorance of the customs of Tanna.

To put the matter as briefly as I can, what takes place is very much as follows: A man is killed, his body is secured and carried to some convenient spot, messengers are sent to different parties to get their verdict as to what is to be done with it; they decide that it is to be cooked and given to a certain tribe. It is then hung up by the hands to a banyan tree; next day in all probability it is carried to a neighbouring village, and there again the subject in all its bearings is discussed. Again it is carried to another village, and the same thing gone through until it arrives at its destination. It is then handed over to one man, who gets the honour of having cooked it; the distribution of the cooked body comes next, and the various recipients carry home their portions to their respective villages to be shared among their friends or consumed at their leisure.





THE LEGEND OF THE COMING OF NAREAU FROM SAMOA TO TARAWA, AND HIS RETURN TO SAMOA.

OBTAINED BY THE REV. J. E. NEWELL, OF SAMOA,
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The following legend was translated from the Gilbert Island dialect into Samoan by a Samoan teacher, and then rendered into English. The legend has probably lost much of its purity and accuracy in this double process.

THE LEGEND. (1)

NAREAU made heaven and earth whilst still in Samoa with his daughter Kobine. He was known in Samoa as an *aitu tagata*.⁽²⁾ When he left Samoa he had counted seventeen generations (*sc.* since his settlement there). Kobine his daughter lived underground; no one ever saw her; only her name was known. Nareau lived in Tarawa for seventy-seven generations, and then returned to Samoa with his children Matuakeukeu, Matuakikina, and Maturang.⁽³⁾ Nareau had changed his name to Tautebū, and that was why he was not known on his return to Samoa. The Samoans were startled when the canoe (*va'a*) arrived; because that was the first boat (or canoe) ever known in Samoa. "Wonderful! the victorious boat (*vaa mālo*) is that of Tautebū," but they did not know the canoe of Nareau who belonged to Samoa (or who owned Samoa—*e ona Samoa*). After the canoe arrived, many days passed in hospitality. Then the Samoans said, "Come along, Tautebu, let us look at the lady Kobine who dwells beneath the ground." The Samoans went to seek the lady; they dug deep all along the ground, but they could not find her. Then Nareau said to Matuakeukeu, "Come, go and search for the lady Kobine, who

is beneath the ground." Then said Matuakeukeu to Nareau, "In what way shall I find her?" Nareau: "Go to Imoa-uea. (4) He is in the place nearest to where the lady dwells. Go with a piece of burnt coco-nut; then the different Imoa (rats) will come in crowds when they smell of the piece of coco-nut." [The Imoa-uea is well known, being as large as a cat (*pusi*).] Then Matuakeukeu did as Nareau directed. The different Imoa came in crowds, and last of all Imoa-uea. Matuakeukeu saw Imoa-uea, then he prepared a stick (or tree)* before Imoa-uea, seeing which Imoa-uea turned. He asked Matuakeukeu, "Whence came you?" Matuakeukeu: "I have come from Nareau." Imoa-uea: "Well, what then?" Matuakeukeu: "Go and tell Kobine to come and let us talk together. Nareau bids her come and see him." Then Kobine came, prepared, wearing a train, and with necklace and head-covering, and her body shining with oil. So Kobine went. Matuakeukeu also went to Samoa, and told them of the coming of Kobine. The smell of the oil announced her to Nareau, who called to Kobine to come to him. Kobine enquired, "Why did you call me?" Nareau replied, "I called you that this present generation might see you."

Then the Samoans said, "What kind of fishing expedition shall we organize?" (5) Nareau replied, "Please yourself about that." Then replied Samoa, "Let it be a fishing with hook." Samoa slept long, but Matuakeukeu quickly awoke, because his party (plural) had a cock, and they knew the time. Then the Samoans went to dig for bait—crabs (*avii*). The Samoans almost failed, because they dug in the holes of the crab; but Matuakeukeu dug and got bait, for he dug for the buried crabs.

The fishing expedition started at dawn. The Samoans had three canoes (6) with three seats each, and so also had the children of Tautebū. Then Nareau called to Matuakikina, "Where are you going?" "We are going with the Samoans to fish." Nareau: "Very well, come here, and I will tell you; the fishing you are going to will be accompanied with riddle-making (*i.e.* guesses as to what will be caught). This will be proposed by Samoa, in order that you may be killed. But, now, let the Samoans have the first fishing, and you do the guessing. So, the fish caught nearest the land will be the *tataigo* (Samoa, *numea*); the next fish caught seawards will be the *tatakarone*; after that the *tatapakoā*." Matuakikina replied, "Very good." (7)

The fishing expedition, each side with three boats, started early. The Samoans took a club down to their boats. Then (on reaching the fishing-ground) the hook of Samoa was dropped on the inland side. The fish took the bait. "Guess and see what is the name of the fish;

* It is highly probable that this is an allusion to the religious ceremony well known in Polynesia, as in the classic world, viz., the setting-up of rods (*tira*) before gods.—EDMONS.

is it the *tataigo* or the *tatakarone*?" Then Matuakikino replied, "It is the *tataigo*." Samoans: "If you do not guess then you shall die with the club." The fish was drawn up, it was the *tataigo* (*mumea*). Then the boats went down seawards. Another fish ate the bait. So the question was asked and answered as before successfully. Again the third time. Then the fishing party returned.

On the second day they went forth again as on the first day.

The first to fish were Matuakeukeu, Matuakikina, and Matuarang. The hook of the children of Tautebu was dropped, and the fish took the bait. "Guess and see what is the fish we have caught." Samoans: "Probably it is the *tatakarone*." "If you do not guess you (pl.) shall die with the club." The fish was drawn up, and it was the *tataigo* (*mumea*). Then the Samoan was killed. Again and again the Samoans were unsuccessful in their guessing. Then the fishing party returned.

The third day the fishing party went forth. A great many Samoans joined it. On that day the fish-hook of Matuarang was broken off. Now the fish-hook of Matuarang had a hole in the middle, but no eye. Matuarang dived for his hook when it got entangled. He saw as he dived the daughter of Tangaloa⁽⁸⁾ named Taranga-uea.

Then said Tautebū to Matuarang, "Where are you going?" "I go to seek my hook, which was broken off when it got entangled." Tautebū: "Very good; but do you wait for Taranga-uea until she comes." Taranga-uea came, enquired from Matuarang, and learnt that he had come for his fish-hook. Then she said, "Well, here are abundance of hooks. Which will you have? Will you have this one in my ear?" Matuarang: "No; but that other you have got." Taranga-uea: "Which?" Matuarang: "That one in your breast." Taranga-uea: "Very good. I will give it, but let this remain with you alone." So then Matuarang did as he was told. And he obtained everything on account of that. The brothers of Matuarang persevered to find out how Matuarang could get so many different fish with his fish-hook, because they were deceived with the fish-hook with the hole in it. His brothers asked him how he prepared his hook. And he showed them the thing with the hole in it, but he hid the hook given him by Taranga-uea; he put it away in his brain (*faiaā*). The brothers were not satisfied, but persisted still. When Matuarang caught a fish, they jumped up and opened its mouth in order to see the hook, but the hook was magical, and jumped and stuck to the brain of Matuarang; but the old fish-hook with the hole in it was the one they found in the mouth of the fish.

Nareau said to Matuarang, "Speak to thy fish-hook to hold the land⁽⁹⁾ that is below. Hold the trees and the land. Then haul in." That was the land trodden by Nareau when he went to Tarawa. Uririo was the name. It sank; but it will be raised by the hook of Matuarang.

Then Matuarang said to Teutuanga (his fish-hook), "Go and bind the lands"; but Matuarang held the line above his canoe. Then Matuarang cried out that he was about to haul in. And this was his cry:—

1. "Mate mai ia, vaaia, silasila ia.
Fanau a Nareau ma Samoa.
Soma e, po e sa a le i'goa o le i'a nei.
Ai lava o le Mumea.
E leai, E leai." (10)

2. Again he cried out, varying the name of the fish:—

"E leai, E leai.

3. "Mate mai ia, mate mai ia, vaaia, ma
Silasila ia, pe se a le i'a nei?
Ai lava o se malie. (11) E leai, E leai.

4. "Disentangle, disentangle, forward and see.

The trees of the land below are known.

It appears above, landward, seaward.

Wind about, bind, Taranga-uea the lady, the tree the *tauanave*, the *kiriawa*,
and the land that is caught.

Let thy line go, jerk it.

The land arises; the land stands; it is a great land."

NOTES.

1.—The myth is one of many proving the connexion of Samoa with the Gilbert Islands. The traditions of the people of Peru (of which this is one), of Onoatua, Nukunau, Arorae, Tamana, Tarawa (north of the equator) are emphatic. The principal god on many, if not all, the islands named is affirmed to have been Tapuariki, who went from Manu'a to the Gilbert Islands. Tradition says he swam on two logs, the *tauanave* and the *puapua*, and that he planted these two on Peru. They are to be found there under the names of *kanava* and *uli* respectively. Nareau is spoken of still at Peru, at Onoatua, and at Tamana as having been worshipped, and his Samoan origin is everywhere affirmed.

2.—*Aitu tagata* is explained as meaning "human god," but it also means "an assassin."

3.—The legend is certainly remarkable in this allusion. Can it be that Nareau's seventy-seven generations in Peru was a time of such inactivity in Navigator Islands that they had forgotten the art of navigation?

4.—"Imoa-uea." The legend, like others, confounds the material creature with the name of the guardian of Kobine. "Uea,"* in the Gilbert Island dialect, means chief or lord. The legend throughout refers disparagingly to the Samoans, and evidently implies that during the generations that had elapsed between the going forth of old navigating heroes and the return of some of their descendants to Samoa, there had been degeneracy and decay. Kobine must be introduced that the present generation may see and admire a real lady.

* Can Uea have any reference to Wallis Island, the native name of which is Uea?—EDITHS.

5.—The fishing narrative here given is a true picture from life. There is nothing about which the Samoans are so conservative as the modes of fishing. The superstitions which are connected with the shape and the tying of the fish-hook are as strong almost as in the days of the legend.

6.—It appears that Samoans had canoes even when Nareau arrived, for here they are able to bring out three for themselves. The guesses and the forfeits are still not a thing unknown in fishing, In this narrative the forfeit of life was unusual; as was the mixture of the two peoples. But the children of Nareau or Tautebū have the advantage over the Samoans, who with all their proud ancestry, and the fame of Folasā and Pule iite, soothsayers, could not raise one to help them out of so serious a difficulty.

7.—The fish named have Gilbert Island names. The only one I can name is the *mumea*, and perhaps the *tatapakoā* is the shark.

8.—Tangaloa is here named for Tautebū, and the name is associated with the line, and it is not clear that it is an error.

9.—The allusion is said to be Savaii. The land from which Nareau voyaged, and the land to which Matuarang's miraculous hook was left, was Savaii. But I confess that this is obscure.*

10.—Matuarang's song, upon which the myth is evidently based, is:—

Guess, gaze upon and see
Ye children of Nareau and Samoa.
Friends, what is the name of this fish?
Probably it is the *mumea*.
Oh no! Oh no!

11.—*Malie* = shark.

The closing verses are important, but need further elucidation in Peru itself.

* More probably Hawaiki, and not the Savaii of the Samoan group, we think.—EDITORS.



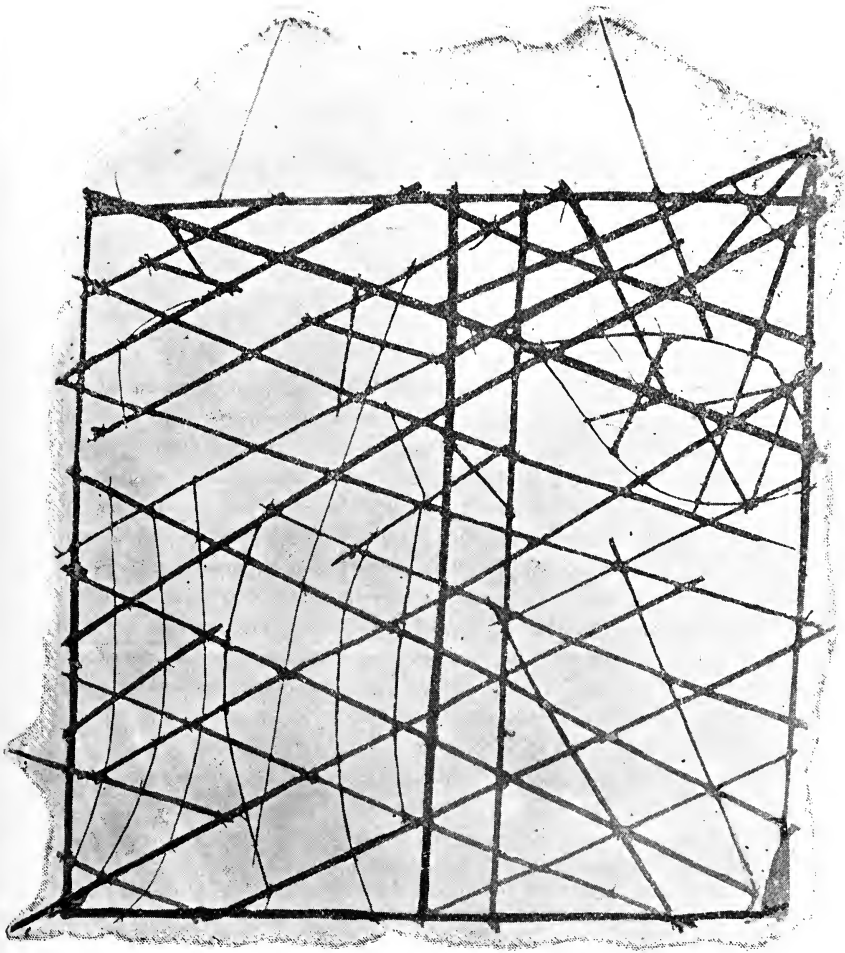


ANCIENT POLYNESIAN CHART.

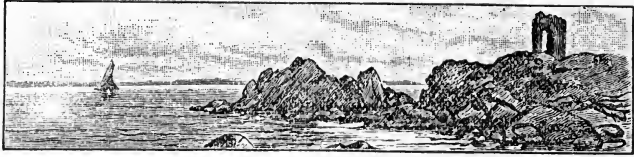
BY REV. J. E. NEWELL.

I AM anxious not to lose another mail before sending the enclosed photograph of a chart of navigation which I have had taken from one in the possession of the late Robert Louis Stevenson, Esq., of Vailima, Samoa. It was always my hope that Mr. Stevenson would write for this Journal an account of this very interesting and remarkable illustration of the pictorial method of teaching navigation as known to old-time South Sea Islanders. All I know about the chart, of which this is a photograph, is that it was brought from the Marshall Islands by the late Mr. R. L. Stevenson, and that it is an undoubted and an authentic instance of a chart used to teach the youth of a bygone age the direction of the currents and the locality of the islands and lands to which there is abundant independent evidence to show they made frequent and periodical voyages.

[We regret very much that no description of this chart, and what it was intended to represent, is obtainable. There is no doubt the Polynesians formerly possessed such rude charts for preserving the direction of the various islands to which they made occasional voyages. The following quotation is from the "Records of the Australasian Association for the Advancement of Science," vol. iii, p. 286:—"One of the captains of the Union Steamship Company told me that he had seen in Fiji a rude chart used in their navigation, in which the constant movement of seas driven before the trade-wind were shown by parallel strings stretched on a frame, and on these the positions of numbers of islands were indicated in their relative positions by little pieces of wood." We have only to refer to the long lists of names of islands obtained from the natives of Tahiti and Tonga by Cook and Foster in the last century to become aware of the extent of the voyages made by the Polynesians in former days; and in these expeditions doubtless they were aided by charts of the same kind as shown in the accompanying illustration.—EDITORS.]



ANCIENT POLYNESIAN CHART.



NOTES ON REV. J. B. STAIR'S PAPER
ON "EARLY SAMOAN VOYAGES AND SETTLEMENT"

(*JOURNAL*, JUNE, 1895).

BY THE REV. J. E. NEWELL, MALUA, SAMOA.

THE absorbing interest and importance of such a paper as this cannot be exaggerated. The late lamented Robert Louis Stevenson, in his copy of Fornander's "Polynesian Race," has a comment to the following effect: That Samoans can never have been the navigators Judge Fornander believes them to have been. No one would have been more interested than Mr. Stevenson to find so much confirmatory evidence of a fact now generally admitted—that upwards of six hundred years ago Samoans made long and extensive voyages to various groups of islands in Eastern Polynesia. Mr. Stair has not felt it necessary to refer to the fact that the Tokelau and Ellice Groups were colonized by the Samoans, and that there is undoubted evidence of the settlement of Samoans from Manu'a amongst the original inhabitants of the Tarawa Archipelago (Gilbert Islands).

From the King of Atafu (Tokelau Islands) I received a few years ago interesting confirmation of the inter-island communication which was almost constantly going on in those days. In the course of the king's narrative he recited the following verse:—

"Ai sa Sulu 'e vave mai,
O le aitu o Sa Sulu,—
E ave le vaa ia Fafie;
O Masu ma Loga e tautai
O le vaa na alu ai Fafie (i Fakafo)
A ua nofo Futa e fai
Le vaa na oo mai ai
O le igoa o le vaa, o 'Tautele'
Ua ave i Samoa le vaa na fai."

Fafie here referred to was the god (*aitu*) of the clan Sulu. He became on the death of Leua (King of Fakafo) king of that island.

But before this no less than two hundred people made allegiance and offered sacrifice to him. Now, this Fafie had as his *auauna*, or servant, a Samoan boat carpenter, referred to here, named Futa. The canoe in which Futa had come from Samoa, being out of repair, Futa set to work to repair it. The name of that canoe was Tautele. In that Futa returned to Samoa with some of Fafie's children.

In the course of the same narrative the King of Atafu recited the song which has preserved the legend in Atafu (which is carefully kept by the royal family of Malietoa in Samoa), viz. : that during the course of a great war between Atafu and Fakaofu, a party of natives from the former island, being driven out to sea, found their way to Samoa, and arrived at Malie, in Upolu, where Malietoa had his royal seat. The fugitives were asked by Malietoa, "Whence they had come?" To which they replied, "From Atafumea." "How had they found their way?" "*Kua hau a matagi*" (Brought by the wind) they then replied. The principal man of that party became Malietoa's *tulafale*. The orator (*fai lauga*) of Malie is the descendant of that man, and bears the name of Tuiatafu, and the title of *Auimatagi*.

It is to be regretted that Mr. Stair has not preserved in the rendering of the names in the course of his paper a uniform system of spelling.

P. 100.—Rata is Lata on the south side of Savaii, where the legend of the sacred forest is still preserved.*

No Samoan will admit, as Mr. Stair thinks it necessary to do (pp. 101 and 117), that the *pusi* referred to in the legend is other than the *pusi* of the sea (the sea eel). They see no difficulty whatever in the *pusi* being able to live in the *lata* forest which is on the coast.

P. 124.—The Samoan *fafā* is still pointed out in the west of Savaii, near to Falealupo.

P. 127.—The ceremony of *Lulu'u* observed, as Mr. Stair says, on the occasion of deposing a chief and depriving him of his *ao*, was performed in the case of Malietoa Mataafa, now in exile in the Marshall Islands, by those who had bestowed on him the title of Malietoa. His body was sprinkled with coco-nut water on board of the German ship-of-war that was about to convey him and his companions into exile. And the fact that this ceremony had been duly performed was publicly made known, the name of *Auimatagi* appearing amongst others on the printed notice.

It is interesting, however, to note further that it is possible to remove the title from a chief by another and an allied ceremony called

* It must be remembered that Matatia, from whom Mr. Stair procured the narrative of the voyages, was a Rarotongan, and he naturally uses Rata instead of Lata, in accordance with his own language, just as the Maoris do, who have very full traditions of Rata and the building of this celebrated canoe, and its conveyance to the coast by birds.—EDITORS.

both *Lulu'u* and *Faalanu*. Young warriors of rank in the clans, having the traditional power to confer or remove the title in question, may be selected, or, as some say, would volunteer to perform the ceremony of *Faalanu*. These young men would have to take a bowl filled with water in front of the house in which the chief was sitting with his *tulafale* and attendants. They would then be required to lave out the whole of the water on to the ground with their hands. Meanwhile, however, the chief whose title was to be thus removed could, with his assistants, prevent by violence the accomplishment of the purpose. History tells of some who were clubbed to death whilst attempting this task.





THE MALAYO-POLYNESIAN THEORY.

BY JOHN FRASER, LL.D., SYDNEY.

[For Abbreviations and Geographical List see Appendix.]

I.

A FEW weeks ago, I was reading a volume of the Journal and Transactions of the Royal Asiatic Society of Great Britain and Ireland—that for 1839—and in it I found a vocabulary of the dialect spoken in the Maldive Islands. Many of the words there seemed familiar to me, and so I proceeded to examine them; and now I think they throw some light on the Malayo-Polynesian theory as to the origin of the languages of the South Seas.

The Maldives are a group of many small islands, about 400 miles to the west of Ceylon. From Ceylon they received their population some hundreds of years ago; and in token of their connexion with Ceylon, the Sultan of the Maldives still sends every year to the Ceylon Government a present of some of the handsome mats which his people make. A mere inspection of this vocabulary shows that the language is Indian—a mixture of Dravidian and Pâli, and thus the same in character as the Singhalese. In the Maldives, there may be a small proportion of Persian-Arabic words, for the inhabitants are Mohammedans. The Pâli is one of the Prâkrit or original vernacular languages of India of the Aryan family; it is the sacred language of the Singhalese and of all other Buddhists, for it is the language of their holy books, and in it Sakya Muni preached to and taught his disciples in the sixth century B.C. The Pâli is thus an ancient language, and was widely used two thousand years ago, not only in India and Ceylon, but also in the Eastern Peninsula, where the Burmese and other races are at this hour Buddhist and speak dialects founded on the Pâli. From this peninsula the Malays are said to have come about six or seven hundred years ago.* It is therefore historically possible that the Malay language *may* contain a Pâli

* Marsden contends that the Malays came from Sumatra to Malacca in the twelfth century of our era.

element in it, akin to the Pāli in Maldivean, in Singhalese, and in Sanskrit; for Sanskrit is only the "polished" literary form of the Aryan speech of which Pāli is one of the Prākritis. Therefore, if I find in the Malay any words which may be justly associated with similar forms in Pāli and Sanskrit, I am *primā facie* doing a reasonable thing in saying that their common origin is at least possible.

Further, the earliest population of Ceylon was Dravidian and pre-Aryan, and a considerable proportion of it is so still—of the same race as the darker-coloured people who now occupy most of the Indian countries south of the Vindhya Mountains, and especially on the Coromandel and Malabar Coasts, from which many immigrants must have originally come to Ceylon. In the forests of this island are the Veddahs, a still earlier black race, rude and untamed, who are thought to be akin to the blacks of Australia. The Dravidian tribes of the Dekkan and Southern India are descended from that black race which occupied the whole of India before the Aryans came in; and some ethnologists believe that portions of that black race were, by the Aryan invasion of India, driven onwards into the Eastern Peninsula, Indonesia, and Oceania, and that the Melanesians near our shores are their modern representatives.

Now, if that is so, it is not extravagant to allege that the Maldive vocabulary has some traces of a connexion with Melanesian words, for I can certainly show in the Maldive language a Dravidian element, which has come from Ceylon and Southern India. And, if the Melanesians are of Indian origin, they and their language must be connected to some extent with the black Dravidian races there.

And, again, if we can satisfy ourselves that the Maldive language is akin to the Malay, and that both originally have a close relation to Indian languages, we can then see the tide of migration flowing, on the one hand, to the east and south-east from India into Further India and what is now called the Malay Archipelago; and, on the other, from India and Ceylon west and south-west into the Maldives and onwards into Madagascar, where the reigning language is well known to be a branch of the so-called Malayo-Polynesian family. Southern India would thus be the apex of a triangle, representing by two of its sides the south-eastern and south-western direction of the same mixture of Pāli and Dravidian dialects. It seems to me very difficult in any other way than this to account for the presence of a language in Madagascar, not far from the coast of Africa, which is clearly much the same as that of Samoa, in the middle of the South Seas—120 degrees of longitude apart.

And, if this relationship between the Malay and Maldivean languages should be established, the whole Malayo-Polynesian theory falls to the ground; for then, the Polynesian is not derived from the Malay, but the resemblance which some words in Polynesian bear to the Malayan arises from the fact that the Polynesian, the Malay,

the Maldivian, and the Malagasy are all sister dialects, springing from the same language-stocks in India.

Considering the importance of this inquiry, I regret very much that the Maldivian vocabulary which I have is so scanty and inadequate for a full investigation; and I should be glad to know where I can find a fuller account of the language of the Maldivian islanders. I will, however, now examine what I have of it.

A COMPARISON OF MALDIVIAN, INDIAN, MALAY, AND OCEANIC WORDS.

1. In the Maldives, an elder brother is called *bébe*, a younger brother is *koku*; in Malay, the eldest brother of the family is *abang*, and any younger brother is *kakak*. Here it is certain that *kakak* and *koku* are the same word, and yet it cannot be pretended that the Malays of Indonesia ever settled in the Maldives so as to convey their word thither. Then, again, *bébe* and *abang* are both taken from *baba* or *papa*, a common word for 'father.' A respectful way of addressing a man older than one's self is to call him 'father.' 'Father' in Mal. is *bapa*, in Mald. *baffa*.

2. 'Language' in Mal. is *blasa*, in Mald. *bas*, in Sk. *blash*, 'to speak'; in P. *bhāsā*, 'speech'; in Dr. *pesu*, 'speak': in some islands of the N.-H. *pasa*, *bisa*, *vosa*, *visi*, (*v*)*asaiy*, 'speak.' Are these not all the same word? and is it possible that the Ebūdan words of black men of the N.-H. can have come from the Mongolian Malays? Is it not more rational to say that they have all come from the same source in India?

3. In the Mald., *wida-ni* is 'lightning,' where *ni* is a termination; *wida* is the Sa. (*wila*) *wīla*, 'lightning'; Ef. says *fili*, 'lightning,' and Fiji says *liva* (by transposition for *vila*); the common Australian word for 'fire' is *wi*, and N.-B. has *mi-mi*, 'lightning'—all from the same root *ma*, 'to shine'; Sk. *bhā*, 'to shine, to be bright'; *mahas*, 'light, lustre.' The P. is *bhāsā*, 'light, radiance,' and *vijju* (for *vid-ju*), 'lightning.' Now, I ask, How did *wida* get to the Maldives, *liva* (for *vila*) to Fiji, *wīla* (for *wila*) to Samoa, and *wi* to Australia, if they did not come from one common source? I need not add that in phonology the change of *d* into *l* is indisputable; so *wida* = *wila*.

4. 'Marriage' in Mal. is *kawin*; in Mald. it is *kaweni*. Did the Maldivians borrow their name for marriage from the Malays? They must have been a poor lot if they had not a word of their own for so common a thing as a marriage, but had to borrow one from abroad.

5. 'Pig' in Saibai, an island of T.-S., occupied by pure Papuans, is *burum*; on the coast of N.-G., just opposite, 'pig' is *baroma*; in Mald. it is (*b*)*uru*; in Mal. it is *babi*; in Sa. (*b*)*alou* and *pua-ka*; in Mlk. *bara-mban*; and in T. *puka*. The root idea in all is 'fat'; Sk. *pa*, *pi-van*, 'fat'; Sa. *pu-ta*, 'fat.' How is it that the Mald. *'uru*, the To. *burum*, the M. *boro-ma*, and Daudai *baro-ma*, and the Sa. *alou* (for *baro-u*) are so much alike? Have these people all borrowed from one

another the name of so common an animal as the 'pig'? Can the Samoans have borrowed from the blacks of T.-S., and they again from the Maldives, 70 degrees away?

6. In Mald., 'oar' is *fa-li*; in M. *ba-ra* (that is, *bala*); Epi says *velu* and *ba-beluo*; N.-B. says *wo*; and the Samoans and other Polynesians, *fo'e* and *foi*. The Malay has no corresponding word. But how is it that the blacks of Motu and Epi have the same word for 'oar' as the Mohammedans of the Maldives? Did these blacks import their word from those distant islands? The Malays did not bring it, for they have not the word. Then, in the Samoan word *fo'e* the (') stands for the elision of a consonant, usually *k*, but in this case evidently *r*, *l*, which are pronounced almost alike by these islanders; and *wo* again in N.-B. is the same root, but without the ending *li* or *le*. Thus the Samoans and other brown Polynesians, the blacks of Melanesia, and the Maldivians of Indian origin all use the same word for 'oar.' How is this? Can we not best account for this fact by saying that these people, some way or other, all got their languages from the same fountain, but its waters were not Malayan?

7. The Maldives call the 'deep sea' *kadu*. Now, *du* is a noun formative in Dravidian, in Motuan, and in Australian; the root, therefore, is *ka*, which in Sk. means 'to burn, to be hot, to be sharp'; in fact, *kadu* is a Tamil (Dravidian) word meaning 'to be sharp and pungent.' But, in its form, *kadu* is not Sanskrit; for *du* is a purely Dr. termination. The Maldivians therefore got this word from Southern India. In its meaning it corresponds with the Latin *sal*, 'salt, the sea,' for the sea is the *salt* water. In Eastern and other languages, the vowel *u* is apt to become *i*, like the German *ü*, that is, the modified *u*; for Müller is the English name Miller. Thus, *kadu* may become *kadi*. Now, in all the Oceanic languages, there is the constant interchange of *k* and *t*, as in Samoan at this hour. Therefore *kadi* becomes *tadi*, and that is the M. word for 'sea-water.'* Of the same origin are the Ebudan words for 'sea' throughout the New Hebrides, *tasi*, *tahi*, *tas*, *tis*, *tai*, *tei*, the Fiji *tathi*, and the Samoan *tai*; but *tasi*, *tahi*, *tas* also mean 'salt,' like Lat. *sal*. It seems to me that here the Melanesian and Polynesian words for 'sea' are clearly traceable to the Tamil *kadu*, which is thoroughly Dravidian in form, although its root *ka* exists also in the Aryan languages, as in Greek *κα-τω*, 'I burn.' And the Malay has no share in the parentage of these words for 'sea.' He says 'deep sea,' *läüt*; 'inland sea,' *tasek*—words which come, no doubt, from the same root *ka*, but are not formed from it in the same way as *tadi*, *tasi*. For 'sharp' the Malay from the same root says *tajam*, where the *j* stands for a *d*. From these examples I would strongly urge my opinion that the Samoan and other

* In fact, *ka* and *ta*, *da* are two forms of the same original root 'to burn'; cf. Gr. *δαιω*, *καιω* 'I burn.'

Polynesian dialects are not Malayan, and that the Polynesian, Melanesian, and Malayan languages are all sprung from the same root-source in India.

8. The Mald. for 'small' is *kuda*; the P. is *khuddo*. This I take to be the origin of *kutu*, which is the word for 'louse' in Malay, and, in slightly varied forms, in all Melanesia. To the P. *khuddo*, 'small,' the corresponding Sk. words are *kīta*, 'an insect, a worm'; *koṭika*, 'a worm'; *chutt*, 'to become small.' For 'a louse,' the Sk. has *keṣa-kīta*, 'a head-insect.' The Malay for 'small' is *kete*. Strange to say, one or two Australian tribes have *kutta* to mean 'a louse.' Now, there seems to me to be no reason to doubt that the Malay got his *kutu* from the Pāli *khuddo*; and if the Malay got it there, is it not likely that the Melanesians and Polynesians also got it there, independently of the Malay? For, on the evidence, the Malayo-Polynesian theory would prove too much; it would prove that the Melanesians also are Malays, for they too have the word *kutu*; and so that argument would bring us near to a *reductio ad absurdum*.

9. The next Mald. word is *futu*, 'a boy.' This is the P. *poto*, the 'young' of any animal, and the Mal. *muda*, 'young,' and *budak* or *buyong*, 'a boy.' The Sk. *putra* (for *puta*) is 'son,' and *pōta* is 'young'; old Latin *putus* is 'a boy,' Lat. *pu-er*, 'a boy'; *pull-us*, 'a chicken,' Gr. *pōlos*, Eng. 'a foal.' I do not know that there is any cognate word in the Dr. languages of India, although probably there is. But, is it not clear that these examples show the Malay to have, in some of its words at least, a close relation to the Aryan languages of India and Europe? It has, no doubt, other elements mixed with this, but one of its sources is surely Indian. Now, if we find that the Malagasy is similar to the Malay, shall we say that the Malagasy is taken from the Malay? No; I say that they both came from India, and that the same stream bifurcated through the Maldives to Madagascar, and through the Eastern Peninsula into what is now Malaysia. When they want to say 'son,' the Maldiveans change *futu* into *fulu*, and this change seems to me to assist in explaining the origin of the Latin *filius*, which has so much perplexed Latin etymologists; for it would thus be only a variant form of *putus*, *pullus*, hence *ī* for *ū*.* N.-B. has *bul*, 'young, a youth,' and S. has (*b*)*ul-wo*, 'young'; but I am not sure that these are connected with our *fulu*, for the Tukiok has *bara-na*, 'young,' and An. has *in-hal-av*, 'a youth.' These seem rather to be allied to the Sk. *bāla*, 'young, a child'; *phal*, 'to burst, to bear fruit.' That reminds me that I have omitted to state that the Mald. *futu*, and the other words I quoted under it, are connected with the Sk. root *bhū*, 'to come into being'; *bhāta*, 'a living being, a son, a child.'

* *Filius* somewhat resembles the Greek *vios*, but Prof. Curtius ('Greek Etymology') says 'The suffix, but this alone, is the same as the Latin *fil-ius*.'

10. The Mald. suffix auxiliary verb, 'to do, to make,' is *kur-ang*. This is the Mal. *kar-ja*, the M. *kar-aria*, and the Sk. *kri* (*kar*), and probably the *tari* of Duke of York Island, and the *tarea* of Santo.

11. 'Fish' in the Maldives is called *mas*, in Maewo and Santo *masi*, *mansi*. How is so striking a resemblance to be accounted for? The Malay has no claim here, for his word for fish is *ika*. But the Sk. for 'fish' is *matsya*, and the P. is *maccho*. I infer that the ancestors of some of the Melanesian tribes must have been, at some time, in India.

12. 'Spirit, life' in Mald. is *ruha*; in Mal. *ruh* is 'spirit.' In Mald. *handi* is 'a demon, a sprite,' in Mal. *antu*, in Sa. *aitu*. Observe here that *dî* in *handi* was originally *du*, as in No. 7 above. Did the Maldives here borrow from the Malay, and the Samoan from the Malay? Have they not all been drinking from the same fountain?

13. The Maldiveans say *ti-beng*, 'to stop or remain'; the native dialect of North Behar (India) says *thi-ka-b*, 'remain'; the Mal. has *ting-gal*, 'remain'; N.-B. has *ti-gal*, *ki*, *koko* (*k* for *t*); the Sa. is *tu*, 'to stand'; Fiji has *toka*, 'stand'; *tiko*, 'stay.' Many islands of the New Hebrides say *toko*, 'stay.' The root-form of all these words is the Sk. *s-tha*, 'to stand'; Lat. *s-to*. Has the Malay here produced the Ebulan *toko*, *toka*, *tiko*? Are they not all, Malay and Melanesian alike, more closely related to the Maithili *thikab*, the Mald. *ti-beng*, the root being *s-tha*, from which the Pâli has *thanam*, 'standing'? The Malay root *tî* cannot produce the others in *to*, but the Pâli-Sk. *tha-* can produce them both.

14. For 'light, clear day, dawn,' the Maldiveans say *ali*, and for 'fire' *ali-fang*. Here the *-fang* is a causative suffix, from the root *fa*, *ba*, 'to make.' It thus corresponds with the Lat. *-ficus* (in *beneficus*, &c.), which also comes from the same root. The word-makers were right who first said *ali-fang* for 'fire,' for 'fire' is the 'light-producer.' The word for 'fire' in Mal. is *api*, but this must be a different word from *ali*, for *p* cannot change into *l*. But in Ef. *ali-ati* is 'daylight,' and in Mlk., Ef., and S. *alo*, *ale*, *elo*, *ial* is 'sun' and An. has *ahli*, 'to burn.' In Sa. *ali-ali* is 'to appear,' and *alo-alo* is 'sunbeam'; the P. *alo-ko* is 'light'; the Mal. *ārī* is 'day,' and, in some parts of the Archipelago, *kali-ha* is 'sun,' and *gal-ap*, is 'lightning.' In Fiji *kalo-kalo* is a 'star.' The root of all the words in this paragraph is the Aryan *ka*, 'to burn,' as in Greek *ka-ω*, but the nearest approach to them *in form* is the Dr. *kālu*, 'to burn.' I conclude, therefore, that the Melanesian and Samoan words do not come from the Malay *ari*, but that the Malay and all the rest come from a common source in India.

15. That the idea of 'black' is connected with 'burning' is proved by the derivation of 'Ham,' 'Ethiopian,' and other words; hence the Mald. *kālu*, 'black,' is the Dr. *kālu* just quoted. The Dr. also has *kar*, 'black.' The Sk. is *kala*; the P. is *kalo*, 'black, dark blue'; the Mal. is *gāl-ap*, *gol-īta*, *klam*, 'dark' (cf. Latin *clam*, 'secretly' = 'keep it

dark'). In M., *kore-ma* is 'black,' and in N.-B. *korog*; Miriam Island in T.-S. says *gole-gole*, 'black.' In the N.-H., Epi says *me-koli-ko*, and Malo says (*k*)*uri-ca*, 'black.' In Samoan, (*k*)*uli-uli* is 'black,' and that is almost the same as the Ebūdān words of Malo and Epi. How are we to account for all these resemblances? It is absurd to say that the Malays, who are a recent people, have spread them abroad everywhere. The Ebūdāns and Papuans are far more ancient *in situ* than the Malays, and cannot have received their languages from them.

16. 'To blaze' in Mald. is *hulu*, which also means 'live embers.' In Tukiok *huru-ru* is 'blaze,' and in Ma. *huru* is 'the glow' of the sun or of fire. Do not these words closely approximate to each other? and yet it cannot be said that the brown Maories got their word from the black Tukiok islanders, nor they from the Mohammedans of the Maldive Islands. They are all from a common source in India, from which also came the cognate Latin (*b*)*uro*, 'I burn.' That root-source is *ba*, *ma*, as in Sk. *bhā*, 'to shine'; *bhālu*, 'sun.' The Mal. *bara*, 'embers,' is from the same root, and the Sa. *sulu*, 'torch,' is the same as the Ma. *huru*. 'Burn' in Mal. is *bākar*, and 'blaze' is *niala*. The T.-S. blacks say (*h*)*urem*, 'to burn,' and the Dravidians of India say *uri*. It is clear that *urem* is close to *uri*, but very far from the Malay form *bakar*.

17. The Mald. *fura-na* is 'life.' Here I observe at once that, in the Maldives, *-na* is used as a formative to nouns, as it is in the whole of Oceania, *except Malaysia*. Nothing is more familiar to students of the languages of the Pacific than this *na*, either as a prefix or affix to noun-forms. The root *fura* has *f* and *r* for *b* and *l*, for the Pāli original is *bala-bi*, 'to live.' This *bala* is extremely like the Fijian *bula*, 'to live,' and the Sa. (*b*)*ola*, 'life.' Eromanga and Efate have *moli*, *mole*, *mōl* (for *bula*), and the forms *ma-uri*, *ma-uli*, used elsewhere in that group, I compare with the Sa. *ola* (for *bula*). I take them to be really adjectives formed with the prefix *ma*, as in many Samoan words. The original root of all is the Sk. *bhū* (*bhava*), 'to live, to exist, to become,' whence Sk. *bhūta*, 'a living being,' and Lat. *vita*, 'life,' as in No. 9 above.

18. The Mald. *huri* is 'back'; and 'aft' or 'behind' is *furagas*. This is certainly the Sa. *muli*, 'behind, the end'; Ma. (*i*-)*muri*, 'behind'; S. *puli-na*, 'back'; N.-B. *muru-na*, 'back.' The Mal. has *būrīt*, *bala-kang*, 'back.' The Pāli root is *parā*, 'away, back, aside,' from which all these words come. The M. *muri-na*, 'the back' of anything, and *muri-muri*, 'outside,' are very close to the Pāli and Maldivean in meaning.

I might go on to examine in detail many other words in this Maldivean vocabulary, but to do so would occupy too many pages of this Journal. I will therefore note down briefly a few other resemblances, writing the Maldivean always first and then its cognates.

19. 'All,' *hwi i-ha*. Cf. P. *puro, pura-no*, 'full'; Sk. *prī*, 'to fill,' *pī-par-mi*, 'I fill'; N.-G. *mura*, 'all'; N.-B. *para, vuru*, 'all'; Ef. *bura*, 'full'; Mal. *bulah*, 'complete'; Ma. *poro*, 'to be finished'; Oceanic *se-fulu, sanga-furu*, 10; for ten is 'all' the fingers.

20. 'Ascend,' *drang*. Cf. Ma. *ara*; Dr. *eru*, 'rise up.'

21. 'Blood,' *lé*. Cf. Maithili, *lal*, 'red'; M. *ra-ra*, 'blood'; Mal. *dārah*, 'blood'; N.-H. *ra, ta, ja, nda, dra, dai, rai, de*, 'blood'; Papuak, *ta-ra*, 'red'; Loy. *e-dra, dera-dera*, 'red.' In Polynesian, *la, ra*, are restricted to the meaning of 'sun.' Sk. root is *dah*, 'to burn'; *rāga*, 'red colour'; *rak-ta*, 'red.'

22. 'Beat,' *ta-lang*; *-lang* here is a verbal suffix. Cf. Sa. *ta*, 'to strike'; *ta-ta*, 'to flap the wings'; *tatau*, 'to tattoo'; M. *da-da-ba*, 'to beat'; Sk. *tad*; P. *ta-leti*, 'to beat.' There is no similar word in Malay.

23. 'Breast,' *uro-ma-ti*. The *ti* here is a suffix corresponding to the Dr. *du*, and *ma* is a very common suffix in Polynesian. With *uro*, 'breast,' cf. Sa. *su-su*, 'breast'; *uso*, 'a brother or sister' (i.e., of the same 'breast'); P. *uro, uram*, 'breast.' The Sk. root is *su*, 'suck,' from which Curtius takes the Greek *vīos*, 'son.'

24. 'Bitter,' *hiti*. Cf. M. *hisi*, 'pain'; Papuak *idi-ta*, 'bitter'; Ma. *ti-ti*, 'shine'; Sa. *tio*, 'sharp,' *ti-ga*, 'ache, pain'; Fiji *dhila*, 'shine'; P. *ditthi*, 'splendour,' *titta-ko*, 'bitter.' The root is *di* (for *da*), 'to burn'; *dhi* aspirated from *di* accounts for *hiti*.

25. 'Day,' *duas*. Cf. Loy. *dhö, du*, 'sun'; Epi, *ndae*, 'sun.' Sk. root is *dah*, 'shine'; Pāli *diva*, 'by day.'

26. 'Die,' *maru-wedang*. Cf. Epi and Ambrym *maro, mar*, 'die'; P. *maro*, 'death'; Aust. *balu-n*, 'dead.' Sk. root *mri* (*mar*), 'to die.'

27. 'Drink,' *bong*. Cf. Mlk., S., and Maewo *bui, pei, mbei*; Polynesian *wai*, 'water'; Aust. *ba-do*, 'water.' Sk. root *pā*, 'to drink'; P. *payi*, 'drinking,' *payo*, 'water.'

28. 'Eat,' *kang*; 'food,' *kata*. Cf. N.-H. *caig, hag, kani*; Papuak *ania, an, yan*; Polynesian *kai*. Sk. root *khad, ad*; Pāli *ada*.

29. 'Eye,' *lo*. Cf. Ef. *lo, leo, le*, 'to see'; An. *lah*, 'shine'; M. *roha*, 'to look.' Sk. root *las*, 'shine,' *lok*, 'to see'; P. *las-ati*, 'shine'; Sk. *dah*, 'burn,' *da*, 'cut.' Cf. also Sa. *la*, 'sun,' from its burning brightness.

30. 'Half,' 'a part,' *bāe*. Cf. Sa. *va-vaē*, 'to divide'; Dr. *pāl*, 'a part,' *pa-gu*, 'to divide,' *pa-di*, 'half'; Sk. *phal*, 'to divide'; Hebrew פלה (*pālāh*), 'to divide.'

31. 'Hot,' *huru*; 'lime,' *huni*. Cf. M. *huru-ru*, 'flame'; Ma. *huru*, the 'glow' of the sun, 'warm,' &c. See No. 16.

32. 'Knee,' *kaku*. Cf. N.-B. *kaki-na*, 'leg,' and To. (Miriam Island) *kokne*, 'knee.'

33. 'Large,' *bodu*. Cf. M. *bada*.

34. 'Leg,' *fa*. Cf. M. *ae*, Sa. *vae*. The root is *ba*, 'to go'; Greek $\beta\alpha\text{-}\iota\omega$,

35. 'Pleasant' (to the senses), *molu*; 'soft,' *madu*. Cf. Sa. *mali-e*, 'pleasant'; An. *mul-mul*, 'soft'; Tuk. *malua*, 'soft.'

36. 'Ripe' (of fruit), *fa*. Cf. N.-B. *mau* and *masi*, N.-H. *matu*, *ma*, Ma. *mo*, *maru*, Sa. *matua*, Mal. *masak*. Sk. root *ma*, *ba*, 'to burn'; P. *pacā*, 'ripe,' *pacati*, 'to cook.'

37. 'Scissors,' *katuru*. Cf. N.-B. *kut-kut*, Ma. *kuti-kut*. Dr. root *kadu*, 'sharp,' as in No. 7 above.

38. 'Dog,' *balu*. Cf. To. *omai*, Sa. *mai-le*, 'dog.' Root *ba*, as in Eng. *bark*, *bay*; Fr. *aboyer*.

39. 'To smart, to throb,' *kar-ang*. Cf. M. *he-gara*, 'to smart' (*he* is a reflexive prefix), *gara-gara*, 'hot'; N.-B. *karat*, 'to bite'; Tuk. *garo*, 'to desire' earnestly; Ma. *koro-tu*, 'desirous'; Mal. *goring*, 'to broil.' The root is *ka*, as in Sk. *kam*, 'to burn,' *kāma*, 'love'; Gr. *ka-ω*, 'I burn.'

40. 'Spider,' *maku-nu*. Cf. M. *mage-la*. See No. 44 below.

41. 'Thunder,' *gu-guri*. Cf. N.-B. *kurug*, Fiji *kuru*, S. *ururu*. Sk. root *ku*, 'to make a noise.'

42. 'Water,' *feng* (for *fa-ng*). Cf. Polynesian *wai*, 'water'; Sa. (chiefs) *tau-fa*; Aust. *bado*.

43. 'Weak' (faint), *bali*. Cf. Sa. *vai-vai*, Ef. *mai-lua*. From the same root as 'Die.'

44. 'Web' (of spider), *wa*; 'weave,' *wiyang*. Cf. M. *vala-vala*, 'cobweb'; Sa. *leve-leve* (for *vala-vala*). Sk. root *va*, *ve*, *vap*, 'to weave.'

45. 'Face,' *munu*. Cf. Dr. *mun*, 'before'; Brahui (of Beluchistan, akin to the Dravidian) *mon*, 'face.' The original root is *ma*, 'to begin,' which in Sk. takes the form of *bhū* (*bhava*), 'to begin to be,' and from which also comes the Poly. *ma-ta*, 'face,' 'the beginning or point of anything,' Sa. *a-mata*, 'to begin,' but Poly. *mata*, 'eye,' comes from the original root *ma*, 'to see.' Thus, the two words *mata*, 'face,' and *mata*, 'eye,' are quite distinct in their origin, and should be entered in our Polynesian dictionaries as two separate words.

In addition to these forty-five examples from the Maldive Islands, there are two or three others which I may be permitted to introduce here, for I think that alone they would go far to prove that the Malayan and Oceanic languages have an intimate connexion with those of India.

1. The Malay word for 'female' is *be-tina*. Here again is the Polynesian suffix *-na*, but I do not know that the stem *beti* exists anywhere in Polynesia, unless it has assumed the form *-fine* in *fu-fine*, 'woman;' for the change of *b* into *f*, and of *t* or *d* into *n* are quite lawful. Now, one would suppose that if Malayan is an independent language, it will have a word of its own for so common and essential an idea as 'female,' 'woman.' And yet I can prove that *betina* is

borrowed from India, for I have already quoted the Sk. word *bhāta*, 'a living being,' 'a son,' 'a child,' from the root *bhū*, 'to come into being.' Observe that the noun *bhāta* is sufficiently general in meaning to include 'a son,' 'a daughter,' and even 'a spirit or demon;' in which last sense the Indian *bhūtas* are malevolent sprites. This word *bhāta* passes into Maithili and becomes *beta*, 'a son,' *beti*, 'a daughter.' And who can deny that *beti-na*, the Malay word for 'female,' is formed from *beti*?

2. Among the Motuans, who are *brown* Papuans occupying part of the South Coast of British New Guinea, the word for 'sleep' is *mahuta*. As they are coast men it is possible that they are descended from immigrant Polynesians, who, on my theory, landed there when driven out of the islands of Indonesia by the invading Malays. Their brown color would thus indicate the mixture of a fairer race with the native Papuan blacks. At all events, their word for 'sleep' is a foreigner. And yet one would suppose that a word for so essential a thing as sleep should form part of the stock-in-trade of any race that claims an independent origin. If, therefore, I can prove that the Motuan word for sleep is Indian, I have proved thereby that either the ancestors of these Motuans came from India, or were once long enough in contact with some Indian race to adopt from them even the common words of their language. And, first, I observe that *mahuta* has the initial syllable *ma* which occurs as a prefix in many Polynesian words. Then, the verb 'to sleep' in Maithili is *sutab*, of which the *b* is the infinitive consonant; the remainder is *suta*, which, as every Polynesian linguist knows, can become *huta*. Is there now any doubt that the Motuan speech, in some of its words at least, has close relations with India? And *mahuta* has no connexion with the Malays, for their word for sleep is *tidor*. Nor have I found a trace of the word *mahuta* anywhere in all Oceania *except* among the true Papuans of the Torres' Straits Islands, who say *ute-id*, 'sleep.' Hence I consider it certain, that these Torresians and these Motuans have, in some way or other, been connected with India in the far past; and my theory tends to show how such a connexion is possible.

In these forty-five examples I have admitted no vowel or consonant changes which are not well established in philology; indeed, in most instances, the identity of the words quoted is clear without any change; it is also noticeable that the Papuan, Papuak, and Ebudan analogies—taken from among the Oceanic blacks—are the most striking, as might be expected, if all these black tribes came originally from Southern India. The analogies also from Samoa and New Zealand are remarkable. I shall endeavour to account for these further on. The only way in which the Malayo-Polynesian theory can explain away all these identities is to allege that the Malay race peopled the Maldivé Islands, which, in the face of history and probability, is a preposterous supposition. The likelihood is that these islands got their first population

from India, at a much earlier time than the Ceylon tradition points to; for the monsoons have always been in these regions, and the north-east monsoon would easily and rapidly carry a vessel from the Malabar coast or from Ceylon to the Maldives by misadventure. Our knowledge of similar experiences in the Pacific in quite recent times shows that a large boat's crew of Polynesians may be drifted ten or twelve hundred miles by storms to unknown islands, and the Maldives are only *four* hundred miles from Ceylon. Then, if Dravidians and Singhalese once reached the Maldives in that manner, and settled there, the tide of emigration thither established itself without difficulty, for the south-west monsoon would carry boats from the islands back to the coasts of India. I have therefore no hesitation in believing that the Maldives were known to the early native races of Southern India, and occupied by them many centuries before the Malay existed as a race and language in Indonesia. Thus the Malay origin of these Maldivian words is to me impossible.

Another argument in my favour can be got from the terminational forms in both languages. The Maldivian words I have quoted commonly end with the nasal *ng*, or the vowels *a*, *u*, *i*; seldom with *o*; and the Malayan has the very same peculiarities, although it has endings in other consonants, as *k*, *t*, *r*, &c., more frequently than the Maldivian. In Malayan, the causative verb is *men*, *meng*, used as a prefix (from the root *ba*, *fa*); in Maldivian, it is *fang*, *wang*, *beng*, used as a suffix. In most of these respects the Pâli resembles both Malayan and Maldivian, for it delights in the vowel endings *a*, *u*, *i*, but has the *o* ending more frequently than they have; it has also the *anusvara* ending to many of its words, which makes a final *-am*, for instance, in nouns to be sounded as *-ang*. This again brings it near not only to Maldivian and Malayan, but also to Samoan; for those who know Samoan will remember how frequently nouns have *-anga* as an ending, that is merely the Pâli *-am* with the *anusvara*, and vocalised by the addition of *a* to suit the Polynesian habit of pronunciation.

The mention of the Samoans reminds me now of another point in favour of my contention that the Polynesian dialects come from Indian and not from Malayan lands. The Samoan, as is well known, has chiefs' language; that is, in addressing a chief, the speaker must not use certain words of everyday speech, but must substitute for them certain others which are specially reserved for that purpose, and other words, different from these, are used when a high chief is spoken to; thus, in Samoan, when a common man *eats*, that is '*ai*', but to a chief you must say *tau-mafa*, and to a high chief *tau-te* for 'eat.' Exactly the same gradations are found in the Maldives, for, when you acquiesce in the action or saying of a commoner there, you say *héu* ('good, well, all right'), to a man of the middle class you say *labba*, but to the highest class *ádés*; 'eat' is *kang*, higher is *keng-ballawang*, highest is *fariolukuluw-wáng*; 'walk' is *heng-gang*, higher is *duru-*

wang, highest is *wadai-gennawang*. Now, in the Maithili of Behar—the Pāli country—quite a similar gradation of rank is marked by the language; for there the rank both of the subject and the object, with transitive verbs, causes the personal forms of these verbs to vary in four ways; thus, in each of the following sentences, the verb ‘sees’ would have a different form—(1) He (a king) *sees* him (a king); (2) He (a king) *sees* him (a slave); (3) He (a slave) *sees* him (a king); (4) He (a slave) *sees* him (a slave). Analogies in Samoan would run thus: Two high chiefs talking would say *taute* to each other; a high chief speaking to an inferior chief would say *tau-mafa* to him; but either of these, addressing a commoner, would say ‘*ai*’; while a commoner would say ‘*ai*’ to another commoner. There can be no doubt that the Maithili custom, in this respect, is far anterior in point of time to the Samoan. How is this resemblance between them to be accounted for? The custom is not Malayan, for the Malay has it not. It is true that in his intercourse with his superiors he uses very elevated language to describe them, and depreciating terms for himself, as ‘your servant,’ ‘your beast of burden’; but that is not the Samoan way, nor is it peculiar to the Malay; for it is Eastern. Something like the Samoan custom prevails at the Courts of Java and Bali. A countryman coming into the presence of his rulers must use to them and in their hearing certain words and phrases different from those of his ordinary speech; but these courtly expressions are mostly taken from the Indian languages. The Bengāli also and other languages of India have ‘respectful’ and ‘disrespectful’ forms of the verb; but I do not know that there is anywhere so close a correspondence as that between the Maithili, the Maldivean, and the Samoan.

My explanation of the whole matter under discussion is briefly this: The main *officina gentium* for Oceania long, long ago was India. The whole extent of that peninsula was at a very early period, probably more than twenty centuries before the Christian era, occupied by a pure black race, which I call Hamite; later on, there came into it a Cushite race, also black, but more mixed than the Hamites. These two black races gradually spread onwards into Further India, Indonesia, Australia, Melanesia, and the whole of the eastern islands of the Pacific—the Hamites first and the Cushites after them. Traces of these black races are to be found in all of these regions, and often of the two races apart, as in Australia and the New Hebrides; for the northern Ebūdans are in many respects very different from the southern, and the Tasmanians differed somewhat from the Australians. In Malacca there are dwarf blacks, as in the heart of Africa, and there are negroid blacks in the Philippines and even in Japan. In Eastern Polynesia the aboriginal black population must have been very scanty, as these islands are so far removed from the Asian continent, and consequently the traces of their occupation have been swamped by the

subsequent flow of Polynesian immigrants; but I ascribe the cyclopean structures on Ponape Island and Easter Island to these earliest settlers (for the black races everywhere—in India, Babylonia, Egypt—have shown a liking for hugeness of architecture); and in some of the islands of the eastern Pacific, as Mangaia, the inhabitants are at this hour decidedly blacker and coarser than other Polynesians, as if from a larger infusion of black blood mingling with the brown men. Fiji also has two black races, those of the interior and those of the coast, and these show important differences in customs; so also in New Guinea. In many of the Indonesian islands there are aboriginal black races in the mountains of the interior, and so also in various places in Further India. In fine, I think it could be established with the utmost probability that two black races, proceeding from India in succession, peopled the whole of the islands of Oceania.

Then, long after the Aryans had taken possession of the Indian plain, a Prākṛit-speaking fair race from the two Indias came to occupy the chief islands in Indonesia, driving the black aborigines into the mountains there, or further east towards New Guinea and Fiji; these are the ancestors of the present brown Polynesians. The incomers may have intermingled to some extent with the blacks, but probably not much, for the brown Polynesians are mainly Caucasian in physique and character.*

Then, in the more recent centuries of the Christian era, a race of Mongolian origin came into Indonesia from the Further Peninsula and drove the Polynesian ancestors from their possessions. Some of the expelled fled to the coasts of New Guinea; of these, the present Motuans are examples; others, and the greater quantity, seem to have passed northwards, then eastwards, past the north coast of New Guinea and onwards to Samoa, avoiding the Papuak and Fijian islands, which were occupied by the original blacks in force, and in such numbers and so fiercely as to prevent any settlement of invaders. From Samoa, as an original seat, the Polynesians have spread into all the other islands, absorbing or, in some cases, amalgamating with the native blacks. On my theory, the Mongolians who came to Indonesia adopted mostly the language of the conquered Caucasians (just as the Japanese are now adopting English), and when fresh bands of Mongolians arrived and enabled them to master all the islands, they all continued to speak that dialect which is now called the Malay, and is the *lingua franca* of the East.

On this theory, there must be a close connexion between the Polynesian and the Malayan languages, but not because the Polynesian is taken from the Malay. The process in my opinion was quite the

* In proof of this assertion, I need only refer to the Moriori portraits in last December number of this Journal. Were these two persons not known to be brown Polynesians, the photo. would lead me to consider them Europeans.

reverse ; they both came from the same stock, and the Malayan is Polynesian as to its origin. And, just as the Maldivean is evidently a mixture both of the Aryan Pâli language of India and of the speech of the Dravida blacks of the Dekkan, so the languages of the Melanesian region and of Samoa and New Zealand show a resemblance in their vocabularies, being all, more or less, the product of a similar union, and sprung in the distant past from the same original sources in India.

There are other grounds, not linguistic, on which I could argue this question, but this paper is already too long.

(To be continued.)

ABBREVIATIONS FOR DIALECTS AND LANGUAGES.

An., Aneityumese.	Mel., Melanesian.
Aust., Australian.	Mlk., Malekulan.
Dr., Dravidian.	N.-B., New Britain.
Eb., Ebudan.	N.-G., New Guinea.
Ef., Efate.	N.-H., New Hebrides.
En., English.	P., Pâli of India.
Er., Eromangan.	Poly., Polynesian.
Fi., Fijian.	S., Santo.
Fr., French.	Sa., Samoan.
Lat., Latin.	Sk., Sanskrit.
Loy., Loyalty Islands.	T., Tanna.
M., Motuan.	To., Islands in Torres Straits.
Ma., Maori.	Tuk., Tukiok, <i>i.e.</i> Duke of York Island.
Mal., Malay.	T.-S., Torres Straits.
Mald., Maldivean.	

GEOGRAPHICAL.

Dravida or Dravidians are the black non-Aryan races of Southern India ; they have twelve tribal dialects, but the chief of these is the Tamil of the Madras coast.

Ebudan (adj.), belonging to the New Hebrides ; Ebudans, the people of the New Hebrides. I have formed this name from Lat. *Ebûdes*, the Scottish Hebrides, as being convenient to use. The islands of the New Hebrides which are referred to in this paper are Ambrym, Aneityum, Efate, Epi, Eromanga, Maewo, Malekula, Santo, Tanna, no one of which has a Polynesian dialect.

Indonesia, a convenient name for the Malay Archipelago.

Loyalty Islands, the islands to the east of New Caledonia (Uvéa, Lifu, Maré, &c.), including the Isle of Pines.

Maithili, a dialect spoken by a mixed people in Northern Behar, Province of Bengal.

Melanesians. I use this word in a comprehensive sense to mean all the blacks in Oceania, except the Australians.

Motu, a district on the south-east coast of British New Guinea.

Papuan. I apply this to the people of New Guinea alone.

Papuak. I have made this adjective from Papua, to describe all the islanders from New Guinea eastward towards Fiji and north of the New Hebrides; it includes New Britain, New Ireland, Duke of York Island, Solomon Islands, Banks' Islands, &c., but not Fiji.

Polynesian. I apply this term to the brown Polynesians only.

Tukiok. This is the native pronunciation of Duke of York (island), a small island in the strait between New Britain and New Ireland. As there is another Duke of York Island in the Pacific, Tukiok is convenient to mean the language and people of this one.

Torresians, the people who occupy the small islands in Torres Straits, between Australia and New Guinea. They are true Papuans.





TE PARAU A HONOURA.*

U A to a'era i te pahi ia "Aere," ua faatia a'era i te ie i nia i te pahi, e ua faauta a'era i tē vaamataeinaa i nia i te pahi. Tera te i'oa o taua na vaamataeinaa ra, o Aua-tāmariirii, e o Aua-taatametua.

Tei mua i te rei pahi ra te too o Tai-iti-te-araraa te aitu te tia noa raa, e ua faautahia te marae e te fatarau o Oro.

Ua faauta a'era i te tahuā ia Arue-i-tē-Fatu-nui, o te rave atoa "tu i te pu o Oro, "Oro-taua," e te pahu rā, o Tara-te-fei-arii.

Tei nia a'era taua na vahine ra, o Uru-ma-rai-tapu e o Uru-ma-rai-hau; e tae atura i nia i te pahi ra, ua to atura i raro i te tai.

Farara a'era te mata'i e toerau, huri a'era i te hoe faatere. Noho a'era taua na vahine ra i te pae tautara, tere mai nei i te uru fenua o Tahaa. Paimi ihora i reira i ta raua tane, ia Raa-mau-riri, e aita i itea.

Tia a'era te ie, mau a'era te hoe, noho a'era na vahine i te pae tautara, haere atura i te uru fenua i Raiatea, e tapae atura i te tahua i Fare-ohe. Ua paimi ihora i ta raua tane, ia Raa-mau-riri, e aita i itea.

Te tia ra te ie, mau a'era te hoe, noho atura raua i te pae tautara. Haere atura i te uru fenua i Huahine, imi ihora i ta raua tane, ia Raa-mau-riri, e aore a'era i itea.

Te tia ra te ie, te mau ra te hoe, te noho ra raua i te pae tautara; haere atura i te uru fenua i Moorea, paimi ra i ta raua tane, ia Raa-mau-riri, e aore a'era i itea.

* This interesting legend from Tahiti, or rather from Raiatea, was collected from the natives by the Rev. John Williams, the author of "Missionary Enterprise in the South Seas" (London, 1846), and who was murdered by the natives of Eromanga, New Hebrides, on the 19th November, 1839, whilst attempting to introduce the Gospel to those Islanders. He is generally known as "the martyr Williams." The MS., with others, passed into the hands of Mr Williams's son, the Rev. Samuel Tamatoa Williams, Congregational minister in London, by whom it was given to our esteemed fellow-member, Dr. W. Wyatt Gill. Dr. Gill sent the MS. to the Rev. E. V. Cooper, now of Tutuila, Samoa, who induced our fellow-member, Miss Teuira Henry, of Honolulu, to make a translation of it for the Society. To Miss Henry—the first of Tahitian scholars—we are indebted for the



THE LEGEND OF HONOURA.

THE ship "Aere" ⁽¹⁾ was launched, the sails were set up on the ship, and it was manned by companies of the district. These were the names of those companies: Aua-tamariiri ⁽²⁾ and Aua-taata-metua. ⁽³⁾

At the figurehead of the ship stood the image of the god Ta'i-iti-te-araraa, ⁽⁴⁾ and there were placed on board a temple ⁽⁵⁾ and an altar to Oro.

And they conveyed on board the priest Arue-i-te-Fatu-nui, ⁽⁶⁾ who took with him Oro's trumpet—Oro-taau, ⁽⁷⁾ and the drum—Tara-te-fei-araii. ⁽⁸⁾

Then there embarked the ladies—Uru-ma-rai-tapu, ⁽⁹⁾ and Uru-ma-rai-hau, ⁽¹⁰⁾ and when they arrived on board, the ship was pushed off into the deep.

The breeze set in, it was a north-westerly wind, and the steering paddle was let down. Those ladies sat towards the helm, and they sailed to the forests of the land of Tahaa. There they searched for their lover, Raa-mau-riri, ⁽¹¹⁾ but he could not be found.

The sails were set, the paddle guided, the two ladies sat towards the helm, and they went to the forests of the land of Raiatea, and landed at the assembly-ground of Fare-ohé. There they searched for their lover, Raa-mau-riri, but he could not be found.

The sails were still set, and the paddle guided, and they two sat towards the helm. They went to the forests of Hualhine, ⁽¹²⁾ and searched for their lover, Raa-mau-riri, but he could not be found.

The sails were still set, the paddle still guided, and they two sat towards the helm. They went to the forests of the land of Moorea, and then searched for their lover, Raa-mau-riri, but he was not found.

difficult work of translating a document, much of which is, we believe, couched in language now obsolete and lost to the Tahitians themselves. Thanks to the care with which the Rev. E. V. Cooper has copied the document, we trust that few, if any errors have crept into the original Tahitian. The paper is valuable as having been written down at a time when the knowledge of their ancient lore yet remained with the Tahitians.—EDITORS.

Tere atura i te uru fenua i Tahiti, i te outu i Tatatua, i te ana i Pofatu-rau. Na uta 'tura taua pue vahine ra, o Uru-ma-rai-tapu, e o Uru-ma-rai-hau, tae atura raua i Vai-mahanahana, hopu atura i te vai, e oti a'era, te haere maira o Teena, te hoa o te Arii Ta'ihia no Tautira, ua manava maira, na o maira : " Manava orua, e Uru-ma-rai-tapu e o Uru-ma-rai-hau."

E vahine purotu te tahi, e vahine rairai noa te tahi, e ua na o a'era o Teena i te mana'o : " O te vahine rairai nei, na'u ia, te vahine purotu nei, na ta'u arii ra ia, na Ta'ihia."

Haere atura taua taata ra o Teena i tai⁽¹⁶⁾ i te Arii ra, ua parau atura : " E vahine purotu te tahi, na oe ia, e vahine rairai noa te tahi, na'u ia. Ua tia ia oe ra, e tarape ia vau i te pahi ia tipae mai i uta nei." Ua faatia a'era te Arii, tiparehia 'tura te pahi, tipae maira i uta.

Muri iho, riro atura o Uru-ma-rai-tapu ei vahine na Ta'ihia ; riro atura o Uru-ma-rai-hau ei vahine na Teena, arataihia 'tura i uta roa i te vao, i tona ra hau, parahi atura i reira e ua maoro.

Fanau atura ta raua tamaiti ra, o Aua-toa-i-Tahiti, e rahi a'era i uta i te peho i Taaroa.

Tupu a'era te tere o Aua-toa-i-Tahiti, e haere e iriti haere i te ahu i Tahiti, ei ahu no te taupiti i to ratau tere e hoe ai.

Ua hume a'era i te maro no, tiputa ihora i na purau e maha, ua rave a'era i te omore ra ia Rua-i-paoa, poroi ihora i Tahiti e ati roa a'era. Tae atura i Punaauia, ua pee maira te mānava⁽²¹⁾ o te arii vahine ra, o Te-more-arii-vahine i Punaauia, ia Aua-toa-i-Tahiti. Haama ihora taua arii ra, o Aua-toa-i-Tahiti, ho'i atura i te fenua mau.

Ua parau atura oia i te metua vahine : " Ua oti ta tatou oro'a, teie ra ta'u parau iti ia oe, e ta'u metua vahine, e haere au e taoto i ta'u vahine, ia Te-more-arii-vahine i Punaauia."

Ua parau maira hoi te metua vahine iti⁽²²⁾ : " Eiaha oe e haere ê, a pa ta oe maa fenua iti !" Na o atura rā tamaiti : " E mea ia e tamaiti ra vau na oe i fanau a parau mai ai oe ? Tera to'u metua, o Raa-mau-riri aitu, eita vau e faaroo i ta oe parau ; e haere a vau e taoto i ta'u vahine."

" A haere pa'i !" te na reira maira taua taata ra, o Teena, i ta'na ra tamaiti, te oto ra te metua vahine.

Haere atura taua tamaiti ra e taoto i taua vahine ra. Mānava mai ra taua metua hoovai na'na ra, o Pohue-tea, i te taeraa 'tu i Punaauia, ua na o atura : " Ia ora na⁽²⁴⁾ oe, e Aua-toa-i-Tahiti, i te taeraa mai i teie nei avatea !"

Parahi ihora taua arii ra, tii atura te vea i taua tamahine ra. Te hopu ra oia i te pape, ua parau atura te vea : " Tera' 'e te taata i haere mai i te hoê mahana ra, ta oe i parau ra e : ' Ta'u a ia tane e !'" Haere atura taua tamahine ra e faafarerei i tana tamaiti arii ra.

They then set sail towards the forests of the land of Tahiti, to the promontory of Tatatua, where is the cave of Pofatu-rau. From thence the ladies, Uru-ma-rai-tapu and Uru-ma-rai-hau, walked until they reached Vai-mahanahana,⁽¹³⁾ where they bathed, and just as they had finished there came Teena,⁽¹⁴⁾ the friend of King Ta'ihia⁽¹⁵⁾ of Tautira, and he welcomed them, saying: "Welcome to you both, Uru-ma-rai-tapu and Uru-ma-rai-hau."

One maiden was well formed, the other was just a slender maiden, and Teena thus thought to himself: "This slender lady shall be mine, and this well-favored lady shall be for my King Ta'ihia."

Then the man Teena went towards⁽¹⁶⁾ the coast to the king and said: "There is a well-favored lady who shall be yours, and there is another slender one who shall be mine. If you are willing, I will beckon to the ship that they land on shore here." The king consented, they signalled to the ship, and the voyagers landed.

Eventually Uru-ma-rai-tapu became the wife of Ta'ihia, and Uru-ma-rai-hau became the wife of Teena. She was then led away far inland into the valley, to his kingdom, where they dwelt for a long time.

Then was born their son, Aua-toa-i-Tahiti,⁽¹⁷⁾ who grew up in the valley of Taaroa.

At last it was planned that Aua-toa-i-Tahiti should go and collect cloth in Tahiti for the purpose of making a feast before going away on a voyage.

He drew on his white loin girdle, put on four⁽¹⁸⁾ capes of the Hibiscus, and took his spear, Rua-i-paoa,⁽¹⁹⁾ and went forth on his errand all round Tahiti. He at length arrived at Punaauia, and then went forth a welcome from the Princess Te-more-arii-vahine⁽²⁰⁾ of Punaauia, to Aua-toa i-Tahiti. Bashfulness overcame Prince Aua-toa-i-Tahiti, and he returned to his own land.

Then he said to his mother: "Our feast is dispensed with, but here is what I wish to tell you, my mother: I am going to take to myself a wife, she is Te-more-arii-vahine of Punaauia."

The good mother answered: "Oh! do not go, or your little dominion will be taken from you." But the son replied: "Am I a son that you have begotten that you should have authority over me? My parent is the god Raa-mau-riri, I shall not give heed to your words; I shall persist in going to take to myself a wife." "Go then!" rejoined the man Teena to his son, whilst the mother wept.

And so the son went to take that lady as his wife. He was welcomed by his future father-in-law, Pohue-tea,⁽²³⁾ as he arrived at Punaauia, saying thus: "May you live,⁽²⁴⁾ Aua-toa-i-Tahiti, on arriving here this noontime!"

So the prince took a seat, and the maiden was sent for by a messenger. She was bathing in the river, and the messenger said: "There is the man who came one day, of whom you said: 'He only shall be my husband!'" And so the damsel went to meet the young prince.

Tupu a'era te oro'a amoaraa,⁽²⁵⁾ tapea a'era i te rima taua na arii-ra, o Aua-toa-i-Tahiti ma, e oroa iti rahi i Punaauia.

Taoto a'era raua, e poipoi a'era, tamaa 'tura e paia a'era, ua parau atura o Aua-toa-i-Tahiti i na metua hoovai : "Ei o nei orua, e haere maua i uta i to'u ra fenua." Ua ruru ihora i to raua pene e taamuhia 'tura i nia i te omore, ia Rua-i-paoa, e te ete maa na te vahine i te tāhi pae, haere atura raua.

Ua farerei a'era raua i na taata toa ra, ia Fara-roa e ia Fara-poto, ua parau maira raua i taua arii ra : "Homai na i ta tatou vahine iti ia maua, e taata aito hoi oe, e aito hoi maua."

"Ua tia ia, a rave." Hopoi atura raua i taua vahine ra.

Ua parau atura Aua-toa : "Hopoi atu i te pae pape a'era vaiiho mai ai i ta tatou vahine iti." Aita rā raua i faaroo mai, te hopoi roa ra na raua iho.

Riri ihora taua arii ra, rave atura i te omore e tapapa 'tura i te vahine. Roohia ihora tera roa, tairi ihora i te tahi toa e a pohe, tairi faahou atura i te tahi toa, e pohe roa a'era. Hopoi atura i te pae pape, tanu atura i reira, e mo'e atura te tahi, ua tanu atura hoi i te tahi.

Rave a'era i ta raua utaa, hahaere atura raua e te vahine i uta i to raua ra fenua i Taaroa. E tae a'era i reira, ua pee mai ra te mānava o na metua.

Ua parau maira te metua vahine : "Tena orua?" Afai a'era i mua i te marae⁽²⁶⁾ i atohia mai te ho'e maa fare rau fei no to raua amoaraa. Te ravelhia maira hoi te maa i taua mataeinaa ra no te oro'a.

Te hopoikia mai ra te maa rau, ei te apura,⁽³⁰⁾ te manu, e te tuna huhu. Amu ana'e ihora taua mataeinaa ra i te maa no taua taupiti i faatupuhia no te amoaraa o taua na arii ra.

Tae a'era i te ho'e tau, ua fatata te vahine a Aua-toa i te fanau, ua afai mai ra te vahine rii i te einaa ; rave a'era te arii vahine, patia 'tura oia i te umete, ia Te-pori-o-Aua-toa. E poipoi nui, tei te vahie atura taua arii ra; o Aua-toa, e ama a'era te umu. Puohu atura i te einaa e tunu atura, e a ama, tuu atura e te maa maa i te arii vahine ra. Ua amu a'era, e paia ihora, a haapoi i ta raua ahi maa no taua mahana ra.

Ua ahiahi atura, mamae mai ra taua vahine ra,* fanau maira ta'na, o Honoura, e tamaiti maa maa, te tanuhia 'tura i te apoo !

Ua faateni maira te varua, o Vero-huti-i-te-ra'i : "A tia i nia, e Honoura, toa i te puu maruca, a faaite i tou metua, a parau !" Ua parau atora Honoura : "Aue ! aue ! eaha rā hoi au e tanuhia 'i ? A vaiiho a'e hoi ia'u ei aitaua i te puaa-ai-taata i te to'a ia Tu-ma-tahi na e au ai ! E ta'u metua, e Aua-toa, e maa pu e topa !"

* Original slightly altered for purposes of translation.

The marriage feast was prepared, ⁽²⁵⁾ and the prince and princess Aua-toa-i-Tahiti joined hands ; it was a grand feasting in Punaauia.

They rested for the night, and in the morning, having breakfasted, Aua-toa-i-Tahiti said to his parents-in-law : " Good-bye, we two are going inland to my country." So he rolled up their mats, and fastened them to one end of the spear, Rua-i-paoa, with a basket of food for his wife at the other end, and they departed.

Then they met the warriors Fara-roa ⁽²⁶⁾ and Fara-poto, ⁽²⁷⁾ who said to the prince : " Give us charge of our little lady for a short while, since you and we are warriors all."

" I agree " (said he), " take her." And so they took the lady. ⁽²⁸⁾

Aua-toa said to them : " Take our little lady as far as the river bank, and leave her there." But they heeded not, they were taking her off for themselves.

Then the prince was angry, and he took his spear and went to recover his wife. He overtook them a long way off, and smote one warrior to death, and again he struck the other warrior so that he died. Then he carried them to the river bank, and there he buried them ; when one was hidden, then he buried the other also.

After this he took up their burden, and he and his wife continued their journey inland to Taaroa, their country. On arriving there, their parents gave them welcome.

And the mother said to them : " Have you arrived ? " And she took them in front of the *marae*, ⁽²⁹⁾ where a plaited leaf hut had been erected for their marriage. There was food being prepared in the district for the marriage feast.

Many kinds of food were brought in, and there was wild *taro*, with birds, and choice mountain eels. Then all the district joined in the feasting that was prepared for the celebration of the marriage of the royal couple.

There came a time when the wife of Aua-toa was approaching her delivery, and women brought to her *einaas* ; ⁽³¹⁾ the princess took and placed them in the wooden dish (named) Te-pori-o-Aua-toa. ⁽³²⁾ And early in the morning prince Aua-toa went for firewood, and lighted an oven. ⁽³³⁾ Then he wrapped the small fry *einaa* in leaves, roasted them, and presented them with other food to the princess. She ate and was satisfied, and he covered their oven of food for the day.

When it was evening, the pains of child-birth overtook the woman, and she was delivered of Honoura, a nondescript son, whom they were about to bury !

Then the spirit Vero-huti-i-te-ra'i ⁽³⁴⁾ thus entreated the child : " Arise ! Honoura, warrior of the *puu maruea*, ⁽³⁵⁾ let thy parents know, O speak ! " And Honoura said : " Alas ! alas ! why should I be buried ? You ought to spare me, that I may in time destroy [take vengeance on] the man-eating beast of the flock ⁽³⁶⁾—Tu-ma-tahi. O my parent, Aua-toa ! the thing ⁽³⁷⁾ will fall away."

Ua parau atura te metua vahine, o Te-more-arii-vahine no Puna-auiā : “Te parau a’e nei taua tamaiti nei e : ‘Eaha vau e tanuhia ’i ? E vaiiho a’e ia’u ei aitaua i te puaa-ai-taata i te to’a, ia Tu-ma-tahi e au ai. E ta’u metua, e Aua-toa e, e maa puu e topa.’ E parau taata tena !”

Ua ta’o atura o Aua-toa : “E hopoi māori i roto i te ana i Pofatu-(v)aa.”

To Honoura ia hopoiraahia i taua ana ra i Pofatu-(v)aa, tona ia parahi-noa-raa i reira, amu noa ’tura i te ofai i hi’o-faahou-noa-hia a’e e a tau a hiti noa ’tu.

A topa te puu, tupu roa hau ê atura taua tamaiti ra. Ua fanau faahou atura na teina o Honoura, oia o Tai-iti e o Tai-nanu, tu mai taata maitai o e paari atura i te metua ra.

Tae a’era i te hoê tau, te haere mai ra te hoa o te Arii Ta’ihia, o Tautu, i te raau ie, ua faaara mai ra te varua o Vero-huti-i-te-ra’i ia Honoura : “A tia i nia, e Maui, e mānava i te hoa o te arii ia Tautu.”

Ua mānava ’tura taua maa taata roa ra ia Tautu, te hoa o te Arii Ta’ihia, ua na o atura : “E haere oe i hea ?”

“E haere au e imi i te tairi ie,” ua na o maira Tautu. Haere atura, e aita rea roroa ho’i mai nei, haere atura, faaita atura i taua arii ra : “Aita ’tu a tera ’e taata i te rahi ! Ua î roa tē faa i uta i Fatu-tira ; ua riro Tahiti ia’na.” Na o atura te arii : “A tii ra a faatia a’e i nia ia ite tatou i tona huru.”

Tii atura te vea i uta i te metua tane ra ia Aua-toa, e parau atura : “E faatia a’e na i to tamaiti a’era i nia, te parauhia mai ra e te Arii, e Ta’ihia.”

Tii atura te vea e na teina, o Tai-iti e o Tai-nanu, na o atura ia Honoura : “Mai o nei te faaue ia oe, a tia na i nia.”

Ua parau atura Honoura : “I o nei hoi Tautu ia’u nei, aita rā hoi au i tia i nia, aita to’u e maro.”

Ua parau maira na teina : “Tera ’ê tou maro, ua pihia e to metua vahine.” Ua tii atura, ua aratō mai ra i taua maa maro nui ra i mua i te arō o Honoura, hoi atura e afai mai ra i te maa, ua parau atura : “E Honoura toa i te puu maruea e, teie te maa na oe.”

Ua parau atura i na teina : “A tuha i ta tatou maa.”

Tuha ihora, e pae tuhaa, na te varua, a Vero-huti-i-te-ra’i te pae. Amu ana’e atura, e paia a’era, haere atura te vea e na teina i te utua-fare, po atura.

Ua tia a’era taua tamaiti roa ra, ua hume ihora i to’na maro, ua parau maira i te varua, “Afea taua e haere ai ?”

“A tia ra.”

The mother, Te-more-arii-vahine, of Punaauia, thus spake: "This child is saying: 'Why should I be buried? You ought to spare me that I may in due time destroy the man-eating beast of the rock Tumatahi. O my parent, Aua-toa, the thing will fall away.' Is not that the language of a human being?"

So Aua-toa replied: "Then let him be taken into the cave Pofatu-(v)aa."⁽³⁸⁾

Then Honoura was taken to the cave Pofatu-(v)aa, and there he remained; he lived on stones, nobody paying further heed to him ever after.

When the *thing* fell away, the boy grew to an immense stature. Meanwhile were born Honoura's two younger brothers, Tai-iti⁽³⁹⁾ and Tai-nanu⁽⁴⁰⁾ they stood forth comely persons . . . and they grew up with their parents.

It happened one time that Tautu, the friend of King Ta'ihia, went in search of sail-poles, and the spirit Vero-huti-i-te-ra'i thus awakened Honoura: "Arise! Maui,⁽⁴¹⁾ and welcome Tautu, the friend of the king."

And so the tall man (Honoura) welcomed Tautu, the friend of King Ta'ihia, and he said: "Whither are you going?"

"I am going to seek sail-extenders," replied Tautu. And he went on, but it was not a long time before he returned, and went and said to the king: "There is a man of extraordinary size! The whole back of the valley of Fatutira⁽⁴²⁾ is filled with him; all Tahiti will be his." The king replied: "Send to him to stand up, that we may all see his size (what he is like)."

So a messenger went inland to the father, Aua-toa, and said: "Cause your son over there to stand up; you are requested to do so by the King Ta'ihia."

Then the messenger and the two brothers, Tai-iti and Tai-nanu, went and said to Honoura: "We bring you a command to stand up."

And Honoura replied: "Tautu has been here to me, but I did not stand up, because I had no loin-girdle."

The brothers answered: "There is your loin-girdle, your mother has starched it for you." And they went and dragged the great loin-girdle into the presence of Honoura, and they returned again [to get, and then] to take him some food, and thus addressed him: "O Honoura, warrior of the *puu maruea*, here is food for you."

And he replied to his two younger brothers: "Apportion our food."

So the food was divided into five portions, the fifth was for the spirit, Vero-huti-i-te-ra'i. And all ate and were satisfied, after which, the messenger and the brothers returned home, and night came.

Then the tall young man arose, and drew on his loin-girdle, and he said to the spirit, "When shall you and I go?"

"Arise, now," [was the reply].

Ua tia a'era taua taata roa ra, o Honoura, i nia, e tae a'era i te tau pu i Tahua-reva, ua pata'uta'u ihora, e oti a'era ua parau atura : "Atira paha i onei nei!"

Ua parau mai ra te varua : "Eiala, a faainohia oe e to Tahiti." Tia roa a'era i nia, e faito a'era i te omou o taua mou'a ra, ia Tahua-reva, e hau atura.

Ua hi'o a'era oia iraro i te fenua o taua arii ra o Aua-toa-i-Tahiti, ua aroha a'era oia i to'na ra fenua, na pata'uta'u atura :

"No'u nei oe i ô,
Tarai noa i te ra ra,
E ta'u oma'oma'o rii e rere
I te tumu o Tahua-reva.
Tiria i te tere o Ra-mata fene !
O muri hau ana'e ta'u e ta'i atu nei
To'u a ia i ite na i paetaha
I ta'i ai tei po i te vao o Tane.
O to'u mau'a iti e, Tahua-reva!"

Fatata 'tura i te ra'i, tia i atura i te hitiraa mai o te ra ; e au maira te ra, ua hi'o atura Tahiti.

Ua na o atura te taata : "Teihea nei, e homa, te taata i parauhia nei e, te haere a'era te mahana, te haere atoa a'era te upoo o taua taata roa ra?"

Oma ihora te umere o Tahiti i te iteraa 'tu : "E taata rahi a, e homa, taua taata ra ! Inaha te haere a'era te mahana, te haere atoa a'era te upoo!"

Aro roa 'tura te upoo i roto i te ra'i, ua parau ihora i roto i te ra'i : "E Tautu e, eaha ihora te hopea i te faaue na oe?"

Ua na o atura o Tautu : "Taua i te faa i Fatu-tira, e amu i te fei !" Tiria ihora i raro, timenemene i te tumu o Tahua-reva, tiroaroa atura i te tumu o Tahua-reva, taoto maite atura i roto i te ana.

Ua parauhia 'tura te mau taeae e haere i uta e rave i te maa, tia i ihora taua tamaiti ra o Maui, e tae maira, aita rā i parau atu e, mai haere i uta e amu i te fei.

E faura maira te mataeinaa o Titiriri, o Tatarara, o Huahua-roa, o Huahua-poto, Terai-topi, Terai-topa a ani i te Arii Ta'ihia, e i te metua tane ia Ta'i-i-te-arii, e ia Tautu te hoa o te arii, haere atura i uta e amu i te fei⁽⁴⁸⁾ e haapori atu. Ua haere ana'e atoa 'tura te vaa i nia i te mou'a i te fei ; te faatupuhia ra te ho'e 'airaa maa na te arii, na Ta'ihia, te haere maira te Arii Honoura i te airaa maa o taua arii ra o Ta'ihia.

Tupu a'era taua airaa maa ra, aita e tubaa maa i vaihohia ; ua parau atura Honoura : "E tuha i ta tatou maa e pae a'e tubaa, na ta'u varua te pae." Tei raro atura i te vai taua arii ra o Honoura, opanipani ihora i te pape, eiaha roa te ho'e maa pape iti ia tahe mai.

And so the tall man, Honoura, arose, until he had reached the middle of (Mount) Tahua-reva,⁽⁴³⁾ and then he chanted, and when that was ended, he said: "Perhaps remaining thus far will do?"

But the spirit answered "No, lest Tahiti will depreciate you." So he arose until he stood as high as the summit of Tahua-reva, and yet still higher.

And he looked down upon the dominion of King Aua-toa-i-Tahiti, and greeted his country in chanting strains [thus did he sing:]

"You are mine over there,
Ever basking in the sun,
Oh, my little thrushes flying
Around the base of Tahua-reva,
Cast forth in the course of Sol, with glance askance,
'Tis only behind the kingdom that I'm sorrowing,
For the first time I see the slopes
That I've wept for until eve, in the valley of Tane.⁽⁴⁴⁾
I'm thine Ignoramus, O Tahua-reva."⁽⁴⁵⁾

He was then approaching the sky, so awaited the rising of the sun; when the sun was risen, Tahiti was looking on.

And the people said: "Where now, friends, is the man of whom it is said, 'As the sun arises, so also will the head of the tall ascend?'"

Then there went forth applause from Tahiti as they saw him: "Friends! he is indeed a great man. Behold! as the sun arises, his head is also ascending."

His head was then in the sky, thus he spake: "O Tautu, what is to be the end of your command?"

Tautu thus replied: "Remain still in the valley of Fatutira, and eat plantains." Then he threw himself down, and coiled himself up at the base of Tahua-reva, and stretched himself out there, then slept soundly within the cave.

Then his brothers were told to go inland and prepare food, so the young man Maui waited for them, and they at last arrived, but he did not ask them to go inland with him to eat plantains.

And there came the people of the districts⁽⁴⁶⁾ of Titiriri, Tatarara, Huahua-roa, Huahua-poto, Teraitopi, and Tapaitopa, and asked permission of King Ta'ihia, of his father, Ta'i-te-arii,⁽⁴⁷⁾ and of Tautu the king's friend, and then they went inland to eat the plantain,⁽⁴⁸⁾ and fatten themselves. All the people of the neighbourhood also went into the mountain for plantains; a feast was being prepared by King Ta'ihia, and the Prince Honoura was coming to the feast of the king.

The feast took place, no portion of food was held back, and Honoura said: "Let us divide our food into five portions, the fifth will be for my spirit." Then Prince Honoura went down into the river, and placed a dam across its course so that no water might escape. And he sat down in the water, and then mixed his food up

Parahi ihora i raro i te pape, faarapu ihora i te maa i raro i te pape, aita roa i toe, e te opaa rii atoa te maa.

Ferei a'era o Honoura i te taa i nia i te ra'i, tuu ihora i te hoê taa i raro i te pape, horomii atura i te maa, e te pape atoa, e te ofai, e te oura, e te puhu rii pape, aita roa e toe, marô noa ihora te pape.

Tia a'era taua tamaiti ra i nia, ueue a'era i taua maa maa iti ra, tei raro roa i te miia. Paia a'era ratou, hope atura te airaa maa, e ua ho'i atura o Honoura i uta, i tona ra faa.

Muri rii a'e, ua haere ana'e atura taua mau feia ra, e na teina o Honoura, i uta, i taua puhapa autaaraa no ratou ra; roohia atura ua oti te maa fare nui, e ua atohia e Honoura, no'na e na teina. A pi'o te faa, a pi'o te fare; a tiahorotia te faa, a tiahorotia 'toa te fare. Te parahi ra taua taata roa ra i te pae fare.

Ua pii maira te vaa matacinaa i nia i te mou'a: "E Pa-ra'i-mamau e, a tahu iho i te ahi maa!"

Ua ta'o ihora o Honoura: "No vai ra hoi ia io'a o Pa-ra'i-mamau? E ere ia i to'u io'a. Tera hoi to'u io'a o Maui-tua o Maui-aro, e Maui, e tei po a varua, e o Honoura Toa-i-te-puu-maruea."

Ua pii faahou maira te vaa matacinaa i nia i te mou'a ra: "E Pa-ra'i-mamau e, a tahu iho na i te ahi maa!"

E ta'o ihora o Maui: "O vau a paha Pa-ra'i-mamau teie e parauhia mai nei, teihea hoi ia taata i onei?" Tiputa ihora i te umu e puta a'era, e umu iti rahi roa; rave a'era i te vahie, e mea iti rahi, hia ihora i te auahi, tahu atura, e ama a'era.

Ua tiaoro atura taua arii ra i te vaa matacinaa: "Titiri mai e a iho, tatara e a iho, ta'u uru, ta'u mahi, ta'u fei nui, pau aa, e horoa mai hoi na Maui nei."

Pou mai ra te taata, na reira ihora. Tunu atoa ihora i te fei, e ama a'era, faatere tahi atura i tē aro o te arii ra o Ta'ihia; e ua tunu atura ta raua na teina ra, e faatere tahi atura i te aro o te arii.

Haapoi atura taua taata rahi ra i te ahi maa, e po'i a'era, parahi noa ihora e roroa iti a'e. Ua parau mai ra taua feia ra: "E Pa-ra'i-mamau, a huai i ta tatou ahi maa." Ua rave a'era taua arii ra, ua huai ihora i taua ahi maa ra.

Rave a'era te vaa matacinaa i te maa, hopoi atura e amu ana'e atura taua nuu rahi taata i te peho ra, e paia ana'e ihora.

Ahiahia atura, hohora a'era i te roi, taoto ana'e atura. Ua parau atura Honoura: "E ahiahia rumaruma teie, e a'u teina rii e."

Ua parau maira na teina: "Inaha ia taata parau tamai e! Ei parau tamai noa iho a, aita ra e taoto noa i te rui."

with it, none of it was left, and dry coco-nuts also formed part of his food.

After this, Honoura raised his upper jaw towards the sky, and lowered the other jaw down into the water, and swallowed the food with the water, and the stones, and the shrimps, and the river-eels; nothing was left, so that the stream ⁽⁴⁰⁾ was dried up.

And the young man stood up and shook down that little portion of food, which descended very low. All had eaten enough, and the feast was ended; then Honoura went back again to his valley inland.

Some little time had elapsed when all those people, and the younger brothers of Honoura returned to their camping ground inland, and on arriving they found a great house erected and thatched by Honoura for himself and his younger brothers. Where the valley was winding the house was turned accordingly, and where the valley ran straight, the house also was straight. The tall man was seated by the side of the house.

And the people of the district upon the mountains called to him: "Pa-ra'i-mamau, ⁽⁵⁰⁾ kindle an oven for food."

And Honoura said: "Whose name is that—Pa-ra'i-mamau? That is not my name. Here are my names: Maui-tua ⁽⁵¹⁾ and Maui-aro ⁽⁵²⁾ (there is a different Maui with the spirit in darkness), and Honoura Toa-i-te-puu-maruea."

The people of the district upon the mountains called again: "O Pa-ra'i-mamau, be kindling an oven for food!"

Then Maui said: "Perhaps I am Pa-ra'i-mamau as they are saying, for where is that person here?" So he made an excavation for the oven, it was an immense one; he got a great quantity of firewood, and made fire by friction, and then kindled the oven.

And the prince called out to the people of the district: "Throw down to cook, undo to cook, my fresh bread-fruit, my fermented bread-fruit, my big plantains, let all be cooked, give all to Maui here."

So the people descended, and did so. They all roasted ⁽⁵³⁾ plantains, which, when cooked, they took all together and presented to King Ta'ihia; the two younger brothers also roasted some, and carried all into the presence of the king.

The great man then covered the oven of food, and when he had done so, he sat down for some time. Then the people said: "Pa-ra'i-mamau, uncover our oven of food." And so the prince set to work, and uncovered the oven of food.

The people of the district took the food and distributed it, and all the great host of people in the valley partook of it and were satisfied.

Evening set in, beds were spread out, and everybody lay down. And Honoura said: "This is a gloomy evening, my dear brothers."

And the brothers responded: "Behold this man planning war! he talks only of war, and sleeps not at all at night."

Ua parau atura taua taata roa ra : “Mai ia’u nei anei na toa ra o Toa-rere, o Toa-umu, o Mu-nee-uta, o Mu-nee-tai, o Paaihere-nui-i-te-faatoatoa, o Te-uhu-nui e tere ia Pao ra, onoono i te hina po, o te Taaroa mārō, i te purepure hiti, e te Auroa i te ai Vavau ?”

Te parau mai ra na taeae : “Eaha tena parau tamai e parauhia ‘i i teie rui ? A tia rā e i haere mai tatou e amu noa i te maa, e a poria te taata, a haere i tai. Inaha hoi ta oe e parau tamai i teie nei rui !”

Taoto ana’e ihora, e ao a’era, reva ’tura taua mau vaa mataci-naa ra i tai. Ua ui mai ra na metua o Honoura, o Aua-toa ma : “Teihea hoi te mau tamarii i haere i uta nei ? Inaha outou i tae vave mai nei ?”

Ua parau mai ra ratou : “Ua pohe hoi ia i te poia, aita e maa toe.”

Ua parau mai ra te metua tane : “Teihea hoi te maa ta outou i parau nei e, ‘Haere tatou i uta e amu i te maa ?’”

Ua parau maira ratou : “Eaha hoi ia maa e paia ‘i ? Ua ofatifati haere-noa-hia te umu fei nei, eaha hoi te maa e ravai ai ?”

Ua parau atura Aua-toa i te vahine : “E hopoi oe i teie nei popo taura hinai i uta, a ite ta raua tuaana nui ra, a tii mai, inaha hoi e rima roa to’na, e manaa mai ia ia’na.”

E tae atura taua metua vahine ra i uta, ua manava maira taua tamaiti ra i te metua vahine : “Manava oe, e to matou metua vahine, e Te-more-arii-vahine i Punaauia.”

Ua na o atura te metua vahine : “E tii na i ta outou maa maa iti i tai e hopoi mai i uta nei.” Tii atura i te maa i tai taua na teina ra.

Ua opere ihora e pae tuhaa, na te varua te pae, amu ana’e ihora e paia a’era.

Taoto ihora taua metua vahine ra i uta, e tui a’era te rui, rari ihora te metua vahine, ua parau atura : “E fare ino rahi teie, ua rari roa vau.”

Ua parau maira te tamaiti : “A tomo a’e i roto i to’u maro nei ia Puhiri-nui-haamatua.” Ua omoomoa ’tura taua metua vahine ra i roto e te tamaiti, o Honoura.

Huru maoro iti a’e, ua tupu te riri o Honoura i to’na metua vahine, ua rave maira, e ua taputo atura. Tui a’era te rui i te haa-noa-raa, e pahee noa ’tura te tai, te haamaite ra, e tatai ao a’era, te haamaite ra, e poipoi roa ihora, te haamaite ra, e au maira te mahana i nia, te haamaite ra, e teitei maira te mahana, te haamaite ra i te taputo !

Ua hi’o atura te mau taeae, ua na o atura : “E hoa, e taata hamani-ino oe i to tatou metua vahine iti !” Ua huri ihora te mau teina, e aita roa i noaa ia raua.* E oti maite taua haaraa ra, pou-ihora taua tamaiti ra i raro, tia a’era taua metua vahine iti ra mai te moa iti u vai ra.

* The *rau* grammatically requires the *na* before the nouns *taeae* and *teina*, since really there are only *two* younger brothers implied.—E. V. C.

And the tall man said : " Are they like me—the warriors To'a-arere, ⁽⁵⁴⁾ and To'a umaa, ⁽⁵⁵⁾ and Mu-nee-uta, ⁽⁵⁶⁾ and Mu-nee-tai, ⁽⁵⁷⁾ and Paaihere-nui-i-te-faatoatoa, ⁽⁵⁸⁾ and Te-uhu-nui ⁽⁵⁹⁾ that goes to the meteor, eager in the grayness of night, the persistent Taaroa, fish of the speckled edge, and Au-roa ⁽⁶⁰⁾ that beat Vavau ? " ⁽⁶¹⁾

And the brothers answering said : " Why do you speak in this warlike way to-night ? We thought we had come simply to eat food, and as the people became stout, they were to retire. Yet see, your speech is warlike this night ! "

And so they all slept until daylight, and the people of all the districts took their departure to the coast. And Honoura's parents, Aua-toa and his wife, enquired : " Where are the children that went inland ? How is it that you have returned so soon ? "

And they answered : " They are starving, they have no food. "

Then the father said : " Where is the food of which you said, ' Let us go inland to eat food ? ' "

They replied : " How will that food satisfy ? The plantains are all broken down, what food then is there that will suffice ? "

Then said Aua-toa to his wife : " Take this ball of cord for making fish preserves inland, when their great brother sees it, he will fetch it ; you see he has such long arms ⁽⁶²⁾ and will be able to reach it. "

So when the mother arrived inland, the son welcomed her (saying) " You are welcome, our mother, the Warrior-princess of Punaauia. "

And the mother said : " Go and get your little portion of food and bring it here inland. " Then the younger brothers went and fetched it.

Then they divided the food into five portions, the fifth was for the spirit, and they all ate and were satisfied.

The mother slept inland, and late in the night she got wet and exclaimed : " This is a very poor house, I am quite wet. "

Then spake the son : " Get into my girdle, Puhiri-nui-haamatua. " ⁽⁶³⁾ And the mother was put into it by her son Honoura.

In a very little while the anger of Honoura was kindled against his mother, and he took her and wrestled with her. The night was far advanced as they did so, and the sea ⁽⁶⁴⁾ was ebbing while they continued so, and the early dawn came, they still continuing, and day-break came, and they wrestled on, the sun arose, they the while continuing, the sun was high in the heavens, and still they wrestled on !

When the brothers saw (the wrestling) they said (to Honoura) : " Friend, you are an unkind man to our dear mother ! " They tried to throw him down, but did not succeed. And when the wrestling was over the son let himself down, and the mother stood up like a little fowl that had been dipped in water.

Ua na o maira te metua vahine : “ Area teie taata o Aua-toa auanei oia e avau-noa-hia 'i e au, na'na i tono mai i'au i onei ! ” Oteatea noa 'tura i te haereraa.

Haere roa 'tura taua vahine ra e tae roa ia Aua-toa ra, ua avau atura i te tane : “ Na oe au i tono a'enei i pohe ai au, inaa ! ” Ua parau maira Aua-toa : “ Eiaha e maere, More-Arii-vahine-i-Punaauia, ua tupu taata ta taua tamaiti. Tera te tahi mea toe, e tii atu e faataa iho i te ofai rarahi i nia i te mou'a a'era, i Maire, e ore na i pohe, e noaa ia te ai taua i te pu o mahu i te raa putuputu, ⁽⁶⁵⁾ e i te puua ai taata.”

Faataahia ihora na ofai i nia i taua mou'a ra, i Maire, apoa-noa-hia maira e taua tamaiti ra, pae-hia a'era te hoê i raro a'e i te humaha, pae-hia hoi te aoao i te hoê, aita roa i pohe. Horo atura na teina i tai ; haama a'era no te mea aita i pohe.

Te faai ra taua fenua ra o Tahiti, ia Vai-te-piha-rahi, ua i hoi Vai-te-piha-iti i te maa na to Tahiti, e faaa'i ei faatinaraa i taua tamaiti ra, ia Honoura.

Ua tii atura te taata ia Honoura e haere mai e amu i taua maa ra, e tae maira taua tamaiti ra.

Taoto atura i raro i te pape, tuu atura i te hoê taa i raro i te pape, pena 'tura tahi taa i nia i te ra'i, tahe noa 'tura taua maa ra e hope roa a'era ! Umere ana'e ihora to Tahiti. Ua pau teie o Vai-te-piha-iti, ua tioi a'era te upoo i Vai-te-pahi-rahi, ua hamama 'tura i te reira maa ; ua tahe maira te maa i raro i te reira pape i roto i taua taata rahi ra e paoo roa a'era—te maa, e te pape, e te ofai rii atoa i te pauraa ! Ua umere-faahouhia ihora taua tamaiti ra, taoto noa 'tura ia i raro i te pape, no te paia i taua maa ra.

E taotoraa roa 'tura ia tona ; ua pau te uru i te taoto-noa-raa. E toru ruhiruhi maa no te Vai-te-piha, e pohe atura ia te ava'e i te vai-noa-raa. E ua tapuhia i te raau i nia iho no te taotoraa roa, aita rā i ara.

A rau a'era ava'e i pohe, ua tupu a'era te tere o taua Arii ra o Ta'ihia, e hoe e faaau i te ura rau nunui.

E fatarau, a faauta ra te taata i te tao'a i nia i taua pahi ra, ia “ Aere,” e hope roa a'era, ua to ihora ratou i taua pahi ra, e aore i matere.

Ua tupu ihora te mana'o o taua Arii ra o Ta'ihia : “ Ahiri paha 'êra na te taata rahi nei o Honoura, e matere ia teie nei pahi ia'na.” Ua tii atura ua faaara i taua tamaiti ra, ua parau atura : “ E Maui e, tei po ia varua, e Honoura, toa i te puu maruea, a tia i nia, e to i te pahi o te Arii ra.”

Ua na o atura oia, “ Eita vau e tae ! E tii atu outou i te hoê ahi ofai ei faatia ia'u.”

And the mother exclaimed: "As for this man Aua-toa, by-and-bye I shall surely scold him for sending me here." And she just staggered as she went.

The woman went to Aua-toa (her husband) and gave to him a scolding, saying: "It was you who sent me, and caused me to be ill-used, as you see!" But Aua-toa said: "Do not wonder at it, Warrior Princess of Punaauia, our son has assumed the form of a man. There is yet one thing to be done, to roll down great stones from Mount Maire, and if that does not kill him, he will be capable of obtaining the consuming monster that for ever dwells in the dormant pool of the sacred albatrosses, and the man-devouring beast."

Stones were rolled down from the top of Mount Maire, and the young man simply caught them, and with one he propped his thighs; and with another he propped his side, but he was not at all hurt. Then his brothers ran coastwards; they were ashamed because he was not dead.

All Tahiti was filling the affluents, Vai-te-piha-rahi⁽⁶⁶⁾ and Vai-te-piha-iti,⁽⁶⁷⁾ with food to present to the young man Honoura, and challenge him to eat it.

And they went for Honoura to come and eat the food, and the young man came.

He prostrated himself in the river, lowered one jaw down in the water, raised the other jaw up towards the sky, then all the food glided in. All Tahiti applauded him. The contents of Vai-te-piha-iti were consumed, and he turned his head to Vai-te-piha-rahi, and opened his mouth for the food there; all that was therein flowed into the great man until everything was quite gone—the food, the water, and the little stones even had disappeared! The young man was again applauded, and he laid himself down in the river-bed satisfied with the food.

His sleep was a very long one; the breadfruit season ended whilst he slept. Three crops of food came in and went out from Vai-te-piha,⁽⁶⁸⁾ and months passed as he still remained. And plants grew upon him, because of his long sleep, yet did he not awake.

Many moons had waned, when King Ta'ihia planned a journey to negotiate for a great quantity of feathers of the paroquet.⁽⁶⁹⁾

There was an altar (erected), and the people carried goods on board the ship "Aere," and when that was done they tried to launch the ship, but could not move it.

Then this thought occurred to King Ta'ihia: "Perhaps now if it were the great man Honoura, the ship could be moved by him." So he went and woke the young man, saying: "Maui, obscured by the spirit, Honoura, warrior of the *puu maruea*, arise, and launch the ship of the King."

And he answered, "I will not go! You will have to heat a heap of stones to raise me up."

Ua tahu ihora i te ofai, taora 'tura i roto i te vai, e oo atura! Ua tia a'era i nia taua taata roa ra, ua parau atura i na teina: "Teihea to'u maa maro?" Ua parau maira na teina, "Tera'ê." "A tii." Tii atura i te maromarô, horoa 'tura.

Ua hume ihora e mau a'era, haere atura i te rei muri o taua pahi ra, papai a'era faaara 'tura:—

"E te pahi nui nei e,
 E te ivi o te au mo'a e,
 A tu mai, a haere,
 O taua ana'e teie!
 Faatu i te tira o te Aarii Ta'ihia.
 E fano i te rau pua atea
 I titi rorea,
 I tata rorea
 E tuatua e!
 E tuau te pahi
 Upua-noa-hia-mai te torea.
 A iriti i to re i taurehia!
 Horo i uta uuaira'o mata nevaneva
 A tahi rupe!
 Rupe, rupe iti na tatou.
 A piti rupe!
 Rupe, rupe iti na tatou.
 A toru rupe!
 Rupe, rupe iti na tatou.
 O Aarii Ta'ihia ua rere
 I tona mo'a aarii!
 A iriti i to re i taurehia!"

E tae atura te pahi i raro i te tai.

Hoe ana'e atura e arui atura, e ao a'era, aita 'tura i tere maitai taua pahi ra. I teiaha i taua taata rahi ra, ia Honoura.

Te tapo ra oia e na teina, ua paraparau ihora to nia i te pahi. "Tiopa 'tu na i tena taata teiaha i raro i te tai!" Tiopahia 'tura i raro i te tai, e tiraha noa 'tura i nia i te are.

Ara a'era na teina, ua hi'o ihora i taua taata rahi ra e aita ra, ua oto ihora raua i te tuana. Te tere atura te pahi no te mea ua mama 'tura.

Ua faateni ihora te varua o Honoura: "E Maui e, tei po ia varua; Honoura e, toa i te puu maruea, a ara ra!"

Ara a'era, Honoura, na o atura: "O vai ra ia atua i tiaoro ia'u ra?" Ua parau ihora te varua: "Ovau, o Vero-huti-i-te-ra'i, e faaiteraa na taua i te purupuru ma te aere." "Eaha ra oe i paraparau mai ai ia'u?" "E mea hoi au i parau atu ai ia oe, e vahi e tena, no te urua matapu, no te au tuitui vaa ra, no te urupu, ma te ono. A tia i nia, tera te fenua tei nia, e ere tena, e tereraa no te ia."

They heated the stones and cast them into the river, so that the water hissed! And the tall man arose, and he said to his brothers: "Where is my loin girdle?" They answered him, "Over there." "Fetch it." Then they fetched a dry girdle, and gave it to him.

Then he drew on his girdle and fastened it, and went to the stern of the ship, and thus chanted to awaken it:—

"O great ship!
 Bone of the sacred ones,
 Stand forth and go hence;
 You and I are alone!
 Raise the mast of King Ta'ihia
 And fly to the foliage with blossoms in the distance,
 To captives jostled together,
 Beaten and jostled together
 In great numbers!
 The ship will ravage them
 By enchantment, like whistling plovers.
 Obtain thy prize that thou wilt win!
 Flee inland, restless-eyed turtle-doves!
 One mountain pigeon! ⁽⁷⁰⁾
 Pigeon, little pigeon for us.
 A second mountain pigeon!
 Pigeon, little pigeon for us.
 A third mountain pigeon!
 Pigeon, little pigeon for us.
 King Ta'ihia is flying
 With his royal sacredness!
 Obtain thy prize that thou wilt win!"

And so the ship was launched into the sea.

And they paddled until night, and daylight came, but the ship could not make headway. It was weighted down by the great man Honoura.

Whilst he and his brothers were sleeping, the people of the ship were talking (and said), "Upset that heavy man into the sea!" And he was turned over into the sea, and there he lay extended on the waves.

His brothers awoke, and perceiving that the giant was missing, they wept for their elder brother. But the ship was making all speed, because it had been lightened.

And Honoura's spirit thus extolled him: "O Maui, obscured by the spirit; Honoura, warrior of the *puu marua*, do thou awake!"

Honoura awoke and said: "Who can that god be that is calling me?" The spirit answered: "It is I, Vero-huti-i-te-ra'i, to guide us in soaking in the boundless sea." "Why are you speaking to me?" (replied Honoura). "I am speaking to you because that is a strange place wherein dwell the intrepid cavally-fish, the bill-fish that pierces canoes, the young cavally, and the pike. Arise, the land is up over there, not there, that in which the fishes swim."

Ua parau atura Honoura : "Tei hea te fenua ?" Ua parau maira te varua : "Teie e parauhia 'tu nei e au nei."

Tia a'era taua taata roa ra i nia, ua neneva haere noa atura. Te mata ra te pahi i te tereraa 'tu i mua ia'na, e te parahi ra na teina i nia i te pahi.

Ua hi'o maira na teina i te tipoo o taua tuaana ra, mai te hinai moa ra i nia i te ra'i, oto maira na teina i te tuaana.

Ua titiri maira i te hue o te pori o Aua-toa, te hi'o atura taua taata roa ra i te pee-raa 'tu te hue, tei raro ihora taua taata roa ra i nia i taua hue ra. Ua hi'o atura i te fenua, ua aroha 'tura i te fenua, ua parau atura : "Ei onei rā oe, e ta'u metua vahine, o Te-more-arii-vahine i Punaauia e ! Ei ona rā oe, e ta'u metua tane, e Aua-toa-i-Tahiti ! Ei ona rā oe, e ta'u tuturi e ta'u paepae ! Ei ona rā oe, e ta'u vai, Vai-te-piha-iti ; ei ona oe, o Vai-te-piha-rahi ; ei ona rā oe, e ta'u faaravaraa i te tumu i Tahua-reva ; ei ona rā oe, e ta'u mou'a o Maire nui, teie au nei e fano i te puaa-ai-taata i te to'a ia Tu-ma-tahi, Tu-ma-roa, Tu-ma-tinitini, Tu-ma-manomano ! E ai Aua e, Aua arii roa, e taraa hiva tei Tahiti. A fa ra te fenua i tai e, o Tahiti !"

Tera 'tura taua pahi ra, te huti atu nei na teina i taua taata roa ra i nia i te pahi. E tae atura i nia iho, faauta ihora na teina, e tomo maite ihora te pahi. Hoe ana'e atura, tipae atura i tahatai i Hiva.

Ua parau maira o Tutapu, Arii o Hiva, "Eiaha e tae mai i o nei, e puaa-ai-taata tei o nei !"

Ua parau atura taua taata roa ra : "Teiheia rā te parahiraa ?" Na o atu ra te Arii : "Tera tei tua i te aehaa, te amu ra i te puru i puru i te utai." "E ia paia ra, e haere mai i hea ?" "Ia paia ra, e haere mai ia i te fenua nei."

Tei nia 'tura i te pahi taua Arii ra o Honoura, e tii i taua omore ra, ia "Rua-i-paoa" i Tahiti. Too-toru ratou i haere, faareia-noa-hia taua avei o Honoura ra e na teina, haapare atura i taua fenua ra o Tahiti.

E noaa maira, tia'i noa 'tura i te mahana e haere mai ai te puaa-ai-taata i te to'a ia Tu-ma-tahi.

Ua tahataha te mahana i te haereraa mai o taua puaa-ai-taata ra, e i te auaha o te ava roa. Hi a'era te ureure-tu-moana ! Haere atura o Honoura e fatata ihora i te puaa, ferei a'era tahi taa i nia, topa ihora te tahi taa i raro i te moana, ua haua 'tura i taua taata ra ia Honoura ! Ua manaa a'era taua omore ra, o "Rua-i-paoa," i tii noa mai taua puaa ra e hohonu noa na ropu i taua taata roa ra ! Ua faateni atura taua Arii ra o Honoura :—

"Toopiti maori tau toa e faaora
I te tini o Hiva na !
I te mano o Hiva na !

Then Honoura answered : " Where is the land ? " And the spirit said to him : " Here where I am now speaking."

And the tall man stood up, and looked bewildered. The ship was beginning to sail on before him, and his brothers were sitting there.

The two younger brothers beheld their elder brother's head, which resembled a great chicken-basket, up against the sky, and they cried for their elder brother.

They threw to him the gourd of fatness of Aua-toa, and the tall man looked at it as it approached him ; then the tall man bent down and took the gourd. And he looked towards his land, and greeted it, and thus he spoke : " Now, fare thee well, my mother, Warrior Princess of Punaauia ! Farewell to thee, my father, Aua-toa of Tahiti ! Farewell my leaning stone⁽⁷¹⁾ and my pavement ! Now fare thee well my river, Vai-te-piha-iti ! Adieu Vai-te-piha-rahi ! Adieu, O my abode where I became tamed at the foot of Tahua-reva ! Adieu, O my mountain, great Maire ! Here I am going to the man-devouring beast of the rocks—Tu-ma-tahi,⁽³⁶⁾ Tu-ma-roa,⁽⁷²⁾ Tu-ma-tinitini,⁽⁷³⁾ Tu-ma-manomano !⁽⁷⁴⁾ Aua⁽⁷⁵⁾ will eat it ! Aua, the tall prince ! and the story will be recorded by the clans of Tahiti. The land that stretches far out to sea is Tahiti !"⁽⁷⁶⁾

The ship then approached, and the younger brothers drew the tall man on board. And when he got on board his brothers stowed him there, and the ship was heavily laden. Then they continued their course, and landed at Hiva.

Then spake Tutapu, King of Hiva (saying), " Do not come here ; there is here a man-devouring beast ! "

On which the tall man said : " Where does he stay ? " And the King answered him : " Over yonder in the boundless deep, eating the seaweed sodden in brine." " And when he is satisfied, whither will he come ? " " When satisfied, he will come on shore here."

Prince Honoura re-embarked on board the ship to get his spear, " Rua-i-paoa,"⁽¹⁹⁾ from Tahiti. There were three of them who went. The two younger brothers bore the muscular Honoura away, and they headed for the land of Tahiti.

And when they had obtained the spear, they waited for the day when the man-devouring beast would come to the rock Tu-ma-tahi.

The sun was declining when the man-devouring beast drew near, until it reached the entrance of the passage. Then a waterspout burst forth ! Honoura walked out close to the beast, and it raised its upper jaw, and the lower jaw fell into the deep while it scented the man Honoura ! Then was raised the spear, " Rua-i-paoa," whilst the beast approached to bite in two the tall man ! Then boasted Prince Honoura (saying) :—

" Two warriors then must strive for life
Out of the tens of Hiva !
Out of the thousands of Hiva !

E tii atu vau e tionoono, E taonoono.
 Te rātā o ta'u mou'a ra o Tahua-reva
 Otia i te tere o Raa-mau-riri
 I ta taata na to'u tupuna,
 O Rua-aua
 E iti to'na tootoo i ta'u omore !
 Ia 'Rua-i-paoa'
 E rahi Honoura,
 E rahi to'na tootoo
 O 'Rua-i-havahava.'
 Ta i te taata
 Omama'o uri,
 Omama'o tea !
 O vai? O Taharuu te vai,
 Ou'a ai oe, te Hiva e!"

Te taraa 'tura ia i taua puaa ra, na te vaha-noahia te tata, taa ē atura tahi apaapa, taa ē atura hoi tahi apaapa! Euhia ihora te puaa-ai-taata, e amua atura i Hiva. A umere ra to Raiatea i taua taata roa ra.

Ua hoi mai ra i Tahiti taua pahi o Ta'ihia ra, e o ratou atoa i haere ra. A ite to Tahiti i te puai o Honoura, te haere noa mai ra i taua pari ra e pupu atura no'na te hau; faaea noa 'tura ra oia i raro a'e i te hau o Ta'ihia, aita oia i ai i te hau o te fenua i Tahiti.

Tae a'era i te hoê tau, ua parau atura te Aarii ra o Ta'ihia ia Honoura: "Haere a taua e faau i te ura rau nunui, e moe i te vahine maitai, ia Teura-tau-e-pa."

Faaineine ana'e atura i te tere, tohia 'tura te pahi, ua faauta a'era i te too o te atua ra o Tai-iti-te-araara i te rei mua, ua faauta i te fata-rau e te niau mo'a o Teroo-mai-Hiti; e ua faauta 'toa i te tahu'a o Oro, ia Arue-te-fatu-nui, o te rave i te pu o Oro, o "Oro-taua," e te pahu mo'a a Honoura ra, o Tara-te-fei-arii.

Tere atura taua pahi ra o "Aere," e tae a'era i Faaau, i Raiatea, tipae atura i reira. Tei raro a'era te Aarii ra o Tautu, ua parau atura te metua o te Aarii Ta'ihia: "Na pehea teie Aarii, Ta'ihia e Honoura? E pau miti; hee tai noa!"

Ua parau atura o Tautu: "E hopoi noa mai i uta." Ua amohia 'tura te aarii i uta, tuuhia 'tura i te ara, haere atura i tai taua aarii ra mai te faufaa-ore; oto atura to Tahiti i to ratou Aarii.

Ua faaue atura Honoura i na teina e haere e hopu i te vai, haere atura na teina e hopu atura i te vai e ma a'era, te haereraa 'tura ia i uta e titau na raua te vahine maitai i parauhia ra, oia o Teura-tau-e-pa. Riro atura taua vahine ra ia raua.

Ua paraparau ihora te taata o taua fenua ra ia Tahiti, ua na o ihora o Honoura: "O vai tei ite i te matapu aa i teie nei pue puaa

I shall reach with force, with vehemence.
 The *rātū* ⁽⁷⁷⁾ (tree) of my mountain—Tahua-reva—
 Is the landmark for the voyages of Raa-mau-riri ⁽¹¹⁾
 My ancestor was a personage,
 He was Rua-*aua*. ⁽⁷⁸⁾
 His staff was smaller than my spear !
 Then 'Rua-*i-paoa*.'
 Honoura is greater (than he),
 Greater is his staff,
 Rua-*i-havahava* ! ⁽⁷⁹⁾
 Smite the people,
 Dárk thrushes, ⁽⁸⁰⁾
 Light thrushes ! ⁽⁸¹⁾
 The river? Taha-*ruu* ⁽⁸²⁾ is the river
 That will cause thee to leap, O Hiva ! "

He then struck the beast ; he struck it in the mouth, so that one half was severed one way, and the other half another way ! And the man-devouring beast was baked, and eaten at Hiva. Then did the Raiateans praise the tall man.

Ta'ihia's ship returned to Tahiti, together with all who went in it. And when the people of Tahiti knew of Honoura's valour, they all came to the bluffs to present him with the kingdom, but he quietly remained under the government of Ta'ihia, and he did not usurp the power over the land of Tahiti.

At another time the King Ta'ihia addressed himself to Honoura (saying) : " Let us go again and negotiate for a quantity of various kinds of paroquet feathers, and obtain the handsome woman Teura-*tau-e-pa*." ⁽⁸³⁾

So they made preparations for the voyage. The ship was launched, the image of the god Tai-iti-te-araara ⁽⁴⁾ was placed in the bows of the vessel, an altar was erected with the sacred coco-nut leaves ⁽⁸⁴⁾ of (god) Teroo-mai-Hiti ; ⁽⁸⁵⁾ the priest of Oro, Arue te-fatu-nui, ⁽⁶⁾ also embarked, taking with him the trumpet of Oro, " Oro-*taua*," ⁽⁷⁾ and the sacred drum of Honoura (called) " Tara-te-fei-arii." ⁽⁸⁾

And the ship " Aere " sailed away to Faaau, in Raiatea, where it landed. King Tautu went down to meet them, and the father of King Ta'ihia said to him : " What is to be done with their highnesses Ta'ihia and Honoura ? We have been swamped in the sea, through which we simply glided." ⁽⁸⁶⁾

Tautu answered : " Bring them on shore." And the King was carried on shore, and placed on the open road, and he went forth with nothing, so that the Tahitians wept for their King. ⁽⁸⁷⁾

Honoura bade his brothers go and bathe themselves in the river, and they went to bathe, and when they were cleansed they went inland to pay their addresses to the famous handsome woman Teura-*tau-e-pa*. And they obtained her as their wife. ⁽⁸⁸⁾

The people of that land talked of Tahiti, and thus spake Honoura :
 " Who is intrepid enough to daunt these wild boars that are being

pa'e oviri e afaihia mai no te utu nei? Eita pa'i e aro ia outou, e te mau Arii no Raiatea."

Ua parau mai ra ratou ia'na: "E pupu atu ia outou na. O oe hoi te ite i te matapu; aa 'tu paha ia oe, e Honoura, tia'e oe ua ite." "Ua tia ia ia'u; eiaha rā outou e inoino mai."

Ua rave ihora taua taata ra, o Honoura, i te hoē o taua mau puaa pa'e ra, ua matapu aa a'era: "E matapu aa na oe, e tu ma taata maitai i te aro o Aua-toa!"

"Na'u a riri, a riri!
Na'u a iha, a iha!
Na'u a tote, a tote!
E tuturu a oe i oua,
E tahee i o vai?
Area punipuni heuea, e tamai."

"Vaiiho e faaau tei faaau paha te tia, e a'u teina rii e!" Tuu a'era ia puaa i te atea.

Ua rave faahou a'era i te tahi puaa, na o atura: "Matapu aa na'u, e Ta'ihia!"

"Na'u a riri, a riri!
Na'u a iha, a iha!
Na'u a tote, a tote!
E tuturu a oe i oua,
E tahee rā i o vai?
Area punipuni heuea, e tamai."

"Vaiiho e faaau tei faaau paha te tia, e a'u teina rii!" Vaiiho a'era i tē atea.

Ua rave a'era oia i te tahi pa'e, ua matapu aa faahou a'era na Tainanu; vaiiho atura ia i te atea.

Ua matapu aa faahou a'era i te tahi na'na iho ma te faahiti i to'na iho ra mau i'oa, e a tuu ia i te atea.

Matapu aa 'tura na te matacinaa, na Titiri, na Tatara, na Huahua-roa, na Huahua-poto, na Rai-topi, e na Rai-topa. A ui i te Arii Ta'ihia e i te metua tane, ia Tai-te-arii, e ia Tautu te hoa o te Arii, i teie mau mea.

Ua tau mai ra Hiva i uta, ua hi'o ihora, ua parau atura Honoura: "Eaha tera'è mau taata?" Ua na o mai ra ratou: "No o nei, no Faanui nei." "O vai tera tau toa?" "O To'a-rere, o To'a-umaa, o Te-uhi-nui-e-tere-ia-Pao-ra, o Onoono-i-te-hina, e o Po-te-taaroa. Tia mai i nia,* te haere ra i uta, tipae atura i o nei, no Hiva rā."

Te haere ra ia mau taata i uta, ua parau mai ra Honoura: "Teiheia te ea i uta?" "Tera 'è i naa." "Aita e raau rahi e tarava noa na, o te omore nui tarai maitai?" "Tera i naa." Ua rave a'era oia i taua omore ra, ua parau atura:—

* There is a slight variation here—original too unfit for translation.—E. V. C.

brought here from the point? They surely will not fight with you, Princes of Raiatea."

And they answered him: "We shall present them to all of you. You know yourself how to daunt, and perhaps you will attack them, Honoura, as you may know best." "I am willing; but do not be offended with me."

And the man Honoura, took one of the boars, and daunted it thus: "A challenge for thee, from those who stood for the comely⁽⁸⁸⁾ persons before Aua-toa!"

"It is thine to be angry, be angry!
Thine to be vexed, be vexed!
Thine to be enraged, be enraged!
Thou wilt drop in leaping,
And whither wilt thou retreat?
As for hiding and re-appearing, it will be battle."

"Leave it to suit those it suits, will perhaps be right, my brothers!" And he let that boar go away.

And again he took another boar saying: "A challenge for thee, from Ta'ihia!"

"It is for thee to be angry, be angry!
For thee to be vexed, be vexed!
Thine to be enraged be enraged!
Thou wilt drop in leaping,
And whither wilt thou flee?
As for hiding and re-appearing, it will be battle."

"Leave it to suit those it suits, perhaps will be right, my brothers!" And he let that go away.

Then he took another boar and daunted it also for Tai-nanu⁽⁹⁰⁾; and he left that one to go away.

Again he daunted one for himself, mentioning all his names as he did so, and released that also.

And he daunted more for the districts⁽⁹¹⁾ of Titiri, Tatara, Huahua-roa, Huahua-poto, for Rai-topi, and for Rai-topa. Enquire of King Ta'ihia, and his father Tai-te-arii, and of Tautu, the friend of the King, about these things.

And the people of Hiva assembled inland, and Honoura looked and said: "What people are those?" They replied to him, saying: "They belong to Faanui here." "Who are these warriors?" "They are To'a-rere,⁽⁹⁴⁾ To'a-umaa,⁽⁹⁵⁾ Te-uhu-nui-e-tere-ia-Pao-ra,⁽⁹²⁾ Onoono-i-te-hina,⁽⁹³⁾ and Po-te-taaroa.⁽⁹⁴⁾ They frequent this place, they are going inland, and have called here, but they belong to Hiva."

As those people were going inland, Honoura enquired: "Where is the road to go inland?" "There it is." "Is there not a great log lying across it, a large spear well shaped?" "There it is." Then he took up the spear, and said:—

"Toopiti maori tau pue toa e faaora,
 I te tini o Hiva na,
 I te mano o Hiva na!
 E tii atu vau e tionoono,
 E taonoono!
 Te rātā ra i o i ta'u mou'a, Tahua-reva,
 E otia i te tere o Raa-mau-riri
 I ta ata na tou metua na, o Rua-aua.
 Ua tutere te Hiva
 Taata iino i te arataha!"

A ta ra i te reira Hiva, e pohe roa a'era.

Tuia 'tura te Arii Ta'ihia e te toa ra o Te-au-roa, i nia i te fara; ta'i ihora Honoura ia Ta'ihia. Otea ihora te puta e Honoura, e umu ihora i te raau, e ora a'era. Haere atura taua arii ra, rave maitai a'era o Honoura, afai atura i pihaiho ia'na.

Ua tiaoro atura Honoura: "O vai tera 'tu tau toa?" Ua taohia 'tura e o Te-uhu-nui-e-tere-ia-Pao-ra. "A tia mai i nia! Teihea hoi te mau taata i haere atu i te matamua nei?" "Tera ia tei uta."

Tia 'tura taua toa ra, haere mai ra, haere atura raua na taua ea i faaitchia ra. Ua na o atura Honoura: "Teihea te vao? Aita e raau nui e tarava noa na, o te omore nui tarai maitai na?"

Ua reva 'tura taua Hiva ra i uta, mau atura Honoura i ta na tootoo, na o atura:—

"Toopiti maori tau pue toa, e faaora
 I te tini o Hiva na,
 I te mano o Hiva na!
 E tii atu vau e tionoono,
 E taonoono!
 Te rātā ra o ta'u mou'a o Tahua-reva,
 Otia i te tere o Raa-mau-riri.
 I ta taata na to'u tupuna, O Rua-aua.
 E iti to'na tootoo ia Rua-i-paoa!
 Papai i te taata.
 Omama'o uri!
 Omama'o tea!
 E vai? O Taha-ruu te vai,
 E oua ai oe e te Hiva turere
 Puaa taata ino i te arataha!"

Te papai atu nei taua tamaiti ra, o Honoura, na tai; te papai maira na teina e te taote na uta, e pohe roa a'era to Hiva! Haere atura Honoura i tai e faaea noa 'tura, i tahirihihi noa i te ahu, e maha a'era te aho.

Ua tiaoro atura ia Hiva i nia i te vaa: "E Hiva e! a tau mai i uta e inu i te ava!" Ua na o maira ratou: "Eaha ia ava?" "E viniivini e faana!" Ua tiaoro faahou atura: "E Hiva e, a tau mai i

“ Two parties of warriors will strive for life
 Among the tens of Hiva,
 Among the thousands of Hiva !
 I shall aim with force,
 With vehemence !
 The *rātā* (tree) of my mountain—Tahua-reva—
 Is the landmark for the voyage of Raa-mau-riri.
 My father sprang from a personage—he was Rua-aua.
 The Hivans will be extirpated,
 Worthless fungi of the wayside ! ”

And he struck the Hivans that were there, so that they died.

King Ta'ihia was pierced by the warrior Te-au-roa against a *pandanus* tree, and Honoura wept over Ta'ihia. The wound was sucked by Honoura, and medicine was squeezed into it, and Ta'ihia lived. Then the King left the spot, and Honoura took care of him, keeping him by his side.

Honoura called out : “ Who are those warriors there ? ” He was told that Te-uhu-nui-e-tere-ia-Pao-ra was there. “ Arise ! Where are the men that passed here first ? ” (The reply came) “ They are gone inland.”

And that warrior arose and came, and they both went by the road that was pointed out. Honoura said : “ Where is the extremity of the valley ? Is there not a great log lying across the road to it, the large, well shaped spear ? ”

The Hiva man went on inland, and Honoura grasped his staff, and said :—

“ Two sets of warriors then will strive for life
 Of the tens of Hiva,
 Of the thousands of Hiva !
 I shall aim with force,
 With vehemence !
 The *rātā* tree of my mountain—Tahua-reva—
 Is the landmark for the voyage of Raa-mau-riri.
 My ancestor was a personage (named) Rua-aua.
 His staff was smaller than (my spear) Rua-i-paoa !
 Strike the people,
 Dark thrushes, ⁽⁸⁰⁾
 Light thrushes ! ⁽⁸¹⁾
 The river ? Taha-ruu is the river
 That will make thee leap, O extirpated Hiva,
 Worthless fungi of the roadside ! ”

Then the young man Honoura smote them in front, while his brothers and brother-in-law smote them inland, until all the men of Hiva were dead. Then Honoura went towards the sea to take a rest, fanning himself, as he was heated, until his breath was easy.

And he called to the Hivans in their canoes : “ O Hivans ! land ashore here and drink *ava* ! ” ⁽⁹⁵⁾ The answer came from them : “ What kind of *ava* ? ” “ It is to retreat and pacify.” He called again : “ O

uta e inu i te ava!" "Eaha ia ava?" "E paparu, e paparu, e faana!" A tiaoro faahou a: "E Hiva e, a tau mai i uta!" E ua tipae maira taua mau Hiva ra i uta.

Tei tai atura te arii, o Honoura, ua parau atura: "E haere, e haere atu vau e tietie! Te apu mata o to outou Arii na, o Tutapu, Arii o Hiva, e homai ei au'a na to outou metua vahine e to outou metua tane."

Tia maira te reira tau toa, mai ta'na raau, e haari ta te taata haere noa, e omore ta te taata aito ra.

Tia 'tura i uta taua Hiva ra, te haere ra to Hiva i uta, te rave mai nei Honoura i ta'na omore, ua faateni atura:—

"Toopiti maori tau pue toa, e faaora 'tu
I te tini o Hiva na,
I te mano o Hiva na!
E tii atu vau e tionoono,
E taonoono!
Te rātā o ta'u mou'a ra, o Tahua-reva,
Otia i te tere o Raa-mau-riri.
E ta taata na to'u tupuna, O Rua-ava,
E iti to'na tootoo i to'u!"

Tutere atura te puua taata ino i te arataha! Ua pau a te pua'e, e te hatari-tua e te hatari-aro, i te tini o Hiva, i te mano o Hiva. Tei taoto i te vari ra, ua ora ia. Te toe ra, ora 'tura ia i nia i te vaa, reva 'tura, te toea i te fenua.

Ua pure ihora Honoura i ta'na haia taata, e oti a'era, hiōhia 'tura te tira mo'a, ua vahi a'era i te rua taata ia reva, marua a'era te a'e taata o taua arii ra, tahataha 'tura te mahana.

Ua faanehenehe ana'e atura te pue vahine o na teina e te mau hoa o Honoura i taua ahiahi ra, e haere mai e faahinuhinu ia'na no te aito, te tonohia 'tura te vea e tii ia ratou i uta. Haere ana'e maira i tai, ua apoopoo ihora ratou e oti a'era, ua parau atura tu ma taata maitai i te vahine: "E Teura-tau-e-pa, a haere a'ena." Ua na o mai ra taua vahine iti ra: "Ua tia hoi ia ia'u; eaha hoi i te reira." Ua haere atura taua vahine maitai ra, o Teura-tau-e-pa, e nia roa iho i taua taata roa ra, na o atura: "E Maui!"

Ua na o mai ra Honoura mai nia roa: "O vai hoi teie e parau mai nei i nia iho ia'u nei?" Ua parau atura te varua: "Te vahine a to na taeae."

Ua tapitapi a'era te rima o taua taata rahi ra i taua vahine iti ra, ua mauruuru maite a'era taua taata roa ra, ua na o atura: "Atira ra, mauruuru atura vau i ta'u teina rii, aroha 'tura vau i teie hamani maitai." Ua haere ana'e maira hoi te tahi pae vahine e faahinuhinu i taua tamaiti ra, e aita roa oia i hauti noa 'tu. Ua na o atura: "Mauruuru atura vau, aroha 'tura vau ia outou, e a'u mau taeae rii, i te mea outou i tuu taatoa mai i ta outou vahine rii i'au nei! E mea mata'u vau na te vahine i Tahiti, ia'u ra e tia noa vau i te farau te vai noa-

Hivans ! land ashore here and drink *ava* !” “What kind of *ava* ?”
 “It is to be stricken, stricken and pacified !” Still he called again :
 “O Hivans, land ashore here !” And so it was that the Hivans
 landed ashore.

And Honoura went forth (to meet them) and said : “I am going,
 going to carry away. The eye-sockets of your King, Tutapu, King of
 Hiva, shall be given for cups for your mothers, and for your fathers.”

And each of those warriors stood with his weapon of wood, the
 simple followers had coco-nut clubs, the heroes had spears.

The Hivans stationed themselves inland, and while they were
 doing so, Honoura took up his spear, and thus did he boast :—

“Two bands of warriors then will strive for life
 Of the tens of Hiva,
 Of the thousands of Hiva !
 I shall aim with force,
 With vehemence !
 The *rātā* tree of my mountain—Tahua-reva—
 Is the land-mark for the voyage of Raa-mau-riri.
 My ancestor sprang from a personage, he was Rua-aua ;
 His staff was smaller than mine !”

Then he exterminated the worthless fungi of the roadside. The
 middle, the rear, and the foremost were consumed of the tens of Hiva,
 and of the thousands of Hiva. Those who lay in the mud were saved.
 The remnant escaped on their canoes, and departed.

And Honoura prayed over his own slain, which having done, he
 whistled to the sacred poles ;⁽⁹⁶⁾ then a very deep grave was dug, and
 the slain of the Prince were lowered into it ; and it was evening.

The wives of the brothers and friends of Honoura were adorning
 themselves that evening to go and pay him honour for his valour,⁽⁹⁷⁾
 when a messenger was sent inland for them. So they all came from
 inland, and having held a council, said the (two) comely⁽⁸⁹⁾ men to
 their wife : “Teura-tau-e-pa, you go first.” And the dear woman said :
 “I am willing ; what is there in that ?” And so the handsome lady,
 Teura-tau-e-pa, went up to the tall man and said to him, “Maui !”

And Honoura said from on high : “Who can this be calling upon
 me ?” Said the spirit : “It is the wife of your brothers.”

Then the arms of the great man were folded around the little
 woman. The tall man was exceedingly pleased, and said : “It is
 enough ; I am pleased with my dear brothers, and I am touched at
 their kind attention.” And all the other women came also to extol
 the young man, and he did not molest them in the least. Thus he
 spake : “I am pleased and gratified with you, my dear brethren, that
 you should thus have unreservedly allowed your wives to come to me !
 I am dreaded by the women of Tahiti, where I live, dwelling in a shed

raa, o vau ana'e ra, e te faafatata mai nei outou ia'u, teienei raau mara i te vai, e ta'u vahine rii here e !”

Tui atura te po, taotooto ana'e atura ratou, te parau maira taua taata roa'ra: “E ahiahi rumaruma teie, e a'u teina rii!” Ua na o maira na teina: “E taata parau tamai oi na oe! Aita a'era hoi i maoro te ho'e tamai nei, e inaha te parau tamai nei a hoi! A tia ra, e amu na i te hau ia maru, e inaha te parau tamai nei a oe! Eaha to oe hinaaro?” “Tera to'u hinaaro: te Au-roa i re ai Vavau, ia re ia; re ia! E tuturu ura, e maau ura. E maau hoi au na teie Arii, na Ta'ihia; ei utauta ura ta'na e faaau!”

“E to oe e te Hiva!
E to oe e te aaui!
Puupu mai ia a hotu,
Hotuhotu taua ia!
E area e umiumi e heuea.
E tamai o te matatere o Hiva.
Pi noa e ao noa 'e, hua rere
Hua rere te tai o Taravao.
E a i te aha tena o Tahiti?
Afa te fenua i tai e, o Tahiti!
I pi'o e ai oe, e Hiva
Taata iino i te arataha!”

Te taоторaa ihora ia o Honoura e ao a'era.

Tae a'era i te poipoi, ua na o a'era Honoura: “E tia anei ia orua ta'u nei parau, e a'u teina? Tera ta'u parau, e a'u teina: te hinaaro nei au e tii i te Au-roa i re ai Vavau.” Faatia 'tura na teina, to atura, to atura i taua pahi ra ia “Aere” i raro i te tai.

Ua ee a'era te taoete, o Taie, ma to'na ruuruu⁽¹⁰⁰⁾ e ta'na omore. Ua faauta a'e ra na teina o Honoura ra i ta raua vahine i nia i te patu, rave a'era te ho'e i to'na ruuruu e ta'na omore. E ua ee a'era hoi te vaa mataeinaa mai Tahiti mai, e te tahu'a o Oro ra, o Arue-te-fatu-nui, e te pu o Oro, “Oro-taua,” e te pahu, o “Tara-te-fei-arii,” e te niau o Roo-mai-hiti; e te vaa mataeinaa o Unu-turai-apo-ino, oi topa ia.

Tera atura, e po atura, e ao a'era, faatata maira Papatea, tipae atura i uta. Paaina 'tura te pahu, o “Tara-te-fei-arii”; te ta'i ra taua pahu ra ia Fara-nainai, e roroa iti a'era ia Fara-upoupo. Ua parau maira taua arii ra o Tutapu, Arii o Hiva: “Teie taua Arii ra o Honoura, te ta'i mai ra te pahu, o ‘Tara-te-fei-Arii.’”

Aita roa taua Au-roa ra, e ahiahi noa mai. Tia a'era taua Arii ra o Ta'ihia, haere atura i uta i Papatea, roohia 'tura te tahi mea tioo ra te ohu noa ra. I tii mai e faaohu i taua Arii ra ia Ta'ihia, ia pohe, ia

all by myself; and is it thus you approach me, this log sodden in water, my lady friends?"

The night was far spent, and they all had retired to rest, when the tall man said: "This is a gloomy evening, my dear brothers!" And his brothers replied: "What a warlike-speaking man you are! One battle is scarcely over, and lo! you are again talking of war! We thought we now should enjoy peace and rest, and yet you still talk of war! What is it that you desire?" "This is my one desire: Au-roa, that beat Vavau, must himself be beaten, beaten! It has red fins; it is a red monster. I am regarded as an imbecile by this King Ta'ihia; to carry paroquet feathers for which he negotiates.

"Thou wilt wrestle, O Hiva!
 Thou wilt wrestle, O reef!
 Let it be agitation and uprising,
 It will be uprising for ever!
 Ten fathoms upon ten fathoms of extension shall be disturbed.
 War shall rage with the opposing Hivans.
 Splash on till daylight, flying sprays,
 Sprays fly across the sea of Taravao.⁽⁹⁸⁾
 What is there here that can scorch Tahiti?
 When land got severed outwards it was Tahiti.⁽⁹⁹⁾
 This caused thee to be tortuous, O Hiva,
 Of worthless people of the roadside!"

So saying, Honoura fell asleep until daylight.

When morning came, thus spake Honoura: "Do you agree with what I have said, my brothers? This is what I have said, my brothers: I wish to go and get Au-roa that beat Vavau." The brothers consented, and so the ship "Aere" was again launched into the sea.

The brother-in-law, Taie, embarked with his girdle and his spear. Then the brothers of Honoura took their wife on board the ship, and each of them took his girdle and his spear. And so embarked all the community from Tahiti, and the priest of Oro, Arue-te-fatu-nei; and the conch trumpet of Oro, "Oro-taua"; and the drum, "Tara-te-fei-arii"; and the coco-nut leaves of (god) Roo-mai-hiti; and the company from Unu-turai-apo-ino just escaped being left behind.

They sailed away until night passed and day came, when they were near Papatea, where they landed. Then resounded the beat of the drum "Tara-te-fei-arii"; its first beats were for Fara-nainai,⁽¹⁰¹⁾ and shortly afterwards they were for Fara-upoupo.⁽¹⁰²⁾ Then spake Tutapu, King of Hiva: "Prince Honoura has come—his drum 'Tara-te-fei-arii' is sounding."

Au-roa was not to be seen all the day. Then arose the King Ta'ihia, and went ashore at Papatea, where he found a great whirling creature spinning round. It was coming to twirl the King Ta'ihia around so as to kill him, and keep his jaw-bone⁽¹⁰³⁾ in Papatea, so that

riro to'na taa i Papatea, ia ore atu oia ia tae i Tahiti, ia ore tona i'oa ia tui e to te Arii Honoura.

Riaria roa a'ere taua arii ra! Haere atura e faaite ia Honoura : "Mai pohe au!" "Oi pohe oe i te aha?" "Oi pohe au i tera'e mea e obu haere noa' e i nia i te fenua." "Te hua tena o te tiao ta'u i parau atu e eiaha oe e teoteo, e faaitoito oe! Ahiri e a to oe pohe, ta'u mea tena e peapea'i au, o oe na, te papai nei au i te tamai, te tapuhia ra oe na muri. Tera te mea maitai, e parahi-noa oe i nia i te pahi, e ananahi tatou a tii a aro i te Au-roa."

Te taоторaa ihora ia e ao a'era, tamaa ihora, e ahu atura o Honoura i te ruuruu, e rave a'era i taua omore ra ia "Rua-i-paoa." Ua ahu ihora taua taata iti ra, o Ta'i-iti-i-te-araraa, i to'na ruuruu, e rave a'era i ta'na omore, ia "Te-po-rearea," e ua ahu ihora hoi tu ma taata maitai i to raua ruuruu, e rave a'era i ta raua omore.

Ua haapee ihora i ta ratou puaa, e oti a'era i te haapeehia, hió ihora i te huru, e puaa maitai.

Ua fai ihora i tei raro, e oti a'era, tapatapahi ihora i ta ratou puaa. Te puaa hau poria, ua hopoi atura te tuhaa matamua na taua taata iti ra, na Ta'i-iti-i-te-araraa. Ua afai atura i te hoé tuhaa na te Arii na Ta'ihia, e ua tuha a'era na te vaa mataeinaa e piti tuhaa. Ua tuha 'tura i ta te pupu tahuá, i ta Arue-te-fatu-nui, e i ta Honoura, e piti hoi ana tuhaa, hoé na te varua, hoé hoi na'na iho; e hopoikia atoa hoi i ta na teina tuhaa, toorua raua, e toorua tuhaa.

Ua parau atura taua tamaiti ra o Honoura : "E amu tatou i tena na puaa, e hope roa 'e, eiaha roa ia toe. Ta tatou teie puaa hau porori e ia roaa te taata matamua ra, tera te taata matamua taua tiao ra."

Faaineine a'era i taua tamai ra, haere atura ratou. Te uraa ia i taua tiao ra, taparahihia ihora e pohe roa a'era; tei nia ihora te tauha o Arue-i-te-fatu-nui, fai ihora i taua tiao ra. E oti a'era, faatere atura taua arii ra o Honoura, ua parau atura : "Ua tutere te puai o uta taata iino i te arataha!"

Roohia 'tura te hi'u o taua Au-roa, te vai noa ra, ua na o maira te hoé teina : "Tatou e tapupu noa i teie nei hi'u." Ua na o atura rā o Honoura : "Eiaha e tapu-noahia i o nei, e ia itea 'tu te omii. E tapu huna outou i taua itere nei, aore au e ite ra, imi haere noa 'tura ia tatou i te i'a, i tera vahi, e i tera vahi!" Haere noa ihora e tae atura i mua mau i te omii o taua Au-roa ra, ua parau atura : "E te Au e, e te Au-roa i re ai Vavau, a tia mai i nia!" Ua na o mai ra te Au : "O vai ra ia taata e paraparau mai i ta'u vahi avaava ra?" "O vau ia, o Honoura." "Eaha oe i haere mai ai na mua ia'u? Tena hoi te vaa mataeinaa o Hiva ra, ua pohe atu na ia oe, e te tii mai nei hoi oe ia'u? E pohe oe ia'u; inaha ua na mua mai nei oe i to'u vahi maramama." "Aita hoi au i ite i to oe vahi maramama, i haere mai au

he might not return to Tahiti, and to prevent the spreading abroad of his fame and the fame of Honoura.

The King was terrified, and went and told Honoura (saying): "I have nearly been killed." "You were nearly killed by what?" "I was nearly killed by that thing that is just whirling about on shore." "That is the whirling body I meant when I told you not to be arrogant, but to be courageous. Had you been killed, it would have been a source of grief to me, that while I was laying waste in battle, you should be offered as a sacrifice. This will be the best to do: Remain on board the ship, and to-morrow we will go and fight Auroa."

And so they went to sleep till daylight, then breakfasted, and Honoura girded himself and took his spear, "Rua-i-paoa." Then the little man (god) Ta'i-iti-i-te-araraa⁽¹⁰⁴⁾ put on his girdle, and took up his spear, "Te-po-rearea,"⁽¹⁰⁵⁾ and the (two) handsome men put on their girdles and took up their spears.

Their hogs⁽¹⁰⁶⁾ were prepared in long baskets, and afterwards inspected and found to be good meat.

Then the people below were told of it; whereupon the pork was cut up into pieces. Of the fattest hog, the first portion was taken to the little man, Ta'i-iti-i-te-araraa. The next portion was taken to the King Ta'ihia, and the people were then apportioned two shares. The priests' portion was given to Arue-te-fatu-nui, and to Honoura were given two shares, one for the spirit, and one for himself; there were also taken to his two brothers, as there were two, two shares.⁽¹⁰⁷⁾

Then spake the young man Honoura: "Let us eat of this meat, until it is all gone; let none of it remain. This pork is to stay our appetites until the first man is caught, and that first man will be that whirling creature."

They prepared themselves, and then went forth to fight. Immediately they met with that whirling creature and killed it; and the priest Arue-i-te-fatu-nui uttered an imprecation over it. And when that was over Prince Honoura set sail, saying: "The strength of the worthless people of the roadside ashore is exhausted."

They came in contact with the tail of the Bill-fish lying still, and one brother said: "Let us chop this tail to pieces." But, answered Honoura: "Let it not be chopped up here, until we find the head. Should you secretly chop this tail without my knowing, we should have to search for the fish everywhere." And he deliberately went on until he came in front of the head of the Bill-fish, and said: "O Bill-fish, O long Bill-fish that vanquished Vavau, arise!" Then replied Bill-fish: "Who is this person that is speaking here in my haven?" "It is I, Honoura." "Why have you come to confront me? There are the people of the district of Hiva already killed by you, and have you come also for me? I shall kill *you*; see you have come in front in the very way of my light." I did not know indeed of your light; I

mai to'u puai." "Eita ia e tupu puai ia'u nei, auanei ia to oe toahua e mahere ai ia'u." "E roroa 'tu na hoi ia i a oe!"

Tapii a'era te utu o taua Au ra i roto i tona iho ana i Papatea, ua aroha ihora i to'na utuafare i parahi ai; e oti a'era, ua rave a'era Honoura i to'na ruuruu, ua tuu a'era i nia i na taria o te Au-roa, e faura maira te utu o taua Au ra i rapae e tui ia Honoura!

Ua toomaa maira i te avae taua arii ra, ua parau maira taua Au ra: "Tera mai au!"

I haere atu te Au e tui i te opu o Honoura, toomaa mai ai na avae, hau atura te omii o taua Au ra, paea ihora i taua omore ra, ia "Rua-i-paa," e pohe roe a'era taua Au ra. Tii maira te mau teina o Honoura e tapupu ihora.

Haere ana'e atura taua feia ra i uta, i Papatea, e taparahi i te Arii, ia Tutapu, Arii o Hiva, e pohe atura ia! Ua rave a'era i te arii vahine, ia Te-puna-ai-Arii, ei vahine na te Arii Ta'ihia. Tuu noa mai ra taua pare o taua fenua o Hiva ra. Ua pata'uta'u maira Honoura:—

"Tera mai to oe hau, e te Arii Ta'ihia e!

A ite oe a rave maitai iho i te fenua.

Tumata rere, rere atu te Hiva i tai e!

Area ia po, ia ao, no te mate o Tuihaa,

E taa i te reva!

O te Oputu neineia,

O te faariri fatu,

O te mate o Tuihaa e taa i te reva!

I haefe ai te One-uri

I taa ai te One-tea!

Faarahi te faa o Hapaianoo,

Te faaairaa o te aha?

I te urua, te urua maomao ra e!

No tera muri a vai

Te urua mata nui ra e!

No tera papai ava e!

Haapairia mai te taura i tai

Oia te urupiti mata nui

Te hauraa tui vaa

Te parohē ai matau,

Te mao moemoe ava

Ua tohi tau rima

Oia rima tuu

Ua ahu i te one

Oia One-tahi.

Ua fa 'tu te pii,

Oia a tupii:

Ua ta i te manu

Oia Tapuae-manu.

Ua tuu tau rima

Oia o Raiatea

Tarai i ta'na vaa

Hoe i tua i te aehaa,

A roaa ta'na i'a e atu

A noaa te atuatu, ravarava ia!

Piô e ai oe e te Hiva taata iino.'

have come in my strength." "You will have no strength with me, soon I shall draw out your flare." "And then you will make it long."

And the Bill-fish clung with his bill to his cave in Papatea. He was bidding good-bye to his dwelling-place; and when that was over, Honoura took his waist-girdle and placed it upon the side fins of the Bill-fish, and it thrust out its bill to pierce Honoura!

The Prince stood astride, and the Bill-fish said: "There I come!"

The Bill-fish was going to pierce the abdomen of Honoura, when he widened out his legs, so that the head of the Bill-fish passed beyond, and was sundered with the spear "Rua-i-paoa," and the Bill-fish died. And the brothers of Honoura took it and chopped it to pieces.

Then all those people went on shore at Papatea to kill the King, Tutapu, King of Hiva, and he was slain! And they took the Queen, Te-puna-ai-Arii, for a wife⁽¹⁰⁸⁾ for King Ta'ihia. The fortification⁽¹⁰⁹⁾ of that possession of Hiva at once surrendered. Then chanted Honoura:—

"There is your possession, O King Ta'ihia!
 When you see it, take good care of your land.
 Witness the fugitives; the Hivans are fleeing to the sea!
 As for this night and this day, they are for the death of Tuihaa,⁽¹¹⁰⁾
 Severed into space!
 It was the albatross close pressed,
 The kindling of the master's anger,
 The death of Tuihaa, severed into space!
 That the dark sand⁽¹¹¹⁾ advanced,
 And cut off the light sand.⁽¹¹²⁾
 Hapaianoo⁽¹¹³⁾ is a great valley,
 The nursery of what?
 Of the cavally fish, the cavally fish among the sea-weed!
 In its frith abounds
 The cavally fish with great eyes.
 Through its fishing-ground in the passage
 Is the fishing-line sent forth
 For the cavally fish with great eyes;
 For the sword-fish that pierces canoes;
 The mullet that bites the fish-hook;
 The shark that hides in the passage.
 Sundered is thy hand,
 It is the hand that let go.
 Thou art clothed (buried) in sand,
 It is the sand of One-tahi.
 Proclaimers appear,
 They stand to proclaim thus:—
 The birds are smitten,
 Those of Tapuae-manu.
 Thy hand has relaxed its hold,
 That is Raiatea.
 Let him build his canoe
 And go out into the great deep.
 The fish he will take is the bonito,
 And those he will take are dark ones.⁽¹¹⁴⁾
 They humbled thee, O Hiva, the worthless people!'

Fatutira o te ua te pine i uta,
 O Fatutira te apaipairaa o to'u tupuna
 O taania, o taararo, a ai Fatutira
 I te ieie o Panaioire! ⁽¹¹⁵⁾
 A'u a'e manahune no Fatutira,
 Ta'u vahine, ai oe,
 I te ohe mata nui o te aia!
 O te pata'uta'u ana'e nei ta'u!
 E te atua o te Arioi e!
 E Atua oe no'u!"

(Dr. Wyatt Gill notices, in reference to the legend of Hono-ura, or Ono-kura, as he is called in Mangaia, that one of the exploits of Ono-the-Ruddy, or Ono-the-Handsome, is related in his "Myths and Songs of the South Pacific," pp. 84-87: "The series of songs relating to this hero is now lost, so far at least as Mangaia is concerned, beyond recovery, excepting one complete song and a fragment. The name given to these songs by the Mangaians—*Pe'e manuiri*, i.e., songs relating to

NOTES.

- 1.—Aere = "Endless space."
- 2.—Aua-tamariiri = "Enclosure of little children."
- 3.—Aua-taatametua = "Enclosure of parents."
- 4.—Tai-iti-te-araara = "Low-cry-on-awaking" was a warrior-god of the sea. It was always customary to have an image of a god upon the bows of a ship.
- 5.—Voyagers never went away in a ship without erecting a little *marae* (or "holy place") of stones taken from a great *marae*, and also an altar near it on the ship.
- 6.—Arue-i-te-Fatu-nui = "Extol-the-great-Lord." Important persons took with them a priest, but a voyager himself could also officiate.
- 7.—Oro-taua = "Oro ever-abiding."
- 8.—Tara-te-fei-arii = "Prayers-offered-by-kings."
- 9.—Uru-ma-rai-tapu. [Note omitted from manuscript.]
- 10.—Uru-ma-rai-hau. [Note omitted from manuscript.]
- 11.—Raa-mau-riri = "Sacredness-holding-anger." [The meaning is, that the god "Sacredness" (Raa) remained in a constant state of wrath, during which solemn ceremonies were performed, and restrictions placed over everything, which no one dared to violate on pain of death.—TRANSLATOR.]
- 12.—Probably the voyagers went to the opposite side of Huahine from whence they had started, as it is composed of two islands separated by a narrow strait.
- 13.—Vai-mahanahana is north of Tairapu, the eastern end of Tahiti, towards Tautira.
- 14.—Teena = "The speedy one."
- 15.—Tailhia = "Wept for."
- 16.—"I tai"—*tai* means seawards as well as the sea itself. The Islanders speak of going *tai* from the bay to the point more seawards, or from the valley to the sea coast.
- 17.—Aua-toa-i-Tahiti = "Rock-enclosure-of-Tahiti."
- 18.—The bark of the *Hibiscus tiliaceous*, bleached white, made beautiful glossy capes, and sometimes several of different dimensions were worn, one over the other.
- 19.—Rua-i-paoa = "Riven-cleft."
- 20.—Te-more-arii-vahine = "Warrior-princess."
- 21.—*Manava*, with first a long, expresses "welcome," but with first a short, signifies the "vitals."

Fatutira, where the vetch trees blossom inland,
 Fatutira is the land of my ancestors.
 With thine upper jaw and thy lower jaw, Fatutira encompass thou
 The fibrous roots of Panaioire ⁽¹¹⁶⁾
 My plebian of Fatutira.
 My lady, encompass thou
 The great bamboos of thy heritage!
 Only this chant is mine!
 O god of the Arioi ⁽¹¹⁷⁾
 Thou art my god!"

visitors—indicates that originally the myth was an importation, although for ages past naturalised in the Hervey Group. My impression is that the songs given on pages 85-86 are adapted from what was originally composed in some other dialect. It would be interesting to know about this wonderful Ono at Tonga. What was the true home of this hero? A great deal is said about Ono at Rarotonga also."—EDITORS.)

22.—The word *iti* means endearment, good, or small, as is required by the context.

23.—Pohue-tea="White convolvulus."

24.—"Ia ora na" (may you live!) is the common greeting in Tahitian suited to any time of day.

25.—The Tahitian marriage (*amoaraa*, or as it is also more generally called *fuaipoiporaa*) was celebrated with great solemnity at the ancestral *maraes* of both parties, who joined hands while the priest dedicated them to the tutelar god. The Christian marriage ceremony is now also called *fuaipoiporaa*.

26.—Fara-roa="Tall pandanus."

27.—Fara-poto="Short pandanus."

28.—Women in those days were very passive.

29.—"Sacred place." A *marae* was a "sacred place (formerly) used for worship—where stones were piled up, altars erected, sacrifices offered, prayers made, and sometimes the dead deposited."—*Tahitian Dictionary*.

30.—Wild *taro* and its young stalks and leaves are considered delicacies, and are sought after for feasts.

31.—*Einaa*, the small slender fry of a fresh-water fish; they are about an inch long, and collect periodically in thick masses at the entrances of the rivers. Women mostly take them by basketfuls, and they are eagerly scooped up. When cooked (in various ways) the fry forms a substantial mass, quite free from all suspicion of bones, and most enjoyable in the eating. [Possibly the same as Maori *inanga*, white-bait.—EDITORS.]

32.—Te-pori-o-Aua-toa="Fatness for Aua-toa."

33.—Men of the highest rank liked to cook for their wives, especially fond husbands.

34.—Vero-huti-i-te-ra'i="Storm produced in the sky," or "Storm breather of heaven."

35.—*Puu maruea* probably means a weakened or imperfect *placenta*. [The child was evidently a deformed child—hence called a "nondescript" by the translator.—E. V. C.]

36.—Tu-ma-tahi="Stand-alone."

37.—See explanation of *pui-maruea*, note 35. "The thing"—something attached or adhering to the child at birth.

38.—(*Pofatu-vaa* is the word in the original manuscript.) *Pofatuaa* is rendered "Darkness-Master-of-roots."

- 39.—Tai-iti = "Small sea."
 40.—Tai-nanu = "Low-tide."
 41.—Maui = "Backwoodsman."
 42.—*Fatutira* is the old name for Tautira, a district in the northern part of Tairapu, the small peninsula at the south-eastern extremity of Tahiti.
 43.—Mount Tahua-reva is over 4000 feet high, towering above many other peaks.
 44.—Tane was the great tutelar god of Tahiti before Oro became supreme.
 45.—I am inclined to question both translation and sense of this line. No doubt it is difficult to render sense, but I should translate, "*My* little simpleton, O Tahua-reva," following Miss Henry's lead. What is better to my mind is to translate the line, "In my simple ignorance, O Tahua-reva!"—E. V. C.
 46.—Mataeinaa.—The districts are not known now by the names here mentioned, and which may only have been used poetically in the story.
 47.—Ta'i-i-te-arii = "Wept-for-the-king."
 48.—*Fei*, or mountain plantain. The plantain here named is the most nutritious of all Tahitian foods, and grows spontaneously in all the valleys. It differs in appearance and growth from the banana, for while the banana is pendent from the stem, the *fei* grows erect from a short thick stalk in the centre; the skin is red and the pulp is yellow.
 49.—Tautira river is deep and navigable for boats quite a distance inland.
 50.—Pa-ra'i-mamau-e = "Sky-Fort-that-holds-fast."
 51.—Maui-tua = "Backwoodsman behind."
 52.—Maui-aro = "Backwoodsman in front."
 53.—While the stones of the native oven are being heated, food that they wish to cook quickly is often roasted upon them.
 54.—To'a-rere = "Flying-rock."
 55.—To'a-umaa = "Divided-rock."
 56.—Mu-nee-uta = "Snapper-creeping-shorewards."
 57.—Mu-nee-tai = "Snapper-creeping-seawards."
 58.—Paaihere-nui-i-te-faatoatoa = "Great-fish-of-the-rocky-beds."
 59.—Te-uhu-nui = "Great-parrotfish."
 60.—Au-roa = "Long-swordfish."
 61.—Vavau means Porapora; see in "Birth of New Lands."
 62.—This remark evidently indicates that the father thought the mother would keep at a respectful distance from her giant son.
 63.—Puhiri-nui-haamatua = "Great-possessed-brown-cloth."
 64.—The tide rises high at midnight and mid-day, and is low at six o'clock morning and evening.
 65.—*Putuputu*. In old Tahitian, plural was often expressed by reduplication of the word.
 66.—Vai-te-piha-rahi = "Water-of-large-room."
 67.—Vai-te-piha-iti = "Water-of-small-room."
 68.—Vai-te-piha = "Water-of-rooms."
 69.—Paroquet feathers of all colours are called *ura*, although the word itself signifies "red," and are used for ornaments; but only the red and yellow feathers were the insignia of royalty and divinity.
 70.—The birds referred to mean people, as the story will show.
 71.—The "leaning stone" and "pavement" belonged to the *marae*.
 72.—Tu-ma-roa = "Tall-standing."
 73.—Tu-ma-tini-tini = "Standing-in-scores."
 74.—Tu-ma-mano-mano = "Standing-in-thousands-of-thousands."
 75.—A son asserting himself will often take part, or all, of his father's name.
 76.—Tahiti is the largest island of the group.
 77.—*Metrosideros polymorpha*.

- 78.—Rua-*aua* = "Enclosed source."
- 79.—Rua-*i-havahava* = "Besmeared-pit," signifying the grave they were to have later on.
- 80.—"Dark thrushes" = Tahitians.
- 81.—"Light thrushes" = Raiateans.
- 82.—Taharuu is the largest stream in Punaauia, and in this sense it means that war would wage from thence—signifying himself.
- 83.—Teura-*tau-e-pa* = "Redness abiding and parting."
- 84.—The sacred coco-nut leaves were twisted into different shapes for prayers by the priests, and were supposed to possess great magical power.
- 85.—Te-roo-*mai-Hiti* = "Fame-of-the-borders."
- 86.—This probably means that Honoura's weight overloaded the ship.
- 87.—Royal travellers always liked to go handsomely equipped to strange places.
- 88.—In olden times, partnership in wives or husbands was not ill regarded.
- 89.—Honoura's two brothers were the comely persons before mentioned.
- 90.—Tai-*nanu* was one of Honoura's brothers before mentioned. (Note 40).
- 91.—These districts have already been named as belonging to Tahiti.
- 92.—Te-*uhu-nui-e-tere-ia-Pao-ra* = "Great-parrotfish-that-goes-to-the-meteor"
- 93.—Ono-*no-i-te-hina* = "Pursuer of spiders."
- 94.—Po-*te-taaroa* = "Severed night." This latter is one of the nights of the moon.
- 95.—*Ava*, the liquor made from the roots of the *Piper methysticum*, a plant common in most of the South Sea islands; known to foreigners generally as "kava"—*ava* or *kava* being the name of the plant itself as well as of the liquor made from it.
- 96.—Long poles were fixed up on sacred ground for the gods to alight upon, and those who prayed there whistled for them to come.
- 97.—Women applauded the deeds of valour of warriors.
- 98.—Taravao is the isthmus connecting the larger part (N.W.) of Tahiti to the smaller part (S.E.), known as Tairapu, and the sea is often very rough there.
- 99.—Hiva is the place from whence Tahiti was said to have broken away as a fish.
- 100.—The *ruuruu* was a waist-girdle that warriors wore when fighting; labourers also wore the girdle to give support at work.
- 101.—Fara-*nainai* = "Small-service."
- 102.—Fara-*upoupo* = "War-agitation."
- 103.—The jaw-bones of kings and other great men were prized as trophies in times of war, and were kept as sacred relics in the *maraes*.
- 104.—This war-god, decked as a warrior, gave courage to its adherents. But Oro and other gods of the highest order were never exposed to view; they were kept in numerous wrappings, encased in the bows of their canoes, and their priests represented them among the people.
- 105.—Te-*po-rearea* = "Night-of-plenty."
- 106.—Pork, with very little vegetable food, was eaten by warriors engaging in battle.
- 107.—The natives have always had great system and delicate sentiment in distributing food.
- 108.—A marriage of that kind was considered a most honourable way of ending strife, as it made allies and not slaves of the conquered.
- 109.—Their fortifications were intricately made of stones and earth heaped over boughs of trees.
- 110.—Tuihaa was probably a Tahitian warrior that they had now avenged.
- 111.—Te-*one-uri* meant the Windward islands.
- 112.—Te-*one-tea* = the Leeward islands.

113.—Haapaianoo meant Papenoo, the largest valley in Tahiti.

114.—“Dark ones” = Tahitians.

115.—*Te iei o Panaiore*, the fibrous roots of a running plant that grows in the mountains; of such strength that they are used for making baskets or tying fences. The name of the plant is the *farapepe*.

116.—Panaiore was the name of the land lying between Tautira point and headland (S.E. extremity of Tahiti), that were called the upper and lower jaws of a Tahiti—the fish.

117.—*Arioi*, a wandering fraternity of heathen times in the Tahitian-speaking islands, whose rites and customs were mostly of an obscene character; it is said that the practice of infanticide began with them. Oro was the great god of the Arioi.





NOTES AND QUERIES.

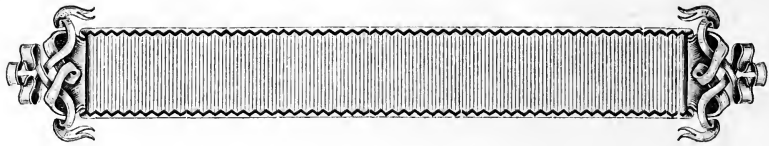
[78] Mr. Stair's "Early Samoan Voyages."

I wish to call attention to the name Rika-langi, No. 66 in the Samoan genealogy given in Mr. Stair's paper, vol. iv, p. 123, of this Journal. At my request Mr. Stair carefully scrutinised the original MS., and now informs me that the name should undoubtedly be Rua-langi. The importance of this correction in connexion with Raulu will be obvious to Maori genealogists.—S. PERCY SMITH.

[79] Maori Relics.

I have recently been informed by Mr. F. Thomas, of Canvastown, that about thirty years ago, while ploughing on his grandfather's farm in Waiimea West, Nelson, he turned out a greenstone image, about eight or nine inches high, representing a man in full: the hands being crossed on the stomach, which protruded unnaturally. Having resided several years close to Mr. Thomas' land, I know the locality well: it is the great centre of the "Maori Holes" described in vol. iv. of this Journal. On an adjoining section there, were, at the time referred to, the remains of a very strongly entrenched *pa*, and at a short distance lines of pit-like artificial depressions, that looked like the remains of a village. The greenstone image was given to the late Mr. Higgin by Mr. Thomas' father in payment for surveying. According to tradition a greenstone image larger than that discovered by Mr. Thomas is buried somewhere in the vicinity of the Tory Channel beacons. I deem it advisable to call attention to these relics; the differences between the stone implements of the Pelorus and stone implements found in the Waikato Valley showing how important it is to preserve a knowledge of the exact locality where relics have been obtained. There is abundant evidence of the Middle Island having at some period had a much larger population than Captain Cook found in it. The only means of ascertaining anything trustworthy regarding that period, is to bring together every trace of human occupation that can now be obtained.—JOS. RUTLAND.





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CONTAINING THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

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No. 4. — DECEMBER, 1895. — Vol. IV.
—

PROCEEDINGS OF THE SOCIETY.

A MEETING of the Council was held in Wellington on the 16th October, 1895.

The following papers were received :

- 125 *The Maori Tribes of the East Coast*, part 4. Judge Gudgeon.
- 126 *The Story of Tu-moana*. A. Shand.

The Rev. E. V. Cooper, of Tutuila, Samoa, was elected a Member of the Society.

Books, &c., received :

- 357 *Bulletin de la Société de Géographie de Paris*. 2 Tri., 1895
- 358 *Proceedings, Queensland Branch, Royal Geographical Society*. Vol. x
- 359-361 *Annales de la Faculté des Sciences de Marseilles*. Vol. iv, parts 1, 2, 3
- 362 *Annales de la Faculté des Sciences de Marseilles*. Vol. iii
- 363 *Annales de la Institute, Botanical and Geological, Col. de Marseilles*, 1893
- 364 *Bijdrage tot de Kennis van het dialect van Sikka*. L
- 365 *Tijdschrift voor Indische*. T. L. V. Deel xxx, viii, Av. 5
- 366 *Notulen van de Algemeene en Bestuurs Vergaderingen*. Deel xxxiii, Av. 2
- 367 *The Geographical Journal*. September, 1895
- 368 *The Queen's Quarterly*. Vol. iii, part 1
- 369 *Journal, Buddhist Text Society of India*. Vol. iii, part 1
- 370 *Buddhist Texts*
- 371 *A brief Summary of Do Ka Zang*
- 372 *Revue mensuelle de l'École d'Anthropologie de Paris*. August, 1895
- 373-74 *Na Mata, Fiji*. July-Sept., 1895
- 375 *Records of the Australian Museum*. Vol. ii, part 6

A meeting of the Council was held in Wellington on the 17th December, 1895.

Messrs. W. H. Kühl, Berlin, and H. Benn, Tauaroa, Galatea, N.Z., were elected Members of the Society.

The following Papers were received :

- 127 *Honoura, a Tahitian Legend*. Through Rev. E. V. Cooper
- 128 *The Malayo-Polynesian Theory*. Part 2. Dr. J. Fraser
- 129 *Supposed Early Mention of New Zealand, A.D. 1160*. J. Collingridge

- 130 *Polynesian Words in Australian and Japanese Languages.* F. W. Christian
 131 *History of Karika of Rarotonga.* Through H. Nicholas.
 132 *Heathen Mythology of Rarotonga.* " "
 133 *Visit of Tonga-iti to Rarotonga.* " "
 134 *The Mythology and Spirit Lore of Old Samoa.* Rev. J. B. Stair
 135 *History and Traditions of the Moriori.* Part 8. A. Shand

Books, &c., received :

- 376-77 *Na Mata.* October-November, 1895
 378-79 *Revue mensuelle de l'École d'Anthropologie de Paris.* Sept.-Nov., 1895.
 390-91 *The Geographical Journal.* Vol. iv, Nos. 4-5
 392 *The Queen's Quarterly.* October, 1895
 393 *Transactions and Proceedings of the Japan Society.* Vol. ii, part 13
 394 *The Japan Society : List of Members, 1895-96*
 395 *Mittheilungen der Anthropologischen Gesellschaft in Wien.* xxv Band, 2-3 Heft
 396 *The Discovery of Australia.* Geo. Collingridge. 1 Vol, 4to. Sydney, 1895
 397 *The Torea Newspaper, Rarotongan and English.* Jan.-Nov., 1895
 398 *The Imperial Calendar, University of Japan.*
 399 *Comparison of Words in Asiatic Languages.* S. E. Peel
 400 *Historical Notes, Tangata Whenua.* 5 vols. MS., Hamiora Tumutara Pio, through Elsdon Best
 401 *Two Sheets of Drawings of Maori Paintings, copied from the Caves at Maere-whenua, Otago.* J. Langmuir



Notice to Members.—Members are reminded that their Subscriptions to the Society for the year 1896 are now due. It is requested that they may be forwarded without the necessity of notice by circular, which puts the Society to expense and gives the Secretaries unnecessary trouble.



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OF THE SOCIETY



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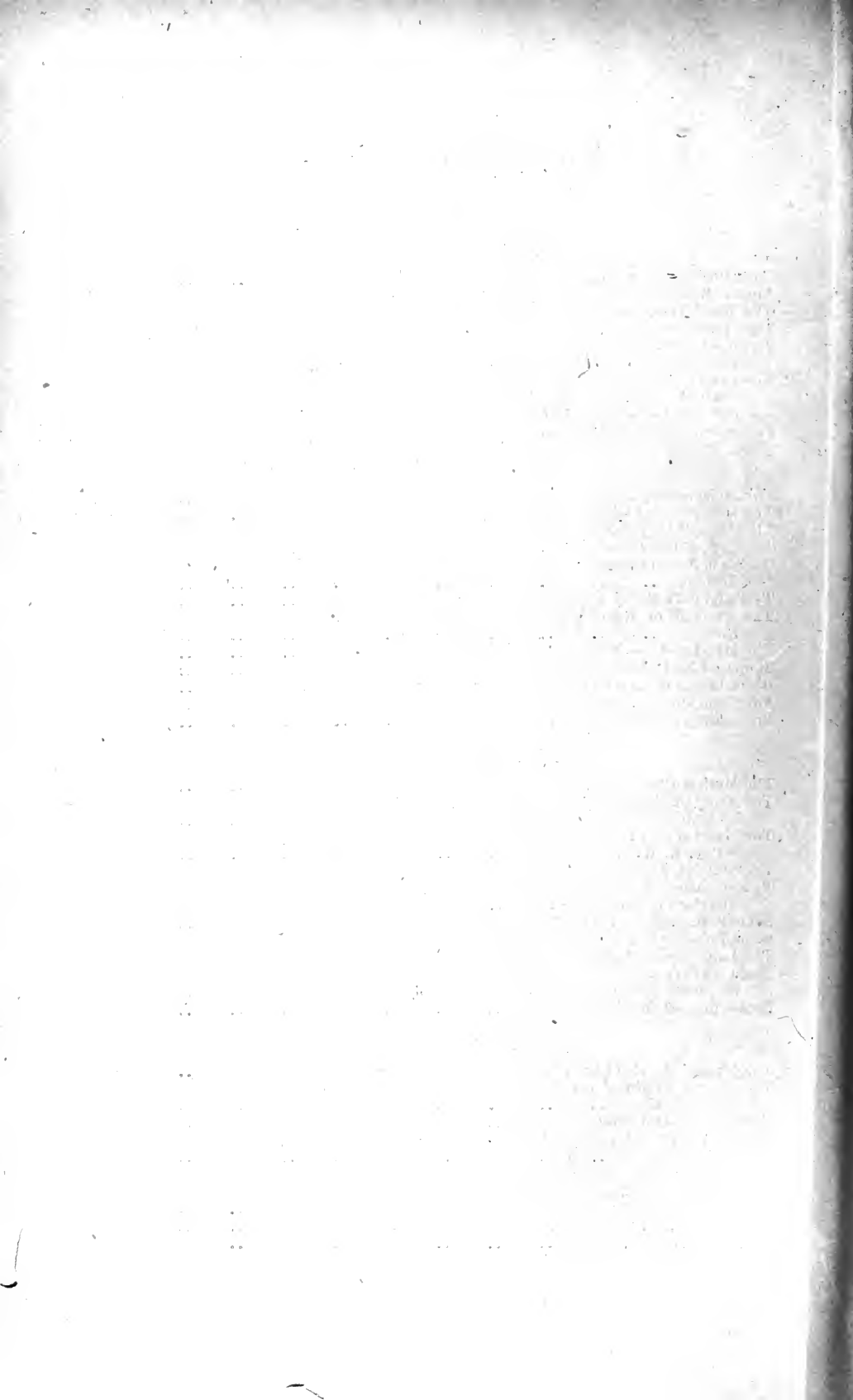
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THE Society is formed to promote the study of the Anthropology, Ethnology, Philology, History and Antiquities of the Polynesian races, by the publication of an official journal, to be called "THE JOURNAL OF THE POLYNESIAN SOCIETY;" and by the collection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

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.

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 Government Buildings, Wellington, New Zealand.

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1ST JANUARY, 1896.

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ANNUAL MEETING OF THE SOCIETY.

ON the 22nd January, 1896, the Annual Meeting of the Society took place in the Lecture Room of the New Zealand Institute, Wellington, the Rev. W. J. Habens, B.A., in the chair.

The Annual Report of the Council and the Accounts for the year 1895 were read, passed, and ordered to be printed in the March number of the Journal. They will be found on the following pages.

The Right Rev. W. Leonard Williams, B.A., Bishop of Waiapu, was re-elected President for the year 1896, and Messrs. J. H. Pope, N. J. Tone, and S. Percy Smith elected Members of the Council; the latter gentleman being also re-elected one of the Hon. Secretaries and Treasurers.

Mr. Alex. Barron was re-elected Hon. Auditor, and thanked for his past services.

A vote of thanks to the Chairman and Secretaries concluded the meeting.

ANNUAL REPORT

OF THE COUNCIL OF THE POLYNESIAN SOCIETY

FOR 1895.

THE Council has much pleasure in presenting to the Annual Meeting of the Society its fourth Report on the doings of the Society, for the twelve months ended the 31st December, 1895.

During the period under consideration our membership has fallen off slightly, but not to any great extent. Ten members resigned, the reasons stated being their inability to continue their subscriptions, whilst ten members have been struck off the roll for non-payment of their subscriptions. On the other hand, eleven new members have been elected. The following is therefore the statement of our strength on the 31st December, 1895:—

Ordinary Members	..	..	..	178
Honorary Members	..	..	..	8
Corresponding Members	..	..	..	17
				203

Our total membership at the end of the previous period was 209. We are happy to state that we have suffered no loss through death during the past year.

The officers of the Society remain as at the date of the Annual Meeting held on the 21st February, 1895, with the exception that Mr J. H. Baker retired from the Council, and Mr H. Dunbar Johnson was elected by the Council in his place. The Council held eight meetings during the past period for the election of members and consideration of other business of the Society. The Council regrets much that they have been deprived of the countenance and assistance of the President at its meetings. His residence in a part of the country distant from the head quarters, precluded his attendance.

The supply of original papers—many of them of great value—continues to be greater than can be published in the pages of the *Journal*. During the last year, 33 papers were received, besides notes, which is the same number as for the year previous. Many of these have been published already; the rest remain for future production, or for translation. During the four years of our existence the Council has received 135 original papers on subjects connected with our objects.

The *Journal* has been published with tolerable regularity at the end of each quarter. The four numbers forming the fourth volume of the Society's Transactions and Proceedings contain 300 pages, being 54 more than in the previous volume. The exchanges with other Societies, and the copies sent to public institutions, numbered 52, being somewhat less than for the previous year. In exchange, we have received a large number of publications, many of them of great value in connection with our special studies.

The Council are glad to report that the finances are fairly satisfactory, though, owing to several members being in arrear with their subscriptions, the sum total received is less by £40 than it should be. It will be observed from the attached accounts that the expenses amounted to £223 12s 6d, as against £268 2s 5d received, leaving a balance of £44 9s 11d, in hand, against which there are liabilities amounting to about £40. The capital amount stands at £38 9s 4d, which is invested at 5 per cent. It is hoped that this fund will go on increasing until the interest on it can be made available for the publication of special papers. The capital itself, according to the rules of the Society, cannot be touched.

S. PERCY SMITH, } *Hon.*
Ed. TREGGEAR, } *Secretaries.*

POLYNESIAN SOCIETY.

CURRENT ACCOUNT FOR THE YEAR ENDING 31st DECEMBER, 1895.

To Balance from last year ..	£	s.	d.		£	s.	d.
<i>Journals</i> sold ..	..	..	..	To Bookbinding for Library	1	0	0
Members' Subscriptions ..	..	..	..	Stamps, Exchanges, etc. ..	3	2	6
	..	..	..	Advertisements, Circulars, Freight	1	0	0
	..	..	..	Circulars, Receipt Book, etc. ..	1	4	0
	..	..	..	Printing Vol. iii, No. 3 ..	38	19	0
	..	..	..	" " iii, No. 4 ..	42	10	0
	..	..	..	" " iv, No. 1 ..	50	0	0
	..	..	..	" " iv, No. 2 ..	50	0	0
	..	..	..	" " iv, No. 3 ..	35	17	0
	..	..	..	Balance in Union Bank ..	44	9	11
					£268	2	5

CAPITAL ACCOUNT FOR THE YEAR ENDING 31st DECEMBER, 1895.

To Balance from last year ..	£	s.	d.		£	s.	d.
Interest received ..	..	..	..	Deposited with the Wellington Trust, Loan and Investment Co. ..	38	9	4
	..	..	..		£38	9	4

Examined and found correct—A. BARRON,
20/1/96. *Hon. Auditor.*

S. PERCY SMITH, } *Hon*
Ed. TREGEAR, } *Treasurers.*



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THE MAORI TRIBES OF THE EAST COAST OF NEW ZEALAND.

BY W. E. GUDGEON.

PART IV.



IF the early Maori history of Poverty Bay and Te Wairoa (Northern Hawke's Bay) we have no record, for Maori tradition as to these districts deals only with the advent of the ancestor Kahungunu, son of Tamatea, who flourished about eighteen generations ago, and the subsequent history of his descendants.

It must not, however, be supposed that this portion of New Zealand was unoccupied at the period preceding the arrival of Tamatea and his sons, for such was not the case. Indeed we have every reason to believe that there were then, as now, powerful tribes in occupation, not only of the Coast, but also of the inland and less fertile districts. These tribes were descended in part from Maui-potiki, through the ancestor Toi, and other less known progenitors of the *tangata whenua*, and in part from the crew of "Horonta," who had even then been eight generations in possession of the district lying between the Pakarae Stream, eight miles north of Gisborne, on the north, and the Turanga-nui River, falling into Poverty Bay, on the south. These people were the descendants of Paoa and Hakiri-o-te-Rangi, and were living under the *mana* of the chief Ruapani* when Kahungunu came from the north.

* Papa-wharanui, who became the wife of Rangi-tihi and mother of Tuhou-rangi, was, it is said, a sister of Ruapani. Rangi-tihi was fifth in descent from Tama-te-kapua, captain of Te Arawa canoe.

Among the *tangata whenua*, were the descendants of the great Kiwa, who must have been a chief of exceeding *mana*, for not only is Poverty Bay known as Turanga-nui-a-Kiwa, but the ocean also is spoken of to this day as the Moana-nui-a-Kiwa. The descendant of this chief best known to tradition was Moeahu, whose three daughters married the well-known ancestor Rongo-whakaata, and so originated the tribe of that name, and also the Ngati-Ha, better known as the Ngati-Pukenga, of Opotiki.

At this same period, the Ngai-tahu tribe, that afterwards migrated to the South Island, lived at Te Muri-wai, Poverty Bay, and owned the land extending thence into Hawke's Bay, to the south of the Whakaki Lagoon, near the Wairoa River. Other members of this much scattered tribe resided at Whanganui-a-Tara (Wellington) and in the Middle Island.

- 23 Ariki-nui
- Ariki-roa
- Ariki-matua
- 20 Ariki-tahito
- Puhinga
- Te Ithingarau
- Maru-taiaroa
- Te Pua-tahi
- 15 Mumura
- Te Waruhanga
- Takitini
- Ruaneke
- Manuhiri
- 10 Te Piunga-tahi
- Nuku-pawhero
- Riri-whare
- Rangipa
- Te Kapu
- 5 Whakaware
- Huka
- Tuhanga-i-rangi
- Wi Te Kura
- Tiopira Tawhiao.

*Ngariki Tribe of Mangatu,
Poverty Bay.*

name, who claim descent from the ancestor Rua-kapua-nui, and who subsequently intermarried with the descendants of Rakai-paaka II, grandson of Kahu-ngunu.

The adherents of Rongomai-wahine and Tama-takutai occupied the Mahia Peninsula, and the Ngai-Tauira held the valleys of the Wairoa and Waiau rivers. Of these tribes, the first-named has been absorbed into the Ngati-Kahu-ngunu, but the descendants of Tauira are still numerous in the Wairoa District, and the Kahu and Kuru-pakiaka *hapus* ought really to be called the Ngai-Tauira.

The ancient tribe of Ngariki occupied the valley of the Waipaoa River, Poverty Bay, in the neighbourhood of Mangatu. Apparently there are several tribes of this name in New Zealand, and it is probable that all of them may have been offshoots of the ancient tribe of Mangaia Island, Cook Group, of the same name, but this particular section does not claim relationship with the tribe which is now known as the Whanau-a-Apanui, but which of old were called Ngariki, nor do they belong to that Ngariki who are said to have come to New Zealand in the Rangimatoru canoe, under the chief Rangihakaia, and under the care of the god Tu-kai-te-uru, who, strange to say, is also the chief deity of the Ngati-Maru tribe of Hauraki.

On the coast, from Whareongaonga, six miles south of Poverty Bay, to Te Whakaki Lagoon in Hawke's Bay, the land was owned and occupied by the Ngati-Rakai-paaka tribe, that is, by the ancient tribe of that

I have now named the leading tribes of *mana* who held possession of Poverty Bay and Te Wairoa District at and before the arrival of Kahu-ngunu. There were, however, other ancestors, if not tribes, who were less known and probably of less importance, but of whom the memory survives. Far inland, among the deep valleys of the Whakapunake Mountain, the last home of the *moa*, in the classic neighbourhood of the Reinga Falls, and on the shores of Waikare-Moana, the most picturesque of New Zealand lakes, we hear of other ancestors, some of whom are more *taniwha* than man, who were contemporary with Kahu-ngunu. These shadowy beings are recognised as ancestors by the modern Maoris, but beyond that fact nothing is known of these beings of the remote past, who are usually spoken of with the respect due to those who lived in the very night of time, even before the creation of Ao-marama—the world of light and being.

The ancestors to whom I have referred are, first, Te Uoro, the original owner of the Waikare-iti Lake, also Paire, who had no less than ten generations of ancestors of the same name; Tawhaki, Maahu, who was probably identical with the ancestor of that name, the progenitor of the Nga-maihi tribe of the Bay of Plenty; Tamatea-moa, whose daughter Kura-pori cohabited with Rangi-nui, a son of Tamateapokai-whenua, is another of the remote ancestors; also Rua-kautuku; and last, but by no means least, Hine-Korako, whose *taniwha* ancestry will be given when describing the Ngati-Ruapani tribes.

The Ngati-Kahu-ngunu and other East Coast clans contend that they are from the migration that came here in the Taki-tumu canoe, but on what grounds this claim is made I have never been able to ascertain, inasmuch as no Maori with any reputation as a *tohunga* or exponent of Maori tradition has ever said that Tamateapokai-whenua came hither in the Taki-tumu canoe; nor do I know that any one of that chief's ancestors has been indicated as having come in that migration. Such a claim has indeed been made by those who collected for the late Mr. John White,* but the work referred to is not reliable. The best that can be said of it is, that it is the natural result of the system on which the material for the work was collected. Manuscript books were sent round amongst the Maoris, with a request that some member of each tribe would write therein their history and traditions. These books did not as a rule fall into the hands of the old and learned men, for the very good reason that they did not write with sufficient facility to justify them in undertaking such onerous work, hence it devolved upon younger men, who not only had no real knowledge of their own, but furthermore had not the authority necessary to overcome the deeply-rooted feeling of distrust that may be observed in any old Maori if you venture to write down his words.

* White's "Ancient History of the Maori."

- 18 Tama-te-kapua
Kahu
Tawhaki
- 15 Uenuku
Rangi-tihi
Kawa-tapu-a-rangi
Pikiao
Heke-maru
- 10 Paoa Mahuta
Ue-rata
Tapaue
Te Putu
Tawhia
- 5 Tuata
Te Rau-angaanga
Potatau
Tawhiao
Mahuta
- 36 Ngu
Pei
Turei
Kau-whata
Mahuika
Wha-a-ure
- 30 Whatu-maurea
Tiki-wharawhara
Tohi-a-nuku
Pure-i-ariki
Wanakau
- 25 Rerewha
Mutu-rangi
Tauri-kuri
Rongomai-hito
Tai-rohutu
- 20 Te Pupu
Raro-whenua
Te Iringa
Te Kura
- Hine-tapu* Tohe
- 15 Tamatea
Hine-kura
Tahinga-iti
Te Reinga

The traditions relating to Paoa are of this class here, Mr. White's native writer gravely confounding the great chief and navigator of "Horouta" with Paoa, the son of Heke-maru, and the fact that the chief of Horouta lived about 400 years before the last-named Paoa is either ignored or unknown to the writers. The absurdity of the mistake will be seen by reference to the attached genealogy, which is that of King Tawhiao, and which is absolutely correct. Here we have ten generations from Mahuta, the brother of Paoa, both of whom were of the Arawa tribe, whereas there are twenty-six generations from the first Paoa.

Any matter personally collected by Mr. White, and corrected by him, would be valuable, but in the work to which I refer, Mr. White does not even express an opinion as to the reliability or otherwise of his authorities, even when they are in conflict.

Apart from the question of the Taki-tumu descent of Tamatea, no genealogy of the present day is more warmly disputed than his. The Ngati-Tamatea, or Rarawa, of Mangonui, claim this same Tamatea as their ancestor, and relate with natural pride his many great deeds, including the attempt to drain Lake Tangonge. I am unfortunate in being unable to relate the circumstances under pressure of which Tamatea abandoned his old home; it is, however, said that he was defeated in a battle fought at Rangaunu, northwards of the entrance to Mangonui Heads. He himself escaped, and fled with his family in a canoe. As he passed the rocky islet of Nuku-taurua, he was met by a war-party coming to his assistance, the chief of which called upon him to return. The reply given by Tamatea has passed into a proverb: "*He rangai*

* Hine-tapu married Kauri.

Rua-waha
 10 Te Hautapu
 Tai-kumukumu
 Wai-puia-rangi
 Moko-tu
 |
 |-----|
 Te Ao-kaihi Te Rua-kiri
 5 Turou Te Karehu
 Waitaha Kaipara
 Te Rakeua Puwai
 Kingi Rakeua Te Rehu
 Henare Kingi Timoti Puhipi

Whaene
 Taka
 Hoa-rangi
 Uira-roa

maomao ka taka i tua o Nuku-taurua e kore a kore a muri e hokia." In this proverb, Tamatea compares himself to a shoal of fish (*maomao*), who, when they have passed Nuku-taurua, do not again return during that season.

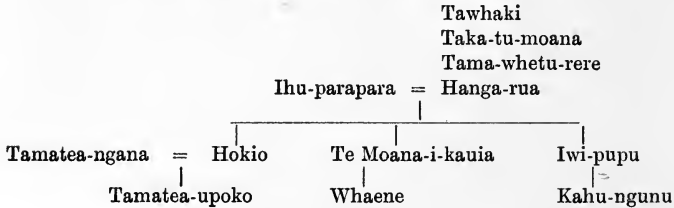
The answer was very much that which might have been anticipated from the *tangata whenua*; it had none of the heroic and unconquerable spirit which had always characterised the Hawaiki emigrant. Tamatea continued his journey southwards to Turanga, where it is said his mother Hine-tapu had preceded him, and *en route* called at Tauranga, where a quarrel arose among his children, with the result that Whaene left the family party and settled in the Bay of Plenty. I know of but one line of descent from this ancestor, viz., to Uira-roa, who, according to some authorities, married Awa-nui-a-rangi, while others assert that Ue-mua was her husband; but in either case her sons are admitted to have been Ira-peke, Rongo-tangi-awa and Awa-tope (the first of that name). Uira-roa* was therefore the ancestress of Ngai-te-Rangi, Ngati-Pukeko and Ngati-Awa, not to mention Maru-iwi.

It is generally admitted that Tamatea came from the north, and was the ancestor not only of the above-mentioned tribes, but also of the Ngai-Tamatea of the north, and the Ngati-Rangi-nui and Ngati-Kahu-ngunu of the south. This point cannot, however, be accepted as settled in the face of the conflicting genealogies given for this ancestor. At page 211, vol. iii, of this Journal, it will be seen that Rongo-kako and Maurea are claimed as the parents of Tamatea by the southern Ngati-Kahu-ngunu, whereas the Ngati-Porou give him a very different ancestry—*vide* descendants of Toi; † and as I have just shown, the Ngai-Tamatea claim an ancestry which differs from all others. Perhaps the Ngati-Porou are most likely to be correct, for all of the wives of Tamatea are claimed to have been the daughters of the East Coast chief Ira-kai-putahi. We are therefore justified in assuming that, even though he lived at Mangonui, he must have gone thither from Turanga-nui, or at any rate from some place on the East Coast.

The Ngai-Tahu, of the Wairoa, deny the Ira descent of these women, but admit that they belonged to the East Coast. The following is their genealogy:—

* It is claimed that Haruatai was a daughter of Whaene. This, however, is denied by her descendants, the Whakatohea tribe, who are probably better informed on this point than others.

† Journal, vol. iv, p. 183.



These conflicting genealogies prove how very little is known at the present day of this ancestor, but whatever evidence there may be is in favour of Tamatea's descent from Toi-kai-rakau, and against the theory of the Taki-tumu migration.

Any narrative, purporting to be a history of the more remote generations of the tribes now under consideration, must necessarily be incomplete, and at the best fragmentary, since it would not at the present day be possible to obtain a connected account of the many vicissitudes through which they have passed. Something might indeed be done, if one could but spare the time necessary in order to visit each section of the tribe and question the few old men who still retain some knowledge, however crude, of their ancient history and origin, for in this way only could the numerous gaps and omissions which occur in all modern Maori tradition be filled up.

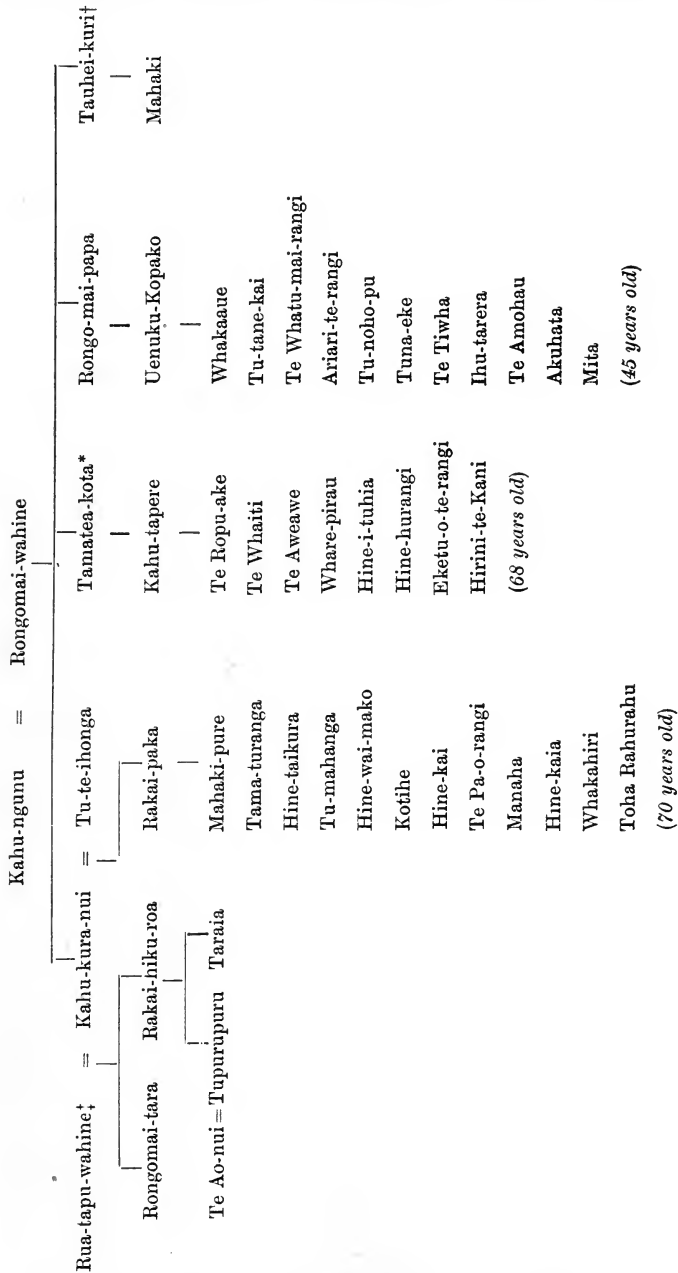
The modern Ngati-Kahu-ngunu are, it may be said, the descendants of the third wife of that ancestor, viz., of Rongomai-wahine, for they alone would seem to have inherited the force of character which, when combined with good birth, is said to produce *mana* in the individual.

- 21 Koro-tu-paku
- 20 Tama-whetu-rere
- Tama-tau-tahi
- Ue-hanga-nuku
- Awa-i-rau
- Rapa
- 15 Rongomai-wahine
- Hine-rauri
- Hine-te-ngaru
- Waha-rua
- Tu-tawiri-ao
- 10 Maihi
- Te Ate-puru
- Te Mauanga
- Kura-wherau
- Hira-anahi
- 5 Whare-kaka
- Te Mimiti
- Te Rata-ao
- Ihaka Whanga
- Hirini Whanga

Previous to the arrival of Kahu-ngunu, Rongomai-wahine had cohabited with Tamatakutai, a chief living at the Mahia Peninsula, and by him had several children, including Hine-rauri, of whom I submit a genealogy. She left this husband for one of those absurd reasons which the Maoris are so fond of attributing to their ancestors, and it was then that she cohabited with Kahu-ngunu, and had issue the ancestors of the modern tribe of that name. As I have already hinted, this tribe was not obtrusively warlike, and so far as I can ascertain, did not

produce any conspicuously great men; but none the less they have played a leading part in Maori history by the marriage of Mahinarangi with Tu-rongo, of the Tainui migration, and that of Rongomai-papa with Tuhou-rangi, of the Arawa people.

The chief lines of descent from Kahu-ngunu are as follows :—



* Married Rongo-kauae, daughter of Rongo-whakaata.

† Married Tama-taipunoo, brother of Tu-tamure.

‡ Daughter of Rua-pani, ninth in descent from Paoa.

Kahu-ngunu had other wives, and other children than those above-mentioned, but they have played only a subordinate part as compared with the offspring of Rongomai-wahine.

The first wife was Rua-rau-hanga, whose sons Rua-roa and Rongomaire are among the leading ancestors of the Aitanga a-Hauiti, Ngati-Porou and Rongo-whakaata tribes.

Hine-pu-ariari, said to have been a descendant of Rua-kapua-nui, was the second wife, and her daughter was Po-whiro, of whom but little was known.

Hau-taruke was the fourth wife, and her children were Rakai-whakatau and Papaka.

Fifth in this long list was Pou-whare-kura, a captive, whose son was Rua-tapui.

The sixth and last was Kahu-kura-wai-arai, whose child was Po-tirohia.

At what particular period the children of Rongomai-wahine migrated from their maternal estate at Te Mahia to Turanga-nui is not known, but it is possible that they were attracted thither by the relationship existing between them and the children of Rua-rau-hanga. Whatever the reason, it is clear that all of them intermarried with the Turanga people, and that their descendants were subsequently virtually ejected by certain other branches of the same family.

Turanga-nui has always been famous for the migrations it has sent forth at the point of the spear to occupy other and less favoured districts of New Zealand.

The first perhaps, in point of time, was that of Tama-kopiri, who is now claimed as a son of Tamatea, but of which of the many Tamateas is by no means clear. Tama-kopiri migrated to Inland Patea about fourteen generations ago, and there, after dispossessing the Ngati-Hotu, founded the Ngati-Tama tribe. Such is the history of this migration, as told by themselves, but it is worthy of note that neither the Turanga nor the Wairoa tribes have any record of these events, and do not admit that Kahu-ngunu had a brother named Tama-kopiri. From this we may assume that the relationship is now only imaginary, but that Tama-kopiri must have been driven away from Turanga by the very people of whom one is now claimed as his brother. There is nothing unusual in the fact of brothers fighting bitterly one against the other, but it is very unlikely that such an incident would ever be forgotten.

The next migration was the result of very serious fighting in the Turanga district, in which it would seem that all the southern tribes took part, even those who resided at Tamaki-nui-a-Rua (Seventy-mile Bush), who were led by Weka-nui, in order to assist Kahu-ngunu and Moe-ahu against their

- 22 Te Ihi-o-tonga
- Te Marere-o-tonga
- 20 Te Mana-o-tonga
- Takataka-putea
- Tara = Hawea
- Whata
- Whatonga

- 15 Te Rangi-whakauru
 Weka-nui
 Tawake
 Rakai-marō
 Korako-tau-noho
 10 Te Rangi-whakaeawa
 Pare-koau
 Taua-rahake
 Te Kura-iri-rangi
 Kapo
 5 Ue-wha
 Para-kiore
 Te Rangi-kapu-rohe
 Te Ropiha
 Hori Ropiha

enemies. The cause of this disturbance was the murder of Rironga, a son of Moe-ahu, whose sister Moe-tai had married Tua-iti, a grandson of Tuira-a-rangi, chief of the Wairoa people, who at this period formed a very powerful tribe, and had many friends and supporters at Turanga.

The tale told is to the effect that Te Rironga, having paid a visit to his sister, was, during his residence with her, beguiled into the forest, and there murdered by her husband. Moe-tai had probably reasons of her own which caused her to be suspicious, for she was dissatisfied with the tale told

her by her husband, to the effect that Te Rironga had gone to visit other villages in the vicinity. She therefore watched her husband, and found that he visited a certain place in the forest every day. With this clue to guide her, she followed him at a distance, and discovered him eating human flesh, which she well knew must have been part of her brother. The problem was now solved, but Moe-tai carefully concealed her knowledge of the crime until she was in a position to strike. Her relatives were duly warned, and Weka-nui brought the Rangi-tane tribe from Tamaki, while Moe-ahu and Kahu-ngunu led their own followers, with the result that at the battle of Kahu-te-reirei Tua-iti was slain, his two *pas* taken, and his tribe either killed or dispersed. It was here that Weka-nui captured Pou-whare-kura, a woman of high rank. As he led her away, Kahu-kura-nui called to him, saying, "Give me the woman." At the same moment his father, Kahu-ngunu put in his claim. Weka-nui hesitated, but the woman settled the difficulty by saying, "I am no longer young, give me to the elder man."

- 21 Tura
 20 Ira-turoto
 Ue-roa
 Tahito-tarere
 Rakai-nui
 Te Ao-mata-rahi
 15 Rakai-whakairo
 Rakai-te-iwi
 Pirau-iti
 Rakai-werohia
 Rangi-tawhanga
 10 Te Umu-tahi
 Mahaki-kaia
 Te Hihi
 Te Weranga
 Hine-tarewa

In this battle certain of the Ngai-Tahu were involved, their chief Tahito-tarere was slain, and those who survived of the tribe migrated under Rakai-nui to Whanganui-a-Tara (Wellington), and thence to the South Island. This was not, however, the first migration of the Tahu family to that island, for tradition relates that Tahu-matua himself left his home at Taumata-hinaki, on the Tuki-mokihi No. 2 Block, situated only a few miles from Te Wairoa, when he went to visit his son Tahu-tioro, who lived at Aropau, near Wairau. It was while residing here that the elder Tahu received intelligence that his brother Porou-rangi was dead, and

5 Hine-ki-runga
 Tareroa = Kekerengu
 Te Miha
 Ratima
 Te Ruihi

thence returned to Turanga, where he cohabited with the widow Hamo, and had issue Tahu-muri-hape. I have in a previous article* mentioned that the Ngati-Rua-nuku of Akuaku were of South Island origin, and

brought thence by Tahu to attend on another of his sons, Rua-nuku.

The disruption of the Kahu-ngunu family commenced when Tui-te-kohe and others of that line expelled Rakai-pāka and his sister Hine-manuhiri from Turanga. The cause of the quarrel was a dog named Kauari-hua-nui, which said animal was supposed to have been killed by Rakai-pāka. That he was not the real offender was not known at the time, and therefore it came to pass that the culprit, Whakaruru-a-nuku, escaped punishment, and Rakai-pāka and Hine-manuhiri nearly lost their lives for his fault. It is the misfortune of the Maori people that they have never recognised any punishment short of death or slavery, and for this reason the very slightest ground of quarrel has frequently produced serious fighting and loss on both sides. It was so in this case, for, after the battle of Whenua-nui, both brother and sister would have been slain, but for the descendants of Porou-rangi, who, as relatives of each party, intervened, and would not allow matters to proceed to extremities. For this reason they were allowed to migrate unmolested, thanks to their Rua-pani and Porou-rangi connexions, who were too strong to be lightly offended.

The first migration of the Ngati-Kahu-ngunu, which included Hine-manuhiri and her children, Mate-te-rangi, Makoro, Pupuni, Hinganga-whakaruru, Maro and Pare-ora, together with Rakai-pāka and his family, viz., Kau-kohea, Pokia, Tama-te-ahirau, Maro-kore, Ure-wera, Maro-tauira, Mahaki-pure, Ngarua and Hine-te-rongo, and their adherents, marched by way of the coast to Te Mahia Peninsula, where they were well received, and after a brief sojourn, made their way to Te Wairoa.

During this journey Pupuni is said to have been the custodian of a very celebrated and sacred heirloom,† known as Te Kura-a-Tuhaeto, or Te Kura-Patapata-nui. This *kura* was a relic of very ancient date, and had probably belonged to the family of Tu-te-ihonga, or Rua-pani; most likely the former. Whatever the source, its *mana* was even greater than that of the famous *kura* of Tai-ninihi,‡ and was in consequence of greater value to the fortunate possessors. For instance, it is recorded that when the warrior-chief Tapuae invaded Poverty Bay, and desired to keep his presence unknown until he could deliver his attack, his men were debarred from roaming about in search of

* Journal, vol. iv, p. 177.

† Said to have been a head-dress.

‡ Journal, vol. ii, p. 234.

food, and as a natural consequence were nearly starved. In this extremity, Tapuae ordered the Kura-a-Tubaeto to be exhibited to the war-party, and, said my informant, as they gazed upon it the desire for food left them, and they were marvellously invigorated.

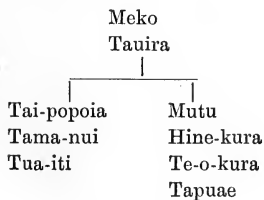
When the wanderers arrived at the Wairoa, they found that district in possession of the Ngai-Taurira, a numerous tribe of the *tangata-whenua*, but whether descended from the Maui-potiki people, as is the case with so many East Coast tribes, is not now known. Apparently the Ngati-Kahu-ngunu were well received by the owners of the soil, for it would seem that the two parties lived side by side for at least one generation, and even joined forces to repel or avenge outside aggression. It was at this period that a strange tribe of wanderers came to the Wairoa from some distant place. They are now spoken of as Te Ngarengare, but whether this was the name of the tribe, or of their chief only, is doubtful.

It was not long before a cause of quarrel arose between these people and that section of the Ngai-Taurira who lived at the Huru-mua *pa*, under the chief Iwi-katea. This *hapu* owned a very remarkable bird—a *tui*—known by the name of Tane-miti-rangi, who is said to have possessed more than human intelligence, for it could not only repeat the most powerful *karakias*, but also bewitch anyone to order. For these reasons the bird was greatly coveted, and therefore stolen by Te Ngarengare.

When the Ngai-Taurira discovered their loss they pursued the offenders, and overtook them at Turi-roa; but it would have been better for them had they not done so, for Te Ngarengare turned upon them and slew them at that place. This defeat compelled the Ngai-Taurira to call upon Rakai-pāka for assistance, and he, nothing loth to interfere in the affairs of the Wairoa people, made short work of the offenders, and drove the survivors to Hawke's Bay, where they amalgamated with the people of that district, and are now counted among the ancestors of Te Hapuku and other chiefs.

From this time there was peace in Te Wairoa, until Rakai-hakeke, a grandson of Hine-manuhiri, cohabited with Hine-kura. When Mutu was informed of the *liaison*, he made an insulting gesture, significant of his intention or ability to eat the offender. Unfortunately for Mutu this by-play was noticed by Rakai-hakeke, who presently called upon his tribe to avenge the insult.

The call was promptly obeyed, and the followers of Rakai-pāka crossed the Wairoa River at Te Kapu, or Frasertown, where they were met and attacked in the water; they, however, gained ground, and drove the Ngai-Taurira up the valley of the Wairoa to Ramotu, where the Ngai-Taurira were finally defeated, and their *pa*, Rakau-tihi, taken.



This affair is known as the battle of Taupara, and it firmly established the Ngati-Kahu-ngunu as a tribe in the Wairoa district, for it enabled them to seize upon all the lands of Mutu, from the Marumaru, on the Wairoa River, to Waikare-moana Lake.

It has been said that the whole of the Ngai-Tauira tribe were either slain or driven away after this battle, excepting only Hine-kura; but such is not the case, for those *hapus* of the tribe who lived under the *mana* of Iwi-ka-tere, Tai-popoia and Putara were not affected by the result of the quarrel between Rakai-hakeke and Mutu. They continued to live on their lands, independently of the Ngati-Kahu-ngunu, for many generations; and at a much later date, when the inland *hapus* of the last-named tribe, under the chiefs Te Wai-nohu, Tama-i-ouarangi, Te Whio, Te Kaka and Te Kahu-o-te-rangi, came to attack the Uwhi *pa* of Ngai-Tauira, Te Kau-iti of that tribe was chosen as fighting chief of the confederates, and he and Te Otane not only defeated Ngati-Kahu-ngunu, but also took the whole of the first-named chiefs prisoners. That they were not ignominiously slain is due solely to the fact that they were related to Te Rangi-tua-nui, chief of the Lower Wairoa. That relationship did not, however, save them from the most degrading indignities.

The Kahu and Kuru-pakiaka *hapus* of the so-called Ngati-Kahu-kura are still for the most part Ngai-Tauira, but the *mana* of that tribe has departed, for they no longer own the lands from the Reinga Falls to Ahuriri.

- Tamatea
- 15 Rua-ehu
- Rua-whakatina
- Tara-rahiri
- Punua
- Tu-korua
- 10 Tama-pou
- Whiti-kaupeka
- Iro-kino
- Tau-tahi
- Ngahoa
- 5 Te Pua-o-te-rangi
- Ngara
- Whare-rimu
- Turi-takoto
- Hori Tanguru
- Ngati-Whiti tribe of Murimotu.

The third migration was that of Whiti-kaupeka, who left Turanga-nui and tried to establish himself near the source of the Mohaka River, on the lands of Kura-poto and Maru-a-hine. Here they came into collision with a tribe of the Arawa migration, who ejected them with but little ceremony, and drove them across the southern end of the Kaingarua Plain, and thence to the Rangipo Desert, to Inland Patea, where they found shelter among their Ngati-Tama relatives, and sought consolation in a joint attack on the Ngati-Hotu tribe, which were in this way finally driven into the forest, and for ever disappeared as a tribe.

(To be continued.)





THE MORIORI PEOPLE OF THE CHATHAM ISLANDS: THEIR TRADITIONS AND HISTORY.

BY ALEXANDER SHAND, OF CHATHAM ISLANDS.

CHAP. VIII.—KO HOKORONGO-TIRINGA.

THE MIGRATION OF THE MORIORIS TO THE CHATHAM ISLANDS.

AS noted at the end of last chapter, Matangi-ao, or that part of the Moriori traditions which refer to the doings of their ancestors in Hawaiki, ends with the battle of Whanga-patiki, fought—as it is believed—in New Zealand, though said by the Morioris to have been in Hawaiki. With this chapter commences Hokorongotiringā, or “Hearing of the ears,” which relates to events subsequent to the abandonment of their ancient home.

Under the heading of “The Migration” it is proposed to give all the information collected concerning the various canoes which were alleged to have brought the ancestors of the Moriori race to the Chatham Islands. Although the Morioris declare there were autochthones, descendants of Te Aomarama and Rongomai-whenua, found on the island by Kahu, as well as by the later migrants, yet they can give no account whatever of any canoe or vessel which brought them here, but say they were *no ro whenū(a) akē*—developed, or sprung from the soil. This possibly may be taken to imply that they really could not account for their origin. Much of the story is very fragmentary, and there can be little doubt that a great deal of most useful information has been lost with the last generation of the old men, many of whom could have shed light on the subject.

The first canoe of which the Morioris have any tradition was Kahu’s (*Ko ro waka a Kahu*), and of this story there are two versions. The people of the north end of the island hold that Kahu arrived first at Kaingaroa Harbour, where he planted his fern-root (*eruke*) at a place named Tongariro. This was called Kahu’s fern-root, and was known as such until after the arrival of the Maoris in 1836, when it was destroyed by pigs. Another name for fern-root was “Kahu’s root” (*Te aka a Kahu*), a simile. There was a difference between his

fern-root, it is said, and the ordinary kind. That of Kahu had a very light fibre (*kākā*), and when the outside rind was scraped off, was white and soft; it was evidently a finer variety, not having the strong yellow fibre of the ordinary kind.

He brought with him his god—Kikokiko—also named Kahu, which he secreted at Rangikapua, the point on the western side of Kaingaroa Harbour. He also brought the *kumara* (sweet potato), which he planted on the island, but it would not grow. This was the *karakia* (incantation):—

Kumara no Aropawa¹ i ko
 Kumara na rau toro, tinaku² e.
 Homai e i ahu ai o wahine³ 'ti.
 E kaha, takina⁴ na rau toro, tinaku e.

Kumara from distant Aropawa,
Kumara of the spreading leaves, increase (or grow deep);
 Come, be heaped up by the (your) junior wives,
 Be strong, spring up the spreading leaves, increase.

By this recital, which is a very ancient one, it will be seen that the Morioris preserved the knowledge of the *kumara* plant in their isolation. Beyond the fact of its having been brought here, they knew nothing more, until told of it by the Maoris on their arrival in 1836. Prior to this, on seeing potatoes brought to the island by the early ships, they said they were *kumara*; also called *pākāmara*. It would appear from this that both Moriori and Maori carried their seed *kumara*, &c., with them on their journeys, and they must have had canoes (or perhaps vessels) constructed so as to keep them safe from sea water, which would have rotted them. The Morioris fix the date of Kahu's arrival in the time of their autochthone ancestors Kahuti and Te Akaroroa, who lived at Kaingaroa; of Maripane, who lived at Matarakau; of Tamakautara, who lived at Te Awapatiki; of Karangatai and Karangatua, who lived at Whangaroa; and of Tapēnēkē and Tapōnī, who lived at Waitangi. The name of the canoe was said to be "Tāne," and the crew were *hokorū(a)* (forty in number). Some of the old men appeared to be in doubt as to the name, and referred to it generally as Kahu's canoe—*Ko ro waka a Kahu*. On arrival, Kahu found the island in an unsettled state—*kauteretere* (floating)—and he joined together some places, and separated others.

According to another story, his canoe arrived first at Tuku, as it is called—the name in full being Tuku-a-Tamatē(a), who was one of the crew of Kahu's canoe, and apparently a man of distinction. Leaving the canoe there, Kahu proceeded round the island by way of the cliffs of the south coast to Ouenga, and afterwards to Te Awapatiki on the east coast, where he slept, and the place was called by his name, Kahu. There were many places on his journey where he could not sleep. Proceeding on his journey, he went by the north coast as far as Waitaha (where he found the sea breaking through from coast to

coast) and into Whangamoe in Petre Bay, thus making a separate island of the north-west corner of the island, so that he could not go to Maunganui. From Waitaha he went across to Whangamoe, where he signalled by fire for his canoe to come to him from Tuku. The crew complied, and came across to Ohuru or Tei-kohuru (calm sea), another name for Whangaroa Harbour. Previously to this, however, he had joined together the gaping waterway, presumably to get across to his canoe at Tei-kohuru.

What the origin of this part of the story is, would be very difficult to conceive. At present there is nothing whatever in the configuration of this part of the island to suggest a passage of the sea from the north coast across to Whangamoe. None of the Morioris could throw any light on the subject, or say what was meant.

After rejoining his canoe at Whangaroa, Kahu then sailed across to Waitangi, and planted his *kumaras* at a place called Okähü, at Mongoutu, with the result that they would not grow. After staying there for some short time, he departed, saying that the land was a *whenua rei* (a wet land), and returned to Aropawa and Hawaiki, as shown by the *karakia* called "Kahu's Tides" (*Ka Tai-a-Kahu*):—

Ko tai miti, ko tai whano,
Miti tai ki Aotea,
Whano tai ki Hawaiki.

'Tis the ebbing tide, 'tis the departing tide.
Ebb, O tide! to Aotea,
Depart, O tide! to Hawaiki.

Paonga, e miti⁵ ka tai o Aotea,
Paonga, e miti ka tai o Aropawa,
Paonga, e miti, Paonga e horo.
Whakarongo ki tai nei,
Ka ki te tai o Pehanga-riki,
Ka pa te tai ki Tauwaehoro.
Ko tai mitikia e Kahu,
Ooi! ko tai rere ki Hawaiki.

Paonga, lick up⁶ the tides of Aotea ;
Paonga, lick up the tides of Aropawa.
Paonga, lick up, Paonga, devour.⁷
Listen to the (this) tide.
The tide sounds at Pehanga-riki,
The tide beats on Tauwaehoro.
'Tis the tide swallowed up by Kahu,
Ooi! 'tis the tide which flows to Hawaiki.

The story of Kahu's canoe staying at Tuku appears doubtful, as it is only a boat-harbour, and unsuitable for a canoe to stay at in certain winds, and more so for a vessel such as this must have been to have come even from Aotea (New Zealand), not to speak of Hawaiki. However, the story appears so far circumstantial in the lighting of a fire-signal for the canoe to come to Whangaroa, and it is given as related.

RANGIHOUA AND RANGIMATA CANOES.

The next canoes to arrive at the island were Rangihoua and Rangimata. The cause of this migration, they say, was fighting in Hawaiki. There appear to have been various *take* (causes) of disturbance. First, the troubles of Manaia;* second, the killing of Rakei;† third, the burning of Ta-Uru-o-Monono or Manono.‡ The last trouble, which caused the immediate departure of these canoes, arose through one Tama-te-koburuhuru, son of Tu-moana, who killed his wife or sweetheart, Papa, in a fit of rage, because she accused him of impotency.§

Tu-moana's tribe was named Wheteina, and it is evident from the story that they lived in pretty close proximity to the Rauru tribe, to which Papa, or Tahu, and her father Horopapa belonged. It would appear that, although said to be of different tribes, they both were evidently of the same stock, and related to one another, as Tu-moana called Papa his son's sister (no doubt a cousin of some kind or other), and Horopapa he speaks of as his uncle. On discovering the murder of his daughter, Horopapa and his people surrounded the house of Tu-moana, his son, and people at night, and killed them all, with the exception of Tu-moana, who escaped into "his thickets" (*hitiki*), and hid there for some time. Tira, his brother-in-law, connived at his escape. (Tira was a younger brother of Horopapa, and married Tu-moana's sisters—a *Ra Puhī raū ko Ro Pua*—Te Puhī and Te Pua.) Tu-moana, after this, gathered his people and commenced fighting with the Rauru tribe. One of the Wheteina, Koro-wahia, lying in ambush in the hollow of a *totara* tree (*Podocarpus totara*), killed Tira, which added fuel to the fire. Horopapa then sent to fetch his elder brother Hāpā-kioere (all three were sons of Tchura-huruhuru = Maori Tuara-huruhuru), who gathered all their tribe, the Rauru-motchihere, or -motuhake—the true Rauru—to fight with the Wheteina and their allies. The battle took place on the sand-beach of Whanga-patiki (said by the old men to have been a short one, not more than half a mile in length). One of the headlands was called Tauranga, the other Tapuika. The Rauru occupied the Tauranga, and Tu-moana, with his allies, the Tapuika end of the beach. The latter people were exceedingly numerous, covering the beach, hence Horopapa's proverb—"Tapuika is dark, Tauranga is light" (*Ka po Tapuika, ka ao Tauranga*), in allusion to the multitude of Tu-moana's people, and the few of the Rauru. The names of the tribes who assisted Tu-moana were Ruarangi, Muturangi, Wheteina, Harua, Tch-Eitara, Makao-a-uhā, Makao-a-to(ā), Matanga, Poutama, Tch-Eituhi, Tch-Etikoke and Tch-

* Journal, vol. iii, p. 187.

† Journal, vol. iv, p. 89.

‡ Journal, vol. iv, p. 161.

§ Journal, vol. iv, p. 209.

Etiao or Etiaw'(ǎ).* They fought, it is said, until the sea on the shore was red with blood, and in the end the Rauru defeated Tu-moana and his people. The account is vague as to how long the fighting was going on previous to the battle; but during that period the canoes Rangihoua and Rangimata were being built, and they put to sea during the fight. Rangihoua was not properly completed when she was launched, though Rangimata was. To this fact they attribute the former's ill-luck in getting ultimately wrecked, and in consequence very little is known about her people, of whom only a few were saved. All the legends and *karakias* concentrate around Rangimata and her arrival at the island. Although it is said Tu-moana and his tribal allies were defeated, it does not appear from a further part of the account that they were so completely. When Rangimata was afloat with Rangihoua, before setting forth on her voyage, the Rangimata people recognised the voice of Kirika, elder sister of Tu-moana, reciting the incantation of girding the *marowhara* † (*Pikinga i ri marowhara*) of her brother. After recording this, the story says, *Ka torikirikitii Ta Uru Manuka* ("Ta Uru Manuka became small in the distance").

Their home left, they "set out to live or die" (*Pokai ta uru o te whenua, pokai ta uru o te moana*), to wander round the crown of the land, to wander round the crown (expanse) of the ocean, to arrive after all their wanderings at the Chatham Islands. It is evident from the accounts that they endured severe privations on the way, particularly in the case of the Rangihoua canoe, whose crews were dying from lack of food and water, and in their helpless condition were wrecked on the north coast of the island, at Okāhū. Another canoe, called Pouariki, made at the same time as Rangimata and Rangihoua, was said to have left with them, but, beyond this statement, nothing more was heard of her after leaving. From the short account given of her, however, she appears to have been a double canoe of some kind, having a consort, "Katoko" by name—*He whakapiri no Pouariki* ("An adjunct"—lie close together—"of Pouariki"). As the Moriori raft-canoe was not in the least like this, of which the tradition alone is preserved, it is evident that the original canoes or vessels in which they came here from Hawaiki were entirely of a different character to any thing now in use either by Moriori or Maori. With Pouariki was another canoe, Poreitua, whose consort (*whakapiri*) was named Mano, which came likewise, but, as in the case of Pouariki, nothing further is known of her. There were also two other canoes, called Te Rangi-makahakoha and Turore; these were canoes of witchcraft (*E waka*

* *Eitara* would be the same as Maori *Ngai-tara*; *Eituhi*, *Ngai-* or *Ngati-tuhi*; *Etikōhē* and *Etiao*, *Ati-* or *Ngati-kōhe*, and *Ati-ao* or *Ati-awa*.

* The above ceremony, when performed by an elder sister, was imagined to be very effectual in assisting the wearer to victory, *marowhara* (broad girdles) being always used by chiefs and warriors going to battle.

makutu). It does not appear if these were double or not, and nothing further was known of them by the narrator.

The canoe-launching chorus (*Tau to waka*) was as follows:—

E Pouariki, Ooi!
 Tokina mai au, E-ei, E-ei!
 E ka ki ku rung' o Pouariki.
 E kei, e ke rō.

O Pouariki, Ooi!
 Drag me along, E-ei, E-ei!
 It sounds (of dragging) on Pouariki,
 She moves (or rises), she moves altogether.

The Rauru people are said to have had seven canoes which did not come with the others, but were left in Hawaiki. Their names were Tama-korōrō, Tupu-ngaherehere, Mātā-rāngi, Tōhoro-i-ongongo (waste of nettles), Hape, Karangatai, and the last, Tihauwea, was another canoe of witchcraft. The *karakias* (or prayers) only of these canoes were said to have been brought to the Chathams. Nothing further is known of Rangihoua after being dragged down to the water, followed by Rangimata in the darkness of the early morn (*tchī atī marua po*). They were launched silently, for fear of their enemies, and after a while their crews set out on their long voyage with anxious hearts. Rangihoua, after being buffeted about, her crew weak and dying with thirst, arrived on the north coast of the island, where the vessel, apparently out of control, was either beached or driven ashore among the breakers, and was rapidly smashed up; many of the crew being drowned, or dying on landing. The few known to have escaped, and whose names have been handed down, are Tunanga, Taupo and Tarere. The captain of Rangihoua, Te Raki-rō(a), apparently died, or was drowned. Many of them died on landing, through exposure, and from drinking water. This was the case with their *ariki* and priest, Honēkē, who in his extreme thirst, forgetting that he was carrying his god, Rongomai-whiti, on his back, proceeded to drink. The god, in his anger at this desecration, killed him, the priest dying as he drank. It is reasonable to suppose that whatever rites and religious ceremonies were known to the Rangihoua people, were equally well known to those of Rangimata, and would be preserved by them; but owing apparently to this wreck, and to the fact that all the old men of the north-west corner of the island were dead before these traditions were collected, such (if any ever existed) were lost with them. The account given by the others is, that the Rangihoua immigrants left no rites and ceremonies.

The season when these canoes arrived was *Te Whitu o Rongo* (the seventh of Rongo or July, sometimes including part of August), the stormiest weather about the island; so that, apart from the rough strong winds, the cold of these southern latitudes must have been most trying to the immigrants, accustomed as they were to milder climates.

To return, however, to Rangimata and her crew. Her captain or chief was Mihiti, whose wife was Kimi. The names of three of their sons were remembered; the eldest, Mawake, was said to be a bad man; the second, Tama-te-kahia, they are silent about; but the youngest, Mawete, was a good man. But how they showed these qualities is not recorded. Mawake, the eldest, was the husband of Wairaka, who was a woman of rank, and of whom further mention will be made later on. The builder of Rangimata was Ru, of the Rauru clan; his wife's name was Pē, a niece (*timit'a-kahu*) of Kahukura. Others who are remembered to have come in Rangimata were Nunuku, Pēhē (a nephew of Kahukura), Mihi-torō, Tarewa (with Tokoraro, his wife, and their son Kautia), with other passengers, Hapa and Kākātai. Maruroa and Kauangā were also of the crew, with Tchu-te-nganā and Mātārangi, whose house was Whareama, as well as many others whose names are forgotten.

Maruroa and Kauangā were brothers, and it was they who are said to have gone to the land of Tahiri, Ireā and Momōri (prior to the migration), who told them of Rēkohū, or the Chathams, and taught them many other things. The place they went to was called Hukurangi, from whence they assert they brought the *karaka* tree, the *kumara* or *pākamārā*, with the *marautara*. It would appear therefore, if this statement is correct, that the Morioris knew of the island and its position before coming to it. At the same time, their case must have been urgent, to cause them to leave their homes at such a time of the year. There once existed a *karakia* called a *kewewaka* (*utanga waka* in Maori) which recited all the names of the crew and people of Rangimata, but unfortunately it could not be remembered by the old men, otherwise all her passengers would have been known. Before dragging the canoe into the water, they performed the ceremony of burning the chips from the place where Rangimata was made (*a ra kohanga o Rangimata*), and chanted the following *umere* (*awa-moana* in Maori):—

Wēra, wēra te rangi⁸ [or ra] tu-nuku, tu-rangi,
 Ka pai a Nuku, ka pai a Rangi,
 Kahukura⁹ wahia te moana,
 Tungia i Hhiawaiki [Hawaiki] 'a¹⁰ wēra,
 Ka puta ki waho Tu-ta-wake,¹¹
 Hiko,¹² hi marūa tō, hiko ki marua tō.
 Wēra, wera te ra tu-nuku, tu-rangi.
 Ka pai a Nuku, ka pai a Rangi,
 Kahukura wahia te moana,
 Tungia i Hhiawaiki 'a wera,
 Ka rapū Mataihāwātā, Tāne,
 Ka mahuta a Tu-tāwake.
 Hiko, hi marua to, hiko hi marua to,
 Rere atu, rere mai, rere papa.
 Kia tuia¹³ te kohao,
 Whakarere—Tāki.

Hokoihoko¹⁴ te manu ka turiki,
E rongo Kenowaka (=kenewaka).

Burn, burn, O sun, shining on earth, in heaven,
Nuku is propitious, Rangi is propitious (Earth and Heaven).
Kahukura, divide the sea !
Light up Hawaiki that it may consume.
Tutawake comes forth,
Remove, remove quickly. Remove, remove quickly.
Burn, burn, O sun, shining on earth, in heaven,
Nuku is propitious, Rangi is propitious.
Light up Hawaiki that it may burn
The weird ones Mataihāwātā, Tāne.
Tu-tawake comes forth,
Remove, remove quickly. Remove, remove quickly.
Rush forward, rush hither, rush gliding along,
To fasten the connection (or seising).
Leave, start !
Let the fledgling bird flap its wings,
'Tis a sound of departure.

After this they recited the *kenewaka*, a fragment of which only is remembered, beginning :—

1. Maruroa, Kauanga e pa'¹⁵ ki whea taua e ?
E pa' ki roto, ka pangē ko roto, ka pangē ko roto, e.
E Haupapa, e Haupapa mo Tahiri¹⁶ te rangi
Ka pangē ko roto, ka pangē ko roto, e.
2. Maruroa, Kauanga e pa' ki whea ?
E pa' ko waho, ka pangē ko waho, ka pangē ko waho, e.
E Haupapa, e Haupapa mo Tahiri te rangi
Ka pangē ko waho, ka pangē ko waho, e.
1. Maruroa and Kauanga, where shall we two be placed ?
Be placed inside, be placed inside, e.
O Haupapa, Haupapa ! the day is Tahiri's—
Place him in, place him in.
2. Maruroa and Kauanga, where shall (they) be placed ?
Throw them out, throw them outside, e.
O Haupapa, Haupapa ! the day is Tahiri's (Mangatea)—
Throw them out, throw them outside, e.

And in this manner all Rangimata's crew were recited, verse after verse. It seems not improbable, however, that this was composed after the event, by way of commemoration, and to prevent the names of the crew being forgotten.

When the above ceremonies were over, the morn began to break (*Ka pē tch atā o Heia*), and the canoes moved out to sea, about which time, probably, the incident occurred of Kirika reciting the *maro* of her brother Tu-moana, which was as follows :—

1. Ko Tu, ko Rongo te maro ka mehuri, Tāne, Tangaroa.
Pera hoki e tapu, taputapu,¹⁷
Te maro o ti Ariki,¹⁸ te maro o Waiorangi.

- Tangohia i tih'(i) o Ro Mākā,¹⁹
 E taua ki Whiti, taua ki Tonga, taua ki Whiti te wāwā,²⁰
 Eke tu mai runga,
 Rawea mai ke whiti makorapa,
 No wai te maro ka mehorī ?
2. Ko Uru, Ngangana, Aiorangi,
 Ko Tahu, ko Moko, ko Maroro, ko Wakehau te maro ka mehorī,
 Pera hoki ra e tapu, taputapu,
 Te maro o ti Ariki, te maro o Waiorangi,
 Tangohia i tih'(i) o Ro Mākā,
 E taua ki Whiti, taua ki Tonga, taua ki Whiti te wāwā,
 Eke tu mai runga,
 Rawea ke whiti makorapa,
 No wai te maro ka mehorī ?
1. 'Tis Tu, 'tis Rongo the outspread *maro*, Tāne and Tangaroa,
 As also the sacred ends,
 The *maro* of the Lord, the *maro* of Waiorangi.
 Seize the crown of the Mākā,
 Fight to the east, fight to the west, fight to the distant east,
 Rise, stand up !
 Gird that it may encircle.
 Whose is the *maro* which is outspread ?
2. Uru, Ngangana, Aiorangi,
 Tahu, Moko, Maroro and Wakehau is the outspread *maro*,
 As also the sacred ends,
 The *maro* of the Lord, the *maro* of Waiorangi.
 Seize the crown of the Mākā,
 Fight to the east, fight to the west, fight to the distant east,
 Rise, stand up !
 Gird that it may encircle.
 Whose is the *maro* which is outspread ?

This, as regards the Rangimata migrants, was the last they heard or saw of their Hawaiki home (if such it was), where these incidents took place, until some considerable time after, when Moe, one of the Rauru adversaries, came to the island with his people in the Oropuke canoe. It is at this stage that *Ko Matangi-ao* ends,* and all later stories of their voyage to the Chathams, and their subsequent war with Moe and his people, are called *Hokorong'(o) tiring'(a)* ("Hearing of the ears"), in opposition to the former "dawn of existence."

The *karakias* in connection with their voyage show that they must have suffered considerable hardships, presumably from contrary and baffling winds, as well as lack of food and water. Hence their voyage is referred to as *kimi* (the searching) and *waiipu* (immensity of water, ocean only). It is highly probable that these *karakias* were based on, or were the original ones used in their Polynesian voyages, but subsequently modified and brought more into accord with their sur-

* *Ko Matangi-ao*, "the dawn of existence," the name given to the whole body of the Moriori traditions up to the date of their leaving for the Chathams.—
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roundings. They still bear the strong impress of the troubles the people passed through. Thus in the story of "*Waipū*," the first *karakia* is called *Ta Upoko Hau-ta* (*hau-ta*) ("Slaying the head of the wind"), in which are recited the names of the gods, together with the "Heaven-born." Apparently in all these cases they are invoked to give effect to the *karakia*—

TA UPOKO HAÜ-TÄ.

1. Ko Tu, ko Rongo, Tāne, Tangaroa,
Ka tuakina²¹ ki te rakau hanga²² mua,
Ka tuakina ki te rakau hanga roto,
Ka tuakina ki ta uru o Mahutā,²³
Ka tuakina ki ta uru no Mahutā, a.
 2. Ko Uru, Ngangana, Aiorangi,
Ka tuakina ki te rakau hanga mua,
Ka tuakina ki te rakau hanga roto,
Ka tuakina ki ta uru o Mahuta,
Ka tuakina ki ta uru no Mahuta, a.
 3. Ko Tiki, ko Toi, Rauru, Whatonga, &c.
1. 'Tis Tu, Rongo, Tāne and Tangaroa
Who perform the *tua* with the first-made timber,
Who perform the *tua* with the inner-made timber,
Who perform the *tua* with the crown of Mahuta,
Who perform the *tua* with the crown from Mahuta, a.
 2. 'Tis Uru, Ngangana, Aiorangi,
Who perform the *tua* with the first-made timber,
Who perform the *tua* with the inner-made timber,
Who perform the *tua* with the crown of Mahuta,
Who perform the *tua* with the crown from Mahuta.

The third and remaining verses continue to recite the rest of the "Heaven-born," down to the last, Ro Tauira.

The next *karakia*, of which we give an example, is recited by the Morioris in this order, and is called *Ko e hau te kamakama* (Maori, *Ko hau te kamokamo*)—"The light-puffing wind."

1. Ko e hau te kamakama,²⁴
Kamakama i runga, kamakama i raro,
Ka tu me re kamakama,
Ko ro toki āi?
Ko ro toki a Uru,
Ko ro toki āi?
Ko ro toki a Ngana, hei whakarehua,
Nganangana²⁵ i tche Nuku, nganangana i tche Rangi
E Tchuā.²⁶
Koē²⁷ ra ta mātā mo Ruanuku²⁸
Kuai te mātā mo Mauhika?
Ko au ko Rāwa²⁹
Hurauwa, hurauwa, hupaka, hupaka, hutoi te rangi.
2. Ko e hau te kamakama
Kamakama i runga, kamakama i raro

Ka tu me re kamakama
 Ko ro toki āi?
 Ko ro toki a Uru
 Ko ro toki a Ngana i te Nuku ai whakarehua
 Nganangana i tche Nuku, nganangana i tchia Rangi
 E Tehuā.

Koō ra te māta mo Ruanuku.

Kuai tā māta o Mauhika?

Ko au ko Rāwa.

Hūrauwa, hūrauwa, hupaka, hupaka, hutoi te rangi.

3. Tuakina i ta uru o tch Anini,⁸⁰ o tch Arōhi

Hiti ki roto hau te kamakama

Ko ro toki āi?

Ko ro toki i a Tiki, i a Toi, i a Rauru, i a Whātonga.

Ko ro toki āi?

Ko ro toki i a Rongomai, i a Kahukura.

Ko ro toki āi?

Ko ro toki i a Motuariki, i a Ruanuku, Tch Aomarama.

Ko ro toki āi?

Ko ro toki i a Tumare me Ta Ranganuku,

Matirito, Wari ko Ro Tauira

Ka tu me re kamakama

E Hina⁸¹ tae ake ru—u *

E Hina tae toro, e—.

1. 'Tis the light puffing wind :

It puffs above, it puffs below,

It comes with puffs.

Whose is the axe ?

'Tis the axe of Uru.

Whose is the axe ?

'Tis the axe of Ngana, with which to destroy.

To fight in earth, to fight in heaven.

Oh, 'tis a Tehua [=Tua].

Thou art the face for Ruanuku [you are doomed to destruction].

Whose is the face of Mauhika ?

'Tis I, 'tis Rāwa.

Be gathered, be gathered together, be roasted, be roasted [dried up].

Let the heaven [or sky] be shrivelled up.

2. 'Tis the light puffing wind :

It puffs above, it puffs below,

It comes with puffs.

Whose is the axe ?

'Tis the axe of Uru.

Whose is the axe ?

'Tis the axe of Ngana with which to destroy.

To fight in earth, to fight in heaven.

O, 'tis a Tehua [=Tua].

Thou art the face for Ruanuku :

Whose is the face of Mauhika ?

'Tis I, 'tis Rāwa.

Be gathered, be gathered together, be roasted, be roasted,

Let the heaven be shrivelled up.

* This ru—u has a peculiar sound, more like u in French—not at all the broad Maori ū.

3. Chop down the crown of the Anini [sensation], of the Arohi [shimmering air]

Veer into the puffing wind.

Whose is the axe?

'Tis the axe of Tiki, Toi, Rauru, Whātonga.

Whose is the axe?

'Tis the axe of Rongomai and Kahukura.

Whose is the axe?

'Tis the axe of Motuariki, Ruanuku Tch Aomarama.

Whose is the axe?

'Tis the axe of Tumare and Ranganuku,

Matirito, Wari, and Ro [te] Taurira.

It comes with puffs.

O Hina! come forth there.

O Hina! come! *Toro, e*— [a song-ending].

The following *karakias* apparently show what straits the people were in owing to lack of water. There are three, called *Waihaui o Waipu*, as well as *Ka Kapu hokaina o Waipu*, "Drinking from the hollow of the hand, or from a wooden vessel." The Morioris made drinking vessels of wood, called *hakana*, to hold water, with lids, and the same to keep ornaments in or to hide the relics of their gods, but generally on land they used *puwai*, *i.e.*, tightly laid up blades of green flax in a long funnel shape, which lasted until the flax shrivelled up and had to be renewed.

KA KAPU HOKAINU O WAIPU.

1. Tena e Tu, e Rongo, kotia ta uru o Moti-hangai,³²
Taapa te hou ki te rangi ko whakataunarewa
Ka utu au taū³³ kapu e
Utu ki te rangi a Utua³⁴ ka roa koi toro, e.
2. Tena e Rongomai-whiti, e Rongomai-rau, kotia, &c.
3. Tena e Rongomai-mana, e Rongomai-ha, e Rongomai-taurira, kotia, &c.
4. Tena e Tiki [reciting all the "Heaven-born"], kotia ta uru, &c.

THE DRINKING FROM THE HOLLOW OF THE HAND OF WAIPU.

1. Then, O Tu! O Rongo! cut off the crown of Moti-hangai,
Pierce direct into the high exalted heaven.
I fill (or dip) the hollow of my hand,
Dip to the heaven of Utua, 'tis long indeed—*toro, e*.
2. Then, O Rongomai-whiti! Rongomai-rau! cut off the crown, &c.
3. Then, O Rongomai-mana! Rongomai-ha! Rongomai-taurira! cut off, &c.

There are a number more of verses reciting the "Heaven-born," but all commencing the same as the first verse. This incantation, with others, was used by the Morioris in dry summer to bring rain, when the water was dry in some parts of the island.

ANOTHER WAIHAU.

This is evidently a more recent version of the above. The names mentioned are those of people who came to the island in the canoes, but, with that exception, the words are the same, and need not be translated.

1. Tena, e Mehoriki, e Patea, e Kahukura-hangaitorea, kotia ta uru o Moti-hangai,
 Taapa te hou ki te rangi, ko whakataunarewa,
 Ka utu au taū kapu, e.
 Utu ki tā rangi a Utua ka roa, koi re,
 Ka utu au taū kapu, e.
 Utu ki tā rangi a Utua ka roa, koi toro.
2. Tena, e Maruhoanga, e Tutoakē, kotia ta uru, &c.
3. Tena, e Rongomai-taihongo, e Tchutemē, kotia, &c.

WAIHAU O WAIPU.

1. Hunake i raro nei ko wai pupu, ko wai whanake,
 Kia homai kia utuhia ki te mauru o Utihau,³⁵
 Takina³⁶ e, takina, takina rangi, takina, e.
2. Hunake i runga nei ko ua nui, ko ua roa, ko ua torikiriki,
 Ko ua topanapana, ko pata ua, ko pata awha
 Kia homai kia utuhia ki ri mauru o Utihau.
 Takina e, takina, takina rangi 'taina,³⁷ e takina, takina, rangi takina.
3. E whaoa rangi whao,
 E k' whakataka, whakataka, whakataka te kāpu
 Whakataka e, 'taina, takina rangi 'taina.
1. Rise up from beneath, waters bubbling, waters ascending,
 That it may be given and dipped from the spirit of Utihau.
 Oh draw it, draw it, draw from heaven, oh draw it.
2. Come forth from above, the great rain, the long rain, the small rain,
 The pattering rain, the drops of rain, the tempest drops,
 That it may be given and dipped from the spirit of Utihau.
 Oh draw it, draw it, draw from heaven, fill it (the vessel),
 Oh draw it, draw from heaven, draw it.
3. Oh fill in heaven, fill,
 Oh pour down, pour down, pour down (into) the vessel,
 Oh pour down, fill in, draw from heaven, fill in (or lade it).

It will be seen by this last incantation, or it may be called a prayer, how much the Rangimata people must have suffered from lack of water. It was contended by some of the Morioris that the stories told under the head of *Waipu* did not belong to Rangimata, but referred to the Oropuke canoe. This does not, however, appear to be the case, as in the second *Waihaui*, or *Kapu hokainu*, or *Whakainu*, the names of Maruhoanga and Tutoake appear, who were admittedly Rangimata people.

Another form of incantation, to beat down an unfavourable wind and obtain a fair one, also used by the migrants, was called an *Umu-toa-rangi* ("Oven to roast the heaven"), of which there were many, but only one example will be cited here, called *Ta Umu-o-Waipu* or *Tongaminino* (otherwise *Tongamanī*), strong south-east wind:—

TONGAMININO.

Taona tā umu, popokia atu ki te Marangai te Marepe, e Tongaminino!
 Taona tā umu, popokia atu e Tongaminino! e Tongaminino!

Ko ta umu na Horohoro, e Tongaminino! e Tongaminino!
 'Taina ta umu popokia atū te whakūrū(a), tch angaiho, e Tongaminino!
 'Taina ta umu popokia atū ta Uru rō(a) tā Raki rō(a).
 Popokia atu ta Uru rō, te Tonga rō e Tongaminino!
 Ko ta umu na Horohoro, na Whaminino hoki, na Wawao, e.
 E Tongaminino! e Tongaminino!
 Taona ta umu popokia atu tch Anini,³⁹ tch Arohi, e Tongaminino! e
 Tongaminino, e!

Light the oven, press back the east and north-east wind, O Tongaminino!
 Light the oven, press it back, O Tongaminino! O Tongaminino!
 'Tis the oven of Horohoro, O Tongaminino! O Tongaminino!
 Load up the oven, press back the north and north-north-west winds, O
 Tongaminino!
 Load up the oven, press back the south-west and west winds,
 Press back the south-west and south-east winds, O Tongaminino!
 'Tis the oven of Horohoro, of Whakaminino also, of Wawao, e.
 O Tongaminino! O Tongaminino!
 Light the oven, press back the Anini, the Arohi, O Tongaminino! O Tonga-
 minino!

There is also another incantation used, called "The Basket of T' Whai Tokorau" (*Ko ro Kete o T' Whai Tokorau*). This Whai Tokorau was a son of Tahiri Mangatē(a), the wind-god, or father of the winds, but this incantation was not used until that of "The Axe of Heaumarapuna" (*Ko ro Toki o Heaumarapuna*), the swaying-wind, had first been recited, after which *Ro (te) Kete o T' Whai Tokorau* ("His Basket in which to confine the winds"). Then, to produce a calm, came *Ta Umu a Huirangi* ("The Oven of Huirangi"). These, with others, may appear at another time.

All these incantations, but especially those to allay tempests, were constantly used by the Morioris in their fishing excursions, or passages from one island of the group to another, when caught by strong winds. Their raft-canoes, being slow of progression, made it difficult to get home or into safety.

Rangimata, it is said, arrived at or made the land on the north coast of Chatham Island, and some of her crew landed and planted the *karaka*⁴⁰ tree, which they called *wairarapa*, at a place called Wairarapa, as well as the *marautara*⁴¹ (a kind of convolvulus creeper), also at Wairarapa, on the coast near Te Ika-rewa, at Te Umumoki. It grew nowhere else on the island, hence possibly the especial note made of it by the Morioris.

Rangimata's next place of call was Te Whakūrū(a), at the north-east part of the island, where she anchored, and there Maruroa, Kauanga, and others landed, finding, it is said, Rongopapa and his people (autocthonous) at that place.

On their meeting, Rongopapa enquired, "*Wari ko tere?*" ("Who are the strangers — party?") Answer, "Maruroa and Kauanga"; who, in reply, asked, "*Wari ko humua?*" ("Who are the people of the place — *tangata whenua?*") Answer, "Rongopapa." Upon this,

Maruroa and Kauanga enquired, "What are those things which you are killing?" They replied, "*Hipuku* (sea-elephant), *puhina* (fur-seal), *mimiha* (hair-seal). The skins are our clothing, but what is your clothing?" They answered, "*Waruwaru* [*weruweru* in Maori]. *Ko te pere nui a Tawaru*" (a proverb). Rongopapa said, "Your clothing is chilly and cold (*mūtāānu*, *mākāriri*), but this is the skin of our ancestor, Hhia Maitai,⁴² and cannot be worn for its warmth."

After this, Rangimata arrived at Okawa. Here Utangaroa landed and dwelt; although another says he landed at Mairangi and stayed there, his name being retained in the *Tokotoko-o-Utangarō(a)*. The canoe was nearly wrecked, however, at Okawa, on the sunken rock of Manapo, but she was luckily got off, on which occurrence Wairaka's voice was heard to exclaim, "*A, te vere mai i roto whaiti*" ("See, she sails in the channel, or passage"). By others it is alleged that Rangimata came from the south, and got on to or else into very close proximity to Kairā, a sunken wash about four miles off "The Horns," where Wairaka saved her by the incantation *Ko ro Tutaki a ra Wākū* ("The closing of the *Wākū*"), and added, when in safety, *Ka tō ra manino* ("The calm prevails"). Whether either of these stories had any real foundation in fact appears to be questionable. Had Rangimata touched on Manapo Reef in fine weather she might have escaped, but Kairā is a wash on which a heavy surge constantly breaks, and from which, unless carried by, nothing could escape destruction. It seems not improbable that the story had its origin either in or on their way from Hawaiki, as the name Wairaka is common to the Maoris as well, and a very similar occurrence is said to have happened to the Mata-atua canoe after her arrival at Whakatane, in New Zealand, in which another woman named Wairaka took part.*

After her escape from this danger, Rangimata sailed to Te Awapatiki, where she and her crew landed, as described in a former paper, and were opposed by the Kau Te Hamata (Hamata people), the autochthones of the place. Marupuku and his people, on seeing the migrants, put in a post in the sand with the image of their god, Heauro. But the general account of Rangimata was, that on landing at Te Awapatiki, the Whanga Lagoon was full, and ready to burst out, as it does sometimes. In dragging the canoe up, it made a small channel, which the waters of Te Whanga entering, forthwith burst out and wrecked Rangimata. A small island of jagged limestone rocks in the Whanga Lagoon is fabled to represent Rangimata's crew. There appears very little reason to doubt that Rangimata was wrecked at the place, and in the manner stated. After this occurrence, it is said the crew went to Rangatira, and gave names to different places, such as Nukutaurua, Nukutaotao, Mana-aotea and Moreroa, with many others, and also to a plant called *arapuhī*, which grew at Hakepa (near the

* Journal, vol. iii, p. 66.—EDITORS.

Red Bluff). This plant had twelve branches, representing the twelve months of the year. It was peculiar to the one place, and is now extinct. No one but the old men ever saw it. It was said to be in existence on the arrival of the Maoris; it has evidently been destroyed by the stock.

There was, in connection with this plant, a belief or mythical story that its twelve branches were again subdivided into twelve months. The names of the twelve years as first given were (1) Hitanuku, (2) Hitarangi, (3) Hitara, (4) Hitikaureka, (5) Hitikaupeke, (6) Towhango-poroporo, (7) Towhanga-rei, (8) Muruwhenua, (9) Murutau, (10) Murukoroki, (11) Muruanguina, (12) Putihāpā; but in another place the years (apparently a mistake for the months) are given as (1) Poapoarangi, (2) Nukutaotao, (3) Nukutaurua, (4) Mere-taura, (5) Putchihāpā, (6) Morero, (7) Merekohai, (8) Muruwhenu(a), (9) Murutōakē, (10) Muruanguina, (11) Wairarapa, (12) Mana-aotea.

It is not impossible that there was some old legend or story in connection with this, but, although the old men were carefully questioned on the subject, they could afford no further information, nor did these names appear to be in general use as far as could be discovered.

According to Tamahiwaki, from Rongopapa to himself (inclusive) are twenty-six generations, then since his time there are two adult and one more of children, say twenty-eight generations. Giving a period of twenty-five years to a generation, by this it would appear that 700 years have elapsed since Rangimata's arrival with the Morioris on the Chathams.

OROPUKE.

Touching the arrival of this canoe, there is not any direct evidence of the way she arrived at the island, or where she touched first, but that she did arrive some years after Rangimata there appears very little reason to doubt. The chief of this canoe was Moe, a grandson of Horopapa, of the Rauru tribe, who, it will be remembered, was left fighting Tu-moana and his allies as Rangimata and Rangihoua left, at which date Moe was said to be a growing or nearly grown lad. Hopu was Moe's father, who, with his other sons and a daughter, came in Oropuke. Moe was a younger son, the cause of his prominence being that he was a valiant warrior and the most noted of Hopu's sons. What induced the Rauru people to migrate and come to the same place as their adversaries does not appear, nor could the Morioris assign any reason for it. There is, however, a tradition that, long before Moe left, peace had been established.

As before mentioned, Moe, when Rangimata left, was a lad. On arrival at the Chathams he was of mature age, and was spoken of as recognisable by a bald patch on his head (not necessarily very old). This may form a slight basis on which to estimate the time which

elapsed between the arrival of these canoes. The only suggestion that offers regarding Moe's leaving, although there is no mention of it handed down, is that Tu-moana and his allies, who were left fighting the Rauru, had ultimately vanquished them, causing them in turn to migrate from their home in Manukau. Before leaving, Moe went to see his grandfather Horopapa, who addressed him thus: "Grandson, come and measure me" (*Mokopuna whānganga i au*), which he did, finding that he was *E whitu, e waru ki ri pata* (seven and a half stretches, or fathoms). Horopapa added, "*E tae koe ki tā ika, e wia mai ko, E hi tō(a) o Manukau? E whitu, e waru ki ri pata*" (When you reach the land and you are asked, What length is the warrior of Manukau (say) Seven, eight with the half, or bit over—meaning seven and a half *whānganga*, or stretches). It is farther said that Horopapa admonished his grandson, on leaving, that on reaching "*ta ika*" (the land) they were to cease manslaying and live peaceably, which they did, until provoked by one of the Rangimata people, named Hangarua, who commenced the old troubles by killing Henga-mai-tawhiti, and ate part of him. Moe and his brothers then killed Hangarua, and fighting with man-eating began again. According to the story, many were killed, and after fighting for some time on the main island, Moe with his people crossed over to Pitt Island (Rangiaurī), and, it is said, fought the Rangimata people there, killing and eating several. There is considerable conflict in the accounts regarding Moe at this period. The general story was that the Rangiaurī people, the Mātangā, and others, burnt him and his people in their huts at night, so ending the fighting. Another account says he returned to Hawaiki; and yet another states Oropuke was wrecked at the cliffs of Chatham Island, in Pitt's Strait, so giving the name to all that part of the cliffs and up to trig. station L, about a mile inland. The crew landed in safety. As many of the Morioris claim descent from the Rauru people of Oropuke, this, coupled with the doubtfulness of the statement of her return to Hawaiki, makes it appear that not much reliance can be placed on these latter accounts, and in all probability the story of Moe's being burnt, as it was the one which received general acceptance, represents what actually took place. Further, had Moe lived, it seems hardly probable that the others would have preserved their independence, but would have been enslaved.

Be that as it may, at this time Nunuku-whenua, one of the autochthones, said to be a relative of Moe's (how does not appear), a man of great influence among his people, convened them, and made a law that henceforth man-slaying and man-eating were to cease for ever, and that in the case of quarrels, the first blood shed, no matter how trifling, even an abrasion of the skin, was to end the strife. In consequence of this *ture* (law), which was kept until the arrival in 1836 of "Ka Kaupeke," as they called the Maoris (the general meaning of which is wicked and mischievous people = *nanakia*), with one known exception,

four generations after Moe, when the Rangitihī people, who had cherished their old grudge against the Rauru since Moe's time, came to Porua at Manukau and attacked the Rauru, who, with Tutēmē, their chief, defeated them there, killed and roasted a number of them in an oven at Whakārē, this was, as far as is known, the last occurrence of the kind. Through the cessation of war and man-slaying, the Morioris had no further use for their old weapons of offence, which thenceforth were laid aside, and the art of war ceased. Consequently the Maoris on their arrival found them an easy prey, being an inoffensive, harmless people, and forthwith enslaved them without resistance. The only weapon they retained (unless it was a subsequent invention) was the *tupurari*, a kind of long quarter-staff, elsewhere described. With this they went to their *tauu* (*tauas*, so called), in which they kept up and recited all their old war ceremonies, as if in actual battle, but, beyond which, no harm was done.

Rangimata's crew were said to be *hokowha* (eighty), and Oropuke's the same. How far these numbers are reliable may be an open question. Probably they are correct, as the old Moriori could count by name about seventy of Rangimata's crew, and it appears reasonable to suppose that Oropuke's crew were fairly equal, or they would hardly have dared to make war with the former people as they did.

In the matter of the cessation of man-slaying, the Morioris appear to be the only section of the Polynesian race that established and kept such a law. One, Houmaitawhiti, when taking farewell of his sons, attempted to impress on the original Arawa migrants to New Zealand the observance of this law. In the case of the Morioris, the same thing took place when Moe took leave of Horopapa, but the reality was subsequently established by Nunuku.

NOTES.

1.—The question suggests itself, whether by this name Aropawa, the ancient name of the north part of the Middle Island of New Zealand is intended, or whether the name was brought from Hawaiki.

2.—*Tinaku*. Williams's Dictionary gives the meaning as 'Seed potatoes; a garden and cultivated ground'; evidently implying cultivation. The Moriori meaning is, to grow deep and strong, or increase.

3.—*O wahine 'ti*; in Maori, *O wahine iti*. Junior wives. Presumably the senior one was exempt from work; but whether this is correct or not, the *wahine iti* were evidently assumed to do the hilling up of the Kumara.

4.—*Takina*, draw forth, spring, shoot forth. *Ka tāki i* [= *te*] *tupu*, the shoot comes forth.

5. There is a legend in which one Pupaonga or Paonga went to a certain island with a party of people, and there killed an ogress—*Tipū(a)*—called Tchurawhateitei, whose custom it was to entice and then devour all people landing at her place. Whether this is the same Paonga or not is uncertain, although, as he was one of the Moriori heroes, it appears not improbable.

6. The word *mīti* (lick), scarcely embodies the full meaning of the original, which here implies swallowing up, exhausting the tide.

7. Devour, bolt whole, leave no remnant.

8. Although *rangi* is also used, *ra* is preferable, not clashing with *Tū-rangi*.

9. Kahukura, a shark god, hence the invocation.

10. 'a = *kia*. The *ki* left out because of the *ki* in *Hawaiki*.

11. *Ka puta* or *mahuta a Tutawake*; in Maori, *Ka puta te Waka-ariki*, " 'Tis a war-party! "

12.—*Hiko*, &c., might also be rendered. 'Stride, spring away.'

13.—*Tuia*, sew, reeve the sennet lashings to bind the parts of the canoe together.

14.—*Hokoihoko* (in Maori, *Hokahoka*) *te manu hauturuki*. 'Like a fledgling bird they leave and take flight.'

15.—*Pa* (= *pangu*), to throw, place.

16.—*Tahiri-mangatea*; committing themselves to the winds, represented by this god. Those favoured were thrown (placed) in Rangimata, those unfavoured were not.

17.—Ends waving: ends of the *maro* at back and front of wearer.

18.—Or senior chief.

19.—*Tih' o Ro Maka*. Another variant of this is: *Kapihia* [= *Kapchia*] *i tchu o Ro Maka*, 'snatch it from beyond the Mākā.' There is nothing to show who this Mākā really is.

20.—*Whiti te wawa*. *Wawa* also bears the meanings of 'scattered' and 'dispersed'. It appears to be a question whether this does not refer to a much farther off *Whiti* than the one they came from, especially as the recitation of the *Maro* referred to was alleged to have taken place in *Hawaiki*.*

21.—*Tuakina*. It suggests itself as a reasonable rendering of this word *Tua*, here used in the passive form, that it had originally in its first use, as well as in these incantations, the meaning of chopping down or felling, as a tree—symbolically, of course—to overcome the object, or to achieve the end desired, using at the same time in the ceremony sprigs of trees—*manuka* and others—as the visible medium of breaking (chopping down) the power fought against. The same idea is seen in ancient incantations, both Maori and Moriori, which speak of "*Taku toki whanatu ana e hāhau i te takapu o te rangi*" (slightly altered in certain cases), "my axe which proceeds to chop the belly of the sky," *i.e.*, induce a calm. Sometimes the *Karakia* is compared to an *Umu*, oven, "to roast the crown of the sky."

22.—*Te rakau hanga mua, roto*, &c., are evidently pieces of wood used in the construction of the keels (*Hua*) or stem-piece (*Koua*) of the canoe for which the fair wind is desired.

23.—*Uru o Mahuta*. The hair of the crown of the head of *Mahuta*, one of their ancient ancestors. The head being the most sacred part of his body is used figuratively here as an agent to break down the adverse power. *Mahuta* also represents the woods, with their fragrance.

24.—*Ko ē hau te kamakama*. The Morioris have a peculiar manner of pronouncing the word *hau* (= wind), apparently in accordance with an undefined rule of sound; in other cases pronounced *heau*—*Ka heau*, the winds, all the vowels being sounded and blended.† *Kamakama* appears to be the equivalent to the Maori, to bubble up, as water, with a slight variation in this case, light puffs of air, barely perceptible.

* Perhaps *Whiti* or *Fiji*.—EDITORS.

† This pronunciation appears to be remarkably like that of the North New Zealand Maoris. The *h* with them is sounded much as if it had a *y* before it, *i.e.*, *Yhokianga*, *Yhauraki*, *Yhau*, or as if there were an *i* barely sounded before the *h*, as *iHokianga*, &c. Sometimes again it sounds as if an *i* were introduced after the *h*, as *Hiōkianga*.—EDITORS.

25.—*Nganangana* is evidently a play upon the name Ngana (Maori Ngana and Ngangana), to contend, to strive—hence, in this case, to fight against Nuku and Rangi, to obtain the wind sought for.

26.—*Ē Tchuā*. "'Tis a *Tchuā* (= *Tua*)—an incantation to chop, fell, the evil power. This is really identical with the Maori *Tuā*, to subdue the winds.

27, 28.—*Koē ra te mata mo Ruanuku*. "Thou art the face for Ruanuku"—under the symbol of Ruanuku, old age, shall die, &c.

29.—He, Rāwa, in assuming the face of Mahuika, *i.e.*, attributes of fire, will burn and crumple up the heaven, or the evil power of the wind.

30.—Still with the simile of an axe to chop down or fell the sacred crown of Tch Anini and Tch Arohi, classed as winds, but really having no compass bearings, meaning as in translation.

31.—*E Hina tae ake ru—u* (= *ra*). The Morioris are unable to explain who Hina may be, or what it refers to. From the construction of the sentence, Hina would appear to be a person, or, what is probable, the object desired—fair wind and weather personified. An old Maori incantation to subdue and change a wind may throw some light on the meaning: *Takataka to hau ki te Uru, whakataka to hau ki te Tonga, kia tu mahinahina i uta, kia tu marokeroke i tai*, &c. *Mahinahina* was explained as referring to the way the silver gray of the leaves turned with the wind appeared when a storm of wind and rain abated and the general appearance showed fine weather, which last is the object sought by the incantation.

32.—*Utihau*, another name for the wind.

33.—*Takina*, draw, induce, shoot forth.

34.—*Taina* (= *taina*), fill in, lade.

35.—*Motihangai* is said to represent heaven or the sky; there is nothing to show any other meaning, and the above would appear to be in a figurative sense.

36.—*Taū* (= *taku*). This pronunciation seems as if the Morioris had retained here the pronunciation of their Tahitian brethren.

37.—*Utua*, figurative for heaven, where the water was supposed to be.

38.—*Tongaminino*, the south or south-east wind. The additional word *Minino* is said to be derived from the story of Tawhaki's ascension to heaven, in which his foot slipped in ascending on the south-east wind. *Ko ro mimitangā* [*maniatanga* in Maori] *o ro wēwē o Tawhaki ku rung' i Tongā*, the slipping of Tawhaki's foot on the south-east wind.

39.—*Anini* and *Arohi*, as remarked in a previous note, are merely mythical winds.

40.—It appears strange how persistently this tradition of bringing the Karaka berry and planting it is held by both peoples, Maori and Moriori, separated as they each were for at least six hundred years. With the exception of the Kermadec islands, to the north of New Zealand, the tree does not appear to be known elsewhere, and what has originated the legend? *

41.—*Marautara*, a kind of creeping plant of the convolvulus family, which one of the Ngati-tama Maoris recognized as growing over the old decayed huts at Poutama, White Cliffs, Taranaki, New Zealand: he called it *Popohue*. It is now extinct. From its close proximity to the sea, it seems not improbable that the seed was drifted here and thrown up by a gale to the place where it grew.

42.—*Maitai* is an ancient word, both Maori and Moriori, denoting all kinds of fish, including seals; *hhia* is a particle, introduced for euphony—*Ko hhia Maitai*.

* See note 28, Journal, vol. ii, p. 126.—EDITORS,



JOTTINGS ON THE MYTHOLOGY AND SPIRIT-LORE OF OLD SAMOA.

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THE religious system of the later generations of Samoans differed materially from that practised by still older generations; and also very much from the customs of the Tahitians and other groups surrounding. They had no idols, whereas those of earlier generations had many idols or seraphim, which they held in great reverence, and carried with them wherever they went.* Neither were they accustomed to offer human sacrifices to these seraphim, but for all that they had their carefully observed forms of worship, and a network of superstitious observances, which, together, were most oppressive.

It is difficult to arrive at anything like a clear and connected conception of their mythology, as native statements are often vague and conflicting. I give some particulars which I gathered from intelligent natives long since, and which I think may be relied upon, as I tested them carefully; and, moreover, they were the outcome of more than one testimony. These accounts, I may further say, were collected more than fifty years ago, *i.e.*, before the natives had had much intercourse with Europeans, and before their records had become mixed and interwoven with those from other sources, as they are likely to have done later on.

The Samoans appear to have had several superior divinities, and a host of inferior ones—"Lords many, and gods many,"—and they were also accustomed to deify the spirits of deceased chiefs. In addition to the homage paid to these, petitions were offered, and libations of *ava* poured out on various occasions in the home-life, and also at the graves of deceased relatives; whilst the war clubs of renowned warriors were regarded with much superstitious reverence, if not actually worshipped, under the name of *anava*.

* It is the universal testimony of all who have had dealings with the Polynesian race that, whilst they possessed idols, worship was never rendered to them as such, but rather to the gods they represented, who, for the time being, were supposed to dwell in the idols.—EDDINGS.

PRINCIPAL DEITIES.

There were several classes or orders of spiritual beings recognized in Samoan mythology.

1. *Atua*, or original gods, who dwelt in Pulotu (a Samoan Elysium), as also *i le langi*, or heavens, such having different names—as *Le Langi-tua-tolu*, the third heaven, and *O le Langi-tua-iva*, the ninth heaven, equivalent to the highest heaven.

2. *Tupua*, the deified spirits of chiefs, who were also supposed to dwell in Pulotu. The embalmed bodies of some chiefs were also worshipped under the significant name of *O le Fa'a-Atua-lala-ina* (made into a sun-dried god), as were also certain objects into which they were supposed to have been changed, as blocks of stone, &c., &c., which were also called *tupua*, and held to personate them.

3. *Aitu*, which class included the descendants of the original gods, or rather all deities whose aid was invoked, or whose vengeance might be denounced by the various orders of the priesthood. Of this class of deities, some were supposed to inhabit Pulotu, others held sway in the Fafā, or Hades, whilst one, Mafui'e, was supposed to take up his abode in the volcanic region below (*i lalo*), which was also called Sā le Fe'e, of or pertaining to the *Fe'e*. Of this oft-quoted personage, further information will be given later on.

4. *Sau-alii*, which term, I think, may be said to include ghosts or apparitions. These would seem to have been regarded as an inferior order of spirits, ever ready for mischief or frolic, but they do not appear to have been represented by any class of priesthood, or to have had any dwelling made sacred to them. The term is also used respectfully for an *aitu*, or god.

ATUA.

The *Atua*, or original gods, are described as dwelling in the *Langi*, or heavens, and were considered the progenitors of the other deities, and are stated to have formed the earth and its inhabitants. These original gods were not represented by any priests or temples, neither were they invoked like their descendants. Of the primitive gods, the chief place is assigned to Tangaloa, or, as he is sometimes called, Tangaloa-langi, *i.e.*, Tangaloa of the skies. He was always spoken of as the principal god, the creator of the world, and progenitor of the other gods and mankind. In one tradition, that gives an account of the formation of the earth and men, mention is made of other divinities or helpers—Tangaloa-tosi, also styled Ngai-tosi, *i.e.*, Tangaloa, or Ngai, the marker, and Tangaloa, or Ngai-va'a-va'ai, *i.e.*, Tangaloa, or Ngai, the seer or beholder. These two helpers are introduced as being sent by Tangaloa to complete the formation of the bodies of the first two of mankind and to impart life to them.

In this tradition there would seem to be a remarkable allusion to a trinity of workers, and also what would seem to be a reference to the

phenomena of the elevation of portions of the land by volcanic agency, or, as the tradition puts it, the successive elevation of the earth by means of the far-famed fish-hook of Tangalooa, described further on.

TRADITION OF THE ORIGIN OF THE EARTH.

The son of Tangalooa was the Tuli (a species of plover). Tuli went down from the heavens to the surface of the ocean, but found no place on which to rest; of which trouble he returned to complain to his father. On this, his father threw down a stone from the heavens, which became land.

Another account of the origin of the earth says that, in answer to Tuli's complaint of a want of a resting-place, Tangalooa fished up a large stone from the bottom of the sea with a fish-hook. Having raised the stone to the surface, he gave it to his son for a dwelling-place. On going thither to take possession of his new home, however, Tuli found that every wave or swell of the ocean partially overflowed it, which compelled him to hop from one part to another of the stone to prevent his feet being wetted by each succeeding wave. Annoyed at this, he returned to the skies to complain to his father, who, by a second application of the mighty fish-hook, raised the land to the desired height. This version is also given by the inhabitants of other groups in Polynesia.* The tradition proceeds to give—

THE HISTORY OF THE WORM OF THE EARTH.

Papa-taoto (the reclining rock) was succeeded by *Papa-sosolo* (the spreading rock). *Papa-sosolo* was succeeded by *Papa-tu* (the upright rock). The rock was succeeded by the earth or mould (*O le eleele*), which was then spread over with grass (*Ona ufitia ai lea o le eleele e le mutia*). After this the *Fue* (convolvulus) grew, and overcame the grass. Tuli returned to his father Tangalooa, having obtained his land, but there was no man to reside on it. His father said to him, "You have your land; what grows on it?" Tuli answered, "The *fue*." His father directed him to go and pull it up, which he did, and on its rotting it produced two grubs, or *ilo*, which moved a little as Tuli looked upon them, when he again returned to the skies to his father, that he might tell him of their birth. Upon this, Tuli was told to return to the earth and take with him Tangalooa-tosi, or Ngai-tosi, as he was also called, *i.e.*, Ngai, the marker, and Ngai-va'a-va'ai, or Tangalooa-va'a-va'ai, *i.e.*, Tangalooa, the seer or beholder, who were directed to operate on the two grubs. On their arrival, they began to form them into the shape of men, commencing at the head (*ulu*). When the head was completed, Tuli said, "Let my name be joined with that of the head"; a portion of which was then named *O le tuli-ulu* (side of the head). They then proceeded to give sight by forming

* In Darwin's "Journal of Researches," p. 380, he says, "Waders are the first colonists of distant islands."

the eyes, when Tuli made the same request as before, upon which a portion of the eye was called *O le tuli-mata*. The tradition goes on to set forth the different members of the body which were successively formed, each having the name of Tuli prefixed to the portion of the body as formed and named. Thus the elbow, *O le tuli-lima*, and the knee, *O le tuli-vaē*.*

On the formation of two bodies being complete, they lived, but were both males, and dwelt on the land on which they were formed. One day, whilst fishing with a net called the *faamutu*, one of them was injured by a small fish called the *lo*, which caused his death. Upon this, Tuli returned to the skies, and bewailed the loss of one of the inhabitants of his land to his father, when Ngai-tosi was directed by Tangaloa to proceed to the earth to reanimate the dead body; previously to which, however, he changed the sex of the deceased male to that of a female. The two then became man and wife, and the parents of the human race.

LOSI INTRODUCES TARO.

In connection with this history of Tangaloa, it may be mentioned that occasional visits are stated to have been formally made to the abode of the august Tangaloa by parties from the earth, who returned with some useful benefaction from the deity; as, for instance, Losi, who is reputed to have been the benefactor of his countrymen by bringing *taro* from the skies (*O le langi*) on his return from one of his explorations, or, presumedly, voyages, to the north-north-east or north-west.

DEIFIED SPIRITS OF CHIEFS.

The deified spirits of deceased persons of rank appear to have comprised another order of spiritual beings, the more exalted of whom were supposed to become posts in the house or temple of the gods at Pulu. Many beautiful emblems were chosen to represent their immortality, as some of the constellations, such as *Li'i* (the Pleiades), *Tupua-le-ngase* (Jupiter), also *Nuanua* (the rainbow) and *La'o-ma'o-ma'o†* (the marine rainbow), with many others.

The embalmed bodies of chiefs of rank, or those who had been *Fa'a-Atua-lala-ina* (made into sun-dried gods), were also revered under the name of *Tupua*; which name also, as I have before stated, appears to have been applied to blocks of stone and other objects in various parts of the islands, into which certain chiefs were supposed to have been changed at their death.

* *Tuli* is the general name for plover, of which there are several species in Samoa, and it is noteworthy that one species, *Charadrius fulvus*, is called by the natives *O le tuli-o-Tangaloa*.

† *Ranga-maamao* or *Raka-maamao* in Maori.—EDITORS.

AITU.

The third order included all the many deities whose aid was invoked by the different orders of priests, and who were included in the general term of *Aitu*. These comprised war-gods, family gods, those invoked by prophets and sorcerers (*Taulā-aitu-avalō, ma-fai-tu'i*), as well as the tutelar deities of the various trades and employments. Some of them, as *Savea-se'u-leo* and *Na-fanua*, were stated to be the more immediate descendants of the gods, and to have their residence in *Pulotu*, over which place the former was said to preside. These two deities were the national gods of war; but, in addition to them, many other war-gods were invoked by different settlements as local war-gods, of which may be mentioned *Moso*, *Sepo-malosi*, *Aitu-ipava*, and *Le Tama-fainga*. The same gods were also invoked by family priests. *Moso*, *O le Nifo-loa* (long-tooth), and *Ita-ngatā* appear to have been regarded as vindictive spirits; and, to be cursed with their maledictions, was looked upon as a calamity. One or two of the names given to the *aitus* thus invoked would seem to have been chosen to illustrate the manner in which this vengeance was shown. *Pūpūitoto* (spitting blood) and *Lipi-ola* (sudden death) may be given as illustrations. These spiritual beings were supposed to enter into the priests representing them, and to make known their commands through them, but they were also considered as being accustomed to take the form of certain objects, as birds, fish, reptiles, as well as at times the human form; in which latter case they were represented as possessing the various passions incident to fallen humanity. This belief, at times, enabled erring mortals to cloak over their delinquencies by attributing them to the gods. Many a faithless wife and many a murderer have secured themselves from punishment by attributing their doings to the gods.

As every settlement has its local god of war, in addition to the national war-gods, so every family had its own particular *aitu* or tutelar deity, who was usually considered to inhabit some well-known familiar object. One family supposed their family god to inhabit a shark, another some bird or a stone, and another a reptile. Thus a great variety of objects, animate and inanimate, were revered by the Samoans. Their feelings with respect to these guardian deities do not appear to have been very sensitive, however, as, although the members of one family were accustomed to regard a given object, say a shark, with superstitious reverence as their family god, they were constantly seeing the same fish killed and eaten by their neighbours around them. In case of local or district war-gods, however, the entire district were careful to protect their chosen object of reverence from insult. Still it often happened that if the gods should not be propitious to their suppliants, torrents of abuse were heaped upon them, as noticed further on, under the head *Taulā-Aitu-avalō-ma-fai-tu'i*; but, as a rule, their chosen deities were greatly dreaded.

Many of these *aitu* were supposed to dwell in the Fāfā, or in Sa-le-Fe'e, whilst others ruled in Pulu-tu.

O LE FĀFĀ, SA-LE-FE'E, AND PULOTU.

These three places may be spoken of together, as they all occupy a prominent position in Samoan mythology, and appear in some manner to be connected one with the other. Taking them in rotation, I think the terms may be thus described :—

O le Fāfā (Hades) is alike the entrance to Sa-le-Fe'e, the Samoan Tartarus, or dread place of punishment; and also to Pulu-tu, the Samoan Elysium, or abode of the blest—the one entrance being called *O le Lua-loto-alii*, or deep hole of chiefs, by which they passed to Pulu-tu; the other *O le Lua-loto-o-tau-fanua*, or deep hole of the common people, by which they passed to *Le Nu'u-o-nonoa*, or the land of the bound, which is simply another term for the much dreaded Sa-le-Fe'e. It will thus be seen that the idea of the superiority of the chiefs over the common people was perpetuated, none but chiefs, or higher ranks, gaining entrance to the Samoan Elysium.

Speaking of the condition of the dead, an old chief of Savaii once told me that there were supposed to be two places to which they went, the one called *O le Nu'u-a-Aitu*, or land of the spirits, the other *O le Nu'u-o-nonoa*, the land of the bound—their bondage being superintended by such vindictive spirits as Moso, Ita-ngatā, and other deities who hold sway there; whilst the significant name itself is, I think, simply another name for Sa-le-Fe'e. It is interesting to notice how much this name O le Fe'e is mixed up with Samoan mythology, whether as the name of a renowned war-god and deity, or as Sa-le-Fe'e, the much dreaded regions below; as also with a mysterious building of the distant past, known as *O le Fale-o-le-Fe'e*, the house of the Fe'e, the ruins of which still remain as mute witnesses of a bygone worship, of which the Samoans of late generations have no knowledge or record whatever, save the name; all of which, however, point to it as a name of deep significance and meaning in the history of the past, whether in conjunction with the very old history of the ancestors of the present race of Samoans, or, as many think it to be, bound up in some way with the records of an earlier, but long since extinct race. Whatever may be the facts of the case, a halo of mystery and romance seems thrown around the name selected as that of the war-god of A'ana, O le Fe'e (octopus), that is not only most interesting, but also difficult of solution. Some would connect the name with records of very great antiquity, and in their reasoning would take us back to a time where all is doubt and uncertainty. At some future time light may be thrown upon the subject, but at present all seems mysterious and difficult when any attempt is made to unravel the mystery.

DISEMBODIED SPIRITS.

Regarding the views of the old generations of Samoans as to what befel the disembodied spirits of the dead, and the route they were supposed to take as they passed to the unseen and much dreaded regions below, whether those of the Fāfā or its outlets, I may give a few particulars. The disembodied spirit was supposed to retain the exact image of its former self, and immediately on leaving the body it was believed to commence its solitary journey to the Fāfā, which was located to the westward of the island of Savaii, the most westerly of the group, and towards which point disembodied spirits from all the islands bent their way immediately after death. Thus, in case of a spirit commencing its journey at Manu'a, the most easterly of the group, it journeyed on to the western end of that island, where it dived into the sea and swam to the nearest point of Tutuila, or other intervening island, where, having journeyed along the shore to the extreme west point of that island, it again plunged into the sea and pursued its solitary way to the next island, and thus onward throughout the entire group, until it reached the extreme west point of Savaii, where it finally dived into the ocean and proceeded to the mysterious Fāfā.

At the west point of Upolu the land terminates in a narrow rocky point, which is still known as the *Fatu-osofia*, or leaping stone, from which all spirits were said to leap into the sea, *en route* to the Fāfā. This was a weird and much dreaded point, where the lonely travellers were said to be certainly met with, and their company was anything but desired. I well remember the astonishment expressed at the daring courage of a man I well knew in building his house upon the very point of land thus haunted, after he had become a Christian.

Many times natives have assured me that disembodied spirits have passed them on the road when travelling. When asked how they knew them, they answered, "Why, we knew them personally, and spoke to them, but received no answer," a fact quite sufficient in their estimation to determine the spiritual nature of the parties met, since it is the invariable custom of the Samoans to return an answer when accosted on a journey; to do otherwise being looked upon as a great insult.

In case a person died a natural death, no anxiety was manifested by survivors respecting his spirit, since it was supposed to have proceeded immediately to the Fāfā, whence it either made its way to the "Nu'u-o-nonoa" (the land of the bound) or else to the "Nu'u-aitu" (the land of the spirits); but, in case a person died a violent death, much fear was expressed by survivors lest the disembodied spirit should haunt its former abode. To obviate this, a woman proceeded immediately to the spot where the death occurred, if within reach, and, spreading a piece of *siapo* (native cloth) upon the ground, waited until an ant or some other insect crawled upon the cloth, which was then carefully gathered up, and, with the insect, buried with the

corpse. The insect was supposed to have received the spirit of the dead, and no further fear was felt respecting its re-appearance; but where the person died in battle, or from some other cause, at a distance, the surviving relatives were often troubled and disturbed by visits from the restless homeless wanderer.

WAR CLUBS, DEIFIED.

The war clubs of renowned warriors, *Anava*, were regarded with much superstitious veneration by the different members of their families.

Before a battle, various rites and ceremonies were observed towards the war clubs, which were considered essential to their owners' success in combat. I have often seen battered and blood-stained war clubs treasured up and revered as articles of the highest value by natives who resisted for a long time all attempts to purchase them, even at a high price, as they considered that in parting with them all hopes of success in battle went with the club. The family of Fa'atauvelo, an old Manono chief and renowned warrior, for a long time resisted my efforts to purchase their father's war club, "*O Tama-ma-Teine*," (boys and girls), so called from the number of poor children he had slain with it during his many midnight attacks upon defenceless villages and settlements. At length, some time after his death, I was enabled to purchase this relic, and deposit it in the London Missionary Society's Museum, on my return to England in 1846.

THE SOUL (*ANGANGA*).

The soul is termed *anganga*, in a general sense, but *atamai* is also used sometimes for the mind: this latter word, however, more properly expresses wisdom, cleverness, instinct, or skill in manufacturing. *Māuri* is also a term occasionally used for the spiritual portion of man; but in a restricted sense. In case a man had been very much startled, he would say, "*Ua sengia lo'u mauri*," My *mauri* (or spirit) has been startled. It may also mean, My heart is startled.

THE PRIESTHOOD.

The Priesthood, *Taulā-aitu* (anchors of the spirits), from *taula*, an anchor, and *Aitu*, spirits or gods, may be divided into four classes, viz.: Priests of the War-gods, Keepers of the War-gods, Family Priests, and Prophets or Sorcerers.

1. *O Taula-Aitu-o-Aitu-Tau* (anchors of the spirits of the war-gods) were important personages, being consulted upon all warlike occasions. This class of priests invoked the assistance of various war-gods, but most of all Na-fanua, a female deity who was revered by the whole population, and who, in conjunction with Savea-se'u-leo, may be considered the national gods of war. In addition to these, however, each district had its own war-god, some of which were as follow:

Name of God.	Reverenced by the People of
O le Tama-fainga	Manono and Fa'a-sā-le-leanga
O Tui-o-Pulotu	Fangaloa, and part of Atua
O Turi-tua	Falealili
O Tui-leo-nu'u	A'ana and Tuamasanga
O le Fe'e	A'ana and Faleata
Aitu-i-Pava	Le-fa'a-sa-le-leanga
Tui-Fiti	Matautu and Nganga'e-o-le-maunga
Nafanua	Ngangaifo-o-le-maunga
Sepo-malosi, Moso and Tui Atua ..	Leone and Pangopango

It was one of this class, the representative of O le Tamafainga, that usurped the regal power of the Islands, and reigned with great tyranny over the whole of Samoa until the year 1829, when he was slain by the people of A'ana. He was worshipped, as combining both regal and divine attributes.

2. *O Tausi-aitu-tau* (keepers of the war-gods), or, as they were also called, *O Va'a-fa'atau-o-aitu-tau* (war-ships of the war-gods), next claim attention. To their custody were committed the objects supposed to be inspired by the district war-gods. These emblems of the gods' presence were various, and had different names. The fleets of Manono were accompanied by two of such symbols, *Limulimu-ta* and *Sā-malulu*, the former a kind of drum, and the latter a long pennant that floated from the masthead of the sacred canoe. In the Tuamasanga District the emblem was the *Pu*, or sacred conch-shell, which was named *O Aitu-langi* (gods of the heavens). The same symbol was used by the people of Matautu, Savaii; whilst at Fangaloa, in Atua, the object of reverence was called *O le Atua* (the god), and resembled a large box or chest, which was placed upon the canoe of the war-priest, and accompanied the fleet to battle. Another emblem used by the people of the latter place took the form of a broom or besom, which was carried, like the famous broom of Van Tromp, at the mast-head of the war-priest's canoe. The *Pu*, or sacred conch-shell, was carried by the war-priest, or keeper of the god, when the Tuamasanga people were engaged in warfare, but the other emblems were only taken in canoes.

In connection with the well-known fact that, in Polynesia, the *Pu*, or conch-shell, was regarded as a sacred emblem of the war-god, I may mention, as an interesting fact, the circumstance of one having been found by the late H. B. Sterndale, Esq., of Samoa, in some cyclopean remains, placed over a cromlech, in an extraordinary mountain burial-place he discovered in the island of Upolo, and which are described in the "Asiatic Quarterly Review" for October, 1890.*

These extraordinary remains are near another wonder of the past, the far-famed *Fale-o-le-Fe'e*, or house of the *Fe'e*, which would seem in some manner to be connected with it, thus forming another link in the chain

* See a description of these remains in this Journal, vol. i, p. 62.—EDITORS.

of mysteries of the past, regarding which we seek in vain for some help to unravel.

3. *O Taulā-aitu-o-ainga* (anchors of gods or priests of families) may be next noticed. These summoned the aid of various gods, such as Moso, Ita-ngatā, Sepo-malosi, O le Alii-tu-maunga, O le Tama-fainga, &c.

This office was sometimes held by the head of the family, or his sister. If held by the former, it gave him great power and authority over the different members of his family, which he seldom failed to make use of in the acquisition of wealth. It was also found very convenient to dedicate property to the family god—either canoes or valuable mats—as in that case the articles could never be given away or parted with, although they might be used occasionally by the *Taulā-aitu* himself.

Some one of the afore-named deities were selected by a family as the object of their veneration, and at certain times the god was supposed to enter into the *Taulā-aitu*, or priest, to answer enquiries or deliver commands. The approach or presence of the god was indicated by the priest commencing to gape, yawn, clear his throat, &c., &c., but at length his countenance and body underwent violent contortions; after which, in loud unearthly tones, the visitor from the land of spirits was heard announcing his approach to the terrified inmates of the house, who sat crouching, silent, and trembling at respectful distances from the priest.

Perhaps the god worshipped by the family was Moso, and upon the announcement, "I am Moso; I am just arrived from the land of spirits to visit you," one of the elders of the party present answered, with much fear and reverence, "Approach! we are your subjects, and are here waiting to receive your commands." Which address to the ghostly visitor was always made in the highest chiefs' language. At the close of these introductory speeches the occasion of the visit was made known. Perhaps this was to utter a complaint of carelessness in bringing donations of food, property, &c., accompanied with severe threats of vengeance, unless a liberal supply was speedily brought to his representative. Or perhaps the god's anger was directed against some unfortunate who had been treasuring up a valuable mat, the existence of which had been known to the speaker, and the possessor was threatened with quick punishment if the said mat was not immediately forthcoming. At other times the god announced it to be his pleasure that the entire family should assemble and build him a large canoe, or a house, which command was always obeyed with alacrity, and a humble apology tendered for past neglect.

It might be that the god was summoned and his assistance implored in effecting the recovery of some sick person placed before him. On such occasions it was often gravely announced that there was

no immediate danger, but that recovery was retarded in consequence of the meanness of the sick person's more immediate relatives, and intimation given that a valuable mat was left behind. At other times, the patient, although perhaps in a dying state, was directed to take plenty of food; and those who accompanied the sick person, if brought from a distance, were told to send immediately to their land for such food, or seek it amongst relatives; and they were told to see especially that there was no lack of pigs. Sometimes the patient recovered, and the fame of the cure was noised far and near; but, if after all death ensued, and the more immediate friends ventured to expostulate with the god for his cruelty in taking from them one of their small number and not going to a more numerous family for a victim, they were coolly told by the *Taulā-aitu* that the deceased had died because he (the family god) had been overpowered by the *Aitu* of the family on the mother's side.

In the event of all the means used proving ineffectual, and death appearing imminent, strangely wild scenes often occurred. Numbers crowded around the dying chief to receive a parting look or word from him, whilst in front of the dwelling might be seen men and women wildly beating their heads and bodies with large stones, and inflicting ghastly wounds from which the blood streamed, as an offering of affection and sympathy to their departing friend. It was also fondly hoped that such self-inflicted punishment might be the means of propitiating the gods, so that they might be induced to avert the threatened calamity.

In the midst of all this confusion and uproar the voice of a *Tulafale* might be heard loudly calling upon the god of the family in the following terms: "Moso, what does all this mean? Give back to us our chief! Why, you pay no respect to us *Fale-upolu*!" Then, addressing himself to the god of the sufferer's mother, he called loudly upon him to interfere and prevent Moso from taking away the spirit of their chief. But, suddenly seeing that all his appeals were useless, and that the chief was dead, he lost all patience and began to abuse the god Moso in no measured terms: "Oh, thou shameless spirit, could I but grasp thee I would smash thy skull to pieces! Come here and let us fight together! Don't conceal yourself, but show yourself like a man, and let us fight if you are angry!"

4. *O Taulā-aitu-vavalo-ma-fai-tu'i* (anchors of the gods to predict and curse), or prophets and sorcerers, from *vavalo*, to prophecy, and *fai-tu'i*, to curse. This class of the priesthood invoked the assistance of the following *Aitu*: *Titi-uso*, *Pūpū-i-toto* (spitting blood), *Lipi-ola* (sudden death), and others. Their services were sought after by persons who had been robbed or otherwise injured, and who sought to know the spot where the stolen articles were hidden, as also who was the thief or cause of the injury or curse that was supposed to have fallen upon them. They were also very generally consulted by persons who sought

to revenge themselves on others, and asked that curses might be uttered upon parties who were specially named.* The sick were also taken to them, and they were consulted as to the occasion of the sickness and probable issue; at the same time they were besought to invoke the aid of the gods in the removal of the disease. In return for these services they received large presents of food and valuable property.

In connection with this class of *Taulā-aitu*, I may notice the immense importance attached to a sister's curse. In all cases of sickness the sister of the sick person, if any, was at once closely questioned as to whether she had cursed the sick person and thus caused the illness; if so, she was entreated to remove the curse. Moved by their entreaties the sister took coco-nut water in her mouth and squirted it towards or upon the body of the sufferer, by which means she either removed the curse or declared her innocence of having called down any malediction upon the sick. This strange custom was called *O le pūpūnga* (rinsing the mouth), and all parties were very desirous that it should be promptly performed in all cases of illness.

All the different orders of the priesthood possessed great influence over the minds of the people, who were kept in constant fear by their threats and impoverished by their exactions. This remark, however, applies more particularly to the two latter classes of priesthood; but frequent offerings were made by the people to their war-gods, with which the priests or *Taulā-aitu* failed not to enrich themselves.

It has occurred to me that there seems to be a strong resemblance between this class of the priesthood we have been speaking of (*O Taulā-aitu-vavalo-ma-fai-tu'i*—anchors of the gods to predict and curse, or prophets and sorcerers) and the Maori *Tohunga*, with their much dreaded incantations and curses.† The name of *Tohunga* seems to me synonymous with the Samoan word *Tufunga*, or chief workman, whether of house or canoe builders or of tattooers. In Samoa they had immense power, very many chiefs of rank being connected with their order. From the manner in which the *Tohunga* are often spoken of in connection with the building of canoes in the Maori records it seems to me that the one name has grown out of the other.

FALE-AITU AND MALUMALU, OR SPIRIT HOUSES OR TEMPLES.

Some *Aitus*, principally the war-gods, but not entirely so, were honoured with dwellings called *Fale-aitu* (spirit houses), as also *O le Malumalu-o-le-aitu* (the dwelling or temple of the *aitu*), whether a

* Thus, Balak to Balaam—"Come, curse me this people."—Num. xxii, 6.

† There were several classes of the Maori *Tohunga* or priest, whose functions were such as are described by Mr. Stair, but the one name *Tohunga* seems to have included them all.—EDITORS.

house or a tree, one or more of which of some description or another were usually found in every village. These spirit houses were built in the usual shape and style as a rule, with nothing in their build or finish to distinguish them from other dwellings, being at times mere huts, but rendered sacred by their being set apart as the dwelling-place of the god, and hence regarded with much veneration by the Samoans in the olden times, so much so that for a long period after the arrival of Europeans amongst them they were accustomed to view with much jealousy and displeasure any intrusion upon their sacred precincts. These houses or temples of the gods were placed in charge of guardians, who, in addition to their titles (given elsewhere), were also called *Va'a-o-taia-o-aitu-tau* (warships of the war-gods). Whatever emblems of the deity worshipped might be in the possession of the village were always placed in these sacred houses, and were under the watchful care of their keepers.

When the priests of the war-gods were consulted professionally they were accustomed to go to these houses for the purpose of advising with the god, who was supposed to enter into the priest, as well as the particular emblems of the deity, in case any were deposited in the temple, and then deliver his answer to the proposed question.

These spirit houses (or *Malumalu-o-le-aitu*) were usually placed in the principal *marae* of the village, surrounded with a low fence, and were built of similar materials to those used in ordinary dwellings. They were almost always placed on a *fanua-tanu*, or raised platform of stones, varying in height and dimensions according to the amount of respect felt by the district towards the presiding god of the temple. These platforms were always made and the *Malumalu* (or spirit house) built by the united exertions of a whole family or village or district, as the case might be.

O LE FALE-O-LE-FE'E.

One very interesting exception to the usual style of building of these temples (or *Malumalu-o-le-aitu*) is found in the case of a remarkable old ruin in the interior of Upolu called *O le Fale-o-le-Fe'e* (the house of the *Fe'e*, the famous war-god of A'ana and Faleata), the site of which became known to me a short time before leaving Samoa in 1845, as described in my article published in this Journal, vol. iii, p. 239. This famous temple appears to have been built in the usual Samoan style, but its ruins disclose the fact that its builders had used stone slabs for the supporting posts of the roof, and that thus it got the name of *O le Fale-ma'a-o-le-Fe'e* (the stone house of the *Fe'e*), and hence became enshrouded with much mystery and wonder. As far as I know, this is the only known instance of such a departure from the usual style of Samoan building in the islands.

HAUNTS OF *AITU*.

Various localities were supposed to be the haunts of different *Aitu*, or spirits. On the road leading from Falelatai to the Fangā there is a gap in a mountain top washed by the rains, through which the road passes, and which was said to have been formed by repeated blows from the club of a vindictive spirit who had taken up his abode there, and was continually assaulting travelling parties as they passed. I have often been amused whilst passing this spot with the recital of the various hair-breadth escapes of parties who had suffered from the assaults of this tyrant. On the different roads throughout the islands spots are still pointed out as places which were formerly regarded with dread, as being considered the abode of some *Aitu*, and on passing which every person was accustomed to make some small offering, accompanied with a petition for a propitious journey. Sometimes a piece of food was placed by the wayfarer upon a stone or heap of stones which marked the spot, but more generally a small bough plucked from some neighbouring shrub was thrown on the spot with the remark, "Spirit, there is your portion, grant us a favourable journey." Similar customs prevail in Corea, which, as described by A. K. Savage Landor, show great resemblance to many of the old Samoan superstitious observances. Sometimes a tree acquired great sacredness and renown from its being the gathering place of spirits. One such tree stood at the back of the settlement of Fasito'otai, on Upolu, which in the olden days had been so much revered that, if a person only broke off a twig, it was said that he would immediately *fulu* (or swell), and shortly after die in great agony. The spirits dwelling in the neighbourhood of this far-famed *Malumalu-o-le-aitu* were frequently honoured by visits of spirits from a neighbouring island, or else from the land of spirits, when this widely celebrated tree became the place of entertainment. It stood in the bush some little distance back from the settlement, and I think was of the *ifi* or chestnut species, a fine spreading handsome tree; and the arrival of the visiting spirits was always announced to persons who might be at work in the neighbourhood by certain strange sounds and noises proceeding from the tree, the meaning of which was well known to them. On hearing these noises, any who might be working near at once left their work and proceeded to inform their fellow-villagers of the arrival of a *Folaungā-aitu*, or party of voyaging spirits. The villagers immediately left their work, whatever it was, to collect food, which was placed in a particular spot for the use of the much dreaded visitors. As long as the strange sounds proceeded from the tree all noises and confusion on the part of the natives were hushed, and they all moved about noiselessly under the fear of incurring the quick anger of the dreaded visitors, believed to be congregated in the *Malumalu*, or spirits' temple.

Even as late as the year 1844 I was much surprised one day to see an old blind man labouring hard to cut down a beautiful and orna-

mental *tarei* tree that stood near his house, and which from its peculiar growth had afforded him shelter from both heat and storm. By dint of hard chopping, his strokes being cleverly guided by his hand, he had made considerable impression on the tree. I remonstrated with him for destroying such an ornament to his land, when he told me that it was the resort of an *Aitu*, who for a long time had greatly disturbed him with his nightly pranks, and that by cutting down the tree he hoped he would get rid of his tormentor, and thus get peace. On my return some little time after I found the man had succeeded in cutting down the obnoxious tree, near to which he sat, and he told me with evident pleasure that he hoped to get quieter nights for the future, but that of late his rest had been sadly disturbed by the *Aitu* and his visitors. In the olden days such an act of summary ejection and daring impiety would never have been thought of or entertained for a moment.

OFFERINGS TO THE *AITU*.

Offerings of food and property were made to the different *Aitu* themselves, as also to their representatives, or *Taulā-aitu*. Sometimes these were appropriated by the priests, but many of them were allowed to decay in the spirit houses, no one presuming to touch articles so sacredly dedicated.

Upon an *Aitu* making known his wish that a coco-nut tree, or even the produce of an entire grove, should be made sacred to his use, his wish was instantly complied with, the simple tying a small portion of coco-nut leaf around the trunk or trunks of the trees, no matter how many, being sufficient to intimidate the stoutest heart. The trees remained untouched, their fruit ripened and fell to the ground, where the nuts decayed or vegetated around the parent stem. Sometimes the nuts formed a considerable heap, as they were allowed to accumulate month after month, no one daring to touch them or presuming to break the sacredness imposed.

FOLAUNĀ-AITU, OR PARTIES OF VOYAGING SPIRITS.

Frequent parties of voyaging spirits were supposed to visit the islands, and for their accommodation and refreshment the *Matini* (offerings to the *Aitu*) was placed upon the beach. These offerings consisted of small branches of the *ava* plant (*Piper methysticum*), with fish of all kinds and sizes, according to the devotional feelings of the donors. The fish were allowed to putrify on the beach, sometimes left until they fell to pieces and were washed away by the tide. At other times, especially if the *Matini* had been large and the offerings numerous, the stench arising from the same became so great that the villagers became impatient and threw the dedicated food of the gods into the sea. A similar offering of food (*O le Matini*) was taken with much ceremony to the beach and solemnly offered there to the

mysterious visitors on the arrival of the first European ships, which were supposed to contain parties of *Folaungā-aitu*, or voyaging spirits, and many prayers were put up that the offerings might be accepted; or, if the gods came to take away men, that they would spare them and go to more populous places.

This desire to propitiate the gods and secure their favour was also shown in a custom, common amongst the Samoans, of casting aside a small portion of food on the commencement of each meal and the pouring out upon the ground a small quantity of *ava* as a libation or peace-offering to the family *Aitu* or deity.

NATIVE TESTIMONY AS TO THE DOINGS OF *AITU*, OR SPIRITS.

The dispositions attributed to their *Aitu* and *Sau-ālii* by the Samoans varied much, some being considered playful and mischievous, others vindictive and oppressive, whilst some again were reputed to be of mild and inoffensive bearing. Respecting the two former classes, a few particulars may be given as illustrating the state of feeling amongst the older Samoans as to the doings of their *Aitu*.

As to those considered playful or frolicsome, it was said that they would often appear to disturb the peace of some quiet family at their evening meal with unearthly noises or sounds. Or perhaps just as the last flickering flame passed from the wood fire, the whole company would be startled by the arrival of one of those dreaded visitors, who, appearing in the shape of a dull-coloured ball of fire, fitted from rafter to rafter or passed along the ridge-pole, and then after a time took his departure amidst such an uproar and clatter that the affrighted inmates of the dwelling rushed helter-skelter out of the house, thinking it was tumbling about their ears.

Others of these mysterious personages were more vindictive, and often committed acts of great violence upon the unoffending inmates of a house. The natives have often assured me that sometimes an assembled company would be put to flight, and compelled to flee in abject terror in all directions to escape from the furious and quickly repeated blows which were dealt amongst them with cudgels wielded by invisible hands. The blows were real and palpable enough, although the hands that gave them were invisible, and were said to be inflicted by *Aitu* of vindictive spirit and malicious plans. It was also asserted that individuals were frequently carried away by these revengeful *Aitu* and never heard of afterwards, whilst others were at times so severely beaten by the *Aitu* as to cause death. In some of these cases it is probable that death had been caused by some enemy in personal revenge, and ascribing the deed to spiritual agency was found a convenient cloak for the deed. In other cases of reputed injuries, said to have been inflicted by an *Aitu*, I have ascertained that they were the result of injuries inflicted during delirium caused by sunstroke. Still I am satisfied that there was much truth in what the natives asserted,

In one case, however, that came under my notice, an alarm was raised respecting the evil designs of a bad spirit that proved groundless. Not long after my arrival at my first station (Falelatai) I was hastily summoned to accompany a young man, who came in breathless haste to prevent, as he said, the designs of an *Aitu*, or devil, as he put it, who had come to take away his mother. In answer to my inquiry as to what he meant, he cried, "Oh! be quick, be quick, or the old woman will be gone before we reach the place." This was a startling summons, and I at once went with the lad, who hurried me along with the frequent expression of fear lest we should be too late. It was very dark, and the road stormy and rough, but we hurried on, and as we approached the house the lad's sister, hearing footsteps, asked who was approaching. My companion replied to her question, and then asked, "And how is mother?" "Oh, she is better," was the reply, "and the *Aitu* has gone away." "Indeed," said the boy, "why how was that?" "Well," replied the girl "when you jumped up to run for the missionary the *Aitu* said, 'Where is he going to?' 'Oh,' I said, 'he is going to fetch the missionary to you;' on hearing which he said, 'Call him back, call him back! If you are going to send for him I am off,' and immediately took his departure."

I found the mother sitting quietly in her house, the attack of delirium having passed away, whilst the application of a blister seemed still further to keep off the visits of her supposed ghostly tormentor.

WERE THE SAMOANS IN THEIR HEATHEN STATE MORE DIRECTLY
UNDER THE POWER WHICH, FOR WANT OF A BETTER TERM,
I CALL SATANIC INFLUENCE?

This was a question that often occurred to me when daily mixing with the people in bygone years, and listening to their strongly worded and constantly repeated assertions as to their experience of such matters. As the result of much intercourse with the Samoans and long residence among them, my own opinion is that they were most decidedly thus subject to the more immediate influence of "Satanic agency" at the time of the introduction of the Gospel amongst them, and that such agency was especially strong and active in opposition to the introduction of Christianity. Such also seems to have been the opinion of many of the earlier Tahitian missionaries as the result of their earlier intercourse with the people of those islands.

In vol. i, p. 362, of "Polynesian Researches," the Rev. W. Ellis says, "In addition to the firm belief which many who were sorcerers or agents of the infernal powers, and others, who were the victims of incantation, still maintain, some of the earlier missionaries are disposed to think this was the fact. Since the natives have embraced Christianity they believe they are now exempt from an influence to which they were subject during the reign of the evil spirit;" or, as the Samoans themselves in those days always spoke of the time—"the

days of darkness." During such times the "strong man armed" kept his goods and his house in peace, but when the stronger than he came he was bound and despoiled. This is what the Gospel has done in Samoa in a multitude of cases, and the change has been most wonderful.

PERSONAL ITEMS AND EXPERIENCES.

I have given some carefully recorded statements of natives and facts bearing upon the belief of the old Samoans upon such matters, and I now, for the first time, make known a few facts and experiences bearing upon this most interesting subject as they occurred to me personally more than fifty years ago. During the earlier years of my residence amongst the Samoans various circumstances occurred which were so strange and unaccountable that I could not understand them, and thinking of them in connection with many statements of the natives I was forced to the conclusion that they were the results of other than ordinary agencies. Two or three of these may be mentioned which occurred at Falelatai during my residence there, somewhere about the years 1839 and 1840, and the facts alluded to consisted of a constant succession of extraordinary noises and visitations, which I could never understand or fathom as arising from any ordinary causes. The house we then occupied was a new one, substantial and well built, so as to be free from easy access for the purpose of annoyance; but for many months, night after night, our sleep, as well as the sleep of all in the house, was disturbed by most uncanny noises and doings that were the occasion of much annoyance and astonishment alike to ourselves, our native servants, and occasional visitors. A long passage ran through the centre of the house from end to end, having rooms on either side opening into it, and in a most unaccountable manner this passage became the scene of nightly doings that utterly perplexed and astonished us all, including our native servants and native friends, so much so that they seemed more perplexed than ourselves. Night after night, after we had all retired to rest, this passage appeared to be taken possession of by a party of bowlers, who kept up an incessant rolling of what seemed to be wild oranges or *molis* backwards and forwards from end to end. Not a sound could be heard other than the interminable mysterious bowling or rolling of these *molis* or balls backwards and forwards; the most cautious inspection failing to reveal any human agency in producing these uncanny noises and disturbances.

After a time we became so used to them that they lost their novelty in a measure, and we slept in spite of them, but we could never dispossess ourselves of a certain uncomfortable feeling that the nearness of such uncanny visitors and roisterous doings produced. Strangers coming and hearing the noises for the first time were amazed and wondered, and the breakfast table the next morning was

sure to be the scene of eager questions and expostulations. "Stair, I wonder you allow your servants to keep such late hours and indulge in such uncanny sports." "What do you mean?" I would reply; "there were no servants about, they had all retired to rest long before we did last night." "Why," the reply would come, "I heard them rolling balls up and down the passage for hours last night, so that I could not sleep." And great indeed was the astonishment when we assured the visitor that these strange noises were of nightly occurrence and the outcome of unknown or apparently ghostly visitants!

At other times loud noises and knockings would be heard on the outer door, which would appear to be battered as though about to be smashed in; but not the slightest trace could be found of the delinquents any more than they could be found in what I have described under the head of native testimony, &c. One instance especially made a deep impression on my mind. It was a lovely moonlight night, and a number of native chiefs and leading men had gathered in my front room, as their delight was to talk over various matters, especially to discuss foreign customs and doings. The room was well filled, and we were in the midst of an animated discussion when suddenly a tremendous crash came at the front door, as though it must be smashed in. Instantly the whole party jumped up and scattered, some to the front, some to the back, and others to the sides, so as to completely surround the house and capture the aggressors, for so for the moment the whole company thought. Hardly a word was spoken, but a rush was made to capture the offender. Not a soul was to be seen outside, however, and in a very short time the whole party were collected, crestfallen at their want of success, and keenly discussing as to who could have caused the noise. The idea of its being the act of a native was scouted by the whole party, who said it was well known that the gathering of the chiefs was there, and no native would have dared commit the outrage. It was generally decided that it must be the doings of the *Aitu* or *Aitus*, who were such constant aggressors! Yet for all that every place was still further keenly searched, but without avail. Later on in the evening we were collected together at one end of the house near to a large *ifi* (chestnut) tree, in which a good sized bell was hung for use on various occasions. Suddenly the bell began to ring violently, without any apparent cause—no hand was pulling it, but it kept on wildly clanging in full view of the whole party, who looked on in amazement. "Perhaps there is a string attached and someone pulling it, secreted under that fence," suggested one. Immediately one of the number ran to the fence, but no one was there. Another climbed the tree. There was no string attached, but the bell kept on wildly ringing! There was in reality no need to ascend the tree to ascertain the fact of there being no string attached, for every leaf and twig stood out boldly to view in the bright moonlight; but the mystery was not solved, and the old conclusion was come to that

it was part of the mischievous doings of the *Aitu*. Still, another mystery! As we were talking eagerly together we were suddenly pelted with small stones, thrown obliquely, which struck several of the party with no little force; some on the breast, others on other parts of the body, myself on the foot—leaving us all so mystified that we separated, the outsiders to their homes and we to our haunted dwelling, more astounded than ever.

At last, after many months, my wife's health began to be affected, and at length quite to fail under the effects of much nervous prostration brought on by these continued uncanny visitations, aided by the great humidity of the district, so that it was deemed advisable we should remove to a more healthy place, which we did, at much loss and inconvenience. Our house was left, and with the removal we were happily freed from any further visitations.

Very much astonishment was expressed by the natives as to what they thought was the occasion of these extraordinary visitations. Some thought the house had been unwittingly built upon an old native burying-ground, others that the *ifi* tree was an old *Malumalu*, or temple of an *Aitu*. If so, the wrath of the various *Folaungā-aitu*, or parties of voyaging spirits, must have been aroused at seeing the sanctity of their temple invaded.

In after years I often visited the spot, but the house was dismantled and, if I mistake not, was not occupied after, certainly it was not by any European.

One old chief and orator, Sepetaio, from Mulinu'u, seemed much concerned at our frequent annoyances, and often discussed them with us. One day he came and, to my amusement, he gravely proposed to capture some one of the *Aitus* that caused us so much annoyance. If I would let him have one of my servants named Mu he declared he could capture the *Aitu* and bring him before me. I thanked him very much, but declined his offer to make me personally acquainted with the *Aitu*. Amongst other things, he told me of an adventure that had happened to this same man Mu many years before, in which he had successfully laid his plans to capture an *Aitu*.

STORY OF MU AND THE *AITU*.

Tradition records that an *Aitu* was accustomed to sit upon the limb of a tree somewhere near the neighbourhood of Palauli (black mud), Savaii, from which he so constantly assaulted travellers as to become the bugbear of the place. At length a travelling party from Falelatai happening to stay there were duly informed of the trouble of the villagers, on which Mu proposed to capture the *Aitu*, provided the villagers would lend him their assistance and support him in his plans, which they gladly consented to do. He then procured some putrid fish, with which he rubbed himself over as the night advanced, and started alone for the haunt of the *Aitu*, having previously arranged

with his companions that they should light a big fire in the *marae* and appear as if they were having a merry-making, whilst some of their number were to lie in ambush near the fire with their clubs.

On nearing the spot Mu saw the *Aitu* seated upon a branch, and at once accosted him. After a little time the *Aitu* said, "What a nice smell comes from you." "Yes," said the man, "I have been feasting upon a dead man, and a famous feast I have had. Would you not like to have some of what is left?" "Indeed, I should," said the *Aitu*, "but if I go you must carry me." "All right," said Mu, "I will carry you part of the way and you shall carry me the rest." On this Mu started with the *Aitu* on his back, taking the road towards the village, which they reached after mutual carryings. The *Aitu* made some remark as to the noises and shouts of laughter that came from the village, when Mu said to his companion, who was riding, "Don't hold so tightly, you will choke me; sit loosely upon my back, and hold lightly by my throat, for as we must pass through this village I shall have to walk quickly as I know they are a bad lot; so don't stop my breathing." The *Aitu*, anxious to get to the promised feast, did as he was told, and Mu trudged onwards, taking care to pass close by the fire, into which he pitched his burden, when the ambush rushed to the spot and beat fire and *Aitu* to pieces with their clubs, and were thus enabled to rid themselves of their tormentor.

FATAL EFFECTS FROM TERROR.

The whole subject of the effects produced on the native mind by the spiritual influences and agencies by which they firmly believed themselves surrounded in their heathen state is most difficult to understand, yet, at the same time, most important. In illustration of the terror caused by this belief, I may mention one or two facts. As late as 1845 a native of Lalomaunga, an inland village of Upolu, returned from his plantation in great distress. He hastily summoned his family, as also their relatives from a distance, to whom he declared that he had been warned by an *Aitu* in the bush that his death was close at hand. He had left his home in the morning in good health to work in his plantation, and continued his work until the evening, when an *Aitu* spoke to him and said, "Nonsense, working here until this time, and just going to die!" The man immediately left his work, returned home and spread his mat, lay down, and appeared sickening for death. Happily for him one of his relatives came to tell me of the circumstance, and suspecting his ailment was that of sunstroke, I sent him some medicine, as I was unable to see him personally. The medicine had a good effect, and the party of relatives and friends collected for his funeral dispersed, leaving him in good health.

On another occasion a similar case occurred, but which I did not hear of until it had terminated fatally. In this case a man from Satapuala came home from his plantation to the settlement stating

that he had been violently beaten in the bush by an *Aitu*, who had nearly killed him. His body was sadly bruised, and he appeared to have been subjected to much ill-treatment. He lingered for a few days and then died, both himself and family firmly believing that his death was occasioned by the ill-treatment of the *Aitu*. He had most likely been sun-stricken or been seized with a fit of apoplexy, and the bruises been inflicted by himself in his delirium.

At one time all bodily pain was supposed to be occasioned by the various *Aitu*, and strange things sometimes occurred in connection with such belief.

RELIGIOUS FEASTS AND FESTIVALS.

Annual feasts or revels were held in some districts in honour of the gods. That celebrated in the district of A'ana was called *O le Tapu-o-A'ana-i-le-Fe'e* (the dedication of A'ana to the *Fe'e*, the district war-god). This festival, which was very popular, was usually attended by parties, larger or smaller, from all parts of the group, and was celebrated in the central *marae* of Le Ulumoenga, the chief settlement of A'ana.

For this feast preparations on a large scale were made by the whole district. Vast quantities of fish, pigs, and vegetables were provided to satisfy the hundreds or rather thousands of visitors and spectators of the various club and sham fights, boxing and wrestling matches, dances and obscenities which followed each other in quick succession during the five days the feast lasted. During this time rioting and obscene revelry were the order of the day, these being unmixed with any religious ceremony whatever.

O LE AMO-O-ATUA-IA-TUPUA-LĒ-NGASE.

After some short interval the A'ana feast was followed by that of Atua, called *O le Amo-o-Atua-ia-Tupua-lē-Ngase* (the carrying of Atua to *Tupua-lē-Ngase*, Jupiter). This festival was similar to the one already described, but differed from it in its being celebrated in two different *maraes* in succession, one called Moamoa, in Falefā, and the other Fale-papa, in Lufilufi.

O LE TULANGĀ-A-SASA-VEA.

The festivities commenced at the *marae* of Moamoa and consisted of the usual routine of wrestling, boxing, club fights, and trials of strength and skill; varied, however, by the performances of a picked company of Atua men, who were recognised champions. They were men renowned for their courage and skill in club fighting, and were known by the name of *O le Tulangā-a-Sasa-vea*. They appeared as the champions of their district, and challenged any of their visitors to single combat.

Upon a visitor, say a man from A'ana, accepting the challenge, he advanced towards the champions of Atua and, upon one of them coming forward to meet him, they closed in combat until one or the other was declared victor by the assembled throng, who, as one of the combatants fell and proved unable to rise, made the welkin ring with shouts of triumph and derision of the champion's party. If the defeated man was from A'ana, some of the Atua party commenced their song of triumph, the whole company joining in chorus.

Aue le ūnga i Fao e,
 Tangi ti'eti'e le ūnga i Fao.
 E, tangi i lou tama ua mao,
 O Fao le maunga o Atua,
 Ia ta lava atoa ua ;
 Talofa, ua tau puao.
 A'ana e, e ou le faiva o tau,
 Ua 'ai eleele, ua tafili i le mutia.

CHORUS—I saesae ē ; I, saesae ē !

Alas for the hermit crab upon Fao,
 The hermit crab has been crying to sit upon Fao.
 But, oh, weep for your boy in his errors.
 Fao is the mountain of Atua,
 It can collect all the showers.
 Oh, our sympathy, the mists are fighting !
 A'ana, your employment is combat,
 But you are eating the dust and sprawling upon the greensward !

CHORUS—Oh, carry him away ! Oh, carry him away !

Should the conquerors hail from A'ana, then, as the champion of Atua lay senseless upon the grass, the shout of the victor's party burst forth, accompanied with the following song of triumph :—

Tufulele le vai a puea,
 A'ana e, tau fa'a ea ?
 'Na vele le mutia. Vele le mutia !
 Ua ngau Fao ! Ua ngau Fao !

CHORUS—I, saesae ē ! I, saesae ē !

The two last lines of this song are very sarcastic, especially in the allusion to plucking the greensward, that employment being always confined to women. Hence the stinging character of the taunt—

There pluck the greensward, &c.
 Fao is broken ! Fao is broken !

The vanquished champion was then borne from the ground by his companions and the victor retired, their places being taken by other combatants.

The next day the whole assemblage proceeded to Falepapa, the *marae* at Lufilufi, at which place, if the *Tulangā-a-Sasavai* presented themselves, similar scenes to those just described followed ; if not, the

districts whose warriors had contended with each other the day before exchanged their *titi*, or girdles of *ti* leaves, in token of good will. After which the amusements of the festival proceeded on to the close.

Manono also celebrated its festival, called *O Aitu-o-Tamafaiinga, ma le Matu'u, ma La'a-mao-mao*, these being the names of the three district war-gods.

SAMOAN TRADITIONS.

TRADITION AS TO THE ORIGIN OF EARTHQUAKES.

Earthquakes were attributed to the freaks of a god named Mafui'e, who was located in the volcanic regions below. They were also called Sa-le-Fe'e. Earthquakes were also called Mafui'e, and so named after this god.

The earth itself was supposed to be flat, and supported by a pillar ascending from Sa-le-Fe'e,* and upon anything exciting the anger of this god Mafui'e, he grasped the pillar supporting the earth and shook it violently, thus causing earthquakes. That they were not disastrous in their effects was attributed to the fact that Mafui'e had but one arm, which was cause for great rejoicing in Samoa, otherwise they said the earth would have been destroyed.

The tradition proceeds to tell how this occurred, and also to tell how fire was first obtained in Samoa.

Mafui'e dwelt in the regions below, or, as they were also called, Sa-le-Fe'e. A man named Ti'iti'i-a-Talanga† dwelt *i lunga* (upwards or northwards), and was the offspring of the Ve'a (land rail). Ti'iti'i was also sometimes called Talanga in short. The employment of Mafui'e was to work below and plant *taro* tops. One day Ti'iti'i determined to go below and visit Sa-le-Fe'e. He therefore went to Vaialele, and standing upon a rock exclaimed, "Rock, rock, I am Talanga! Open to me, I wish to go below." On this the rock clave asunder and Ti'iti'i went to the regions below. At this time there was no fire on this upper world, but in the regions below there was fire, *i.e.*, in the place where Mafui'e dwelt.

When Ti'iti'i had descended, Mafui'e, who had heard him descend and saw him approaching, said, "Who is this strong one of Samoa that thus disturbs my land?" Ti'iti'i answered, "Be silent! This fellow has not ceased to eat cooked food, whilst those above have been eating uncooked food," for there was always a great fire burning below. To this Mafui'e responded, "Well, choose an employment upon which we shall first engage, whether wrestling or boxing or fighting with spears

* See the Maori belief in the earth being supported by a pillar—"Journal," vol. iv, p. 156.—EDITORS.

† This is the Maori Maui-tikitiki-a-taranga.—EDITORS.

or stones, or twisting of limbs." Ti'iti'i answered, "Then let us two twist." On which they at once closed with each other, but Mafui'e's right arm was soon twisted off by Ti'iti'i, who then seized his opponent's left arm, and began twisting that off also, but Mafui'e cried out, "Enough! Let me live, leave me one arm that I may take hold of something with." Talanga demanded some acknowledgment of defeat from Mafui'e, when the latter said, "Take some fire—this burning brand of *toa*, with these *taro* tops—thus your people will be able to eat cooked food." On this Talanga left the lower regions and returned above, and on coming to the place whence he started he struck several kinds of wood with his burning brand, which caused them to yield fire by friction, a common mode of producing fire in Polynesia which seems to be referred to in this tradition. On page 36 of this article Losi is credited with having introduced *taro* to his countrymen on returning from a visit to Tangalooa.

TI'ITI'I-A-TALANGA AND THE WINDS.

Another tradition having a reference to this far-famed Talanga may be noticed. Tradition states that on one occasion he went for a sail in his canoe. The *Tuaolooa* (south wind) blew on which he said, "Bring hither that wind and put it into my canoe, it is a bad wind." This was followed by the *Mātu* (north wind), when Ti'iti'i said, "This wind is a nuisance; it will cause many tempests." Upon which it was brought and placed in the canoe. Shortly after the *Matā Upolu* (east wind) sprang up. It was also pronounced bad, would be accompanied by rain, and prove unpleasant. This wind was also brought to the canoe. The *To'elau* (trades) came next, but were considered bad from their strength, and were summoned to the canoe. They were followed by the *Laufala*, the *Fa'ati'u*, and the *Pi'ipapa*, but as neither gave satisfaction they were all summoned to the canoe. These were succeeded by the *Tonga* (south-south-west wind), which was also secured on account of its bringing rain and causing drowsiness. At last came the *Fisanga*, a gentle pleasant wind, when Ti'iti'i said, "Let this remain, lest both the land and the sea become bad, and also that its breezes may gently fan my flowing hairs."





THE COMMON ORIGIN OF THE OCEANIC LANGUAGES.

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IN noticing the inter-relationship of the various branches of the Oceanic Family of Languages it is convenient to distinguish four main divisions :—

1. *Indonesian* : Comprising the languages of Malacca, Madagascar, Sumatra, Java, the south-eastern Sunda Isles, Borneo, Celebes, the Philippines, and Formosa.

2. *Micronesian* : Comprising the languages of the Palau, Caroline, Marshall, and Gilbert Groups in the North Pacific.

3. *Melanesian* : Comprising the languages of the Bismarck Archipelago, portions of south-east New Guinea, the Solomon, Fiji, and Banks' Islands, New Hebrides Groups, the Loyalty Islands, and New Caledonia.

4. *Polynesian* : Comprising the languages of the Eastern Pacific, from Hawaii and Easter Islands to Samoa, Tonga, and New Zealand.

Though these names are mainly geographical, they will be found convenient for philological use, as each division has its own characteristics by which it may be differentiated from the others.

Certain exceptional areas are found in each region (except Micronesia) which seem to present evidence of another type of language having formerly been spoken in them, but which has now become considerably mixed with Oceanic words. These exceptional areas are (1) The Moluccas in the Indonesian region ; (2) the northern Solomon Islands and Santa Cruz in the Melanesian region ; (3) Paumotu in the Polynesian region.

Four propositions may be made as to the relationship of the proper Oceanic languages to one another :—

1. That the vocabulary shows evidence of a common origin.
2. That apparent differences in the grammar are modifications of the same method rather than actual differences of structure.

3. That the principal constructive particles are the same.

4. That the languages are in various stages, of which the Polynesian is the latest.

I.—THE EVIDENCE OF A COMMON ORIGIN OF VOCABULARY.

A comparison of two or more lists of names for common objects, qualities, or actions, brought together from even widely different parts of Oceania rarely fails to show some evidence of agreement.* In many instances the agreement is of such a nature as to entirely preclude the possibility of the words being the same through accident or commerce.

It is, for example, inconceivable that the Malagasy word *havitra* (a hook), which is *kawit* in Malay, *kait* in the Philippines, and *kaj* in Micronesia, has reached Mota and the New Hebrides in the forms *gau* and *ngau*, Loyalty Islands *gě*, by means of trade intercourse. That there is no mere accidental resemblance is seen by taking the Malagasy word *ravina* (a leaf), which is of similar form to *havitra*, and undergoes precisely the same kind of changes. This becomes in Malay *dawun*, Philippines *dakon*, Micronesian *ra*, Mota *nawi*, New Hebrides and Polynesia *rau*, Loyalty Islands *dö*.

Another example is the word for 'fathom,' the natural measure of the outstretched arms : Malagasy *refy*, Malay and Javan *depa*, Sumatra *dopa*, Borneo *depe*, Philippines *dopa*, *dipa*, Celebes *repa*, *depa*, Dutch New Guinea *rof*, British New Guinea *doha*, Caroline Is. *ngap*, *ngaf*, Solomon Is. *ha-ngava*, Mota *rova*, New Hebrides *ngafa*, Loyalty Is. *knapan*, *epan*, *näba*, Polynesia *ngafa*.

It is to be noticed also that the words which are most widely spread are not always found to be those in most constant use, such as names of trade articles, fruits, and animals, or numerals, though the majority of these are of identical origin, but there are also a very large number of common words which are the names of the most insignificant things, so insignificant that they often fail to find a place even in the dictionary of a language.

The following words are good examples of these :—

1. Moss, seaweed, and especially the green growth on anything damp : Malagasy *lumutra*, Malay and Javan *lumut*, Sumatra *limut*, Borneo *lumut*, Philippines *lomot*, Celebes *lumu*, Dutch New Guinea *rumek*, New Britain *limut*, Mota *lumuta*, Polynesian *limu*, *rimu*.

2. The wax of the ear : Malay and Javan *tuli*, Philippines *tutuli*, *atuli*, Dutch New Guinea *keruru*, New Britain *tula*, Fiji *tule*, Mota *tul*, New Hebrides *tula*, Polynesia *taturi*.

* Compare, for example, the vocabularies in the following works : (1) Wallace : Malay Archipelago. 1872. (2) Codrington : Melanesian Languages. 1885. (3) Gabelentz and Meyer : Melanesian Sprachen. 1883. (4) Tregear : Maori-Polynesian Comparative Dictionary. 1891. (5) Ray : Languages of the New Hebrides. Proc. Roy. Soc., N.S. Wales. 1893. (6) Ray : Languages of British New Guinea. S.P.C.K. 1895.

3. Pith of a tree, marrow of a bone: Malay *utak*, Javan *utek*, Borneo *untek*, Philippines *utak*, *utok*, Celebes *antog*, *uta*, *oto*, Fiji *uto*, Mota *utoi*, Polynesian *uso* or *who*.

2.—APPARENT DIFFERENCES IN GRAMMAR ARE MODIFICATIONS
OF THE SAME METHODS.

A complete proof of this proposition would be entirely beyond the scope of the present notice, but as examples I may select two important grammatical features which will clearly indicate both the agreement and distinction in the four divisions of the language. These are:—

- (a) The method of indicating the relations of possessor and possessed.
- (b) The predication of a quality or action.

(a) *Relations of Possessor and Possessed*:—

In the Indonesian languages possession is usually indicated by suffixing a pronoun to the noun. These suffixes are, for the three persons of the singular number, always some form of the syllables *ku*, *mu*, *na*. They are used with all classes of nouns, for parts of the body, names of relationships, implements, and actions. In only a few languages a possessive word is sometimes used with things possessed. These appear with the suffixes thus:—

Dayak (Borneo) *aju-ngku*, *aju-m*, *aju-e*; *ai-ngku*, *ai-m*, *ai*.
Macassar (Celebes) *anu-ngku*, *anu-nu*, *anu-na*. Holontalo (Celebes) *ola-u*, *ole-mu*, *oli-o*; *wola-u*, *wole-mu*, *woli-o*. Malagasy *a-hu*, *a-nao*, *a-zy*.

The grammars usually state these words to be equivalent to 'mine,' 'thine,' 'his'; but they are plainly the same as the Melanesian possessive nouns. In Malagasy they take the article, *ny ahy*, the (thing of) mine; *ny anao*, the (thing of) thine; *ny azy*, the (thing of) his.

The following are examples of Indonesian nouns with suffixes:—

'My blood.' Malay *darah-ku*, Batak *mudar-hu*, Malagasy *ra-ko*, Dayak *daha-ngku*, Sangir *raha-ku*, Pangasinan (Philippines) *dala-c*.

'Thy father.' Malay *bapa-mu*, Batak *ama-mu*, Malagasy *rai-nao*, Dayak *bapa-m*, Sangir *jama-ngu*, Pangasinan *a-mam*.

'His eye.' Malay *mata-ña*, Batak *mata-nai*, Malagasy *maso-ny*, Dayak *mata-e*, Sangir *mata-ne*, Pangasinan *mata-to*.

'My disciple.' Malay *murid-ku*, Batak *sisehang-ku*, Malagasy *hihinana-ko*, Dayak *murid-ku*, Sangir *murit-ku*, Pangasinan *bina-ngatan-co*.

'Thy way.' Malay *jalan-mu*, Batak *dalan-mu*, Malagasy *lala-noa*, Dayak *djalan-ajum*, Sangir *horo-mu*, Pangasinan *dalan-mo*.

'His bed.' Malay *tilam-ña*, Batak *poboman-nai*, Malagasy *fandria-ny*, Dayak *kaleka-e*, Sangir *kama-ne*, Pangasinan *docolan-to*.

In Melanesia and Micronesia the use of a separate possessive noun, which is exceptional in Malayan languages, becomes the rule for all nouns which are not the names of things inseparable from their possessor. Only names of parts of the body, of relationships, and a few others take a suffixed pronoun as in the Malayan division. With other names various possessive nouns are used, which denote the degree in which the thing possessed is related to its possessor, or the nature of the thing possessed. There are always at least two of these nouns, one indicating simple possession, and the other a closer relationship; but the number and application of the words vary in different languages, and according to the native idea of the relationship. In Mota there are four of these possessives—*no, ga, mo, ma*. The greatest variety is found in the language of Iai, the Melanesian portion of Uvea in the Loyalty Islands, where there is an extensive classification of nouns, each headed by its appropriate possessive, thus:—

1. Parts of the body and relations, take the suffixed pronoun *bo-k*, my head; *kamö-k*, my father.
2. Food, *ha*; *haok kumara*, my sweet potato.
3. Weapons, *anyi*; *anyik hele*, my knife.
4. Things containing juice or liquid, *beli*; *belik wamu*, my drinking coco-nut.
5. Animals, *hale*; *halek buaka*, my pig (as property).
6. Things carried, *ö*, *ök buaka*, my pig.
7. Lands, fields, *i, ga*; *ik nyei, gak nyei*, my field.
8. Roads, *de*; *dek gethen*, my way.
9. Bags, boxes, baskets, *tang*; *tanguk tang*, my bag.
10. Seats, *tab*; *tabuk tap*, my seat.
11. Dwellings and caves, *um*; *umuk uma*, my house; *umuk op*, my cave.
12. Words, *hwa*; *hwak hofuj*, my saying.

The following are Melanesian and Micronesian examples of possessive expressions:—

‘My blood.’ New Guinea—Motu *rara-gu*, Keapara *lala-gu*.
 Louisiades *saria-u*. New Britain *nggapu-nggu*. Solomon Is.—
 Florida *gabu-nggu*. Mota *nara-k*. Fiji *nonggu dra*. New Hebrides
 —Efate *tra-ngu*, Tasiko *ta-u*, Espiritu Santo *dai-ku*, Malekula *rie-ngk*,
 Tanna *nete-k*. Loyalty Is.—Iai *drö-k*. Micronesia—Caroline Is.—
 Ponape *int-ai*, Kusaie *sä-k*. Mortlock Is. *ra-ai*. Marshall Is. *dra-ö*.
 Gilbert Is. *rara-u*.

‘Thy father.’ New Guinea—Motu *tama-mu*, Keapara *ama-mu*.
 Louisiades *tama-m*. New Britain *tama-m*. Solomon Is.—Florida
tama-mu. Mota *tama-ma*. Fiji *tama-mu*. New Hebrides—Efate
tema-ma, Tasiko *arimo-ma*, Espiritu Santo *tama-m*, Malekula *teme-m*,
 Tanna *rema-m*. Loyalty Is.—Iai *kämo-m*. Micronesia—Caroline Is.
 —Ponape *jamo-m*, Kusaie *tumo-m*. Mortlock Is. *jamo-m*. Mar-
 shall Is. *jemo-m*. Gilbert Is. *tama-m*.

'His eye.' New Guinea—Motu *mata-na*, Keapara *mā-na*. Louisiades *mata-na*. New Britain *mata-na*. Solomon Is.—Florida *mata-na*. Mota *mata-na*. Fiji *mata-na*. New Hebrides—Efate *meta-na*, Tasiko *komara-na*, Espiritu Santo *meta-na*, Malekula *mete-n*, Tanna *nanime-m*. Loyalty Is.—Iai *maka-n*. Micronesia—Caroline Is.—Ponape *mājā*, Kusaie *muta-l*. Mortlock Is. *masa-n*. Marshall Is. *meje-n*. Gilbert Is. *mata-na*.

'My disciple.' New Guinea—Motu lauegu *hadibaia-mero*, Keapara *augegu vaharipa-melo*. Louisiades *aroa-u*. New Britain *kaunggu tenavarotoro*. Solomon Is.—Florida *nigua na vaovarongo*. Mota *tinggoro anak*. Fiji *nonggu tisaipeli*. New Hebrides—Efate *natamole anginau*, Tasiko *sau naisapianena*, Espiritu Santo *noku tasorasora*, Malekula *surenti ligeni tukunu*. Loyalty Is.—Iai *latō-k*. Micronesia—Caroline Is.—Ponape *ai uarok*, Kusaie *met tumuk lutut*. Mortlock Is. *nao ranafalafal*. Gilbert Is. *au reirei*.

'Thy way.' New Guinea—Motu *oiemu dala*, Keapara *oigemu laopara*. Louisiades *wam kamasa*. New Britain *kaum ga*. Solomon Is.—Florida *halautu-mu*. Mota *matesala-ma*. Fiji *nomu sala*. New Hebrides—Efate *bua anago*, Espiritu Santo *sala-m*, Malekula *havila tahengko*, Tanna *swatuk mik*. Loyalty Is.—Iai *dem gethen*. Micronesia—Caroline Is.—Ponape *om al*, Kusaie *inek lom*. Mortlock Is. *al om*. Marshall Is. *am ial*. Gilbert Is. *kawai-m*.

'His bed.' New Guinea—Motu *iaena geda*, Keapara *iagena gepa*. Louisiades *wana abakenu*. New Britain *kana wawa*. Solomon Is.—Florida *sape-na*. Mota *tanoepa-na*. Fiji *nona imodhemodhe*. New Hebrides—Efate *ol anena*, Tasiko *sona togi*, Espiritu Santo *zara-na*, Malekula *mili-n*, Tanna *kamapani savani*. Loyalty Is.—Iai *ne-n*. Micronesia—Caroline Is.—Ponape *ki-e*, Kusaie *kulus kiel*. Mortlock Is. *an kiakai*. Marshall Is. *kinie-n*. Gilbert Is. *nena ni wene*.

In Polynesia the use of the suffixed pronoun with parts of the body and names of relationships has wholly disappeared, though they are still affixed to the words which are called possessive pronouns. These are formed exactly on the model of the Melanesian possessive nouns. The words are *a* and *o*, which, with the article *te*, *le*, *se*, or *he* prefixed, and the suffixes, appear as—

aku, au, ana	oku, ou, ona
taku, tau, tana	toku, tou, tona
l'au, lau, lana	l'ou, lou, lona
s'au, sau, sana	s'ou, sou, sona
haku, hau, hana	hoku, hou, hona

The words *no*, *na*, *mo*, *ma* are used in some of the languages in a similar way, though they are called prepositions in the grammars.

The following examples correspond to the Malayan, Melanesian, and Micronesian already given:—

'My blood.' Samoa lo'u *toto*, Niue haku *a toto*, Tonga hoku *toto*, Aniwa jaku *toto*, Maori toku *toto*, Rarotonga toku *toto*, Tahiti tau *toto*, Hawaii kou *koko*.

'Thy father.' Samoa lou *tamā*, Niue hau *a matuatane*, Tonga hoo *tamai*, Aniwa jou *ta mana*, Maori tou *pāpā* or *matuatane*, Rarotonga to *metuatane*, Tahiti to *metuatane*, Hawaii kou *makuakane*.

'His eye.' Samoa lona *mata*, Niue hana *mata*, Tonga hono *mata*, Aniwa jana *foimata*, Maori tona *kanohi*, Rarotonga tona *mata*, Tahiti tana *mata*, Hawaii kona *maka*.

'My disciple.' Samoa mo'u *soo*, Niue *tutaki* haku, Tonga eku *akonga*, Aniwa niaku *tangata*, Maori *akonga* noku, Rarotonga *pipi* naku, Tahiti *pipi* na'u, Hawaii kau *haumana*.

'Thy way.' Samoa lou *ala*, Niue hāu *a hala*, Tonga ho *hala*, Aniwa jau *retu*, Maori tou *ara*, Rarotonga toou *ara*, Tahiti to *oe e'a*, Hawaii *alanui* nou.

'His bed.' Samoa lona *mohenga*, Niue hana *mohenga*, Tonga hono *mohenga*, Aniwa jana *potu*, Maori tona *moenga*, Rarotonga tona *roi*, Tahiti tana *roi*, Hawaii kona *wahimoe*.

(b) *The Predication of a Quality or Action* :—

In all the Oceanic languages a word is distinctly pointed out as a verb by means of preceding particles. Of these there are three kinds—(1) Those which simply indicate that the word is a verb: (2) Those which express the tense and make no change for person and number; (3) Those which express number, person, and tense.

Probably the commonest particle of the first kind is the syllable *ma*. In the Indonesian languages *ma* is generally used to express the simplest verbal idea. It appears prefixed to the verb, modifying the initial consonant of the root. In Malay, *ma*, *mang*, *mam*, *mai*; Malagasy, *m*; Sumatra *ma*, *mang*, *mar*, *man*, *mam*; Borneo *m*, *ma*; Celebes *m*, *mo*, *ma*; Sangir, *ma*, *mang*, *mam*, *man*, *me*, *men*, *meng*; Philippines, *na* *nag*, *um*, *ungm*.

In Melanesia the same particle is not so commonly used. It is found chiefly in the New Hebrides: Espiritu Santo, *mo*, *mu*; Pentecost Is., *ma*, *me*; Ambrym, *ma*; Lepers' Is. and Aurora, *mo*; Epi, *m*, *mi*; Mota, *me*; Tanna, *am*, *um*; Loyalty Islands, *me*. The tense signification agrees with the Indonesian in being usually indefinite, sometimes preterite, very rarely present.

In Micronesia *me* is used as an affirmative particle almost equivalent to a substantive verb, and is also frequently used as a prefix to adjectives. In this latter use the syllable *ma* is very commonly used, not only in Indonesian and Melanesian, but also in Polynesian. The particle *ma* is not found with verbs in Polynesian.

The second class of particles, varying with the tense, are found throughout Oceania, and there are a great variety of forms often corresponding in distant regions.

The third class are found only in certain languages of the New Hebrides, Solomon Islands, and New Guinea. They may in all cases be shown to have resulted from the combination of an abbreviated pronoun with the tense particle.

The following table indicates the verbal aspect in each division.

1. *Indonesian* : Particles of all kinds are combined into one prefix.
2. *Melanesian* : Particles are usually separated from the verb and express—
 - (a) Time only;
 - (b) Time, person, and number of agents.
3. *Micronesian* : Prefixes rarely used. In one language (Marshall Is.) a tense particle is added to the pronoun.
4. *Polynesian* : Particles are separated and express tense only.

3.—COMMON CONSTRUCTIVE PARTICLES.

These may be indicated thus:—

1. *Personal or Personifying Article* : Malay, Javan, Philippine, *si*; Celebes, Borneo, Madagascar, New Hebrides, Mota, *i*; Solomon Islands, New Zealand, *a*.

2. *Demonstrative Article* : Malagasy, *ny*; New Hebrides, Fiji, Mota, Solomon Is., *na*; Loyalty Islands, *la, re*.

3. *Suffix to Verbal Noun* : Malagasy, *ana*; Malay, Javan, Sumatra, *an*; Celebes, *ang*; New Britain, New Guinea, *na*; Solomon Islands, *nga, na*; New Hebrides, *ana, ena, na*; Polynesian, *nga*.

4. *Suffixed Pronouns* : These are sufficiently illustrated in the preceding section of this paper.

5. *Personal Pronouns* : In these the distinction between the inclusive and exclusive forms in the plural is hardly observed in some of the Malayan languages, though the inclusive word *kita* and the exclusive *kami* are both in use. In other Malayan languages the distinction is clear. In Micronesia the use is indefinite, but is most clearly distinct in Melanesia and Polynesia. The following illustrates the distribution of personal pronouns:—

‘I.’ Malay *aku*. Malagasy *aho*. Sumatra—Batak *au*. Borneo—Dayak *aku*. Celebes—Macassar *a, ku*, Holontalo *uar*. Sangir *ia*. Philippines—Tagala *aku*. New Guinea—Motu *lau*. New Britain *iau*. Caroline Is.—Ponape *i, ngai*. Marshall Is. *i*. Gilbert Is. *i, ngai*. Solomon Is.—Florida *inau*. Mota *inau, na*. New Hebrides—Efate *kinau*, Tanna *iau*. Loyalty Is.—Iai *inya, in*, Lifu *ini*. Samoan *a’u*. Maori *ahau*.

‘Thou.’ Malay *angkau*. Malagasy *hianao*. Sumatra—Batak *ho*. Borneo—Dayak *ikau*. Celebes—Macassar *ki, ko*, Holontalo *io*.

Sangir *ikan*. Philippines—Tagala *ikan*. New Guinea—Motu *oi*. New Britain *u*. Caroline Is.—Ponape *ko*, *kom*. Marshall Is. *kwo*. Gilbert Is. *ngkoe*, *ko*. Solomon Is.—Florida *igoe*. Mota *iniko*. New Hebrides—Efate *nago*, Tanna *ik*. Loyalty Is.—Iai *u*, Lifu *ëö*. Samoan *‘oe*. Maori *koë*.

‘He.’ Malay *iya*. Malagasy *izy*. Sumatra—Batak *ibana*. Borneo—Dayak *iä*. Celebes—Macassar *a*, *i*, *iya*, Holontalo *tio*. Sangir *isie*. Philippines—Tagala *sia*. New Guinea—Motu *ia*. New Britain *i*, *ia*. Caroline Is.—Ponape *i*, *a*. Marshall Is. *e*. Gilbert Is. *e*. Solomon Is.—Florida *anggaia*. Mota *ineia*. New Hebrides—Efate *nai*, Tanna *in*. Loyalty Is.—Iai *e*, Lifu *nyëne*. Samoan *ia*. Maori *ia*.

‘We.’ Malay *kita*, *kami*. Malagasy *izika*, *izahay*. Sumatra—Batak *hita*, *hami*. Borneo—Dayak *ita*, *ikäi*. Celebes—Macassar *ki*, *kang*; *ta*, *mang*; Holontalo *ito*, *ami*. Sangir *ikite*, *ikami*. Philippines—Tagala *kita*, *kami*. New Guinea—Motu *ita*, *ai*. New Britain *datal*, *mital*. Caroline Is.—Ponape *kit*, *kitail*. Marshall Is. *kij*, *kim*. Solomon Is.—Florida *igita*, *igami*. Mota *inina*, *ikamam*. New Hebrides—Efate *ningita*, *kinami*, Tanna *kita’*, *iti’ma*. Loyalty Is.—Iai *otin*, *omün*, Lifu *she*, *hün*. Samoan *tätou*, *matou*. Maori *tatou*, *matou*.

‘You.’ Malay *kamu*. Malagasy *hianareo*. Sumatra—Batak *hamu*. Borneo—Dayak *keton*. Celebes—Macassar *ki*, *ko*, Holontalo *timongolo*. Sangir *ikamene*. Philippines—Tagala *kayu*. New Guinea—Motu *umui*. New Britain *mutal*. Caroline Is.—Ponape *komail*. Marshall Is. *kom*. Gilbert Is. *ngkami*, *kam*. Solomon Is.—Florida *igamu*. Mota *ikamiu*. New Hebrides—Efate *kumu*, Tanna *itu’ma’*. Loyalty Is.—Iai *obun*, Lifu *nyipë*. Samoan *‘outou*. Maori *koutou*.

‘They.’ Malay *dia*. Malagasy *izy*. Sumatra—Batak *nasida*. Borneo—Dayak *äwen*. Celebes—Macassar *ki*, *na*, *iya*, Holontalo *timongolio*. Sangir *isire*. Philippines—Tagala *sila*. New Guinea—Motu *idia*. New Britain *dital*. Caroline Is.—Ponape *ir*, *irail*. Marshall Is. *ir*. Gilbert Is. *nakai*. Solomon Is.—Florida *ra*. Mota *ineira*. New Hebrides—Efate *nara*, Tanna *ila’*. Loyalty Is.—Iai *odrin*, Lifu *nyuden*. Samoan *latou*. Maori *ratou*.

6. *Interrogative Pronouns*: The interrogative ‘who’ is nearly always some form of *sei*, and ‘what’ *sava*. In some cases the latter word with the personal article is used for ‘who.’

‘Who?’ Malay *siapa*, Malagasy *iza*, Batak *ise*, *siaha*, Dayak *äwe*, Macassar *nai*, *inai*, Holontalo *tita*, Sangir *isai*, Philippines (Pangasinan) *opa*, Motu *dai-ka*, New Britain *ooi*, *to ia*, Ponape *ij*, Marshall Is. *won*, Gilbert Is. *antai*, Florida *ahei*, Mota *isei*, Efate *sei*, *fei*, Tanna *ba*, *sin*, Iai *iä*, *ië*, Lifu *dei*, Samoa *ai*, Maori *wai*.

‘What?’ Malay *apa*, Malagasy *inona*, Batak *aha*, Dayak *narai*, Macassar *apa*, Holontalo *ta*, Sangir *apa*, Philippines (Pangasinan) *anto*,

Motu *daha-ka*, New Britain *ia, aua*, Ponape *et, ta*, Marshall Is. *ta*, Gilbert Is. *ra*, Florida *hava*, Mota *sava, sa*, Efate *sefu, sa*, Tanna *nak, nufe*, Iai *ieū*, Lifu *nemen*, Samoa *a*, Maori *aha*.

7. *Causative Prefix to Verbs: va, ka, vaka.*

In some of the Indonesian languages this prefix is obscured by being compounded with the verbal particles, and is then frequently termed an infix. It thus appears in Malagasy *m-aha, m-amp*; Dayak *mamp, mampa*. Simply prefixed the particle is widespread in the whole Oceanic region.

Indonesian: Batak *paha*; Dayak *pa, paha, hangka*; Macassar *paka, pi, pa*; Holontalo *po*.

Micronesian: Caroline Is. *ak, ka*; Gilbert Is. *ka*.

Melanesian: New Guinea *ha, vaka, vaha*; New Britain *wa, va*; Solomon Is. *haa, faga, va*; Louisiade Is. *pa*; Fiji *vaka*; Banks' Is. *vaga, va*; New Hebrides *baka, vaka, vaga, va*; Loyalty Is. *a, o*.

Polynesian: Maori *whaka*; Samoan, &c., *faka*.

8. *Reciprocal Prefix*: There are two forms of this, which are found widely scattered.

'*Vei*.' Malagasy *if*; Dayak *h, ha*; New Guinea *he, ve*; New Britain *we*; Solomon Is. *hai, fai, he, vei*; Fiji *vei*; New Hebrides *vei, vui*; Loyalty Is. *i, e*; Samoan and Tongan *fe*.

'*Bar*.' Malay *bar*; Dayak *bara*; Macassar *pāra*; New Britain *wara*; Mota *var*.

A peculiar use of the reciprocal as a kind of plural denoting a number of things mutually related is found in Dayak, Fiji, and Loyalty Islands. In Samoan a similar plural of verbs is also expressed by the same particle.

Verbal Suffixes: In Indonesian, Micronesian, and Melanesian the action of a verb is rendered definite by means of a suffix. If neuter it becomes transitive, if already transitive it has its action determined upon some definite object. Examples of such suffixes are found in the Malay *kān, i*; Javan *i, ni, ake*; Macassar *i*; Ponape *i*. In Melanesia there is a great variety of terminations, but a very general agreement in their use. In Polynesia these suffixes are not found as transitives, except in Tongan, which has *i, aki, hia*. These terminations will be further noticed in the next section.

4.—STAGES OF DEVELOPMENT IN THE OCEANIC LANGUAGES.

On examining the vocabularies and grammars of the principal languages of each division, it soon becomes evident that though there is a great deal of agreement in the fundamental material of the languages, this material is employed more fully in some languages than in others. In the Indonesian, words are as a rule longer than in the other divisions, and many ideas are compounded into one expression.

In the southern part of Melanesia (Tanna and Eromanga) there is also a tendency (or survival) of the same kind, but in Melanesia generally the language is less complex and the expression of ideas simpler. Words also appear without the terminations which are affixed to them in the Indonesian languages, e.g., *langit* becomes *langi*; *limak*, *lima*; *witung*, *vitu*; *mangang*, *manga*; *niug*, *niu*; *ron*, *rau*, &c. If the termination is retained it conveys some special meaning, as in the Mota *paneï*, *vitui*, *mangai*, *navi*. In Polynesia the simplification proceeds still further, till in some cases words are hardly recognisable as connected with Indonesian until we have the intermediate forms. In Micronesia the languages are transitional, those in the south of the Caroline Islands being more like the Indonesian and Melanesian than those in the Gilbert Islands. The latter in many respects approach the Polynesian. In grammar we find the same progression. Complexity is the rule in Indonesian, the exception in Melanesian, whilst the grammar of Polynesian is remarkable for its simplicity.

It has been already shown how variety in the classification of nouns and the use of the possessive suffixes has been lost in the Polynesian. Another illustration of the later stage of the same division may be shown in the transformation of the transitive suffixes of Melanesia into signs of a passive voice. The likeness of the Melanesian transitive suffixes to the Polynesian passive terminations has been pointed out by Dr. Codrington ("Melanesian Languages," p. 152), but their identity may be more particularly illustrated. In Mota the suffixes consist of the consonants *g*, *ng*, *n*, *r*, *s*, *t*, *v*, either alone or combined with the syllable *ag*, but in other parts of Melanesia the vowel *i* commonly forms part of the suffix. In Fiji alone the vowel is *a*. In Mota the *i* sometimes appears with the suffix.

If we use as examples words in Melanesian and Polynesian which are derived from the same roots, the likeness between the transitive and passive is very plain. The root and the suffix are the *same*. For example:—

Root *tangi*, cry. Mota *tangis*; Efate *tangisi*; Florida *tangihî*, cry for something; Samoan *tangisia*; Maori *tangihia*, be cried.

Root *wono*, *punu*, close. Mota *wonot*; Efate *bonoti*, *bunuti*, to shut something; Samoan *punitia*, be shut.

Root *anu*, spit. Mota *anus*, to spit something out; Samoan *anusia*, be spit out.

Root *mafa*, heavy. Mota *navat*, to be heavy upon something; Samoan *mafatia*, to be weighed down.

Root *tanu*, bury. Efate *tanumi*, to bury something; Samoan and Maori *tanumia*, to be buried.

In all these cases the Polynesian word is followed by the letter *a*, and it is very remarkable that all the Melanesian examples may also be followed by *a*, or, in the case of Mota, by *ia*. But in Melanesian this *a* is the pronoun of the third person singular, and *tangisia*,

punitia, anusia, &c., would be read by a Melanesian as 'weep for him,' 'close it,' 'spit it out,' &c.

A further step in the explanation of the Polynesian passive is afforded by considering an impersonal use of the active verb in some Melanesian languages. 'He is beaten' would be expressed in Florida by *tara ramusia*, literally 'they beat him,' the verbal particle *tara* being used impersonally. Similarly *tara kisua tua na vale*, 'the house is built.' Comparing the latter with the Samoan *ua na faia le fale*, in which *faia* is the passive of *fai*, to make, *kua* the tense sign, and *na* the pronoun of third person singular, we may read (though such a reading is not recognized in the grammar) 'he makes it the house,' as in Florida 'they build it the house,' both equivalent to 'the house is built or made.'

The fact that the final in Polynesian is *always a*, and never a plural pronoun presents little difficulty, as in some Melanesian languages the singular objective pronoun is used when the object is plural.

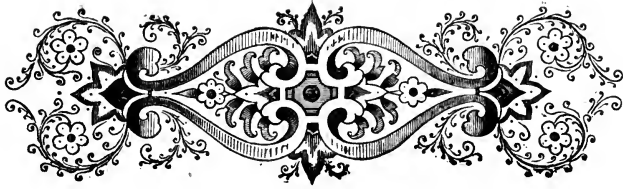
The identity of passive and transitive is strengthened by the fact that the Polynesian passive is used when the *action* is emphatic rather than the agent, and hence is more frequently used in the case of transitive verbs than the active form.

It should be noted also that, in Samoan, verbs may be formed from nouns or adjectives by means of suffixes *i, ti, fi, si, ni, &c.* For example—*Pulu*, glue; *puluti*, to stick. *Mamala*, name of a tree; *malasi*, to have a bad taste through that tree. *Lua*, a hole; *luai*,* to spit out. *Pala*, rotten, over-ripe; *palasi*, to drop because over-ripe. *Pola*, plaited coco-nut leaf; *polani*, to carry in such a leaf. In some cases we find an active transitive verb formed from another verb by means of similar terminations, *e.g.*, *po*, to slap; *po'i*, to kill flies by slapping. *Lolo*, to be in abundance, overflow; *lolofi*, to flock towards.

Samoan verb terminations in *ma'i, ta'i*, may also be compared with the similar endings in Melanesian. *Pulupulu*, to cover; *pulupuluta'i*, to cover up. *Sulu*, to thrust; *suluma'i*, to thrust into.

* We differ from Mr. Ray here, unless indeed Mr. Ray includes *ki* in the Samoan *i*. *Luai* is the equivalent of the Maori word *ruaki*, to spit out, or be sick, and has, we think, a different root from *rua*.—EDITORS.





NOTES AND QUERIES.

[80] Supposed Samoan Cap.

There is in this Museum a long hollow cone, made of a spider's web, about six inches in diameter at the base, and two and a half feet long. It is labelled "Slave's Cap, Samoa." I have seen others from Fiji in the Museums at Dunedin and Auckland, and another in the collection of Dr. Cox at Sydney, so that they cannot be rare; but no one whom I have asked can tell me anything about them. They look something, but not quite, like spiders' nests, and I am doubtful whether they are natural or artificial productions. I should be very glad of any information on the subject.—F. W. HUTTON, Curator Canterbury Museum.

[If Professor Hutton will refer to the "Picture Magazine," February, 1896, he will find an illustration of one of these "Spider-web Caps," with the following note under it: "A nightcap woven by spiders, from the New Hebrides. This wonderful piece of work is spun directly by spiders. The natives place a slight framework in some dark corner, which the spiders take possession of and use for their web, with the above marvellous result. The cap is four feet ten inches long, and one foot three inches wide at the base." - EDITORS.]

[81] Dumont D'Urville's Visit to New Zealand, 1827.

When the late lamented French Admiral was off Palliser Bay, New Zealand, on 30th January, 1827, some natives went off to the "Astrolabe" and insisted on remaining on board. Their names were Te Hinui and Kiore; the former was a chief, the latter apparently a slave or servitor. As the "Astrolabe" passed up the East Coast, D'Urville in vain attempted to persuade his guests to land, but they declined, alleging fear of their enemies as the cause. From these two Maoris D'Urville obtained the native names of many places along the coast, which he renders with considerable accuracy, much more so than our own navigator Cook. On the 5th February the "Astrolabe" anchored just inside Tologa Bay, in the precise spot where Cook had anchored with the "Endeavour" in 1769. They were visited by a number of canoes and several chiefs, amongst them Wai-hetu-ma (Rangi-whetu-ma), Shaki (Takirau), Rautangi (a young chieftainess, whom D'Urville took to be either a sister or young relative of Takirau's), and subsequently by Orua (Te Rere-hourua, a great chief and warrior of Tokomaru). There D'Urville landed his two passengers, who, I learn from Judge Gudgeon, were returned to their homes at Wairarapa safe and sound. Takirau afterwards took the name of Te Kani-a-Takirau. He was well known as the most powerful chief on the East Coast in the early years of this century, and was a grandson of the more celebrated Hine-matiore, who was more like a queen than any other chief.

tainness of New Zealand. Te Rere-hourua's daughter is Mere-Karaka, who is still alive, aged about 75 years. D'Urville speaks of Takirau as a very great chief, to whom the rest of the Maoris were very subservient. Judge Gudgeon has been good enough to identify D'Urville's names as above.—S. PERCY SMITH.

[82] **Tapuika.**

In the Editors' foot-note to page 209, vol. iv of this Journal, I notice that you do not know of any place called Tapuika. I have always understood that the name applied to the people *tae iho ki te whenua* ("as well as the land"), and Topia Turoa, who was in my house when the Journal arrived, says that such is the case, and I have no doubt he is right.—R. E. M. CAMPBELL.

[83] **Traces of Ancient Human Occupation in Pelorus District.**

Since the appearance of Mr. Rutland's article (Journal, vol. iii, p. 220) I have received abundant confirmation of the correctness of Mr. Rutland's supposition that the pits he discovered were the remains of ancient houses. Topia Turoa tells me, however, that they have not been in use for some four or five generations, which may be true as a general statement, though I have heard of more recent instances.—R. E. M. CAMPBELL.

[84] **"The Song of Kualii"—a Reply to Query 76.**

On page 207, vol. iv of this Journal, Mr Taylor White inquires as to meaning of Hawaiian words in the "Song of Kualii." The correct reading of the two words in question is as follows: "Ukina-o-pi'opi'o," and "Moa-kuu-a-Lono." As all students of these matters well know, it is difficult in the first place to secure the correct forms of antique words, and in the second place to preserve these forms through the succession of copyists, type-writers, and compositors—to say nothing of proof-readers—and, in the third place, to find and express the real ideas of the original composers. *Ukina* is the antique contraction for *uki ana*, present participle of the verb *uki*, and doubtless refers to the quick rising and falling of little waves around the canoe. A reference to the text, line 305, will show *ukinohunohu* contrasted with *ukinaopi'opi'o*. *Nohunohu* is allied to *punohu*, the rounded form of a rising body of smoke. *Pi'o*—notice the break or elided *k**—signifies bent, or sharply curving like a bow, and *pi'opi'o* probably refers to the upward curve of the stern or after end of the canoe. *Pio* is a different word, primarily meaning 'extinguished,' or rather, as we say, 'gone out,' † like a fire or a candle, or dried up like a spring of water. *Ua pio ke ahi* = 'the fire has gone out'; *Ua pio ka wai* = 'the water has ceased to flow.' Secondly, it signifies 'captive,' i.e., powerless. *Piopia* is used to express the work of a sorcerer, probably as destroying the work of another. It is also applied to a whistle call. ‡ Which of these words is the Maori name of the historical feather mentioned by Mr. White must be left to his judgment, as being no doubt familiar with the pronunciation. Lono was a god notoriously fond of games, and doubtless of cock-fighting. *Kuu*, § to 'let loose,' is the word used in cock-fighting, like our expression 'let loose the dogs of war.' The combination "Moa-kuu-a-Lono" therefore explains itself, and the comparison of a breaker rushing upon a canoe is very apt. I do not know of any especially sacred bird of Lono, though there may have been such a one. The aim of the author of "Kualii" was to give a word-picture of a canoe starting out upon a voyage—first on the

* The Maori word *piko*, meaning 'bent.'—EDITORS.

† The Maori word *piro*.—EDITORS.

‡ The Maori word *whio*.—EDITORS.

§ The Maori word *tuku*.—EDITORS.

smaller waves near shore, then meeting the breakers on the reef, then reaching the deep sea beyond (lines 305-310). I am at this late date somewhat inclined to think that the boiling, as it were, of the water thrown up by the paddles is intended in *nokunohu*; but my original note indicates what Mr. Kamakau gave as his view of the matter. Poetic imagery and strict etymology are, from the nature of the case, somewhat at variance.—CURTIS J. LYONS.

[The expression *Te-rau-o-piopia* referred to above is the poetical or emblematical name given to a plume of Mōa's feathers, which were formerly worn by the ancient Maoris, and which were said to grow on the birds' sides. The feathers are said to have been reddish (*puherowhero*) in color, and were much esteemed as plumes by chiefs.—EDITORS.]

[85] The word "Maoli" or "Maori"—(See Journal, vol. i, p. 133.)

The meaning of the Hawaiian word *maoli* is 'real' or 'genuine.' *Kanaka maoli* is a 'real kanaka,' not a foreign imitation of one. *Ka oiaio maoli no i'a*, 'that is the real truth.' It is also used adverbially thus—*Māmā maoli oe* = 'you are truly fleet of foot.' This was a polite salutation to a friend arriving at one's house from a distant place. *Maikai maoli*, or, as we would say colloquially, 'real good.' *Holo maoli kela moku*, 'that is really a fast ship.' A late slang phrase was *He maoli ia* = 'that is the real thing.' *Ipu maoli* is a gourd, as distinguished from an *ipu haole* or melon. *Uala maoli*, 'sweet potato,' has its counterpart in *uala kahiki*, 'our potato.' *I'a maoli* is fish used as food, in contradistinction to other kinds of animal food. *Heaha ka i'a?* = 'what have you for a relish?' *He i'a maoli no*. The use of the word *i'a* is however only colloquial.—CURTIS J. LYONS.





JOURNAL OF THE POLYNESIAN SOCIETY
CONTAINING THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY
FOR THE QUARTER ENDING 31st MARCH, 1896,

PROCEEDINGS OF THE SOCIETY.

A MEETING of the Council was held in Wellington on the 25th March, 1896.

The following new Members were elected :

- The Rev. William Watt, of Tanna, New Hebrides
- C. J. Lyons, Honolulu
- The Hon. W. O. Smith, Attorney-General, Honolulu
- The Hon. G. N. Wilcox, Lihue, Kauai, Hawaii
- The Rev. H. J. Fletcher, Taupo, N.Z.

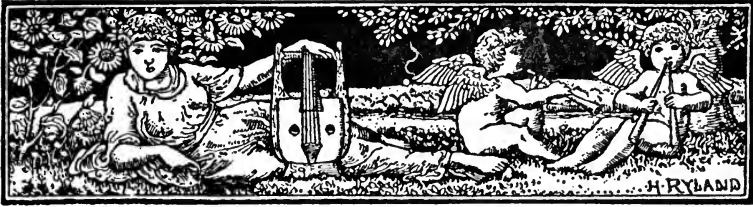
The following Papers were received :

- 136 *The Legend of Tutae-Poroporo.* R. E. M. Campbell
- 137 *Early Samoan Records.* Rev. J. B. Stair

Books, &c., received :

- 410-12 *Na Mata, Fiji.* Jan.-March, 1896
- 413 *Mittheilungen der Anthropologischen Gesellschaft in Wien.* xxv, 4, 5 Heft
- 414-15 *Revue Mensuelle de l'École d'Anthropologie de Paris.* Dec., 1895 ;
Jan., 1896
- 416 *Journal, Buddhist Text Society of India.* Vol. iii, part 2
- 417-18 *Comptes Rendus, Société de Géographie.* 13-16, 1895
- 419 *Tidschrift.* Society of Arts, Batavia, Java. Deel xxxiv, Af. 1
- 420-421 *The Geographical Journal.* Vol. vii, Nos. 1-2
- 422 *Dagh-Registeer, Casteel, Batavia.* 1660-1667
- 423 *The Torea.* Rarotonga. Dec. 28—March 7
- 424 *Records of the Australian Museum.* Vol. ii, part 7
- 425 *Nga Korero o te Hui ki Hine-tapora*





THE MORIORI PEOPLE OF THE CHATHAM ISLAND: THEIR TRADITIONS AND HISTORY.

BY ALEXANDER SHAND, OF CHATHAM ISLANDS.

CHAP. VIII.—KO HOKORONGO-TIRINGĀ—(continued).

THE MIGRATION OF MOE TO THE CHATHAM ISLANDS, AND SUBSEQUENT WAR WITH THE PEOPLE OF THE RANGIMATA CANOE.

IN the last chapter reference was made to the migration of Moe to the Chatham Islands in the canoe Oropuke. The following is the translation from the Moriori of the doings of Moe and his people (the Rauru tribe) on their arrival, and the war which took place between them and the previous migration in the Rangimata and Rangihoua canoes, down to the time of Moe's death. These events occurred within a few years of the first migration, or, according to the Moriori genealogies, about from 650 to 700 years ago. The translation follows the Moriori as closely as it is possible, hence its peculiar style.

Now Moe and his people came from their home in Manukau. His grandfather spoke to him. He said to Moe, "Grandson, come and measure me, that you may tell it at the land" (where you proceed to). Then Moe went and measured his grandfather, and when he was measured (by stretches) he was seven, the half (over) making eight (stretches or fathoms). Horopāpā said to his grandson, "When you reach land and you are asked, 'What length is the warrior of Manukau?' (say) seven (stretches), eight with the half" (over). When they left Horopapa, he was bent, become like a leaf of *pingao* (*Demoschoenus spiralis*). Moe and others were of the Rauru (tribe).

Then set forth the Rauru canoe of Moe and others, and settled here (at the Chatham Islands). Moe and company bade a farewell greeting to their grandfather Horopapa, and then they came. Their

father Hopu they brought with them. This was the last word of Horopapa to his grandchildren, "When you reach the land, put an end to evil; dwell ye peaceably. Do not eat men when ye arrive there." And Moe was obedient, thinking in his own heart of the words of his grandfather Horopapa. When Moe arrived here (he and his people) the Rauru dwelt peaceably in their settlements Teh Otane, Rangitihī, Whareama. They saw their enemies of over the sea, but they did not interfere with the people. The people (section of Rauru) which were separated to Rangiaurii (Pitt Island) was Toi, son of Tutoake, with others of their people.

Then Henga-mei-tewhiti went from his home at Rangitihī, and set out for other places. He arrived at Mōrerō(a) and found their grandparent Nunuku. Nunuku said to Henga', "Grandchild, go from hence and return, but do not press far forward on to the land of the fearsome faces" (enemies). Accordingly Henga' returned to his junior relatives—to Rangitihī (or Puke-tahora), and there were very many visits of Henga' in which he went to and fro to Nunuku. And falling on a certain visit, Nunuku said, "Go from hence (or from yonder), but do not press far forward, lest you be lost to me in the land of the fearsome faces." Henga' did not listen to the counsel of Nunuku. As he (Henga') proceeded on home, he arrived at Waipāpā. There he found Hangarū(a) (of the previous migration). Hangarū(a) levelled his spear at Henga-mei-tewhiti. *Ta!* It stuck fast in him; and Henga' was slain by Hangarua. He cut out the kidneys of Henga', but roasted the main part of the body. With daybreak on the morrow he set out to bear his slain to Manukau; he went to convey the kidneys of Henga' into (place into) his god Rangi-hiki-wao, to prevent revenge being obtained for the death of Henga' by Moe and others (of the Rauru), as an offering to his god, in order that he might have his god to suppress the winds¹ of Moe and people.

Then Hangarū(a) arrived at Ouenga² by the Karewa road, and found Whare-oro (or Whareora) fishing at Pu-tiring'. Whare-oro said to Hangarū(a), "What is the thing in your hand?" The other replied, "Slain warrior." Whare-oro said, "Who really is the thing?" (is it). Hangarū(a) replied, "It is Henga-mei-tewhiti who eats his long food!" Hangarū(a) went to Tārā, and on arriving at his god uncovered him and then stuffed inside his god the kidneys of Henga', left them, and Hangarū(a) returned. Behind his back (when his back was turned) Whare-oro reached (went to) the god, and caused (him) to vomit forth the fat of Henga', and returned hastily on to the rocks to fish.

When Hangarū(a) arrived he said to Whare-ora, "Where truly is the place of the fearsome faces?" (enemies). Whare-oro replied, "Ever so far away." Hangarū(a) replied to Whare-oro, "Yes, truly indeed!" Hangarū(a) turned his back and went his way, and diverged by the road—by Te Wairoa. Hangarū(a) jumped (over) *pūtitive* (bushes), bunches of flax. Hangarū(a) leaped and jumped,

eating part of Henga' and rejoicing. "I eat, I eat you, O the fat of the warrior! of the great warrior, of the warrior that could not be conquered!"

Pāpā (of the Rauru?) saw him at Te Wairō(a), and listened, thinking her thought. Papa went beforehand to Moe and others, and said to them, "Your elder brother has been killed by Hangaru(a). See, here he is coming." Hopu's children did nought (lost no time), but made an ambush (or circled round). Their sister Hi-takupe (Hi = Hine) was armed with a spear. Taikare was armed (also) Ra Wahoro, Herenui, Moe, and Pāre. Hopu's family saw Hangaru' at last dashing forward head first over the *putitire* and flax. He leaped, jumped, and looked fierce. When he got close, Hi-takupe rose her spear (threw it). He jumped (aside) Taikare and the rest; he jumped and the spears were expended, not a single one of those of the spears struck. Moe shouted, "O Pare! O they (the spears) are ended!" Then Pare tricked Hangaru' and said, "Maio, your waist-girdle is loose!" His eye turned to look at his belt, Pare darted (thereupon) his spear at Hangaru', leaving it sticking. *Ta!* Forthwith Hangaru' twisted. *Pa!* Pare's spear was broken inside Hangaru'. They snatched at Hangaru'. "Like the snap of a stick, *Pa-a!* like waters disappearing"³ (left no trace). Hangaru' disappeared. Moe said to Pare, "It was you, O Pare! who speared at a wrong place. But let's see,⁴ let's see, see more. Ah! truly, truly, it has gone in to fester, a sharp spear for springing, for moving" (to bite, to cause pain). Moe and people sprung forward to seek for Hangaru', but did not find him, and returned home. Shortly again they went to seek, and found him hidden up in a *kohai* (or *kowhai*) tree. Moe speared and killed Hangaru'. They also killed Tama-tchauau-henga, a relative of Hangaru'. There were two dead people slain by the Rauru which they took to Tarakōkō to roast, but were not cooked; they took them to Pu-tiring', then they were cooked there. Here are the "Hungers"* of the family of Hopu:—

THE HUNGER OF MOE.

Let me eat longingly,
 Let me eat sweetly,
 Let me eat greedily (bolt whole),
 Let me eat the sweetness.
 Moe eats his tasty food,
 Moe eats his fat food, his enduring⁵ (food).

THE HUNGER OF PARE.

To where shall I bear it?
 I will carry it on to Rangitihi, O thy uncooked heart!
 To where shall I bear it?

* "The Hungers" might—we suggest—be translated by "grace before meat."—EDITORS.

I will carry it on to Tarakoko.
Resist thou the tearing (cutting) out of thy heart,
Descend thou for Rowa-tawhito.⁵

THE HUNGER OF MOE.

It is a Lordly hunger,
It is a Priestly hunger,
It is a Godlike hunger,
A hunger indeed is the hunger of Moe on Rangitihi.
Let it descend on Tarakoko,
Let it ascend on Pu-tiring'.
Gulped down, vanished, is his hunger for man.

THE HUNGER OF TA ROTORU(A).

The face of the great sun is dark,
It sighs—a face looking to the night;
It sighs—a face looking to the day;
It sighs—a face looking to the stars,
A face looking to the moon,
A face looking to the family of Kuratōngia,⁷
Your face which has been destroyed.

THE WEAPON OF TARA.

1. Stay the man in the midst of Aotea—
The victim also of Tchumatauenga is killed, he has been discomfited.
Tear with the Tara, cut in pieces (here and there).
Make strips with the Tara, cut in pieces!
Hide up with the great hiding of Tu.
The flint knife of Tara ascends (cuts) over thy skin.
Pluck out bare thy quivering⁸ heart—
Give Rongomaiwhiti his victim (or slain) to eat.
Now the thunder peals,⁹ now it clears off.
2. Be fierce, be fierce (mad or enraged), cut here and there,
Be fierce, be fierce, Tawhito (Ruatawhito)
Lest Whiro hear.¹⁰ Cut here and there,
Cut with the Tara, cut here and there.
In like manner cause him to be eaten by Rongomaiwhiti and Tutoake.
Now the thunder peals, now it clears off.

THE LIVER OF TARIA.

The liver of Tarii (or Taria) is upheld,
The liver of Taria is spitted inverted (before the fire).
Spitted hanging is the liver of Taria,
Swallowed by the night is the liver of Taria (gone to the Shades).
Let the liver of Taria be bolted standing (or wholly) by Rongomaiwhiti.
Do not let the liver of Taria be vomited forth.

A PARAPARA.

1. Who is devoured? 'Tis the day.
Who is devoured? 'Tis the night.
Who is devoured? 'Tis the stars.
Who is devoured? 'Tis the moon.
Who is devoured? 'Tis the sun.
Who is devoured? 'Tis water licked up, 'tis water swallowed up, 'tis water
falling in torrents.

Fall the fierceness of the sun,
Let the heart of Tu utterly disappear, swallowed up.

2. Tangarō' causing earth to disappear, Tangaro' causing heaven to disappear,
Tangaro' causing night to disappear, Tangaro' causing day to disappear,
Tangaro' cause the heart of Tu to utterly disappear, swallowed up,
Blood of Rongomaiawaiti.

THE OVEN.

Dig the oven, roast the fat.
'Tis the oven of revenge sought.
Ooi, 'tis the oven of the war-party.
O Tu, these people for food are slain!¹¹
My sons be exalted -
Be exalted to east, be exalted to west.
Thy heart, O Hangaru', is pulled out naked.
Bear it on to Pu-tiring'.
Give it in portions. Spread it out
That it may touch the other heaven.

Here will be ended the incantations of the eating of Hangaru', but there is still the greater portion of the incantations (untold), many, exceedingly numerous. Then Moe and his people formed the resolution¹² to go and fight against the people of Hangaru'. And the war-party of the Rauru went, and reached Morerō. They set the ambush round the dwelling of Nunuku and people. When it was night the ambush drew in to Nunuku's house. Moe and the others supposed that the bulk of the people who ate Henga-mei-tewhiti would be there, or perhaps they were being hidden by Nunuku. As the Milky Way changed position (night waned), Moe called out to his grandparent Nunuku, and said, "A race of long sleepers, rise¹³ from sleep." To which Nunuku replied, "O travelling at night, wandering about, disturbing hearts, you found us sleeping, sleeping here, awake here." Nunuku let the people go through the passage in his house, coming out at Kekerī-one.¹⁴ Moe went into Nunuku's house and greeted Nunuku; Moe looked, the hole was open, and the things (people) were moving inside. Moe said to Nunuku, "What really are the things which tumble about in that pit yonder?" Nunuku said, "They are things belonging to me." The thought entered into Moe, he leaped into Nunuku's pit, it was open, and Moe saw the last man, Rute by name. And Moe shouted, "*Tehu-akahi*.¹⁵ *Tehu-akaraua, e ta kai one mutu*. Rute was caught by Moe. When Moe strode forward to his party, he said to Nunuku, "This Nunuku, Nunuku the deceiver."

Moe and (the Rauru) people returned from Morero' to Ouenga, and when it was night, they saw from their houses the fires of Rangitihī Hill, (showing) that Taupo, Tarere, and Tunanga's people were there, were all gathered there. On their seeing the fires of Rangitihī, Kakuna-te-ao exclaimed, "Mine is the intention to-morrow." In like manner Moe and people declared their intention to fight.

At daybreak on the morrow the war-party (of Rauru) set out, and slept at Te Henga-o-Rongo-mai-taurira (Kai-ngarahu is its new name)—*Ao ake ka tae ki Tapuika* (now pronounced Taupeka)—where they caught Tunanga's twin children. The war-party reached Okāhū as it was night, and the Milky Way turned in the heavens (the night waned). They recited "The Defiance of Tangaro'." Moe called out to Papa, "Kill those things!" Papa said, "*Paūpaū*,¹⁶ *pōpō*. See, they have escaped." The war-party said to Papa, "It was you who allowed them to escape. O Papa, Papa, deceiver of the heart!"

They (again) recited "The Defiance of Tangaro'" in the morning. When the dim light of morning broke the war-party arose. They fetched the "*Uruhou*" (weapons deposited in one place). On taking them and looking thoroughly at them, Moe and Pare's spears were gone (taken) by Tarere and Taupo, which they got by night. The people (then) were arranging who should lead the party. Hērēnui said he would; Moe said he would—but Herenui persisted that it should be he, and he was allowed (to do so). They climbed up the *pa* of Rangitihi; a woman of the *pa* came out to the *paepae*, but did not see the war-party, and was killed by the spears of Herenui and party entering the anus of the woman. Pauehi shouted, "Taupo, get forth!" Alarmed inside (the *pa*), Taupo seized the rock of Rongo-mai-whiti¹⁷ and hurled it on the war-party of Rauru. Herenui warded it off easily; it went flying on to Tokāwā. Again Taupo and party hurled other rocks, and mountain of Rangitihi; the Rauru warded it off easily, and they flew on to Maru-ponga, Mihi-toroa, Orau, Pāpā-pohatu, Waitaha, and Otchuahe. Herenui tried hard to get within (the *pa*)—he persisted. Moe shouted, "O Here', push in!" "In what manner? How can I push?" Then Moe went after, while they showered stones at Moe. *Pu!* They arrived at the open place, or *marae*, of the *pa* of Tunanga and people; but when they reached there Taupo's people had gone (fled) into the forest, to the lands of Mairangi, and elsewhere. But the valiant and the noble people stayed on one pinnacle (or summit) of Rangitihi (where) Tarere and others showed to Moe and party the spears which Tarere and party took from the Rauru "*Uruhou*" the night before. Tarere said, "Truly, truly (see, see), O Moe! your (spear) 'Keketarau.' Ah, truly, truly, your (spear) 'Tuhunua,' O Pare!" Moe and party said, "Let our joint ancestors¹⁸ remain in peace." Whereupon Tarere and people broke the spears of Moe and party in pieces and pitched the fragments afar. Then Tunanga and others turned their backs to follow their party, and Moe and people pursued on the backs of the people of the place, and Moe's war-party reached Waikauui (= ia), chasing there after Māmā-koro, who proceeded to carry his child. Then Papa called out to Mama-koro, "Which is the father of wisdom?"¹⁹ Mama-koro threw down thence (from him) his child; darting went the spear of Moe at Mama-koro. *Pu!* Mama-koro disappeared in the forest, and

Moe and people brought the man's child with them. There were also more slain by Moe, many more.

Moe and people returned to Ouenga and stayed there. At night Papa saw the fires of (on) Rangitihī burning, and said, "They above the constellations²⁰ glitter." Moe and others called from within the house, "Indeed! Have the people of Rangitihī again collected?" Koti said, "Mine will be the purpose to-morrow," and by daybreak the war-party of the Rauru rose, and set out for Rangitihī by way of Karewa. After crossing Karewa, the party of Herenui led in front, after them Kakuna-te-ao's party, and last of all Koti's party. Kakuna-te-ao found Kāhū-kākā at Matangi-nui, spearing paroquets. Kakuna-te-ao levelled his spear at Kahu-kaka. *Ta!* It stuck fast. Kakuna-te-ao killed Kahu-kaka and cut him up, leaving him lying there. After this came Koti's party travelling on, and found Kakuna-te-ao's slain one lying at Matangi-nui. They looked at his appearance and (knew) it was Kahu-kaka. Then Koti's party travelled on until they joined Kakuna-te-ao and party. Koti said to Kakuna-te-ao, "Who was it really who killed the thing lying in the highway?" Kakuna-te-ao replied, "It was I." Koti answered, "Why did you not spare our nephew? The dew lies heavy.²¹ Blood, let it be looked to."

Koti turned his back and Koti returned. When Kakuna-te-ao saw that he also returned alone. The rest went with the war-party to Rangitihī; the whole party of Koti alone returned. Koti told his people that they should go in advance, and when they arrived to go down to the channel of Manukau, "When you reach, be active, be active to drag down the *pāhū* (large sea-going canoe) of Kakuna-te-ao, that we may go to Rangiaurii (Pitt Island); be rapid, be rapid in your work." Then Koti's party travelled in advance of him, and behind came Koti to deceive Kakuna-te-ao. When Koti was at Pu-tiring', the other was at Hunanga-nui; when Koti was at Akitio, Kakuna-te-ao was at Pu-tiring'. Koti hastened into Kakanu-te-ao's house (and found) the mother and father of Kakanu-te-ao. He raised his axe, cut each in two pieces. He laid hands on the slaves²² and killed them. He took Kakuna-te-ao's *pute-a-kura* (the treasure basket of red feathers) and Koti bore it away to Manukau, and got on to the ridge. Here he turned over to the shingle (beach) of Waihere; the noise was heard, the noise of dragging the canoe. Koti found the bow afloat, he went and pushed the stern, and she floated in the channel. The people got aboard, and Kakuna-te-ao took a stone and threw it at Koti's canoe. It did not strike. Again Kakuna-te-ao took another stone; it did not strike. He threw another stone, then it struck and smashed the canoe. Koti and party repaired it at sea, and when finished, and Koti's canoe got into the open channel, he undid the treasure basket which Koti took, and distributed it over his people. There were eighty *kuras* and eighty people; the cirlet was placed on

Koti, and the projecting portions of the canoe were adorned; the scarlet colour was diffused around.

Kakuna-te-ao said to Koti, "When you arrive across (the strait), do you give some feathers to our daughter Puahu." When Koti's canoe with his people arrived at Rangiaurii, they went to the settlements, and the Makao performed a *haka*. This was the *haka*:—

See your large eye, *kū*,
 See your long eye, *kū*,
 Your all embracing eye, *kū*,
 See standing the helpless ones (or imbeciles), *kū*,
Ku, kuua the great heavens, *kū*,
Ku, kuua the long heavens, *kū*,
Ku, kuua the heavens standing apart,
 'Tis Rangi-taha whenua, *kū*.²³

Puahu looked at the appearance of the *kuras* of that people, and said, "Those are like the *kuras* of my parents." Koti said, "O-o, we on the mainland have been disturbed," and Koti gave the circlet to Puahu.

Koti and his people dwelt among the Makao and Matanga tribes. After Koti's (arrival), the Rauru (people on the mainland) constructed canoes; and when the sea was calm Moe and party went to Pitt's Island. On arriving they laid outside. The Rangiaurii people said to Koti, "Which is the canoe of the *pohatu*?" (warrior). Koti replied, "Yonder, see the man with two bald patches of hair; that is the warrior that cannot be beaten by anyone." When the Rauru canoes landed, the Makao did their utmost to drive Moe and people back; no, indeed, they could not indeed manage to repel them. Tara-peho-nui persisted with Moe and people to cause them to return, but they could not repel Moe and party. And the Makao (people) became enraged, and (Tara-peho-nui) cursed (the Rauru people) with *karaka* firewood, saying to Moe and party, "That firewood of mine shall frizz, make crisp, the livers of Rauru!" Moe took his firewood off the canoe, "See my firewood, the *mataira*, shall make crisp the livers of Makao, so on presently they will be cooked."

The Rauru landed at Manga-tapu, and Moe killed (one of) the Makao—Mauhika was the name of the man slain by Moe. At Manga-tapu was the oven where the Makao were roasted, the evil result of the cursing. And on a certain day Moe and people went to Orokanga (Glory Bay). They went to visit their daughter (niece) Puahu. A portion of Mauhika, Moe carried with him to eat there; and found two children, both girls, Pohatu Tautua and Pohatu Tauaro. Rangiaura of the Matanga was Puahu's husband.

This ended, Moe returned to their home at Manga-tapu, and all went to Motchu-Hopo, everyone — Makao, Matanga, and Rauru. Those people stayed at Motchu-Hopo, and Titapu asked Moe, "Do you sleep at night?" Moe replied, "Yes, I sleep at night, but my *ure*

wakes in the day to keep me awake." At night Titapu went to play a trick on Moe, and Titapu found Moe sleeping in a cave (*e tora ana te ure*). Titapu slowly pushed the spear forward over the roof of the cave until the point of the spear reached Moe's stomach. Moe sprung up thereat, and rose up; he looked carefully at Titapu and said "Who are you?" "I, Titapu." Moe replied, "Ah! you Titapu, Titapu I left you far off in the place afar, at the fight of Tarahina." Titapu replied, "A long time past." Moe levelled his spear. *Pu!* Titapu escaped.

This is a story about Moe and people. Some say that all the Rauru were killed at Rangiaurii; that they were burnt at night in their houses by the Makao. Some people say it is false, and the Rangiaurii people say Moe was not killed by the Makao.

This is the *karakia* "Marowhara," referred to in chap. viii,* which Kirika was heard reciting as the Rangimata and Rangihoua canoes were leaving Hawaiki for the Chatham Islands:—

1. E Taapu, taputapu,
Te Maro o ti Ariki,
Te Maro o Waiorangi,
Kapihia i tchu o Ro Mākā. E-e tchuā.
Taua ki Whiti, taua ki Tōnga,
Taua ki Whiti te wāwā,
Eke tchu mai runga,
Rawea mai ke whiti makōrōpā.
No wai te maro ka mehorī—a?
2. No Tchuwaiwai, no Tchutira, no Tchuhenga te maro ka mehorī.
E-e tchuā.
Taua ki Whiti, &c.
1. O the sacred ends,
The *maro* of the Lord,
The *maro* of Waiorangi,
Snatch it from beyond the Mākā. O the *tchua!*
Fight to the east, fight to the west,
Fight to the distant east.
Rise, stand up!
Gird that it may encircle.
Whose is the outspread *maro*?
2. Tchuwaiwai, Tchutira, Tchuhenga's is the outspread *maro*.
O the *tchua!*

* See Journal, vol. v, p. 17.

KO HOKORONG'(O)-TIRING'(Ä)

(EXPRESSED IN THE MORIORI LANGUAGE).

Na, k' hara mai a Moe ma i ta ratau kaing' i Manukau; ka ki mai ko tupunā ki aii, ka me mai ki a Moe, "Mokupu'(na), hara mai whanganga i au, korero mau ki ta ikā." Tenei, ka whano eneti ko Moe ka whanga i tupuna, a, ka oti t' whanganga, e whitu, e waru ki ri pātā. Ka me mai a Horopapa ki tona mokopuna, "E tae koe ki ta ikā e uia mai kō, 'Ehi tō o Manukau?' E whitu, e waru ki ri pātā." Waiho ātū, ka piko a Horopapa pingaoti. No Tā Rauru a Moe ma.

Kanei k' hara mai t' wakā o Rauru, o Moe ma nei, nohō rawā nei. Poporoki mai ko Moe ma ki to ratou tupuna ki a Horopapa, a, hara mai ai ratau. To ratau matū(a) ko Hopu i riro mai i a ratau. Tenei tu kupū hokomutungā a Horopapa ki an'(a) mokopuna, "E tae kotau ki ta ik'(a), me hokomutu ko ro kino, me noho mari kotau. Rura e ki tangat' taī ke tae i ki reirā." A, i rongo a Moe, hokāro i roto i tona ngakau i ka kupu o to' tupuna a Horopapa; ka tae mai a Moe ma i kunei, noho marire Ta Rauru i to ratau kaing' i Teh Otane, i Rangitihī, i Whareama. Kite hoki ratau i o ratau hoa-riri o rawahi, a, kaare ratau e me ētū ki te hung'. Ko te hung' o ratau i wehea ki Rangiaurii, ko Toi tama o Tchutoake me tche hung' o ratau.

A, k' here ētū a Henga-mei-tewhiti i to ratau kaing' i Rangitihī, ka whano ki na ka hunu ātū; ka tē ki Morerō, potehi ātū i ki reirā ta ratau tupuna ko Nunuku. Ka ki mai a Nunuku ki a Henga', "Mokopuna, hērē ātū i kuna a, ka hokimai, tē aki rō atu ko ki parātū ko t' whenū o ro mātā hokowahi." A, koi enei ka hoki mai a Henga' ki tonā kaing' ki Rangitihī (Puke-tahora) ki ona taina, a, e maha rēkā ka tīra o Henga' e whano ei hērē kopikopiko ki a Nunuku, a, ka tak'(a) i tchē tīra, ka ki ētū e Nunuku, "Hērē ētū i kuna, tē aki rō atu ko ki parātū, tē kore ki au kō' i t' whenū o ro mātā hokowahi." Tchīe i rongo ko Henga' ki tch ako a Nunuku, i aii eneti ko Henga' hunatu na, hou, ko Waipapa. Potehi ētū i ki reira ko Hangarū(ā). Paepae i tao o Hangaru' ki a Henga-mei-tewhiti. Ta! Hune ke uka anā; ka mate ko Henga' i a Hangaru'. Hokopoke ei i ka whatuaro o Henga', e tao ei i tchumu o tangat'. Ao ake tā ra apō, ka whano ka kaw(e) i tona matenga ika ki Manukau; ka whano ka kaw(e) i ka whatuaro o Henga' ko roto i tone Eitu, i a Rangī-hiki-wao, ke kore ei e tē te hiku i te hara o Henga' e Moe ma, hokihērē ki tone Eitu ki ei ei tone Eitu e tami i ka heau¹ o Moe ma.

Nā, ka tae a Hangaru' ki Ouenga² ma Karewā tch ara, potehi etū, tchi Pu-tiring' ko Whare-oro e hi ikā ana. Ka ki mai a Whare-ora ki a Hangaru, "Hi a' te me' i to ririma?" Ki mai tera, "Matenga ika." Ka me ātū a Whare-oro, "Kowai ka-e ka me." Me mei a

Hangaru', "Ko Henga-mei-tewhiti ka kai i tchia kai ro!" Here ana Hangaru' ki Tarā, ka tae ki tone Eitu, hurā akē nei, purupuru enei i ka whatuaro o Henga' ko roto i tone Eitu, a, waih' ātū, hoki mai Hangaru'. I muri i tchura ko Whare-ora ka tae ki tch Eitu, hokorua-kina atu e ii ka ngako o Henga' ki waho, kahi t' hokimai a Whare-oro ku rung' i tok'(a) hī ei.

Ta'(e) mai ko Hangaru', ka ki mai ki a Whare-oro, "Tehewhē ka nei tchia hunū ki tchia mata hokowahi?" Ka me etu ko Whare-oro, "Tehewhe, tchewhe ētū!" Ko Hangaru' atu ki a Whare-ora, "O-o! koi ra eri!" I anga mai i tchura o Hangaru', ka whano i tone ara, a, ka peka ma tch ara ki ri Wairō(a); tawahē a Hangaru', putitire, puinga harapepe, ka poi; tawahē a Hangaru', ka kai i tchē hunū o Henga' k' hokowai. "Ka kai, ka kai i a ko' e re matū o tō, o tō nui, o tō ekore tē."

Kite ētū e Pāpā i ri Wairo, hokorongō ētū e tohū nō anā i tohū. Ka tae wawē ētū ko Papa ki a Moe ma, korerotchi ētū, "Ka mate to kotau hunau tongihiti ra, ka mate i a Hangaru'! Tenei a tc hara mai nei na." Kaare e metangā a t' whanau a Hopu, ka ahu ka tangā, tokotō i tao a to ratou tchuahine a Hi-takupe. Tokoto ta Taikare, ta Rā Wahoro, ta Hērēnui, ta Moe, ta Pāre. Kite raw' ātū e t' whanau a Hopu a Hangaru' tena a te rere hoka-upokō mai, ma runga mai i ka putitire, harapepe; ka poi, tawahetia hokaihi. A, ka tatā mai ka ara i tao o Hi-takupe, tawahē, a Taikare ma tawahe, a, ka pau ka tao, tchiei ra kō' e tehi tao e tu. Ka pa ra karanga a Moe, "E Pare e! ka pau." Ki aota atū a Pare ki a Hangaru', ka me ētū, "Maio korokorongiti i tatchu pao!" Ka pare to konēhi o tera, ka tchiro ki to tatchu, kokiri i tao a Pare ki a Hangaru', hune ke uka ana. Ta! K' hokowiri i kora ko Hangaru'. Pa! Ka whati i tao a Pare ko rot' i a Hangaru', k' hhia kapo rō atū i a Hangaru' ("kia tapā³ rakau, Pa-a! e wai paremo") ka riro ko Hangaru'. Ka me atu a Moe ki a Pare, "Nau e Pare! te wero wahi ke. A pena,⁴ pena, penake a koi, koi ka riro ko roto e tauhū(a), e tao koi mo te hiti, mo te kewa." Ka mahuta a Moe ma, k' hhia roro ka kimi i a Hangaru', tchiei kitē, kia hoki mai i kainga. Mai ko k' hhia roro khia kimi, kite e poki ana i rung' i ri kowhai. Ka werohia e Moe ka mate Hangaru'. Ka patū hoki ko Tama-tchuau-henga e ratau, hunanga na Hangaru'. Ka tokoru ka tchupapaku o Ta Rauru. E kawē ki Tarakōkō tao ai, tchiei mouu; e kawē ki Pu-tiring', kanei ka mouu i ki reira. Ingi nei ka Hikai o t' whanau a Hopu:—

TC HIKAI O MOE.

Me kai mina,

Me kai reka,

Me kai horo,

Me kai te rekareka.

Ka kai ko Moe i tona kai reka,

Ka kai ko Moe i tona kai ngako te ukauka.⁵

TC HIKAI O PARE.

Me kaw(ē) ki whē ?
 Me kaw' ku rung' o Rangitihi i au e to ngakau tchiei mouu !
 Me kaw' ki whē ?
 Me kaw' ku rung' o Tarakoko.
 Pa t' whakatina tā motuhanga i to ngakau,
 Heke-u ātū mo Rowa-tawhito.⁶

TC HIKAI O MOE.

E hikai Eriki,
 E hikai Tohunga,
 E hikai Atua,
 E hikai ta hikai o Moe ku rung' o Rangitihi.
 Tchukū(a) ka raro o Tarakoko,
 Mahut' ku rung' o Pu-tiring'.
 Makoro mimit' tone hhiakai tangat'.

TC HIKAI O TA RATORU(A).

Ko ro mātā o tā ra nui ka po,
 Ku mihi—e mata tiri ki te po;
 Ku mihi—e mata tiri ki tch ao ;
 Ku mihi—e mata tiri ki tē whetu,
 E mata tiri ki ri marama,
 Mata e tiri ki t' whanau a Kuratōngia,⁷
 To mata i whakapanihitia.

KO RA PATU A TARA.

1. Patua tangat' i whanganui Aotea—
 Ka matē hoki tā ik' a Tehu-mata-uenga, ka hi tchu.
 Haea ki ri tara tchipokopoko.
 Toea ki ri tara tchipokopoko !
 Whaiti ki te whaiti nui o Tu—
 Ka eke t' whatu o Tara ku rung' i to kiri.
 Kowhit' tohang' to manaw' e rui⁸ aha—
 Whakainga ki a Rongomai-whiti tona ika.
 Kanei ka whati te rangi,⁹ kanei ka makoha.
2. Makaia, makaia, tchipokopoko,
 Makaia, makaia, makaia Tawhito
 Te rangona¹⁰ e Whiro tchipokopoko.
 Haea ki ri tara tchipokopoko.
 Pera hoki ra whakainga kia Rongomai-whiti, Tutoake.
 Kanei ka whatia, kanei ka makoha.

KO TCH ATE O TARIA (or TARIU).

Ka tchu tchi ate o Tarii,
 Ka rapa tchi ate o Tarii rapa kauhu.
 Rapa tarewa tchi ate o Tarii,
 Horomanga te po tchi ate o Tarii.
 Tchi ate o Tarii ke horo tutu ake Rongomaiwhiti.
 Kei whakatarea tchi ate o Tarii.

E PARAPARA.

1. Ko wai kainga? Ko tch ao.
 Ko wai kainga? Ko te po.
 Ko wai kainga? Ko te whetu.
 Ko wai kainga? Ko ro marama.
 Ko wai kainga? Ko tā ra.
 Ko wai kainga? Ko wai mitikia, ko wai horomia, ko wai whakataka.
 Taka te pokoki o tā ra,
 Mimiti angoa te mauri no Tu i hhorō.
2. Tangarō' mimiti nuku, Tangaro' mimiti rangi,
 Tangaro' mimiti po, Tangaro' mimiti ao,
 Tangaro' mimiti angoa te mauri no Tu i hhorō,
 Toto o Rongomai-awaiti.

TA UMU.

Karia tā umu, hāna to mutū.
 Ko tā umu o t' whai.
 Ooi! ko tā umu t' wakaariki.
 E Tu ka mat' wha kāi (or kei)!¹¹
 Aku tama reia—
 Reia ki whiti, reia ki tōngo.
 Kohit' towhang' to manaw' e Hangaru'.
 Kawea ku rung o Pu-tiring'.
 Tuhatuha, roparopa
 Kē tukī ki tera rangi.

Me hokomutu inginei ka karikii o ro kainga i a Hangaru', tena eneti i tchumu o wa karikii, tini, whangai-riro. A, ka tu ta uiho¹² o Moe ma k' hhia roro k' hhia kaw' i tauu ma ratou ki ta imi o Hangaru'. A, ka whano i tauu a Rauru, ka tae ki Morerō'; ka ahu ka tanga o ro kainga o Nunuku ma. Ka po, ka ahu ka tanga o t' whare o Nunuku ma; tohu maranga noa nei na Moe ma, ti reira pea i tē kiato o ta imi na ratau e kai, a Henga-mei-tewhiti, tena ranei a tē huna e Nunuku. Ka tā ta hiku o Menemene ara; ta hiku o Tangaro'-waiāta, ka pa ra karanga a Moe ki tana tupuna, ki a Nunuku, ka mē, "E-e uru merero, ē ūr'¹³ te mō!" Ka whai mai Nunuku, "E, hērea te po, takorehauga hokorerere, ka mauru, rokiri e ko' a te moe nei, a te moe nei, a tch ara nei." Tukūtukū enei ko Nunuku i tone hung' ma roto ak' i t' hōkōrūtō i roto i tona whare, puta raw' atū i Kekerī-one.¹⁴ Ka tomo atu a Moe ko rō' tō whare o Nunuku ka mihi ōtu a Moe ki a Nunuku, ka tchiro ko Moe, e pao ana, tū rū takataka ana ka me ko rōtō. Ka me atu a Moe ki a Nunuku, "I ha ka na ka me hōkō-takataka i a ratau ko ro' tu rū na?" Ka me mai ko Nunuku, "E me wa me mehekī naku." Ka to mai hoki ki a Moe, ka poi eneti ko Moe ko roto t' hokorūtō a Nunuku, e pao ana, ka kite hoki a Moe i tangat' hokomutung', ko Rute ta ingō'. Ka pa ka rē o Moe, "Tchu-akaihi.¹⁵ Tchu-akarawea e ta kai one mutu." Ka mau ko Rute i a Moe. Te hikonga ake a Moe ki tone kiato ka me atu ki a Nunuku, "Nunuku nei, Nunuku i aota."

Ka hhioki mei ko Moe ma i Morero' ki Ouenga, a ka po, kite etu i to ratou kainga ka ahi o Rangitihī maunga, tena a te huihui ki reir'(a) tu hui o Taupo, ratau ko Tunanga ko Tarere huihui ki reir'(a) katō(a) katō'. Ta ratau kitenga atu i ka ahi o Rangitihī, ka puta ake tu kupu a Kakuna-te-ao, "Moku ta uiho apō!" Pena hoki ko Moe ma, ka tu ta uiho k' hhia roro ki tauu.

Ao ake apō ka kawē i tauu, ka moe i Tc Henga-o-Rongo-mai-tauria [Kai-ngarahu iſ its new name], ao ake ka tae ki Tapuika [mispronounced Taupeka], ka mau i ki reir'(a) ko ka mahanga a Tunanga. Ka u i tauu ki Okahu a, ka po, ko ro me ka ta te hiku o Tangaro'-waiāta. Tātākē "ka Tchūmā o Tangaro'." Karang' etu a Moe ma ki a Papa, "Okehew'(a) ra ka me na." Ka me noa nei ko Papa, "Paupau,¹⁶ popo, a, ka riro na." Ka me ētū i tauu ki a Papa, "Nau eneti e tuku ētū, a, Papa ra, Papa hokorereka ngakau."

Tatake "ka Tchuma a Tangaro'" i tche ata. Ka pē tche ata marua-po, ka rew'(a) i tauu. Ka toki ta Uruhōu, ka tango; tiro rō ake ra ka ma ka tao a Moe rauu ko Pare i a Tarere rauu ko Taupo, ka ra toki mai i ri po. A, k' hokotautau ka rangat'(a) mo ta upoko o tauu. Ka me a Herēnui ko ii. Ka me ko Moe ko ii; k' hokotchu-tē maro a Herenui ko ii eneti, ka tchuk' enei ki aii. Ka kakea ta pa i Rangitihī; k' hara mai ta wahine o tchia pa na ku rung' i paepae, tchiei kite i tauu, na, ka mat(e) eneti i ka tao o Herenui ma, ka puta i raro i toino o tchia whine na. Ka tangi ta karang' a Pauehi, "Taupo ki waho!" K' hokoohō mai i roto, ko whā ake nei ko Taupo ma ko t' whatu i a Rongo-mai-whiti,¹⁷ ka tuk' enei ku rung' i tauu a ta Rauru. E kore e huri a Herenui ki terehi, a te rere mai i Tokawa. Mai ko tuku atu i na ka whatu a Taupo ma, me tche hunu o Rangitihī; kaare e huri ki terehi a ta Rauru, a ta te rere mai i Maru-ponga, i Mihitoroa, i Orau, i ri Papa-pohatu, i Waitaha, i Otchuahe. Kawē nō' a Herenui ke put' i kaing', kawē nō'. E karang' ētū ana a Moe, "E Here, E! akina!" "Me pehē; me aki pehē?" K' hhia ro atu enei ko Moe i muri nei i kuna hokehorohoro ai ki a Moe. Pu! Ka puta ki tohū(a) o ro pa o Tunanga ma; puta ro atu ka ma te hung' o Taupo ma ko ro to poeho, i ka hunu i Mairangi ma, i whē(a), i whē'. Ko te hunga tō(a) ratau ko te hunga takitahi e noho mai i tchē tihi o Rangitihī, k' hokotarere mai a Tarere ma kia Moe ma i ka tao tangihī mai e Tarere ma i rung' i ta uruhōu a ta Rauru i ri po ake. Ka me mai a Tarere, "Koi na, koi na Keketarau nou, E Moe na. A koi na koi na Tuhunua nou, E Pare na!" Ka me atu a Moe ma, "A waiho marī i o tauu¹⁸ whainga." K' whatiwhati mai enet' i kora ko Tarere ma i ka tao a Moe ma i aurī etu ana ka hutinga i ko. A, i anga mai ka tchura o Tunanga ma, k' hhia roro k' hāru i to ratau kiato; na, k' hāru atu hoki a Moe ma i rung' i ka tchura o tangat' whenū, a, ka tae ko tauu o Moe ma ki Waikauui, ka aai ki reira ko Mama-koro hune ke hiki ana i to timit'. Kanei karang' ētū ko Papa ki a Mama-koro, "Tehe ta matū(a) o tchi ang'(a)."¹⁹ Ka pange mai enei i kora ko Mama-koro

i to'(na) timit', kokiri' i tao a Moe ki a Mama-koro. Pu! Ka ngaro ko Mama-koro ko ro to poehö, a ka riro mai i a Moe ma ko timit' o tchia rangat' na. Tena hoki ina ka tchupapaku a Moe, tena hoki, tena hoki.

A, hoki mai a Moe ma ki Ouenga ka noho. I te po, ka kite atu a Papa ka abi o Rangitihī, e ka mai ana, ke me, "E rauu nei i runga nei ka maranga ta kauriki." ²⁰ Karanga mai a Moe ma i roto whare, "Ne! ka pu hoki i tangat' o Rangitihī?" Ka me ko Koti, "A, moku ta uiho apo." A, ao akē ta ra k' hapai i tauu o ta Rauru, ka whano ki Rangitihī, ma Karewa ake te ara. Ka whiti i Karewa, ka riro atu i mū tō motuhanga o Herenui ma, muri iho ko te Kakuna-te-ao, muri [also muru] rawa ko tō motuhanga o Koti. Potehi etu e Kakuna-te-ao a Kahu-kaka ki Matangi-nui, e wero Kakariki ana. Paepae i tao a Kakuna-te-ao ki a Kahu-kaka. Ta! Hune ke uka ana; ka mate ko Kahu-kaka i a Kakuna-te-ao ehē ei, waih'(o) ingana totaranga ai. Tenei te motuhanga o Koti a t' hunatu nei, potehi etu ki Matangi-nui totaranga ana i tchupapaku a Kakuna-te-ao. E tchiri ki tohū, a, ko Kahu-kaka. A, ka whano rō enei ko ro motuhanga o Koti, a, ka pa i a Kakuna-te-ao ma. Ka me atu a Koti ki a Kakuna-te-ao, "Na wai kari okehewa te me toterang' i tchi ari nui?" Ka ki mai ko Kakuna-te-ao, "Nangenei, E." Ka me etu a Koti, "I 'ha ko' te tiri ei ki to tauu kahutōtō? titi ²¹ ti haurangi, e toto tiriwhi."

I ang' atu i tchura o Koti ka hoki mai ko Koti ku muru. Te tirohanga o Kakuna-te-ao, hoki tehi mai ana ko ii enake. Ka maro tera i tauu ki Rangitihī; ko ro motuhanga enak' o Koti ka hoki katō mai. Ka ki atu a Koti ki tone kiato, k' hhia roro ko ratau imū, ka tae k' hhia roro ro kotau ko ro tchi awa i Manukau, "Tae atu kotau i ki reira, ke haha, ke kaha ta kotau tō i ri pahii o Kakuna-te-ao, na mo tatau k' hhia roro ka Rangiaurii. Kohikōhi, kohikōhi te hanga." Tenei k' haro mai ti kiato o Koti i mū i aii, a, muri eneti ko Koti, hokotaoreia i a Kakuna-te-ao. I Pu-tiring' a Koti, i Hunanga-nui tera; i Akitio a Koti, i Pu-tiring' tera a Kakuna-te-ao. Kohii a Koti ko ro t' whare o Kakuna-te-ao, ko ro metehine, me re matū tane o Kakuna-te-ao; pera toki erū porohanga o tehi, e ru porohanga o tehi. Whawha etu i ka mokai, ²² ka mate, tangihia mai ko tu Pute-a-kura a Kakuna-te-ao. Pu! ka riro mai i a Koti k' whan' atu ko Koti ki Manukau ka eke etu a Koti ki tieri i Manukau. Ingeini eneti ka huri etu ki ri kirikiri i Waihere. E ki a te ha, ko te ha o toranga o ro waka. Potehi etu e Koti, taupe to kou ko roto wai, hunat', ake nei ko Koti ki ak'(i) ene i ri puremu, a t' rere mai i roto whaiti. Ka utaina ka rangat', ka put'(a) ko Kakuna-te-ao ka tangē ene ko ro pohatu, ka pake ene ku rung' i ri waka o Koti ma. Tchiei e pa. Mai ko ka tange hoki a Kakuna-te-ao ko tche pohatu, tchiei e pa. Or' atu hoki ko tche pohatu, kanei ka pa ai, ngaha ai. Hanga moana te hanga a Koti ma i ri waka ka oti, ka tae ko roto whaiti rawa ta waka a Koti, tatara ko ro putē o Kakuna-te-ao i tangihii etu e Koti, hoak'

ku rung' i 'te hung' o Koti. Hokowha ka kura, hokowha hoki ka rangat'; ko te henga hoake nei ku rung' i a Koti, a ka taka ka korihiti o ro waka o Koti; wherowhero tchia kākā hokai (hoki).

Ka ki etu a Kakuna-te-ao ki a Koti, "E tae koe ki tarawahi ra, hoatu e kō i tchē rau mo to tauu tamahine mo Puāhu." A, ka eke ta waka o Koti ma ki Rangiaurii, k' hhia roro i kaing', a, k' hhia hīaka ta Makao. Ko te haka tenei :—

Na to whatu nui, kū,
 Na to whatu roa, kū,
 Na to whatu ruruk(u) whenū,
 Tara ka tu ka mokai, kū,
 Kū, kuua ta rangi nui, kū,
 Kū, kuua ta rangi roa, kū,
 Kū, kuua ta rangi tu tatara,
 Ko Rangi-taha whenua, kū.²³

Ka tchiri mei ko Puahu ki tohu o ka kura o tchia hunga na, ka me ake, "Pera e, ka kura ongonei matū." Ka ki mai ko Koti, "O-o mauu nei i ta ik'(a) ka kewa;" hoatu ene ko Koti i te henga ki a Puaha.

Ka noho ko Koti ratau ko tona kiato ko roto i ri Makao, i ri Matanga. A, muri nei i a Koti, ki angehanga ka waka a Rauru, a, ka oti ka waka; ka mat(e) ta umu k' hhia roro ko Moe ma ka Rangiaurii, ka tae i waho nei tau pu etu. Ka ki atu ko ro kau Rangiaurii ki a Koti, "Tehē koa tchia waka i tchia pohatu?" Ka me mai ko Koti, "Tena na hhia tchiro ra ki tangat' e ru ka pakira, tchia pohatu e kore tē e tangat'." A, ka eke ka waka o ta Rauru, ki uta, hokotchute no mai ko ro Makao i a Moe ma kaare, kāri, e kore kāri tē ki t' hokotchute. Hokotiko mai ana a Tara-peho-nui ki a Moe, kia hoki mai. E kore te a Moe ma ki t' hokotutche mai. A, k' hhia-rengirengitii ko ro Makao, a, kupukupu mai ko Tara-peho-nui i ri wahii karaka, ka me mai ki a Moe ma, "Taku wahii na e paka i ka ate o Rauru!" Ka tango ake ko Moe i tana wahii i rung' i ri waka, "Taku wahii na, Mataira, e paka i ka ate o ro Makao pena ake akonei mouu ana!"

Ka u a Rauru ki uta ki Manga-tapu a ka patu a Moe a ra Makao—ko Mauhika ta ingō tangat' o ro Makao i ri pātunga a Moe ma. Tchi Manga-tapu ta umu taona ai ko ro Makao, ko te hara o ro kupukupuranga. A, ka taka ki tchē ra ka whano ko Moe ma ki tū(a) ki Orokanga. Ka whano k' hokopa i to timit' mahine i a Puahu. Ko tchē hunua o Mauhika ka ra mau e Moe e kai mana i ki reir'; potehi etu e noho ana, tokorū ka tamiriki, tamiriki mahine enak', ko Pohatu Tautua rauu ko Pohatu Tauaro. Ko Rangiaura i tane a Puahu, no ro Matanga.

Ka hure e hoki mai ai ko Moe ki to ratau kainga, ki Manga-tapu, a, ki hhia roro ki Motchu-hopo, katō, katoa—ko ro Makao, ko ro Matanga, ko Rauru. Ka noho wa imi na ki Motchu-hopo a, ka ui ko

Titapu ki a Moe, "E moe ana koe na i ri po?" Ka ki mai a Moe, "O o, ka moe au nei i ri po, ka ara tongonei ure i tch ao nei hokoara i au nei." I te po ka whano ko Titapu ka hokotoroeho i a Moe, potehi etu e Titapu e moe ana a Moe i ro tchi ana, e tora ana ta ure. K' hokototoro et' eneti ko Titapu i to' tao i rung' i tihi o tchi ana, whano ro ake ko mata o tao ka pa ku rung' i takupu o Moe ra. Ka matike mei i kora ko Moe ku rung', ar' ake nei a Moe ra; ka tchiri marie nei ki a Titapu, ka me, "Ko wai ko?" "Ko au, Titapu!" Ka me mai ko Moe, "A! Titapu ra, Titapu waih' etu e au ko' i ri mata i ko i tauu i Tarahina." Ka whai mai ko Titapu, "A taureka te ngehera." Paepae i tao a Moe. Pu! Ka riro a Titapu!

Tenei to korero mo Moe ma. Hhia ki ana i tchē hunga, i mate katoa ta Rauru ki Rangiaurii; "I tahuna e re Makao i ri po ko roto i ka whare." Ko tchē hung' e ki ana. "E hiwa," pena hoki ta kau Rangiaurii hhia ki ana hoki, "Tchiei e mate a Moe ma i ri Makao."

NOTES.

1.—The action of Hangarua in this case was equivalent to the Maori *whangai-hau*, where a scalp, heart, lock of hair, or possibly other part of the body, was offered to prevent revenge being obtained.

2.—Ouenga, mispronounced and changed by the Maoris from Ko Wewenga (= *wehenga*, forking of roads) into Ko Ouenga, as Tapuika was to Taupeka, &c.

3.—This is a proverb—in Maori to *Me te pāpa-a-rakau—pā* imitating the crack, although *pākē* would be the ordinary word used. *Wai paremo*, used to indicate sudden disappearance.

4.—*Pena, pena, penake* is nearer, although not quite equivalent to, the Maori *a, tena, tena, tena koa*. "E tao koi mo te *hiti* mo te *kewa*" is more nearly to cause to jump, to move and writhe with the wound.

5.—*Ukauka* may perhaps in this case be rendered as tough or hard, an allusion to Hangarua not being properly cooked in the Tarakoko Oven.

6.—*Heke-u-atu* (= *heke atu*) is an example of interposing unnecessary letters for euphony. Sometimes it appears as *heke(auwh)atu* as one word. This custom at times makes the recognition of certain words very difficult. In like manner Ru(w)a-tawhito = Rua-tawhito, which may be rendered as "The Ancient Demon of the Pit," = Death personified, as well as Ruaki-tipū(a), evidently another term for the same thing, in the same manner as Tu has various appellations—Mata-henga, Mata-iti, &c. In connection with this, it may be interesting to compare Ruahine and Ruanuku.

7.—Kuratōngia, mother of Rakei and others in Hawaiki. The meaning of this "Hunger" of Ratorū(a) is a defiance and rejoicing over the death of Hanga-rua, and his departure to the Shades—Po.

8.—There appears to be some uncertainty in this word, although the meaning given in the text is said to be correct. Whakainga = Whangaia, perhaps the older form.

9.—*Whati tā rangi*. The crashing of thunder during the recitation of a *karakia* was a good omen.

10.—Although a literal translation, it appears uncertain whether it may not rather be “is heard by Whiro.”

11.—*E Tu ka mūte wha kei* = in Maori “E Tu ka mate nga kai (ra)” is really a dire curse, for which we have no direct equivalent in English, as Nga kai is here personified.

12.—*Uiho* = Whakaroro in Maori. *Ka tu tā uiho*, the intention was expressed to do something generally, to go somewhere—an idiom peculiar to Maori and Moriori.

13.—The spelling appears questionable, although the sense is said to be as given.

14.—The place referred to is Te Ana o Nunuku, a limestone cave under the Moreroa Cliffs, where an underground passage from thence to Tauarewa on the Kekeru-one beach was said to exist: if so, it must have been nearly two miles in length. A flat slab of stone was shown as the door of Nunuku's cave (*Ko tau o ro whare o Nunuku*). The cave in question must have altered much if the one shown is the same, possibly through slips of the face of the cliff preventing the water getting away, as it could not now be slept in. That an escape did take place appears to be a fact, as the story was common and told by every one, but the details have been probably altered by subsequent narrators and the real incidents forgotten.

15.—*Tuakahi* = Tuwhakahi in Maori and is a *tupe* or incantation to weaken or render an adversary powerless, and invokes Tu to use his power to weaken—Tu to seize or hold the fugitive. *One mutu* is said to be equal to *Erua porohanga*, but this appears doubtful.

16.—Pāpā was an *uriuri*—related to both parties—hence her pretence to kill. *Pāpāpā, pōpō*, to imitate the thud of a blow and allowing the children to escape.

17.—*T' whatu i a Rongomaiwhiti*. This seems to be an expression in connection with an incantation in which the stone, or rock in this case, was assumed to be that of the god Rongomaiwhiti, whose assistance was invoked in hurling rocks down at the attacking party from the summit of Rangitīhi, which in all probability was a fact; but the description of the stones there hurled having reached the rocky places referred to as Marupunga, &c., miles away, is of course purely imaginary, and is clearly a topographical description or attempt to explain the features of the hill and the surrounding country, woven in, as was frequently their wont in their love of marvel, to add interest to their story.

18.—The weapons as named were, apparently from being called *Whainga*, heirlooms and much prized, hence the anxiety to save them, as in all probability they were brought with them in their canoe Oropuke.

19.—A proverb and peculiar idiom, the translation of which, although literal, hardly appears to convey any clear meaning, but which appeared to be a hint from Papa to consult his own (Mama-koro's) safety, which he did by throwing the child away and escaping.

20.—A figurative way of calling attention to the fact. *Po tirake, maranga tū kauriki*, a saying for a clear night, the multitude of stars shine, meaning that the *kauriki* (= people of Rangitihī) were in evidence again.

21.—*Titi*. This appears to be a figurative way of indicating, under the simile of dew, that Kahu-kaka's blood lay clotted on the ground—stuck or adhered.

22.—Unless these *mokai* were pets of some kind, this would indicate that at that time the Morioris had slaves. The *putē-a-kura* was, as with the Maoris, a finely-woven small basket or pouch, in which choice ornaments only were held, such as *heis*, *kuras* and the like used in decorating their persons.

23.—This is a *haka* or *puha*, a song of defiance, and is evidently an adaptation from a chant relating to the *poua*, a large but extinct wingless bird, said to have inhabited the island, in which reference is made to its large eyes and long-stretching neck. The word *kū* appears to be an imitation of the supposed booming call of the bird, as in the song it is *To whatu nui pū*, &c.





THE MALAYO-POLYNESIAN THEORY.

BY JOHN FRASER, LL.D., SYDNEY.

II.

(Continued from page 254, December, 1895.)

SINCE my previous paper on this subject was written I have found additional evidence in favour of my contention that the brown Polynesians are in no sense Malays.

The evidence is this: The spirit of commercial enterprise which visited Western Europe in the end of the sixteenth century led a Frenchman named François Pyrard with some others to equip two vessels for a voyage to the East Indies, to get a share of the wealth there. They left St. Malo (Normandy) in 1601, and in the following year the "Corbin," of which Pyrard was captain, was wrecked on the Maldives, and he was detained a prisoner there for five years. As a captive he had to work for and among the people, and so he learned their language; but at last a marauding force came from Bengal and he was rescued. After varied services in India he returned to France and published an account of his adventures in 1611. In that book he says, "As to the origin of the Maldiveans, the natives hold that the Maldives were formerly peopled by the Cingala (so the inhabitants of Ceylan are named). They say that the Maldives began to be inhabited about 400 years ago [that is, about the year 1200 A.D.], and that the first who came and peopled them were the Cingalles of the the island of Ceylan, which is not far distant." Although his statement that the Singhalese were the first occupants of the Maldives is doubtless correct, yet they must have been in the islands long before the date he mentions; for the fragments of the writings of Pappus of Alexandria (*circa* A.D. 390) and the travels of the Chinese pilgrim Fah-Hian (*circa* A.D. 400) speak of a multitude of small islands there as dependent on Ceylon, and a Persian traveller in the 9th century says that they had a brisk trade in his time. We may therefore safely conclude that

the Singhalese had colonized the Maldives about the beginning of the Christian era, for at that period Ceylon was a flourishing and powerful kingdom.

As to the speech of the Maldiveans, Pyrard says, "There are two languages in use: the first is that peculiar to the Maldives, which is a very full one; the second is Arabic, which is much cultivated, and is learnt by them as Latin is with us; it is also used in their daily prayers." The Maldiveans had become Mohammedans before his time, and so the Arabic mentioned here is not the language of daily life, but of religion and law, and as such cannot have influenced the vernacular of the people.

Now, this Pyrard, in his book, gives a vocabulary of the Maldivian language such as he knew it nearly 300 years ago. This vocabulary proves that the language has changed very little in all these years and that it is and has been strongly Indo-Aryan. I purpose now to examine some of Pyrard's vocables as they affect the Malayo-Polynesian theory. For brevity I use numbers in this way: (1) means Pyrard's words with the spelling modernized; (2) is Christopher's vocabulary, from which I took my examples formerly; (3) is modern Singhalese; (4) is Pāli; and (5) is the Sanskrit of our dictionaries.

'Sin,' *i.e.*, wickedness. (1) *papa*; (2) *fāfu*; (3) *pāpa*; (4) *papo*, 'bad, evil'; (5) *pāpa*, 'wicked.' The Malay word *pāpa* is the same as this, but later in time, for it has the secondary and ethical meaning of 'poor, indigent,' while the Samoan *Fafā*, 'the abode of the wicked, Hades,' retains the original sense of wickedness. I do not know whether the Baki (New Hebrides) word *mboba*, 'bad,' is a simple word or a compound from *mbo*, 'good'; but, if simple, it may be connected with *papa*. *Popa-rua*, 'bad' (used on Epi), is cognate, and *uba* (for *fuba* or *faba*), 'bad,' of the Torres Straits islands is the same word. Now, I ask how can the Polynesian *Fafā* and the Melanesian *popa* and *uba* come from the Malay *pāpa*, 'poor'? Is poverty synonymous with wickedness? Can the true Papuans of Torres Straits have borrowed a Malay word to enable them to express so fundamental an idea as 'bad, wicked'? Is it not far more likely that these words are directly connected with the Indian *pāpa*, 'wicked'?

'Heavens.' (1) *udu*; (2) *udu*; (3) *udā*; (4) *uda-kam*, 'water'; (5) *udam*, 'water.' I take this Singhalese word to mean the 'cloud-land' of the sky from which the rain comes, and, if so, it is cognate to the Greek *ἕδος* and the Latin *unda*. The Malay for 'rain' is *ujan*, evidently from *uda*; the Fijian is *utha*, 'rain'; and the Samoan is *ua*, 'rain'—which come direct from *uda* and not from *ujan*. The Eromangan *uyu*, 'water,' is also the same word, and so is *usa*, 'rain,' used all through the New Hebrides. It is somewhat singular that the Motu natives say for 'rain' not *uda*, but *medu*, with which compare the old Phrygio-Macedonian word *bedu*, 'water' (see Curtius, *s.v.*), and the Latin *madidus*, 'moist, wet.'

'Death.' (1) *mare*; (2) —; (3) *marana*; (4) *maranam*; (5) *mri* (*mar*), 'to die.' The Malay is *māti*, 'to die,' and that is for the Pāli *mīyati* (*marti*), 'to die,' of which the infinitive in *ti* is a form peculiar to the Pāli, and this form the Malay has copied. And the same formative *ti* prevails almost everywhere throughout both Melanesia and Polynesia, and yet that form is not Malayan but Indian. Notwithstanding that the form in *r* is nowhere found in Malay, yet it comes up in the Tukiok *wirua*, 'to die,' and the Torresian *para*, 'to die.' In the copious vocabularies which Wallace gives in his "Malay Archipelago," the only region where this *r* appears is the south-east of the island of Ceram, close to the coast of New Guinea, a region where the Papuan element prevails. Does all that not prove that some of the earliest populations of the islands have a connection with India quite independently of the Malays?*

'Sickness.' (1) *bali*; (2) *bali*. This is connected with the root of *mare*, 'death'; but there is no trace of the word in Malay, where 'sick' is *sakit*. And yet in Maori and Samoan *maki*, *ma'i*, is 'sick,' and the Ebudan has (*b*)*ari*, 'sick, ill' (see also No. 26, *supra*). Here again there is an intimate connection with India, but not through Malaydom.

'Month.' (1) *mas*; (2) *mas*; (3) *mase*; (4) *maso*. The only word for 'moon,' 'month,' in Malay is *bulan*; and yet both *masi-na* and *vula* are in common use in Melanesia and Polynesia.

'Tree.' (1) *gats*; (2) *gas*; (3) *gas*. The only thing like this in Malay is *kayu*, 'wood-fuel,' but the New Hebrides have *kasu*, *kanu*, *gai*, Fiji has *kathu*, and Samoa *la'au*, 'tree.' The Sanskrit root is *kash-tha*, 'wood-fuel.'

'Rat.' (1) *mida*; (2) *mīyā*. Here, I think, I have a very strong corroboration of my argument; for among the Motu of New Guinea, who, in many respects, are akin to the brown Polynesians, the word for 'rat' is *bita*, exactly the same word as Pyrrard's *mida*.

'Pig.' (1) *ūr*; (2) *ūru*; (3) *ūra*. Here is another proof of some weight too. The Malay for 'pig' is *ba-bi*, from the Sanskrit root *pa*, 'fat'; but the Malay has *-bi* as a formative, and has not the Maldivian form in *ra*; and yet in Motu, Tukiok, and New Britain I find *boro-ma*, *boroi*, *boro* for 'pig,' which are formed quite independently of *ba-bi*. Nearly all the Melanesian and Polynesian words are also independent of *babi*.

'Coco-nut' (the tree). (1) *ruł*; (2) *ru*; (3) *ruka*; but the fruit is (1) *caré*; (2) *karhi*. This again is another proof, for Eromanga and Banks' Islands (both Melanesian) say *noki* (= *ru*, *ruka*) for 'coco-nut,' and the Ebudan *kula*, 'ol, on Ambrym and Malekula may be for *kura*, *ruka*, by metathesis; while the Maldivian word *caré* has the Motu *garu* to correspond with it. Perhaps the word *noki* is for *nuki*, which would

* For 'die,' see No. 26 of my previous article.

give *nui* by elision, whence, by metathesis, *niu*, the common name for a 'coco-nut' everywhere. Words which the islanders use so frequently as 'coco-nut' are very subject to decay and displacement of sound.

'Head.' (1) *bul*; (2) *bō*. In Malaydom the nearest approach to this word is found among the true Papuan savages of the island of Mysol, who say *mul-ud* for 'head'; the brown Papuans of Ceram and the neighbourhood say *aluda* and *ulu*. The common Malay words are *kapūla* and *ūlū*; the Samoan is *ulu*; Melanesian Fiji and New Britain say *ulu* and *ulu-na*. Now, if I were to compare the Malay *ulu* and the Samoan *ulu* alone, I might see something to favour the Malayo-Polynesian theory; but against that I set the fact that the Papuans of Mysol have the word *mulud*, which is certainly anterior to *ulu*, and the Melanesians of New Britain, who have certainly not been influenced by Malays, say *ulu*. I am constrained, therefore, to believe that the Malay is not the parent of the Polynesian words, but that, on the contrary, they have all come from one common source. The Maldive *bul* is older than the Malay *ulu*, and the Pāli *mud-dha* is older than *bul*, *mul*; for this *mud* easily changes into *mul*, while *mul* cannot change into *mud*. The Pāli *mud-dha* means 'head, top, summit.' In Uvea, of the Loyalty Islands, very far removed from Malay influences, 'head' is *bo*, and that corresponds with the Maldive *bo*.

'Eye.' (1) *lolo*; (2) *lō*. The Malay word for 'eye' is *mata*, and 'to see' is *liat*. There is nothing nearer to *lolo* than that. Efate and Santo have *lo*, *loh*, *leo*, 'to see' (see No. 29 of my previous paper). The Sanskrit equivalents are *laksh*, *lok*, 'to see'; *lochana*, 'eye.' The Pāli is *o-lok-ati*, 'to see.'

'Blood.' (1) *le*; (2) *lē*; (3) *lē*. This is the Sanskrit root *ra*, as in *rakta*, 'red,' 'blood.' The Malay for 'blood' is *dārah*, and for 'red' *mērah*. The Samoan for 'blood' is *toto*. The Melanesian Ebudans have *nda*, *ra*, and *re*, which are a nearer approach to the Maldivean and to the Sanskrit root than to the Malay.

'Foot.' (1) *pae*; (2) *fiyolu*; (3) *paya*. The root here is the Aryan *ba*, 'to go,' as in the Greek *βαίω*. The Malay for 'foot' is *kaki*, which is an Oceanic word, for it re-appears in the Papuak *kaki-na*. But, independent of the Malay and cognate to the Maldivean, are the Samoan *vae* and the Motu *ae*.

'House.' (1) *gué*; (2) *gē*; (3) *gē*. 'House' in Malay is *rumah*, which is also Oceanic. But in Tukiok and New Britain 'home' is *gabuna*, *kubana*, and *gunan*, and on Efate *kopu* is 'house.' These bring us nearer to the Aryan root *gam*, *gab*, *gav*, *gau*, 'to cover,' from which all these words come. The Malay *rumah* is for *lumah*; the root is still *gam*, which becomes *lam*, *lum*. For *lum* some Ebudans say *yim*, *yeom*.

'Four.' (1) *ataret*; (2) —; (3) *hatara*. I do not know if anyone has yet given a satisfactory derivation of the Polynesian numeral *fa*, 'four.' In some parts of the Indonesian Archipelago it is

ampat, *apat*, 'four'; but the Malays prefer to use *kawan* for 'four.' The Malagasy *e-fat(r)a* shows that the earlier form was *pat* or *fat*. Now, the the earliest Indian form seems to have been *katvar*, now *chatur* in Sanskrit books. It is somewhat odd that the primitive *g* or *k* has been subjected in Aryan speech to almost all the changes which it is possible for such a consonant to undergo—it has become a palatal, a dental, a labial, a breathing, and finally has disappeared altogether; so it has passed from the throat gradually outwards to the lips and then vanished; thus: the root being *kat-var*, Sanskrit is *chat-ur*; Greek *tett-ares*; Cymric *ped-war*; Gothic *fid-vor*; English *four*; Maldivian *hat-ara*; Indonesian *apat*, *pat*, *pa*, *fa*, *ha*, *aa*; Polynesian *fa*, *wha*, *aa*, *a*. The Sanskrit *pancha*, 'five,' has had a similar experience, although in a less degree, for its cognate forms are Greek *pente*; Latin *quinque*; Irish *cúig*; German *fünf*; English *five*.

Now, the initial aspirate of the Singhalese *hat-ara* implies the previous existence of a labial *p* or *f*; we see labial in the Homeric *πίρρες*, the Umbrian *pet-ur*, the Oscan *pet-ora*, and the Cymric *ped-war*. As these examples establish the possibility of an antecedent *pat-* in Páli to give the Singhalese *hat-ara*, I need not hesitate to say that the Indonesian *pat* and the Polynesian (*fat*) *fa* have come from India. So far, these examples.

There is another aspect of my theme which I may be permitted to discuss here with some minuteness. It is well known that the names for domestic relationships are persistent in the same family of languages. The root-words *pa* or *da* and *ma* to mean 'father,' 'mother,' seem to belong to all languages, and therefore to have been part of the primitive speech of all mankind; but as soon as we pass from them to the ideas of 'brother,' 'sister,' 'uncle,' 'cousin,' the Aryans diverge from the Shemites, and the Turanians differ from all others, and even among themselves, as might be expected. The Indo-European word 'brother,' for instance, is spread from the Indian Seas to *Ultima Thule*, but the Hebrew says *אָח* (*ach*) and the Turk says *gardash* for 'brother.' Now, the existence of the word 'brother,' letter for letter, in all the Aryan nations, and of many other identical words, led to the grouping of the speech of these nations as an Indo-European family of languages. For it is impossible to suppose that so many nations, if they were isolated in their origin and had always remained apart from each other, could have all invented the same word to express the idea of 'brother.' But if we assume that at one time they were all in the same fold, and had then one common stock of words, it is easy to see how, when they became separate nationalities, the word 'brother' was still used by all.

Now, to bring this view closer to my subject, I refer to the first Maldivian word that I quoted in my last paper—*kcku*, 'a younger brother,' Malay *kakak*, 'any brother older than the speaker, but not the eldest,' who is *abang*; consequently he is the younger brother of the eldest, and the younger brother of the family when it has only two

sons. To the younger brothers any *kākak* is an elder brother. Hence this root-word, throughout Aryan India and elsewhere, does mean 'an elder brother,' and sometimes 'an uncle.' To illustrate the use which I wish to make of this word in my argument, I now write a list of the regions to which this root-word has gone, and of the forms which it has assumed there :—

Aryan Regions :—

1. Panjabi and Sindhi—*kāka*, 'an elder brother.'
2. Marathi and Hindi—*kaka*, 'a paternal uncle.'
3. Hindustani—*chāchā*, 'a paternal, but *khāl*, 'a maternal uncle.'
4. Modern Persian — *kukal-tash*, 'a foster brother'; *khalu*, a maternal uncle.' Persian (*teste* Pictet¹)—*kākū*, *kākūyah*, 'a maternal uncle.'
5. Greek—*κάσις*, 'a brother or sister'; *κασι-γνητος*, 'a brother, a sister, a blood relation'; *γάλως*, 'a husband's sister'; *κοκύ-αι* (*teste* Hesychius), 'grandfathers and ancestors.' Perhaps here also should come the Latin *avus* (for *kavus*), 'a grandfather,' and the English *gaffer*, *gammer*.

Indonesian Regions :—

6. Dairi²—*kāka*, 'an elder brother.'
7. Kawi³—*kāka*, 'an elder brother.'
8. Javanese—*kakang*, 'an elder brother.'
9. Malay—*kakak*, 'an elder brother.'

Melanesian Regions :—

10. Motu⁴—*kakana*, 'an elder brother.'
11. New Guinea⁵—⁵*a'ana* and ⁶*tua-hana*, 'an elder brother.'
12. Fiji—⁶*tua-ka*, 'an elder brother or sister.'
13. Torres Straits (islands in)—⁷*kai-mer*, 'a man's brother, a woman's sister'; *kai-meg*, 'a cousin, a follower, a comrade'; *kai-ed*, 'a grandfather, an ancestor'; ⁸*kui-kui-nga*, ⁹*toki-up*, 'a man's elder brother.'
14. Ebudan.—Santo—¹⁰*toga-na*, 'his eldest brother.'
15. Malo—¹¹*soco-ti*, 'a brother's sister, a sister's brother.'
16. Epi—*ko*, 'a brother's sister, a sister's brother.'
17. Efate — ¹²*gore*, 'a cousin'; *gore-na*, 'a sister's brother, a brother's sister.'
18. Eromanga—¹¹*sokau*, 'a brother.'
19. Futuna—¹³*kave*, 'a cousin'; ¹⁴*soa*, 'a sister's sister, a brother's brother.'

Polynesian Regions :—

20. Samoa—⁶*tua-gane*, 'a woman's brother'; *tua-(k)a*, 'a man's brother, a woman's sister'; *a'a* (for *kaka*), 'family relations.'

21. Maori—⁶ *tua-kana*, 'an elder brother of a male, an elder sister of a female'; *matua-keke*, 'an uncle'; *tu-ngane*, 'a woman's brother.'

In New Britain (a Melanesian region) *ka(k)aga* is 'twins,' and in the adjacent Duke of York Island *kai* is 'a couple.' In New Britain also *turā-na* is 'a brother,' but not used of a woman's brother; also applied to 'male first cousins of the mother's family,' and said of 'things which resemble one another.' I have no doubt that this word *tura* is the same as the second part of the Sanskrit *sva-çuras*, 'a brother-in-law,' of the origin of which Sanskrit etymologists can give no account. The *-çuras* is for *kura-s*, and the *sva* is Sanskrit for 'self, one's own, a kinsman.' This Sanskrit word *sva*, if written *sua*, may be *tua*, the prefix of relationship, as above.

I think that the table of cognates to *kaka*, which I have collected here, even if taken alone, would justify me in rejecting the Malayo-Polynesian theory; for it is evident from that table that the Polynesian words which appear to be Malayan have really come from a source far more remote in time than the Malay can pretend to be. The Malay found them in the Indian Archipelago and adapted them to his own use; and the ancestors of the present Polynesian race got them there too, long before him; for it is quite certain that Hinduism, and Buddhism with its Pāli dialect, prevailed in Indonesia long before the Malay came there. Hinduism existed in Java up to 400 years ago, and the island of Bali still has much of the Hindu ceremonial. Indian languages were established in these islands perhaps 2000 years ago. If the ancestors of the brown Polynesians were then in Indonesia, need we wonder if we find Indian words in the present language of the South Seas? And is it not foolish to say that these words came from the Malays, who are recent arrivals in Indonesia?

I believe that the original root of all the words of relationship which I have now quoted is the Aryan preposition-prefix *ka*, 'with, together with'; Latin *cum*; Greek *ἄμ-α*; Sanskrit *sa*, *sam* (where *s* stands for an older *k*). The words thus denote primarily the brothers and sisters in a family who come closest by birth, and are most 'together' in their youth. In that sense New Britain has *ka(k)ā-ga*, 'twins,' and Tukiok has *kai*, 'a couple.' The Greek *κάσις* also comes near to the root; and here Polynesia throws some light on the Greek language, for Curtius and other Greek etymologists are puzzled to find the origin of *κάσις*. The Papuan islands in Torres Straits also come near the root in *kai-meg*, 'a cousin, a comrade,' and the Ebudans in *ko*, *kave*. The Tongan *kui*, 'grand-parents,' and the Paumotan *kui*, 'an ancestor,' seem also to belong to this.; cf. Torresian and Greek.

Therefore, if a supporter of the Malayo-Polynesian theory were to come in here and tell me that he can produce a clear case of borrowing—for the Malay has *kāka-k*, 'an elder brother' (where the final *k* is a formative); that at Motu this word is *kaka-na*, and elsewhere on the

coast of New Guinea it is 'a'ana, tua-hana; that in Maori tua-kana is 'the elder brother of a male, the elder sister of a female,' and matua-keke (i.e., 'a full-grown kaka) is 'an uncle'; that in Samoan tua-gane is 'a woman's brother'—I should at once reply that, although kakana and hana and kana and keke and gane are all the same word, it does not follow that they came from the Malay, for the Malay itself is a borrower from far earlier forms of the same word in India. A glance at the list I have given above shows how common that word is in India. I observe also that in the Kawi, the ancient language of Java—a language much older than the Malayan—'an elder brother' is kaka, and in modern Javanese kakang. Is it not possible that instead of the Malayan being the origin of the Polynesian dialects, the Malay himself has taken up that Java word? for Malays have always been ready to adopt the manners of others.

My discussion of the Malayo-Polynesian theory has hitherto centred on the correspondence between Malayan and Polynesian words merely, for it was on this ground alone that K. Wm. von Humboldt first advanced that theory, and with the same arguments others have since maintained it. But it is clear to me, and I hope to my readers also, that these arguments can be proved to be fallacious. Francis Bopp and others were of that opinion long ago, and asserted that many of these resemblances came from India, *but through the Malays*. On the contrary, I assert that these words did not come through the Malays, and that the Malays have nothing whatever to do with the formation either of the physical frame of the brown Polynesians or the structure of their language; that *the Malays are the borrowers*, and that, on their first landing in the Indonesian islands, they found the ancestors of these Polynesians there, and gradually adopted their language. Similar also, in my opinion, was the experience of these ancestors themselves, when *they* first came into the islands of the Archipelago; for the blacks were there before them, and the fair-skinned invaders amalgamated with the blacks to some extent, especially on the coasts (as has subsequently taken place in New Guinea), and adopted many of the words of these Melanesian aborigines. The whole question therefore arranges itself to my mind thus: The ancestors of the present Melanesian blacks, coming originally from India, probably through the Eastern Peninsula, were the first inhabitants of Indonesia and the other islands far eastward into the Pacific. Their language was tolerably primitive, but many of their words still exist in their original or in cognate forms in India, especially in the vernacular dialects there. These words are less traceable in Further India, because of the many storm-waves of population which have since swept over that peninsula. In course of time, fairer tribes, like the present Khmers of Cambodia, were driven into Indonesia by some of these waves; finding the Melanesians there, they occupied the coasts, and mixing with the black natives formed a composite people and a composite language. This

mixture produced a brown race, who afterwards passed into Eastern Polynesia, and made a Polynesian language, which necessarily, from these events, must contain words akin to the present Melanesian dialects; and then, long after this mixture had established itself in Indonesia, a Mongolian race (the present Malays) came into these islands, drove multitudes of the brown people away to seek rest in islands farther afield, and mixing with those that remained formed the present Malay race and language. Thus it is that, in my view, the correspondences have arisen between the words of the Malay speech and the Polynesian, and of both, in a less degree, with the Melanesian.

Apart from the standpoint of language, this question could be argued by comparing the grammatical structure of these languages, and by examining the customs, traditions, and mythology of the peoples. For both of these aspects of the question there is material to work on, but probably my readers have had enough of this Malayo-Polynesian theory at present; so I leave the other arguments untouched.

NOTES.

- 1.—Pictet, in his *Les Origines Indo-Européennes*, § 297, gives these words as Persian, but I have been unable to verify them.
- 2.—Dairi is a dialect of the Batak of Sumatra.
- 3.—Kawi is the ancient language of Java.
- 4.—The Motu of Port Moresby is the best known dialect on the south coast of British New Guinea.
- 5.—These are dialects on the same coast as the Motuan.
- 6.—*Tua* is a well-known prefixed word to express relationship.
- 7.—*Kai* is for *kaki*.
- 8.—*Kui* is for *kuki*.
- 9.—*Toki* for *koki*; for the interchange of *k* for *t* is very common in Polynesian dialects.
- 10.—*Toga* for *koka* (*t* for *k*).
- 11.—*Soco* for *koko*. In Sanskrit *s* for *ç* is common as a substitute for *k*.
- 12.—*Go-re*, that is, *ko*, with the suffix *-re*; but perhaps this word is connected with the New Britain *turā-na*.
- 13.—*Ka-ve*. I have written this word as I found it, but I imagine it should be *ka-re*, from the Samoan *ka*; for the language of this Ebudan Island is Polynesian.
- 14.—*Soa* in Samoan is 'a companion.'





THE MALAYO-POLYNESIAN THEORY:

COMMENTS ON DR. FRASER'S PAPER

(*JOURNAL*, Vol. iv, p. 241).

BY S. E. PEAL, F.R.G.S., OF SIBSAGAR, ASAM, INDIA.

DR. FRASER'S paper on the above subject must be of interest to many students all over Polynesia, the Archipelago, and India; and, as I have for some time been at work on it from the Indian side, I venture to offer some remarks thereon.

It is a great pity that the wonderful researches of J. R. Logan on this very question are not better known. For many years he resided and travelled in the Straits Settlements, and, being Government Geologist, had wonderful opportunities of examining *in situ*, not only the wild tribes of the Peninsula and islands about, but while living at Johore, Pinang, and Singapore had many chances of recording the languages, customs, and physique of all the races from Madagascar, Africa, India, South-east Asia, and even Polynesia.

His *forte* was ethnology, and his "Ethnology of the Indo-Pacific Islands" shows him to have been a genius. He founded the *Journal of the Indian Archipelago*, was in close correspondence with the *savants* of his time, and knew all that was written *in re* grammars and vocabularies over immense areas. Unfortunately he died ere his many valuable and now rare papers were collected and published as a book, hence his work is not well known.

I have some of his papers, and have read others in the library of the Asiatic Society of Bengal, and find that in India the vast majority of the compilers of our Indian grammars and vocabularies never even heard of Logan's works (which exceed 1000 pp., close print). They often hazard little remarks as to the possibility of our races being allied to each other, and are in the main quite ignorant of the fact that, not only the inter-relation of our Indian races and languages was fairly well worked out fifty years ago, but that their relation with those of the Archipelago and Pacific was established beyond a doubt.

A mere list of the "sections" of Logan's works would fill pages of this journal, as he exhaustively worked out the philological affinities of the races noted in paragraph 2 above. A whole book is devoted to

numerals, another to pronouns, and when he died (about 1859) he left a vast "Comparative Vocabulary," all of which I fear is lost, as it is not among his papers in the Raffles Museum, Singapore.

As an instance of the work done, I have one table of the Asiatic numerals just to hand, as follows: Chinese, 1 to 10, in 5 dialects; Tibetan, 5; Gangetico-ultra-Indian, 56; Mon-Anam, 7; Dravidian, 25—a huge list; and all these are exhaustively treated in the book containing the letterpress attached thereto. Another section is devoted to the African and Semitic numerals, &c.

Travelling once on a river steamer, I happened to show Logan's section on the Kasia language to the Rev. C. L. Stevens, for many years a missionary, and who preaches in Kasia, and he was so taken with its value that he copied the whole of it out *verbatim*.

His grasp of our Noga, Abor, languages seems to me extraordinary, and so far I have never yet even once found him wrong. He traces the origin of the nondescript "Malay," and goes into the pre-Aryan and pre-Musalman questions, which are such a complication in "the islands." He was well up in Polynesian as far as then known, and had all Horatio Hale's works.

The only distinct advance which I can see on Logan's work (which relates to the Indo-Pacific) is the lately discovered fact that the enormous ruins in Anam, turn out to be Hindu. Logan was well aware of the Indian element, both in the physique and language there, and thought it came across the peninsula from the west, whereas it came from Java.

I cannot do better here than quote some of the results due to a recent reading of Logan *in re* our Indian races:—

Before Humboldt's time, *savants* suspected a racial affinity all over the Indo-Pacific, including Madagascar and Africa; the evidences, formerly fragmentary, are now much more complete. Philologists like Marsden, Logan, and Hale have worked out the developmental drift of the languages over vast areas. Where the Maori of New Zealand came from, their genealogies, the very names of their canoes and crews, are known with something like certainty.—Residents and travellers have described the physique and customs, thus enabling us to glimpse the aboriginal races somewhat, and to follow the slow ethnic migrations and resulting mixtures. The origin of the large brown Polynesian races is now being worked at, and this specially interests me, as it is becoming obvious that the stock started already as a mixed race from *this* part of the world, and spreading down the ultra-Indian Peninsula and over the islands of the Archipelago, passed thence to the Pacific, exterminating and often mixing with the negrito aboriginals. Some anthropologists, as A. H. Keene (*Nature*, Dec. 1880), have even insisted that the Polynesians are "Caucasians" from Kamboja. For the last thirty years I have known pretty intimately the

hill race of semi-savage head-hunters called "Noga," south-east of Assam, and on reading works of travel have frequently been surprised at the absolute identity of so many important and trivial customs of theirs with those of races in the Archipelago and Pacific.

It became at last utterly impossible to attribute them to accident. On going into the subject systematically, the result was startling. Our Noga, Lushai, Chin, &c., are obviously the stock whence the Dyak and Batta (head-hunters of central Sumatra) were derived, and as the *savants* of Polynesia now trace these latter (Polynesians) from the west or Archipelago, the ethnic chain is more or less visible, and many things relating to philology, physique, and customs are becoming intelligible.

We are also getting a glimpse of the ethnic diffusions which overlaid India in the far past pre-Aryan times, and which resulted in the races we now see all about us. Hitherto, and indeed even now, the idea is that our semi-savage and semi-civilised races, such as the Noga, Abor-Miri, Garo, Lushai, Bodo, Kol, Nipali, &c., came in from somewhere, bringing their physique, languages, customs, &c., just as we see them now, whereas almost all are the net result of local manufacture, the outcome of exceedingly slow racial intermixture and diffusion taking place repeatedly *in situ*.

But there have been several overlappings of distinct immigrant races, overlying a varied Negrito-Dravidio-Australoid aboriginal. Among other works, I discovered a perfect mine of information on this subject in the (so far) scattered papers of J. R. Logan in the "Journal of the Indian Archipelago and Eastern Asia," (1847 to 1859, Singapore). *In* re the phonologies, ideologies, and glossaries, of the languages of East Africa, Asia, and Australasia, as far as then known, his work was marvellous. The physique and customs were also noted. His conclusion was that the races of the Pacific and Archipelago derived many of their traits from India and the Gangetic basin. In 1847 he was far ahead of us all now in 1894, and it is probably to him that we owe the knowledge that the Australian languages are more nearly related to the South Indian than to any other in the world.*

Turning now to the aboriginal races of India, and eliminating as far as possible the physical and linguistic elements introduced by later incoming races—such as the Mon-Anam from South China, the Tibetan, and Aryan—we glimpse, in the earliest period visible, a locally varied Negrito formation, characterised by dark colour, short stature, spiral hair, slender limbs, more or less prognathous, with thickish lips, open eyes, projecting brows, short, semi-bridgeless, pyramidal nose, open round nostrils, beardless; the linguistic remnants polysyllabic, euphonic, untoned with post-positional ideology; beehive-shaped huts (if any); of semi-nomadic habits and with many singular communal customs,

* This theory has been developed recently by Prof. Horatio Hale.—EDITORS.

among others at times "the Punaluan marriage" * (where brothers hold wives in common, and sisters their husbands), a custom not uncommon still. Modified remnants of this archaic race are still found in holes and corners over Central, Southern, and Eastern India, forming the basis of the Dravidian, Sudra, and dark uncivilised communities, such as the Vedda, Suvara, Chenchwars, Bhils, Gonds, Konds, Kol; and in the Burman peninsula, mixed with Malay, as the Binua, Jakun, Samang, Sakai; a purer fragment in the isolated Andamani. They are seen again in the Kalang of Java, Aeta of the Philippines, and in Melanesia, *i.e.*, Karon of northern Papua; isolated and somewhat mixed, as the Kaikolo in Central Fiji, where again the beehive huts are found, as in other parts of Polynesia and Africa. Together with this short Negroid race a distinct sub-race was occasionally seen, like the "Toda," tall and hirsute and dark, with large noses and expressive eyes, Semitico-Arabic (Papuoid). *Morals, nil.*

Mon-Anam.—Next we find, overlying these Indo-Burman Negritos, an extensive diffusion of South China element, "Lau," who slowly modified, exterminated, or absorbed the former.

In language and physique they presented a strong contrast, except in stature, which was short. They were paler in colour, with lank hair, small eyes (semi-closed), depressed bridgeless nose, brows not projecting, flat faces, slightly prognathous. Among them were seen long communal houses, raised on posts, all related families living in the one house, and generally a distinct one set apart for the unmarried; agriculture by "jhuming," or fired clearings; languages monosyllabic, hence toned with strong complex vowel sound and compound consonants, "ng" as a frequent terminal; ideology "prepositional," or direct. The prefixed definitives *ka, ta, pa*, general, and still preserved in Manipur, Naga, Jil, and Gangetic languages, including some Nipali. Its vocables are not only found in all these languages, but to a remarkable extent in the Kol dialects.

The race appears to have spread slowly all over Burma, passing west to the basins of the Brahmaputra and Ganges, as far as the Sutlej, leaving traces in the customs, physique, and languages of several races, such as the Kol, Santal, Garo, Bodo, and a nearly pure isolated remnant in the Kasia. It is the Mon-Anam of the ultra-Indian region, and extended to the Nicobars, beyond the Peninsula to Sumatra, Borneo, and more or less afterwards mixed, over the eastern islands. Necessarily there were very many varieties and mixed groups, and it lies as an important element at the basis of others such as the mongrel Malay, Dyak, Batta, &c., often obscured by the succeeding race. It gave the "Mongoloid" faces here.

* Compare with this word, the Maori *Punarua* (a second wife or husband.)
—EDITORS,

North Ultra-Indian.—We now come to one of the leading ethnic influences—*i.e.*, slow influx and diffusion of the taller races from East Tibet, which slowly passing over and down the Upper Indian peninsula, and westwards over the Brahmaputra and Gangetic basins, formed, with the preceding races, the so-called “Tibeto-Burman” group—one which, except in the Kasia hills, largely covered the ground already passed over by the Mon-Anam. The resulting tribes and races locally varied, according to the percentage of mixed ingredients, Negrito, Negrito-Mon, Mon, &c., and giving us the (older) basis of the *sub-Himalayan races*, from the Mishmi, Abor, Butia-Nipalis, to Kashmir. Again, the plains, or Gangetic races, Bodo, and pre-Ahom of Assam and Kachar, to the Koch of the great delta, the Mech, Dhimal, &c., the South Gangetic group, Malé, Kol, Kond, and Goud, but yet who are all so largely, in physique and language, Dravidian (*i.e.*, darker, more slender, and open-eyed than the preceding). Again, these races gave us by local admixture, our present Noga, Lushai, Chin, Arakan-Yuma tribes, mostly taller and handsomer than the Mongoloid “Mon,” though here and there ugly enough, as Mishmi, Kuki, &c., depending on the percentage of Negrito-Mon. Passing south and to the islands (avoiding Andamans and Nicobars), they amalgamated with the races of Sumatra, Java, Borneo, forming the “pre-Malayan,” as Batta, Dyak, and Nias-Engano islanders, and thence east over Celebes, and passing north of Papua, out to Samoa, Fiji, and Polynesia, out of our ken.

Starting from here, with a regular mouthful of unpronounceable consonants (*mbong, ndeng, ngrai, &c.*) and fifty to sixty per cent. final consonants, they dropped them out as they passed east, ending at last in words like *fááa*, and purely vocalic terminals, in all cases, in Polynesian. Our local mixtures, such as Noga, Lushai, Bodo, show often the influence of the Indianised predecessors, in the languages; Noga becomes less Burman, more euphonic and dissyllabic; its pronouns (by Logan) are from Tibetan, Mon-Anam, and Dravidian sources. Bodo developed still further, in some directions. But in the main, here, all are inverted or *post-positional* idiom. In addition to their own, these races picked up and carried on, in a very remarkable manner, singular social customs, head-hunting, tattooing, jhuming, communal barracks, houses on piles, &c. In dress, arms, &c., even down to details, the Formosan head-hunter, Dyak, Batta, and Noga are almost identical; this passion for heads to enable the young men to marry, goes even to Samoa and beyond, or did.

Small inroads have occasionally taken place since our era, as the Ahom into Assam in A.D., 1228; and during the first ten centuries an influx of Western Tibetans all along the Himalaya, which modified the adjacent races from the Abor on the extreme east, the Daphla, Butia, Lepcha, and Nipali tribes, the upper ones becoming almost pure Tibetan. From the seventh to twelfth centuries, indeed, during

the Tsang dynasty, Tibetan influence, *vid* Bhutan, was marked all over Assam and Bengal, though leaving little trace permanently. Their rule was unstable, the semi-Tibetan, Kiranti, Tharu, Koch, and Bodo alternately obtaining power, one, as the "Pal dynasty" becoming more or less celebrated. The last great ethnic influx which profoundly modified our Indian race was the Aryan. Spreading slowly from the north-west over the Panjab into the Ganges basin, this race enslaved those *in situ*, making them "Sudras," and mixing with them, formed the many castes, of all shades, among whom are the Bengali.

Logan's papers are far too voluminous to put in the Journal of the Polynesian Society, but after they are bound, I shall be glad to submit them to the secretaries for perusal by experts, allowing one year if agreeable, and feasible.

I may mention that I am endeavouring to get a little more co-operation among ethnologists this side of Australia. Mr. Horatio Hale encourages the idea—some sort of Indo-Polynesian league, for the exchange of papers, photos, &c. ; and any hints as to how this can be managed will be very acceptable. England is too far off (from here), and the Anthropological Institute of Great Britain and Ireland not central. The Polynesian Society is a good beginning, and if Sydney, Batavia, Singapore, and India, can only in some way get a little more in touch with one another, these interesting questions may get a quicker and safer solution. The savage races are rapidly dying out, and it behoves students to combine and rescue the little left as quickly as possible. There are many willing workers, but we lack organization.

I think that when Dr. Fraser comes to study Logan's papers he will see that it was not the Aryans who drove the non-Aryan races down the ultra-Indian Peninsula—the former are not in it yet; but that the Gangetic races, or "Himalayo-Polynesian" stock, was the Dravidian, overlaid by early Tibetan, producing the Kol, Munda-Soutali, Mal, Koch, Mech, Bodo, tawny races, which later on were modified by East Tibetans (the Tibeto-Burman alliance), and that there has been slow racial drift (well-known to us now) rather than force, in causing the ethnic movements. Also that the Aryan influx is comparatively *very* recent.

It is desirable to state perhaps that the terms, "Negrito, negroid," do not necessarily imply that the stock came from Africa. Mr. M. V. Portman, who has learnt so much *in re* the Andamani, calls them "pre-Negro," and says he has "got hold of Tertiary man," which means the man of, at *least*, 250,000 years ago.

I think readers of this Journal will find that the large brown Polynesians were located in the Pacific, before the rise of the "Malay" in the South of Sumatra; the latter came from the Malayalan side, with their non-Polynesian physique, and *Indian* customs, comparatively lately. The Batta, Niasi, Dyak, Formosan, and Polynesian long

preceded them, and the latter all have *ultra* Indian, not Indian, physique and customs—*i.e.*, Naga, Abor, Lushai.

Our Baupara Noga, *ku*, first personal pronoun, crops up, I believe, here and there all the way to Tonga, and the first five numerals in the same Boupara Noga language are practically identical with those of the Moutse, Loloo, Kho, and Kato, of the Anam side.

I have just got a "Comparative Grammar of the Languages of Further India," by Capt. C. J. F. S. Forbes, 1881 (W. H. Allen, 13, Waterloo Place, London). It contains a large amount of information on this matter, and relation of languages and races with India.

It would be a distinct gain if a committee of experts were to settle on some system of naming all the races. There being no "Malays" in India proper, the term should be excluded from that region. The term Indian should be restricted to aboriginals, *e.g.*, Dravidogangetic (Gouds, Kol, Munda, Bodo); Aryan confined to Hindustani, Bengali, and the *Asamese* races of the plains; Logan's "Himalayan," to the races and languages from Nipal to Bhotan; "Ultra-Indian" again to all south of Asam as far as the Straits, and China by sea, and subdivided into:—

1. "Tibeto-Burman," *i.e.*, the Abor Miri, Noga, Lushai, Manipuri, Chin, &c., alliance.
2. "Mon-Anam" = Kasia, Mon, Cambogan, Anamese.
3. "Thai" = Ahoms, Shans, Lau, Siamese.

If these groupings were adhered to, it would simplify matters greatly, the "Malay" being (except for a small part of the peninsula), an essentially *insular* race and language.

Since writing the above I have read the Journal (vol. iv), and at page 293, note 100, I see the waist-girdle, *ruuruu*, mentioned. Coiled cane waist-girdles are common among most of our Ultra-Indian savage races, for men and also women. Baupa Nogas call them *ru pak*,* usually a long split cane coiled eight or ten times round the waist; chiefs have very ornamental ones, with patterns in coloured seeds and trade beads; an exceptionally rare kind has thin plates of brass on, and is called a *ra rong rupak*. A monograph of "the cane girdle," as seen from Himalayas to Eastern Polynesia, would reveal some startling affinities; it stands on a par with "platform burial," and the *marae*,† or semi-sacred communal buildings, which extend from North Assam to New Zealand; and the Marquesas to the Gaboon (West Africa), with hardly a break anywhere.

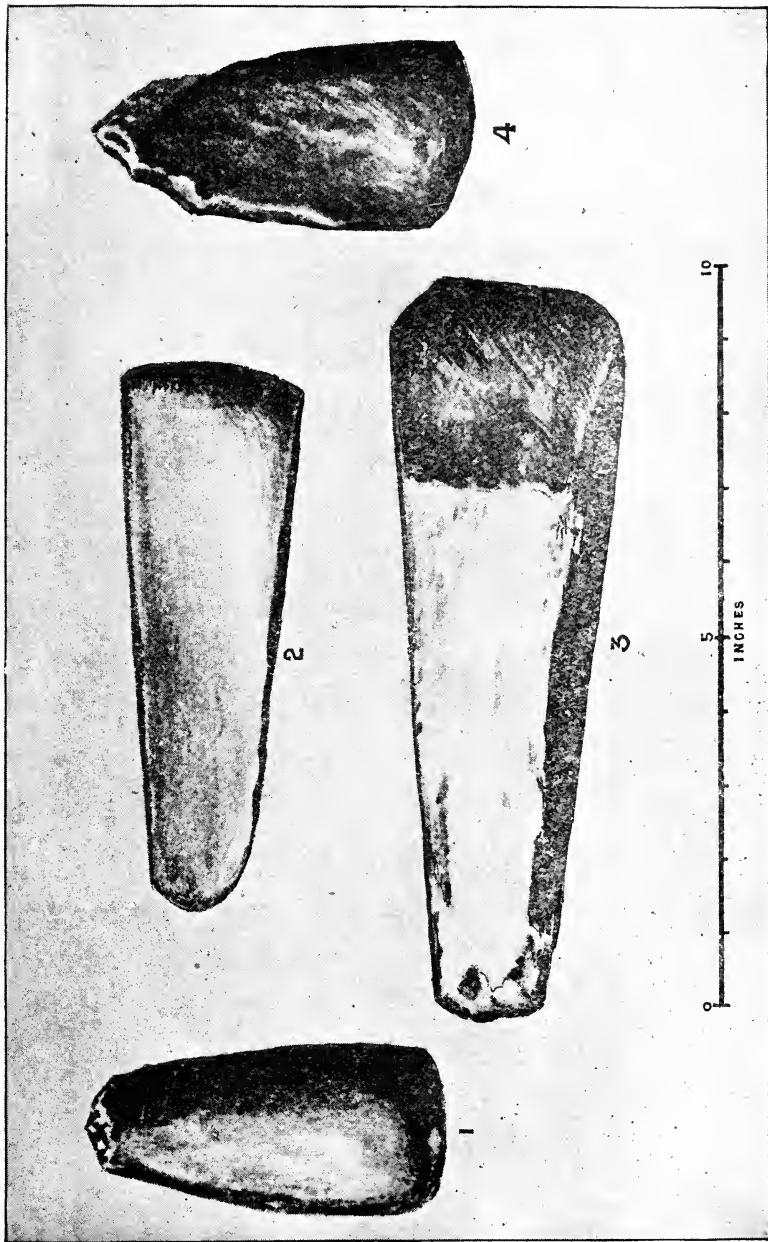
* We suggest that *pak* here has possibly a connection with the Maori *paki*, a garment worn like a kilt by the Maoris.—EDITORS.

† We think Mr. Peal means, what in Maori is called a *whare-matoro*, not *marae*, which in Eastern Polynesia is the place sacred to their religious observances, and in Samoa and New Zealand is the court-yard, or open space in the village where meetings are held.—EDITORS.

I am surprised that anthropologists do not go into this matter systematically, inasmuch as this remarkable cult. is found over such a vast area, and among such a variety of races, speaking totally distinct languages, and is so obviously a survival everywhere of communal—*i.e.*, pre-marriage—stage of society.

I shall always be most happy to answer any queries *in re* the races up this way, if I can do so.





ANCIENT STONE WEAPONS.





ON SOME ANCIENT STONE IMPLEMENTS,
PELORUS DISTRICT, MIDDLE ISLAND, N.Z.

BY JOSHUA RUTLAND.

IN October last, I received from the Waikato, two small stone implements, which I immediately perceived were in finish unlike anything of the kind I had previously seen. Besides having the front, back, and sides well shaped and ground from end to end, the heads or extremities opposite the cutting edge are neatly squared and ground, giving the tools a finished, workmanlike appearance, as shown in figure 1 of the accompanying illustration.

Going carefully over all the stone implements I possess—a motley collection gathered from all parts of the Pelorus district—I found only one, a small chisel-shaped tool, having a square end or head; but closer examination showed that the resemblance to the Waikato tools was merely accidental, the piece of stone used in its manufacture naturally terminating in that form. As the front, back, and sides of the implement are only ground about one-third of their length, though the edge is particularly good, the maker was evidently not concerned about appearances. Several of the implements in my collection being much better polished, and more elaborately worked than either of the Waikato specimens, the difference in finish referred to is very obvious.

One large axe (Figure 3), probably a weapon, though highly polished, and having a raised ridge on the bevelled surface, owing to the head being merely broken off has an unfinished appearance compared with the Waikato tools, upon which a comparatively small amount of labour has been expended.

My nephew, who brought me the stone implements described, and to whom I pointed out the difference between them and tools of the same class found in the Pelorus, visited the Auckland Museum on returning to the Waikato, and wrote as follows: "I went to the Museum to look at the axes, which I found to be all, or nearly all, perfectly finished off on the head; they have a fine collection, and I only saw three or four that were in their rough state." Since then he has sent me three implements much better finished than those first received. Of all three the heads are rounded instead of squared (Figure 2).

Continuing the comparison of the Waikato tools with those of the Pelorus, I examined two large collections made on the shores of the Sound, at Nor-west Bay and Tawhitinui Reach, and many specimens preserved on account of their superior finish by settlers in various parts of the district; but amongst all I detected only two approaching the northern type, both being of the same description as the Waikato implements (Figure 1). Though the heads of these specimens are artificially squared, they have not been ground, the sides also being imperfect. It seems more probable that their resemblance to the northern style of workmanship was accidental, rather than that they denote an intermingling of art.

Unlike the flint* tools, all the greenstone implements I have seen, consisting of adzes, chisels, and gouges, were thoroughly finished, having been sawn instead of chipped into shape before grinding. As I have seen no article of this material from other parts of the country I cannot say how they compare. When describing the antiquities of the Pelorus district, referring to two stone implements, one well polished, the other extremely rough, found beneath large forest trees, I said: "These discoveries, made upon adjoining blocks of land, both belonging to a remote period in the history of the district, are important. They warn us against concluding that the very rough unpolished tools found everywhere are the remains of a ruder people than the later inhabitants; they may have been merely made for work that did not require a more finished implement."† Though I am not aware of any reason for withdrawing these remarks when referring to the Pelorus district alone; when they were made I did not know that they were inapplicable to the islands taken as a whole, or that a higher state of art at some time prevailed in the north. The Waikato implements were probably no more effective than their ruder counterparts, but we may safely conclude that the care and labour bestowed on them would be extended to the work for which they were intended. All the Pelorus and D'Urville Island natives to whom I showed the Waikato tools immediately recognized the difference between them and the stone tools found here. One of these natives closed his remarks on them by saying, "The Waikato people were always the cleverest," an acknowledgement of their superiority in art.

In what portions of the country the ruder implements alone were used I have no means of determining. The few tools I have seen from the Wairau, South Island, on the one side, and the Waimea, near Nelson, on the other, were exactly similar to those of the Pelorus above described, and which according to the photograph in vol. i of this Journal, resemble both in form and finish the stone implements of the Chatham Island Morioris.‡ Whether the superior finish of the

* Query "stone."—EDITORS.

† Journal of the Polynesian Society, vol. iii, p. 225.

‡ Journal of the Polynesian Society, vol. i, p. 80.

Waikato implements was due to the introduction of foreign ideas can only be determined by comparison with implements of the same class from various parts of Polynesia.

From the result of the comparisons already made, it is evident that between the northern tribes and the people inhabiting the southern shores of Cook Strait, there was very little peaceful intercourse after the better style of implements came in vogue. No re-peopling of the country could have followed the depopulation of which there is such abundant evidence throughout the County of Sounds, if we accept the tradition that the destroyers were the Canoe Men, or ancestors of the present northern natives.

To these circumstances, which account for the extremely sparse population Captain Cook found on the shores of Queen Charlotte's Sound, and for D'Urville Island being then uninhabited, the great value of the Pelorus as an archæological field is due.†

In the numerous relics buried beneath the forests of the district, there can be little doubt we have the remains of the earliest human inhabitants of New Zealand, without any foreign intermixture. From those remains we have already discovered that in their mode of burial these ancient people differed from the modern Maoris and their Polynesian relatives. We can now see that their ordinary mechanical implements were of a ruder type than those in use amongst northern tribes when Europeans began to settle in the country.

Since writing the above article, I received from Mr. Felix Green, of Nelson, two flint [?—stone] implements and portion of a third implement that were ploughed out of his farm in Waimea South. The land from which these relics were obtained, Mr. Green informs me, has been regularly cultivated for more than twenty-five years, but it is only within the last year that any evidence of its former occupation was discovered. The two perfect implements are identical in form and finish with many tools found in the Pelorus district; the portion of the broken implement, though highly polished on the front, back, and sides, differs from the Waikato tools above mentioned, in having one side rounded, the other squared. All the northern implements I possess have the sides alike, giving to the article a symmetrical appearance.

Some of the *Maori Holes* described in this Journal (vol. iii, p. 221) were found on Mr. Green's farm. It can thus be seen that these excavations were made by people who used tools similar to those buried beneath the forests of the Pelorus.

South of Nelson, as far inland as Wangapeka, stone implements have been discovered.

† Captain Cook's Journal, pp. 192-212.



TE TANGI A TE RANGI-MAURI MO
TONGA-A-WHIKAU.¹

HE MEA TUKU MAI NA KAREPA-TE-WHETU.

UWHI te rangi i runga nei,²
Ka keu ki raro, e-i.
Kei te po, ko Ranga-nuku,³
Ka pu te taua ki reira, e-i.
I roria ai Kewa ki Rua-ki-pouri⁴
Ka rere Rongomai,⁵ e-i.
Pikitia te rangi i runga nei,
Ko Maikuku-makaka,
Rere aniwaniwa Tawhaki ki te rangi.
Nga heihei o te rangi, e-i.
Ko te ara ano tena i whano ai koe,
Ki runga ki a Rehua,
Ka eke E Tama! ki te ara auhi, e.
Ka awhi a Rangi, ka awhi ki a Papa,
Tangata matua kau no Rongo-ma-Tane
I puta i muri a Tahu raua ko Ari,
Nana i tokotoko te rangi, ka marama, e-i.
Nau atu ano ra he ahuahunga whenua,
Na Hau-tiki-Potiki.

E iri E Papa! i runga Rangi-totohu, i runga Rangi-kekero
Koe waka uru mate, no Uru, no Ngangana, e-i.
Kauraka e utaina ki runga te Aoao-nunui,
Ko te waka tena o Tiki-te-pourangi,
Me uta o iwi ki runga Rangi-takou ;
Ko te waka tena i rawe i te whakawai,
Kia heuea e au i te pu, ka tere Aotea,⁶ e-i.
Kauraka taku tama e kainga ikatia,
Whakahaerea ana na runga i te kauwhau.
Ko te iwi tena a Tama-a-hoa-nui i Tauranga,
Nana i takatakahi te Mangaroa, e-i.



THE LAMENT OF TE RANGI-MAURI FOR
TONGA - AWHIKAU.¹

TRANSLATED BY HARE HONGI.

THE sky above, shut out by lowering clouds²
Whilst loud the thunders crash below, ah me !
In the dark ages dwelt Ranga-nuku,³
There struggling hosts in warfare met, ah me !
At Rua-ki-pouri, Kewa was deceived,⁴
And Rongomai⁵ by flight escaped, ah me !
Climb up aloft to the distant skies !
To the home of Maikuku-makaka.
As a rainbow Tawhaki soared to heaven,
By aid of heaven-given laws, ah me !
That is the way which thou hast taken,
Above, even to ancient Rehua,
Ascend, O son ! by that narrow way, ah me !
Heaven embraces, ever embraces the earth,
Rongo-ma-Tane, the progenitor of man became,
And succeeding him came Tahu and Ari.
'Twas he, the skies propped up, then first came light, ah me !
Farewell ! methinks 'twere better thus,
'Tis the will of Hau-tiki-potiki.

Thou art translated, O father ! to Rangi-totohu, to Rangi-kekero alone,
To those death-containing vessels, of Uru, of Ngangana, ah me !
Embark him not on board Te Aoao-nunui,
For that is the canoe of Tiki-te-pou-rangi,
Rather let thy bones rest on Rangi-takou,
The canoe most expressly consecrated with mighty power
Whereby we cleared the trunk, and Aotea⁶ was afloat, ah me !
Let not my son, as simple fish, be consumed,
But observe each precept, the law of old,
Like unto the people of Tama-a-hoa-nui at Tauranga,
Whose footsteps first the North Island trod, ah me !

Nau mai E Papa! ki runga ki aku ringaringa
 Whakamau koe nga tohu o Te Ra,
 I waiho ki a taua ko Tama-nui-ki-te-ra ki te rangi,
 He tawa rikiriki, he kurapo te manu o Tawhiti
 I waiho hei tohu taua,
 He kahawai popo, maka ki tai, ki a Tangaroa
 Ka hemo nga tohu,
 Ka tuku ai au i a koe kia tara i te riri, e.

E iri E Papa! i runga o Tahatuna,
 Te waka o Manaia,
 I kainga ai ra te whakatawhito;
 Ka mate ki te hara o Rongo-tiki raua ko Are,
 Ka mate Tupenu, ka hinga Moamoā,
 Ka mate te tini o Pa-nui-arero.
 Te ika ki te moana.
 Ko Uenuku-tamaroā i keria ai te umu-riki
 Eke ake ki Rangi-wawae ko Tawhiro-mai-Tonga,
 Ko Kahu-kaka-nui-a Manaia.

Taku teina tu ke, i tohia ki te tohi raukena,
 Ka tipu to mate na-ai,
 E ai ra e, ma Rau-a-te-ao,
 Mana e whakarewa mai, te taua iti a Rata,⁷
 Kia mate mai i a ia, ko Kiore-ti, ko Kiore-ta
 Hoake hei ahua mo nga toto o Wahieroa, na-ai.
 Tikina e Rata ki uta ki te pori o te tutureu,
 Te tutunga mai, te aitanga o Para-whenua-mea,
 Hei whakateretere i te Pu-nui⁸ i te Awaroa
 I Pikopiko-i-Whiti
 Pikia a Tumuaki-nui-no-Whiti,
 Tahuna ki te ahi au,
 Hereherea te kahui Matiti i runga,
 I whiti te marama i te ngakinga
 I te matenga o Wahieroa na-ai.
 Ka hinga ko te Moa-nui-a-kea,
 Ka maemae Turikoka i Hawaiki, e-i.
 E ai ra e, ma Rau-a-mahanga,
 Mana e whakarewa mai Tarai-whenua-kura,
 Ko Haumo, tukua te ngana i te tahuhu
 Ka hinga i reira te kau-whakatutumumu
 Ka whakamaikukutea,
 Ka manamana a Rakeiora ki reira na-ai.

Ku' rongo 'no koe i mate Tu-whakararo,⁹
 Ki te hika a Mourī-a-kura,

Come hither, O father ! rest thee in my arms,
 Steadily gaze at the beams of the rising sun,
 For Tama-nui-te-ra still remains to us in the skies,
 Small be the *tawa*, an ominous bird is the *kurapo* of Tawhiti,
 Left to us as a sign to prepare for battle,
 A shoal of Kahawai, abandoned to the sea, to Tangaroa ;
 No other signs beyond,
 I let thee depart in the forefront of battle.

Thou are translated, O father ! even on Taha-tuna,
 The canoe of Manaia,
 Who scorning divine and ancient teachings
 Fell a victim to the crime of Rongo-tiki and Ari,
 Tupenu was slain, Moamoia fell,
 Numbers of the Pa-nui-arero tribe were slain,
 As fish within the sea,
 'Twas Uenuku-tamaroa who compelled the use of the sacred oven,
 And fell fighting on the strand, where Tawhiro-mai-Tonga
 And Kahu-kaka-a-Manaia, met the same fate.

My younger brother, thou stood apart, by solemn rites dedicated to war,
 And thereby met thy death, woe is me !
 Methinks that Rau-a-te-ao himself
 Might have led forward the small force of Rata,⁷
 And thus have slain Kiore-ti and Kiore-ta,
 To offer as a sacrifice for the blood of Wahie-roa, woe is me !
 Rata sought them inland at the source of valley and fountain,
 They burst forth, like the overwhelming deluge,
 To float the Pu-nui⁸ canoe in the Awaroa,
 At Pikopiko-i-Whiti.
 Tumuaki-nui-no-Whiti (temple and fortress) was stormed,
 Then burnt to smoke and ashes,
 The hosts of Matiti (heat, fire, and flames), fastened upon it,
 And bright light shone from the vengeance taken,
 For the death of Wahie-roa, ah me !
 There fell Te-Moa-nui-a-kea (Uenuku's picked warrior),
 And the conquerors sailed from Hawaiki for ever, ah me !
 'Twere better had Rau-a-mahanga
 Have led them forward as at Tarai-whenua-kura,
 When Haumu let down the sleet and hail from the roof of heaven,
 Where fell numbers of that bold fleet,
 Their bodies bleaching,
 And Rakeiora exulted in a complete victory, ah me !

Thou hast heard, that Tu-whakararo⁹ died
 For love of his mistress, for Mouri-a-kura,

Tangihia e Apakura ki te whanau a Kuru-tongia,
 He roroa Wai-rerewa kau
 Koia Pepemua, Peperoto, Pepetaha, Pepe-te-muimui,
 Pepe-te-rearea, Te Tira-toro-ngahuru,
 Te Marama-i-whanake, ko Whakatau-potiki katoa, e-i.¹⁰
 Nohoia e hapai-moumoua ki te whare-ahiahi,
 Patua ki te aruhe, runa ki te rama,
 Ka mate te Kahui-mounga,
 Hikitia Te Uru-o-Manono, e,
 Ka mate te tini o Te Ati-hapai,
 Ka tipu to mate ki reira, na-ai.

E Tonga! e moe mai ra i te hau koe,
 Maku e whakarongo ki te manu,
 E korihī i te takiritanga o te ata,
 He tohu ao pea ki Hikurangi,
 Ki te whai-ao, ki ao-marama, na-ai.

NOTES.

1.—Tonga-awhikau, of the Ara-ukuuku and Okahu tribes, went with a small party, and without consulting the *tohunga* (or priest), or making any preparations. He was attacked by a war-party of the Taranaki tribe, his companions routed, and himself captured and slain. The poet's references to the battles of Maikukutea and Te-Uru-o-Manono, are simply to show that, although Taranaki achieved a great feat in getting Tonga-awhikau into their power, his ancestors did greater deeds in far Hawaiki in the actions referred to.

2.—Refers to the dark and troubled state of the poet's mind on hearing of the death of the warrior chief.

3.—*I keu te po, ko Ranga-nuku; he wahine.* This is a proverb: "In the dark ages the violent shocks of war were on account of Ranga-nuku, a woman." This woman may have been their queen.

4.—As there are two distinct events recorded in lines 5 and 6, I will begin with the first. In another lament this sentence reads, "*Te whare a Miru i roria ai Keua,*" and the original story is as follows:—

Ka noho te tangata rangatira nei, me tana wahine. Ka whanau ki waho ta raua tamaiti, he kotiro, mate tonu iho te whaea. Ka moe atu te tangata ra i tetehi wahine; ka riri te iwi ki a ia, a, a, te tukunga iho ka whana atu ia ki te "Wao-nui-a-Tane," whakatu kainga ai mo raua ko te wahine. A, ka whanau mai ta raua tamaiti ki reira; ka huaina te ingoa ko Miru. Ka akona taua tamaiti e te matua (he Tohunga hoki te matua) ki nga mahi nunui—ki nga karakia katoa—mo te tua-whenua hoki; te tangata, te aha, te aha; te makutu hoki, no ka tupu noa hei tangata. Katahi ka haere raua ko te matua, ka tae ki tetehi awa—awa nui; ka whakamatau te tamaiti ra i te mana o ana karakia. Akuanai, ko te rakau-wehi e tupu ana i te taha o taua ana. Ka kite atu te tamaiti ra, ka karakiatia e ia; mutu noa tana karakia, ko te hinganga o te rakau ra, tau rawa mai te kauri i tetehi taha o te awa. Waiho tonu iho hei arawhata mo raua.

And Apakura lamented with the family of Kuru-tongia,
 All tall of stature, descendants of Wai-rerewa.
 Hence Pepemua, Peperoto, Pepetaha, Pepe-te-muimui,
 Pepe-te-rearea, Te Tira-toro-ngahuru,
 Te Marama-i-whanake, and Whakatau-potiki¹⁰ also, ah me !
 Quantities of food were stored in the council chamber,
 Fern-root in abundance, torches were prepared,
 The Kahui Mounga were slain,
 The Uru-o-Manono stormed,
 Hosts of Te-Ati-hapai were slain,
 Forerunner of thine own fate, woe is me !

Oh Tonga ! sleep on 'midst the western breeze,
 Whilst I shall listen to the birds,
 As they sweetly sing at the break of dawn,
 In token maybe of clearer skies above Hikurangi,
 In the world of being, in the world of light, ah me ?

No ka tae ki tetei wa, ka ui atu te tamaiti ra ki te matua, "Heoi nei ano ranei tatou ? Kahore koia oku whanaunga i te ao nei ?" Ka mea atu te matua, "He tuahine tou, erangi kei kainga tawhiti e noho mai ana." Te rongonga o Miru, whakatika touu atu, haere tonu atu ki te rapu haere, tupono pu atu ki te kainga i noho ai. Rokohanga mai e ia, ko nga tamariki tai-kaumatua e piupiu ana i te teka. (Taua mea te teka, he rakau, kia roa ; na te rahirahi a mua, ko muri i nui haere. Me here ki te pito mama te harakeke, ka piu ai i te one, i tatahi.)

Te hokinga o Miru ki te kainga, ka korero ki te matua i nga mea i kite ra ia. Hanga ana e te matua he teka ma te tama. Ka whakamatau ia ki te whiu i roto i te ngahere, kore noa ake e rere i te kino o te whenua, i te rakau hoki. Katahi te tamaiti ra ka haere ki te wahi pai, mania, ka piupiu haere, a, ka tae ano ki te kainga tangata ra. Ka piu etehi, ka pua hoki tana. Ehara ! ka rere ra ! a, ngaro tonu atu ki tawhiti.

Ko te kitenga o te tuahine i a ia, hiahia tonu mai. Pupuru noa nga tangata whenua, kihai ia i noho, ka reia haeretia, a, kihai rawa i mau. Ko te mahi tonu o te tamaiti ra he hokihoki tonu, te noho, te aha. Ka whakamomori te tuahine, mate tonu iho. Mohio noa iho raua ko te matua, ko tona tuahine tera kua mate ra, ka whakatika ki te uhunga. Ka mutu nga karanga me nga mihi, ka oho atu te tamaiti ra, "I muri i ahau, kua e nehua taku tuahine."

Ka whakatika ka haere te tamaiti ra, ka kite ia i te waka e manu ana. Ka whakahau ki ana hoa ; ka hoea te waka. Ka hoe ra, a, tae atu ana ki te Rerenga-wairua, ka tau ki reira, ka tukua e Miru te punga. Ka ki atu ki ana hoa, "E kite koutou i te taura o te punga e ngaue ana, hutia ake ; erangi taria mai ahau i konei." Katahi ka ruku te tangata ra, tatu noa ki raro, ka haere ka whakatomo atu. Kua kite mai ia i te whare e tu ana—no Kewa te whare, ko ia hoki te rangatira—i roto te tuahine e noho wairua ana. Ka whakamatau atu ia kia puta mai te tuahine ki waho, kua oti mai hoki ana kupenga hei hopu i te wairua o te tuahine, kia riro ano i a ia. Kore noa ake te tuahine e puta mai ki waho. Ta noa ia i te potaka i te marae, hore ake to te tuahine wairua e puta mai ki waho o te whare. Katahi ka whakaturia e Miru te moari ; ka tahuri ratou ki te moari. Nawai i roto te tuahine, a, a, kua tu mai i waho, kua hiahia ki te moari, a, ki a

Miru hoki. Tangohanga ake e Miru, ka moari-raua; ka whakahau a Miru ki te iwi ra kia whakakahangia te rere o te moari. No ka kaha, whaowhia tonutia e ia te wairua o te tuahine ki roto ki tana kupenga. Katahi ka tukuna e ia te moari; tahi ano ka rere! tau rawa mai i waho. Ka haere, a, ka tae ki te taura o te punga o te waka e manu ra. Ka whakangaueretia e ia te taura—kua mohio mai ona hoa—hutia ake, ka eke ki te waka, ka haere ki te kainga.

Tae atu ki te kainga, rokohanga atu, e tangi ana nga tangata, hei aha hoki mana? Ka tae ia ki te wairua, ka whakatakoto atu ki runga ki te tupapaku, karakiatia nga karakia, ka hoki haere te wairua ki roto ki te tinana, a, ka ora ake te tuahine. Ka mutu tenei korero, erangi, no mua, no nehe, no mua ke—no mua noa ake taua roinga o Kewa."

Translation.—There once lived a chief and his wife. They had a child born to them—a girl—then the mother died. The man then took another wife, much to the anger of the tribe, so that the end of it was, he went away to the "Great forest of Tane," and there built a house for himself and his wife. A child was born unto them there, who was named Miru. The child was taught by the father (who was a *tohunga*, or priest), all the supreme kinds of knowledge, all the invocations—those for the stars, the winds, for foods, for the sea, and for the land; those relating to man, &c., &c., and witchcraft also, up to the time he grew to be a man. On one occasion he and his father went out to a river—a great river; here the child experimented with his powerful incantation. Now, there was a great tall tree growing by the side of the river. When the child saw it, he recited his incantations, and the completion of them was the fall of the tree, the head reaching right across the river. They left this as a bridge.

After the lapse of some time, the child enquired of his parent, "Are we here, all of us? Have I no other relative in the world?" The parent replied, "You have a sister, but she dwells at a distant place." When Miru heard this, he arose, and proceeded in search of his sister, and happily came to the very place where she dwelt. On his arrival he found the young people throwing *tekas*. (The *teka* is a dart of some length, thin at the fore end, gradually enlarging towards the butt. The fore, or light end, has a bunch of flax strips tied to it—it is thrown along the beaches of the sea shore. It is a game of skill, he who throws the dart furthest, wins the prize.)

When Miru returned home, he related to his parent that which he had seen. So the father made a *teka* for his son, which the latter first tried in the forest, but the flight was not successful on account of the roughness of the ground, and of the trees. The child then went to a better place, to a plain, and there tried again, repeating his throws until he arrived at the dwellings of the other people. When the young people threw their darts, he threw his. Aha! it flew indeed! and was lost in the far distance.

When the sister beheld him, she at once felt a great desire towards him. In vain the people of the place strove to detain him, even following him when he left, but they caught him not. The young fellow frequently repeated his visits, but never stayed long. So the sister hanged herself till she was dead. The father and son (alone) knew that the girl was the latter's sister, and therefore went to the *uhunga*, or "wake." After they had been welcomed, and greeted, the young man said, "After I leave, do not bury my sister."

The young man then arose and went on his way, till he saw a canoe floating. He then gave the command to his companions, and all paddled away in the canoe. They paddled on for a long distance, in fact to the Rerenga-wairua (where the spirits take their last flight, at Cape Maria Van Diemen), where they rested, and Miru let go the anchor. He then said to his companions, "When you see the cable of the anchor shaking, pull it up; but wait here for me." The young man then dived, down near to the bottom, and then entered the cave (the spirit's road). He soon saw a house standing there—it was the home of Kewa, the chief of those

realms—within it was his sister in spirit-form. He endeavoured to induce his sister to come forth, for he had with him his nets to catch the spirit of the sister, in order to bring it back with him. The sister could not be induced to come forth however. He then commenced whipping his top in the court yard, but the spirit of his sister refused to come out of the house. Miru then set up a *moari*, or Maori swing; when many joined in the pastime. For a long time the sister remained within, but eventually came forth, seduced by the attraction of the swing, and by (the appearance) of Miru. Miru then took her in his arms, and they swing together, whilst he incited the people to increase to the utmost the flight of the *moari*. On reaching the highest point, he gathered the spirit of the sister into his net, then letting go the swing, away they flew! and alighted quite outside (spirit land) and thence went on to where the cable of the floating canoe was. Shaking the rope—his friends understood the signal—they were drawn up, entered the canoe, and returned home.

On arrival at the settlement, the people were still lamenting; what was that to him? Taking the spirit he laid it on the dead body, at the same time reciting his incantations, and the spirit gradually entered the body, and so the sister lived again. This is the end of this narrative, but it is of old, of ancient times, very, very old—the “Deceiving of Kewa” is an old, old story.

Briefly then, Kewa was a prince or ruler of the spirit world. Miru had been educated in all the mysteries, a full knowledge of which constitutes a perfect *tohunga*. By means of this knowledge, he, on the death of his sister, was enabled to follow her to the spirit world, where he captured her spirit, and bringing it back, succeeded in making it enter her body, and thereby brought her back to life. Meanwhile Kewa was completely foiled, and deprived of his victim by this action of Miru.

5.—*Ka rere Rongomai, e-i.* Rongomai was a warrior chief, afterwards deified under the following circumstances:—“He tangata mate a Rongomai, i whanake i roto i te umu i tona mouri nei, i a Tane-motoe-rangi. Te rerenga, tau rawa mai i te taha, i te marama. Hanga mai tana umu ki reira, huaina ana tona ingoa ko Hirere-ki-te-rangi. Taona iho a Maea ki reira, ka ea tona mate.” Then again:—“Mate mai Maea, he papa atua; i taona ki te umu o Rongomai ki Hirere-ki-te-rangi.” Having reached man’s estate, the young chief Rongomai decided to start on an extended tour through the country. Accompanied by his brother and a small picked body of warriors, he set off. After journeying for some time, they found themselves surrounded by a large force of armed men, and being overpowered. Rongomai and his brother were wounded and captured, and their companions all slain. Under the direction of Maea an oven was prepared with the object of roasting the brothers alive. Rongomai was first dragged to the heated oven, and when about to be cast into it, he recited a powerful *karakia*, or incantation, and was caught up into the air and translated to the moon. In the confusion, his brother, whose bonds had been loosened preparatory to being cast into the oven, escaped. Having reached home in safety, and related the misadventure, and after the usual *tangi* for the dead, a force consisting of a body of fighting men started out under the guidance of the brother to chastise Maea and his people. They met in a narrow valley between two ridgy mountains, and after a long and sanguinary contest, Maea was captured, and the majority of his warriors being killed, the rest took refuge in flight. During the interval occupied by these occurrences, Rongomai, upon his lunar throne had provided two very large *umu* or ovens. Immediately after the battle an oven was speedily made and heated for the reception of Maea, who, after having his eyes gouged out, was dragged beside it. His death, ignominious though it was, did not satisfy Rongomai. Therefore with another powerful *karakia*, he brought up the trembling form of Maea to the moon, and he himself cast him into the lunar oven already referred to, and thus was fully avenged.

6.—Aotea, the canoe in which the ancestors of Tonga-awhikau came to New Zealand from the Islands of the Pacific.

7.—This is the same Rata as mentioned in the Rev. J. B. Stair's paper, "Early Samoan Voyages," vol. iv., p. 100, of this Journal.

8.—Pu-nui, Rata's canoe.

9.—This is the same Tu-whakararo as mentioned in Mr. Shand's "The Moriori People," vol. iv., p. 161, of this Journal.

10.—Most of these names will be found in the Moriori Traditions, quoted above. See p. 161.

The rest of the lament is so full of references to the ancient history of the Maoris, that it would take a volume to explain them all. Most of the incidents referred to occurred in Hawaiki, before the migration of the Maoris to New Zealand; or at least 500 to 600 years ago. The lament is a fair specimen of that class of poetry of which so many have been preserved, but they must be read in the original, and with a knowledge of the allusions, to be fully appreciated.





THE MAORI AND THE MOA :

NOTES ON SOME MOA BONES FOUND IN A MUD SPRING AT UPOKONGARO, WHANGANUI.

BY ELDON BEST.

DURING a visit recently paid to the Whanganui District, my attention was directed to a deposit of Moa bones found in a curious mud spring close to Matataranui, in the Upokongaro Valley. The springs, for there are several of them, are situated on a small alluvial flat, some three miles up the Upokongaro stream, and about ten miles from the town of Whanganui. The diameter of these springs is but six or eight feet on the average, one, however, being much larger, while another is but about two feet across. Some are on a level with the surface, while others have formed mounds composed of matter ejected from the spring. One of these mounds is some forty feet in diameter, and about twelve in height, on the top of which is the spring, overgrown with *raupo*, &c., the whole having a most singular appearance when looking at it from the firm dry surface of the flat. I had previously seen such springs in the Sierra Nevada of California, where some of the mounds are as much as twenty-five feet in height.

These springs appear to be deep funnels or holes, filled to the surface with liquid mud. Into some of them I thrust a pole of some twenty feet in length, without meeting with any resistance whatever. In the firmer mud at the side of the springs have been found many bones of the Moa. Unfortunately these bones have been obtained by several different persons, with the result that the "finds" have been much broken up and scattered. Many good specimens are in the possession of various settlers of the district, while I, myself, obtained some by digging, and others through the kindness of the surrounding settlers. The whole of the valley of the Upokongaro has evidently at one time been covered with heavy forest, and I found remains of pukatea trees three feet below the surface, in the ground adjoining one of these singular mud springs. It seems probable that the birds have been bogged in these traps, and were unable to extricate themselves.

Other specimens of Moa bones which I now have, were given to me by Mr Humphries, and which he obtained in a deep gorge at the head of the Matataranui creek, in the heart of the dividing range between the Upokongaro and Whangaehu valleys. The remains of at least two birds were found in this gorge, which is a narrow cañon with steep cliffs, some forty feet in height on either side. No digging has been done at this place, and the remains found were exposed to view through the action of the waters of the creek. This last is a remarkably interesting discovery, inasmuch as the gully is situated in an extremely rugged and broken piece of country, the whole of which has been until lately, covered with dense forest. I regret that time did not permit of my making any excavation in this locality.

The old natives of the Ngati-Hau tribe, when questioned on the subject of the Moa, replied:—

“Our ancestors in past ages saw the Moa, and hunted it for food. When the ancestors of Te Ati-Hau first came to the Awa-nui-a-Rua (or Te Wai-nui-a-Tarawera, both ancient names for the Whanganui river), they found the Moa here. I have told you that the Koromiko was the only wood with which that great bird could be thoroughly cooked. Hence the saying: ‘*Ko te koromiko te rakau i tunua ai te Moa.*’ The Moa belonged to this land, the Nga-paerangi hunted it before the days of Ao-kehu, of Tama-whiro, and of Tu-mata-kokiri. Turi brought these birds with him in Aotea: the Moho, the Pukeko, the Kokoreke, and the Moa-kirua; these were a portion of the valuable freight of Aotea. The Moa-kirua was a small bird, resembling the Weka, and is never now seen of man. Our fathers before us did not see it. There is a small bird which is seen on the banks of rivers and lakes, and the young people will tell you that it is the same bird as the Moa-kirua, but they are all wrong. The name of this bird to us is Kohara-tito (*Ko te ingoa o tenei manu ki a ngai-manua, he kohara-tito.*)

“Friend, this is another word in regard to that great bird, the Moa. You have seen the Rata trees in the forest, and how crooked they are, quite bowed down in fact. The reason of that is, that the Moa tried many of the forest trees as roosting places, and all those trees broke, until the Rata was tried, and that did not break, but was torn away from the tree which it clasped, and merely bowed down its head. And that is why the Rata grows in that position even in these days.

“Friend, do not heed the voices of the ignorant, for in those distant times, when Hau-pipi traversed the great coast, and the brave warrior Ao-kehu slew the monsters, Tutae-poroporo, and Ikaroa, Wiwi, and Wawa, and even crossed the Sea of Raukawa to Aropawa and fought Te Tini-o-Ngongotaha, when those ancestors lived in the world of life, then it was that the Moa was seen by man.”





SUPPOSED EARLY MENTION OF NEW ZEALAND.

BY GEORGE COLLINGRIDGE.

(THE JAVE-LA-GRANDE LIBRARY AND STUDIO, WAROONGA, NEW SOUTH WALES.)

A PAPER read twenty-five years ago, dealing with a probable pre-Tasmanian knowledge and discovery of New Zealand, lacking as it would all the cartographical and other documentary evidence and knowledge which has obtained in an especial manner precisely during that period, must necessarily be very much out of date at the present time.

Mr. A. Hamilton seems to point to this fact when, referring to the Arabian geographer El Edrisi's work mentioned in the paper in question, he writes: "Although further research may possibly prove that there is nothing in the work relating to New Zealand, the investigation will be the means of settling a matter which has been an open question for a quarter of a century." *

I think most of the evidence adduced in the above-mentioned paper, if not all, is made to rest on the similitude of the words *Moa* and *Seëmoah*. It is therefore only coincidence, not evidence, for *Seëmoah* should be written *Simurgh* or *Simorg*, as its Persian origin will prove. In the voyages of Sinbad the Sailor, inserted in the "Thousand and One Nights," but now known to form part of a distinct Arabic work of geographical and historical importance, mention is made of birds of very large size. Sinbad's stories may easily have had some connection with the discoveries of gigantic eggs, or the sight of huge birds of some kind or another; but his voyages certainly did not extend to New Zealand, being limited to the Indian Ocean, although, perhaps, extending to the Southern Hemisphere. Early Arabian navigators are known to have charted Madagascar, Bourbon, Mauritius,

* See note 74, vol. iv, p. 206, of this Journal.

Rodriguez, and other islands in the Indian Ocean, and most likely the Western coasts of Australia, as shown by Ruysch's *Mappamundi* of date 1508. Neither are the Simorgh or Simorg of the Persians, the Garuda of the Hindus, or the Roc of Arabian story-tellers entirely fictitious birds. They refer, doubtless, to various large birds found in different parts of the world. It is noteworthy, also, that birds of large size inhabited mostly the southern hemisphere, and many of them, now extinct, were living at the time they were described, such as the *Epyornis maximus* of Madagascar, called Roc, or Rukh, by Marco Polo; the Géant of Leguat, in the Mascarenes group; the Dodo, of Mauritius; the Solitaire of Rodriguez; to say nothing of the large birds of New Zealand, and the Ostrich, Emu, and Cassowary of continental lands.

But, with reference to the geographical knowledge of the Arabs, it would be impossible to say at the present stage of research whether it extended to New Zealand. On this subject, M. Vivien de St. Martin, the eminent French geographer, writes, referring precisely to El Edrisi's map, a copy of which I forward: "Il est impossible de rien imaginer de plus informe. Pas de projection, pas de graduation, rien qui ressemble à une image régulière où l'on a eu égard à la vérité des formes, des positions, et des distances."*

El Edrisi's map (A.D. 1160), is, as you will observe, one of a very primitive type. The circumfluent ocean surrounds the world as in the very earliest known representations of the world. The furthest country towards the east in the southern hemisphere is Ouak-Ouak, which, being in proximity to Sofala, would correspond to the South of Africa. Amongst the large islands in the Indian Ocean, Serendib corresponds with Ceylon, Ramy probably with Sumatra, and Malay with the Malay Peninsula, although represented as an island. The islands to the east of Malay must be intended for the various islands known to the Arabs, such as the East Indian Archipelago, and the Spice Islands.

[Those interested in this question should study Mr. Collingridge's beautiful work on "The Discovery of Australia," published in one quarto volume by Hayes Brothers, Sydney, 1895.—EDITORS.]

* "It is impossible to imagine anything more destitute of shape. No projection, no graduation, nothing resembling a regular portrayal where attention has been given to the correctness of shape, position, or distances."





REMARKS ON THE LEGEND OF HONOURA.

BY THE REV. W. WYATT GILL, LL.D.

THE Legend of Honoura," so ably translated by Miss Teuira Henry, and annotated by the Rev. E. V. Cooper, is of great interest. From documents in my possession, I am sure that it was written down from the lips of the "wise men" of Raiatea not later than 1825. With diffidence I would venture to make the following remarks:—

1. For the name of Oro's trumpet—"Oro-taua," translated "Oro-ever-abiding" (Journal, vol. iv, p. 257), I would give "Oro-god-of-war."* This "Orō" is the god "Rongo" of the Cook's Group. That "Orō" of Tahiti and Raiatea, &c., is the "Rongo" of the Cook's Group was universally accepted by the "wise men" (natives) of Tahiti, Raiatea, &c., with whom I conversed in 1852. The late Rev. Charles Barff, who landed on the island of Moorea in 1817, confirmed the statement of the natives. I am at a loss to understand how any one who has closely studied the dialects and mythology of the two groups can doubt it. To this day one of the "kings" (*ariki*) of Atiu is called "Rōma-Tane"—*i.e.*, as the natives of that island will readily inform you, "Rongo-ma-Tane." The first Christian teachers on Atiu were natives of Tahiti, and so those islanders fell into the Tahitian way of speaking [O Rō ma Tane]. On page 136 (note) of the "Ika a Māui," by the late Rev. R. Taylor, M.A., &c., there occurs the following: "Rongo, of the Kumara; also called Rongomatane," or, as I would write it, "Rongo-ma-Tane."† The Rev. John Davies, in his invaluable Tahitian Dictionary and Grammar (written in 1839, but not printed

* Miss Henry, in a letter to us, says the name is better translated "Oro-god-of-war," but it was too late to correct the press.—EDITORS.

† Rongo-ma-Tane is very frequently referred to in New Zealand poetry and *karakias*.—EDITORS.

until 1851, at Tahiti), says on page 259: "*Taua*, s. the old word for war." Now "*taua*" has the same signification to-day in the Cook's Group, New Zealand, &c.

2. "Honoura" is frequently spoken of in the legend as "Maui," translated (page 292) "Backwoodsman." Should not "Maui" be identified with the god of fire, or *one of his brothers*? The achievements of "Honoura" are worthy of the wonder-working Māui. If it be objected that the god of fire is "Māui," not "Māui," it is sufficient to state that the original MS., now lying before me, was penned by a native, and no native of 1825 would trouble himself about accents. I note that Mr. Taylor everywhere prints "Māui" without the grave accent; so the native who penned the legend of "Honoura" in 1825 for the late Rev. John Williams did not sin alone. We of the Cook's Group always use the grave accent to distinguish "Māui," the god of the fish-hook, &c., from "*māui*," the adjective "left." *E rima māui tena* = "That is the left hand," &c.; *E tangata rima māui* = "A left-handed man."

3. "Pofatu-vaa" (page 291) is rendered "Darkness-Master-of-roots," *i.e.*, dropping the "v." A better sense would be obtained by retaining the "v" of the original MS., thus: "Po-fatu-vaa" = "Night-lord-of-canoes." Canoes travelling at night, out of sight of land, were guided by the constellations.

4. On page 292, note 44, the interesting remark is made that "Tane was the great tutelary god of Tahiti before Orō became supreme." This strikingly confirms the statement made to me by the late venerable Rev. Charles Barff, and referred to in my book "From Darkness to Light," page 64.

5. On page 267 "Honoura" says "Here are my names; Maui-tua and Maui-aro," which I translate "Māui-behind and Māui-in-front."

6. Page 271, "His sleep was a very long one," &c. Evidently the whole story was allegorical, but doubtless founded on some real incident.

7. Page 275, "The name of 'Honoura's' spear is 'Rua-i-paoa.'" In the Māngaian story of "Ono-kura" = "Ono-the-Handsome" (the Hervey Group equivalent of "Hono-ura"), the spade-club is named "Rua-i-paku." See "Myths and Songs," page 84. The phrase continually occurring in "Myths and Songs," *Te tini o Iva*, of course exactly corresponds with the *Tini o Hiva* in the song, so beautifully translated on page 275; also in the song on page 283. Would Miss Teuira Henry kindly tell us where this "Hiva" is? The Hervey Islanders believe it to be "Nuku-hiva" or "Hiva-oa."*

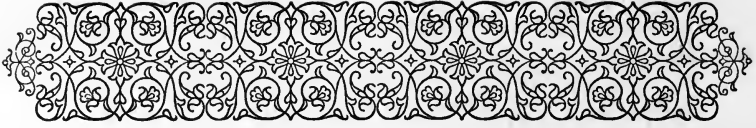
8. I would translate the name of the god "Roo-mai-hiti" (on page 285) "Rongo-from-the-east," *i.e.*, "Oro."

* Miss Henry tells us it is a place in Raiatea. We feel sure this is the Hiwa mentioned in New Zealand traditions also.—EDDINGS.

The ability shown by Miss Teuira Henry in translating this curious legend whets one's appetite for her long-promised volume of Tahitian Legendary Lore.

[We entirely agree with Dr. Gill that the story of Hono-ura is founded on some real historical incidents. We have only to remember that many of the names in the legend are those of historical characters who flourished in an age that can be indicated with tolerable certainty. The following names of ruling chiefs referred to in Hono-ura, viz., Tai'ihia, Tutapu, and Tai-te-ari'i, and there shown to be contemporaries, are also known to the Rarotongan historians under the names of Tangiia, Tutapu, and Tai-te-ariki, as will be seen by reference to this Journal, vol. i, page 26. Again, Tai-te-ariki (who there can be little doubt is the same person) is an ancestor of the northern tribes of New Zealand, and was—by Maori history—a son of Whiro (the Iro of Rarotongan history), adopted by Tangiia, one of the founders of the present tribes of Rarotonga. It has been shown (vol. ii, page 41) that Whiro flourished about twenty-three to twenty-four generations ago, or say about the year 1250. Besides the evidence quoted, there is more of the same nature that all points to the same conclusion. Both Tangiia and Tutapu are referred to in the Rev. J. B. Stair's "Early Samoan Voyages," vol. iii, p. 105, &c., and several of the names of other old "Sea Kings" alluded to by Mr. Stair can be shown, from the histories preserved by the Maoris, to have flourished just about the same period of Polynesian history.—EDITORS.]





NOTES AND QUERIES.

[86] Supposed Samoan Cap.

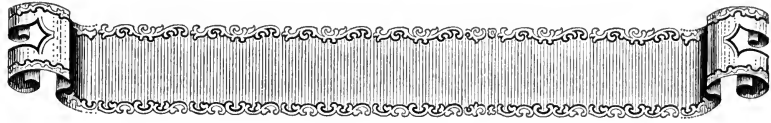
In note 80, Professor Hutton asks for information on the above subject. The following quotation from a note of the Rev. S. Ella, for many years one of the best known Samoan missionaries, throws some light on the subject: "Mr. Stair called my attention to the note 80, 'Supposed Samoan Cap.' I recognize in it a cap worn as a punishment in Samoa, in olden times. It was placed on the head and shoulders *full of spiders*. I think Mr. Stair has some remarks about it in one of his chapters of 'Flotsam and Jetsam.' They had queer modes of punishing in Samoa."—W. WYATT GILL.

[87] The Word Maori.

In reference to note 85 in the last Journal, discussing the meaning of the word *maori* or *maoli*, I would suggest that while the word may mean "real" or "genuine," it is capable of another interpretation in conjunction with *kanaka*, than the one Mr. Lyons gives. He translates *kanaka maoli* as a "real *kanaka*," "not a foreign imitation of one." Since *kanaka* simply means "man" or "person," it seems strange to translate a "real man," as distinct from a "foreign, imitation man." It is here where I would like to ask if the full meaning of *maoli* is brought out. Let me draw attention to the word *maohi*, in Tahitian, which I think is the same word as *maoli* or *maori*. Only that in Tahitian its meaning expresses a something "peculiar to the place, island, or group," and so would distinguish between things as to whether they were native or foreign. Hence, in Tahitian, a *ta'ata maohi* (*tangata maori* or *kanaka maoli*) would mean a "man of the place," as distinguished from a foreigner; hence *ta'ata maohi* would mean "a native," as distinguished from (in these days) a foreigner or white man. May not that be a reasonable translation of the Hawaiian also? In this way the word *maohi* or *maori* just means a "native," hence the *Maoris* of New Zealand, &c.—E. V. COOPER.

[The above is of course the modern meaning of *maori*—just as given by the Rev. Mr. Cooper—but the question was first raised by Mr. A. S. Atkinson, as to the antiquity of the word as a racial term, and he suggested, with great probability as it seems to us, that the word was used first to distinguish man from *atuas* or spirits.—EDITORS.]





JOURNAL OF THE POLYNESIAN SOCIETY
CONTAINING THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY

FOR THE QUARTER ENDING 30TH JUNE, 1896,

PROCEEDINGS OF THE SOCIETY.

A MEETING of the Council was held in Wellington on the 12th May, 1896.

The following new Member was elected :

Henry Davies, Roslyn Road, Napier.

The following Papers were received :

138 *The Common Origin of the Oceanic Languages.* S. H. Ray.

139 *The Malayo-Polynesian Theory.* S. E. Peal.

140 *Three Myths from Samoa.* Dr. J. Fraser.

The resignation of Mr. H. Dunbar Johnston from the Council was accepted with regret.

The Hon. J. Carroll was elected a member of Council.

Books, &c., received :

426 *Na Kuleana a Pau*, Honolulu, 1881. From C. J. Lyons

427 *Revue Mensuelle de l'École d'Anthropologie de Paris*

428 *Annales de l'Institut Colonial de Marseilles*

429 *The Geographical Journal.* Vol. vii, No. 3

430 *Comptes Rendus des Seances, Société de Géographie, Paris.* 1 and 2, 1896

431 *An Iroquois Condoling Council.* Prof. Horatio Hale

432 *Na Mata.* April, 1896

433 *The American Antiquarian.* Vol. xviii, No. 1

434 *Journal of the Royal Colonial Institute.* Jan.-Feb., 1896

435 *The Torea.* March 14th to April 4th, 1896

436 *Bulletin de la Société Neuchateloise de Géographie.* Tome viii.

A MEETING of the Council was held in Wellington on the 16th June, 1896.

The following new members were elected :

C. A. Harris, London.

F. C. D. Haggard, 26, Austin Friars, London.

Papers received :

141 *The Maori Whare.* Rev. H. W. Williams

Books, &c., received :

437 *Na Mata.* May, 1896

438 *Journal, Buddhist Text Society of India.* Vol. iii, part 3

439 *The Torea, Barotonga.* April 11th to March 23rd, 1896

440 *Bulletin de la Société de Anthropologie de Paris.* 1894, No. 10

- 441 *Journal Royal Colonial Institute*. March-April, 1896
 442 *Transactions of the Canadian Institute*. Vol. iv., part 2
 443 *Archæological Report, Canada*. 1894-5
 444 *The Queen's Quarterly, Canada*. April, 1896
 445 *The Functions of a Great University*
 446 *Catalogue du Numismatische Verzameling, Batavia*. 1896
 447 *Tidschrift voor Indische Taal, &c., Batavia*. Deel xxxix.
 448 *Notulen van de Algemeene en Bestuurs*. Deel xxxiii.
 449 *Comptes Rendus Société de Géographie de Paris*. Nos. 3 to 7, 1896
 450 *Revue mensuelle de l'École d'Anthropologie de Paris*
 451 *The Geographical Journal*. April, 1896
 452 *Mittheilungen der Anthropologischen Gesellschaft in Wien*. Band 24, 25
 453 *Annales de la Faculté des Sciences de Marseilles*. Tom. v., 1 to 4
 454 *Journal Royal Geographical Society, Australia, N.S.W. Branch*. Jan. 1896
 455 *Trans. Royal Geographical Society, Australia, Victoria*. Vol. xii. and xiii.





THE MORIORI PEOPLE OF THE CHATHAM ISLANDS: THEIR TRADITIONS AND HISTORY.

BY ALEXANDER SHAND, OF CHATHAM ISLANDS.

CHAP. IX.—MORIORI STORIES.

The following stories formed part of what may be called the literature of the Moriori people. They relate to the doings of their ancestors in Hawaiki before the migration to the Chatham Islands, a period which is denoted by *Ko Matangi-ao*, as already explained. Such a series of stories was common to the Polynesian race; though differing in detail, there is a strong family likeness in the whole of them. A knowledge of them was considered essential, and formed part of the education of the people. Most, if not all, are based on historical occurrences, frequently overlaid and interwoven with the miraculous so common to the childhood of all races. Many of them are no doubt of remote antiquity, but in the process of time, have become localised, and have taken on local colouring. Frequently the deeds of the gods have in time come to be accredited to heroes of a much later date, who bore the same name as the gods. This has occurred over and over again in Polynesian history, and it is now extremely difficult to separate the acts of those who were truly historical characters and who lived since the entry of the race into the Pacific, from the deeds of the gods, or demi-gods, who flourished before that period.

Like all translations, these suffer from the difficulty of putting into English, the ideas and idiom of a people whose conceptions of things differ materially from our own. It has been thought best, however, to make as close a translation as the subject admits of, and explain obscure parts by notes.

THE BAPTISM OF RANGI-HIKI-WAO.

THE tribes gathered at Rakau-whatiwhati to the baptism of Rangi-hiki-wao, to eat the *tchua-poro* (food eaten to indicate freedom from *tapu*). One people and another arrived, each with their *putē*.* And a sudden gust of wind arose, a great gust, exceedingly so. The tree broke on which the *putes* were suspended; each chief rushed for his *pute*, which were not caught by them.

* The *pute* is a bag or receptacle for valuables.

Tu-moana sprung for his *pute*; in his hand it was (he caught it) *Pe!* lighting far away! Forth¹ broke the word of Kahukura: "Ah, one valiant one shall ascend over Rakau-whatiwhati, thou only, oh child!" (youngest born).² Followed by Horopāpā: "Those valiant ones are those valiant ones—these valiant ones are these valiant ones." Kahukura replied, "Ah, a real *kura!*" Horopapa followed, "An inferior *kura* (but this himself³) the heart is clear to *Tchu*" (or *Tu*).

Tinirau was one of the chiefs (present) at the baptism of the child. Then for the first time Hine-teh-eweewe (Hine-te-iwaiwa, in Maori) saw Tinirau; the desire⁴ for Tinirau entered into Hine'. Each people (or tribe) returned to their land. Tinirau returned to his land, Tongi-hitchi-atē(a). Hine's⁵ skin (complexion) was red (light, or fair coloured). Tinirau-Ariki's skin (complexion) was reddish, and he had red tinged hair. When Tinirau returned to his home in Tongi-hitchi-ate, Tinirau dreamt that his sacred house had been entered, and sent his children to go and see his sacred house. The children went in the canoe, and found Hine' in the house at Tongi-hitchi-ate.⁶ Hine's *rauira* (ornament of red feathers) flashed; the children's *rauira* flashed. Then: "Who is the stranger?" "'Tis I, Hine'! who is the resident?" "We two children, we two of Tinirau." "Where is your father?" "Yonder." "O go then you two thither, and tell him to come here." And when the children reached, at a distance, they called from the canoe: "Invaded is the land of Tapeirihou, invaded is the land of Tapeirihou." "Invaded by whom?" "Invaded by Hine', Hi'tch-eweewe-hingara-wharara, she says you are to go to her." Tinirau set out and reached. Tinirau's wives waited for him, and sent the children to look for their father; when the children arrived, they opened⁷ (lifted) the outside door, lifted the inside door, lifted the innermost door; they went to see, "*U-u!* there are two legs, our father is dead." Three came out, "*U-u!* our father is alive." Four came out, "Oh! indeed, indeed, he is alive." Hine' said to them, "Go you two to your mothers, and tell them to come hither." The children went to their mothers and said, "You two are told to go yonder." "Yes, we will do so."⁸ These women went, staying outside the house; the children went into the house; the children came out, and said to their mothers, "*Ooi!* you two are told to go and get stones." "Yes, we will do so." Later on the children returned, "You two are told to go to get firewood, and light the oven." "Yes, we will do so." "Then, you two go for coverings" (for the oven), and the coverings were brought. In a short while Hine' came out, resplendent in beauty⁹ to the soles of her feet. Mongomongo-tchu-a-uri and Mongomongo-tchu-a-tea rushed at Hine'. Hine' seized hold of them, two people (both of them), into the oven; and those women were killed by Hine'. Tinirau lamented for his wives; this was the lament:

Thou art dead, Mongomongo-tchu-a-uri, truly, indeed, truly,
 Thou art dead, Mongomongo-tchu-a-tea, truly, indeed, truly,
 As truly my voice said to thee,
 Mongomongo-tchua-uri, it is fulfilled, truly, indeed, truly.

Hine' and Tinirau dwelt together, and their child was conceived and born. Hine' said to Tinirau, "Do not send me without to be delivered of my child." Tinirau did not listen. Hine' said, "Wait, and you will suffer." The house was made outside, and Hine was confined in the house. On her confinement, the fog descended, and in the mist came Rupe's people, to deliver Hine's child. Those people were pigeons¹⁰ from heaven, they came and took Hine', with her child, and (her) bed as well. Tinirau said, "Think of our child." Hine replied, "Later on you will go to the Tchuaporo." And so it was at the Tchuaporo, Tinirau saw his child, and his wife Hine', also. That woman was from the Wai oro-nui-a-Tane (the great happy waters of Tane).¹¹ There is the mantis, and the butterfly, and the small and the large dragon fly, and the bronze-winged cuckoo, and the long-tailed cuckoo, and the black-headed tern or sea-swallow. These all are the things of that land.

THE STORY OF MURU-WHENUA.

Muru-whenua, with his people and grandchildren, dwelt in their homes, and the report came (to them) of the young girls, Rau-kata-uri and Rau-kata-mē(a). These girls were not of a different people, they were of their own people (race). Then the grandchildren of that old woman went to those girls to get them to be their sweethearts, but the women would not look at them; they said "To where (whom) come these ugly frizzled heads?¹ Go back again! we will have nothing to do (or look at) with you two. Ugly! ugly! frizzled heads! frizzled to your bellies!" Then these children told the tale to their grandmother, and said, "We two have been told (called) by our sweethearts, 'ugly, frizzled' (heads)." Their grandmother said to them, "Go you two in to your ancestor, the *Kawa*² of Muru-whenua." They went inside and slept. Their grandmother waited a while, and began (to sing) this thing (song):

Broad flat face, broad round face,
 Open then the Kawa-of-Muru-whenua,
 Now you stand beautiful from all ill taints³
 Forth goes my son, gotten from beyond Pāpā,
 Grow, increase with the winds⁴ of your birth.

Then the singing of Muru-whenua for her grandchildren ceased. When the children were let forth, their heads were quite smooth, the hair of their heads was long and wavy, and their faces become small. Then when the women heard their lovers had become beautiful—O!—these women came to their lovers, to the lovers also whom they had

despised, and when Rau-kata-uri and Rau-kata-me came to their lovers —*Pu!*—Ngongoro-kino (ugly-frizzled-head), and Ngongoro-i-takupū (frizzled to his belly), started and fled (made away), shouting from a distance, “We will have nothing to do with you two; you two despised us (we two).” So these women killed themselves; they went, threw themselves over a cliff, and died.

THE STORY OF MARU-ROA, KAUANGA, AND TANE-HAPE.

Maru-rōa and Kauanga gave *kokos* to their brother-in-law Tēpē; the female *kokos* to Tepe, the male *kokos* to their younger sister Tānehapē. Tepe returned to his home; on arriving there he altered (the arrangement) so that the male *kokos* should be for him, the female *kokos* for his wife Tane-hape. Tane-hape said to Tepe, “My brothers will (would) not indeed give me the female *kokos*; those are mine—the male *kokos*.” Tepe said, “No, they said you were to have the female *kokos*.” Tane-hape argued with her husband Tepe: he would not listen. And that ended, Tepe said to Tane-hape, “Go and fetch me some water.” Then Tane-hape went to fetch water for her husband Tepe; when down came the male *kokos*, and took Tane-hape; *Pū!*—she was off and gone to Hukurangi. At daybreak next day, Tepe went to Maru-roa and Kauanga, and Tepe said to his brothers-in-law, “Your sister is taken away.” They answered, “It was through you; it was you who changed the female *kokos* for her.” And Maru-ro’ and others said they would seek for their younger sister, Tane-hape. Then they went with their brother-in-law, Tepe. When they reached Hukurangi, Tane-hape came forward, and cried out to Maru-roa and Kauang’, “Return, return: I cannot get to you, I cannot get to you, I am held by the female and male *kokos*; I am held by the land-monster (Ngarara); I am held down by the height of Hukurangi.” Maru-roa and the others lamented on their canoe, and Tane-hape wept to them from the summit of the mountain of Hukurangi. The canoe of Maru-roa could not get ashore on account of the surf, and the cliffs of that land: high cliffs which towered high up to the clouds of the sky. Maru-roa and party returned. With a crack of the axe of Maru-roa and party at Tepe, they flung him into the sea, and they two returned to their home. They saw thoroughly the land of Tahiri, and Iriā, and others; their canoe landed there. They looked, indeed, at the redness of the Karaka berries, of the Pohutu-kawa, at the flowers of the Kowhai, and the Mawhai, of everything, and other trees also. They stayed there and learnt the incantations (*karakias*) of the priests of the land also. Tahiri and Iria were the chief men, Tchu-mate-haia, Rongo, Kāhū, Tahei, with many others. When they had acquired the information of those *tohungas*, and their incantations, then they returned to their (own) people.

THE STORY OF TCHUK'(U)-I-A-MOTOI.

The report of Tamahine-matchu,¹ or Matū(a), came to Tchuk'(u)-i-a-Motoi,² that there was a woman (maiden) in the sacred place dwelling at Motū-ahu, and Tchuk'-i-a-Motoi thought that he would go thither. Then Tchuk'-i-a-Motoi went in his canoe to the land of this woman by himself. When he arrived, he went to sleep with her; but it was not concealed from them (the other people). When Tamahine-matchu's people saw it, the woman's people began (tried) to kill him; but they could not overcome and kill Tchuk'-i-a-Motoi. They (themselves) were the people slain by Tchuk'-i-a-Motoi. Numberless were the people of that race slain by him, and he also burnt their houses with fire, and their burial places, with the waste places, and the gods of that people were also burnt in the fire of Tchuk'-i-a-Motoi; and he brought away with him the Tamahine-matchu to be his wife. This is all, although there is much more of this story (untold). He, Tchuk'-i-a-Motoi, was alone; hence this proverb: "Tchuk'-i-a-Motoi indeed is he who goes alone to war, Tchuk'-i-a-Motoi only; he only."

(EXPRESSED IN THE MORIORI LANGUAGE).

KO TOHINGA I A RANGI-HIKI-WAO.

Ka hui ka imi ki Rakau-whatiwhati ki ri tohing' o Rangi-hiki-wao, ki ri kai i Tchuaporo. K' hara mai tena imi, tena imi, tonā putē, tonā putē. A, ka put' hikiwao, hikiwao nui, nui tche whei. Ka whati tā rakau tarewārewā ka putē; ka rere tena rataunga (or huruhuru tēhi) ki tonā putē, ki tonā putē, tchiei mau i a ratau.

Ka rere ko Tu-moana ki tonā putē, ki a te ririm'—Pē!—a te tau mai i ko! Ka rere¹ te ki a Kahukura, "A-a, tahi tō' e whano ku rung' o Rakau-whatiwhati, ko koe enak' E potiki!"² Ka whai mai ko Horopapa, "Ko na ka tō ene, ko na ka tō—ko enei ka tō enei, enei, ko enei ka tō." Ka whai ake ko Kahukura, "A-a, e au-kura!" Ka kapo mai ko Horopapa, "A-a, e au-kura nunō! marama³ tā ngakau ki a Tchu."

Ko Tinirau i tche tangat' takitahi i tche tohingā i tchia rimit'. Kanei kite ei a Hine-tcheweewe i a Tinirau ka rerē tō mōtō⁴ o Tinirau ki a Hine'. Ka hoki ka imi ki tona whenū(ā), ki tona whenū(ā), ka hoki ko Tinirau ki tona whenū(ā), ki Tongi-hitchi-atē. Kiri whero⁵ tā kiri o Hine', kiri wherowhero tā kiri o Tinirau-Ariki, maemae ka uru. Ka tae a Tinirau ki tona kainga ki Tongi-hitchi-ate, moe ake nei a Tinirau, taea tona whare tapu, e unge etī ei i o' tamiriki ka roro ka tchiro i tchia whare tapu onā. E roro wa tamiriki i rung' i ri wakā, potehi etū ki a Hine' i ro' t' whare i Tongi-hitchi-ate.⁶ Ka hiko ta rauira o Hine'; ka hiko ta rauira o ka tamiriki. A, "Wari ko tere?"

“Ko au, ko Hine’.” “Wari ko hunū?” “Mauu, na Tinirau mauu.” “Tehē koa to korū matchū tanē?” “Tera.” “O-o, korū ro ra ki rer’, ka ki atū k’ haramai.” A, ka tae ka tamiriki ra, inginei eneti karang’ etū i rung’ i to rauu waka, “Tē-e te whenū i Tapeiri-hou, tē t’ whenū i Tapeiri-hou.” “Taea ai?” “Tē i a Hine’, Hi’-tcheweewe, Hingara, Wharara, ka ra ki mai ko k’ hunatū.” E whane ei ko Tinirau ka tae: Ka tari ka wahine o Tinirau ki aii, ka ungā ātū i ka tamiriki ka tchiro i to rauu matchu; ka tae wa tamiriki, hurang’⁷ i te tau i waho, hurang’ i te tau i rotō, hurang’(a) i te tau i roto rawa; kō ro ātū ka tchiro, “U-u! E rū(a), ka waewae, ka mate kae to tauu matchū tanē.” Ka put’ etoru, “U-u! ka orā to tauu matchū tanē.” Ka put’ mai ewha, “O-o! koi, koi, ka ora!” Ka me mei ko Hine’, “Korū ro ra ki o korū metehine, ka ki ātū k’ hara mai.” Ka tae wa tamiriki ki o rauu metehine, ki atu, “Ka ra ki mai kō ro ātū.” “Ae, a te noho⁸ nei.” Ka tae wa wahine ra kō waho o t’ whare noh’ ei; ka tamiriki ra ka ma ko ro’ t’ whare, ka putā mai ka tamiriki ka ki mai ki o rauu metehine, “Ooi! ka ra ki mai kō ro ki ri pohatu.” “Ae, a te nohō nei.” Mai ko ke heoki mei wa tamiriki, “Ka ra ki mai kō ro ki ri wahii a, korū ka tahu i ta umu.” “Ae a te noho nei.” “A, korū ka roro ki t’ whariki.” A, tae mai ka whariki. Ka taro tō wa ka putā ko Hine’ ko wahō tapatū rakei⁹ ki ri mata o ro waewae. Ka rere ko Mongomongo-tchu-a-uri rauu ko Mongomongo-tchu-a-tea ki a Hine’. K’ whawha mai ko Hine’ tokorū, ko ro’ ta umu! ka matē ka wihine nei i a Hine’. Ka tangi a Tinirau ki onā wahine, ko tangi tenei:—

Ka mate Mongomongo-tchu-a-uri, koi ra, koia,
Ka mate Mongomongo-tchu-a-tea, koi ra, koia,
Koi ra taū reo e ki ātū ki a koe re
Mongomongo-tchu-a-uri ka tauria, koi ra, koia.

Ka moe a Hine’ rauu ko Tinirau, ka hapu ta rauu timit’ a, k’ whanau. Ka ki ētū a Hine’ ki a Tinirau, “Rura e ung’ i au ko waho whanau ei.” Tchiei huri mai ko Tinirau, ka ki etu ko Hine’, “Taii, ko’ tchumatenga.” Ka tchu t’ whare ko waho k’ whanau a Hine’ ko rot’ i tchia whare na. Whanau ei, ka tau ta kohu, k’ hara mai i roto i ri kohu ko te hung’ o Rupe ki t’ okowhanau i timit’ a Hine’. Ko tchia hungā na pārēā¹⁰ no tā rangi khia ro mai enei ka tang’ enei i a Hine’, rauu ko to timit’, me re kohang’ ētū. Ka ki etu a Tinirau, “Hokaaro ki au, ki to tau timit’.” Ka me mai a Hine’, “Taii, ko’ e hunakē ki Tchuaporo.” Koi eneti, no Tchuaporo ka kite a Tinirau i to timit’, i tona wahine hoki, i a Hine’. Ko tchia wihine, no ro Wai-oro-nui-a-Tane.¹¹ Tchi reira ko tō Ro, me re Purerehu, me te Hinakapu-wai, me tā Rangaranga, me t’ Wharourou, me re Koekoēa, me re Tara-mokora. Nunei ka me e tau ki tchia hunua.

TE KAWA O MURU-WHENUA.

Ka noho a Muru-whenua (*or* Muri-whenua) ratau ko tona kiato me ona mokopuna i to ratou kainga a, ta mai tō rongo o ka tamahine a Rau-kata-uri rauu ko Rau-kata-mē(a) ki ka mokopuna a Muru-whenua. Ehara i ta imi ke etu nona wa tamahine, no ratau eneti. A, ka whano ka mokopuna o tchia kuia na, ki wa tamahine na whai tipang(a) ma rauu, tchiei anga mai ka wihine. Ka ki mai rauu, “K’ hara mai ko whe ka ngongoro¹ kino nei? E hoki ra! e kor’ mauu nei e ang’ ātū ki a korū. Kakū! kakū! Ngongoro kino! ngongoro i takūpū!” A, i enei k’ homai enei wa tamiriki na ki to rauu tupuna, ka me ētū, “Ko mauu nei, ka ki mai nei e o mauu whāingā, ngongoro kino!” Ka ki mai to rauu tupuna ki a rauu, “Korū ro ra ko rotō i to korū tupuna, i ri Kawa-o-Muru-whenua.”² E ror’ ei ko roto moe ei. E tari e to rauu tupuna, ka taro to wa tchutang(a) ātū i ri me nei:—

Konehi parīri, konehi parārā,
Hiwakina ra Kawa-o-Muru-whenua,
Kanei ka tu poreitaka anā o maunga³ parapara,
Ka puta taku tamaiti houa ra ki tua no Pāpā,
Whakatupu ki o matangi,⁴ herua ki to pito ngao.

Nunei ka mutu t’ okihakehaka a Muru-whenua mo ona mokopuna. Ko te hiwakitangā o wa tamiriki pehekē no’ ana ka upoko, ko mehorotii ka uru o ka upoko roriki no’ ana ka konehi. A, ka rongo ka wihine ki a rauu tane k’ humaritii; O! k’ hara mai wa wihine ki a rauu tane, ki ka tane hoki ka tō hokokukē e rauu ra, a ta’ mai a Rau-kata-uri, rauu ko Rau-kate-me ki a rauu tane, Pu! ka ma ka rere a Ngongoro-kino rauu ko Ngongoro-i-takupū, pa ātū ānā ta kupu i ko, “E kore mauu nei e ang’ ātū ki a korū, na korū mauu nei hokokuke.” A, k’ hokomatē wa wihine na, O! ka ma, ka rērē ko roto pari, O! mate ētū.

KO MARU-ROA, KO KAUANG(A), KO TANE-HAPĒ.

K’ hoatu e Maru-rōa, rauu ko Kauangā ka Kōkō ki to rauu taokete (*or* pani) ki a Tēpē; ka Koko uha ma Tepe, ka Koko to(a) ma to rauu hunau tamiriki mahine, ma Tanē-hāpē. E hoki ei ko Tepe ki tona kainga, ko taenga atu ki reira k’ hokore ko Tepe i ka Koko tō mana, a ka Kokouha i tona wahine, i a Tane-hape. Ka me me i ko Tane-hape, “E kore kanei ongonei tātā homai i ri Koko uha mangenei, tena tangenei na ko Koko tō.” Na ka ki mai ko Tepe, “Kaiorē, na rauu eneti e me mai mau ka Koko uha.” K’ hokotiko ātū ko Tane-hape ki to’ tane, ki a Tepe, Tchiei huri mai. A, ienei ka hur’ eneti, ka ki ātū ko Tepe ki a Tane-hape, “Hērē ra e kawē i tebe wai moku.” A, ka whāno ko Tane-hape ka kawē wai mo to’ tane mo Tepe; k’ hara mai eneti ko tawiri Koko tango ene i a Tane-hape; pū!—hēre ana ka

riro ki Hukurangi. Ao ake apo, ka whano ko Tepe ki a Maru-ro' rauu ko Kauanga, ka ki etu a Tepe ki onā taokete. "Ka riro to korū tchuahine ra." Ka me mai rauu, "Nau—nau hokohiti ka Koko uha mana." A, ka me Maruro' ma ki ri kimi i to rauu hunau tamiriki mahine, i a Tane-hape. Ienei khia roro enei ratau ko to rauu taokete ko Tepe. Ka tae ki Hukurangi, ka puta mai a Tane-hape karang' ētū a Tane-hape ki a Maru-ro' rauu mo Kauang', "Hoki ātū, hoki ātū, e kore au e tae atu, ka u i au i ri Koko uha rauu ko ro Koko tau e; ka mou au i ri Ngarara Whenū; ka torohi au i titike nui o Hukurangi." Ka tangi ko Maru-ro' ma i rung' i to ratau waka, ka tangi mai Tane-hape i rung' i tihī o ro maunga i Hikurangi. E kore eke tō waka o Maruro' ma ki uta i ri ngaru, i ri pari hoki o tchia hunū, ana pari tiketike hokopokōkī i aii ki tch ao o ta umu. Ienei ka hoki mai ko Maru-ro' ma ku muri. Pera toki a Maru-ro' ki a Tepe e pange ētū ko roto wai, hoki mai rauu ki to rauu kaing'. Tumau kite ātū ko t' whanau o Tahīri, o Iriā ma, ka tu ki reir' to rauu waka. Ka tchiro ra mona ki tchia whero o tchia Karaka, o tchia Pohutukawa, ki ri puā o ro Kowhai, o ro Mawhai, o tch aha, o tch aha, o na ka rakau hoki. Ka noho rauu i reira hokako ana i ka karikii o ka tohunga o tchia hunū na. Ko Tahīri, ko Iriā, ka rangat' takitahi ko Tchu-mate-haia, ko Rongo, ko Kahu, ko Tahei, tena hoki, tena hoki. A, ka pau i a rauu ka korero o wa Tohunga nei, me ka karikii, kanei rauu ka hoki ētū ei ki ta rauu imi.

KO TCHUK'(U)-I-A-MOTOI.

Ta mai tō rongo o Tamahine-matchu(a)¹ ki a Tchuk'-i-a-Motoi² tena tchia wihine, tchi ri wahi tapu tchi Motu-ahu tō nohoang' a, k' hokāro a Tchuk'-i-a-Motoi i aii ka whano i ki reira. I enei ka whano enei ko Tchuk'-i-a-Motoi i rung' i tona waka, ki t' whenū o tchia wihine ko ii enake. A, ka tae potehi ētū e noho i Motu-ahu, hunatu ake nei ka moe enei rauu; O-o—tchei e ngaro. A kitē a te hung' o Tamahine-matchu, ka ra patu e ta imi o tchia wihine; tchiei tē i a ratau a Tchuk'-i-a-Motoi ki ri patu. Ko ratau te hung' i mate i a Tchuk'-i-a-Motoi. Manomano, tini te hung' o tua imi na ka mate i aii, tchungi ētū hoki e ii ka whare ko ro tchi ehi, me ka tuahu, me ka tohor'; ka pau hoki ka aitu o tchia i tch ehi a Tchuk'-i-a-Motoi. Ka riro mai i aii a Tamahine-matchu, wahine mana. Nunei e tena eneti i tumu o tchia korero nei. Ko ii enakē ko Tchuk'-i-a-Motoi anakē ii; koia t' hokotauki nei: "Ko Tchuk'-i-a-Motoi koi k' hēre i tauu, ko ii enakē, ko Tchuk'-i-a-Motoi enak'; ko ii enakē."

NOTES.

THE BAPTISM OF RANGI-HIKI-WAO.

Beyond the mention in the story, there is nothing to show who Rangihiki-wao (sudden squall, or gust of wind from heaven) was.

It will be observed that the names of the chiefs said to have been present at this ceremony of cleansing, or removal of *tapu*, are those of several of the chiefs who took part in the incidents, which, according to the story of Ko-Matangi-ao, ended in their migration from Hawaiki to the Chatham Islands, and farther, that Tinirau and Hine-te-iwaiwa were present at the ceremony. The question arises whether this story is not inaccurate and confused, in thus mentioning Tinirau as co-existent with those who took part in the incidents preceding the general migration, when the Rangimata and Rangihoua canoes came to the Chatham Islands. The scene of the story of Tinirau and his pet whale, as given by the Maoris, certainly was in Hawaiki, but which of the various places of that name is meant is difficult to arrive at. Like the story of Tawhaki, to which class of legend it appears akin, it is perhaps a modification of a much older story, the original having been brought with them in the migrations from the west, and carried with each branch of the race on its dispersal in Polynesia. Although not mentioned in this legend, the Morioris had the story of a fish—*Kea*—with a hollow in its back called Hine's seat, by which she was conveyed to her lover Tinirau (see Journal of the Polynesian Society, vol. iv, p. 39), showing that in combination with other Polynesian races the story of Tinirau is a very ancient one, and recited, as is the general habit in such cases, with local colourings and illustrations.

In the present story, no mention is made of any name given to Hine's child, nor as far as I am aware, did the Morioris know anything equivalent to the well known Maori incantation, partially recited in Sir G. Grey's "Nga Moteatea and Hakirara" (p. 166, called "Te Tuku o Hine-te-iwaiwa"), but more fully in Dr. Shortland's "Maori Mythology and Religion"; nor have they any incantation for the safe delivery of their women; with so many incantations on other subjects it appears strange no mention was made of any in this particular instance.;

Tinirau's wives, slain by Hine, are also, with slight variation, the same as given by the Maoris. In a paper published in the "Transactions of the N.Z. Institute," by the Rev. Mr. Wohlers (vol. vii., p. 25), they are called by the Ngai-Tahu tribe, Makai-atua-uriuri and Makai-atua-haehae. It will be interesting to notice the close agreement in the main of these two accounts, separated by so long a period, even to the subsequent meeting of Tinirau and Hine. The Mangaia version of Tinirau and Hine (there called Ina) will be found in Dr. Wyatt Gill's "Myths and Songs" (p. 88); and the full account, according to the Maori *tohungas*, is to be seen in Sir G. Grey's "Nga Mahinga" (p. 31). The Samoan version of Tinirau and Kae (there called Tinilau and 'Ae) will be found in the Rev. Dr. Turner's "Samoa, a hundred years ago," (p. 110), and in "Les Polynésiens" (vol. ii, p. 469).

On Hine's confinement, the children of Rupe, represented by the wood pigeons, came to deliver her, and took both her and her child away. Among the Maoris and Polynesians, Rupe was the elder brother of Maui, and Hine was his sister; therefore, if this story is correct, if the people mentioned were really contemporaneous, the story of the Moriori migration as recorded, must have referred to the departure from their original homes, before the arrival in the Pacific Ocean. This would appear to be the case unless it can be shown that there was a more recent Tinirau, who may have been named after the original

one, and so have been confused by the reciters of the story. From the widespread acceptance of the story that would hardly appear probable.*

1.—The translation here is given as closely as may be, but the words used in indicating that each person spoke — *rere*, *whai*, *kapo* — although idiomatic expressions used in animated and other descriptions of occurrences, do not appear at all forcible in a translation, as they are in the native tongue.

2.—*E' potiki* (youngest child of a family, although not necessarily young) is an affectionate expression used to indicate junior relationship, which as a senior, Kahukura felt pleased to notice. In this case, it was resented somewhat as a suggestion of inferiority, on the part of Horopapa and others who failed to catch their respective *putes*, which Tu-moana did.

3.—There was something omitted here, but Horopapa, in order to assert his position, wished to show that even if he had missed catching his *pute*, still his heart was clear to *Tehu* (or *Tu*), that he was an able warrior.

4.—This word, *moto*, is peculiar to the Morioris, and perhaps may be better rendered as the "attraction of Tinirau struck Hine"; it is not equivalent to the word *aroha*.

5.—It appears somewhat strange why the Morioris should have taken such particular notice of Hine and Tinirau's complexion. Apparently they both were very handsome people of a fairer race, which was considered worthy of special remark.

6.—This evidently ought to be Tapeirihou.

7.—*Hurang(a)*, prize, or force up; Maori, *huaranga*.

8.—*Ae, a te noho nei*, a peculiar idiom, lit. "Yes, we stay here"; *i.e.*, are at (her) service.

9.—*Rakei*: There was some little uncertainty about the accurate spelling of this word, but the meaning is correct. Another variation was *tapat(u) i takauere*, with the same meaning.

10.—*Parē* or *Parea*, the wood pigeon, is said by the Morioris to have got its red bill owing to the stain of Hine's blood, in its assisting to deliver her child.

11.—*Wai-oro* (= *ora*) *nui-a-Tane*: The *Wai-oro* has a very comprehensive and extensive meaning, under the similitude of living water, signifying the very happy blissful home of Tane, whence all bright things spring, and whence come the winged summer insects and birds. This *Wai-oro-nui-a-Tane* is constantly mentioned in Maori and Polynesian legends. See Fornander's "Polynesian Races," (vol. 1).

THE STORY OF MURU-WHENUA.

As far as can be ascertained this is another of Ko-Matangi-ao tales, or legends. In the Maori legend about Tinirau, it will be remembered, that he sent a party of women to seek and bring to him Kae, the slayer of his pet whale. Their names are recited in many Maori legends; they were, Rau-kata-uri, Rau-kata-mea, Maitiiti, Marekareka, Te Komata-rangi, Te Whakapitau-mamaua, who by their spells put Kae to sleep, and took him to Tinirau. The Morioris do not appear to have any knowledge of the other names. Rau-kata-uri, however, is also a man's name with the Maoris.

* We scarcely agree with Mr. Shand here. It can be shown that there is a good deal of evidence to prove that a chief named Tinirau lived in Samoa during the period antecedent to the dispersal of the Eastern Polynesians from there, and it is from him that some of the Maoris trace descent. Roughly speaking, this Samoan Tinirau flourished about thirty-four generations ago.—EDITORS.

1.—*Ngongoro-kino* : Ugly, bushy, or frizzled hair. From this and other stories, such as the Legend of Tinirau, and the Baptism of Rangi-hiki-wao, it would appear that the Moriori original ideal of beauty was that of the athletic, tall, fair-skinned, wavy-haired Polynesian; not, as indicated in this story, the broad-faced, frizzy hair "hairy all over," dark, and ugly type, such as these girls treated with such contumely, and who probably were of the Papuan type.

2.—The *Kava-o-muru-whenua* was said to be a kind of box, hollowed out of wood, made with a slide lid, known only by name to the last generation of Morioris, in which precious things were kept. It was a box of this kind into which the lads were supposed to have entered.

3.—*Maunga-parapara* : literally anything dirty, or offensive, adhering to.

4.—The sense here is given of this line : The allusion being to the notice always taken of the particular wind prevailing when a child was born (the navel cord severed), implying that now they would grow handsome as if born again.

THE STORY OF TCHUK'(U)-I-A-MOTOI.

1.—*Tamahine-matu(a)*, (or *matchū*), the elder daughter, was the other name by which Maurea of Ta Uru-o-Monono was known, but this story (excepting in the similarity of name, and the fact of the lady being a virgin set apart by her people), is quite dissimilar to the former. In the first case Maurea was taken prisoner, roasted, and eaten.

2.—*Tchuk'(ū)* means a sudden squall, or burst of bad weather. The Morioris were unable to furnish any further information about this person, or whence he came—they knew nothing further than that it was a Hawaiiki legend.





THE STORY OF THE VISIT OF TONGA-ITI TO RAROTONGA.

BY MANUIRI. TRANSLATED BY ARTHUR W. BROWNE, OF RAROTONGA.

IN the remote past, Tonga-iti arrived at Rarotonga, accompanied by his wife, Mai-ove, who was also called Rangatira; they came from Avaiki. There also came with them two servants, named Nu and Nana. These people landed at Vai-kokopu, in the district of Ngatangia. Soon after landing, these four proceeded on an exploring expedition in this newly-found land, they ultimately reached the top of the mountain named Te Kou (the mist): from here they had a splendid view nearly over the whole island. They then set to work and dug a well, and came across a spring of beautiful water. It was then agreed that they should let the flow of water run to the north side, to Avarua. Before doing so, however, they went for a further excursion, leaving Nu and Nana in charge of the spring.

Immediately on their departure, a new arrival turned up in the person of Tou-tika. They got into friendly conversation, and Tou-tika practised the following stratagem, so as to get the flow of water diverted from Avarua to the Avana side, north east of Ngatangia. Tou-tika persuaded the two servants, Nu and Nana, to take his side, and gave them new names; he called one Tinai, and the other Pua-roa-iva, and issued the following instructions: "In a short time you will hear your names shouted, to remove the reeds and let the waters loose. If the names shouted are Nu and Nana, you must not answer; but when you hear your new names, Tinai and Pua-roa-iva, then remove the reeds towards Avana, Ngatangia, and let the waters flow in that direction." Having concluded this bargain, Tou-tika went in search of Tonga-iti and Rangatira. It was not very long before they met. Tonga-iti and Rangatira were much surprised to see Tou-tika, and inquired whence he came. Tou-tika at once assumed the lordship of the island, as if he had been there first.

Tonga-iti would not acknowledge this, but insisted that he was the first to arrive. After a deal of quarrelling, Tonga-iti said he could prove his prior rights by his servants, whom he had left to guard the spring of water. This being just what Tou-tika wanted, he said, "Very well, I will agree to their decision; we will now go close to the well, and you shout out the names of your servants, and tell them to remove the reeds and let the waters flow. If they obey you, then I will acknowledge that the land is yours. If, however, you are not obeyed, then allow me to shout out to my guardians of the well; if I am obeyed you must acknowledge that the land is mine." This being mutually agreed upon, they all approached the well. Upon a near approach, Tonga-iti shouted, "O Nu! O Nana! loose the reeds and let the waters flow." There was no answer. Tonga-iti shouted the same again four times in succession, but there was no answer. It was now Tou-tika's turn, so he shouted, "O Tinai! O Pua-roa-iva! loose the reeds and let the waters flow." This was at once answered; the reeds were withdrawn, and away went the flow of waters to Avana, where it flows to the present day. So Tonga-iti and Rangatira were beaten, and left the mountain on the track to Avarua. It appears that the reason Tou-tika got the best of Tonga-iti was, that he was a priest at the Marae "Are-vananga."

TE AERENGA O TONGA-ITI KI RAROTONGA.

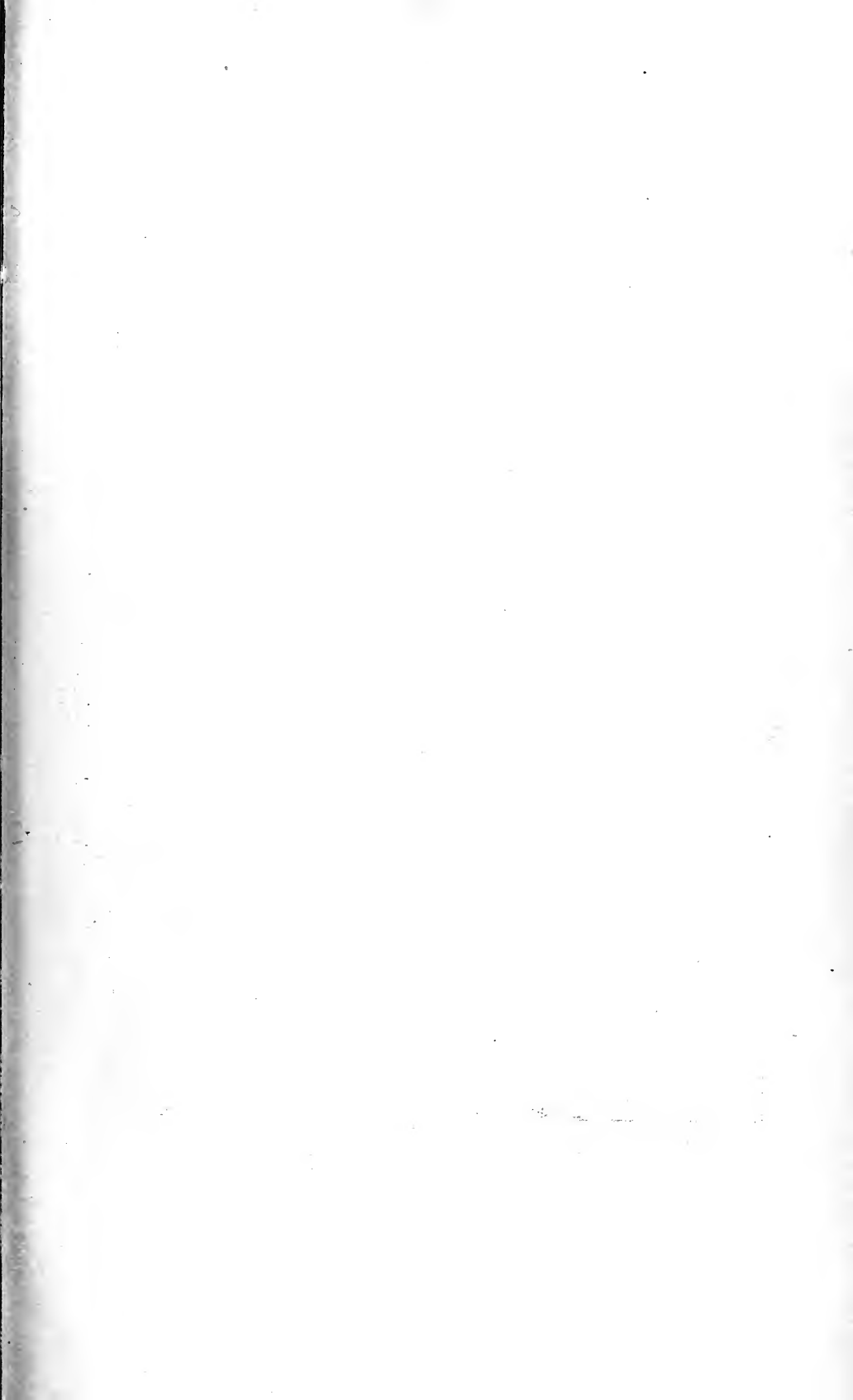
NA MANUIRI.

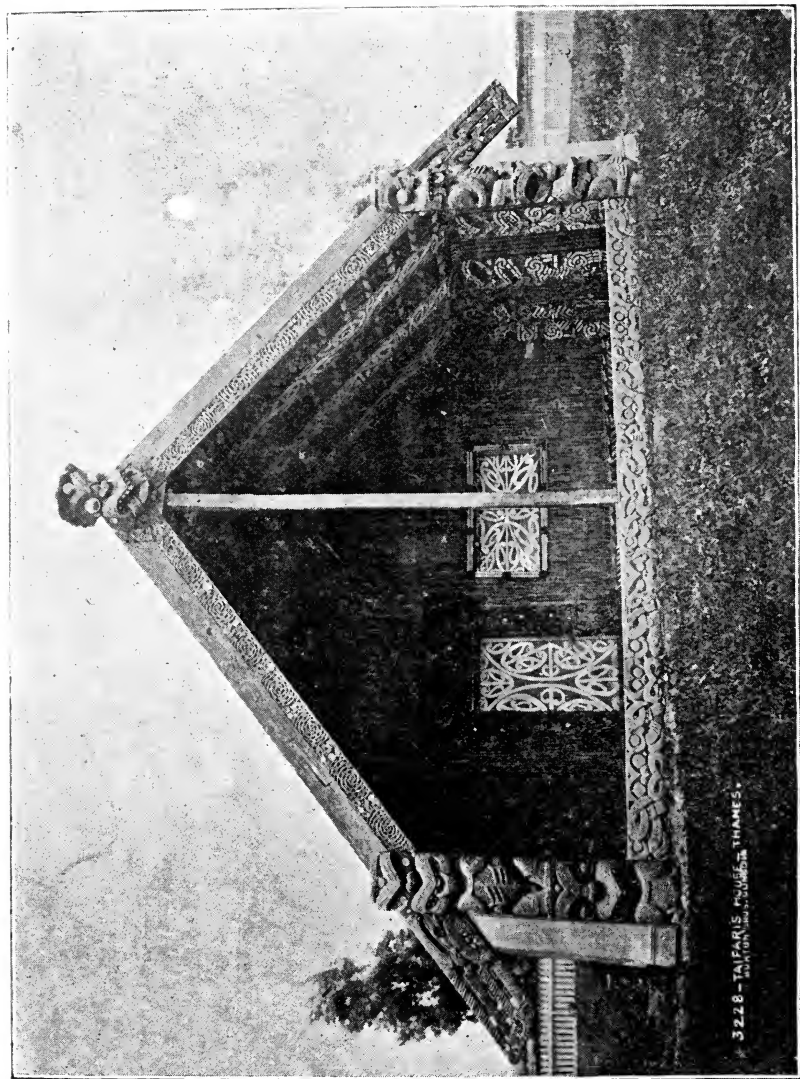
E muatanga kua aere mai a Tonga-iti raua ko Mai-ove, koia oki a Rangatira; ko te vaine ia a Tonga-iti, e o raua puke *tavini*. Teia o raua ingoa, ko Nu tetai, ko Nana tetai. I kake mai ratou i Ngatangia; ko Vai-kokopu te ava i uru mai ratou ki Ngatangia. E aere atura ratou ki te maunga, e tutaka-aere i te enua, kia kite ratou i te tu. E tae atu tokoā ki runga i te maunga, ia Te Kou, kua akara aere atura i te tiroa o te enua e te tipoto, e kua tau i ta raua mata. Kua tuatua a Tonga-iti ki tana vaine, kia Rangatira, e ko ratou i tetai puna vai ki runga ia Te Kou. Kua ko iora ratou i te puna vai, e oti akera. Kua karanga a Tonga-iti ki te vaine, "E tuku ki ea te vai?" "E tuku ki Avarua." Kua akanoo iora a Tonga-iti i nga *tavini* i raro i te vai ei kiriti ei te kakao me kapiki mai raua. Noo iora nga *tavini*, aere atura a Tonga-iti e te vaine.

Kare i roa kua tae mai a Tou-tika, kua ui atura ki nga tiaki-vai, ia Tonga-iti e te vaine. Kua tuatua nga tiaki-vai ki aia, "Kua aere atu na." Kua ui mai ra a Tou-tika i ta raua angaanga i akonaia ai raua. Kua akakite mai ra raua, e tiaki-vai. Kua apii atura a Tou-tika ki te

pikikaa ; kua akakite a Tou-tika kia raua i tana i rave ia raua, e ingoa ke tana ka topa no raua, ko Tinai to tetai, ko Te Pua-roa-iva to tetai. Kua ako atura a Tou-tika ia raua, auraka raua e iō mai me kapiki mai a Tonga-iti ia raua, “E me kapiki atu au i o korua ingoa, ‘e Tinai ! e Pua-roa-iva ! kiritia te kakao’, ei reira korua e kiriti ei, ka tuku korua te vai ki Avana.” I reira kua akatika atura nga tiaki-vai i ta Tou-tika i akoako mai kia raua ra ; aru atura a Tou-tika ia Tonga-iti ma te vaine i reira. Kua kapiki atura a Tou-tika ia raua, “E, noea korua i kona ? Naai korua i omai ki kona ?” Kua akapera katoa a Tonga-iti ma te vaine kia Tou-tika ; kua tauetono iora ratou i reira. Te karanga atu ra a Tou-tika kia Tonga-iti ma te vaine e, nona te enua. Te karanga atu ra a Tonga-iti ma te vaine kia Tou-tika, no raua te enua. Kau tauetono na iora ratou ; e keta a Tou-tika nona te enua, e keta e Tonga-iti ma te vaine, no raua te enua, “Tena ta maua akairo.” Kua karanga atura a Tou-tika kia raua, “Ina korua ! kapiki i ta korua tiaki i te vai ta korua i vaio, i te iōanga mai kia korua, ka kapiki ei au ki taku i vaio i raro i te vai i o raua ingoa, na te iō mai i taku kapiki ā, noku te enua, kia kapiki korua i te ingoa o ta korua i vaio i raro i te vai, ei kiriti ei i te kakao, i te akarongoanga mai i to korua reo, a, no korua te enua.” Kua kapiki atura a Tonga-iti, “E, Nu ē ! e Nana ē ! kiritia te kakao.” Kare i ō mai, e ā kapikianga, kare i ō mai. Kua karanga atu a Tou-tika kia Tonga-iti, “Kia kapiki au, ko nga ingoa o nga tiaki-vai, ‘e Tinai ē ! e Te Pua-roa-iva ē ! kiritia te kakao.’” Kua kiriti nga tiaki i te kakao, kua tae te vai i reira ki Avana, kua riro te re ia Tou-tiki. Kua eke i reira a Tonga-iti ma te vaine ki tai i Avarua. Te mea i riro ei te re ia Tou-tika, e taunga aia i te marae ra, ko Are-vananga, no reira aia i kite ei i te pikikaa.







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TAIPARI'S HOUSE, SHORTLAND, THAMES.



THE MAORI *WHARE* :

NOTES ON THE CONSTRUCTION OF A MAORI HOUSE.

BY THE REV. H. W. WILLIAMS.

THE general appearance of a Maori *whare* is still familiar to all who are accustomed to seeing the Maori in his own home ; but corrugated iron and milled timbers threaten its appearance, as surely as iron tools have affected the method of construction. The appearance of a *whare* was tolerably uniform in all districts, but different tribes excelled in different points of detail : the Nga-Puhi, for instance, was an artist in *raupo* work and thatching, while the Ngati-Porou was renowned for carved work and painting. The information in these notes was mainly derived from the Rev. Mohi Turei, of Waiapu, one of our corresponding members, and must, therefore, be taken as referring in the first place to the *whare* as built by the Ngati-Porou tribe. It is hoped that their appearance is not too late to elicit information with regard to *whares* in other districts, as it may be found that there were interesting differences in the practice of different tribes.

A *whare* consisted of a framework of timber, carefully notched, and lashed together with flax, the wall spaces being filled in with screens made chiefly of *kakaho*, the reeds of the *toetoe* plant (*Arundo conspicua*), the whole being covered with bundles of *raupo* (*Typha angustifolia*), bound on with strips of flax (*Phormium tenax*).

No mean part of the work consisted in the collection and preparation of the materials. The *raupo* had to be cut in the ninth month (March), the *toetoe* of various sorts to be collected, the *kakaho* prepared, and the timber felled and dressed. This latter presented the main difficulty, and was often done a considerable time—years even—beforehand ; and of course in many cases the question of transport over great distances had to be faced. The trees were felled by means of fire, split with wedges, known as *ora pipi*, *ora whakatangitangi*, and *ora wahi*, which were inserted in succession and driven home with

a maul, *ta* (these wedges were respectively about three, six, and nine inches in length, made of hard wood, bound with flax at the wide end to prevent splitting). The timbers were shaped roughly by means of fire, and finally finished with the stone adze, *tarai*, which in this district had a head of *koma*. If the *whare* was an important one, and ornamented with carving and painting, all this, which must have been a very laborious undertaking, was completed before the various parts were put together.

When the materials were ready, the site was prepared. The ground was levelled in the first instance by eye, then at the first heavy rain, depressions were rendered visible and filled in. The plan of the building was invariably oblong; the proportion of the sides apparently depending on the taste of the *tohunga* who was architect. Different methods of *whanganga* (measuring) prevailed in different districts; on the west coast measurement was by *takoto*,* on the east coast by fathoms, *maro*. Anything over four *maro* would be considered a large *whare*, but apparently houses were made as large as *kumi*, or ten *maro*. The lines for the two ends, known as *roro*, the front, and *tuarongo*, the back, were first laid down, and the building squared by measuring the diagonals, *haurōkī*. Finally, for some occult reason, the corner A (see plan) was displaced a very slight distance towards D. The sides of the open porch, or *whakamahau*, were not a continuation of the sides of the house, but were on parallel lines a few inches within the others.

The next business was the erection of the main posts, or *pou-tahu*, for the support of the ridge-pole, *tahu* or *takuhu*. These were trunks of trees, either whole or split in half, with the inner convex faces carved or more often painted, and stood in the middle of the *roro* and *tuarongo* respectively, that at the *roro* being perceptibly higher than the other to allow the smoke to escape at the front of the house. Some ingenuity was displayed in erecting these posts. The hole was dug, and the post brought up to it and laid face downwards inside the *whare*; a heavy slab of wood, the *tuauau*, was placed in the hole against the foot of the post; the head of the post was first raised by lifting, and then by hauling on two heavy ropes, the advantage made in hauling being secured by a pair of shears, *tokorangi*, placed under the post, and worked gradually forward towards the hole; a third rope fastened to the head of the post served to guide it as it rose; when the post was perpendicular the *tuauau* was removed, the hole filled in, and the earth rammed down.†

* *Takoto*, the length from the foot to the hand extended beyond the head as the measurer lay at full length on the ground.

† In some houses the parts of the main posts within the ground were surrounded with slabs of *ponga* (fern-tree), which being almost imperishable, preserved the posts; such slabs were called *turihunga*.—EDITORS.

The *tāhu*, or ridge-pole, was in one piece, and about ten feet longer than the *whare* proper. Its section was an obtuse isosceles triangle, the apex uppermost. In a large house it might be two feet or more in width, and must have been of considerable weight. The difficulty of raising it to its position on the *pou-tahu* was overcome by the use of *tokorangi* at each end, a scaffolding, *rangitapu*, being erected to support it in different positions, until it finally rested on the flat tops of the *pou-tahu*, the rear end resting on its post, while the excess mentioned above projected in front of the *whare*. This extra ten feet of the *tahu* was carved to represent a conventional human figure, *pane*, while the part between the posts was painted with a scroll pattern, *kowhai*. The *tahu* was retained in its position by stout pins driven through either side into the posts, also by lashing to sunk eyes.*

During the work of building, the *tahu* was supported between the posts by one or two temporary supports, *tokotoko*; these, when the building was completed, were replaced by the *pou-tokomanawa*, a post much lighter than the *pou-tahu*, generally squared through the greater part of the length, with the lower part carved to represent a human figure, the result in many cases being very realistic.† In some *whares* there may now be seen a light pole supporting the projecting end of the *tahu*, but this formed no part of a regulation Maori *whare*.

The framework of the sides, *pakitara*, consisted of upright slabs of wood set in the ground. These slabs, *poupou*, were from one to three feet wide, from three to nine inches thick, and of such a height as to make the pitch of the roof about thirty degrees. Of course as the *pou-tahu* were not of the same height the *poupou* had to be graduated accordingly. In ordinary houses the height of the *poupou* above ground was somewhat under six feet, but in special cases has been made as much as thirteen feet. The *poupou* were flat or slightly convex on the inner face, which was sometimes elaborately carved with conventionalized figures of ancestors, sometimes painted, and sometimes slightly relieved by notches along the edges. The edges of each *poupou* were rebated from behind; and at the top there was a semicircular depression, the *rua-whetu*, to receive the end of the rafter; in small houses this depression was about half the width of the *poupou*. When in position the *poupou* leaned slightly inwards, and were each buttressed behind with a *hirinaki*, a rough piece of split timber set in the ground, and lashed to eyes near the upper end of the *poupou*. The *poupou* were of course set opposite one another at even distances, starting from the corners by the *tuarongo*. The four *poupou* at the corners of the house were *tapu*. The intervals were, as a rule, a little wider than the *poupou*, and were invariably of an odd number inside the *whare*, and an odd number also—generally three—in the *whakamahu*. Not infrequently the *poupou* nearest the front

* Possibly some reader may obtain the name of these eyes.

† A long *whare* might have two *pou-tokomanawa*.

wall was split down the middle with its corresponding rafter, half being inside the house and half in the porch, thus making in all an odd number of *poupou* on each side of the house. The upper ends of the *poupou* were secured to a batten, *kaho-paetara*, placed behind the *poupou* and lashed to notches or holes in the corners of each.

The framework of the *tuarongo* consisted of uprights, *epa*, set in the ground similarly to the *poupou*, except that they were set vertically. There were, of course, the same number on either side of the *pou-tahu*, generally three, in the case of a large *whare* as many as five. The height was fixed by the *heke-tipi*, a board placed on its edge, and extending from the top of the *pou-tahu* to the top of the *poupou*; each *epa* was lashed to the lower edge of this board.

The *roro* was similar to the *tuarongo*, but with a frame for the door, *tatau*, on the right* of the *pou-tahu*, looking outwards, and one for the window, *matapiki* or *pihanga*, on the left; the *epa* being cut away to leave room for these frames.

A skirting-board, *papaka*, was formed by slabs placed between the *poupou*. These slabs were rebated from the front at the ends to come flush with the faces of the *poupou*, and from the back along the upper edge to correspond with the rebate on the sides of the *poupou*. Similar boards were placed between the *epa* of the two ends of the *whare*.

The door, *tatau*, was rarely more than two feet wide and four feet high, and consisted of a slab of wood about two inches thick. It was opened by sliding the slab from the *pou-tahu* into a recess built in the wall. When the *whare* was closed from without, the cord holding the door was fastened in a knot, *ruru aho tuwhere*. Many owners had their special knots, which were highly complicated to serve as burglar detectors. When closed from the inside the door was secured by a peg,† and rattling was prevented by a wedge.†

The door-frame consisted of the *paepae*, or threshold, a piece of timber in length rather more than twice the width of the door, and squared about twelve inches by twelve inches, having a groove, *tōanga*, on its upper face to carry the door. Upon this stood the jambs, *whakawae*, (roughly morticed to the sill and *taupoki*), which projected front and back to form a moulding; the two *whakawae* were flanged, as shown in section No. 6, the front edge being generally ornamented with carving. The left-hand jamb (looking outwards) stood close against the *pou-tahu*, the right-hand one was in two pieces, which stood on either side of the groove in the *paepae*. Over the *whakawae* lay a horizontal slab, the *taupoki*, while the front of the doorway was finished off by a carved slab, the *korupe*, or *kororupe*, which rested on

* This is the invariable position with Ngati-Porou: do pictures representing the other arrangement show another custom elsewhere, or want of observation in the artist? [We think the latter supposition is right.—EDITORS.]

† Some member may possibly be able to supply the names for these.

the carved edges of the *whakawae*. The *korupe* was not put in its place until the spaces in the walls had been filled in with *raupo*. The recess into which the door slid was lined with light horizontal battens, to prevent the door injuring the packing of the walls. The arrangements for the window, which was about two feet by two feet, were in all respects similar to those for the door; except that of course the window slid to the left. The sill was flanged on the outside similarly to the jambs. The usual height from the ground was such that a man sitting could barely see out.

After the *poupou* had been allowed to stand in the ground some time so as to get well set, the rafters, *heke*, were put into position. These were flat on the upper, and rounded on the under face. They were not as a rule straight, but curved slightly upwards throughout their whole length, or curved at either or both ends, and straight through the remainder of the length. The under side was frequently ornamented with a painted scroll pattern. The lower end of the rafter was cut into a tongue, *teremu*, to fit the depression, *rua-whetu*, in the *poupou*. The *heke* against the *roro* was like its corresponding *poupou*, sometimes split and placed half inside and half outside the *whare*. The rafters were kept in place by lashing the lower ends to the *poupou* and the upper ends to one another over the *tahu*, and in some cases to a lighter beam, the *tahu-iti*, which lay along the *tahu*.

The front edge of the walls was protected by slabs, *amo*, which had a wide rib at the back near the inner edge, and the front, as a rule carved to conventional form. The *amo* supported the lower ends of the barge-boards, *maihi*. The *maihi* had near the lower edge of the back a projecting rib, *papawai* (corresponding with that of the *amo*), which rested against the foremost rafter, or in some cases replaced a rafter. The *maihi* were carried beyond the *amo*; the projecting part, known as the *raparapa*, being carved with a pierced pattern, which formed over the *amo* a shallow mouth fitting over the head of the figure in the *amo*. The upper part of the barge-boards was finished plain, and ornamented with painting. The junction of the barge-boards was covered by a carved flat face, the *koruru*, which was adorned with feathers, and sometimes surmounted by a full length figure, the *tekoteko*. The *koruru* was kept in place by a boss at the back which was pierced horizontally, by a pin behind the *maihi*.

The wood-work of the roof was completed by laying on the rafters horizontal battens, *kaho*. Of these there were an even number on each side, the upper and lower one on each side being called *kaho pātu*. The *kaho-pātu* were respectively contiguous to the *tahu* and *kaho-paetara*. The *kaho* were first kept temporarily in position by cords between the rafters passing over the ridge-pole. These cords, which were known as *kaumahaki*, were replaced by the permanent supports, *tataki*, ropes passing over the *tahu* and down the back of each *heke*, being knotted to each *kaho*, and the ends made fast to the backs of the *poupou*.

The covering of the framework involved several processes. For the roof, *tuanui*, the *kakaho* (reeds of *toetoe*) were lashed evenly to laths, called *kārapi*, which were placed at distances corresponding with those of the *kaho*. The screens thus formed were laid, with the laths uppermost, upon the *kaho*, to which they were carefully bound by strips of flax. The flax was passed from above, carried diagonally across the *kaho*, up through the *kakaho*, and over the *karapi*; a second, and sometimes a third, stitch was taken at a distance of about two inches, and the same repeated at short intervals. When the whole roof was covered in this way it was strewn with *raupo*, in layers known as *tuāhuri*; these layers were kept in place by strips of flax tied to the *karapi*. Over the *tuāhuri* were laid bundles of *raupo*, *aranati*, the process of laying which was known as *nati*, and over these were layers of *toetoe*, *aratuparu*, then *aranati* again, and so on alternately, until it was judged that the roof was of sufficient thickness. Over all was placed a thatching, *arawhiuwhiu*, of *toetoe*, the laying of which was called *tāpatu*. It was found that *toetoe-rakau*, a variety found in the bush, was more durable than *toetoe-kakaho*, or *upoko-tangata*. In the best class of house the ridging was further protected by a *turihunga* of *ponga*, fronds of tree-fern.* The thatching was protected from damage by the wind by *aka* vines, placed lattice-wise across the roof; this open lattice-work was called *tātāmi*.† In smaller houses light rods of *manuka* took the place of the *aka*. The *peru*, or eaves, were made sufficiently prominent to throw the water off the walls.

The spaces of the walls between the *poupou* were filled in with lattice-work panels, known as *tukutuku*. The *tukutuku* consisted of light horizontal laths, *kaho-tarai*, half inch to one inch wide, which were closely laced to vertical reeds, *kakaho*, with narrow strips of *kiekie* (*Freycinetia Banksii*), white, or dyed black, and occasionally with *pingao* (*Desmoschenus littoralis*) a rich orange-coloured grass; but where these were not procurable flax was used. The laths of the *tukutuku* were sometimes painted red and black, four, or some even number of one colour together, and an equal number of the other colour following. In making the *tukutuku* each lath was lashed to each reed, a variety of stitches being used. If the strips of *kiekie* formed a cross on the lath in front of each reed the stitch was called *pukonohi-āua*. Single stiches were known as *whakarua kopito*, or *tapuae-kautuku*, according as they formed diamonds or zig-zag lines either vertical or horizontal; the pattern formed by the latter stitch was also sometimes called *waewae-pakura*. In well-made *tukutuku*, a rounded rod, *tumatakāhuki*, ran up the middle of the face of each

* (?) Slabs of *ponga*.—EDITORS.

† In the north this end was secured by the use of thick ropes of *mangemange* (a species of climbing fern—*Lygodium articulatum*), which are there called *taotao*.
—EDITORS.

panel. It was lashed to the laths by close stitches, crossing in front, each stitch passing over two or three laths; this lashing was known as *pihapihā mango*. Further ornamental effects were produced by alternate use of black and white *kiekie*. The two patterns most commonly used were a succession of chevrons, *kaokao*, and a step pattern, *poutama*. Other more elaborate patterns were designated *kūrāwa wāwawawai*, *tākūrārautau*, &c. The *tukutuku* when completed was framed in the rebate of the *poupou* and *papakā*; horizontal battens, four, five, or more in number, being lashed to the backs of the *poupou* to keep the panels in position. Warmth was obtained by means of vertical bundles of *raupo*, called *tūpuni*, which were lashed to the battens just referred to. The front wall was finished off with *kakaho* reeds, neatly held in place with cords of *whitau*, or prepared flax. For the sake of effect ornamented reeds were placed at even distances, the ornamentation being produced by winding strips of green flax spirally round the reed and then smoking it and removing the flax.

Finally across the entrance to the porch was placed a stout piece of timber, the *paepae kaininga-awha*,* about eighteen inches by four inches, lying on its edge.

An explanation has been suggested for the position of the door and window, that it afforded those in the *whare* the advantage in the case of attack. In some *whares* a small aperture was made in the *roro*, under the eaves on the door side, and through this aperture the ends of the long fighting-spears projected into the *whakamahau*. So that in case of a surprise the warrior could snatch up his spear without delay in his right hand, as he rushed out of the *whare*.

In the *whare* the place of honour is immediately under the window; this is reserved for the important guests, the chief men of the place taking up their position on the opposite side. This inferior side is called *pakitara i a Tawheo*, in allusion to a great chief who invariably sat at the lesser side, saying that the other side was well enough for the common run of chiefs.†

The floor was strewn with rushes and fern, with the exception of a bare space inside the door, the rushes being kept back by pieces of wood, *pae* or *pauruhanga*, which were pegged to the floor. Over these rushes on state occasions were laid the *whariki*, mats of flax or *kiekie*, which were known by various names, *koaka*, *waikawa*, *takapau*, &c.

The hearth, *takūahi*, was a space about a foot square, generally defined by four stones, and was placed half-way between the *pou tokomanawa* and the front *pou-takū*, the side of the hearth being placed on the line drawn to the *pou-tokomanawa* from the edge of the

* Or *paepae-kai-awha*, or *paepae-roa*.—EDITORS.

† In other tribes this side is called *te kopa-iti*, and was allotted to the slaves of the family.—EDITORS.

pou-tahu next the door. The smoke from the fire soon obliterated all the painted work inside the *whare*. This fact, coupled with the destructible nature of the materials used in buildings, makes it impossible to obtain specimens of painting of any great age; and the best Maori artists of to-day cannot free themselves from *Pakeha* forms of ornamentation which they have unconsciously, perhaps, assimilated.

Of course every step in the construction was taken with the greatest ritual, and appropriate *karakias* were recited. No woman or cooked food was allowed within the precincts of the *whare* until it had been formally opened by the ceremony of the *Kawa*.

Subjoined is a *Kawa* said to be of great antiquity :

He aha te hau e riri mai nei,
 Haramai ra kati nei,
 Haramai ra kati nei,
 Toki ta wahie, e! te toki.
 Ka whanatu au, ka tua i te takapu o te rangi
 Koia tiritiri ki te rangi
 Ka hinga ka mate
 Whakataka.
 Whakataka to hau ki te uru,
 Whakataka to hau ki te tonga,
 Kia haramai Tama ki tona wai-kau
 Kia inumia te pae o Uenuku Ruanuku
 Ka takoto ki te wai nonokura,
 He matenga ia no te kawa i uru rangi,
 He rangi koiretoro e, te angiangi pu,
 Whano! whana! haramai te toki!
 Hauma! hui-e! taiki-e!

Ko te kawa i whea,
 Ko te kawa i tuhangaia te haroharo,
 Ko Hine-ki-tua kua riuā ki taha te Wairangi
 Tangi te rupe, i Rau te kawa,
 Kāwa, te angiangi pu,
 Whano! whana! &c.

Ka taua te rangi ki te kohukohu,
 Ka taua te rangi ki te hapainga,
 Ririwai Tangaroa i.
 Tatakina te kawa i tanaraia whatu,
 Ruiruia te kawa whatu,
 Tatakina te kawa whatitiri-takataka
 Whangaia te marama,
 Papa mai kāwa, te angiangi pu,
 Whano! whana! haramai te toki!
 Hauma! hui-e! taiki-e!

The last two words of the chorus repeated several times: *hui-ē!* by the reciter; *taiki-ē!* as a reply by the rest.

[In the building of all large houses intended for meeting-places of the tribe or for the entertainment of visitors, on the erection of the main pillar or *pou-tokomanawa*, a slave, or in some instances a member of the tribe, was sacrificed, and after the abstraction of the heart, the body buried at the foot of the *pou-tokomanawa*. The heart of the victim (*whatu*) was cooked and eaten by the priest, or *tohunga*, presiding over the work, accompanied by *karakias*. This was the practice in some districts, as for instance among the *Arawa* tribe, but the Rev. Mr. Williams tells us that the victim, *whatu*, was buried at the left-hand back corner of the house, at the base of the *poupou* in that corner. Amongst the Urewera tribes, the *whatu* was called *ika-purapura*, and it was buried at foot of the *pou-toko-manawa*. After some time the bones may be exhumed and taken to the *tuāhu* (altar), and there used as a *manea*, or means of beneficial influence for the owner of the house. *Manea* means the *hau*, or spirit, essence of man, and also of the earth. The following lines from an old song are the only references (in song) we recollect, alluding to this custom; it is part of an *oriōri*, composed by some member of the Ngati-Kahu-ngunu tribe of the East Coast:

Ka whaihanga Taraia i tona whare,
Ka makaia tana potiki
Hei whatu mo te pou-tua-rongo,
O tona whare, o Te Raro-akiaki.*

Taraia was a very noted ancestor of the Ngati-Kahu-ngunu tribe, and the house whose name is given above was erected at Herepu, near Karamu, Hawke's Bay. The ritual connected with the taking off of the *tapu* from a new house differed in each tribe. The following—supplied by Mr. Elsdon Best—was that used by the Urewera tribe: When the building is finished, and the people assembled to the *Kāwanga*, the priest affixes to the *pou-tuarongo*, a piece of the *petaka*, or some other sacred plant, which is called a *maro*. The object is to draw warmth to the house, and to “bind” it there. The pillar is then named *Rua*. On completion the priest issues forth from the house, and taking a wand of *Karamu* wood in his hand, strikes the side of the house, and then commences to recite the *Kāwa*, of which a specimen is given above. After this he strikes the *riko* (corner posts of house) with his wand, then the *mahihi*, the *tau-tiaki*, and the *paepae-awha*, reciting at the same time the *Kāwa*. The priest then ascends to the roof of the house, and recites a *karakia-whakanoa*, or invocation to make common, *i.e.*, free from *tapu*; that of the Urewera tribe is as follows:

Manamana hau, manamana hau,
Pera hoki ra te korepe nui te korepe roa,
Te wahi awa te totoe awa,
Whakamoea, whakamoea tama,
Kauaka tama e uhia,
Kauaka tama e rawea
Ki te ata taurā māi-ea
Mai-ea te niho o te tupua
Te niho o te tawhito
Te whakahotu-nuku, te whakahotu-rangi,
Turuturu o hiti, whakamaui kia tina.

(Chorus of People.)
Ti-i-na!

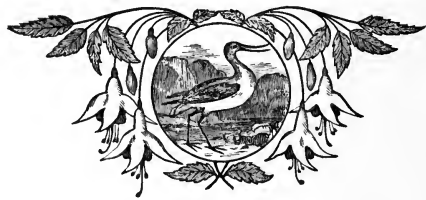
* Then Taraia built his house,
Placing his youngest child
As a *whatu* for rearmost pillar
Of his house, of Te Raro-akiaki.

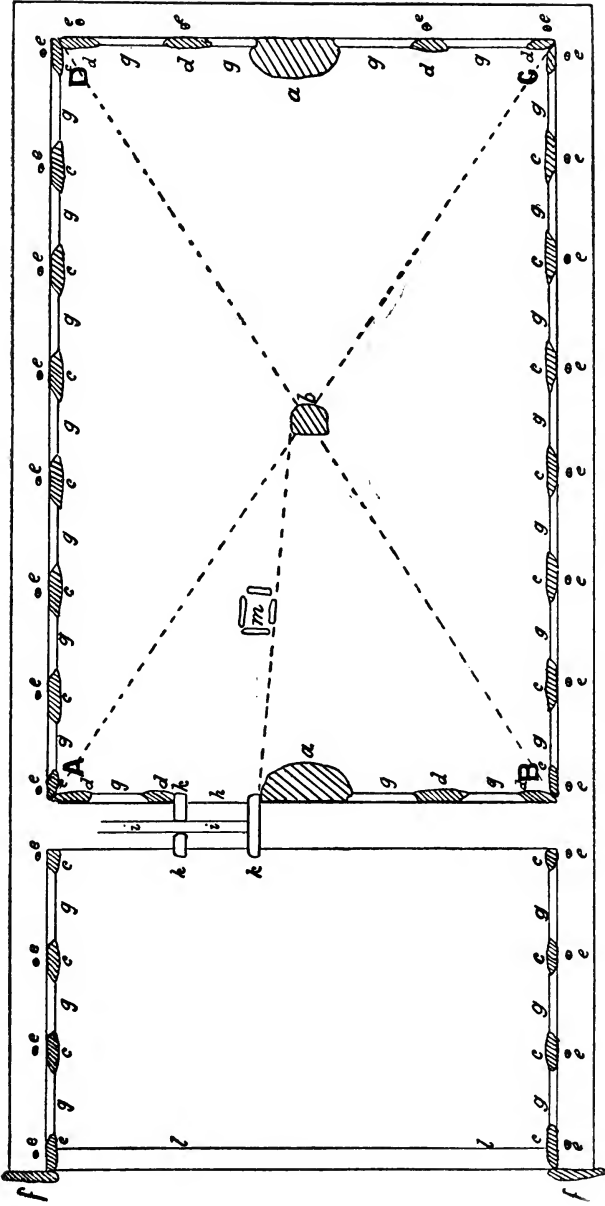
I aua kia eke,
Eke Tangaroa,
Eke panuku,
Hui-e !
Taiki-e !

(*Chorus.*)

Ka noa te whare.

All join in the response, which is heard far away. After this the house is free from *tapu*, and people may sleep in it. All large houses had names assigned to them, which were frequently those of some celebrated ancestor of the tribe. Houses (*whare-whakairo*, carved houses) such as described in Mr. Williams' paper, were frequently built at some important epoch in the tribal history, such as at great assemblies to discuss questions of policy, of war or peace, or at the birth of an heir to the principal chief. On the arrival of each of the famous canoes of the migration from Hawaiki in about 1350, a *whare-maire* or *whare-kura* was built in which was taught the religion, history, poetry, and genealogies of the tribe, by the priests, whose special function it was to preserve this lore, and ensure that it was correctly handed down to succeeding generations. The names of nearly all, and the positions of many, of these celebrated houses are known. Such houses were extremely *tapu*, and only under the most extraordinary circumstances was cooked food ever taken inside.—
[Errors.]





A MAORI WHARE — GROUND PLAN.



REFERENCES TO THE DIAGRAMS.

PLATE II. (GROUND PLAN).

<i>AB</i>	...	is the Roro.
<i>CD</i>	...	„ Tua-rongo.
<i>AD</i>	... }	„ Paki-tara.
<i>BC</i>	... }	„ Hau-rōkī.
<i>AC</i>	... }	„ Poutahu.
<i>BD</i>	... }	„ Pou-toko-manawa.
<i>aa</i>	...	„ Poupou.
<i>b</i>	...	„ Epa.
<i>ccc</i>	..	„ Hirinaki.
<i>ddd</i>	...	„ Amo.
<i>eee</i>	...	„ Papaka.
<i>ff</i>	...	„ Paepae.
<i>ggg</i>	...	„ Toanga.
<i>h</i>	...	„ Whakawai.
<i>ii</i>	...	„ Paepae-kainga-a-wha.
<i>kk</i>	...	„ Takuahi.
<i>ll</i>	...	
<i>m</i>	...	

PLATE III. (FRONT ELEVATION).

The diagram on the left is a section through the Roro, that on the right being a front elevation.

<i>a</i>	...	is the Pou-tahu.	<i>oo</i>	...	is the Section of Maihi.
<i>c</i>	...	„ Poupou.	<i>p</i>	...	„ Heke.
<i>d</i>	...	„ Epa.	<i>r</i>	...	„ Teremu.
<i>e</i>	...	„ Hirinaki.	<i>s</i>	...	„ Heke-tipi.
<i>f</i>	...	„ Amo.	<i>t</i>	...	„ Tāhu.
<i>g</i>	...	„ Papaka.	<i>w</i>	..	„ Korupe.
<i>h</i>	...	„ Paepae.	<i>x</i>	...	„ Maihi.
<i>k</i>	...	„ Whakawai.	<i>z</i>	...	„ Koruru.
<i>n</i>	...	„ Taupoki.			

PLATE IV. (INTERIOR DECORATION).

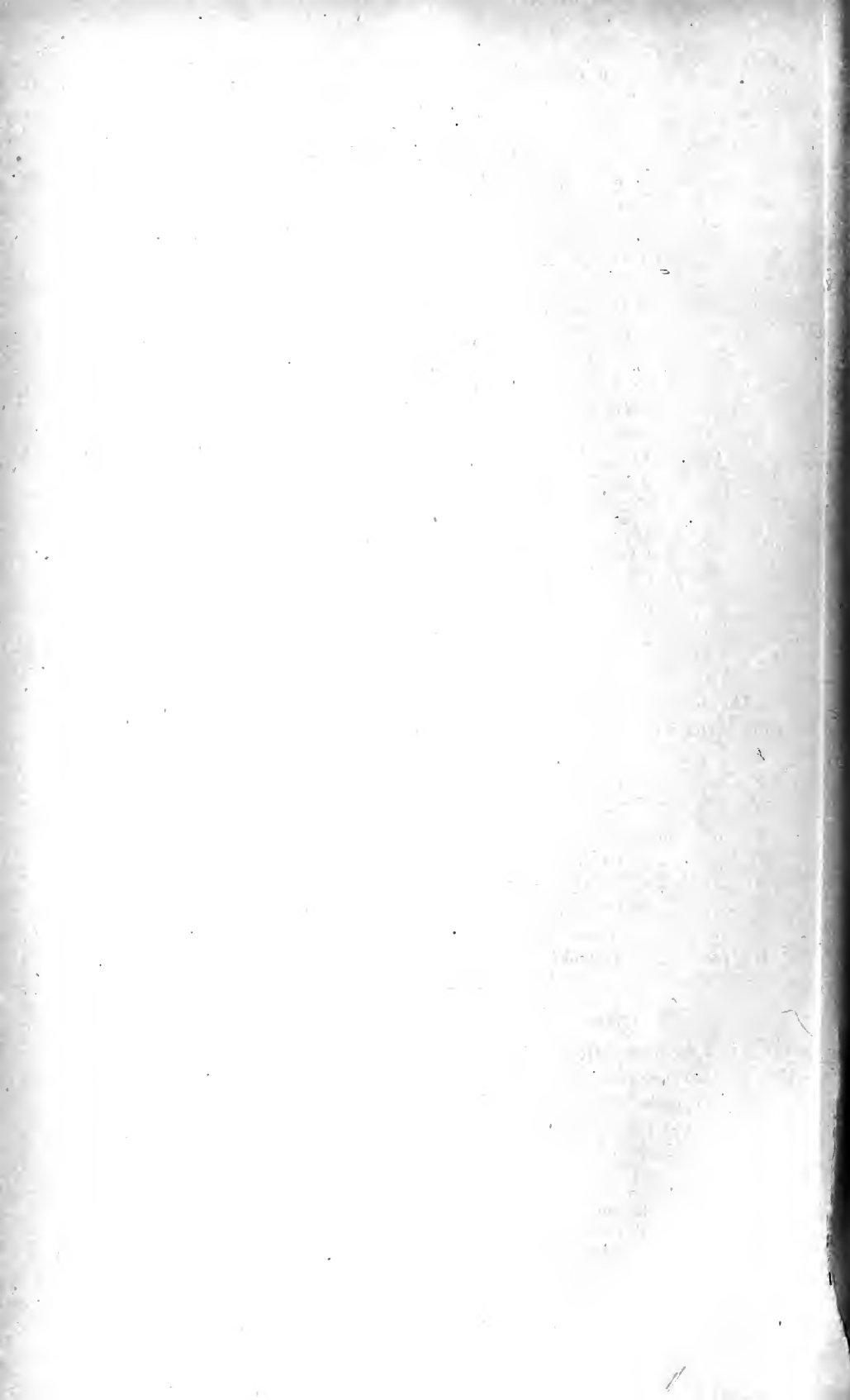
Nos. 1 to 4, are stitches of the Tukuruku : 1 is the Pu-konohi-uaa, 2 is Whakarua-kopito, 3 and 4 are Tapuae-kautuku, or Waewae-pakura.

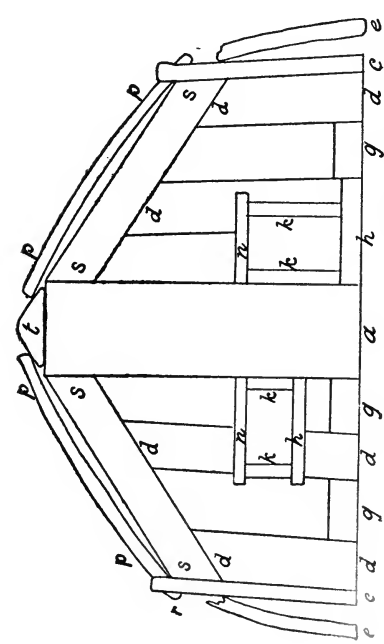
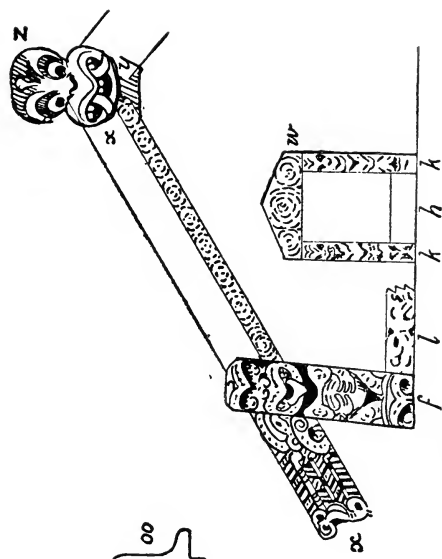
No. 5 is called Pihapiha-mango.

Nos. 6 and 7 are patterns of Tukuruku ; 6 is called Poutama.

No. 7 is Kaokao.

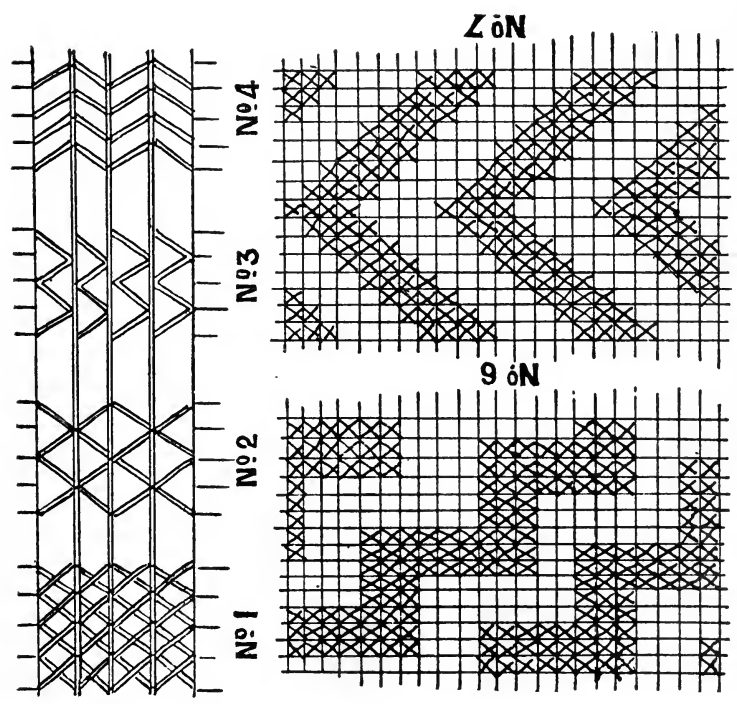
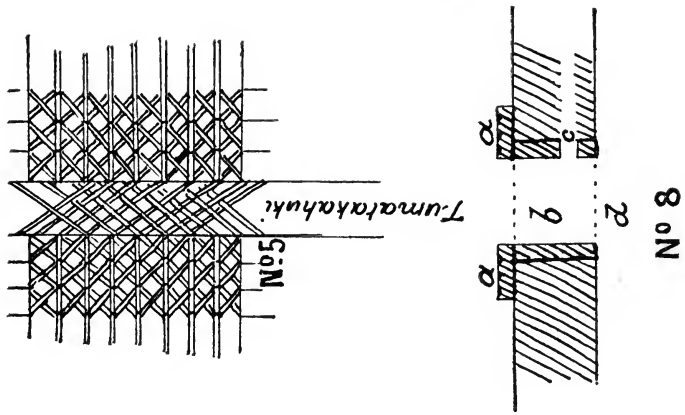
At page 148, line ten from bottom, correct the reference "section No. 6" to "section No. 8." The word *whakawae* in the text should be *whakawai*. On page 151, line 7, read, "tākā-rarā-rau-tau."





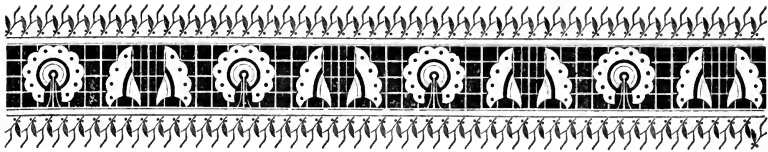
A MAORI WHARE — FRONT ELEVATION.





A MAORI WHARE — INTERIOR DECORATION.





THE STORY OF WHAKI-TAPUI, AND TU-TAIA-ROA.

BY KEREHOMA TU-WHAWHAKIA, OF KAIWHAIKI, WHANGANUI, N.Z.

TRANSLATED BY S. PERCY SMITH.

THE first husband of this lady, of Whaki-tapui, was Paihau. He was of the Ngati-Ruanui tribe, and was a chief of some note. I will relate the reason why that lady—Whaki-tapui—came here, to Whanganui. The following is the cause of her coming here :

The chief-like fame of Tu-rere-ao of Whanganui had reached even the dwelling place of Whaki-tapui, and in consequence she set her affections on him, hoping may-be, that in the future she might see him. There came a time when the sea being calm, her husband, Paihau, went forth to catch fish for them all. There were left at the village none but the women ; all the men had gone to sea. After they had left, the lady Whaki-tapui felt a strong desire towards some *taro* ; the reason being that her child was quickening within her. She proceeded therefore to fetch some—from her own *taros*. As she lifted the cover of the *taro* store in order to take some to appease her longing, her sisters-in-law stealthily watched her. The *taros* belonged to herself ; no one else had any share in those which her sisters-in-law so stealthily watched her taking. She took some to eat, but only a few ; and then cooked and ate them.

Subsequently her husband, Paihau, returned. When his sisters saw him, they went to him and said, “ Your seed *taros* have been stolen by your wife ; we saw her do it.” Paihau said, “ What is it to you, such talk ? ” The sisters, however, continued to repeat the story without ceasing. Finally Paihau became annoyed with this talk, and went to ask his wife if it was true that she had eaten some of the seed *taros*. The lady replied, “ It is true I ate some *taros*, because I felt a strong desire for some. I did not take any of the seed *taros*, but merely ordinary *taros* (for food). But go yourself that you may make sure. Those women invented the story that I cooked some of

the seed *taros*." On this, Paihau spoke angrily to his wife, who was overcome with deep shame ; her crying was excessive, whilst a feeling of anguish pervaded her whole body.

And now she bethought her of the fame of Tu-rere-ao which had reached so far. She thought to herself, she now had ample cause for leaving Paihau. She then said to her husband, "The reason I went to fetch some of those *taros* was because of thy child within me, hence the desire ; but what does that signify ! I have been publicly accused by you all of stealing ; I will never return to those *taros*." Now, from henceforth the lady commenced to abstain from food, she had ceased to relish it ; tears alone, by night and by day, were her sustenance, until a certain day came when Paihau again went to sea to catch fish. After he had gone, the lady absconded in pursuit of the fame of Tu-rere-ao, and to fulfil the longing of her heart for that individual. As the lady departed, she (by her incantations) drew out the expanse of ocean that it might be long, and hindered (by incantation) the canoes that they might be very slow in returning, in order that she might be well away on her flight (before the canoes returned). She also went to the *tuāhu* (where invocations are offered) to prepare herself. When finished, she came on her way. Some time after her, the canoes returned home. It was dark in the evening. All this time Paihau was expecting to find his wife at the village home ; not so, she had been gone some time ; he saw only the pillars of the house, there was no wife for him to speak to. Then was the man troubled on account of his fugitive wife, and lamented for her. This ended, away he went to the *tuāhu* to prepare himself ; remaining there till midnight, by which time he had completed (his incantations).* He then started in pursuit of his wife. His wish was to overtake her on the road. There was no chance of that, as the other (the lady) continued to charm her footsteps as she went. So did the husband ; reciting the *tapuae* as he proceeded in pursuit. Each one used the *matapou*, or hindrance, against the other, though each was out of the other's sight. Thus they continued, endeavouring to understand one another's movements ; one (at least) felt or knew something, that she would be followed by her husband.

Their common road was by the side of the sea ; they slept not that night, but each pushed on. The wife, far in advance of her husband, came suddenly upon Tu-rere-ao, who was gathering *kakaho* (toetoe) reeds at Koko-huia, to be used in building a house for himself up the Whanganui river. As Tu-rere-ao looked up he beheld the lady advancing ; at the same time she caught sight of him, and came

* The author does not explain the nature of the preparations, but they would doubtless consist in various *karakias*, such as a *tapuae* to hasten his own footsteps, a *matapou* to hinder the footsteps of his flying wife, and others ; besides probably invoking the help of the tribal god, in this instance most likely Maru.—

straight to where he was. On her arrival they exchanged greetings. Tu-rere-ao then asked the lady, "Whence comest thou?" The lady replied, "I come from Ngati-Ruanui." Then said Tu-rere-ao, "Where art thou going?" To which the lady answered, "I am coming here, attracted by the great fame of Tu-rere-ao, which has drawn me to Whanganui. Where pray, is Tu-rere-ao?" Tu-rere-ao said, "He is up the river. But you could reach him by my help; if you wish it, I will take you to that man." To this the lady replied, "Yes! I am willing that you should take me to him. Let it be at once, lest I be overtaken by my husband; lest I be caught here by him." Tu-rere-ao then asked, "Who is thy husband?" The lady replied, "Paihau is my husband." Tu-rere-ao at once knew that the lady was Whaki-tapui, and said to her, "Let us go that I may convey you to the man to whom you came." The lady had no idea that she was speaking to Tu-rere-ao himself.

So they proceeded to his camp, and that of his tribe; it was at Te One-heke the people were staying, awaiting his arrival. As they approached the camp the lady heard the men calling out, "Here is Tu-rere-ao and his lady coming along." She thought to herself, "O! it is Tu-rere-ao himself who accompanies me." Then Tu-rere-ao commanded the men to launch the canoes, which they did, and when afloat he said to his people, "Embark the *kakahos* on the canoes, and let us pole* away at once; make haste whilst the flood is available to carry us along." Directly the *kakahos* were laden they poled away, whilst the lady heard the name of Tu-rere-ao constantly repeated by the people, so that she felt sure it was really Tu-rere-ao; and her heart felt glad as they poled away from the camp at Te One-heke, which is situated at the seaward end of the present town of Whanganui.

When Paihau arrived at the place where Whaki-tapui met Tu-rere-ao at Koko-huia, the canoes were poling past Ara-moho. When Paihau reached Kai-kokopu, he had to come along the shore. The others continued on to Puraho-tau, on the opposite side of the river to Po-takataka; there they remained. They thought they had gone far enough, and that Paihau could not reach there on account of the distance, and the thick overgrowth of the path. By the time evening fell upon them, however, Paihau reached the shore of the river opposite their camp. As the people looked across, they saw him sitting on a rock. Some of them said, "Behold there is a man, sitting on the rock!"; and they greeted him, "Tena-koe!"; and he in return greeted them, saying "Tena-koutou!" Then the people asked about him, saying "Who is that?" The lady said, "O! that is my husband, Paihau." Paihau now called out to Tu-rere-ao, "Has not a woman come in this direction?" To which Tu-rere-ao replied, "Here (she

* Most of the canoeing on the Whanganui is done by poling, not paddling.—

is), come across to this side ; let a canoe be sent for you." The other answered, "Enough! remain on that side with our lady (*i.e.*, the lady of us two); I am returning. I came in pursuit of our lady that I might behold the man with whom she is, and so that I might speak to him of the child (unborn)." Then said Tu-rere-ao, "What of that? cross over to this side that we may speak together, and then return quietly in the morning." Paihau answered, "Remain there with our lady; after I am gone, when she has a child, if a male, let his name be "The-potency-of-my-feet."* Then the man drew off his dog-skin mat as a covering for the, as yet, unborn child of Whaki-tapui, and left it on the rock. Paihau called out to Tu-rere-ao, "Behold the garment, a covering for our child." He then sprung away from the rock, and stood on another at the brink of the river—that he occupied at first was in the midst of the water. That rock was named by him, Otu-moari. And then that man returned to his home.

And now Tu-rere-ao took Whaki-tapui as his wife. Subsequently they poled up to their homes—to Utapu, and their other villages. At the time Paihau returned, and after he had gone, they sent over and brought away the garment left there as a covering for the child; and Tu-rere-ao took charge of it. So they arrived at their homes. After some time the child of the lady—Whaki-tapui—was born, it was a male child. It was at once named † "The-potency-of-Paihau" (Te-Mana-a-Paihau). So the child grew, and remained continuously at Whanganui, never returning to his father Paihau, because he was beloved and cherished by Tu-rere-ao as one of his very own children, and stood in the place of a first-born to his other children. Hence was it he never allowed him to return to his own parent, Paihau. And so he and his younger brother, Turanga-pito, dwelt together in harmony, which was continued down to their offspring, with much goodwill; no evil was between, nothing (but peace).

THE STORY OF TU-TAIA-ROA.

And so Tu-rere-ao brought up his son Turanga-pito (the son also of Whaki-tapui), and he grew, and reached manhood; he bore arms, engaged in war, and other various matters; also in the many pranks and diversions of those lively beings—young men.

Now the time came when Tu-rere-ao went forth with his people, together with the Whanganui tribes, to do battle with the Ngati-Mania-poto tribe at the head of the Whanganui river. Turanga-pito had become a man, that is, was of mature age. The tribes proceeded,

* *Te-mananga-o-oku-waewae*, in allusion to his powers of travel in having (by the aid of his incantations) overtaken the fugitive, although she was assisted by water carriage.—TRANSLATOR.

† *Tuatia*, named; connected with which there were many ceremonies and *karakias*.—TRANSLATOR.

and finally arrived at their destination ; and then Whanganui gave battle to their enemies. They could not take the *pa*, so they besieged it ; they could not take it even then. So Whanganui arranged a *haka* (a posture dance), when all the chiefs of Whanganui showed out, to *pukana*, (*i.e.*, grimacing and dancing), so that the people of the *pa* might admire the performance, and come outside to look on. Not one came forth, they kept close ; the people of the place had no desire (for such entertainment).

Then Turanga-pito sprang forward in front of the company who were performing the *haka*. The young fellow's acting was admirable ! He danced from one end of the *haka* to the other. In the mean-time the people of the *pa* were delighted with the action of the hero, and wondered at his power of posturing. This was the sign for all of them to come forth to admire him. The people exclaimed, "What a very fine dancer the man is !" They were all very pleased as they looked on. When Hine-moana heard her people praising Turanga-pito for the excellence of his dancing, she also came forth to witness it. As she looked on (in delight), her heart laughed within her, and she determined to descend to the camp of the army in order that she might more clearly see what the young man was like. When the army saw her coming, some said, "Here is a lady !" ; others, who had known and seen her before, exclaimed, "It is Hine-moana ! it is the sister of Tu-iri-rangi." When Hine-moana arrived, and had seen Turanga-pito, she immediately fell in love with him. And so they were married, peace being at once made ; and thus ended the war between Whanganui and Ngati-Mania-poto. Hine-moana was brought away by Turanga-pito as his wife.

Some time after Hine-moana had left, her cousins, Ngoio-nui and Ngoio-iti became anxious about her. This continued until after the lapse of a year, when they decided to follow Hine-moana, in the chance of seeing her again, and ascertaining whether she was alive or dead. In any case they decided to go, even if she should turn out to be dead. So they gathered together a company amongst their people to act as soldiers, to fight, in case they came across an enemy. This done, they started. By this time two years had elapsed since the disappearance of their cousin. They arranged (between them) that the husband should be killed, and if they found their cousin they would bring her back to their own home. And so they came on their way, and finally arrived at the village of Turanga-pito. When they got there Turanga-pito had gone away to prepare the eel-weirs in the river of Whanganui, only his wife was at home within the house, and she was suffering from her recent confinement, a boy having been born to her. As evening fell, the good-woman heard the noise of footsteps, and thought it was her husband. As the noise increased, she knew it must be other people, and she felt alarmed. She continued to listen, and then—behold ! appeared one of her cousins, who greeted her. She

seized her child and pressed it to herself ; an act of precaution on her part, lest the cousins should take the child and kill it,* hence she caught up her child at once. Afterwards came the other cousin, who also greeted her ; and then the rest of the men followed, all doing the same. Then the men asked her, "What is your child ?" The lady at once thought, If I say it is a male child it will be killed by my cousins, I shall not be able to prevent it ; but if I say to them your little child is a girl, it will be saved ; I will deceive these men. So she said to her cousins, "Your † child is a female." At the same time she held up the child in her arms, taking care to conceal its sex from them. The cousins looked, and were convinced it was a female child, and said, "It is enough, remain in peace with thy child." After this came the second question of the cousins, "Where is thy husband ?" Again the lady thought, If I say he is away at the eel-weirs, they will await for him at the landing-place and kill him ; rather will I deceive them and make them afraid ; so she said, "Your brother-in-law has been gone some time to invite the people of his tribe to the birth of your child, and also to the naming." They then asked, "When will he return ?" The good-woman replied, "To-morrow morning will he return." Said the men, "Where will be the end of his journey ?" She said, "From Whanganui at the sea, to Manga-nui-te-ao inland. will be fitting the hundreds from those places, that was why Turanga-pito went (to bring them). They will come with food for the naming of your child." They remained there that night, the company often going to the landing-place to search for canoes in which to return with greater speed to their own homes. When they found no canoes, they reflected that the good-woman had told them the truth. As dawn approached, the company began to feel apprehensive lest they should be overtaken there by Turanga-pito, because it was the day on which the lady had told her cousins that her husband would return. So the chiefs said to their party, "Let us arise and go, it is daylight, lest we be overtaken here by Turanga-pito. When he arrives, let him find us gone." So the company left on their return.

Very soon after they had left, Turanga-pito reached home ; but on his arrival at the landing-place, he had looked and found all about the treadings of men's feet. He knew at once it was a war-party that had thus trodden the sands, and according to appearances, probably both wife and child were dead. He quickly tied up his canoe, and hastened to climb up to the village to (find out) at once about his wife and child. When he arrived, there they were ; they mutually greeted one

* To kill a male child of an alien tribe would deprive that tribe of a future warrior.—TRANSLATOR.

† According to Maori custom, a child of a brother, sister, or cousin of the same generation is called a child of any one of them.—TRANSLATOR.

another. He asked his wife, "Was there no man came here?" She replied, "Not so, some one came—your brothers-in-law. But they intended to kill my child. In consequence of my caution it was saved; I deceived them as to its sex, so they thought it was a girl, when really it is a boy." Then she related all that had happened, and as he listened, Turanga-pito was troubled; he said to his wife, "Remain here, I am off." Away went the man to raise a war party; he would not stop to eat, but went at once. It was not very long—on the same day—messengers reached all the villages of his tribe. During the night of the same day they all arrived at Turanga-pito's home. When they had assembled, Turanga-pito asked his wife, "What are the signs of your cousins?" (by which I may know them). She replied, "You will not miss them; even at a distance, as you go you will hear their *ngoio* (asthmatic breathing). One has a great deal of asthma, hence his name *Ngoio-nui*; the other has less, hence his name *Ngoio-itī*." Those were the signs which his wife imparted to him, so that he might follow them with understanding; if he happened upon them he could kill them, not the others of the party, and thus he might get the credit; that was her wish.

At the first darting of dawn they followed them up; they proceeded on even during the next night. Turanga-pito himself acted as scout in advance of the company. When they overtook them, the others had arranged their camp for the night. Their weapons were collected together at the foot of a *Pukatea* tree, whilst the people slept a little beyond. The whole party was overcome with sleep, not one remained awake to guard themselves; and the weapons all laid piled at the foot of the tree, not one of them had been retained in their hands, as a precaution in case they should be surprised by any war-party following them. Such was the foolishness of that company.

Then the party was surrounded by Turanga-pito's company, whilst they were still overcome with sleep. Turanga-pito advanced, bearing in mind the signs of the chiefs of the party which his wife had communicated to him. Hence he went straight for them when the rush took place; both the chiefs fell under his hand. As the weapons struck the heads of some of them, the others started up from their sleep to seize the arms which had been left at the foot of the tree, only to find them all taken by Turanga-pito's party. Their hands scratched the tree in vain, there were no weapons for them; all had been taken by the enemy. Then the skulls of the party were cracked by the pursuers. Thou doest thy work, O the man with the weapons! There is no apprehension (on thy part); nothing of the kind; nothing but the crushing of heads. They killed, until not one of that party escaped Turanga-pito and his men—all died. And then they returned to their homes, taking some dead men with them. They were very careful, however, towards *Hine-moana* and her child, lest evil befell them through the bodies which had been slain (being her relatives).

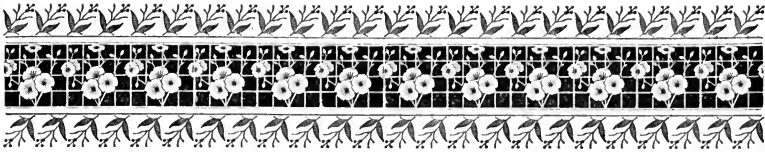
And so was equalized the stratagem with respect to the sex of Tu-taia-roa. It was his own father that avenged this insult. That quarrel has remained as then left, and has never been renewed down to the present time.

Sometime after the battle related above, the child of Turanga-pito and his wife Hine-moana, was named. He was given the name of Tu-taia-roa. He became the "stone-pillar" from whom descended all the chiefs of Whanganui, even to the Rangi-tane tribe—all that sort are chiefs. As for me, I came from this ancestor, Tu-taia-roa; but not me alone, but all the *taniwhas* (great chiefs) of this river of Whanganui—that is, all the great chiefs who have been heard of in this island, commencing at the source, even to the mouth (of the river). Hence is the saying correct, "A platted rope, entire from source to mouth." Even if this people turn upon themselves—the seaward tribes against the inland—should a stranger tribe attack Whanganui, they gather together as one people. They cannot be overcome by other tribes, but the strange tribes will suffer at the hands of Whanganui. Hence the saying, "A spliced rope"; if broken it is made whole again.

This ancestral line of mine is a direct one; it is quite straight, and is nowhere broken, descending from Tu-rere-ao right down to me. This is the genealogical table.*

* See the Maori part. According to this table, Tu-taia-roa would be born about the year 1650. The story, which is historical, is a fair picture of Maori life in the seventeenth century.—TRANSLATOR.





TE KORERO MO WHAKI-TAPUI; MO

TU-TAIA-ROA HOKI.

NA KEREHOMA TU-WHIAWHAKIA, I TUHITUHI.

Ko te tane tua-tahi o tenei wahine, o Whaki-tapui, ko Paihau. No Ngati-Ruanui ano taua tangata, he tangata rangatira tonu taua tangata. Maku e korero ake te take i tae mai ai taua wahine—a Whaki-tapui—ki konei, ki Whanganui. Koia tenei te take i tae mai ai ki konei :

Ko nga rongo rangatira o Tu-rere-ao e kake haere atu ana ki tena kainga, i a Whaki-tapui ; no reira, taumau tonu tona ngakau tumanako ki a Tu-rere-ao, mehemea e kore ia e kite i taua tangata, a, taihoa ake nei. Heoi, tae noa ake ki tetahi takiwa, ka aio te moana, ka haere a Paihau ki te moana ki te huti ika ma ratou. Ka mahue ake ki te kainga, ko nga wahine anake ; ko nga tane kua mene anake ki te moana. I muringa ano, ka puta te hia-kai taro o te wahine ra—a Whaki-tapui—no te mea e ahua ana te tamaiti i roto i a ia, katahi ia ka haere atu ki te tiki taro mana, i ana taro ano. Tera ano taokete te tiro whakamoheke mai ra ki a ia e hura ana i te kopapa taro, kia watea ai etahi me whawhatia iho hei whakarite mo tona hia-kai taro. Ko aua taro nei, nana ake ano ; ehara i te tangata ke nana era taro, e whakamoheketia mai ra e ona taokete. Ka riro mai i a ia nga taro ; ruarua noa ake nei nga mea i riro mai i a ia hei kai mana. Ka tunua e ia aua taro, ka maoa, ka kainga e ia.

I muringa, ka tae mai tona tane, a Paihau. Ka kite atu nga tuahine o Paihau i a ia, ka haere atu ki a ia, ka ki atu, “Kua tahaetia mai o huri e to wahine ; i kite tonu atu matou.” Ka mea atu a Paihau, “Hei aha ma koutou tena korero ?” Tohe tonu mai nga wahine ra ki ta ratou korero, te mutu, te aha. Ka pouri a Paihau ki taua korero ; ka haere ki te ki atu ki tana wahine, mehemea e tika ana taua kainga i nga huri. Ka mea mai te wahine ra, “E tika ana taku tikinga atu i aua taro, he hia-kai taro oku. Kaore au i tika ki nga huri, i tika ano ahau ki nga taro. Tena iana ! haere e tiro kia ata kite koe. I noho ai ena wahine, i korero tito i tunua e au nga huri.” Heoi, kua korero whakatuma atu a Paihau ki tana wahine, a ka tino nui rawa ake te whakama o te wahine nei ; ka tino kaha rawa ake hoki tana tangi, me te pouri ki tona tinana.

A, katahi ia ka whakaaro ki te rongo o Tu-rere-ao e kake laere atu ana. Ka mea ia, kua whai take hei whakarereanga mana i a Paihau. Ka mea atu ki te tane, "I haere ai au ki te tiki i nga taro nei, na tau tamaiti ia i whakahia-kai ake; hei aha tonu i te mea kua whakapaea nuitia nei au ki te kaia e koutou; e kore hoki au e hoki atu ki ena taro."

Heoi, ka timata tonu te noho puku o te wahine nei, kaore e reka te kai, he roimata tonu te kai a taua wahine i te ra, i te po, a, tae noa ki tetahi rangi, ka haere ano a Paihau ki te moana, ki te huti ika ma ratou, i te ata ano. I muri, ka tahuti mai taua wahine, ki te whai mai i nga rongo nui o Tu-rere-ao, kia tutuki ai tona ngakau wawata ki a Tu-rere-ao.

I te takiwa i whakatika mai ai te wahine ra, katahi ka kumea te moana kia roa, ka matapoutia atu hoki nga waka, kia puhoi ai te hoki mai, kia pahure ai ia te oma mai. Ka haere hoki ki runga ki te tuāhu ki te mahi hoki i a ia. Ka oti, katahi ka haere mai. I muri mai ano i a ia, ka hoki mai nga waka ki te kainga. Tae rawa mai, kua ahiahi pouri. Kei te mahara mai ano a Paihau, kei te noho atu ano te wahine i te kainga; kaore ia, kua oma noa atu; tiro-tiro kau ana ki nga pou o te whare, kua kore he wahine hei kianga atu mana. Katahi te tangata nei ka pouri ki tana wahine kua oma ra, ka tangi ki tana wahine. Ka mutu, ka haere ki runga ki te tuāhu ki te mahi i a ia; tae noa ake ki waenganui po, kua oti tana mahi i a ia. Katahi ia ka haere mai ki te whai mai i taua wahine. Ka mea ia, kia mau tonu i a ia ki waenganui o te huarahi. Nohea e mau i te mea kei te hoa tonu tera i tona tapuae! Me te tane hoki, kei te hoa tonu hoki i tona tapuae. Matapou ana tetahi i tetahi, matapou ana tetahi i tetahi; mahi ngaro ana tetahi i tetahi, kahore e kite atu, kahore e kite mai. Heoi ano ko a raua mahi tonu, kei te whakamohio i a raua; i mohio ai tetahi, kei te whaia mai ia e tona tane.

Ko to raua ara, i tika tonu mai ma te taha o te moana; kaore a raua moe i nga po, he haere tonu. Te haerenga mai o te wahine nei i mua mai o tona tane, tutaki tonu mai ko Tu-rere-ao, e whawhati kakaho ana i Koko-huia, hei mea whare mona ki uta o Whanganui. Te tirohanga atu o Tu-rere-ao, ko te wahine ra e haere mai ana; ka kite mai hoki te wahine ra i a ia e mahi ana, whakamau tonu mai te haere mai a te wahine ki a ia. Ka tae mai, ka oha raua. Ka mea atu a Tu-rere-ao ki te wahine ra, "I haere mai koe i whea?" Ka mea mai te wahine nei, "I haere mai au i Ngati-Ruanui." Ka mea atu ano a Tu-rere-ao, "E haere ana koe ki whea?" Ka mea mai te wahine ra, "E haere mai ana au ki konei, na nga rongo-nui au o Tu-rere-ao i kawe mai ki Whanganui nei. Kei whea koia a Tu-rere-ao?" Ka mea atu a Tu-rere-ao, "Kei uta o te awa nei. Engari ko te tae koe i ahau; mehemea ki te hiabha koe, maku koe a kawe ki taua tangata." Ka mea atu te wahine nei, "Ae, e pai ana au kia kawea au e koe ki taua tangata. Kia tere tonu i naiane kei

rokohanga mai ano au e toku tane i konei ; kei mau ahau i a ia i konei ano." Ka mea atu a Tu-rere-ao, "Ko ahai to tane?" Ka mea atu te wahine nei, "Ko Paihau ra toku tane." Kua mohio tonu mai a Tu-rere-ao, ko Whaki-tapui te wahine nei. Ka mea atu ia ki te wahine ra, "Haere mai taua, kia kawea koe e au ki te tangata i haere mai ai koe." Kaore hoki te wahine ra i te mohio ko Tu-rere-ao tera tangata e korero ra ki a ia.

Heoi, haere ana raua ki to ratou puni ko tona iwi ; i Te Oneheke ano tona iwi e noho ana, e tiaki mai ana i a ia. No to raua taenga atu ki te puni, ka rongo te wahine ra ki nga tangata e karanga ana, "Tenei a Tu-rere-ao me tana wahine te haere mai nei." Katahi te wahine ra ka mahara, "E-i! Ko Tu-rere-ao ano tenei e haere tahi nei maua." Heoi ka karanga a Tu-rere-ao ki nga tangata, kia toia nga waka ki te wai ; a, toia ana ; ka manu, ka ki atu a Tu-rere-ao ki tona iwi, "Utaina nga kakaho ki runga ki nga waka, kia toko tatou i naianei ; kia tere i te paringa o te tai, hei kawea i a tatou." Ka mene a ratou kakaho ki runga ki nga waka, ka toko ratou, me te whakarongo haere te wahine ra ki te ingoa o Tu-rere-ao e karangatia ana e nga tangata, katahi ia ka tino mohio, ko Tu-rere-ao ano ; ka koa tona ngakau i a ratou ka timata te toko atu i to ratou puni, i Te Oneheke, i te pito ki tai o te *taone* o Whanganui nei.

Ka tae mai a Paihau ki te wahi i tutaki ai a Whaki-tapui i a Tu-rere-ao, i Koko-huia, kua tae ratou ki Ara-moho e toko ana. Ka tae mai a Paihau ki Kai-kokopu e haere ana—e haere tonu tera i te tua-whenua. Haere tonu era ra i runga i nga waka, ka tae ki Puraho-tau—i rawahi mai o Potakataka—ka noho ratou ki reira. Kua mohio hoki ratou, kua pahure, e kore e tae atu a Paihau ki reira i te mamao rawa hoki, me te ururua hoki o te ara hei haerenga atu mana ki te whai i tana wahine. E ahiahi kau iho ana ratou ki reira, e tae atu ana a Paihau ki rawahi mai o ratou. Te tirohanga atu o te iwi ra, e noho mai ana i runga i te kohatu. Ka mea etahi, "Ara ra te tangata te noho mai ra i runga i te kohatu." Ka oha atu nga tangata, "Tena-koe!" Ka oha mai hoki ia, "Tena-koutou!" Ka ui atu te iwi ra, "Kowai tera?" Ka mea mai te wahine ra, "E, ko toku tane tera, ko Paihau." Katahi ka ui mai a Paihau ki a Tu-rere-ao, "Kaore ranei he wahine i ahu mai nei?" Ka mea atu a Tu-rere-ao, "Tenei! Whiti mai ra ki rawahi nei ; kia kawea atu he waka ki a koe." Ka mea mai tera, "Kati! Noho mai i rawahi na, me ta taua wahine ; kei te hoki au. I haere mai ahau ki te whai mai i ta taua wahine, kia kite au i te tangata kei a ia taua wahine, kia whai kupu ai au ki a ia mo te tamaiti." Ka mea atu a Tu-rere-ao, "Hei aha tena? Whiti mai ra ki rawahi nei korero ai taua, taihoa e hoki marire apopo i te ata." Ka mea mai a Paihau, "E noho, me ta taua wahine. I muri i a au nei, ka whanau ta taua wahine, he tane te tamaiti, me waiho e koe te ingoa ko 'Te mananga o aku waewae.'" Katahi te tangata ra ka unu ake i tona topuni hei kopaki mo te

tamaiti i roto i te kopu o Whaki-tapui, waiho ana i runga i te kohatu, katahi ka karanga a Paihau ki a Tu-rere-ao, "Ina te kahu, hei kopaki mo ta taua tamaiti." Katahi ka tarapeke ki tabaki o te kohatu, tu noa mai i runga i te kohatu i tahaki o te wai, ko tera hoki i noho ra ia i te tuatahi, kei waenganui o te wai e tu ana. Ka huaina iho e ia te ingoa o taua kohatu, ko Otu-moari. Heoi, hoki atu ana tera tangata ki tona kainga.

Heoi, moe ana a Tu-rere-ao raua ko Whaki-tapui. I muri, ka toko ratou ki o ratou kainga, ki Utapu, me etahi atu kainga ano o ratou. I te takiwa ka hoki a Paihau, ka pahure atu, ka tikina atu te kakahu o Paihau i waiho ake ra hei kopaki mo te tamaiti; ka riro i a Tu-rere-ao.

A, tae atu ana ratou ki o ratou kainga. Ka roa, ka whanua te tamaiti a te wahine ra—a Whaki-tapui; te putanga mai ki waho, he tamaiti tane. Tuatia tonutia iho te ingoa, ko Te-Mana-a-Paihau. Heoi, ka tupu nei taua tangata, a, oti tonu iho ki Whanganui nei, kaore hoki i haere ki tona matua, ki a Paihau. Notemea i tino manaakitia taua tamaiti e Tu-rere-ao hei tamaiti pu mana, hei matanua mo ana tamariki. No reira ka kore e tukuna e ia kia haere ki tona matua, ki a Paihau. Heoi, no raua ko tona taina, ko Tu-ranga-pito te noho-tahi, tae noa ki a raua uri te noho-tahi, me te pai tonu; te kino, te aha.

KO TU-TAIA-ROA.

Na! Ka whakatupu nei a Tu-rere-ao i tana tamaiti, i a Turanga-pito; a, ka tupu, a, ka tangatatia; ka mau ki nga rakau patu tangata—ka tu ki te riri, ki te aha noa iho, ki te tini noa iho o nga kori me nga ngahau a tenei hanga, a te tama-tane.

Na, haere rawa ake a Tu-rere-ao me tona iwi, me Whanganui, ki te whawhai ki a Ngati-Mania-poto, kua tangatatia a Turanga-pito, ara, kua kau-matuatia. Na, ka haere nei taua iwi, a, ka tae, ka turia e Whanganui ki te riri. Kihai i taea te pa; katahi ka karapotia te pa; kaore i taea. Katahi ka turia e Whanganui ki te haka. Tana whakaputanga o nga rangatira o te taua ki te pukana, ara, ki te whakatekotoke, kia kite ai te tangata whenua i te parekareka o taua mahi, a, kia puta ki waho o te pa matakitaki ai. Kore rawa i puta ki waho, noho tonu iho; kore rawa i minaminatea iho e te tangata-whenua.

Na, katahi a Turanga-pito ka tarapeke ki mua o te matua e haka ana. Te tino pioitanga o te tangata ra, ka rawe! Katahi ka pukanatia ki tetahi pito o te haka ki tetahi pito. Tukna atu ano nga tangata o roto i te pa ra, kua mate noa ake i te pai o te maia ra ki te haka. Ka miharo noa iho te iwi ra ki nga mahi pai a tana tekotoke. Te tino putanga ki waho o te pa matakitaki ai. Ka mea te iwi ra, "Katahi te tangata huatau ko te tangata ra mo te haka!" Parekareka ana ta ratou tirohanga iho. Ka rongu mai a Hine-moana ki tona

iwi e whakamate ana ki a Turanga-pito, ki te pai o tana tekoteko, katahi ka haere mai kia kite iho. Te tirohanga iho ano o te wahine ra, kua kata noa ake te ngakau o taua wahine, kua mohio ia ka tae ia ki runga ki te taua, kia tino kite ia i te ahua o tera tangata. Katahi te wahine ra ka heke iho ki runga i te puni o te taua. Ka kite atu te taua, ka mea etahi, "He wahine!" Ka mea etahi o te taua ra, nga mea ano kua kite, kua mohio, "Ko Hine-moana! Ko te tuahine o Tu-iri-rangi tena." Te haerenga mai o Hine-moana, kua kite i a Turanga-pito; pirangi tonu atu. Moe ana raua; mau tonu ake te rongo; mutu ana te whawhai a Whanganui raua ko Ngati-Mania-poto. Ka riro rawa mai a Hine-moana i a Turanga-pito hei wahine mana.

I muri i a Hine-moana, ka puta te pouri ki ona tungane keke, ki a Ngoio-nui, raua ko Ngoio-iti. Ka noho pouri nei, a, tae atu ki tetahi tau, ka taka te mahara i a raua kia haere mai raua ki te whai mai i a Hine-moana, mehemea e kore ranei raua e kite i to raua tuahine, kei te ora ranei, kua mate ranei. He aha koa, me haere noa atu kia kitea i te korenga o to raua tuahine.

Na, katahi aua tangata ka kohikohi tangata ma raua i roto i te iwi, hei *hoia* ma raua—hei whawhai, ina tutaki ki a raua he hoa riri. Ka oti; katahi ka haere mai. Notemea, ka rua rawa nga tau e ngaro ana to raua tuahine i a ratou. Ka mea aua tangata, me patu rawa te tane; mehemea ka kite raua, ka tango i to raua tuahine, ka whakahokia ki to ratou kainga ake. Na, ka haere mai nei, a, ka tae mai ki te kainga o Turanga-pito. Rokohanga mai, kua pahure ke a Turanga-pito ki te tuku i nga pa-tuna i roto ano i te awa o Whanganui—ko te wahine anake i te kainga, i roto i te whare; e noho whakamamae ana i te whanautanga i tana tamaiti tane. Na, i te ahiahi po, ka rongo te kuia nei ki te haruru o te waewae tangata, ka mea ia, ko tona tane pea. Kua nui haere te haruru, katahi ia ka mohio he tangata ke; ka pa mai te wehi ki a ia. Katahi ia ka whakarongo tonu. Na, kua puta mai tetahi o nga tungane, kua oha ki a ia. Katahi ia ka whawha atu ki tana tamaiti, ka hiki mai ki runga ki a ia; he ngakau tupatu nona ki tana tamaiti, kei whawhatia e ona tungane, kei patua, ka mate—koia i tere ai tana hopu atu i tana tamaiti. I muri ka puta mai tetahi o ona tungane, ka oha ano hoki ki a ia; i muri atu ko te tokomaha o nga tangata, ka haere mai ki te oha ki a ia, me te mihi katoa mai ki a ia.

Katahi ka ui mai nga tungane ki a ia, "He aha to tamaiti?" Ka mahara te wahine nei, ki te ki atu au he tane taku tamaiti; ka mate i nga tungane, ka patua, e kore au e kaha ki te herehere. Engari ki te ki atu au he wahine to korua potiki, katahi ka ora; maku hoki e tinihanga ki enei tangata. Katahi ka mea atu ki nga tungane, "He wahine to korua potiki." Katahi ka hapainga te tamaiti ki runga ki ona ringaringa, ka kopekena te ure ki roto ki nga kuha o te tamaiti. Ka tiro atu nga tangata, koia ano hoki, he wahine te tamaiti nei. Ka mea atu nga tangata nei, "Kati! E noho me to tamaiti." Muri iho,

ka tua-rua nga patai a nga tangata nei ki to raua tuahine, ka mea atu, "Kei hea to tane?" Ka mahara te wahine nei, ki te ki atu ia, kei te tuku i nga pa-tuna, ko te tiakina i te tauranga e te taua, tona tane, a, ka patua, ka mate; engari me tinihanga e ia kia matakau ai. Ka mea te wahine nei, "Kua riro noa atu to korua taokete ki te tutu mai i ona iwi kia kite i te whanautanga mai o to korua potiki, ki te tua hoki i te ingoa." Ka mea nga tangata nei, "A whea ka hoki mai?" Ka mea atu te kuia ra, "Kei apopo i te ata ka tae mai." Ka mea nga tangata nei, "I mutu mai tona haere i hea rawa?" Ka mea te kuia ra, "I tai o Whanganui, i uta o Manga-nui-te-ao; whatiwhati nga rau o Whanganui nei, o Manga-nui-te-ao nei; koia ano e haere mai na i a Turanga-pito. Haere mai te tangata me te kai, hei tuanga i te ingoa o to korua potiki."

I a ratou ano e noho ra i te po ra, kei te haere tonu te taua ra ki te tauranga ki te kimi waka hei hokinga mo ratou, kia tere ai ratou te hoki ki to ratou kainga. Heoi, no to ratou korenga e kite waka, ka whakaaro ratou kua tika nga korero a te kuia nei. Ka haere ake ka puao te ata, ka wehi te iwi ra, kei rokohanga mai ratou ki reira e Turanga-pito; no te mea hoki, ko te ra tera i korero mai ai te wahine ra ki ona tungane hei taenga mai mo tona tane ki reira. Ka mea nga tangata nei ki to raua ope-taua, "Whakatika tatou ka haere; kua awatea hoki, kei rokohanga mai tatou e Turanga-pito i konei ano. Kia tae rawa mai, kua pahure tatou." Katahi te iwi-nei ka haere, ka hoki.

I muri tata i a ratou, ka tae mai a Turanga-pito ki te kainga. Otira i tona taenga mai ki te tauranga, kua kite ia, ka titiro atu ki tahaki o te tauranga, kua maru katoa te one i te takahanga a te waewae tangata. Mohio tonu ia, he taua nana i takahi te one; ina hoki te ahua, tena pea kua mate tana wahine me tana tamaiti. Katahi ka tere tana whitiki i tona waka, tere tonu te piki ki te kainga kia wawe te kite i tana tamaiti me tana wahine. Haere atu ai, e noho mai ana i te kainga; ka mihi atu ia ki tana wahine me te tamaiti, ka mihi mai hoki te wahine ki a ia.

Ka mea atu ia ki tana wahine, "Kaore ranei he tangata i tae mai ki konei?" Ka mea mai te wahine, "Ehara, i tae mai ano, ko o taokete. Engari, e meatia ana taku tamaiti kia whakamatea e oku tungane. Na taku tupatu ka ora; i kopekengia e au te ure ki roto ki nga kuha i ora ai. Ka pohehe mai he wahine; kaore ia he tane." Ka korerotia mai nga korero katoa ki a ia e tana wahine. Ka rongo atu a Turanga-pito, ka pouri mo era korero, ka mea atu ki te wahine, "E noho, kei te haere au." Heoi ano, haere rawa te tangata ki te tutu taua mana; kaore hoki i noho kia kai, haere tonu atu. Kaore nei hoki i roa—i taua rangi ano—tae katoa nga karere ki nga kainga katoa o tona iwi ano. I te po ano o taua rangi, tae tonu mai ki te kainga o Turanga-pito.

Ka rupeke te taua, ka ui a Turanga-pito ki tana wahine, "He aha te tohu o ou tungane?" Ka ki mai te wahine, "E kore e ngaro i a koe, i tawhiti ano koe e haere atu ana, ka rongo atu koe ki nga ngo o taua tokorua. Ko tetahi, he nui te ngoio, koia tera ka kiia tona ingoa ko Ngoio-nui; ko tetahi, he iti te ngoio, koia tera i kiia ko Ngoio-iti." Ko te tohu tera i whakaatutia mai e tana wahine ki a ia, kia haere mohio ai ia ki aua tangata; kia tupono ai, mana e patu era tangata, kei riro ma etehi atu e patu, a, ka riro te ingoa i era atu tangata o tona ope-taua, engari, kia riro ano mana ake ano, ka pai.

Takiri kau ana te ata, whaia tonutea ana; haere tonu i te po. Ko Turanga-pito ano nga torotoro i mua o tonu ope-taua. Rokohanga atu, kua tau te puni o tera. Ko nga rakau patu-tangata a tera, kua huihuia ki te putake o te Pukatea tutu ai; ko nga tangata, ki tahaki ke moemoe ai. Kua warea katoatia e te moe kahore hoki tetahi i ara hei tiaki i a ratou ano; me a ratou rakau-patu, i kawea ra ki te putake o te Pukatea tutu ai, kaore kau etahi o a ratou patu i waiho ano i runga i o ratou ringa hei tiaki ano i a ratou ina huakina e te taua whai atu i a ratou. Heoi, kua kuare noa iho ana taua iwi nei.

Heoi, katahi ka karapotia tera e te taua a Turanga-pito, i te mea kua warea ketia tera e te moe. Ko Turanga-pito ano, i haere mohio ia ki te tohu o nga rangatira o tera; no te mea na tana wahine ia i whakamohio ki aua tangata nei. Koia ka tika tonu te haere a Turanga-pito ki aua tangata patu ai i te wa i huakina ai; i a ia anake nga rangatira. I te mea ka pa te patu ki nga upoko o etahi o te iwi ra, katahi ka ohore ake etahi i te moe, whakamau atu ko a ratou rakau i huihuia ra ki te putake o te Pukatea tutu ai; whawha rawa atu, kua riro katoa i te taua o Turanga-pito. Rakuraku kau ana te iwi ra, kaore he rakau-patu ma ratou; kua riro hoki i te hoa riri. He haukurua ana nga upoko o tera e tenei! Ka mahi koe, e te tangata i nga rakau! Te hopohopo! Te aha! Kurukuru kau ana i nga upoko! Ka patua, kaore tetahi pahuretanga o taua iwi i a Turanga-pito—mate katoa. A, hoki atu ana ki te kainga, ki te hari tangata-mate ma ratou. Engari i tupatu ratou ki a Hine-moana me tana tamaiti, ke he ki aua tupapaku i patua mai e ratou.

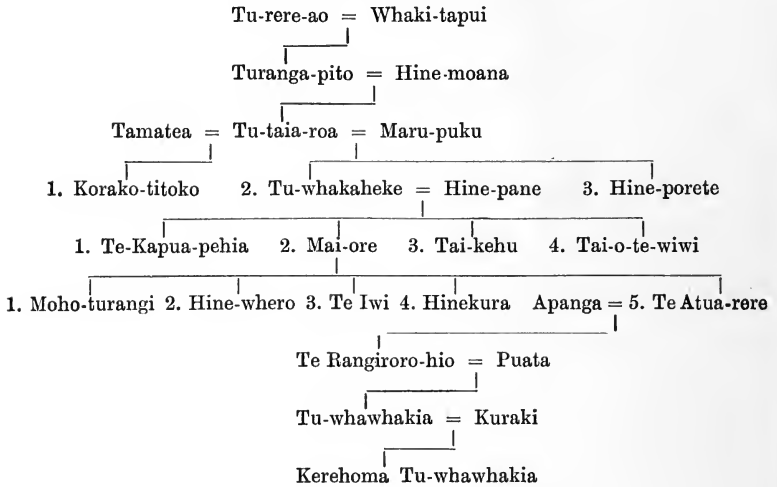
Heoi, ka ea te kopeketanga i te ure o Tu-taia-roa. Na tona matua ano i takitaki tenei mate. Te takotoranga atu ano o tenei pakanga, kaore hoki i ara mai, e takoto nei ano i naianei.

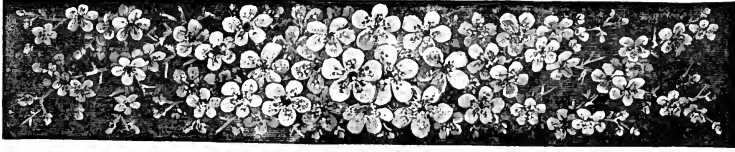
Na, i muri iho i te parekura kua korerotia iho i runga ake ra, katahi ka tuatia te tamaiti a Turanga-pito raua ko tana wahine, ko Hine-moana. Tuatia iho te ingoa ko Tu-taia-roa. Ko ia te poukohatu nana i whakaputa nga rangatira katoa o Whanganui nei, tae atu ki Rangi-tane—rangatira katoa te tu o te tangata.

Ko ahau, i puta mai i roto i tenei tupuna, i a Tu-taia-roa. Otira, ehara i te mea ko ahau anake; engari ko nga taniwha katoa o tenei awa o Whanganui—ara, ko nga rangatira katoa e rangona nei i te motu nei, timata mai i te kopunga, tae noa ki te rereanga. Koia i tika

ai tona whakatauki, "He taura whiri, kotahi mai ano i te kopunga tae noa ki te puau." Ahakoa, tahuri ake tenei iwi ki te kai ano i a ia—ka kino a uta ki tai, ka kino a tai ki uta—mehemea ki te tupono mai etahi iwi ki te kai i a Whanganui, ka hui ano a Whanganui kia topu ano. E kore rawa e taea e nga iwi, engari ko nga iwi ke e mate ana i a Whanganui nei, koia i kiia ai, "He taura whitikitiki," ka motu, ka whitikitiki ano kia kotahi tonu.

Ko tenei ara oku, he ara tika tonu ; kei te takoto maro tonu, kaore ano i whati noa tenei tahuhu ; heke mai ano i a Tu-rere-ao, tae noa mai ki ahau. Koia nei, te whakapapa iho ki ahau, ara :





SOME FOLK-SONGS AND MYTHS FROM SAMOA.

BY JOHN FRASER, LL.D., SYDNEY.

PREFACE.—These myths were collected in Samoa and written down more than twenty-five years ago. They were got chiefly from Tauanu'u, the official legend-keeper of Manu'a, and his nephew Fofu. You may travel all round even the largest of the islands now and scarcely meet with a single man who knows any of the old legends except by name; for the titles of some of them have established themselves in the language as proverbs and by-words. The Rev. T. Powell, who collected them, made no use of them in his lifetime, and his widow sent the manuscripts to the late Rev. Geo. Pratt, Sydney, as the only man who was likely to be able to translate and use them. Mr. Pratt's eyesight had by this time become feeble, but I knew he had the bundle of manuscripts, and, thinking that possibly there might be among them some myths that were worth preserving, I offered to act as his amanuensis in the work of translation, and get them published in some literary journal. Our joint labours, which continued for nearly two years, were terminated by Mr. Pratt's death. I still have a few of the translated myths on hand, and intend to offer them for preservation as occasion may serve.

I.

'O LE TALA IA TAEMĀ MA NA-FANŪA :

THE STORY ABOUT THE GODDESSES TAEMA AND NA-FANUA,
THE SIAMESE-TWINS OF SAMOA.

1. A COLLECTOR of myths does not expect to find Siamese-twins in Samoa, and yet here they are, not in person certainly, but presented as the two chief actors in a myth story. They are sisters, and being sisters and twins, they have Titi and Titi as their birth-names; but they afterwards assume the names of Ta'emā and Tila-fainga, and as such are well known to all Samoa, for they are there the sister-goddesses of war and tattooing. The birth and rearing of twin children having a physical union of their bodies in some part is possible, but rare, as medical science tells us. The mythologist, however, seldom finds that a story such as this about Titi and Titi is founded on facts observed by the actual story-tellers, but is rather a transmission from earlier times,

of ideas in the mind, which myth-makers tried to convey to the people by giving them the appearance of a living body, moulded on the facts and experiences of human life. The Italian Janus, for instance—a deity which the Romans adopted from the Etruscans—was represented as a double bust, joined together back to back, and with two faces, the one looking to the east and the other to the west. Now, notwithstanding the numerous and learned explanations of the import of this double Janus, I am of opinion that the origin of this myth comes from the conception of the sky (root *di, div, dya*, 'to shine') as the oldest and first of all things, from whose heights at noon the sun looks down east and west on the beginning and the end of every day, and hence of the year itself. The mind of the myth-maker, having formed this idea of the sky, gave it a visible life and personality in the creation of a two-headed Janus.

2. Now, if the ancestors of the Samoan and Polynesian people did come from India, they must have been familiar there with such ideas as could give birth to the making of this myth about Taema and Tila-fainga—the one presiding over the art of war and the other the patroness of the art of tattooing, through which alone a Polynesian young man becomes fit to engage in tribal battles. In India the great gods have a dual aspect—two principles blended in one—one body, but many heads and arms. And so Titi and Titi here are one in their persons, but with two different functions, yet both of these relating to war.

3. Let me now proceed with the history of this interesting duality. The twins were born in the little island of Taū, in the Manu'a portion of the Samoan Group. As children they could not see each other's faces, for they were joined together back to back. Their parents belonged to the primitive stock of the race, as far back almost as the first creation of man; and so there is enough of antiquity and mystery about these two girls to engage our attention to their story, especially as their occupation as grown goddesses—that of bloodshed and war—goes so far back as to mingle with the first doings of mankind. In due time the girls became old enough to leave their father's home and go forth to see the world, but the world as known to this myth is only the islands Tutuila and Savai'i, of their own group, and Fiji; and their mode of travel was by swimming. So Titi and her sister, who had by this time taken the name of Taema, cast themselves into the sea and swam in the narrow strait towards Tutuila. Here they were so baffled by cross-currents that a lump of wood was dashed between them, and their bodies were severed. From this circumstance the second sister called herself Tila-fainga.

4. On Tutuila, near the modern town of Pango-pango, there is a path called 'the road of the spirits,' and a particular kind of *taro* which grows near by is called 'Taema's fruit.' People say still that it was Taema who first caused that fruit to grow there, and that these two semi-divine personages passed up that way when they had landed

on the beach. Thus it always happens that fable makes the foot-prints of spirit-beings leave some trace behind, to the wonderment of generations to come. There is a print of Adam's foot in the island of Ceylon, and the small islands in the strait are the ruins of the bridge by which he used to pass to and fro to the mainland of India.

5. Taema and Tila-fainga, being now on dry land, began to work wonders, whether in order to amuse themselves or to show their power as *aitu*, or to prepare for their future avocations, I do not know. And, first, they saw a man and a woman in a field digging up some food for themselves, some *masi* or fermented bread-fruit, which is prepared somewhat in the same manner as Germans make *saur kraut*. The girls asked them for a little of it to eat, but, when they began to eat, they ate so heartily that nearly the whole heap of *masi* was consumed. This so frightened the donors that they ran away. And next, as the two girls were wandering along the crest of the mountain-range in the island, they came to a place where there was a big upstanding rock; this they cleft in two and made of it two war-clubs. And, as "the sight of means to do ill-deeds makes ill-deeds done," they now commenced to use the clubs and killed men. Fists and sticks and stones were doubtless the first weapons of warfare, but a stone club in the hands of such a hero as Hercules, is a mighty improvement on that; and even a little boy, when he becomes possessed of a pea-shooter, is not happy till he has used it. And in this way, according to our story, the killing of men began on these islands. But the girls, now feeling the propensity to kill getting too strong upon them, and fearing that it might lead them to the unholy act of introducing war into their own native islands of Manu'a, and among their own kindred, jumped into the sea and swam away to Fiji. There, in the early morning, they saw two men walking on the beach, each carrying a small bag. Landing, the girls accosted them and learned that they were tattooers on their way to their daily work. The girls went about with them a good deal that day, and learned the secrets of the trade. Then they said to the men, 'Give us some of your tools and a basket to put them in, and we will go elsewhere.' The men good-naturedly said, 'All right,' and gave the things asked, only exacting a promise that they, the givers, should always be remembered. Hence it is that tattooers in Samoa, when they are following their trade, always sing a little song in honour of Filelei and Tufou, these two men who gave the tools and the basket. And many of the rhymes which folk-lorists now collect among civilized nations, carry us back to such incidents as this, in the introduction of the arts among men.

6. The next thing these two wonderful girls do is the making of a pun—which proves how much depravity the art of war and tattooing was bringing them to. For when they came to the house of a man called Na, they asked his children several times whose place it was,

and, getting always the answer, *Na fanua* (which means, Na's place), they laughed merrily, and Tila-fainga said, '*Na-fanua*, that will be my name.' And so the two sisters henceforth are Taema and Na-fanua. Here again we have a common trick of invention among myth-makers to account for the origin of certain names of their divinities.

7. The next incident introduces the permanent installation of Taema and Na-fanua as the goddesses of war and tattooing in these islands. And it all arose from an act of kindness done to them, which shows that the sentiment of gratitude is not unknown to Polynesian breasts. The man Na himself, who had been out in the bush working, now came home and received his visitors with much kindness and heartiness, and at their request did not hesitate to set the best of food before them, although it was part of the tribute-offering to their conquerors. Appreciating this hospitality, and knowing that Na's tribe was at that time in subjection, for they had been conquered by the people in the east of the island, the girls resolved to set them free; and, in order to make a pretext for war, they ordered Na and his men to bring to them the whole of the tribute-offering of food which was about to be sent to the tribe in the east, in token of continued submission. The two goddesses ate it up. News of this came to the men of the east, and, as that deed was a deadly insult to them, they prepared for war. But when they invaded Na's country, the two goddesses went forth to meet them, and used their war clubs so vigorously that the enemies were slain in heaps, and Na's land became free. The whole island of Savai'i now reverences these two divinities, but Tila-fainga, *alias* Na-fanua, is specially the goddess of war there.

8. Having accomplished this good work, the sisters agreed to separate. Tila-fainga remained in Savai'i, following her occupation of war, but Taema went off to the island of Tutuila and there gave herself to tattooing; hence it is that, when war arises among the islands, Tutuila is always the 'neutral party,' and does not fight. But Taema was laid under a dire obligation, that if ever war should come that way, she should interpose and prevent it from spreading to Manu'a, the parent land of the twins. And so it is to this day.

II.

THE *TALA*.

9. Fonga'olo'ula was the name of a place in Taü; it was inland, on the north side of the great boat-opening in the reef. Fai-malie and Fai-tama'i dwelt there; these are the children of Malae and Vavau, who were born of Fatu and 'Ele-'ele. Fai-malie gave birth to twins, which were joined together by their backs; they could not see one another's face. They were named Titi and Titi, they were girls. When they were grown up, one day they went to walk about on the beach at the long boat-opening. They saw the place where the men

uncover themselves, then said the one of them, 'That is my name, Taemā.' Then grew upon them a desire to wander about. The one said (to the other), 'Let us roam.' Then they swam. Their father called them back (saying), 'Come back, return'; but they said, 'Wait till we come back here.' They went on. Then their father said, 'If that is it, take this stone as a parting gift.' It was called a *maruenga*, one of its names was *tupua-tali-va'a*. Then Titi and Taema swam away. They reached the narrow sea near Tutuila. A bowsprit was floating along; then they spoke thus, 'By and by, we cannot manage (to escape) this stick.' They tried and tried, it was difficult. It was carried by the current, and thrown by the waves of the sea between them. They could not get out of the way, 'and so they were separated, and for the first time they saw one another's face.'

Then said Titi to the one whose name was Taema, 'I will be called Tila-fainga.' Then Titi cast off her old name and was called Tila-fainga.

10. Then they went on to Tutuila, and passed up the bay on which Pango-pango looks down. The *ala-o-aitu* (road of the spirits) is there; it was so named from these two persons, that was the reason for its being called *ala-o-aitu*. Then these two caused *taro* to grow in that place, which is rocky; it was called *fua-o-Taema* (Taema's fruit). Then they saw a couple, man and wife, and two women also; they were taking up fermented bread-fruit (*masi*) from its pit. The girls had a longing for it. They stood and looked at it, and said to them, 'Give us a little basket of *masi*.' But the couple asked them for a basket to put it in, to take it about in. Then they threw them a 'bread-fruit bonnet' and said to them, 'Put a little of it into that.' But they said, 'What can we put into this trumpery thing; it will only make one cake for each.' They said, 'Still put it in, there is no danger.' Then they put it in, put it in, put it in. They opened their mouths and sucked in the *masi*; the bread-fruit bonnet did not get full. The *masi* was nearly done; then the women were going away, they grumbled that the *masi* was used up. Then the girls answered, 'Friend, what is the reason that you said that nothing could be put in this trumpery thing?' Then the two women were afraid because they (now) knew these were gods; and so the women ran away.

11. Then they went on and passed along the tops of the mountains, they reached upper Poloa, then they dwelt there. They made turmeric food, and powdered their bodies with the turmeric, then these (bodies) became yellow. Then Tila-fainga sauntered about in the place which was named Iloa-ai-le-toa, (known-for-the-warriors), they went, and it was divided into two and became two war-clubs, one for her and one for Taema. Then they did a strange thing—they killed men. Then Tila-fainga said, 'Come now, let us two go, let us not remain here, (we are too) near to our own country, lest our (present) occupation should be directed against it, let us two swim; do you look

for a land in which we may follow our occupation.' Then they swam away, each of them had her own float. They went on and landed at Fiji. It was early dawn. They saw two men, these two were walking. Then Tila-fainga said (to her sister), 'Lady, I am hungry; let us go to these two men (and ask them) who they are.' Then they made up to them and said, 'Who are you two?' These two answered, 'We are Tufou and Filelei, our occupation is tattooing; we have nothing good to eat, these are only the tools of our trade; we are going to our work. Who are you two?' 'We are Tila-fainga and Taema.' 'What is your errand.' 'None, we have come here to roam about; let us all go together, along with you two.' 'All right, come on.' And they went; they gave them something to eat, and so the (girls) went about with these chiefs; they went about, they went about. Then they said, 'O chiefs, what do you two think? give us two your occupation.' They answered, 'All right, methinks we all should live together and follow our occupation here, but first let us wait for a house-warming.' But these two women said, 'Enough! but give us some tools and a basket to put them in, and we will go.' Then they gave the tools in a basket and said, 'Take your implements of tattooing; when you are engaged in your occupation make mention of us two.' 'All right' (said they). It is on that account that the operators of tattooing strike up this song:

O Fi-Filelei (who art) like a necklace of whales' teeth,
 (Aid us) when we seek to get ready for war.
 (And thou), Tufou (who art descended) from chiefs,
 (Aid us) O Tufou, Tufou, Ū!
 By-and-bye it will be evening,
 Adorn us for your victories, O Fi!
 It is like a green *ti* leaf,
 O Tufou, Tufou, Ū!

12. Then they came to Savai'i, and reached Fale-alupo, at the house of Na. (At that time) Ae'a of the west was the conquered, and Ae'a of the east was conqueror. There were in the house two girls, but their parents had gone into the bush to work. Then Tila-fainga asked, 'Who is your father?' 'Na.' 'Whose house is this?' They answered, singing, 'The house of Na, the house of Na.' Again she asked, 'Whose place is this?' They answered, 'It's Na's place.' Then she asked again, 'Whose land is this land?' They answered, still singing, 'The land of Na, the land of Na, Na-fanua.' Then she said, 'That shall be my name.'

13. Then they asked of the girls, 'What is that, hanging up in the house?' They answered, 'It is an offering for the victors.' 'Break down a basket that we may eat of it.' The girls say, 'We are afraid.' 'Where is your father?' 'He is in the bush.' 'You go quickly and tell him that your house is *be-chiefed*.' So Na came in and said, 'You two have come.' They answer, 'Your servants, sir.' 'Whence

are you two?' 'We two are Tila-fainga and Taema; far is the spot from which we came, for we have come from a distance. We are hungry; we asked the question what it was that is hanging up in the house.' (He said) 'It is the offering for the victors; but I will bring you a basket of it that you may partake.' 'Good,' said they, 'bring it; but do you, O chief, proclaim to your land to bring the whole (tribute) offering to us two, and we will raise up your (present) state of subjection.' The land was delighted, and brought all the offering to them and placed it before them. An account of this was taken to the east; then they two prepared for war. But this was the word of the conquerors, 'Let us make ready the *kava* (now), and fight to-morrow.'

14. Taema was afraid, but Na-fanua said, 'Do you follow me, and leave the fighting to me.' Then Na-fanua asked (her friends), 'Which is the road the conquering party will take to come here?' They answered, 'There are three roads, but the middle road is probably the one by which the conquering party will come.' (She said) 'Leave that road to us two; let your troops go by the other roads. When the conquerors come, let your men withdraw and leave the fighting to us.' When the enemy's party came on these two went up that way to meet them. They laid about them, laid about them, on the one road and killed; then on the other road they did the same. The eastern conquerors were over-thrown. The land was greatly delighted and proclaimed an offering to be made to these two. All Savai'i (thereafter) paid respect to these divinities.

15. Then they came to the wall of Amoa. There these two made their parting farewells. Na-fanua said to Taema, 'Now then, do you go to our land in Tutuila, dwell there and practice our business of tattooing, but I will go on with my fighting work.' Then they had their refreshment of food. The *kava* of Na-fanua was first; she prayed, saying:

This is the *kava* to drink
 For Le-Fatu and Le-'ele'ele
 And Fai-malie and Fai-tama'i,
 That they may direct *you* to neutrality;
 But may the road *I* go run with blood.

Then she said to Taema, 'You will remain neutral in our land; when you are pricking the outside (of the body), then remember me and your occupation will prosper.'

16. Then Taema was going to swim to Tutuila; but Na-fanua called to her to come back till she should arrange aright their farewell agreement. So Taema came back. And Na-fanua said, 'Now then do you be neutral to my business, and then the businesses of both of us will go on profusely before you; by-and-bye the war will turn itself towards our country, and our parents in Manu'a, but (when it comes), do you turn your back to Manu'a and your front to Upölu, and then Savai'i will remain neutral; but if you turn the war on Manu'a, you will be overwhelmed with vines.'

17. Then came Taema to Tutuila by swimming; and she dwelt there, abstaining from Na-fanua's work; that is the reason that Tutuila is called the *tapua-inga* (the neutral party). Then they sang:

The man grows up and is tattooed,
The woman grows up and has children.

Taema lived at Poloa; and the chief Tui-Atua came from the land of Sailele, he was also called Moso. He came to Taema; then Tamea became his wife. But Na-fanua dwelt in Savai'i, and followed her occupation of war.

(The Samoan Text of No. II.—*Taema and Na-fanua.*)

'O LE TALA IA TITI MA' TITI *ALIAS* TAEMA MA NA-FANUA.

9. 'O Fonga-olo-'ula le igoa o le fanua i Tau; e i gauta i le itu i matu o le ava tele. Sa mana ai 'o Fai-mālie ma Fai-tama'i, le fanua lea a Malae ma Vavau na fanua ia e le Fatu ma le 'Ele'ele. Na fanua Fai-mālie 'o le masaga ua fesootai i o lā tua, ua le ma fe vaai o la mata. Ua fa'a igoa ina o Titi ma Titi, o tama teine laua. Ua matua ona eva lea o i laua i le tasi aso i le matafaga, i le ava loa. Ua iloa ai le mea a tagata; ona fai ane lea le tasi, Si o'u igoa sia 'O Taemā. Ona tupu lea lo la fa'aeva. Ua fai ane ina, Ta eva ia. Ona la fa'ausi lea. Ae valaau lo la tamā, O mai, foi mai; a e tali mai, Sei ma o mai na nei; ua o lava. Ona fai ane lea lo la tamā, Afai o lea, ina ave le ma'a nei ma mavaega. Ua taua ai le Mavaega, 'o le tasi ona igoa 'O le tupua-tali-vaa. Ona la feausi ai lea o Titi ma Taemā. Ua oo i le vasa ua lata i Tutuila. Ua opeopea mai le tila; ua lafatu tafea mai e peau o le sami i o la va. Ua faigata ai ona alu ese le laau pei 'o se, a ua faate'a esese ai i laua. Ua faatoa fevaai a'i 'o laua mata.

Ona fai ane ai lea Titi lea igoa 'o Taema, A e igoa a'u ia le Tila-faiga. Ona tiai lea e Titi lona igoa tuai a'o igoa o ia ia Tila-faiga. Ona la o lea O Tila-faiga ma Taemā.

10. Ona la a'e ai lea i Tutuila e i ai Pagopago i ona luga ae. Ua ae i le Vāga. E i ai le ala o aitu; ua igoa ai talu ai ia i laua; 'o le mafuaga lea o le ta'u 'O le ala i aitu.' Ona lā faatupua i lea le talo i lea mea o i ai i le papa, e taua ai 'o le Fua-o-Taemā. Ua la iloa ai le uluga aiga, ni fafine e toalua; o laga masi. Ua la mananao i ai. Ua tutu ma vaavaai i ai, ma fai i ai Au mai; sina a ma masi. Ae fai ane le uluga aiga i se ato e tuu ai, e tau avē ai. Ona la lafo ai lea le pulou 'ulu, ma fai ia i laua, Fafao mai sina mea i lea. Ae tali laua se ā se mea e mafai ona fafao i leni mea fa'atauvaā, e tasi; Sa oulua potoi, Fafao pea; e te afaina. Ona la fafao lea, fafao, fafao. Ua faamaga le la gutu ma miti mai le masi; e lei au tuulu le pulou 'ulu. A unu le masi; ona fesolai lea fafine; a uma ai le masi. Ona le muimui ai

lea a uma le masi. Ona tali ai lea 'o teine, Sa, Se ā le mea na lua fai ai e le ofi se mea i lea mea faatauvaa. Ua fefefe fafine, ua iloa o ni aitu laua ona fesolai lea ia fafine.

11. Ona la o lea ua ui i le tumutumu o mauga, ua oo, Poloā luga ona nonofo ai lea. Ua la fai le lega i a la mea e a'i, a lega ai o la tino. Ua samasama a o lea ia mea. Ua eva Tilafaiga i le tasi mea e igoa ai ua Iloa-ai-le-toa; ua alu ane a ta, ona tofi lua lea, ua lua ua togi, taitasi a laua ma Taema. Ona la fai vavega lea, ua fafasi tagata. Ona fai ane la lea o Tilafaiga, Sau ia; ina ta o, nei ta nonofo i i nei; ua fetalai ma lo ta nu'u, nei fa'asaga i ai lo ta faiva; a e ta feausi ia e sue se nu'u e fai ai si o ta faiva. Ona la feausi, ua taitasi ma lo la laau. Ua o ua tuuta i Fiti. Ua vave ao. Ua la iloa ni tagata e toalua; ua savali laua. Ona fai ane le Tilafaiga, Se ula e, ta fia ai sei oo ane i na tagata so o ai. Oo ai lea i ai, ma fai atu Po o ai oulua? Ua tali mai i laua, Oi maua 'o Tufou ma Filelei; o lo ma faiva 'o le tatalau; e lē a'i ni a ma mea lelei, o au ia o lo ma faiva o lo ā ma o i lo ma faiva. O ai ea oulua? Oi maua a Tilafaiga ma Taema. Ae se a lo oulua feau? E leai; ua ma o mai e eva; inā tatou o ma oulua. Ua lelei, ina o mai ia. Ona latou o lea; ona avane i ai lea o mea e taumafa ma ua latou feoa'i ma nai alii; feoi, feoi. Ona fai atu lea, Alii e, pe ni a fa oulua? Au mai ia la oulua faiva ma maua? Ua tali mai, Ua lelei; fā i tā tatou te nonofo; ma fai faiva iinei; a e sei fa'atali foi i se unu sa. A e fai atu lana, Soia, a e au mai ia pea sa mā au, ma se ato e tuu ai, a e ma o. Ona aumaia le au i se ato, uafai mai. Ave ia ni a oulua au tatalau, a e a oulua fai la oulua faiva ia ta'uta'ua maua. Ua lelei. Ei ai ona ta le siva a tufuga tatatau:

Fi, Filelei, pei se lei,
'O le sailiga o le lā ēi.
Tufou, Tufou mai alii e,
Tufou, Tufou, ū!

A nei foi e afiafi e,
Tilotilo i lou malo, Fi e,
Ua se lautī usi e,
Tufou, Tufou, ū!

12. Ona la o mai lea i Savai'i, taunuu i Falealupo i le fale o Na. O A'ea a Sisifo ua toilalo, a o A'ea a Sasae ua malo. Na i ai i le fale nai teine e toalua a ua o ona matua i le vao e galulue. Ona fesili ai lea 'o Tilafaiga, O ai lo oulua tamā? 'O Na. Pe se fale lenei o ai? Tali mai, 'O le fale o Na? Pe se ai, 'O le fale o Na, 'o le fale o Na. Ona toe fesili, Se fanua o ai lenei fanua? Tali mai, 'O le fanua o Na. Ona fa'apea lea o ia ua pesepese ai, 'O le fanua o Na, 'o le fanua o Na; Na fanua. Ona fai ane ai lea, 'O si o'u igoa la sia, 'O Na fanua.

13. Ona fesili ai lea i teine, 'Ni a ni mea o tautau mai. Ua tali mai, 'O taulaga i Malo. Sei motu mai se ato aumai, sei ma 'a'ai ai. Ua fai mai teine, Ua ma fefefe. O fea o i ai lou tamā? O i le vao.

Ia lise ia, ma fai atu i ai, Ua aliitia lo outou fale. Ua sau Na, ua fa'apea, Ua oulua maliu mai. Lau alaala na. Pe maifea oulua? Oi mana nei, 'O Tilafaiga ma Taema. E mamao le mea, ua ma o mai, ua ma fia'afai, a o la ma fesili. Pe ni 'ai ni mea o tautau mai? 'O taulaga o le malo, a e au mai pea o si ato ia lua te taumamafa ai. Ua lelei, au mai ia, a e, alii e, talai ia lo outou nu'u ina aumaia le taulaga uma, ma mana, ae a mā laga la outou toilalo. Ua fiafia le nu'u ona aumai lea le taulaga uma ia i lana. Ua ave ane le tala i sasae; ua tuuina le taulaga ia i laua; ona sauni tau la lea. Ae ua fa'apea le upu 'o le malo, Tatou lili 'ava; si'i taeao.

14. Ua matau Taema, a e fai ane Na-fanua e te mulimuli mai, a e faitalia a'u le taua. Ona fesili lea Na-fanua, O fea leala a sau ai le malo? Tal imai, E tolu ala; a 'o le ala i totonu e sau ai le manumalo. Ia, tuu mai ia i maua leala; a e o ia a outou a'u i isi ala; a o mai le malo, tuumuli outou, a e tuu mai ia i maua le taua. Ona o mai lea le malo, ua la o a'e i le ala e sau ai le manumalo; tapale, tapale; o i le isi ala, fafasi; o i le isi ala, ua faapea lava. Ua toilalo ai le malo a sasae. Ua fiafia tele ai le nu'u, ua alu le tala'i e fai mai se taulaga ia i lana. Ua fa'aaalo i ai Savai'i uma i ia aitu.

15. Ona la tula'i lea ua agae a e tau fano ai lava. Ona oo mai ai lea i le aupa i Amoa. Ua fai ai la lā fa'amavaega. Ua fai atu Na-fanua ia Taema, Sau ia; ina alu oe e te nofo i lo ta fanua i Tutuila; nofo ma lo ta faiva o le tatataua, a e alu au ma le faiva o tau. Ona fai leala la 'ava. Tumua le 'ava ia Na-fanua; ua ia tatalo; ua fa'apea:

'O le 'ava taumafa lenei
Ia Le-Fatu me Le-'Ele'ele,
Ma Faimalie ma Faitama'i;
Ia tonu mai sa latou tapua'i
A e tafe toto se ala ou te ui ai.

Ona fai atu lea ia Taemā, 'O le a e tapua'i i lo ta fanua, a e ui [tui?] i fafo, a e tafe toto, ona e manatu lea, ua manuia le faiva.

16. Ona alu lea Taema a aau i Tutuila, a e toe valaau Na-fanua ia foi ae, se fa'atonu lelei la la fa'amavaega. Ona foi ai lea Taema. A e fai atu Na-fanua, Sau ia, ina e tapua'i mai i lo'u faiva; a e sasaa atu lo ta faiva ia te oe; a e nei e fa'asaga tau i leta nu'u ma o ta mātua i Manu'a; ia e liu, tuapea i Manu'a, a e fa'asaga alo i Upolu, ma Savai'i e tapuai mai ai lo ta faiva; afai e te fa'asaga tau i Manu'a, e saua oe i le aufu'efu'e.

17. Ona sau lea Taema i Tutuila, ua aau mai, ua nofo e tapuai i le faiva o Na-fanua; e i ai ona taua Tutuila o le tapuaiga; ua nofo foi Taema e fai le faiva o le tatataua. Ai ua pesepe se ai:

Tupu le tane, ta le tatau;
Tupu fafine, fanafanau.

Na nofo Taema i Poloa, a e sau le alii lea o Tui-Atua, na i ai i le nu'u o Sailele, ua igoa foi o ia ia Moso. Na sau ia Taema. Ona fai ai lea Taema ma anoi ava. Na nofo Nafanua i Savai'i ona fai ai lea o lona faiva o tau.

NOTES.

1.—Titi. The common noun *titi* means the girdle of leaves which is now worn by the natives; but the verb *titi'e* means 'to be angry,' of which an Oceanic root is *ti*, 'to be sharp, to shine; to be hot, to burn.' This meaning suits the sisters as war-goddesses. Polynesians and Australians get or take names to themselves from trivial and often absurd circumstances, and names may be changed several times in a lifetime.

Tattooing. The established English spelling of *tattoo* with a double *t* is not right, for the word comes from a root *ta*, meaning 'to tap or strike gently'; reduplicated this becomes *tata-u* in the Polynesian languages.

Janus. Most cosmogonies give precedence to the pure expanse of the upper heavens, the æther, the bright sky above cloud-land; and so the root *di*, *ti*, 'to shine, to be bright,' appropriately enough gives the names Ja-n-us, Za-n, Ze-n, Dya-us. The four-headed Janus shows an extension of the sky to north and south; the direction of the vault of heaven east and west is the first and more natural idea.

2.—From India. I hold the belief that the brown Polynesians are in no sense of Malay origin, but that they are mainly of Aryan ancestry. Two-headed, four-headed, and eight-headed representations of Hindu deities are common in India.

Fit to engage. The tattooing process is progressive; the first touches are given to the boy at an early age, and the pattern is finished when he is fit for war.

3.—Taū. Olosenga, Tau, Manono, Apolima are all small islands and mostly volcanic.

Swimming. At a very early age children learn to be at home in the waters.

Bodies severed. Of course myth-makers do not trouble themselves about questions of physiology.

Taema, Tila-fainga. See explanations of these names further on.

5.—Wonders. The Samoans do not doubt the possibility of miracles; in their myths many such evidences of supernatural power are related.

Fiji comes up very often in these Samoan myths, although it is a group occupied by a black race. It is a land of tattooers.

6.—*Na* or *nga* (nasalized) is a form of the Oceanic article or demonstrative.

7.—Taema is a goddess everywhere in Samoa, and Na-fanua is specially revered at Mata-utu and Fale-alupo in Savai'i. But Fale-alupo is a sort of city of refuge; its people never engage in the wars of their neighbours.

Spreading to Manu'a. Here again comes out the Samoan respect for Manu'a, as the *fons et origo* of the Polynesian race.

9.—Fai-malie means one who 'does' a thing 'successfully,' and Faa-tāma'i one who 'does luckily.' Vavau means 'ancient,' and Malae is what we should call the 'village square.' For the genealogy of all these persons see No. 22 of this series.

Great boat-opening, *ava-tele*; long boat-opening, *ava-loa*. These are openings in the coral reefs which surround the islands.

Uncover. *Samoenses et insulares omnes, luce orta, oram maris frequentant ad cacandum. Verba nominis Taemā sunt ta'e 'cacare,' mā, 'flavus.'*

Desire to wander. A restless longing for change of scene sometimes seizes these islanders.

Parting gift. This seems to be intended as an amulet or stone of good luck.

Tupua. Is a small image, but not used as an idol; originally a stone supposed to be a man petrified.

Tupua tali va'a means, the image that receives (welcomes) canoes.

Narrow sea. *Vasa*, the space between your starting point and the place of arrival.

A bowsprit, *tila*; difficult, *fainga*. Hence the name *Tila-fainga*. *Tila* is also the 'yard' of a Samoan sail.

10. Rocky; *taro*. There are many kinds of *taro* (*arum esculentum*); one kind is the *fusi*, or swamp *taro*.

Fermented. The breadfruit may be kept some months in this way for use. A little is taken out of the pit, just as it is required.

Breadfruit bonnet. *Pulou-ulu*, a small cup receptacle; like a bonnet (*pulou*), from the breadfruit ('*ulu*'). The women mocked at this as a paltry affair.

Gods. *Aitu*, who are the lesser semi-divine spirit-beings.

11. Turmeric. *Lenga*, native girls delight to powder themselves with turmeric; the rice-like grains of the root are cooked as food.

Mountains. *Maunga*, a mountain range. *Tutuila* is all mountains and valleys.

Killed men. The murderous work of war now began.

Occupation. *Faiva*, what they do (*fai*).

Should be directed. They are afraid lest the tide of war should flow upon their own holy islands of *Manu'a*.

Float. The islanders are very expert in the use of floats.

Lady. *Tamaitai*, a respectful term.

Who are you two? A question no more improper in the islands than for us to say 'Good morning.'

Errand. Or employment.

Something to eat. 'Eat' is here the polite word used in speaking to chiefs.

House-warming. A feast to celebrate the beginning of their partnership.

This song. As usual when an old song of this kind is preserved, it has become very corrupt in the text and not easily understood. I have endeavoured to get some sense out of it by interpolations.

13. Be-chiefed. This word is a verb in the original (*alii-tia*) = 'has chiefs as visitors.'

You two have come. The usual Samoan welcome; the rest of the interrogatories are thoroughly Samoan.

Your servants, sir. *Lau alaala na*; a kind of salutation, 'your presence,' similar to those used in India.

Offering. This was the *umiti*, or tribute offering.

Offering for the victors. *Taulaga i malo*, a sacred offering for the conquering party.

Afraid. *Fefefe*, a very strong word.

Partake. *Taumamafa*, an intensive and respectful verb.

The *Kava*. They make their *kava* feast that night, and prepare to fight on the morrow.

14. Three roads. There are still three roads, for *Fale-alupo* is inland.

Conquering party. *Manumalo* is the word here.

Were overthrown. *Toilalo*, 'struck down,' as if by lightning.

15. Wall. *Aupa*, a line of wall.

Was first. The most honourable person always has the first cup of *kava* at feasts.

For Le-Fatu, &c. In honour of these ancestors. See No. 22 of these series of myths.

Run with blood. Her occupation is still to be a bloody one.

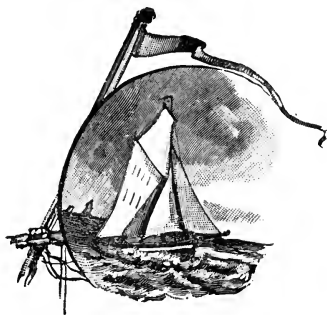
Pricking. That is, in tatooing.

Remember. That is, make honourable mention of me.

16. Your front. *Faasaga alo*, to face towards; so as to ward off a blow.

Overwhelmed with vines. *Saua oe i le aufuefue*, the land would be completely covered over with creeping plants—a dire curse.

17. *Tui-Atua* means prince (king) of Atua.





SOME RECOLLECTIONS OF NEW GUINEA CUSTOMS.

BY WHITMORE MONCKTON, FEILDING.

ONCE, when anchored off East Cape in New Guinea, I was asked by one of my native crew for (what would be to a "boy") a considerable amount of "trade." On my asking him for what purpose he required it, I was informed of the following custom:—

Geesauya, the boy in question, said, although he had been married for over two years, he had had no children, but that upon his wife becoming *enceinte* he was expected to give a number of stone tomahawks (a valuable consideration) to his father-in-law. I then asked a number of the "boys" if they were married, and found that, although they were nearly all of them in that happy state, yet only about five per cent. of them had a child, by reason of their not being able to afford the necessary present. "How is it then," I asked, "the tribe does not die out?" "Oh," they said, "the old man and the rich man have plenty of children, and when a 'boy's' father-in-law dies he can have as many as he likes, for then he has no one to pay for them."

On another occasion at the same place I held the following conversation with the "boys" in reference to another custom: "Why is it," I said, "that, although the girls are very free with their favours and you boys cohabit with your wives, they have no children?" If a single girl has a child," they said, "it is looked upon as a very great disgrace; all the other girls and young married women in the tribe laugh and mock at her, and no 'boy' would have her for a wife. The child is called 'the child of many fathers,' and is so jeered at when grown up that he almost invariably clears out and joins another tribe. When a woman finds she is pregnant, she (unless married and her husband able to afford the necessary present) goes into the bush and eats the leaves of some indigenous plant, which usually has the desired effect. Sometimes a woman is foolish and lets things go too far; in such a case she goes to some old woman of the tribe and gets her to operate with two blunted sticks. As a rule, however, the leaf-cure is quite sufficient."

At the Kiriwina or Trobriand group of islands there is a custom of roasting pigs alive at feast time, not because the natives enjoy torturing animals, but rather because the women, and the young girls in particular, like to hear the pig squealing whilst they are engaged in dancing. William Whitten, a very well known New Guinea trader, told me that he had found this custom in other parts of New Guinea.

The natives of Seraba, a small island near Samarai, put great faith in dreams, as the following incident will show: I had noticed that for two or three days Komadoee, a Seraba native and my head boat-“boy,” seemed to be greatly troubled in his mind. As we were sailing into Samarai he came to me and asked my advice about a matter that he said was troubling him greatly. “Three nights ago,” said Komadoee, “I dreamt I saw Derausee (a ‘boy’ belonging to R—, a friend of mine) sleeping with my wife.” “Yes, Komadoee,” said I, “and what do you want me to do?” “I want you to make Derausee pay me,” said he, “or you must get him put in gaol, as, unless he pays me, all the other ‘boys’ will laugh at me and I shall be disgraced.” “Nonsense!” I said; “dreams are all rubbish. You had probably eaten too much and therefore slept badly. I won’t interfere with Derausee.” “If I find that my dream is true,” said he, “then will you make him pay me?” “Yes,” I said, “if you can find some one who can prove that it is true, I will make him pay.” As soon as we had dropped anchor Komadoee asked my permission to go and see his wife; at the same time I went to visit R—. In about an hour’s time Komadoee came to R—’s house, accompanied by another “boy,” and carrying in his hand a small carved lime-gourd. He was in a frightful temper, and as soon as he saw me, broke out with “Look! I found this (holding up the lime-gourd) in my house, and when I taxed my wife with her guilt, she confessed that Derausee had given her this to let him sleep with her. Now! Will you do as you promised and make him pay me?” “Look here,” said R—, who by this time had been made acquainted with the matter in hand, “I’ll send for Derausee; but,” added he to me, “he must not go to gaol, or what shall I do for a cook?”

Derausee appeared in due course, and promptly denied his guilt. Komadoee’s witness then turned and bolted, and when collared and brought back, denied having said anything at all about the matter. I had no doubt in my own mind that Derausee was guilty, but he, knowing that R— could not spare him to go to gaol, refused to make any payment whatever. I thought for a while, and then I fancied I saw a way out of the difficulty. “Has Derausee a wife?” I asked, and when answered in the affirmative, I sent some “boys” for her, sending at the same time other “boys” for Komadoee’s wife.

When the wives appeared upon the scene, I said to Komadoee, “Now, both you and Derausee, with your respective wives, will be taken on board the cutter, and to-night, if Derausee still refuses to

pay you, you shall sleep with Derausee's wife and Derausee shall sleep with yours, so that you will both be equally disgraced; for if Derausee has slept with your wife, as you affirm, you are already disgraced, and if he has not, this punishment will serve you right for telling lies."

I asked R— if he was satisfied with my decision, and as soon as he was able to speak for laughing, he said, "Yes," and told Derausee that it would be of no use his appealing to him for protection, but that he must pay up before night, or both he and his wife would be taken on board.

Derausee and Komadoee then asked for permission to go and talk the matter over; the result of their conversation being that Derausee came to R— and borrowed the necessary payment to make Komadoee's honour white again.

Komadoee was the boy who, at a place on the north-east coast, persuaded me to buy, amongst other things, a stone of about ten pounds weight, on the ground that it was a wind-stone. This stone was thrown down amongst the ballast, and several months afterwards, when I had forgotten all about it, the "boys" brought it on deck during a calm and begged me to beat it with a stick, explaining that if I did so, the wind would come again. I laughed at them, and told them to beat it themselves if they wanted it beaten. "No," said they, "We don't understand magic, if we beat it, something terrible might happen; you beat it, you understand magic, but beat it very lightly, otherwise a great gale will come."

In the end, to please them, I struck the stone lightly with a stick. "That will do," they said, "Now you wait and the wind will come."

By a curious coincidence the wind did come in a few minutes, and, of course, the "boys" swore it was owing to the stone.





THE LANGUAGE OF MAKURA, NEW HEBRIDES.

BY EDWARD TREGEAR.

IN *The Journal of the Anthropological Institute of Great Britain and Ireland*, August, 1896, there appears an article by Mr. Sidney H. Ray on the Melanesian dialect spoken in Makura, Central New Hebrides. The materials were collected by the Rev. Oscar Mitchelson, Presbyterian Missionary on the island of Tongoa. The paper contains a short grammar, vocabulary and remarks.

Many words of this vocabulary appear to be quite unconnected with any Polynesian dialect. It may be that with increased research every one of these may be resolved into some form common to the Melanesian and Polynesian speech, but, if so, the time is not yet. My endeavour will be to show that many of the words which at first sight appear to be foreign to the Polynesian language are probably related.

Nalag, a fly. This word (with the prefix *na* common to nouns in this dialect) is probably the Maori *rango*, a fly, Samoan *lago*, &c. It is a widely-spread word in the Pacific, and is generally found in Melanesia as *lan* or *lano*.

Nakit, a louse. *Kutu*, a louse, is a word common both to Polynesians and Malays. Among Melanesians, in Torres Island (Lo), the word is *gut*; in Saddle Island *git*; so that *kit* is an easy variant.

Nggati, to bite. This word is known in Maori as *katikati*, to nibble, or *kakati*, to eat into, to gnaw through. The Samoan *'ati*, to eat into, to corrode, and the Rarotongan *kati*, to bite, show corresponding Polynesian forms, with the very common letter-change *k* to *ng* between these and the Makura word. The Melanesian Efatese *kati*, to bite, the Maloese *cate*, the Bierian *mkati*, carry the word to its locality.

Natia, the belly, is the Polynesian *tia*, the belly.

Naman, a bird, is the Polynesian *manu*, a bird.

Lau, a plant. Probably the Polynesian *rau* or *lau*, a leaf. In other Melanesian dialects, such as those of Whitsuntide and Espiritu Santo, *rau* means leaf.

Nadah, blood, is a very interesting word. The nearest relative in Maori is *ranu*, to mix, to mix up. The Samoan *lanu* means (a) colour; (b) the waters of child-birth; (c) to wash off salt water. The Tongan form is *lanu*, to wash, to rinse with fresh water. Following these we have the Motu (New Guinea) *ranu*, water. The Fijian has *dranu*, fresh water; *dradranu*, tasteless, not seasoned, not having salt water with it; *dra*, blood; *dradra*, to bleed; and *dradra*, the menses of women. The Mortlock *ran*, water, and the Nala *ramu*, rain, are probably on the root *ra* or *da*. The Malagasy (Madagascar) has *ra*, blood, but the nearest relatives in Oceania to the Makura *nadah* are the Sesake *da*, Fatè *ta*, Nala *lala*, Sinaugolo *lala*, Nengone *dra*, and Fijian *dra*, all meaning blood. The Malagasy has not only *ra*, blood, but *rano*, water, equal to the Polynesian *ranu*. The original root probably had the sense of "liquid."

Natire, a mast. Probably related to the Maori *tira*, a mast. In Efate we have *netere*, a mast.

Nati, son. This word has apparently not received the usual noun-prefix. We might have expected *natam*, if related to the Maori *tama*, a son, but it is probable that the relation of *nati* is with another Maori word, viz.: *ngati*, "descendant of" (applied as a tribal prefix, *Ngati-maru*, *Ngati-huia*, &c.), since we are told in the Makura grammar that *Nati Tongoa* means "the people of Tongoa." In Tahiti *nati* means a class or distinction of men, as *nati arii*, the class of superior chiefs. In Duke of York Island *nat* means a child.

Navavine, a woman. Evidently the Polynesian word *vahine*, a woman.

Nggibi, to dig. This word, with the *ng* to *k* change before spoken of, is perhaps the Maori *keri*, to dig, represented in Tongan *keli*, Samoan *'eli*, &c., &c.

Natah, the sea. This is almost certainly the Polynesian *tai*, the sea. The Tongan *tahi*, the sea, makes the change to the Melanesian *tathi* of Fiji and the Malay *tasi* of Ceram more easy. The Fatè *tas* shows a further approximation to the *tah* of the Makura *natah*.

Naata, a man. The Maori *tangata*, a man (*homo*), becomes in Tahitian *taata*. The Makura form therefore appears to owe its origin to an abrasion of the foremost consonant; this is more probable than an *n* to *t* letter-change. Worn down as the word is, however, it is far nearer to Polynesian than any other the Melanesian has kept for "man"; the *ataatu* of Whitsuntide, the *ta* and *at* of Saddle Island and Ureparapara being next in relationship.

Nainyama, a house. The Maori *ruma*, an apartment, has been discredited on account of its resemblance to the English word "room"; but apparently kindred words are Samoan *luma*, "in front of"; *lumafale*, the space in front of a house (*fale* = house); Tahitian *fareturuma*, an outhouse; Motu *ruma*, a house; Malay *rumah*, a house. "House" appears as *rīma* in San Cristoval, as *īma* in Mota, Ambrym, &c. This probably accounts for the *ingma* of Makura.

Ley, to sing. Perhaps the Maori *rangi*, an air, a tune, Maori *rangi*, the sky, has the Malay equivalent *langit*, the sky; and in Malay *lagu* means a tune.

Bili, to collect. Probably related to Maori *whiriwhiri*, to select. The Tongan has *fili*, to choose; *tolifili*, to pick and choose; while the Samoan *tolifili* means to choose what to gather, as fruit.

Nau, a yam. The *u* here is the representative of a common word for yam, which as *uvi*, *ufi*, *uhi*, *ubi*, &c., is known to Malays, Polynesians, Melanesians, &c.

Navili, a feather, hair. Throughout Polynesia the common word for hair on the body and for feathers is *hulu* or *huru*. The Fijian *vulua*, hair on the pubes, the Malagasy *volo*, hair, the Javan *wulu*, hair, all show the *v* or *w* change for *h*. The Espiritu Santo *vul*, the Vanua Lava *vulni* and *viligi* are probably in the line of connection.

Munum, to drink. The Maori *inu* or *unu*, to drink, is strengthened by Mangaian *unu* and Hawaiian *unu*, to drink. But the Malay *minum*, Javan *nginum*, and Pampang (Philippine Islands) *minum*, all meaning "to drink," show a consonantal prefix to *unu*, and when supported by the *munu* of Nguna, show the true position of the Makura word.

NUMERALS.

Sikitek, one. Not related to Polynesian, but perhaps to Florida *sakai*, Bugotu *sikei*, Malikolo *sikai*, one.

I ru, two. Polynesian *rua* or *lua*. In the Banks' Islands "two" at Merlav is *i rua*, at Santa Maria *i ru*.

I tole, three. Polynesian *toru* or *tolu*. Merlav *i tol*.

I vati, four. Polynesian *wha*, *fa*, &c. Merlav *i vat*.

I lima, five. Polynesian *rima* or *lima*. San Cristoval *i rima*.

Lati, six. Not related to Polynesian *ono*, six, or (apparently) to any other Melanesian word for six.

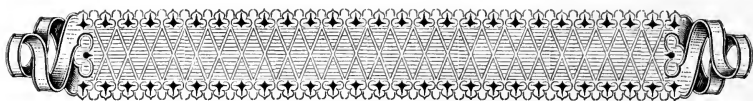
Laru, seven. Polynesian *whitu*, *fitu*, &c. From the Sesake *la dua*, seven, and the Fatè *la rua*, seven it would appear as though the Makura word is compounded with *rua*, two, thus meaning 5 and 2 = 7 ("hand" and two).

Latcle, eight. Polynesian *waru*, *varu*, &c. The Fatè *la tolu* shows the Makura word to be compounded with "three," i.e. 5 and 3 = 8 ("hand" and three).

Luvite, nine. Polynesian *iwa*, *iva*, &c. Like the last two words, this is one of the "five" compounds, since Sesake *lo veti* shows the "four" root—5 + 4 = 9 ("hand" and four).

Dualima, ten. A very clear (curiously clear) word. *Dua* (*rua*) "twice," *lima*, five or "hand." The form is, I think, adopted, because it shows no sign of wear or abrasion.





NOTES AND QUERIES.

[88] Supposed Samoan Cap.

In Notes and Queries, No. 80, a question is asked about a spider's web cap, and the interrogator is referred to the *Picture Magazine*, February, 1896, in which it is stated that the nightcap is woven by spiders on a frame left in a dark corner for the purpose. However that may be in some other islands, it is not so on Malekula, of the New Hebrides. Here, the framework, which is simply a split bamboo interlaced at intervals to keep it apart, is carried about by the natives and worked round in a cluster of webs, they adhere to it, and in process of time a fairly thick felt is made. The cap is then drawn off and used for mounting dancing masks, so as to fall over the back of the wearer's head while dancing. I am sending you (per Rev. W. Watt, of Tanna) a framework with a beginning made in winding on the spider's web. You can dispose of it as you like. They are made in various sizes. Old ones are used by our people for keeping their sacred stones wrapped in, and are kept in a little bag stuck in the back of the belt.—T. WATT LEGGATT, Malekula, New Hebrides.

[89] The Samoan Cap.

In a note of your *Journal* of March, reference is made to "the Samoan Cap," and information requested regarding it. This cap is formed from a spider's web, generally woven by a multitude (or colony) of spiders, and is of a dense and strong construction. I regret that I cannot give the technical name of the spider. The web is found in branches of trees, and sometimes spreading from tree to tree. It is of such a strong texture that the natives of the Loyalty Islands use it for nets in fishing and bird-catching. I have seen skeletons of birds and remains of large moths within its meshes. Occasionally it may be seen hanging from curved branches of a tree in the form of a large pendant bird's nest. The threads are very strong and glutinous; I have had my hat carried from my head by one of them when riding along a bush path. The thick web seems to be a collection of webs—successive layer upon layer of new on older formations, and contains families of inhabitants. In contrast with this *araneida* there is also to be found in the Loyalty Islands a small spider which at sunset spins a fine web, and in the morning before sunrise gathers it up again, apparently devouring it. This animal is a nocturnal worker, and spreads its snare for the nightly visitants of insects, such as gnats, mosquitoes, &c. But this does not give the information required *re* the "Samoan Cap." The cap referred to was of the web first described, and was used in one form of punishment inflicted on a Samoan criminal or defaulter. I suppose it was formed from the nest-like web, and it was placed, loaded with spiders, on the head of the criminal, and pulled over his head and shoulders for a certain space of time. Samoans were not blood-thirsty, as many of the Polynesians are, and in their judicial punishments the death penalty was rarely exacted. Fines, labour on the roads, &c., and banishment were imposed for what were considered serious crimes. For lesser faults the culprit was punished in the way described, or he was required to chew a

mouthful of pepper berries, drink a nauseous draught, or toss about in his hands a pole of thorny wood; so the punishment of the offenders also afforded amusement to the populace, like the gladiatorial shows of ancient Rome, and the stocks and pillory, and I might add hanging, in England. The Rev. J. B. Stair, in a recent article in your *Journal*, mentioned the Samoan punishment inflicted by the *tulafales* (= *rangatira*) on some of their high chiefs. An offender against their chiefs, however, to avoid severe punishment, would have to propitiate the chief by a humble *ifonga* (or submission to his will), by appearing before him in a crouching form, with a faggot of firewood and banana leaves, indicating his readiness to be killed and cooked as a pig, should the chief so desire. In some cases he would be conveyed to the chief pinioned hands and feet, and a pole thrust between his arms and legs, and carried on the shoulders of men as they bore pigs to market. This was a terrible humiliation; but a still worse degradation was inflicted when the chief ordered his ear to be slit, or otherwise marked as pigs were branded, and ever afterwards he went by the name of such-or-such a chief's pig.—SAML. ELLA.

[90] Reed-throwing.

I am much interested in the account given, on page 118 of the *Polynesian Journal*, Vol. v, of the Maori pastime of reed-throwing, (*teka-anga*) as we of the Cook's Group would call it. In New Zealand the game appears to be played with fern-stalks or other darts. In the Cook's Group only green reeds were used—the longest obtainable. These reeds were slightly singed over a fire to render them perfectly straight. It was needful to secure with a piece of strong fibre* the *thick* end of the reed, which might strike against a stone and be broken. The *smaller* end was nicely rounded, so as not to injure the finger of the player. Your able contributor, Hare Hongi, seems to imply that the smaller end pierced the air, the fore-finger of the thrower impelling the butt. The Cook Islander, on the contrary, impelled with his forefinger the smaller end, the air being pierced by the butt. Of course he who threw the dart (*tao*) furthest won the game. Ere throwing the reed a song or an incantation was chanted by the player to secure victory. This favourite game was at Mangaia practised by men, the women being spectators; or by women, the men being spectators; *never* by men and women together, as in the other islands of the group. Numerous songs for reed-throwing matches (*teka-anga*) once existed, but are now lost. No song for a reed-match on Mangaia would be complete without a reference to Tarauri, a son of Tangaraoa, and *therefore* flaxen-haired, by Ina-ani-vai. This Tarauri was deemed the chief patron of the sport. The home of Tarauri, and the scene of his exploits in reed-throwing is the land of Ukupolu—doubtless the Upolu of our days. The story of Tarauri is given in my "Myths and Songs" (pp., 118-121); on pp. 179-180, I have given "A farewell (*ve'e*) chanted at a reed-throwing match for women," in 1824. This is merely a fragment. The *teka-anga*, or reed-throwing matches, as well as the dirge proper (*eva*) dancing-fêtes, and "death-talks," were all comprehended under the general name of *eiva*, or amusements (called by Captain Cook in his *Voyages*, *heeva*). All these were sacred to Tane and Tautiti, son of "Miru," Queen of Hades.

Further on in the same paper reference is made to the *moari*, or Maori swing. This is the exact name for the ancient swing of the Hervey Group. The rope for it was furnished by the long *green* vines of the *Entada scandens* (also used for skipping-ropes in those days). One end of this natural rope was secured to the crown of a tall coco-nut tree, the lower end was knotted so as to admit of a strong stick being inserted. On this the swinger sat astride, of course holding on by the hand, and swung himself to a great height.

* Inner bark of the nettle-tree (*Urtica argentea*).

The catching of the spirit of the sister (page 119) in his net, in the same story, finely illustrates the meaning of the two unique "soul-traps" (*ere vaerua*) presented to me by the "sacred men" of the island of Pukapuka in 1862, and subsequently deposited in the British Museum. In my "Life in the Southern Isles," I have given a sketch, and an account of these "soul-traps" (pp., 180-3). Priestcraft is the same all the world over—amongst the heathen and amongst civilised races. It originates in an inordinate lust of power.—W. WYATT GILL.

[91] The Malayo-Polynesian Theory.

It is evident, from Mr. Peal's "Remarks" in your last issue, that the Malayo-Polynesian theory has been engaging the attention of scholars abroad, and if your publication of my recent papers about it should lead to a fuller discussion by Mr. Peal and others, a service will thereby be done to Polynesian Ethnology. It is now some years since I read all the accessible books bearing on that subject—those of Marsden, Wallace, Keane, and others, and such papers by Mr. J. R. Logan and Dr. Leyden as have been republished; but although I am dependent on books for facts as to the language and customs I quote, yet in my investigations otherwise I follow always an independent track of my own. Mr. Peal and I are quite at one as to the value of Mr. Logan's labours in the Indonesian field, and Dr. Leyden's were equally remarkable; but their region was only Indian and Indonesian, and the material on which we can work now is much more extensive than in their day. So far as I know, my view of the origin of the Polynesian race, and of the relation of the Malays to it is new, and it is certainly not borrowed. It easily explains the undoubted fact that pure Papuans and Melanesians in general have many language-words in common with them, and how that has come about. I have still on hand a large amount of material proving, as I think, that many of the characteristic customs and beliefs of the Polynesians have come from Hindustan and Further India, but I am not sure that it would interest the readers of your *Journal* if published. Mr. Peal will find my views regarding the relation of the Australian aborigines to those of South India in the introduction to my book entitled "An Australian Language," and in two lectures printed in the *Transactions of the Victoria Institute*, London. Ethnologists in Australia and New Zealand, I have no doubt, will gladly co-operate with Mr. Peal in securing a friendly interchange of papers on their science, and in promoting a simpler and more correct nomenclature for the Oceanic races. I have made a beginning in that direction myself, and have invented the words *Ebūdan* and *Papuak*, and now I would suggest *Xanthonesiāns* (the 'blonde' or 'brown' islanders) as a name for the brown Polynesians, on the analogy of *Xanthochroi* used by Prof. Flower and others. Certainly the term Malayo-Polynesian should be abandoned by scholars as inaccurate. We might then say: *Indonesiāns*, for all the mixed inhabitants of the islands of the Malay Archipelago; *Melanesiāns*, for all the black islanders; and *Xanthonesiāns*, for the brown race everywhere from Madagascar to Easter Island.—JOHN FRASER.





JOURNAL OF THE POLYNESIAN SOCIETY
CONTAINING THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY

FOR THE QUARTER ENDING 30TH SEPTEMBER, 1896.

PROCEEDINGS OF THE SOCIETY.

A MEETING of the Council was held in Wellington on the 18th August, 1896.

Letters were read from the Rev. Dr. Gill, S. E. Peal, H. W. Hiersemann, W. H. Willshire, T. W. Kirk and J. Baillie.

The following new Members were proposed and elected :

- 242 S. E. Peal, F.R.G.S., Moran P.O., Sibsegar, Assam
- 243 Harry Vincent Gully, Nelson
- 244 R. Friedlander, Nelson
- 245 Captain the Count E. A. D'Albertis, Genoa

A paper, No. 142, on the Semitic Origin of the Oceanic Numerals, by Rev. Dr. McDonald, was received.

Exchange with the Australasian Association for the Advancement of Science was agreed to.

Books, &c., received :

- 456 *Transactions Wisconsin Academy.* Vol. x, 1894-95
- 457 *Report Australasian Association for the Advancement of Science.* Vol. vi, 1895
- 458-9 *Comptes Rendus, Société de Géographie, Paris.* Nos. 8 to 12, 1896
- 460 *Bulletin, Société de Géographie, Paris.* Sept., 1895
- 461-2 *Revue mensuelle de l'École d'Anthropologie de Paris.* May-June, 1896
- 463 *Outline Grammar of the Kachari Language.* From S. E. Peal
- 464 *The Land of the Dawning.* By W. H. Willshire. From the Author
- 465-6 *Journal of the Royal Colonial Institute.* May-June, 1896
- 467-8 *Na Mata, Fiji.* June-July, 1896
- 469-70 *The Geographical Journal.* May-June, 1896
- 471 *The Queen's Quarterly, Canada.* January, 1896
- 472 *The American Antiquarian.* May-June, 1896
- 473 *Te Torea, Rarotonga.* May 20th to July 25th, 1896
- 474 *Journal Royal Geographical Society, Australia, N.S.W. Branch.* Vol. vi, 1896
- 475 *Annales de la Faculté des Sciences de Marseilles.* Tom. i, fas. iv
- 476 *Annales de la Faculté des Sciences de Marseilles.* Tom. vi, fas. 1-3

A MEETING of the Council was held in Wellington on the 24th September, 1896.

The following new members were proposed and elected :

- 246 R. Wake, Rotorua
- 247 Captain Gilbert Mair, F.L.S.

Letters were read from Messrs. Sydney Ray, S. E. Peal and Taylor White.

Books, &c., received :

- 478 *Revue mensuelle de l'École d'Anthropologie de Paris.* July, 1896
- 479 *Memoires de la Société d'Anthropologie de Paris.* Tom. ii, fas. 1
- 480 *Memoires de la Société d'Anthropologie de Paris.* Tom. i, fas. 4
- 481-2 *Bulletin de la Société de Anthropologie de Paris.* vi, 1895 ; i, 1896
- 483 *Bulletin de la Société de Géographie, Paris.* Tom. 1, 1896
- 484 *Comptes Rendus, Société de Géographie de Paris.* Nos. 13 and 14, 1896
- 485 *Trans. Royal Geographical Society, Australia, Queensland Branch.*
Vol. xi
- 486 *An Historical Review.* Dr. A. Muir
- 487 *Pararatou (Keu Arok) of Het Boek der Konigen van Tumapel en van Majapahit*
- 488 *Tidschrift voor Indische Taal, &c., Batavia.* Deel xxxix, Af. 3
- 489 *Notulen van de Algemeene en Bestuurs.* Deel xxxiv, Af. 1
- 490-91 *Na Mata.* Aug.-Sept., 1896
- 492 *Australian Anthropological Journal.* No. 2
- 493 *Mittheilungen der Anthropologischen Gesellschaft in Wien.* xxv, 2
- 494 *Mittheilungen der Anthropologischen Gesellschaft in Wien.* xxvi, 2
- 495 *Report of the Australian Museum.* 1895
- 496 *The Geographical Journal.* July, 1896
- 497 *Journal Royal Colonial Institute.* July, 1896
- 498 *Journal Geographical Society of the Pacific*
- 499 *The Queen's Quarterly.* July, 1896
- 500 *The Torea, Rarotonga.* August 1st to 22nd, 1896





THE MORIORI PEOPLE OF THE CHATHAM ISLANDS: THEIR TRADITIONS AND HISTORY.

BY ALEXANDER SHAND, OF CHATHAM ISLANDS.

CHAP. X.—MORIORI STORIES.

THE STORY OF REIAPANGA.

TCHU (or Tu) dwelt with Reiapanga, and they had born to them two male children and one female child named Ru-kahinihini. When it was calm, Tchu went out to sea (fishing). While he was out fishing, turning round at last (he saw) Rei-kuru-pakupaku swimming towards him; when (she) came to the canoe, he took her into the canoe and they two went ashore. Rei-kuru-pakupaku seized hold of Tchu's fish and ate them raw; they went to the dwelling, and when it was night Rei-kuru- took Tchu to be her husband. Tchu knew within himself that he would not be able to return to his own wife, to Reiapanga, because he was taken by the monster-woman.

On a certain day he went to the mother of his children and said, "Welcome (or come) to me the warmth of woman."¹ Reiapanga said "How indeed are you?" "Ti-i. How also (really)? It is like being in the midst of water. The burden of calamity!"

Tchu said, "But you, O our children, as soon as it is calm (or fair weather) hasten, hasten you, our family, to the side of the canoe in the early dawn." And when it was calm in the early dawn, Reiapanga with her family went, and arrived at the side of the canoe. And when Tchu arrived, they dragged the canoe down to take them to another island (or place). Tchu said to his wife (or mother of his family) "Be careful, be careful of yourselves, O the family." When the land was out of sight, and the land showed up to which they were going, the monster-woman appeared, diving as she came, like the diving of a shag. Arriving at the canoe she tried to capsize it, but Tchu appeared her, and then got her into the canoe. She said to Tchu

they two must return, but must throw Tchu's wife into the sea. Tchu said, "Wait, wait, wait till we get on shore, then throw her out." When they got to land they left Reiapanga and her children, but the daughter the monster-woman took to be her slave. The canoe returned and came to their own home.

Then Reiapanga and others dwelt on that land, kumaras were their subsistence, and Reiapanga's family grew up. Reiapanga called to her children, "Go you two and search for a certain (kind) of stone." When the children found the stones they showed them to their mother, "See." "Yes, grind them on a rough stone."* After the axes were sharpened, "Go you two into the forest, or wood, and search for a bent stick. Now chip it with your make-shift² axes." And the axe (handles) of those children were fastened firm. "Go you two and fell a tree for yourselves." And when the canoe was finished, and it was fine (or calm) they went to sea; they went³ each time it was fine. The thought came to their mother, "I think (or it seems to me) you two must go and see the land of your father; yes, you two be careful, be careful, do not let your two selves be seen at the dwelling of that monster. Wait for a time until you see your sister in the forest, and let her see you, and explain who you are to her." A song was recited and learnt by them, they two. The canoe of the children came (went) but did not land on the place where their father used to land, it landed further on; they stayed in the forest, and their sister came to get firewood. She saw fully the children staying, and took the two to be her slaves. She blackened their faces with charcoal. When they reached the abode and the food was ready the burnt out-sides of the kumara were given to them. In the morning of another day they began their song:

Moon rising where Tchu dwells, Titi-koko-rueke,⁴

Moon rising where Reiapanga dwells, Titi-koko-rueke,

Moon rising where Ru-ka-hinihini dwells [Titi-koko-rueke]

Sound forth then, the speech⁵, the song, the heart yearning song, Titi-koko-rueke,

Titi-koko-rueke,

O 'tis I, 'tis I, Ru-maniania, Ru-maniania,

Of the water source, the son of Reiapanga, *tchi oru*⁶ e—

Titi-koko-rueke, Titi-koko-rueke.

Tchu called secretly to his daughter (exclaiming), "Aū! Your younger brothers." Ru-ka-hinihini sprang up and thrust her head into (against) her younger brothers. The children sprang, they sprang (away), lighting at a distance, and called to her, "You made slaves of us." Tchu sent his children to get⁷ firewood and place it at the back of the house; when it was night they packed the firewood criss-cross round the sides of the house, against the back and against the entrance and set the house on fire. Tchu waited a while and the flames rose over.

* It was a grindstone.

The middle of the roof was burning; with a thud Tchu jumped from within, he lit outside; he shut the doorway and set it also on fire. The monster rose up, tried to put out the fire (and) tried to put out the fire, and she was burnt by the fire. Then Tchu went to his wife Reiapanga and got her back again.

In connection with the foregoing legend, the Ngati-Awa people had a very closely similar one, or what seems more possible from the style of the expressions contained, it belonged to the Ngati-Ruanui, their adjoining neighbours, on the West Coast, North Island, N.Z. There appears to be a wonderful agreement with both people in all the main incidents of the story, although the names are quite at variance. The substance of the Maori story in a rough form is here given by way of comparison. Unfortunately my informant could not give it to me in its ancient one, although luckily he was able to give the Lament of Kome-tara, the wife of Kamura, when he was seized and taken from her by the Ngarara-woman. In another Ngati-Awa version of the same story she was called the *wahine-piharongo*—*piharongo* = iron in the general acceptation, but probably has a different meaning in this instance.

The curious use by Tu, when addressing his daughter, of the expression "*Au o hunau potiki*," the exclamation being purely Ngati-Ruanui, with the words of Kome-tara's Lament, appears to show a connection with that people. This single instance is the only one so far on record of its use by the Moriori people.

THE STORY OF KAMURA AND THE NGARARA-WOMAN.

(From the Ngati-Awa tribe of Maoris.)

Kamura was dwelling in his land with his wife, when he was seized by the Ngarara-woman, whereupon the Ngarara-woman expelled Kamura's wife Kome-tara, and took Kamura to be her husband. The thought entered into Kamura to take his wife elsewhere, that he might escape from the Ngarara-woman. He arose and went on board his canoe with his wife and his daughter Ara-wiwi, and left for another island. When nearly arrived, the Ngarara-woman appeared diving like a shag, and reaching the canoe she got on board, then threw Kome-tara, who at the time was with child, overboard; whereupon Kome-tara called for her shark, Pani-i-reira,* to convey her ashore, and when she arrived at the land she dwelt there. She dwelt on that island and gave birth to twins. The food with which she sustained her children was *paretao* and *mouku*. They dwelt there and her children grew large, and *kumara* was stranded on the shore. They asked

* Pani-i-reira was the name also of a Taniwha, which Ngati-toa tradition says formerly inhabited the sea off Kawhia. Contrary to the usual habits of Taniwhas this one employed itself in saving the lives of people capsized at sea. A man named Kai-whakarua was, in this manner, safely borne ashore after being two days in the water; they landed at Te Puia (at Kawhia), so says the story.—From Karihana.—EDITORS.

their mother, "What is this?" (She answered) "It is *kumara*, food." They were taken and planted, and when numerous a garden was planted. When the children grew up they were taught by their mother to work; they worked at a canoe and finished it, and their mother directed them to the island where their father dwelt.*

KO REIAPANGĀ.

(*Expressed in the Moriori Language.*)

Ka moe ko Tchu i a Reiapanga, ka put(a), a rauu tamiriki, tokoru ka tamiriki maro (*or* tane), kotahi ka tamiriki wahine ko Ru-ka-hinihini. Ka mat' ta umu ka whano ko Tchu ko to moanā; i aii e noh(o) anā i roto moan' tahir' ro ake ki a Ru-kuru-pakupaku e kau mai anā, ka tae mai ki tona waka e uti ei ku rung' i ri wakā e ro' ei rauu ki utā. Whawha mai ko Rei-kuru-pakupaku ki na ka ika a Tu, kei mātā, ka roro i kainga po ro ake ka po ka tango ko Rei-kuru' i a Tchu e tane mana. Ka tohu ene ko Tchu i roto i aii e kore tē i aii te hoki ki tona wahine marī ki a Reiapanga ka ro a me ka rir' ii i wahine tchipū. Ka tak' i tchi ra ka tae ii ki ri metehine o' tamiriki ka ki ētū, "Hara mai ra ki au e te hanahana o Pāpā."¹ Ka ki ētū ko Reiapanga, "Pehē' koa ko'?" "Ti-i pehē' hoki? pena i tohū me ro' te wei, 'tchia kaweng' o tchia mātē." Ka me ētū a Tchu, "Koi kotau a tauu tamiriki e mate ta umu awhe' ranei kohikohi, kohikohi kotau ta tauu whanau ki taha o ro waka i tchi ata kurakura." A ka mate ta umu i tchi ata kurakura khia roro a Reiapanga ratau ko tona whanau ki taha o ro waka ka tae, a, tae ātū ko Tchu k' hunētū ākē nei ka to ene i ri waka e uta i a ratau ku rung' i tchē motu. Ka me ētū a Tchu ki tonā whaerērē, "Ke tohu, ke tohu ki a kotau e t' whanau."

Ka ngaro t' whenu ka tchu mai ta motu k' here nei ratau ke reir' ka put' ta wahine Tchipū e ruku hēre mai, ka po tā ruku a ra kuaū tā mai ki to ratau waka ka huri i tā waka k' hongonā ātū e Tchu o, o e uta ku rung' i ri waka, ka me mei ki a Tchu me hoki rauu, ko ro wahine o Tchu me oro ko roto wei, ka me ātū a Tchu, "Taii, taii, taii ke eke ki uta i ki reir' pange ei." Ka eke ki uta e waih' i reir' i a Reiapanga ratau ko wa tamiriki. Ko timit' mahine ra ka rir' i tchia wahine Tchipū na e mokai mana, e hoki mai ko ro waka ka tae mai ki to ratau tchumu kaing'. Ka nohō tenei a Reiapanga ma ku rung' i ri motu ra, kumara tē kei, a, ka matchū(ā) t' whanau a Reiapanga karang' ētū ko Reiapanga ki o' tamiriki, "Korū ro ra e kimi no'(a) mei i tche pohatu." Ka kite e ka tamiriki i ka pohatu k' hokotarere mei ki to rauu metehine. "Na-a." "U-u, e oro ra ku rungi pohatu tataramē," hoangā e tchia pohatu. Ka oti ka toki, "Koru ro ra ko roto paeho e

* Since the above was in print, Te Whetu has sent us the full account of the adventures of Kome-tara, which will appear in the next chapter.—EDITORS.

kimi mei i tche rakau tongomangā. Na e tarei ra ki o korū toki makukutū.”² A, ka u wa toki o ka tamiriki na, “Korū ro ra e heau i tche rakau ma korū.” A, ka oti t’ wakā ka mat’ ta umu, ka roro ko roto moan(a) ka kawē³ i tena umu, i tena umu. Ka to mai ki to rauu metehinē, “Kaare ki au ka roro korū ka tchiro no(a), i t’ whenu o to korū matchu tane, kōi korū kia tohu, kia tohu. Rurā korū hokite ētū i a korū i tchia nohoangā o tchia Toroeho, e tari mari korū okoa kite korū i to korū hunau tamiriki mahine ko roto paeō k’ hokitē ētū i a korū hokaatū i a korū ki aii.” Ka oti mai ko tangi i to rauu metehinē, ka pou i a rauu. K’ haramai ko ro waka o ka tamiriki tchiei eke ki tauranga o ro waka o to rauu matchū tane ka eke ki pēhakē, ka nohū rauu i roto paeō, k’ hara mai to rauu tchuahine ki ri wahii mana, tumau kitē ētū ko wa tamiriki e noh(ō) anā ka tango i a rauu mokai mana, ka ra pani ka konehi ki ri ngarehu, te ētū i kaing’ mouu te kei ko ka pakapaka o ka kumara hoatu ma rauu. I tche atā o tchē ra tchutang(a), ta rauu tangi :

Marama hunake i a Tchu, Titi-koro-ruekē,⁴

Marama hunake i a Reiapanga, Titi-koro-rueke,

Marama hunake i a Ru-ka-hinihini [Titi-koko-rueke]

E tangi ra, te koriki⁵, te koroka, te koro-pou-manāwae, Titi-koko-rueke,
Titi-koko-rueke,

E ku au ra, ku au ra ko Ru-maniania, ko Ru-maniania,

Te puna wai, te Tama Reiapanga tchi oru⁶, e—

Titi-koko-rueke, Titi-koko-rueke.

Karangā puku ko Tchu ki to’ tamahine, “Aū, o hunau potiki.” Ka matike ku rung’ ko Ru-ka-hinihini purupuru atū ta upoko ko roto i ona hunau potiki. Ka poi i kora wa tamiriki, poi a te tau mai i ko, karangatii ētū, “Nau mauu waiho mokai mau.” E unge ei ko Tchu i o’ tamiriki khia roro k’ hhia⁷ wahii homai ko tchū(ā) i t’ whare, ka po k’ hokokauaro mai ka wahii ki ka tara o t’ whare, ku rung’ i tchurong(ō), ki t’ roro ka tchutū tā whare ki tch ehi. E tari e Tchu okoā ha hiki tā mura ku rung’, ka pou tch arā iti. A, tō, ka poi ene ko Tchu i roto, a te tau mai i waho, tutakina mai tō roro tahuna mai hoki. Ka metikē ku rung’ ko Tchipū, tinei nō(a) tinei nō’ a ka pau i tch ehi. Here ei ko Tchu ki tona wahine ki a Reiapanga ka riro mai.

KO KAMURA RAU KO TE WAHINE-NGARARA.

(Expressed in the Maori Language).

E noho ana a Kamura i tona whenua me tona wahine, ka tangohia a ia e te wahine-Ngarara ; ka kite te wahine-Ngarara ra, peia ana e ia te wahine a Kamura, ko Kome-tara ; haere atu ana i a ia a Kamura, hei tane mana. Ka puta te whakaaro o Kamura kia kawhakina ketia

tana wahine kia pahure ia i taua wahine-Ngarara. Te whakatikanga, ka eke ki runga i te waka me te wahine me te tamahine, a Arawiwi ; haere atu ana ki teteahi moutere. Ka tata atu, ka tae, ka puta ko te wahine-Ngarara, ka te ruku-a-kawau mai te taenga mai ki to ratou waka, ka eke ki runga. Katahi ka akiria atu e ia a Kome-tara ki te moana, tera hoki kei te hapu. Ka kite a Kome-tara, karangatia ake e ia tona taniwha, a Pani-i-reira, hei kawe i a ia ki tahaki ; te taenga ki uta, ka noho iho i reira. Noho iho i tana moutere, ka whanau a Kome-tara, he mahanga. Ko te kai i ora ai ona tamariki, he Paretao, he Mouku. Ka noho a, ka rahi ake ona tamariki, a, ka pae mai he kumara. Ka uia ki to raua whaene, "He aha tenei?" "He kumara, he kai." Kawea atu ana, toua ana ; te nuinga ake, katahi ka puni he mara. Te nuinga ake o aua tamariki ra, ka akona e to raua whaea ki te mahi. Hanga ana he waka, a, ka oti heoi, ka tohutohungia atu e te whaene te moutere i noho ai to raua matua tane.

TE TANGI A KOMÉ-TARA (MO TONA TANE KA RIRO I TE WAHINE-NGARARA).

E rere e te kohine e kume i runga ra,
 He iti te ngakau, rahi atu i au,
 Ka matua i ahau te uri o Kamura, ki a Arawiwi te paanga ki roto ra.
 Whakatau rawa iho te pehi a Kupe e Te Ngohi-tupiki raua ko Mera nei.
 Ko Kome-tara te tau ki 'aro piri mai,
 Ma wai e whakaeke to tau e whae ?
 Aea ka ora me ko whare,
 Ka kai te titiro ka ripa i ahau ki te Whe Perohuka
 Kei tata e tukua te manako ki te iwi e-i.

NOTES.

- 1.—Literally warmth or glow of earth. Earth representing woman.
- 2.—*Toki makukutu*, are ill-formed not properly finished axes. A familiar way of indicating they were not of much worth.
- 3.—*Kawe*, to attempt, to try ; a peculiar use of the word.
- 4.—*Titi-koko-rueke* was said to be the elder of the twin sons of Tchu. Putting his name in song form was done to attract the father's attention, and so to intimate who they were. The name appears to have been omitted in the third line and has been added. Ru-mania was the second son.
- 5.—*Koriki*. The *o* has been changed for euphony to *i* and is really *koroki*, of which *korokā* is a variation = gentle or subdued speech or song, which although used here to represent singing, is more probably in its stricter sense, speech. *Koro-pou-manāwa* may be more strictly rendered as the song of spent or entire affection, on the object of their love, their father.
- 6.—*Tchi oru-e*, is said to be a song-ending like *Toro-e*.
- 7.—*Khia roro k'hhia wahii* = *kia haere, kia mahi wahie*, a peculiar word.

THE STORY OF RUPOU.

These were the children of Popoto. Rupou was their (the) eldest born, next to him was Kotare, the next Morongō-tawhio, the next was their sister, the next was Tā Rao. When their parent Popoto died they bore him away and hid him at Tokotē-a-runga,* where he lay (and) could not be seen. Rupou and his younger brethren dwelt at Tokotē-a-raro. From time to time Rupou's people were missed, nor could it be discovered what had caused the disappearance, what had been done, what had been done. The thought entered into Rupou (and) he said to his younger brethren and followers, "You must make a sleeping-place for us outside." Accordingly Rupou's people went and made sleeping-places for themselves, finishing them. In the evening they went to the sleeping-places which they had finished.

Rupou was at one end of the sleeping-places, Ta Rao at another, Kotare and others in the middle, with their followers. It was not long before the monsters (or demons) appeared, whose names were Tch Apikī and Tch Apākā. The cry sounded from Rupou, "Behold them." The people began to stare at them. Rupou levelled his spear; it hit Tch Apikī—*tā!* Rupou's spear broke in Tch Apikī. Kotare levelled his spear, it hit Tch Apākā. Morongō-tawhio levelled his spear—*tā!* it hit Tch Apākā, both spears broke. Ta Rao levelled his spear—*tā!* it hit Tch Apikī—*pā-a!* it broke there—*pū!* the demons fled (or were gone), were not caught. Rupou said, "Truly indeed, to the thing which is destroying us, O my people, we will set out to-morrow. Mine shall be the journey to-morrow." His younger brethren replied, "Yes." In the morning Rupou went to (for) his spear and his younger brethren; they set out in pursuit. Rupou said to his younger brethren, "When we see (the footsteps) we will trace (them) by the blood." They went, and arriving at the road, Rupou said to Ta Rao, "Climb up a tree and look round the places." When he got up Ta Rao called, "Behold, yonder is a fire." Rupou said, "About where of you (how high) is it?" "Equal with the crown of my head." They went on and Rupou's voice exclaimed, "Ta Rao, climb up a tree." Ta Rao said, "The fire (is) yonder." Rupou said, "About where of you is it?" "Level with my mouth." And thereon they proceeded. Rupou said, "Ta Rao, climb up a tree." "The fire yonder." "About where of you is it?" "Level with my stomach." They had not gone far, when they saw the three forkings of the road spread out. They stopped, and consulted there among themselves: "There are three of us and three roads also; you O Ta Rao, take the roundabout way, we the three roads." They allowed their younger brother to go on first because he had the long road, he only was their swift of foot. Ta Rao

* Compare the name Toka-te-arunga in Wellington Harbour, N.Z.

had not got round his course when Rupou commenced the *Hiti* ceremony for his feet, and said :

Spring, stretch forward, rush headlong ;
 Stride, rise up, stride, rush forward ;
 Raise up the head of Tutawake, let his head appear.

Kotāre recited the ceremony for his feet and said :

Spring, stretch forward, rush headlong,
 Stride, rise up ; stride, rush forward ;
 Raise up the head of Tutawake, let his head rush forward.

Morongo-tawhio recited the ceremony for his feet, saying :

Spring, stretch forward, rush headlong ;
 Stride, rise up ; stride, rush forward ;
 Grandson of Hangarū(a), who goes to bear forward his hunger for men,
 Raise up the head of Tutawake, let his head appear.

Ta Rao's ceremony was recited :

Who is the line standing yonder ?
 'Tis I, 'tis Ta Rao,
 Mine is the *Hiti* of earth, mine is the *Hiti* of heaven,
 Mine is the *Hiti* which cannot be touched, indeed cannot be touched.

These were the *Hitis* of Popoto's children, which were left (handed down) for the succeeding descendants. Ta Rao made a rush (he killed) two, Tch Apikī and Tch Apākā. Ta Rao alone killed them.

They looked at their relatives, they were hanging. Ta Rao said to his elder brethren, "Let us eat these demons (*Rapū*)." The elder brethren would not consent, lest these demons should have influence against them as they had eaten the power (*mana*) of their relatives. Ta Rao would not listen, he made up his mind and carried away the demons to eat for himself ; he roasted and ate them himself. When Ta Rao found it was sweet, his heart and his thought changed. Ta Rao turned against themselves and ate his relatives, hence it was said, "Ta Rao eating low." He also broke the skull of his own sister and drank (sucked) her brains. Rupou turned in his mind what should they do with their younger brother to heal him.

They made a house and finished it, and Rupou said to his children, "Go you two to your uncle." The children said, "We will not go lest we be devoured by Ta Rao." Rupou said, "No, you tell him to come for our relative the Putē and bring me some firewood." The children repeated to Ta Rao the words of Rupou. Ta Rao came with a load of firewood, bringing both roots and branches (of the tree) in order to kill Rupou, and entered the house, and laid hold of the Putē. Before he could get outside, Rupou stretched out his hand and he was secured. Ta Rao said, "Let me go ; I am not of you." Popoto's children gathered together to watch over their younger brother at

night. At break of day in the morning they went to Tokotē-a-runga, to the grave of Popoto their father. When they arrived, they lifted up their father's bones, leaving them lying on the open (above).

Rupou said to their father's bones, "Do we belong to you?" They made a knock, *tō*. "I am first-born?" "*Tō*." "Next (born) Kotāre?" "*Tō*." "Next Morongo-tawhio?" "*Tō*." "The last was Ta Rao?" The bones enveloped Ta Rao. Ta Rao and his elder brethren wept, and Ta Rao was restored.

THE STORY OF TAMATE(A) AND THE EEL.

Tamate's twins went to the water; they were seized by the eel, *ku*! and devoured. Tamate' wondered what had killed his twins; Tamate' searched, but could not discover. When Tamate' saw this, he sent other twins also on to the open land; they were seized by the hawk, *pu*! they were devoured. Tamate' also searched for his twins, but did not find them. He then came into his house and wept (thinking) what he should do. He made a net and went on to the open land, putting himself into the net. Turning round, he saw the hawk flying towards him to devour him. With a blow of his axe the hawk was in two pieces. This done Tamate' returned and went to look at himself in the water. The water whirled. Then Tamate' went and cut skids, laying them up to the threshold of the house. *Hou!* He went into the water and stretched out his legs in the water. The water swirled with the eel, which came to eat Tamate'. Tamate' edged on shore and the eel followed up, and came on to the dry part, and the eel was nearly all out of the water. With one blow of Tamate's axe he was in two pieces. When it was cut up in strips the two children were lying inside. They roasted it, and the fragrance reached Tinirau. Tinirau sighed, "Oh the fragrance of Tutunoa."* The name of this eel was "Tutunoa of Tinirau," that was (his) pet (eel).

KO RŪPOU.

Ka tamirīkī tenei a Popōtō, ko Rupou ta ratau kaumua, muri mai ko Kotare, muri mai ko Morongo-tawhio, muri mai ko to ratau tchuhine, muri mai ko Tā Rao. Ka mate ko Popoto to ratau matchū(a)

* "*E!* te kara (*kakara*) o Tutunoa," a saying indicating the fragrance of the eel family (when cooked), but evidently here alluding to the ancient myth of Tinirau's whale. Otherwise the allusions appear to be purely local, and belong to the "Hokorongotiring" period.

tanē, ka kawē e ratau, ka huna ki Tokotē-a-runga, koī(a) te hunanga o Popoto, toterangā anā kore kitē. Ka noho a Rupou ratau ko ona hunau potiki ki Tokote-a-raro, i tena wa, i tena wa ka ngaro te hungā o Rupou, tchiei kitē te mē nan' e huna, ka tchē ah' ranei, ka tche ah' ranei. Ka puta t' hok'āro o Rupou, ka ki ātū ki ona hunau potiki me tona kiato, "Me hanga e kotau itche moenga mo tatau ko waho." Koi eneti khia roro te hungā o Rupou khia hanga moengā mo ratau a, ka oti. I tch ehētangā khia roro ratau ki ri moenga ka oti i a ratau, ko Rupou i tche pito o ka moenga ko Ta Rao i tche pito ko Kotare ma i waenganui me to ratau kiato. A tchiei taro ka putā ka Rāpū(a), ko o rauu ingō, ko Tch Apiki, ko Tch Apākā, ka pa ra karang' a Rupou, "Ā tena." Hunatu ke tchiro ana ka rangat'. Ka ari tao a Rupou, na ko Tch Apiki, ta! ka whati tao o Rupou ko roto i Tch Apiki, ka ari tao a Kotare ka tu ki Tch Apaka, ka ari tao o Morongo-tawhio, ta! ka tu ki a Tch Apaka, ka whati enakē ka tao erū. Ka ari tao o Ta Rao, ta! ko Tch Apiki. Pā-a! ka whati mai eneti i kora. Pū! ka ma ka Rapū tchiei mau. Ka ki ak' a Rupou, "Koi kae e te me e hokongaro nei i a tatau e taku kiato khia ro tatau apo, moku ta uiho apo." Karang' mei ka hunau potiki, "Ē-e." I tchē atā ka tae a Rupou ki to' tao me ka teina 'khia roro ratau ka whai, ka ki atu a Rupou ki ona teina, "Ka hana kitē e tatau me hokototoro e tatau i ka toto; hērē a, ka te ki tch ara ka ki atu a Rupou ki a Ta Rao, "E rere ku rung' i ta rakau e tchiri i ka hunu." Ka eke ku rung' karangā ko Ta Rao, "Tera tch ēlū na." Ka me ko Rupou, "Tchewhē i a ko?" Ka me mai ko Ta Rao, "Tchi taku tihi." A, khia roro ka pa te rē o Rupou, "Ta Rao, e rere ku rung' ta rakau." Ka me a Ta Rao, "Tchi ehi ra." A, ka me Rupou, "Tchewhē i a kō?" "Tchi taku waha." Mai ko khia roro ratau ka mea ko Rupou, "Ta Rao e rere ku rung' i ta rakau." "Tchi ehi ra." "Tchewhe i a ko?" "Tchi taku paeho." Tchiei rō to ratau hērenga ka kite ratau i ka putahi o tch ana toterang' ana e toru khia noho ratau i reira korero ki a ratau "Tokotoru tatau, etoru hok' ka ara; ko ko(e) e Ta Rao mau tch ara taiawhio, ko matau i ka ara etoru." Ka tchukū i to ratau teina k' whāno imū, na ra me i aii tch ara rō, ko ii enakē to ratau wae horo. Tchiei eneti taka tch ara i a Ta Rao ka taka a Rupou ka hiti¹ i tona waewae ka me:

Hiti tataramaka k' hokotorea
Koko mahuta, koko marire
Mahuta i a Tchutawake² mahutaia ta upoko.

Ka hitikia e Kotare tona waewae ka me:

Hiti tataramaka k' hokotorea
Koko mahuta, koko marire
Mahuta i a Tchutawake marereia ta upoko.

Ka hitikia ko te wēwē o Morongo-tawhio:

Hiti tataramaka k' hokotorea
Koko mahuta, koko marire

Mokopu' Hangarū ka whano ka kaw' i tonā hhia kei tangat'
Mahuta i a Tchutauake marire ta upoko ia.

Ka hitikia mai ko to Ta Rao :

Ko wai hoki tā rarangi e tu mai ra ?
Ko au ko Ta Rao
Moku te hiti nuku, moku te hiti rangi
Moku te hiti ekore e pa, kaare koa e pa.

Ka hiti tenei o ka waewae o t' whanau o Popoto waiho ake ei hiti waewae mo ka uri o muri nei. Te rerenga o Ta Rao tokorū' a Tch Apiki rauu ko Tch Apakā ka mat' enakē i a Ta Rao. Khia tchiro ratau ki a ratau hunaunga hhia tarewarewa ana, ka me mai ko Ta Rao ki o' tchukana me kai e ratau ka Rapū nei, tchiei aoreke mei ka tchukana, tē tāu mai ka Rapu nei ki a ratau i ri me ko ro mana o ratau hunaunga i kainga ra e rauu. Tchiei huri mai a Ta Rao hoak' eneti ta mauru o Ta Rao, ka mau enehi i ka Rapu e kai mana taona, keinga e ii enake. Tc hokorongong' o Ta Rao ka reka ka hiti ke ta ngakau ka mahara a Ta Rao, tahuri akē a Ta Rao ki a ratau eneti ka kai hunaunga, koi karangatii ei, "Ko Ta Rao kai ririki." Ka te pao hoki e ii ta upoko o to' na, tchuahine marī ka te inu ko te roro. Ka taka t' hokāro ki a Rupou mi' ha to ratau taina ke or' ei. Hanga t' whare ka oti ka ki atū a Rupou ki o' tamiriki, "Korū ro ra i ki reira ki to korū(a) matchū tane." Ka ki mai ka tamiriki, "E kore mau e tae, tē pau mau i a Ta Rao." Ka ki mai a Rupou, "Kaare me ki ētū e korū k' haramai ii ki to mau whaingā ki ri putē ka mau mai hoki i tche wahii moku."

Ka ki atu ka tamiriki ra ki a Ta Rao i ka kupu a Rupou k' haramai ko Ta Rao me tch amonga i ri wahii, waih' eneti ka purakau me ka manga, no ro me ke mate ei ko Rupou. A ka tomo ko roto whare, ka mau ki ri putē, hoko ro ak' ko wahō ko te ririma a Rupou ka mau, ka me a Ta Rao, "Me tuku au, tangat' ke au i a kotau." Ka hui mai ka tamiriki a Popoto khia ro mai khia tieki i to ratou taina i tchia po. Ao ake i tch ata ka whano ratau ki Tokote-a-runga ki te rū(a) o Popoto to ratau matchū, taenga atu ka ranga e ratau ka imi o to ratau matchū tane hune toterang' an' i rung'. Ka ki atu a Rupou ki ka imi o to ratau matchū, "Nau matau nei?" Ka ki, "Tō." "Ku au imū?" "Tō." "Muri ake ko Kotare?" "Tō." "Muri ake ko Morongo-tawhio?" "Tō." "Muri rawa ko Ta Rao." Ka puke enehi ka imi ra ku rung' i a Ta Rao, ka tangi a Ta Rao ratau ko ona tchukana a, ka ora ko Ta Rao.

NOTES.

- 1.—*Hiti*, a ceremony used to quicken or hasten one's feet, cause to spring.
- 2.—*Tchutawake* or *tchutoake*, symbolical for the appearance of a war party.

TAMATĒ KI RI TUNA.

I haere ka mahanga a Tamate ki ri wai i t' whawharanga mai a tchuna. Ku! Ka pau k' hokaro ko Tamate, na tchi ah'. Ka kimi ko Tamate, tchiei kite. Ka kite hoki ko Tamate, tuku ana i tche maehanga, ra tona maehanga, hoki ana ku rung i tohor', t' whawhatanga mai a ra kähü. Pu! Ka pau. Ka kimi hoki a Tamate i tona maehanga, ana, tchiei kite. Ka hure hara mai ai ko ro' t' whare e tangi. Mi ah' i tohü a Tamate, e ta ei ko ro kupenga, e whane ei ku rung' i tohor', e whao ei i aii ko tu kupeng(a), tahir' ro ake i ka kahu e rere mai ana ki ri kai i aii. Pera toki e ru porohang' o tchia kahu. Ka hure e hoki mai ko Tamate e whan' ei e tiri i aii ko ro' ta wai ; ka ripo ta wai. Ka mutu, e whan' ei ko Tamate kokoti ngaro, tu atu i t' roro o t' whare ; hou! ka tae ko ro ta wai. E wharoro ei t' waewae o Tamate ko ro ta wai, ka ripo ta wai o tchuna, k' hara mai ka kai i a Tamate ; ke nekeneke ko Tamate ki pehakē, me te hara mai hoki i tchuna a, ta mai ki ri wahi maroke a, ka whakangaro ka nei ka pau mai enake i tchuna. Pera toki a Tamate, e ru porohanga, ehē ro akē tchi roto toterang' ana mai ka tamiriki tokorū ; e tao ei ko te kara ra tae ki a Tinirau. Ka mihi mai ko Tinirau, "E te' kara o Tutunoa." Ko ta ingo tenei o tchia tuna na ko, "Tutunoa a Tinirau" tchia mokai.

 THE STORY OF RŪ(A) AND HĀPĒ WITH UTANGARŌ(A).

Ru and Hape dwelt in their home at Kokai. Utangaro at Pae-hakura. Then Utangaro set out to Kokai to kill the pet seals of Ru and Hape. He killed the pets (seals) at night, skinned them, and laid the blubber on himself, and proceeded to his home at Pae-hakura. The next day Ru and Hape went to see their pets and found only the skeletons lying, the blubber had been stripped off ; they comprehended that Utangaro had killed them. Then indeed Ru and Hape went to Paeha', and killed Utangaro's sea-elephant ; Ru and others finding Utangaro had gone to sea to fish. Ru and others killed Utangaro's pet, cut it up, dug an oven, roasted it, and the fragrance went out to sea to Utangaro. When Utangaro came ashore, he found his pet (sea-elephant) cooked in Ru and Hape's oven. Utangaro laid (fitted) the blubber upon himself, he laid it on, but it would not adhere (or lie close) upon him. Ru and others left Utangaro to go and eat his pet, but Utangaro would not eat, because it was a part of himself. Ru and others thought what device should they employ in order that Utangaro might eat his pet. They would beguile him with an incantation.

This was the incantation :

I Hape have eaten thy crown,
 I Hape have eaten thy bald pate,
 I Hape have eaten thy bare pate,
 I Hape have eaten your spirits,
 The spirit of Rongomai.
 Let the fish drift, drift to the east ; let the fish drift, drift to the west ;
 Let the fish drift, drift the rays, the sting-ray of Utangaro,
 Let Rongomai-whiti ascend—it is heavenly¹ blubber.

Utangaro's hunger (a *kaioraora* or curse) :

O Hape, I will eat your arm here on the right,²
 O Hape, I will eat your arm here on the left,
 The crown of Matarangi, I cannot reach you because of the birds
 and *pekepeke*,³
 Stay, son of my heart, with Rua,
 Stay, son of my heart, with Hape,
 Stay, thy ocean-heart, 'tis well,
 Stay, thy ocean-heart, for ever.
 Because of your strife, you two,
 Because of your strife, Hape,
 Because of your strife, Utangaroa,
 Because of your acolyte-like strife.

This story belongs to the Hokorong²-taringa, or the Chatham Islands period, as the places mentioned are at, and in the vicinity of Cape Young on the North Coast of the Island, where each of the people is alleged to have had his pet fur-seals and sea-elephants. Utangaroa was the name of one of the crew of Rangimata, after whom was named a dyke of volcanic rock which runs up the face of Cape Young cliff, and is called the Tokotoko, walking-stick of Utangaro. The killing of his pet sea-elephant, and the fragrance when roasted, being wafted out to sea to Utangaro, appears very suggestive of the Polynesian story of Kae and Tinirau's whale, of which this may possibly be a variation localised.

KO RŪ RAU KO HĀPĒ.

Ka noho a Ru rauu ko Hape i to rauu kaing' i Kokai, ko Utangaro(a) i Pae-hakura. Kanei ka whano ei a Utangaro ki Kokai, ki ri patu i ka mokai pahina a Ru rauu ko Hape. Patu i ri po wa mokai na, e orehore ei, e pokipoki ei a Utangaro i ka mutchu ku rung' i aii hērē ei ki tona kainga ki Pae-hakura. Ao ake ta ra, ka roro a Ru rauu ko Hape, ka teliro i a rauu mokai ; potehi ētu 'na ka imi enak' toterang' ana, ka tch orehore ka mutchu (matchu). Ka tohu eneti rauu, na Utangaro e patū. Kanei ra mona a Ru rauu ko Hape ka roro ki Paeha' ka patu i ri mokai hipuku a Utangaro. Potehi ētū

e Ru ma a Utangaro, ka riro ko ro' to māna. Ka patu enei ko Ru ma i ri mokai a Utangaro, ka mate ēhē ei, e kari i ta umu, e tao ei. Ko te kara ka tae ko ro' to māna ki a Utangaro, k' hara mai a Utangaro ki uta, ko mouu tona mokai i ta umu o Ru rauu ko Hape; e hokopiripiri a Utangaro i ka mutchu ku rung' i aii; hokopiripiri no', tchiei e piri ku rung' i aii. E tukutuku ei a Ru ma i a Utangaro ke whano ke kei i tona mokai a, tchiei kei a Utangaro, na ra me ko tche hunū ona. Kō hokāro a Ru ma, mi ah' i tohu te kei ei a Utangaro i tona mokai nei, me aomehēki ki ri karikii; tenei wa karikii:

Ku au ko Hape, kainga e au to tihi,
 Ku au ko Hape, kainga e au to pakira,
 Ku au ko Hape, kainga e au to pehore,
 Ku au ko Hape, kainga e au o aniwaniwa,
 Tchi aniwaniwa o Rongomai.
 Tere te ikā, tere ki Whiti; tere te ikā, tere ki Tongo,
 Tere te ikā, tere ka whai; tarakawai a Utangaro,
 Puāhu Rongomai-whiti e uiho rangi.¹

Ko te Hia o Utangaro (he kai oraora):

E Hape, ka kei au to pakau e katau nei,²
 E Hape, ka kei au to pakau e mau nei,
 Te Tihi o Matarangi ekore e taea e au koe e re kutukutu, e re pēkēpēkē,³
 E noho tama manawa ki a Rua,
 E noho tama manawa ki a Hape,
 E noho to manawa'tai ka tika,
 E noho to manawa'tai toni, e—
 E, mo' whakatutu korū,
 Mo' whakatutu ko Hape
 Mo' whakatutu ko Utangaro,
 Mo' whakatutu whaka-te-tauira.

NOTES.

1. *E uiho rangi*. The gristly fat, or blubber, and flesh of whales was called *uiho rangi*, and eaten by the Morioris. The meaning of this line appears to be as already stated, to induce him to eat to his own destruction.

2. It appears somewhat doubtful whether this may not mean "your right arm and left," although the text is literal.

3. It is difficult to determine exactly what is meant in this case by *kutukutu* and *pekepeke*,* which are said to mean nearly the same thing, *kutukutu* being a word used to comprehend all vermin, insects, and in a general way birds. What the distinction is, is not quite clear, or how they obstructed his reaching Matarangi. "*Ka kutukutu a Tarapanga*" was the name given to the part of the fœtus which, if it remained on the birth of a child, caused the death of the mother. *Hangarutu* also was a word including all birds, vermin, lizards, and insects of all kinds.

* Compare the expressions common in Maori *karakias*: *Tauranga te kutikuti* and *Tauranga te pekapeka*.

THE STORY OF HEAPARUA, TUTAKE-ITI AND TUTAKE-MATUA.

When it became calm, Tutake-iti's people went out to sea to fish. It was Kāhu and others, Kororo-tchu-a-riwha, Kororo-tchu-a-pio, and others, with others also of them. After the people had gone to fish, Tutake-iti and Tutake-matua went to set up their snares. Their grandfather said to them, "Beware you two, a monster is in that water, named Heaparua, he dwells in one end of the water." Then when Tutake-iti and Tutake-matua had ceased making their snares; afterwards they went to look at their snares, and found the ducks caught, and they went (into the water) to twist (the necks) of their ducks. While they were twisting (their necks), the water was disturbed by Heaparua beyond them; they started and rushed on shore—*m-m-m* Heaparua came and chased after them. They reached a rocky cave; they called to the cave, "Tutake-iti, Tutake-matua, open, open then thou O cave." *O-o!* It opened at once, and Tutake-iti and Tutake-matua disappeared into the cave. The two of them called out to the cave, "Tutake-iti, Tutake-matua, close thou up O cave." *O-o!* It closed, leaving a small orifice for them to look out of, and they saw Heaparua looking for them and saying, "My food disappeared here."

They cried out, "Tutake-iti, Tutake-matua, rain, rain then thou. O the rain; sound, sound then thou O the thunder; snow, snow then thou O the snow." Then it rained, the snow fell, and the thunder sounded, and Heaparua was killed by the snow and the thunder.

The children called, "Tutake-iti, Tutake-matua, cease, cease then thou O rain; shine, shine then thou O sun." Then they said to the cave, "Tutake-iti, Tutake-matua, do you open the cave." *O-o!* It opened, and they went out of the cave, the rain ceased, it became calm. They cut up Heaparua, and when cut up they roasted him, and when cooked they went to the dwellings. They hid a certain portion of Heaparua, they took the left thigh. When they got to the dwellings they said to their grandparent, "We two have slain Heaparua." "Is that so?" "Yes it is so." Then they went to the people come from fishing, and asked for food, saying, "Give us some of your food." They replied, "Go you and find food for yourselves." So they did, but got nothing. Then they showed Heaparua's limb to that people, and recited their *haka*, "What is it? Truly see, truly see your left thigh, O Heaparua slain by us." The people said, "(In order) That you two might be devoured." Then they repeated their song, "What is it? truly see, truly see thy left thigh, O Heaparua, slain by us." "Then let us see, let us see, ah truly, ah truly; let us share, let us share." That people rejoiced that the monster was slain by Tutake-iti and Tutake-matua.

KO HEAPARUA RATAU KO TUTAKE-ITI KO TUTAKE-MATUA.

Ka mat' ta umu khia roro ta imi o Tutake-iti ma ko roto moana ki te huti ika; ko Kāhu ma, ko Kororō-tchu-a-riwha, ko Kororo-pio ma, me tehe hunga hoki o ratau. No muri i te hunga khia roro ko roto moana k' here ko Tutake-iti rauu ko Tutake-matua ki t' hokotu i o rauu mehanga. Ka ki ētū to rauu tipuna, "Ke tohu korū Tehupū(a) e, tchi roto tchia wei, tona ingō' ko Heauparua, ki tehe pito o tehea wai e nohō ana. A, ka oti t' hokotu o ka mehanga o Tutake-iti rauu ko Tutake-matua, muri enehi ka ro ka tchiro i a rauu mehanga. Potēhī ētū, ka mau ka perer' e roro hokowiriwiri i o rauu perer'; a hokowiri ana rauu koripo ta wai a Heauparua ki parātū i a rauu, ka roro rauu ka rere ki pehak(e)—m-m-m, k' haramai ko Heauparua ki aruwaru i a rauu; ka tae rauu ki tchē ana pohatu, karanga rauu ki tchē ana, "Tutake-iti, Tutake-matua tchuwhe, tchuwhe ene ko' e tchē ana."

O-o, tchuwhe mei eneti i kora, a, ka ma ko Tutake-iti rauu ko Tutake-matua ko ro tchē ana. Ka pa ka rē o rauu ki tchē ana, "Tutake-iti, Tutake-matua, e kapi ene ko' e tchē ana." O-o! Ka kapi waih' inganā ko ro mē toke e tchiriwhanga mo o rauu konehi. A ka tchiro rauu ki a Heauparua e kimi ana i a rauu, e mē ana, "Ka ngaro inginei ak(u) kei nei." Ka karanga rauu, "Tutake-iti, Tutake-matua, e ūa, e ū' ene ko' e ta ua, e tangi, e tangi ene ko' e t' whaitiri, e huka, e huka ene ko' e te huka." Na, ka ua, ka huka ta huka, ka tangi t' whaitiri, na, ka mate ko Heauparua i ta huka i t' whaitiri. Ka karanga wa tamiriki, "Tutake-iti, Tutake-matua, e mao, e mao ene ko' e ta ua, e hiti e hiti ene ko e ta ra." Nunei ra ka ki ētū ki tchē ana, "Tutake-iti, Tutake-matua, wahii e koru' ko tchē ana." O-o! Tchuwhere, ka puta atu rauu ko waho i tchē ana, ka mao ta ua, ka mat' ta umu, e hē rauu i a Heauparua, a, ka mutu tch ēhē e tao, a, ku mouu, e roro rauu i kainga. Ka huna rauu i tehe hunū o Heauparua, ka mauri e rauu ko ro kuha mau. Ka te' rauu i kainga, ka mē ētu ki to rauu tipuna, "Ka mate i a mauu nei ko Heauparua." "Koi eneti e?" "O-o! Koi." Ka mutu, ka roro, ka tonono kai ma rauu i te hung' khia re mei i roto moana, ka me etu, "Ma mauu nei i tehe kai a kotau." Ka ki mai ratau, "Korū ro ra e kimi i tehe kai ma korū." Pena eneti tchiei i a tchuwhe mai, ka me ka hokokite etu i ri kuhā o Heauparua ki ta imi ra, ka me i to rauu hokehakahaka, "I a, koi na, koi na ra kuha mau nou e Heauparua, ka mate i a mauu na." Ka me ko ta imi, "E-e no korū ke pou ei?" A ka me ene rauu ko tchia mē a rauu, "I a koi na, koi na kuha mau nou e Heauparua ka mate i a mauu na." "A pena, pena, a, koi, a, koi, ma tatāū, ma tatau." Ka koa ta imi na ka mate i Tchīpū(a) i Tutake-iti rauu ko Tutake-matua.

There is a difficulty in ascertaining the locality of this story, presumably the basis of it is founded on something which has taken place elsewhere than the Islands, as no mention is made of any local name in connection with the legend. Had such existed it would scarcely fail to have been pointed out.

The descriptive part, however, is purely local ; in referring to the sea-birds, with the setting of snares for ducks in ponds and small lagoons common to the island. Possibly the dark colour of the peat water, where objects about a foot beneath can hardly be seen, may have contributed to a feeling of weird dread.

In the absence of any further evidence this story may perhaps be classed with the "Hokorongotiring" legends.





THE ASIATIC OR SEMITIC ORIGIN
OF THE OCEANIC NUMERALS, PERSONAL PRONOUNS,
PHONOLOGY AND GRAMMAR.

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FURTHER investigations, which have led to corrections, which will appear as we proceed, of some of the details of the view formerly expressed, confirm, beyond expectation, as will now be shewn, its general result. Let it be observed that in comparing an Oceanic with an Asiatic word, *e.g.*, an Arabic word, it is not meant that the former is derived from the latter. The ancient Arabic, Ethiopic, Assyrian, Himyaritic, Hebrew and Phœnician, and Aramaic, "are as closely connected with each other as the Romance languages—Italian, Spanish, Portugese, Provençal, and French; they are all daughters of a deceased mother, standing to them in the relation of Latin to the other European languages just specified." (Professor Wright's Caspari's Arab. Gram., 1. Introd., p. 9.) The Oceanic no-longer-existing mother tongue is held to be not the daughter of any of these, but their sister; and if, as we shall see, it most resembled the South Semitic dialects, that is because, as Professor Wright adds in the place cited, these, but especially the Arabic, "have preserved (generally, though not on every point) a higher degree of likeness to the original Semitic language."

In treating the phonology of the numerals it is necessary to observe that the Semitic languages have certain gutturals peculiar to them, and that some of these occur in the numeral words for 1, 4, 5, 7, 10, and 1000. The Semitic gutturals referred to are *elif*, represented in what follows by *a'* or some other vowel in italic, and when it has *hemza*, which indicates that it is to be pronounced almost like *h* (*ain*), by *a'* or other vowel with ' ; *ha* by *h* ; *hha* by *h'* ; the rougher Arabic *hha* by

h'; *ain* by *h'*; the rougher Arabic *ghain* by *h''*. As to their original pronunciation,* *a'* was the lightest, softer than *h* which is represented by our *h*. The guttural *h'* is stronger than *h*, something like *ch* in Scotch loch; it had a softer and rougher sound, the latter being represented in Arabic by *h'*. The guttural *h''* is unpronounceable by Europeans, and peculiar to the Semitic languages, akin to and sometimes confounded with *h'*. It had a softer and a rougher sound, the latter being represented in Arabic by *h''*, and described as the sound of a *g* slightly rattled in the throat, and resembling somewhat the Northumbrian *r* and the French *r grassé*. To these has to be added the Semitic *r*, which was sometimes pronounced as a lingual, and sometimes as a guttural with a hoarse guttural sound. For an account of these gutturals, and the trills *r*, *l*, see Prof. M. Müller's Lectures on the Science of Language, ii., pp. 135-138. It has to be added that the tendency of the Semitic languages is, in the course of their analytic development, to confound these gutturals, and, finally, to soften them all down to *a'*, or a mere spiritus lenis. Dr. Codrington, speaking of the guttural trill, which he calls "the Melanesian *g*," says:—"It may be taken for *r*, or may be missed altogether. It has been written *g* (hard), *r*, *g* (*ugg*), *r*, *g*, *h*, *r**h*, and *k*. That it resembles *r* is shown by the spelling of visitors. . . . Bishop Patteson was struck by its resemblance to the Arabic *ghain* (i.e., *h''*), and Professor M. Müller's description of the Hebrew *ain* (i.e., *h'*) as a vibration of the fissura laryngea, approaching sometimes to a trill, nearly equivalent to a German *g* in *tage*, closely suits it." (The Melanesian Languages, pp. 204-206). In Oceanic *r* is sometimes pronounced as a lingual, sometimes as a guttural (Crawford, Malay Gram., p. 75. F. Müller. G.d. Sprackw., iii. ii. ii., p. 92ff); hence, as we shall see, we find it not only interchanged with *t*, *b*, *v*, &c., but also with *h*, *g* (*k*), or spiritus lenis.

Interchanges of dentals, sibilants, gutturals, labials, or of dentals and sibilants are not to be wondered at. But the more remarkable interchange in Oceanic between (1) dentals (or sibilants) and labials, and *vice versa*, (2) between dentals (or sibilants) and gutturals, and *vice versa*, and (3) between gutturals and labials, and *vice versa*, are not so easily understood. In (Melan. Lang., p.p. 403-407) Rotuma *folu* 3, *hak* 4, *hif* 7, for the common Oceanic *tolu*, *bat*, *pitu* (and generally in the Oceanic numerals everywhere, as we shall see) all these interchanges are exemplified, (1) in *folu*, *hif*; (2) in *hak*, and (3) in *hak*, *hif*. In Hawaiian, dental and guttural are confounded, and *k* stands for both *t* and *k*. In Tangoan Santo, dental and labial are confounded, as *t* and *p*, *m* and *n*. (South Sea Languages, p. i.) The same confusion is found in North East Malekula, where it is impossible sometimes to tell whether the native speaker utters *m* or *n*, *th* or

* The symbols here used are not to be regarded as at all denoting the true pronunciation; as to that, in the ancient and modern Semitic dialects the grammars of the various dialects must be consulted.

v, and the proper thing would be to represent both by one letter, thus, *t* or *v* (for *th* or *v*) *m* or *n* (for *m* or *n*) like Hawaiian *k* (for *k* or *t*.) "It is a question whether the sound made in some localities is really an aspirate which may be written *h*, or not rather to be represented by *f*. . . . In the greater number of languages which have both sibilants and aspirates, *h* and *s* are equivalent." (The Melanesian Languages, pp. 193, 216.) Now, these interchanges must have been going on from the earliest times, as we find examples of them generally throughout the Oceanic dialects. Thus, in Efatese dialects "who?" is *fei*, *sei*, and *he* (Tahitian *vai*); and *bea*, first, in one dialect, is *tiamia*, which is certainly for *miamia* or *fiamia*, Epi *beamu*, Samoan *muamua*. Efate *finaga*, food, is in Duke of York *winaga*, Mota *sinaga*, Motlav, *hinag*. Star in Malay is *bintang*, in Javanese *lintang* and *wintang*, in Malagasy *kintana* and *vasiana*, in Aneityum *moijevu*, in Efatese *masoei* and *ugmahe*. In Malay *nipis*, *tipis*, *mipis*, 'thin,' there is the interchange of *n* and *t*, and *n* and *m*; while in *tukul*, *pukul*, 'strike,' *kilat*, *kilap*, 'lightning,' is that of *t* and *p*. (Marsden, Malay Gram., p. 113.) In Malagasy, when a formative suffix is attached to words having the formative ending *-ka*, *-na*, or *-tra*, the *k* is changed to *h* or *f*, the *tr* to *t*, *r*, or *f*, and the *n* often to *m*. (Parker, The Malagasy Language, p. 19.) The importance of this to the explanation of certain universal facts in Oceanic will appear below. The interchange of labial and guttural is seen in Malay in *gawa* or *baava* 'to carry,' in Efatese *bui* and *kui* 'back,' *mafis* and *makus* 'knife,' Malay *piso*, Malagasy dialect *kiso* 'knife.' Dr. Codrington has remarked that in the letter-changes which do occur in the Melanesian it is generally impossible to find a law. (Work cited, p. 201.) Prof. M. Müller, after comparing Sanscrit *gharma*, 'heat,' with Greek *thermos*, Latin *formus*, says he is strongly inclined to ascribe the phonetic diversity which we observe between Sanscrit, Greek, and Latin to a previous state of language, in which, as in the Polynesian dialects, the two or three points of consonantal contact were not yet felt as definitely separated from each other. . . . No letter ever becomes. People pronounce letters, and they either pronounce them properly or improperly. (Science of Language, ii., p. 180-1.)

It was shown in a former paper that in the Semitic numerals *t* (or *th*), which often became *h* or elided, formed the feminine or abstract, and that this being used with masculine nouns became almost the sole form, and of common gender, of the numerals 3 to 10, used in modern dialects, and therefore the form to be expected in Oceanic, and unmistakably seen in *ampat* 4, *pitu* 7. This Semitic ending *t* is of great grammatical importance, as will duly appear, and we shall now take note of the changes it undergoes in the Oceanic words for 4 and 7, and then show that it is equally unmistakably seen in those for 6, 9, 2, and sometimes in that for 1.

FOUR.

Arabic *a'rbah'at*, Tanna dialect *k-uvert*, Malekula *mbit*, *ebits*, *evats*, Pelew *awang*, *oang*, Malagasy *efatra*,* Malagasy dialects *efats*, *efuchi*, Arfak *kaar*, Arfak Gebirge *tas*, Formosa *hipat*, Yehen *po-vitch*, *po-vits*, Sula *ga-riha*, Malay *ampat*,† Papuan (Forrest) *tiak*, Samoan *fa*, Philippines *apat*, Mafur *fiak*, Maclaykustie *pali*, Aru Island *ka*, Bugis *opak*, Arago *tiak*, *fiak*, Segaar *fal*, Green Island *keo*, Uea *thack*, Epi *vare*, *vas*, Amboyna *havi*, Maori *wha*, Rohima *hak*, Motu *havi*, Hawaiian *ha*, Efate *bātē*, Ambrim *vitu*, *vier*, Mille *emin*, Rarotonga *a*, Santo (Tangoa) *thate*, Santo dialect *tar*, Wild Island *vavu*, Salawatti *fiet*, Pentecost *epiet*.

SEVEN.

Arabic *sabh'atu*, Ethiopic *sabh'atu*, Mahri *ibet*, Java *pitu*, Malagasy *fito*, Rotuma *hif*, Mafoor *fiak*‡, Papuan (Forrest) *tik*, Arago *fik*, *sik*, Sumatra *pitu*, Batta *paitu*, Malay *tuju*, Rejang *tujuu*, Malagasy (d.) *titu*, Sirang *titu-ra*, Malekula (d.) *wontit*, Malekula (d.) *ambitu*, Pelew *awith*, Carolines *fiz*, *fuz*, Salawatti *fiet*.‡

The first syllable is generally elided. The final consonant represents the original ending *t*; the penultimate the original *b*; while the guttural *h'* is elided. [See Four.] In *wontit*, of which the *n* is euphonic, the original initial syllable is preserved, *w* being for the original *s*. [See Six.] The *u* in *pitu*, *fito*, is the ending seen in Arabic *sabh'atu*.

NINE.

Arabic *tish'at*, Mahri *iset*, Philippines *siyam*, Malagasy *siyu*, Malekula *hhēpi*, Amboyna *siwa*, Ternati *siyu*, Santo *siwo*, Carolines *tihu*, Pelew *tiu*, Tonga *hiva*, Samoan *iva*, Mysol *sin*, Java *sanga*, Bugis *asera*, Malay *sa-mbilan*, Sirang *sa-mbilante*, Sunda *sa-lapan*, Sumbawa *sa-mbalan*.

In all these, down to Java *sanga*, the original first syllable is elided. The guttural is represented by *y* in *siyam*, and the ending *t* by *m*, *v*, *p*, *w*, *h*, *n*, *ng*, by *r* in *asera*, and by *t* in *sambilante* (for *sambilate*). For *sambilan*, *salapan*, see under Eight.

* This *tr* becomes *r* when a formative suffix is added, as in *hefarana*, four days. See above.

† The *m* (in *ampat*) may be euphonic, as in *sambilan*, 9, or may represent the original *r*; the *h* in *hipat*, *r* in *riha*, represent the original *r* which is elided in *apat*, &c. In *efatra*, *hipat*, &c., the final consonant represents the original ending *t* (or *th*), and the penultimate consonant the original *b*, while in *fa*, &c., the final *t* is elided, and also the initial original syllable. In *k-uvert* the *r* represents the original *h'*.

‡ Compare *siyam*, *siam*, below, under Nine.

EIGHT.

Arabic *thamaniyat'*, Ethiopic *samantu*, Aramaic *tmania*, Modern Arabic *thmanie*, *thmani*, Atcheen *lapan*, Malay *dälapan*, *salapan*, Sirang *delapante*, Malekula *koäl* (*kowal*), Guham *gualu*, Easter Island *varu*, Maori *waru*, Samoan *valu*, Carolines *wal*, *wan*, Savu *panu*, Santo *älu*.

The ending *t* is preserved only in *delapante*. In *lapan* the three radicals of the original word are preserved, and *dälapan*, or *sälapan*, is the same by the reduplication of the first syllable. Compare Java *papat*, 4, Tagala *dalava*, Ceram *darua*, Papuan (Forrest) *serou*, Mafoor *suru*, 2. *Sambilan* or *sambalan*, for *sabilan* or *sabalan*,* may be similarly explained as by transposition for *salapan* (Sunda), the original second radical *s* having been changed to *p*, and *sala-* in *salapan*, 9, is exactly analagous to *säla-* in *sälapan*, 8. In *koäl*, *i. e.*, *kowäl*, or *kawäl*, the *k* represents the original *t*. In *varu*, *valu*, &c., the original first syllable is elided, and the final radical changed to *r* and *l*.

SIX.

Arabic *sittat'*, Mahri *iteet* (*itit*), Malagasy *enina*,† Ceram-*wonen*, Malay *anam*, Malekula *won*, *kon*, Tagala *anim*, Paumotu *hene*, Iloco *innem*, Tahiti *fene*, Bissaya *unum*, Guham *gurum*, Saparua *noho*, Easter Island *hono*, Mangarei *daho*, Maori *ono*.

The original ending *t* is represented as *n*, *m* and *h*, and elided in *won*, *hene*, *kon*, *fene*, *hono* (and *ono*), which, however, retain the original first radical *s*, changed to *w*, *h*, *k* and *f*. The original *tt* has been changed to *n*, *d* and *r*.

THREE.

Arabic *thalathat'*, Mahri *shathet*, Aramaic *tholto*, or *thaltha*, *tälatha*, *tälathah*, *tlata*, Modern Syriac *tlaa*, Malagasy *telo*, Malay *tiga*, Java *tälu*, Aneityum *e-seik* or *e-seij*, Samoan *tolu*, Rotuma *folu*, Santo *tolu*, Arfak *kar*, Ansus *todu*, Onim *teni*, Tanna *ka-har*, *ki-sil*, Malekula *e-rei*, Epi *selu*, Wild Island *tarop*, Yap *delip*.

In *tiga*, *e-seik*, *e-rei*, the second radical *l* is elided, and in *tiga*, *e-seik*, the third radical *th* is changed to *g* or *k*. The *a* in *tiga* represents the ancient feminine ending. In the others, except the two last, the second radical *l* is retained, the third, *th*, elided. In *tarop*, *delip*, the three radicals are retained, the final (*th*) being changed to a labial.

Two.

Arabic *thinta(ni)*, Hebrew *shita'*, Himyaritic *thita*‡ (for *shinta'*, *thinta'*), Malay *duwa*, Efate *rua*, Bissaya *duha*, Malagasy *roa*,

* The *m* before *b* here is euphonic. Marsden: Malay Grammar, p. 113.

† This final *n* becomes *m* when a formative suffix is added, as *enimina*, divided into six parts.

‡ Halevy: "Etudes Sabéennes," pp. 75-7.

Malagasy (d.) *rica*, Sumatra *rowah*, Tagala *dalava*, Celebes *dia*, Ceram *darua*, Vaturanga *ruka*, Tongan *ua*, Mafoor *suru*, Yengen *he-luk*, Samoan *lua*, Maori *rua*, Yap *ruk*, Formosa *ranka*, Onim *nuwa*.

It was shown in a former paper that we might expect this word in Oceanic (and that for "one") to be the representative of either the ancient masculine or feminine: as a matter of fact, it is that of the latter only. *Dalava*, *darua* and *suru* are reduplicates. The ancient *t*-ending is changed to *k* (as often in the word for "four"—see above) in *rica*, *ruka*, *luk*, *ranka*; to *v* and *h* in *dalava*, *duha*; and to *w* in *duwa*, *nuwa*, *rowah*; and, it may be said in Efate *rua*, which might be written, as it is pronounced, *ruwa*. In all, except perhaps *ranka*, the radical *n* is elided, as in Hebrew and Himyaritic, before the ending *ta'*, which, it should be observed is a double ending, consisting of the feminine or abstract-ending *t*, and, attached to it, the dual-ending *a'*. In common with its sister dialects the Oceanic mother-tongue had thus the Semitic dual ending. In all, except *ua*, the initial radical is retained.

ONE.

(a) Arabic *a'h'ad'*, Ethiopic *ah'adu*, Aramaic *h'ad*, Kisa *ida*, *ita*, Timur *aida*, Cayagan *tadday*, Malay *asa*, *sa*, Rejang *do*, Anudha *kedha*, Bissaya *isa*, Santa Cruz *ja*, Paama *tas*,* Malagasy *isa*, *iray*,† Paumotu *rari*, Samoan *tasi*, Malekula *bokol*, Efate (*la*-) *tesa*, Efate (d.) (*la*-) *teha*.

(b) Ethiopic *ah'ati*, Hebrew *ah'ath* (for *ahadati*, *ahadath*), Aramaic *h'adā*, Arabic *wah'idat*, Malagasy *isaka*, *iraika*,‡ Karon *dik*, Mangarei *isaku*, New Guinea *tika*, Efate *sikei*, Laman (Epi) *saka*, Efate (d.) *sikitika*, Malekula *san*, Bissaya *isara*, Pelew *tong*, Santo *tewa*, Fiji *dua*, Sirang *taku-ra*, Wild Island *sip*, Yap *darip*, Mysol *katim*.

Those under (a) are without, and those under (b) have, the feminine ending *t*, though both are used indiscriminately in Oceanic, as in Modern Syriac. The radical *d* (*dh*) appears as *d*, *t*, *s*, *h*, *r*, and is elided before the feminine ending in *iraika*, as in Ethiopic and Hebrew, but retained in *darip*, *katim*, as in Arabic. The radical guttural *h'* appears in *iray*, *tari*, *kahi*, *rari*, *darip*, *katim*, as *r*, *k*, *d*. Compare the same radical *h'* under "Five" below. The ending *t* appears as *k*, *r*, *w*, *n*, *ng*, *p*, *m*, in all which forms it has already appeared in the other numerals shown above.

FIVE.

Arabic *h'amsat'*, Modern *h'amsa* or *h'amse*, Mahri *h'omo*, Malekula *rime*, *rim*, *lim*, Ceram *hima*, *nima*, Malagasy *dimy*, *limi*, Wakitaho

* But *rais* is *varais*, once.

† This is for *iraisa*: the *s* reappears in *iraisana*, the making one, or uniting.

‡ This is for *iraisaka*. See preceding note on *iray*.

limah, Sumatra *limah*, New Guinea *rima*, *lim*, *ima*, Tagala *lima*, Epi (d.) *lima*, *yima*, *tima*, *sima*, Aneityum *ikma*, i.e., *kima*.

The radical *s*, represented by *h*, in *limah*, is generally elided, as in Mahri. The initial guttural *h*" (*h*" in Ethiopic, Hebrew and Aramaic) has changed to *r* (*l*), *d*, spiritus lenis (see note under "One") *k*, *h*, *t*, *n*, *y*, *s*. In the Epi dialect above given I found it impossible to tell from the native speaker's utterance whether *lima*, *yima*, *tima* or *sima* was the most correct, and so wrote them all. (In Malagasy, Malay and Efate, *lima* does not denote "hand." It does so in an outlying Efatese dialect, in Samoan, and some other dialects. Its numeral denotation is the original in Oceanic: by a natural process arose the secondary meaning of the fingers, or hand, as in Arabic *alh'ams* denotes also the fingers.)

Similar changes of this initial guttural take place in the two following words:—

(1) "House." Arabic *h'am'*, or *h'amat'* (or *h'aim'*, *h'aimat'*). Efate *suma*, *uma*, Malay *rumah*, Java *umah*, Motu *ruma*, Santo *ima*, Malekula *im*, Bouru *luma*, *huma*, Mysol *kom*, Aneityum *om*, Ulana *nima*, Carolines *lom*, *im*.

(2) "Testicles." Arabic *h'isy*, *h'usy*, or *h'usyo*, Aneityum *lad* (*lath*), Futuna *raso*, Efate, Santo *laso*, Epi *sula*, *luho*, Paama *asi*, Ambrim *luho*, Malekula *risa*, *erasi*, Samoan *laso*.

TEN.

Arabic *h'asharat'*, Modern *h'ashra*, Eth. *h'ashartu*, Hebrew *h'asarah*. The three radicals are *h'*, *sh* (or *s*), and *r*.

(a) Retaining the three radicals.

Fila *nofuro*, or *ngofuru*, Maori *ngahuru*, *ngaruru*, Malekula *ngabul*, *ngaviri*, Santo (North) *gavula*, Ceram *mapuru*, Santo (South) *ngabulu*, Santo (West) *nowuli*, Santo (West) *novulu*, Santo (North) (*sa*)*chbulu*, Bissaya *napulo*.

The same with *sa* = 1 prefixed.

Malekula *sa-ngabur*, *ha-ngafulu*, *sa-ngafur*, *sa-ngaful*, *hha-ngatil*, *esnavil*, Ambrim *sa-nghul*, Santo *sa-ngafulu*, *su-nouul*, *su-nuvulu*, *si-nafulu*, *sa-chbulu*, Tagala *sa-ngpuru*, Papuan *sa-mfoor*, Arago *sa-mefour*.

The first three Santo words are from dialects sufficiently known, two of them, Tangoan and Gordon's, having published grammars, and the third, Nogugu, a grammar in MS. I give *napulo*, *mapuru* on the authority of Latham; compare in Wallace's list ('Malay Archipelago,' Appendix s.v. 10), North Celebes *mopuru*, Salibabo *mapuroh*.

(b) The second radical elided.

Raratonga *ngauru*, Ambrim *sa-ng'ul*, *sa-ngul*, Green Island *sa-ngaul*, Carolines *ngul*, *e-ngaul*.

(c) *The third radical elided.*

Malekula *si-ngab*, Ambrim *so-ngapi*.

(d) *The first radical elided.*

Malekula *abur*, Tahiti *ahuru*, Mangarei *туру*, Malagasy *folo*, Amblaw *buo*, Malay *puluh*.

(e) *The first and second radicals elided.*

Santo *ula-tea* (*tea* = 1).

(f) *The first and third radicals elided.*

Ambrim *ahu*, Amboyna, Ceram *hu-sa* (*sa* = 1), Mysol *ya*.

NOTE 1.—The second radical *sh*, or *s*, is changed to *h*, *f* (*p*, *w*, &c.), and to *t*. The first radical, the peculiar guttural *h'*, pronounced wrongly, some say not very wrongly, by the Jews as a nasal *n*, or *ng*, and by others represented also wrongly by *g* (as by the Septuagint translators in the third century B.C., who sometimes represent it by the Greek *g*), is found as *ch* (as in *loch*) in *sa-chbulu*, as *g* (hard) in *gavula*, as *n* and *ng* in *nofuru*, *ngo-furu*, and often, and as *m* (for *n* or *ng*). The idea of Bopp and his followers, in which I shared, that this Oceanic word consisted originally of two consonants, as in *furu*, &c., is erroneous, as the above shows.

NOTE 2.—The examples under (f) in which the first and third radicals are elided, find a parallel in the vulgar Arabic words denoting the numerals 11-19, in which also the first and third radicals of this word are elided, leaving only the syllable *ash** as in *arbatash*, 14. This seems to be the 'as' in the Malay and Javanese words denoting 11-19, as Malay *ampat-bl-as*, Javanese *pat-bl-as*, 14. The *bl*, or as it is sometimes written *bâl*, sometimes contracted to *l*, being a connective or conjunction = 'and', such as is commonly used in the Oceanic dialects for the purpose of connecting the units and the ten in the words 11-19: for instance, in Ceram *ele* and *le*, Malagasy *amby ny*, and in Samoan *ma le* are so used.

HUNDRED.

Arabic *mia'tun*, Modern *mayat*, Ethiopic *me'et*, Amharic *mato*, Tabora *mari*, New Britain *mara*, Duke of York *mara*, Carolines *pugu*, *fok*, *puku*, Bouru *bot*, Bouru (Wayapo) *utun*, Amboyna *hutun*, Ceram (Gah) *lut* (*lutcho*), Mafoor *utin*, Mangarei *ratu*, Savu *natun*, Malay *ratus*, Baju *datus*, Malagasy *zato*, Bissaya *gatus*, Lobo (N.G.) *raat*, Malekula *ngut*, Santo *li-fili*, Efate *ti-fili*, Santo *le-vel* (and contracted *lêl*).

The *ti* or *li* in *ti-fili*, *li-fili* must have originally denoted 'one', as in an Efatese dialect *eti* yet does. The *n* of *hutun*, *utun* represents the final *n*, or 'nunation', as seen in the Arabic word, and is changed to *s* in *ratus*, *atus*. This word in Himyaritic is *m(u)t(u)m*, the final *m* being the 'mimation.' The *m* and *n* of the mimation-nunation seem to have been interchanged even in the Semitic mother tongue. The *t* of the ancient word is the feminine ending, and sometimes changed, as in the preceding numerals, to *r*, *k* (*g*). The first radical, *m*, is found as *m*, and changed to *b*, *f*, *p*, *h*, and elided, which changes need no remark. The change to *ny*, and *n*, may also be passed over. As to

* Caussin de Percival, Grammaire Arabe Vulgaire, pp. 166-67.

ratus, atus, compare *ribu, ewu*, 1000; and with *ratus, gatus*, compare Malay *tidor*, Tagala *tulug*, sleep. In *datus, ratus*, the *d*, or *t*, is probably the more original; *b* (for *m*) having changed to a dental (or sibilant, hence *zato*), and the dental to *r*, as in Santo *rei*'.

Arabic, Ethiopic *mai*, 'water,' Tahiti *vai*, Efate *fai, vai, ai*, Santo *pei, or tei*, then *rei*, 'water.'

As to the *z* in *zato* compare also Arabic *walad*, or *valad*, 'child', Malay *kanak, anak*, Malagasy *zanak*, and *anaka*, Efate *kana*, or *kana'o*, and *ani*, 'child.'

Another example of the changes of an original initial *m* is to be found in the word for banana, Arabic *ma'z'* (*mauzun*), Amharic *muz*, Kisa *muhu*, Mangarei *muku*, Ceram *uki*, Epi *vihî*, Malekula *vis, bus, vij*, Futuna *vujî*, Fila *butch*, Aniwa *lutshî*, Ceram *phitim, fudi*, Sanguir *busa*, Malagasy *ontsy, hotsy*, Efate *âtsë*, Paama *hisi*, Bugis *oti*, Celebes *loka*, Amboyna *kula, kora*, Java *gadang*, Malay *pisang*, Epi *barabi, Malo vetai*.

In *phitim, barabi, pisang, gadang*, the final consonant represents the ancient mimation-nunation, and in *vetai* it is elided, leaving only the vowel *i*, as if *barabi* were pronounced *barai*. The Efate final *i* in *sikei*, *l*, is to be accounted for in this way: in Serang *taku-ra*, *l*, the final *n* has changed to *r*, in *pisang* to *ng*, while in Malay *tasik*, 'the sea', Efate, &c., *tasi*, Arabic *ta's* (*ta'sun*) it has changed to *k*. The consonant of the mimation-nunation was pronounced very lightly, and apt to be thus changed, and to be elided. With *barabi, vetai*, compare Epi *botobi*, Efate *barai*, 'sugar-cane', Epi *birebi*, dialect, *mbatai*, Efate *bitam* (also *bitaf, bitau*), 'bread-fruit.' In this paper the Arabic *-un*, or *-on* (also *-in, -an*) is usually denoted by an apostrophe at the end of the Arabic word, as will have been noted.

THOUSAND.

Arabic *alĕfun*, Hebrew *elef*, Assyrian *alapu*, Mahri (Ehkili) *of*, Himyaritic *a(le)f(u)n, al(e)f(u)m*, Tagala *libu*, Bissaya *livu*, Malagasy *arivo*, Malay *ribu*, Mangarei *rewu*, Sirang *rihune*, Bugis *söbu*, Java *ewu*, Samoan *afe*, Rotuma *ef*, Marshall Islands *raben*, Papua Kowiay *ribun*, Lobo *rebun*, Ouim *repi*, Santo *rowuna*, Santo *ruwun* (contracted *rūna*).

In *ribun*, &c., we have the final *n*, as in *lutun*, &c., 100.

The foregoing shews that, like her Continental sisters, the Oceanic Mother-tongue had the Semitic triliteral numerals, the peculiar Semitic gutturals, the Semitic dual ending in the numeral 2, the Semitic feminine ending *t*, and the Semitic peculiarity of using the numerals having it, or the feminine numerals, with masculine nouns, so that they have become almost the sole form, and without distinctions of gender in Modern Oceanic, as in some Modern Semitic Continental dialects.

In the light of the phonological facts seen in the Oceanic numerals, let us now compare the following words, observing especially what may be called the operation of the law of the Semitic gutturals.

TEETH.

Arabic *a'sunn'*, *a'sinnat'*, Singular *sinn'*, Dayak *kasinga*, Borneo *kusing*, Tagala *ngipin*, Ceram *lesin*, *nifan*, Celebes *ngisi*, Bouru *nisi*, Amboyna *niki*, Malagasy *nify*, Malay *gigi*, Malekula *ribo*, Gilolo *ngedi*, Epi *juvo*, Efate *bati*, Epi *livo*, Favorlang *sjien*, Java *wojo*, Malo *udu*.

Compare for the change of *a'* to *b*, Arabic *a'ruz'*, 'rice', Malay *bras*, Java *uwos*, *wos*, Talaga *bigas*, id. ; Efate, Malekula 'hand', below ; and Malekula *bokol*, 1, above.

HEAD.

Arabic *raa's'*, Hebrew *rosh*, Mahri *her* (*es* lost), Malagasy *loha*, Vaturanga *lova*, Duke of York *lori*, Malay *ulu*, Lampung *hulu*, Samoan *alu*, Futuna *uru*, Motu *kwara*, Malekula *karu*, Pentecost *kpwatu*, Efate *bwan*, Tanna *kaba*, Santo *poto*, *paru*, *ere*, Aneityum *pek*.

NOSE.

Syriac *nh'iro'*, Mahri *nacherit*, *nacherir* (Sokotra *nahir*), Efate *ngore*, Malekula *gunsu*, Fiji *udhu*, Efate *ngusu*, Malekula *honsi*, Maori *ihu*, Efate *usu*, Santo *galisu*, Java *irung*, Efate (d) *kinihi*, Epi *kinihu*, Malay *idung*, Malagasy *orona*, Celebes *ngirun*, Sanguir *hirung*, Celebes *ngilung*, Batchim *hidom*.

HAIR.

Arabic *shah'r'*, Tidore *hutu*, Efate *lulu*, Malekula *firi*, Santo *wulu*, Efate *vili*, Futuna *fufuru*, Malagasy *volo*, Paama *hili*, Samoan *fulu-fulu*, Ceram *keori*, Malay *bulu*, Maori *huruhuru*, Ceram *keulo*, Java *wulu*.

TONGUE.

Arabic *lisan'*, Hebrew *lishon*, Ethiopic *lesan*, Mahri *lesa*, Malay *lidah*, Sundah *litah*, Futuna *rero*, Malagasy *lela*, Tagala *dila*, Formosa *dadila*, Maori *arero*, Santa Cruz *lapu*, Florida *lapi*, Ysabel *tnapi*, Efate *mena*, Utanata *mare*, Malekula *leme*, Santo *meme*, Santo *neme*.

HANDS.

Ethiopic *e'dawe*, *a'e'dawe*, sing. *ed*, Hebrew pl. *yadoth*, du. *yadaim*, sing. *yad*, Arabic pl. *yadiyy'*, &c., du. *yadan'*, sing. *yad'*, also *a'd'*, du. *a'dan'*.

Efate *aru*, *faru*, Papua ko. *uada*, Malekula *vara*, Yengen *karah*, Chamori *kanei*, Ambrim *vira*, Utanata *mareh*, Torres Islands *pan*, Bouru *fahan*, Vanua Lava *peni*, Malay *tangan*, Sida *parian*, Malagasy *tanana*, Tagala *patay*, Yap *pach*, Malagasy *tangana*.

The middle consonant, *n*, *ng*, of *tanana*, *tangana*, represents the original *d*. See below, s.v. 'Ears,' for the same change.

BLOOD.

Arabic *dam'*, Mysol *lemoh*, Florida *gabru*, Vaturanga *habu*, Malanta *abu*, Santo *gavi*, San Cristoval *kara*, Bali *gateh*, St. Matheo *dalaa*, Amboyna *lala*, Samoan *toto*, Malay *darah*, Mota *nara*, Santa Cruz *nengia*, Efate *ta* or *ra*, Java, Malagasy *ra*.

These changes are all according to rule; the *r* in Malay *darah* is for the original *m*, as the *r* in *ratus*, 100. In *dai* (Malo), *daha* (Dayak), Epi *tauo*, Efate *ta*, we see the original *m* either elided, or in process of being so. Compare the following word.

NAME.

Arabic *i'sm*, Efate *ngisa*, Santo *kitsa*, Malo, Paama *isa*, Efate *kiha*, Fiji *yatha*, Efate *ngia* (for *ngisa*).

The final *m* elided (see preceding word) and the initial guttural represented by *k*, *ng*, *y*.

FOOT, LEG.

Hebrew *shok*, Aramaic *shak*, Arabic *sak'*, pl. *suk-un*, Java *suku*, Malagasy *tongo-tra*, Efate *tuu*, Aneityum *thuo*, Tanna *su*, Malay *kaki*,* Santo *sari*, *seri*, Malo *karu*, New Britain, Duke of York *kake*, *kaki*, Santo *pari*, *balo*, Fiji *yava*, Amboyna *aika*, *aiva*, Futuna *vae*, Motu *ae*.

SKIN.

Arabic *gild'*, *galad'*, *gilid'*, Hebrew *geled*, Malay *kulit*, Malagasy *hoditra*, Torres Islands *gilit*, Maori *kiri*, Hawaiian *ili*, Efate *kuli*, *wili*, Meralava *vini*, New Britain *pali*, Duke of York *pavi*, Motu *kopi*.

THE EARS.

Arabic *a'dan'*, sing. *u'dn'*, Ethiopic *a'e'zan*, sing. *e'zen*. Mysol *tenaan*, Salawatti *tananu*, Sida *tangira*, Malay *talinga*, Futuna *taringa*, Efate *talinga*, Malekula *riringa*, Epi *tiline*, Epi *selingo*, Aneityum *tiknga*, Rotuma *falian*, Celebes *boronga*, Malo *boro*, Teor *karin*, San Cristoval *karinga*.

THE EYES.

Arabic *a'h'yunat'* (pl. of *h'a'n'*), Ethiopic *ah'ynt*, eyes, Hebrew *h'ayanoth*, *h'enoth* (fountain), Mahri *eyntun*, eyes. Sula *hama*, Bouru *rama*, *lumo*, Hattam *jima*, Mysol *tun*, Salawatie *tano*, Humboldt Bay *wendu*, Mangarei *nana*, Santo *nero*, *nata*, Santo *meto*, *mata*, Mangarei *mate*, Malagasy *maso*, Malekula *mera*, *meta*, Malay *mata*, Samoan *mata*.

In the first eight the initial guttural part of the word before *n* is represented as usual by *h*, *r*, *l*, *j*, *t*, *w*, and *n*; in the remaining examples the original *n*, retained in *nero*, *nata*, is changed to *m*, and the plural ending *t* is found as *t* in *mata* (the common form), and changed to *s* and *r* in *maso*, *mera*. Probably Mangarei *nana* is the original singular; see below, 'Water.'

* Compare the second *g* in *gigi*, 'teeth,' for the change of *s* to *g* (*k*).

MAN, mankind.

Arabic *naḥ*, *naṣ*, *u'naṣ*, Hebrew *enosh*, Aramaic *anasha*, Efate *ata*, *ta*, Malay *orang*, Java *uwong*, *wong*, Malagasy *olona*.

MAN, *vir*.

Arabic *a'mrāun*, *a'mruun*, &c. (a), Menadu *langai*, Efate *ānoi*, Java *lanan*, Malay *laki*, Baju *ndako*, Malagasy *lahy*, St. Matheo *lacay*, Tagala *lalak*. (b) Original *m* retained — Bouru *umlanei*, Amblaw *emanow*, Ceram *imyonā*, Bouru *gemana*, Efate (d) *mwane*, Bali *muwani*, Oba *mera*, Malo *muera*, Malekula *banman*.

WOMAN, female.

Arabic *marat*, *a'mraat-un*, (a) Efate *koruni*, *ngaruni*, Santo *keai*, *geai*, Epi *tira*, *sira*, Efate *koroi*, *ngoroi*, Santo **garai*, *gajae*, *katsai*, Paama *atou*. (b) Original *m* retained — Java *wedo*, Efate *matu*, Santo *kepai*, Bugis *bai*, Bouru *gefineh*, Bouru *fineh*, Futuna *fine*. Reduplicated — Malay *parampuan*, Tanna *pilaven*, *pitan*, *bran*, Guham *palawan*, Malagasy *vavy*, Tagala *babayi*, Samoan *fafini*, Ceram *mahina*.

DAY.

Arabic *naḥar-un* (Hebrew *naḥar*, Arabic *nara*, Santo *maso* (for *naso*, shine), Malay *hari*, Efate *ali*, *alo*, Malagasy *andro*, Rotuma *asa*, Bugis *asok*, Santo *maso* (for *naso*), Sumatra *ari*, *obi*, Timur *loron*).

YESTERDAY.

Hebrew *itmol*, *tmol*, Aramaic *ihmale*, Ethiopic *tēmālēm*, Malagasy *omaly*, Motu *varani*, Ulawa *nanola*, Mota *nanora*, Efate *nanofa*, *nanum*, *nanu*, Ancityum *ianiv*, Maklay Coast *iabom*.

NIGHT.

Arabic *la'ḥ*, *la'la'*, Ethiopic *lelit*, Ulawa *roto*, Mare *ridi*, Uvea *lit*, Bouru *betō*, Malekula *bin*, Efate *bougi*, *mong*, Java *bungi*, Java *wangi*, Timur *halan*, Malagasy *alina*, Malay *malam*, Borneo *malem*, New Britain *marum*.

FIRE.

Syriac *h'ab*, to burn (of fire), Arabic *h'ubak'ibu* (reduplicated), fire. Santo *gabū*, Efate *kabu*, Malay *api*, Malagasy *afo*, Samoan *afi*, Rotuma *rahi*, Motu *lahi*, Lobo *lawi*, Segaar *jafi*, Mysol *lap*, Teor *yap*, Epi *sembi*, Malo *habu*.

WATER.

Arabic *h'a'n-un*, Hebrew *h'a'n*, eye, fountain (Arabic *h'ana*, flow—water—hurt the eyes). Malagasy *rano*, Efate (d) *ran*, Maori *honu* (fresh water), Rotuma *tannu*, *fanu*, Malay *danau*, Java *ranu* (a lake), Fiji *dranu* (fresh water), Samoan *lanu* (a lake; to wash off salt water), *lanua* (sore eyes, literally, eyey). See above, s.v. 'Eyes' for the plural of this word.

* The Melanesian *g*.

EARTH, SOIL, GROUND.

Arabic *tin'*, *tan'*, Malagasy *tany*, Bugis *tana*, Malay *tanah*, Efate *tano*, Motu *tano*, Eromanga *dena*, Epi *san*, *tono*, Malekula *ran*.

STONE.

Hebrew *e'ben*, Ethiopic *e'ben* (plural *a'e'bān*), Tanna *kapir*, *kabil*, Maori *kowhatu*, *kohatu*, Hawaiian *pohaku*, Malekula *vet*, Epi *veru*, Efate *fatu*, *fat*, Malay *batu*, Malagasy *vato*.

FATHER.

Arabic *a'bw'*, Malagasy *ray*, Formosa *rama*, Nuför, Motu, *kama*, *tama*, Efate, *tama*, Tanna *rema*, Malay *rama*, *ramak*.*

MOTHER.

Arabic *i'm'*, Tigre *ena*, Malagasy *reny*, Formosa *rena*, Motu *sina*, Santo *tina*, Buka (New Guinea) *tina*, Nuför *sna*.

Bow.

Arabic *ka'su*, Efate *āsu*, Malekula *vus*, Oba *vuhu*, Saparua *husu*, Paama *hisu*, Ulawa *pasi*, Santo *baka*, Santo *vini*, Malay *pana*, Aneityum *fana*.

SWINE.

Arabic *kabbah'* (from *kabah'a*, grunt), Malay *babi*, Mysol *goh*, Admiralty Islands *apu*, *bo*, Mota *kpwoe*, Maewo *kmboe*, Santo *puaka*, Malekula *boro*, Poggi *babui*, Tanna *puka* (also, to grunt).

See below, s.v. 'how many,' another example of initial *k* often changed to a labial.

SUN.

Efate *meta ni ālo*, Malay *mata hari*, Malagasy *maso andro*, Bugis *mata ösok*, Santo *mita ni maso*, literally eye, or fountain of day. See above, s.v., day.

MOON.

Ethiopic, *wareh'*, *vareh'*, Hebrew *yareah'*, Mahri *wareh'*, *worel'*, *wuril'*, Sumatra *bulen*, Malay *bulan*, Malagasy *volana*, Sumatra *bulet*, Java *wulan*, New Caledonia *moloc*, Aneityum *mohoc*, Tanna *mokwa*, Tobe *mokum*, Yap *moram*, Bashi *bughan*, Rotti *bulak*, Bima *wurah*, East Mai *masina*, Santo *wula*, Santo *wulu*, Santo *vitu*, Mangarei *uru*.

STAR.

Hebrew *kokav*, Arabic *ka'kav*, Mahri *kubkob*, *kobkob*, *kabkob*, *kobkib*, Lobo *komakoma*, Tanna *kumahau*, Epi *amohoei*, Papua *omoma*, Tanna *mahau*, Aneityum *moijevu*, Malekula *majo*, Santo *matsoi*, Efatese *ngmasoi*, Santo *vitu*, Efatese *masoei*, *masei*, Efatese *mahe*, Samoan *fetu*, Malay, Java *bintang*, *lintang*, *wintang*, Malagasy *kintana*, *vasiana*, Timur *fetoen*, Korinihi *binta*, Pelew *beduk*, Silong *bituek*.

The changes in this word are very remarkable.

* Compare the *k* in *tasik*, 'Sea,' above.

LIGHTNING.

Arabic *burk'*, Hebrew *barak*, Bugis *bilak*, Malay *kilat*, *kilap*, Malagasy *helatra*, Efate *bila*, *wila*, Samoan *wila* (*wila*).

SEA.

Arabic *tas'un*, *ta'as'*, Santo *tos*, Efate *tasi*, Malay, Bugis *tasi-k*, Eromanga *tok*, Aneityum *jap*, Tanna *tahi*.

TIME, OPPORTUNITY.

Arabic *a'ny'*, *a'n'* Malay *dān*, Efate *rani*, also *rang*, *lang*, *nang*.

RAIN.

Arabic *h'a'th'*, Efate *usa*, Carolines *uth*, *auf*, Utanata *omo*, Lobo *komah*, New Guinea *gefa*, Yengen *kut*, Bugis *bosi*, Moto *medu*.

YAM.

Arabic *h'ayab'*, roots, wurzel, Malekula *rum*, *dam*, Epi *yubi*, Efate *wi*, Malay *ubi*, Malagasy *ovy*, Samoan *ufi*.

The verb in Arabic, *h'aba*, denotes 'conceal,' 'bury,' in Efate *afa*, 'bury,' Malekula, *rum*, 'bury,' Samoan *ufi*, 'conceal,' bury.'

TREE, WOOD, STICK.

Hebrew *h'ets*, Aramaic *a'h'*, Ethiopic pl. *h'etsu*, *a'h'etsu* (Arabic *a'h'tsau*, stick, *a'h'wadu*, wood), Efate *kasu*, *kau*, Malay *kayu*, Malagasy *hazo*, Epi *yesi*, Epi (d) *lakai*, Samoan *la'au*, Hawaiian *laau*, Marquesas *kaau*, Santo Maria *regai*, *rega*.

FORMATIVE SUFFIXES.

It was shewn above that of the Malagasy endings *ka*, *tra*, *na*, before a suffix, the *k* changed to *h* or *f*, the *tr* (*ts*) to *t* (*s*), *r* or *f*, and the *n* often to *m*. These three suffixes when found as having formed in ancient times nouns from verbs, represent by their consonants the one ancient similarly used (especially in Aramaic) Semitic suffix, Arabic *t*, Hebrew-Aramaic *th*, which we have already seen attached to the numerals, and having undergone all these changes. What in Malagasy is *maty*, 'dead,' another form of which is *faty*, a 'corpse,' is in Malay *mati*, death, to die, Efate and Samoan *mate*, Arabic *mata*, he died. But with a suffix *maty* becomes *fates*, as in *hafatesana*, death, Mangarevan *mate-ranga*. This *mates*, *mater*, compares not with the Arabic *mata*, he died, but with its verbal noun *matel'*, a dying, or being dead, a corpse, Ethiopic, the act of dying; and we infer that Efate and Malay *matian* is for *matitan*. Again, *h'asha*, he lived, whence *h'ishat'*, a living or being alive (also *mah'ishat'*), Motu *esu*, Malay *idup*,* living, life, Java *wrip*, Malagasy *velona*, living, Samoan *ola*, life, live, Efate *mole*, Tanna *murif*; with the same suffix *idupan*, *amelomana*, *moliana*,

* The *-p* in *idup* represents the ancient *-t*. In Malay *lakat*, *lakap* (Malagasy *rehitra*), to adhere, both the original *t*, and its variant *p*, are seen.

ola'anga, *olatanga*, and *olanga*, Tanna *murifien*. Here the original *t* is *n* and *m* in Malagasy, *p* in Malay, *f* in Tanna, *t* and *'*, *i.e.*, *k*, in Samoan, and elided in Efate. These and similar Oceanic verbs are thus really secondary roots, or stems. Similarly the numerals above treated, originally abstract nouns with the same ending *t*, are used now in Oceanic sometimes as nouns, but generally as verbs or adjectives. In Arabic, from the verb *taka'*, he feared (a secondary stem from *waka*, viii.) was formed *takiyyat'*, a fearing, or being afraid; Malagasy *tahotra*, fear, Malay *takut*, fear, fearing, to fear, Efate *mataku*, Samoan *mata'u*, to fear, and hence with the abstract ending, Malagasy *fatahorana*, Efate *matakuana*, Malay *takutan*. Here again the ancient ending *t* is elided in Efatese (though its *u*—*ut* as in Aramaic—is retained), but appears in the Samoan verbal adjective *mata'utia*, afraid. In Malagasy the verbal adjective is formed by the suffix *ina*, as *velomina*, quickened. In these few words we have the ending *ān*, or *āna*, by which abstract nouns, or infinitives, are livingly formed in Oceanic from verbs and adjectives, and the endings *ina* (*ena*, *āna*) and *ia*, sometimes *a*, by which in like manner adjectives are formed from verbs (participles), nouns,* or other adjectives. This is a living grammatical inflection, whereas the *t* ending is dead. But as this latter, so the living inflexion is purely Semitic. The abstract ending *ān* is in Arabic *ān'*, Assyrian *ān'*, and the adjective ending *ina* is in Arabic *an'*, Assyrian *in'*, or *en'*, Himyaritic *n*, while the adjective ending *ia*, *i*, *a*, was sounded originally *iya*, or *aya*, according to Dillmann (Gram. Eth., § 117), in the Semitic mother-tongue.

FORMS OF THE VERB. FORMATIVE PREFIXES.

These suffixes formed nouns (infinitives) and adjectives (participles). The prefixes now to be considered formed verbs from nouns, or derived verbs from verbs, usually called forms (or "conjugations"). These were three:—

1. *a*—Arabic, Ethiopic, Aramaic, originally *sha*, *sa* (*ta*, *ti*), Hebrew *hi*, Himyaritic *sa* and *ha*: Causative.

2. *n*, *in*, *i*—Arabic, Ethiopic, Assyrian, Hebrew: Reflexive, reflexive-passive, reciprocal.

3. *ta*, *it*, *ith*—Arabic, Assyrian, Hebrew, &c.: Reflexive.

These three were combined thus:—

4. *an*—Ethiopic,† Amharic, Himyaritic, *han* (Halevy, p. 41); also Amharic *asan* (for *san*): Causative-reflexive, or simply causative, or transitive (1 and 2).

* As Malagasy *somotra*, beard; *somorina*, bearded. For *a*, see example s.v. 'Water,' above.

† Dillmann, Gr. Eth., §§ 73, 87. He remarks that this is in more frequent use in Amharic, referring to Isenberg's Amharic Grammar, pp. 54 (xxiv., should be xxiii.), 56 (vii.-x.), 60 (vii., should be vii.-x.). Isenberg remarks, p. 56, that these verbs ix., x. (*an*-, *tan*-) are very numerous.

5. *ata, ista* (for *sata*), *asta* (for *sata*), *satha, hatha*, or *hath*, Arabic x. : Causative-reflexive, simple causative, &c. Tigre, Amharic, Ethiopic, Himyaritic (1 and 3).

6. *nith, inta, itta*—Assyrian, Himyaritic: Reflexive-passive, or reciprocal-reflexive (2 and 3).

7. *tan*—Ethiopic, Amharic: Reflexive-passive (3 and 4. See note on 4).

To these infinitives and participles *m* was prefixed, and then this participle or infinitive came to be used, sometimes for the finite verb. Thus we have *ma*, Syriac (Maphel), causative for the common *a*-, as in 1. Modern Syriac, almost the sole form of the causative. (Stoddart's Grammar, pp. 110-111.)

8. *ethma*—Syriac: Reflexive-passive (3 and 1).

9. *ma, m'*, prefix to infinitives of ground-form, and to passive participles of ground-form and derived-forms. Thus in Mahri the common passive participle is expressed through *m'*, which replaces many lost inner passives. See Von Maltzan on the Mahri, in Z. D. M. G., vol. xxvii.

With these compare the Oceanic:—

1. Dayak *ma*, Macassar Bugis, *pa*, Efate *ba, fa*, Malagasy *a, ma*, Mota *va*, Lifu, Mare, *a*: Causative.

2. Dayak *in*,* Tagala *i*, Malagasy *i, mi*, Efate *bi, fi*, Fiji *vei*, Samoan *fe*: Reflexive-passive, reciprocal.

3. Macassar, Dayak, Fiji, Efate, &c., *ta*, Malay, Java, Fiji, Efate, &c., *ka*, Dayak *ha*, Fiji *ra*: Reflexive-passive.

4. Malagasy *an, man*, Malay, Tagala, Dayak, &c., *man*, Malay (Malagasy) *san*. The *n* is often changed for euphony to *ng*, &c., see the grammars: Causative, transitive.

5. Malagasy *aha, maha*, Tagala *mag, maka*, Macassar *paka*, Efate *baka, faka*, Fiji *vaka*, Maori *whaka*, Samoan *fa'a*, Malay *bár*: Causative-reflexive, causative, reflexive.

6. Malagasy *iha, miha*: Reflexive.

7. Dyak *tan* (Malay, Malagasy *tan*): Reflexive of 4. The *n* changed for euphony as in 4.

8. Malagasy *tafa*, Dayak *tapa*, Efate *taba*, Oba *tama*, Mota *tava*: Reflexive, or passive, of 1.

9. Efate *ma, mi, m'*, Malagasy, Tagala *ma*, Solomon Islands, &c., *ma* (The Melanesian Languages, Dr. Codrington, pp. 183-4): Passive.

* This *in* is also "infixed" between the first and second radicals of the verb in Javanese, Malagasy (The Malagasy Language, Parker), &c. In like manner *ta* (3) was infixes in Himyaritic and Assyrian, and *tan* (3 and 2) in Assyrian. In Arabic this *n* was infixes, but between the second and third radicals of quadrilaterals.

To these must be added :

10. *tar*, Malay : Reflexive-passive of 5, formed from (*b*)*ar*, as *tan* from *an*, (*m*)*an*.

Other combinations in Oceanic of these three prefixes (there are only three) need not here be noticed, as—

11. *ifa* (2 and 1), *ifan* (2 and 4), Malagasy : Reciprocal.

In the light of the preceding phonological facts, the letter-changes here are not only according to rule, but, in such constantly used inflexional particles, very slight, as *t* to *k*, *h*, and to *r*, *g* ; the elision of *n* ; and the change of *m* to *b*, *f*, *v*, *p*. As to signification, the consonance is even more remarkable, of 1 with 1, 2 with 2, 3 with 3, 4 with 4, 5 with 5, 6 with 6, 7 with 7, 8 with 8, 9 with 9. The conclusion is that they are identical ; and let it be observed that these prefixes, together with the before dealt with suffixes *ān*, *ina* (*ana*), *ia*, *a*, constitute virtually the whole of the living Oceanic grammatical inflexional material, these external inflexions having, according to the law of the analytic development of the Semitic languages, increased in frequency of use so as to replace the lost (as living) internal inflexions.

The ground-form of the Oceanic verb represents either the ground-form of the ancient verb, or its participle or infinitive, or a derived form. In the Ancient Semitic we often find, already, the participle used for the finite verb.

As to the numerals, in Malay, Javanese, Fijian, Efatese, &c., they are in Form 3 ordinals, *i.e.*, verbal adjectives, as Malay *kaduwa*, Efate *karua* ; second, in Form 5, in Efate, &c., verbs (often used as adverbs) signifying to do so many times as the numeral expresses, as *bakarua*, to do two times, or twice, and this is expressed in Paama, &c., by Form 1, as *varais* (*tas*, 1), and in others Form 5 expresses the ordinals : in Form 5, Malay expresses the idea of making itself so many as the numeral expresses, as *barsa*, to be united, *i.e.*, to make itself one, and this idea is expressed in Malagasy by Form 2, *miray* (for *mirais*) to be united, to one itself. In Arabic, Ethiopic, and Hebrew in like manner, the numerals were made verbs of various forms, each in the signification of its own dialect, expressing similar ideas to the above in Oceanic.

THE PERSONAL PRONOUNS.

The above-shown principles of the peculiar guttural phonology of our subject throw an unexpected light upon the personal pronouns. I have shown elsewhere that in Oceanic the plurals of the ancient pronouns often of the second but especially of the third person are now generally used for the singular, and, as in modern Syriac, without distinction of gender, while to distinguish the modern plural there is generally added to them the ancient plural demonstrative, which is in

Ethiopic *ellu*, Hebrew *elleh*, Amharic *ala* or *ela*, Arabic *u'la* and *i'lā*, 'these,' 'those,' and with the demonstrative *k* suffixed to it, Ethiopic *eleku*, Amharic *elek*, Mahri *liek*, Aramaic *illek*, Arabic *olaka*, *olaika*, id. Even in the Semitic mother-tongue it seems that the *t* of the second personal pronoun was confounded with *k*, thus *antah*, *antem*, 'thou,' 'you,' must have been pronounced also *ankah*, *ankem* (*akkah*, *akkem*)*; and a similar confusion prevailed between the *m* and *n* of the plural pronoun of the third person.

Singular, 1st person, Arabic *a'na*, Assyrian *anaku*,† Hebrew *anoki*, *ani*, Malekula *hina* (*h = ch*, in *loch*), (*d*) *hanu* (*d*) *kena*, Efate *kinau* (for *kinaku*), Java *haku*, Malay *daku*, *aku*, Malagasy *zaho*, *aho*, Batta *rehu*, Motu *lau*, Lobu *laku*.

The initial *a'*, is, as usual, *h* (*ch*), *k*, *r*, *l*, *d*, *z*, or a vowel. Singular, 2nd person, Arabic *a'nta*, plural *a'ntum*, Mod. Arabic also *antu*, Hebrew *antah* (*ankah*, *akkah*), plural *antem* (*ankem*, *akkem*), Amharic *antu* (for *antum*), common gender, 'you' (plural for singular), Tanna *ik*, Malekula *engk*, *nik*, Efate (*d*) *ang*, Malay *dika* (*d*) *ang*, St. Matheo *hica*, Java *hanta*. Plural for singular, Malay *angkau*, *dikau*, Malagasy *hianao*, *hano*, Efate, *nango*, Malekula *kengko*, Fotuna *akoi*, St. Miguel *hicamu*; in these the original final *m* is elided, except in *hicamu*, as in *antu*, similarly of common gender, and used for singular. The initial *a'* is, as usual, *h*, *k*, *n*, *d*, or a vowel.

Singular, 3rd person, Arabic plural *hum*, feminine *hunna*, Hebrew *hem*, *hen*, Assyrian *sun*, *sin*, Himyaritic *s'm*, *s'n*, *h'm*, *h'n*, Aramaic *himo*, *himon*, *hinun*, feminine *hinen*, also *inun*, *inen*, Mod. Syriac *ani* (also *ani* and *anya*) without distinction of gender, and used also "very often" by the ignorant villagers for the singular; Efatese (*d*) *kinini*, *inia*, Malekula *hini*, (*d*) *hen* (*khen*), Malay *inya* or *inia*, *iya*, *diya* or *dia*, Malagasy (*i-*) *zy*, Samoan *ia*, Tanna *in*, *yin*, Tagala *siya*, Paama *kei*, Efate *ninga*, *nai*, Epi *ngana*, *nanga*, *nai*.

The initial letter here, *k*, *i*, *h*, *z*, *y*, *s*, *n*, *ng*, in every case represents the original first radical, *s*, *h*, *i*, according to the law of interchange seen above.

Plural, 2nd person, for Arabic and Hebrew see under 2nd singular. The Amharic plural *antu* being used for singular (you for thou, as commonly in English), to distinguish the plural, *ye*, from this, there is added to the personal pronoun the plural demonstrative mentioned above, *ala* making *alant*, 'ye,' literally those, you. This is exactly analogous to what we often find in Oceanic, only the Amharic, owing to African non-Semitic influences, prefixes *ala*, whereas in Oceanic it is suffixed, thus: Malagasy *hianareo*, also *hanare*, literally you, those. In Efatese *kumu*, the final *u* is for this plural demonstrative by elision of the *l*, as is proved by the nominal suffix, 2nd singular *ma*, plural

* Ges., Heb. Gr., § 58.

† The form of the Semitic mother-tongue.

mu, and the verbal pronoun, 3rd plural *viu*, *iu*, they. Sometimes, however, the simple original plural pronoun is used in Oceanic, without this demonstrative, and it is distinguished from the form used for the singular by retaining the final *m*, the original plural ending thus: Efate *akam*, *nikam*, Malay *kamu*.

Plural, 3rd person, Malay and Malagasy, as above, under 3rd singular, *inya* or *inia* (*i-*) *zy*; but the Malagasy, for distinctness when necessary, suffixes the plural demonstrative, thus: (*i-*) *zareo*, so Efate *inira*, *kiniara*, *nara*, *ningara*, Malekula *hiniri*, Paama *keila*, Epi *nangala*, Tagala *sila*. The Malagasy *reo* is probably for *'reho*, resembling Ethiopic *elleku*. The Malay *marika*, 'they,' is probably *ma-rika*, the *rika* resembling the above-given Mahri, Aramaic and Arabic form of this plural demonstrative, with suffixed *ka* or *k*. According to this *ma* = they; see the following on the 1st person plural exclusive.

Plural, 1st person, (a) "exclusive."

Arabic *nah'nu*, Mod. also *ah'na*, Hebrew *anah'na*, *anu*, Assyrian *h'nan*, mod. *ah'nan*, Amharic *ah'ni*, *ania*, 'we.'

This pronoun is seen in the "exclusive," Efate *kina-mi* = 'we' (and) 'they,' but idiomatically, we-they, and in the "inclusive," Efate *kin-ta* = 'we' (and) 'thou,' but idiomatically, we-thou. Corresponding to *kinami* are Efate (d) *ningami*, Santo *kana-m*, Malay *n* elided, *ka-mi*, Malagasy (*i-*) *zaha-y*, *aha-y*. In these the *mi*, *m*, *y*, like the *ma* in *marika*, represent the Semitic personal pronoun 3rd person plural, for which see under 3rd person singular, above.

In *kana*, *ka*, *kina*, *ninga*, *zaha*, *aha*, the initial guttural (original) is represented as usual (see the singular) by the initial *k*, *n*, *z*, and a vowel.

(b) "Inclusive." Corresponding to *kin-ta*, we-thou, is Efate (d) *kingi-ta*, *ningi-ta*, *nini-ta*, Malay, *n* elided, *ki-ta*, Malagasy (*i-*) *sika*, Santo *inti*. In these the *ta*, *ka*, *ti*, represent the Semitic personal pronoun of the 2nd singular, for which see above under 2nd singular. In *kin*, *kingi*, *ningi*, *nini*, *ki*, *si*, *in*, as before, *k*, *n*, *s*, and a vowel represent the original initial guttural; and *ki*, *si*, have elided the *n* before the *t* or *k*, *kinta*, *sinka*, readily becoming *kita*, *sika*. The original guttural *h'* is generally elided in Oceanic, as in Hebrew-Amharic *anu*, *ania*, but retained in Malagasy *zaha-y*, *aha-y* (for *zahna-y*, *ahna-y*, as the nominal suffix *na-y* proves).

Here, while the subject of the guttural phonology is before us, may be shown how it clears up some hitherto inexplicable phenomena of the Oceanic interrogative pronouns: Who? Which? Arabic *a'yy*, Ethiopic *ay*, Efate *sēi*, *fēi*, *he*, Epi *sie*, Malo (*i-*) *sei*, Malagasy (*i-*) *za*, Tama *ba*, Eromanga *me*, Tongan *hai*, Tahiti *vai*, Maori *wai*, Samoan *ai*: other forms* are *hei*, *tei*, *ai*, *oi*, *thei*.

* Dr. Codrington, op. cit., p. 133.

What? Which? Arabic *a'yyuma*, or *a'yma*, Mod. *ama*, Malagasy *zovy* (also Who?), Malay *apa*, Maori *aha*, Samoan *ā*, Efate *safa* (*sā*), *naf*, Epi *ava*; other forms* are *hava*, *sav*, *hav*, *thava*, *taha*, *naha*, *neva*.

The initial *a'* is represented in the usual way in the first consonant or vowel of these Oceanic words for Who? What? Which? Note also the similar changes of the same consonant in the second syllable of the following word: How much? How many? Quot. Arabic *kaa'yy'*, *kaa'*, &c. (compounded of *ka* = *as*, and the above *a'yy'*, who? which?), *kaa'yy'*, &c.

Aneityum *heth* (*thi*, who?), Rotuma *his*, Tahiti *hia*, Fiji *vitha* (*thei*, who?), Efate *bisa* (*sei*, who?) *biha* (*he*, who?) *bia*, *fia*, Tongan *fiha*, Ambrim *viha*, Samoan *fia*, Malagasy *firy*, Java *pira*, Gaudalcanar *ngisa*, Mahaga *ngihe*, Saa *nite*, Malekula *tihe*, Wango *siha*, Santa Cruz *tule*, Tanna *keva*.

The double series of changes is here to be noted, of the initial *k* to *f*, *t*, *ng*, (*n*), *h*, (compare above under the words 'Bow,' 'Swine,') and of the initial guttural of the pronoun already seen in the two preceding words.

Inflexion of person and number. Suffixed pronouns expressing the nominative :

		Ethiopic.	Malagasy.	Malay.
Singular	1	<i>ku</i>	<i>ko</i>	<i>ku</i>
	2	<i>ka</i>	¹ <i>nao</i>	¹ <i>kau mu</i>
	3	—	¹ <i>ny</i>	¹ <i>ña, nia</i>
Plural	1 {	<i>na</i>	<i>ntsi-ka</i> (we-thou) <i>na-y</i> (we-they)	<i>ki-ta</i> <i>ka-mi</i>
	2	<i>kemu</i>	<i>nareo</i> (<i>nka-reo</i>)	<i>kamu</i>
	3	<i>u</i> (for <i>um</i> , Arb. <i>una, na</i>)	<i>ny</i>	<i>ña, nia</i>

Nominal suffix. As verb and noun are radically identical in Semitic, these also express in Oceanic, suffixed to nouns, the genitive of the pronoun (*my*, *thy*, &c.) thus :

		Efate.	Malay & Malagasy (as above)	Ethiopic.	Arm.
Singular	1	<i>ku</i> (<i>ngu</i>)	<i>ku</i>	<i>ya</i>	
	2	¹ <i>na</i>	¹ <i>kau mu</i>	(<i>ka</i>)	
	3	¹ <i>na, n</i>	¹ <i>ña</i>	—	
Plural	1 {	<i>ni-ta</i> (our-thine) <i>na-mi</i> (our-their)	<i>tsi-ka ki-ta</i> <i>na-y ka-mi</i>	} <i>na</i>	
	2	<i>mu</i>	<i>kamu</i>		<i>kemmu</i>
	3	<i>ni-ra, ra</i>	<i>ña, ny, njo-reo</i>		<i>omu, onu hon, hen</i>

The phonological changes here are sufficiently obvious, and the grammatical consonance striking, as also in what follows.

* Dr. Codrington, op. cit. p. 133.

¹ Plural for singular.

Pronouns suffixed to verbs expressing the accusative :

	Arabic.	Aramaic.	Efate.
Singular	1	<i>nij</i>	<i>nu, nau</i>
	2	<i>ka</i>	<i>k, ¹ko</i>
	3	—	¹ <i>na, ni-ra, ra</i>
Plural	1 {	<i>na</i>	<i>ni-ta (us-thee)</i> <i>na-mi (us-them)</i>
	2	<i>kum</i>	<i>mu, (d) kama</i>
	3	<i>hum, huna</i>	<i>nun, nin na, ini-ra, ra</i>

Pronouns before verbs expressing the nominative, analytical substitute for the pronominal inflexion of the ancient "imperfect"; compare the participle with pronouns used for the finite verb used even in ancient times :

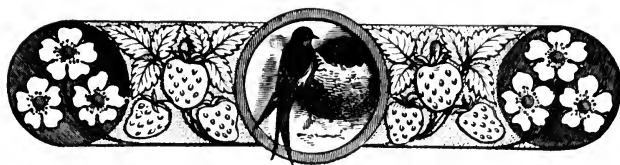
	Arabic.	Efate.
Singular	1	<i>a</i>
	2	¹ <i>ku</i>
	3	¹ <i>i</i>
Plural	1 {	² <i>tu (we-) ye</i> <i>au (d), pu (we-) they</i>
	2	² <i>ku</i>
	3	<i>iru, iu (i-ru i-u)</i>
Dual	1 {	<i>ta (we-) ye two</i> <i>ara (d) moa (we-) they two</i>
	2	<i>ko rua (d) kia, ye two</i>
	3	<i>ra (d) ria they two</i>

Here *pu* is for *mu* (seen in *moa*), Ethiopic *umu*, Arabic *humu*, they; (we) is understood before it, *i.e.*, before this "verbal pronoun," being expressed in the "separate pronoun." These verbal pronouns cannot be used except with a verb, nor can a verb be used without them. As to the dual *moa*, literally "they two," (we) being understood before it, it is analytically equivalent to Arabic *huma*, they two, the *a* in each case being the *a* seen in the numeral two (*rua, thinta*), that is the Semitic dual-ending; but in *moa* it is an abbreviation of *rua*, as it is also in *kia (ki, ye) ye two*, and *ria (ri, they) they two*. These verbal pronouns in Efatese and other Melanesian dialects, denote the person and number of the verb. I have shown elsewhere their identity as to form with the Samoan or Polynesian separate pronouns.

¹ Plural for singular.

² *Tu* and *ku* are identical, Arabic *tu(m), ku(m)*.





TAMA-AHUA.

BY HARE HONGI.

I HAERE mai a Tama-ahua i raro, i Whanga-paraoa, i Whanga-mata. Te take, he whai mai i ana wahine tokorua; ko Wai-ta-iki tetahi o nga wahine. I kawhakina mai taua tokorua e Pou-tini. He waka a Pou-tini, otiia, he pounamu tonu. I wehi hoki a Pou-tini ki Te Mata-a-Tahua. No te kawhakitanga, na, ka kimihia e Tama-ahua ki te teka (he rakau nei te teka, takai atu ki te harakeke, ka piu ai, ka kokiri). Ka kokiritia e Tama' tana teka ki Taupo; kahore i haruru. Ka kokiritia e ia ki Taranaki; ka haruru ki reira; mohio tonu iho a Tama', koia tena ko te tikanga mai o te huarahi. Na, ka whaia mai e ia, ka pikia e ia te maunga, tu ana i runga. Ka kokiritia ano e ia tana teka, haruru rawa atu ko Te Ana-o-weka, i One-tahua. Hoi ano, ko te tupeketanga tena o Tama-ahua—e noho mai nei te tohu o tana tupeketanga, koia a Rangitoto. Tau rawa atu a Tama' ko Te Ana-o-weka. Ka hanga tana whata, tena tonu taua mea i naianei, he kowhatu, ko Te Pou-kai. Ka patua he manu ki reira, ka hoatu ki roto. Ka mutu ena mahi, ka kokiritia ano e ia tana teka, tau rawa atu i Tekaka-roa. Ka haruru i reira; ka haere ano ia, rokohanga atu ko te teka ra e titi ana i te kowhatu, kei reira tonu te rua i naianei. Ka tekaina atu ano e ia i reira, na, ka tau tata mai i Ara-hura. Haere atu ai ia, rokohanga atu ko Te Ra o te waka, e piri ana i te pari, ko te waka ra, ko Pou-tini—kua tahuri, kua mate nga tangata.

Ka takoto te whakaaro a Tama' kia mahia e ia he kai, hei whakarehe ki te atua, kia whakaorangia mai ana wahine—he manu nga kai. Ka kiia iho e ia ki tana mokai, “Hutia mai nga manu nei, ka tahu he umu, a, ka tao.” No te taonga a te mokai ra, ka meatia atu nga kowhatu wera o te umu ki runga ki nga manu kia hakore ai, kia pai ai hoki te maoa. I meatia atu e ia ki te rakau, kahore i ata pai. Na, ka whakarerea atu nga rakau, ka meatia atu e nga ringaringa. Ka wera i kona nga ringaringa o te mokai ra, ka rere atu nga ringa ki te waha, mitimiti ai te arero. Ka kite mai a Tama', kua mohio mai, kua kino nga kai ra i taua tu mahi a taua mokai, kua he hoki nga karakia

whakatapu. Ka tikina mai e ia te mokai ka patua, ka mate, ka hoatu ki runga ki te umu, tao rawa. Heoi ano ra pea, kahore i ora mai nga wahine ra. Ka hoki a Tama' ki Taranaki, ki Ma-kino, he awa, a maringi ana ki roto ki Waitara, kei reira te rere, kei Puta-koura. Otiia, he ana nei; na, e tu ana a Tama-ahua i reira i naiane, kua kowhatu; me nga ringaringa—tangata tonu. Kei reira ano hoki etehi o nga wahine.

TRANSLATION.

Tama-ahua came from the north, from Whanga-paraoa, from Whanga-mata. The reason was to follow his two wives, one of whom was named Wai-ta-iki. They were abducted by Pou-tini. Pou-tini was a canoe, but was in fact the *pounamu* (green jade). Pou-tini was afraid of the *Mata-a-Tuhua* (the obsidian of Tuhua Island, Bay of Plenty). After the abduction, Tama' sought them by the aid of the *teka* (which is a dart made of wood, with a tuft of flax on the end. It is thrown by the hand). Tama' launched his dart to Taupo (lake), but it made no noise. Then he threw it to Mount Egmont, where it resounded, and at once Tama' knew that was the right way. So he followed it up, and climbed to the top, where he stood. Again he threw the dart, and it was heard at Te Ana-o-weka, at One-tahua (Cape Farewell Spit, South Island). Then Tama' made a great spring—the mark of his feet is still to be seen at Rangitoto, or Fantham's Peak, a little below the top of Mount Egmont—and alighted at Te Ana-o-weka. Here Tama' built a *whata* (or stage to put food on), shaped like an inverted cone, which is still to be seen in the form of a stone named Te Pou-kai. He killed some birds here and placed them within the *whata*. When these matters had been accomplished, he again cast his dart, which alighted at Tekaka-roa. It sounded there, so he went after it, and on his arrival found the dart sticking into a rock, the hole in which is still to be seen. From there he again threw the dart, which fell near Ara-hura, and on following it up he found the sail of the canoe adhering to a cliff—it was the canoe Pou-tini, wrecked, and everyone dead.

Tama' now conceived the idea of preparing some food as an offering to the god, in order to resuscitate his wives—birds were the food used. He said to his slave, "Pluck the birds, prepare an oven, and cook them." In the course of the cooking the slave placed the hot stones on the birds that they might be properly and well done. This he did with pieces of wood used as tongs, but they did not answer the purpose; so he threw them away and used his hands. In doing this the slave burnt his fingers, and immediately put them into his mouth to lick them. Directly Tama' saw this, he knew the food was desecrated by the action of the slave, as the invocations to *tapu* the stones were rendered nugatory (by sacred food coming in contact with the slave's mouth). So he "fetched him," struck him, killed him,

threw him on the oven and cooked him. In consequence of this the wives were not brought back to life. Tama' then returned to Taranaki, to Ma-kino—a stream which empties into the Waitara River where there is a waterfall, at Puta-koura. There is a cave there, and behold! Tama-ahua may still be seen there, turned into stone, with his hands—just like a man. There are also some of his wives.

There is to be seen in the Puta-koura, a stream which flows into the Ma-kino, a cave where, according to tradition, the giant ancestor Tama-ahua resided with his twelve wives, and there his remains are now to be seen in the shape of petrifications. Tama-ahua himself is supposed to be standing at the entrance, a statue in stone. The spot is held in great veneration, and no native could be induced to approach it. One of his wives was named Hinekura.

Tama-ahua belonged to the Kahui-maunga, viz., to those people who, it is claimed, came to Aotea-roa by way of land. They walked here: "*Ko Papanui tonu te waka o Te Kahui-maunga, i torona mai ai te 'Hiku o te Ika' e takoto nei*" (Earth itself was the canoe of the Kahui-maunga by which they reached the "Tail of the Fish," Te Ika-a-Maui—which refers to Muri-whenua, which is the actual tail of the fish hauled up by Maui).

It is the claim of the main tribes that Tama-ahua was their common ancestor. He had many wives, including Te Whiringa-matua, Tupua-hiringa, Tupua-karore, Tārāriki, and Matarenga, who were the daughters of Rakei-ora, grandson of the celebrated Uenuku and Tamatea. Amongst Tama-ahua's sons were Tu-te-ra-pouri, Tamani-te-ra, and Rua-wharo. He had a very large family. It is believed that he is described by some of the tribes as Tama-ahua-nui-ki-Tauranga.

The above is the Taranaki version of this peculiar legend, which is connected with that of "Poutini and Whai-apu," or the strife between the green jade and the obsidian. The following is the account of the same incidents as related to Aporo Te Kumeroa by the Ngai-Tahu—Pou-tini people of the West Coast, South Island, in whose territory the green jade is found:—

"Pou-tini was a woman who in ancient times lived at Tuhua Island, Bay of Plenty, where obsidian is obtained in large quantities, many of the cliffs forming the central crater of the island being composed of it. Pou-tini quarrelled with the people there on account of the green jade, and in consequence was driven away, leaving behind her a brother named Tama. Pou-tini left in a canoe, and after a long time arrived at a place named Kotore-pi, which is a little bay some

twenty miles north of Greymouth, on the West Coast, South Island, and very near where the coal is now (1893) burning. The crew of the canoe fastened the canoe to a tree here, and baled out the water—hence, say the Pou-tini people, is greenstone found there now. From Kotore-pi the voyagers coasted on as far as Ara-hura, which river they entered and paddled up to the mountains, stopping at a waterfall just under a peak on the Southern Alps named Tara-o-Tama, said to be some distance north of Mount Cook. The greenstone was also deposited here, and is still to be found in that place.

“Tama, Pou-tini’s brother, determined to go in search of his sister. In order to ascertain the direction in which she had gone he threw his *teka*, or dart, which, taking flight through the air, landed at Rangitoto, or D’Urville’s Island, in Cook’s Strait. From there he again threw the dart, and it alighted at Kotore-pi. Tama followed it up, and there discovered the place where the canoe had been fastened—where Pou-tini baled out the water—and he knew at once that Pou-tini had been there. Again Tama cast his dart, and this time it went straight on to Mai-tahi, eighty miles south of Hokitika, where—says the story—the *tangiwai* species of greenstone may still be found. Tama followed his dart, crossing the Mawhera or Grey River, and the Tara-makau, and came on to Ara-hura, the waters of which he found to be warm. From here he proceeded down the coast to Mai-tahi. Arrived there, and not finding Pou-tini, he again cast his dart. This time it turned back and, flying northwards, alighted at Ara-hura, to which place Tama followed it. Again he cast the *teka*, and now it darted up the river. Tama followed it, together with his slave, both going up the bed of the river. When they approached the mountains a *kokako* bird was killed, which Tama directed his slave to cook in a native oven or *umu*. It was cooking all night whilst they watched. During the night the slave heard voices in the river, and told his master, who replied, ‘*E hara, he oro waru*’ (‘It is not voices, but the rippling of the water’). On opening the oven in the morning they found the bird well cooked; so much so, that nothing but black ashes were left. Hence the *tutae-koka* or black marks found in the jade. After this the two proceeded on their way up the river, and at last discovered the place where the canoe had been capsized and where all the crew had been drowned. It is here where the greenstone is found—at a waterfall with a deep pool leading up to it. To reach the place visitors have to swim, but in this spot it can be seen only, not touched. The place is called Kai-kanohi on that account.”

Kai-kanohi—it may be added—is the name of a celebrated greenstone *mere* with which the chief of Ara-hura (named Tu-huru) was ransomed, after his capture by Te Puoho and his Ngati-tama warriors in about 1825-30.



SETTLEMENTS OF TAHITIANS AND SAMOANS ON MANGAREVA (GAMBIER ISLANDS).

BY REV. S. ELLA.

THE valuable Samoan legends, or records of ancient Samoan voyages, presented to the *Polynesian Journal** by the Rev. J. B. Stair, find confirmation in similar records in the Ellice, Gilbert, and Hervey Groups, also in Mangareva, and other islands of Polynesia. Of Mangareva I have come across an interesting statement made many years ago to Professor Hale, of the United States' Exploring Expedition, by M. Maigret, one of the Catholic missionaries in Mangareva. As a memorandum made nearly sixty years ago, it will be deeply interesting to your readers seeking information regarding the migrations of the Polynesian races.

Mr. Hale says: "In the MS. vocabulary of the Mangarevan dialect, which I owe to the kindness of M. Maigret, formerly missionary to this group, is found the following definition, '*Avaiki*, bas, en bas; *ko runga tenei*, *ko avaiki tena*, ceci est le haut, cela est le bas.' From this it would appear that *Avaiki*, which in the Hervey Islands is used to signify the region beneath, has come to denote in the Gambier Group simply 'below,' or 'that which is below.' Examples of similar changes are not uncommon in the other dialects. At the Navigator Group, the wind which blows from the direction of the Tonga Islands, *i.e.*, from the south, is called the Tongan wind.† At the Hervey and Society Islands, this same word *tonga* and *to'a* is used as the general term for south wind.

* *Polynesian Journal*, vol. iv, p. 99.

† Mr. Hale might have added, *Tonga* in Samoan means south, as *itu-tonga*, outh-side.

“A genealogy of the kings of Mangareva, drawn up by a native pupil of M. Maigret, with a few of the traditions respecting them, offers some points of considerable interest. The number of kings whose names are given are twenty-seven. The first was Teatumoana, a name which means ‘lord of the sea.’ From him, the history says, ‘all the inhabitants of the land are descended. He had no father, or perhaps he was a foreigner.’ From him the line continues unbroken to the ninth king, Anua; he was succeeded by his son-in-law, Toronga, the name of whose father was not known. He was not, it appears, acknowledged by many of the chiefs, and a civil war ensued. One of the principal rebels, named Uma, was worsted, and it is said, ‘took refuge on the sea, and fled to a foreign land.’ Afterwards Toronga was killed by another chief, who endeavoured to obtain his body to eat it, but the son of the murdered king secreted his father’s corpse, and buried it. The name of the son and grandson of Toronga are given, but their reigns must have been very short, perhaps merely nominal, for one of the chief combatants in the civil war succeeded finally in gaining supreme power. His name was Koa, the thirteenth on the list, and from him the reigning sovereign [1838] derives his authority. His principal opponent, Tapau, fled to a foreign land, or abroad.

“After this follows an account of the numerous dissensions which took place in the different reigns, and the annalist remarks, ‘Formerly they fought much; formerly they ate each other.’ The twenty-second king, Temangai, was deposed and obliged to flee abroad. The usurper, Teitiou, succeeded, ‘but his reign was short; he was conquered suddenly.’ His name, it should be remarked, does not appear in the list, which shows, with several other circumstances, that it [the record] is in fact a genealogy, and not a complete enumeration of all who held the sovereign power.*

“The present king, Maputeva, [about 1840], is the fourteenth in a direct line from Koa, who gained the supremacy after the death of Toronga, the son-in-law of Anua, the eighth in descent from Teatumoana. The son and grandson of Toronga may be omitted, in which case it will appear that twenty-five generations or 750 years have elapsed since the arrival of the first colonists. Therefore, if we suppose, as all the circumstances indicate, that they came from Rarotonga, they must have left that island about four generations or 120 years after it was settled. This would account for some of the peculiarities in the dialects of Mangareva. The only points of any importance in which it differs from the Rarotongian are: first, in the use of *rana* instead of *ana* to form the participial noun, as *te ope rana* for *te ope ana*, ‘the act of finishing’; and secondly, in the use of *mau* as a plural prefix. In both these points it resembles the Tahitian. Now,

*While great care was exercised in storing genealogical tables, little care was taken in recording successive historical events.—S.E.

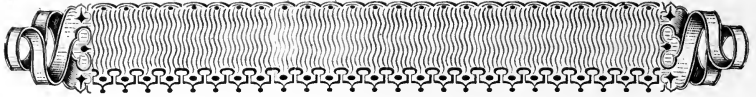
if the Rarotongan emigrants who settled in Mangareva came, as is most probable, from that side of Rarotonga which faces towards the latter group, *i.e.*, the eastern side, they were of the Ngati-Tangiia* or Tahitian party, and may at that time have preserved some peculiarities of their original tongue which were afterwards lost in Rarotonga on a more complete intermixture with the Ngati-Karika, or Samoan party."

It is to be regretted that Prof. Hale did not give a fuller genealogical table of the kings of Mangareva. What we have here is valuable, but its value would have been enhanced had the table been more complete. Much interest attaches to this record as containing some historical details from one of the most eastern groups of the Polynesian islands, of which so little is known, and from which by its recent depopulation so little information can now be obtained.

[Perhaps our honorary member, Prof. Hale, still has the original list of chiefs or kings of Mangareva ; if so we shall be very glad to publish it.—EDITORS.]

* Both Tangiia and Karika were chiefs of Samoa, the former of Upolu, and the latter of Savai'i.





NOTES AND QUERIES.

[92] Pictures of Tasmanian Aborigines.

We publish this month a series of pictures representing the last survivors of the Tasmanian Race. These have been taken from some photographs copied from negatives taken by the wet process over thirty years ago, and which negatives have since been destroyed. It is believed there is another copy of the photographs in England, and beyond those, no others exist. It has been deemed of interest therefore to reproduce for scientific purposes, these representations of a race now extinct. We are indebted to Mr. Allan Loxton for the photographs.—
EDITORS.

[93] The Reinga, or Place of Departed Spirits.

The following quotations from Maspero's "Dawn of Civilization," treating of the departure of the spirits of the dead Egyptians, is not unlike the Maori account of the descent to the *Reinga* or Hades: "A papyrus placed with the mummy in the coffin contained the needful topographical directions and pass-words, in order that he might neither stray nor perish by the way. The wiser Egyptians copied out the principal chapters for themselves, or learned them by heart, while yet in life, in order to be prepared for the life beyond. . . . Since few Egyptians could read, a priest or relative of the deceased, preferably his son, recited the prayers in the mummy's ear, that he might learn them before he was carried away to the cemetery. If the 'double' (spirit) obeyed the prescriptions of the 'Book of the Dead' to the letter, he reached his goal without fail. On leaving the tomb he turned his back on the valley, and staff in hand climbed the hills which bounded it on the west, plunging boldly into the desert, where some bird or even a kindly insect, such as a praying mantis, a grasshopper, or a butterfly, served as a guide (cf. Samoan custom). Soon he came to one of those sycamores (*pohutukawa*, according to the Maori) which grow in the sand far from the Nile, and are regarded as magic trees by the felahin. Out of the foliage a goddess—Nuit, Hâthor, or Nit (Miru with the Maoris)—half emerged and offered him a dish of fruit, loaves of bread, and a jar of water. By accepting these gifts he became the guest of the goddess and could never more retrace his steps (cf. Maori similar account; also cf. Mangaia account). Beyond the sycamore were lands of terror, infested by serpents and ferocious beasts," &c., &c.—S. PERCY SMITH.

[94] The Man in the Moon.

The widely diffused story of "The Man in the Moon" finds a place in the folk-lore of the Ainu of Japan, as it does in that of the Polynesians. The Rev. John Batchelor, who is the missionary to the Ainu of Yezo—one of the Japanese islands—in his interesting book, "The Ainu of Japan," published by the Religious Tract Society in 1892, at page 111 gives the following account of the belief of that people in this story: "In ancient times there was a lad who would neither obey his father nor his mother, and who even disliked to fetch water; so, the gods being angry, put him in the side of the moon, as a warning to all people. This is

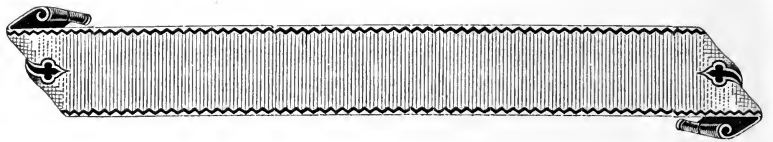
the man in the moon. For this reason, let all the world understand that the words of parents, whether they be good or evil, must be obeyed. . . . The Ainu gave a curious explanation of this legend, which is as follows: Though the lad was ordered to draw water, he was idle, and sat chopping at the fireplace with an edged tool. As he went out he struck the door-post, saying, 'Ah, me! you, being a door-post, do not have to draw water.' Then taking the ladle and bucket, he went down to the river; and when he came there, he saw a little fish coming up the stream, to which he said, 'Ah, me! because you—you awfully bony creature—are a fish, you do not have to draw water.' Again, seeing a salmon-trout he said, 'Ah, me! you soft, flabby creature, you do not have to draw water.' Descending thence he saw an autumn salmon, to which he said, 'How do you do Mr. Salmon?' and straightway he was seized by the salmon, and, for the instruction of all people, placed in the moon. Thus did the angry gods to him who disliked to draw water." . . . Maori scholars will recognize in this a great similarity to the story of Rona, who, on her way to draw water, struck her foot against a stone and cursed the moon. For her impiety she was immediately taken up to the moon, and may still be seen there with her calabash with which she went to obtain water.—S. PERCY SMITH.

[95] Polynesian Occupation of Norfolk Island.

In Collins's "History of New South Wales," p. 149, he says: "By letters received (at Sydney), by the 'Salamander' in October, 1791, they learned that it was supposed there had formerly been inhabitants upon the island, several stone hatchets or rather stones resembling adzes, and others resembling chisels having been found in turning up some ground in the interior parts. Lieut.-Governor King had formerly entertained the same supposition from discovering the banana tree growing in regular rows." The late John White had also seen a stone tomahawk of the usual Polynesian pattern dug up in Norfolk Island. It is probable there is further information to be obtained at Norfolk Island in regard to the ancient occupation of this island by the Polynesians. Will some of our members there make enquiries?

THE LATE REV. W. WYATT GILL, LL.D.

It is with deep regret we record the death of the Rev. W. Wyatt Gill, LL.D., who passed away at his residence, Marrickville, Sydney, on the 11th November, 1896, at the age of sixty-eight. Dr. Gill after taking his B.A. degree at New College, joined the London Missionary Society and proceeded to Mangaia of the Hervey Group in 1851, and, with occasional absences, remained there and at Rarotonga until 1883, when he took up his residence in Sydney. It was during his residence in this Group that he produced the works which have rendered his name famous amongst Polynesian scholars; his "Myths and Songs from the South Pacific," and "Savage Life in Polynesia," must ever remain standard works on Polynesian ethnology. His other works give charming pictures of life in the "Moana-nui-a-Kiwa." Dr. Gill was one of our earliest members, and has contributed occasionally to the pages of our Journal; but the Society is perhaps more indebted to him for his kindly encouragement and approbation of our work, contained in numerous letters sent to the Secretaries. In Dr. Gill the Society has lost one of its best friends.—EDITORS.



JOURNAL OF THE POLYNESIAN SOCIETY
CONTAINING THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY

FOR THE QUARTER ENDING 31ST DECEMBER, 1896.

PROCEEDINGS OF THE SOCIETY.

A MEETING of the Council was held in Wellington on the 31st December, 1896.

The following new Members were proposed and elected :

- 248 F. F. Watt, Rotorua
- 249 F. M. Carnachan, Rotorua
- 250 J. Athelston Parsons, Kaikoura
- 251 Whitmore Monckton, Fielding
- 252 J. G. W. Aitken, Wellington
- 253 Ronald Atkinson, Wellington
- 254 J. H. Redwood, Blenheim
- 255 F. J. Heatley, Gisborne
- 256 F. W. Williams, Napier
- 257 Theo. Cooper, Auckland

Papers received:

- 143 Tama-ahua, by Hare Hongi
- 144 Settlement of Tahitians and Samoans on Mangareva Island. Rev. S. Ella
- 145 Names and Movements of the Heavenly Bodies, according to the Samoans. Rev. J. B. Stair
- 146 The Manumea; or, Red Bird of Samoa. Rev. J. B. Stair

It was decided to hold the Annual Meeting on the 25th January, 1897.

The following books, &c., were received :

- 501 *Transactions and Proceedings N. Z. Institute.* Vol. xxviii
- 502 *Annales de la Faculté des Sciences de Marseilles.* Tom. vii
- 503 *The Torea.* August 29th to November 21st, 1896
- 504-6 *Na Mata.* October to December, 1896
- 507-10 *The Geographical Journal.* August to November, 1896
- 511 On some Traces of the Kol-Anam in the East Naga Hills. By S. E. Peal, F.R.G.S.
- 512 Eastern Nagas of the Tirap and Namtsik. By S. E. Peal, F.R.G.S.
- 513 *Verklaring van der meest beltande Javanasche Raadsels*
- 514 *Overzicht der Afdeeling Soekadana*
- 516 *Journal, Buddhist Text Society of India.* Vol. iv, part 1
- 517 Was America peopled from Polynesia? By Horatio Hale, M.A.
- 518 *Journal and Proceedings of Royal Society of N. S. Wales.* Vol. xxix 1895.



One of the Tasmanians.



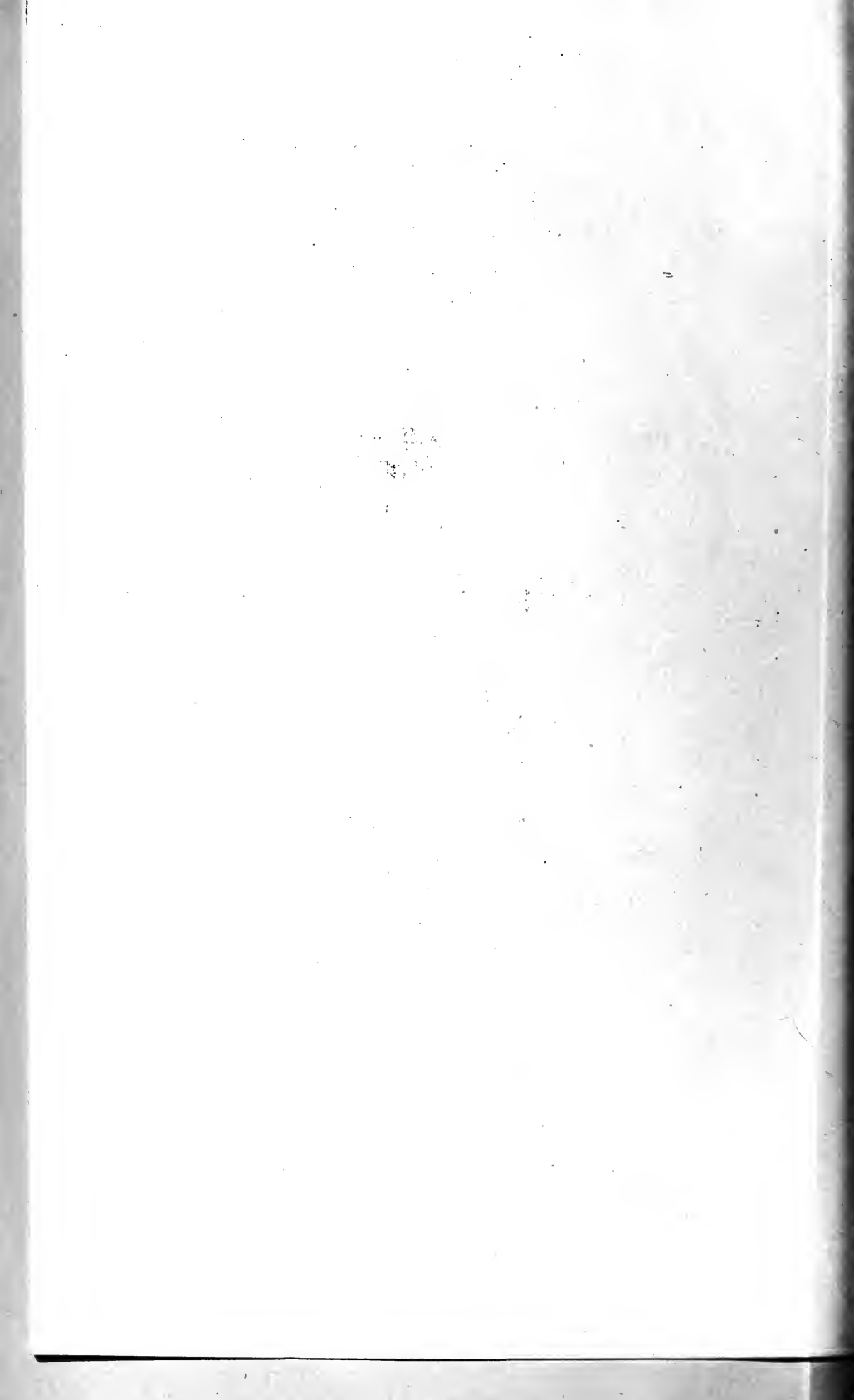


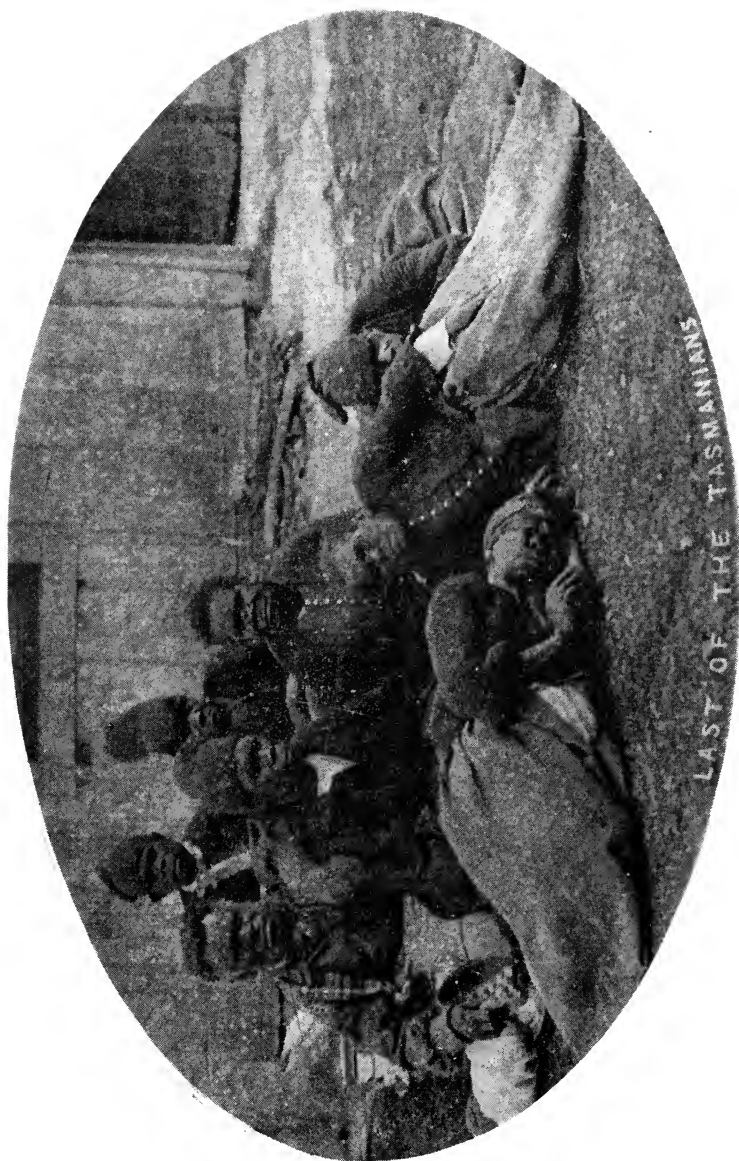
Some of the Tasmanians.



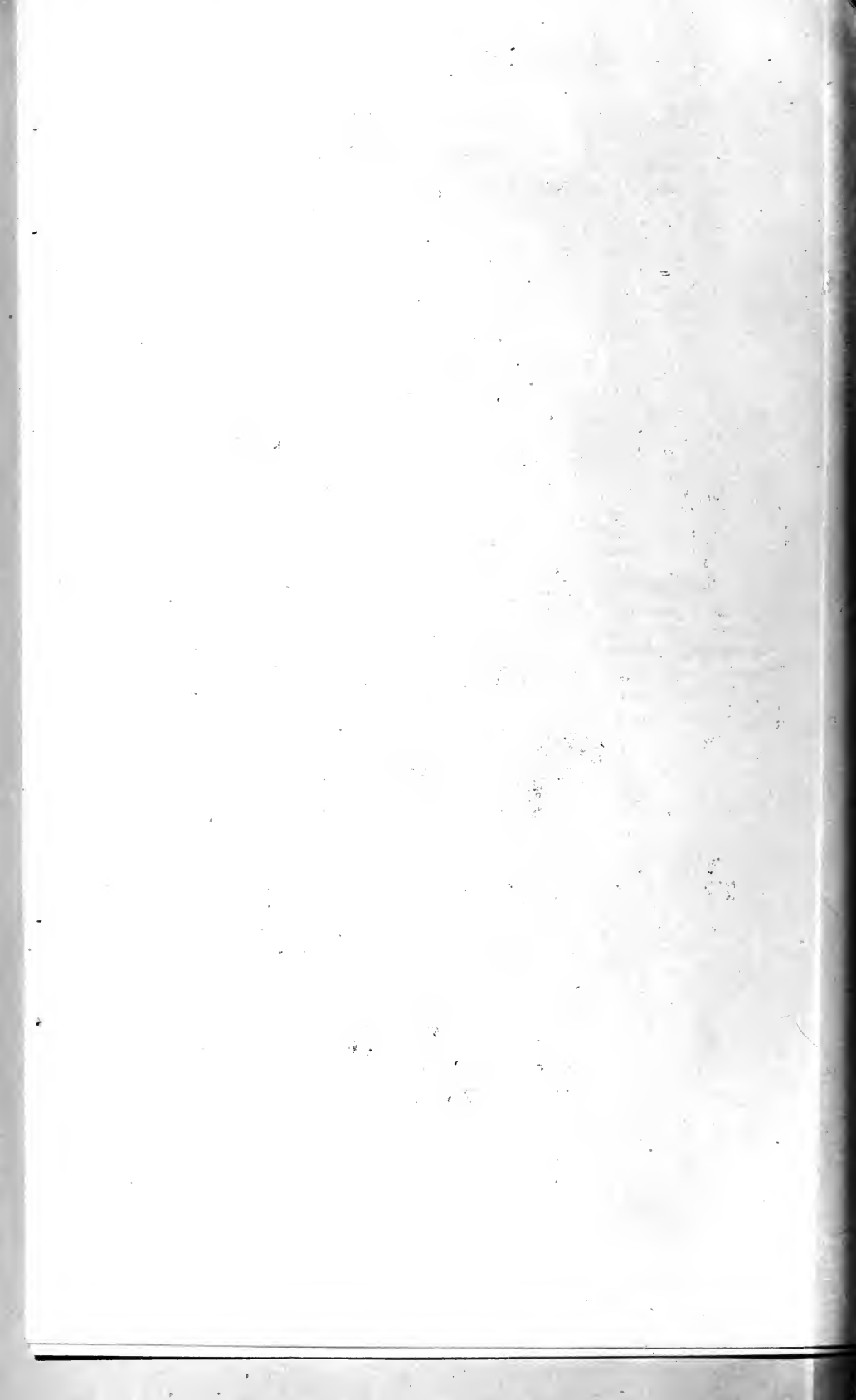


Some of the Tasmanians.





LAST OF THE TASMANIANS



519 *The Queen's Quarterly.* October, 1896

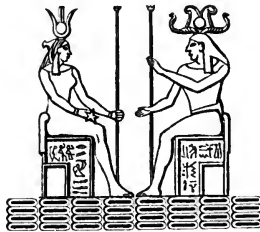
520 *Proceedings of Royal Society of Edinburgh.* Vol. xx

521-22 *Revue mensuelle de l'École d'Anthropologie de Paris.* August-October, 1896

523 *Bulletin de la Société de Géographie, de Paris.* Tom. 2, 1896

524 *Notulen van de Algemeene en Bestuurs.* Deel xxxiv

TO MEMBERS—The annual subscription of £1 for the year 1897 is due on the 1st of January, and members will much oblige by forwarding the same to the Secretaries, and so save them the trouble of sending round circulars, which adds unnecessarily to the work connected with the duties they have to perform for the Society.





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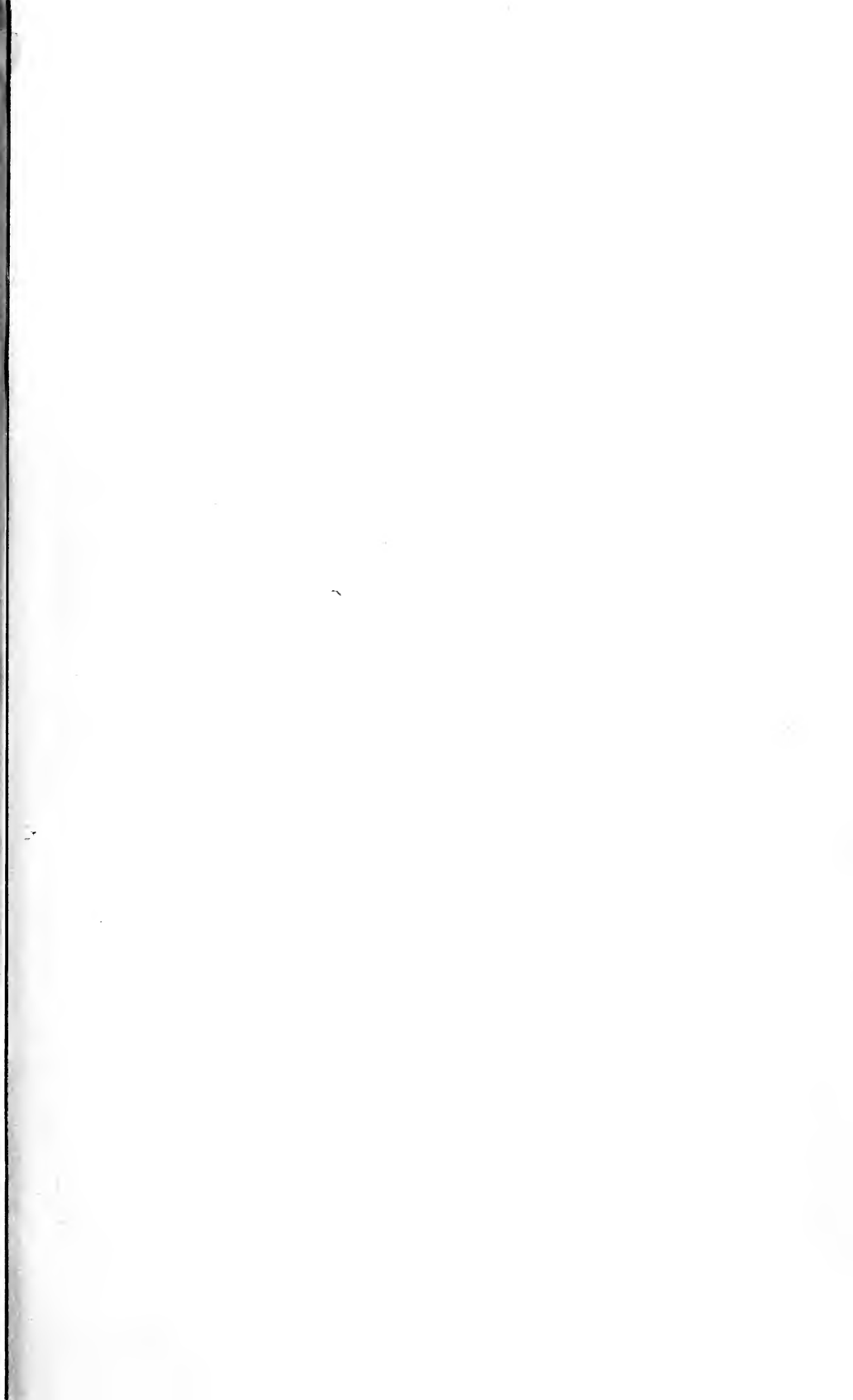
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Photo-lithographic plates (Tasmanian aborigines) by the New Zealand Government Survey Department; zinc etchings (Ancient Weapons and illustrations of Maori *Whare*), by Turnbull, Hickson, and Palmer.



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